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THE TREE GOD PLANTS.

[The following poem is specially applicable to a "Sabbath Reform" number of the RECORDER. Read *truth* for *tree*, and so take heart for your work.]

THE wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west,
The tender leaves have little rest,
But any wind that blows is best.
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good-will
Meets all its wants.

There is no frost hath power to blight
The tree God shields;
The roots are warm beneath soft snows,
And when spring comes it surely knows,
And every bud to blossom grows.

The tree God shields
Grows on apace by day and night,
Till, sweet to taste and fair to sight,
Its fruit it yields.

There is no storm hath power to blast
The tree God knows;
No thunderbolt, no beating rain,
Nor lightning flash, nor hurricane—
When they are spent, it doth remain.

The tree God knows
Through every tempest standeth fast,
And from its first day to its last
Still fairer grows.

—The Christian Register.

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Sabbath Recorder.

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

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DANGER TO THE NATION THROUGH DISREGARD FOR SUNDAY.

Nearly all our exchanges which plead for a better observance of Sunday insist that the present tendency to disregard Sunday is so vital as to influence, that it threatens the life of the nation. This is true if the larger view be taken, which includes not so much the value of Sunday as the evil lying back of the present disregard for Sunday. That evil began and has continued in the theory that there is no sacred time under the gospel; that the Sabbath has no binding claim upon Christians, and therefore that the observance of either the Sabbath or the Sunday or of any day is a matter of individual choice, rather than a matter of religious duty. The influence of this theory in breaking down conscience, leading men to hold the Bible lightly, and creating a general disregard for God, through loss of regard for sacred time, is indeed a national peril. The current number of the *Defender* publishes the following, which it attributes to Senator John Sherman:

The preservation of this nation, of any nation, is dependent on the religious observance of the Sabbath set aside for rest and prayer and for honoring the Lord. The Sabbath was well kept in the days of our forefathers. We are to-day too lax, and are becoming more so each year. We ought to return, in a large measure, to the customs of our fathers, and spend all the hours of the Sabbath in prayer and rest, and in those employments that will make us a more religious people. The rest day must be preserved for the working men, and I hope there will never be a general desire to mingle amusement and frivolity with the observance of the Lord's-day.

Viewed from the standpoint which we have suggested above, Senator Sherman is right. Because of this we are pleading, not for a narrow and technical observance of "Saturday," but for a larger and more comprehensive conception of the whole Sabbath question, and for the restoration of the Sabbath to its foundation in the Bible. As to the manner of its observance, we plead for the example and interpretation which Christ gave us, as the standard for every Christian. Such a conception and observance of the Sabbath would go far in restoring that conscience toward God which is an essential element of national life.

SUNDAY LAWS INFRINGE RELIGIOUS LIBERTY, AND FOSTER THE HOLIDAYISM THEY SEEK TO PREVENT.

Those who keep the Sabbath have reason to know the effects of Sunday legislation. Sunday laws, in America, have been oppressive toward Seventh-day Baptists for the last two hundred and twenty-five years. In the Colonial period there were but two places where Seventh-day Baptists could find any recognition of their rights as Sabbath-keepers: the Colony of Roger Williams, and the Colony of William Penn. Hence, the first Seventh-day Baptist church in America was organized at Newport, R. I., in 1671 A. D. The exemptions in favor of Sabbath-keepers, which have been embodied in some of the states since the Colonial Period, are not a just recognition of religious freedom, and they have not been an efficient guard against wrongs done to Seventh-day Baptists at many times and in many ways. We know,

also, that the Sunday laws intimidate people from following their conscientious convictions, and embracing the Sabbath.

These exemptions are not only insufficient to meet the demands of liberty of conscience, but they are illogical and inconsistent. They are based upon a false principle which compels the civil courts to condemn men, or acquit them, on directly religious issues. Thus an actual union of church and state takes place in every trial under these exemptions. Put into simple English these exemptions say: "If a man is conscientiously and consistently religious in his thoughts and actions on the Sabbath, he may disregard the Sunday law, within certain prescribed limits. This is 'class legislation' of the most direct type, and founded on a religious test. A test case of this kind was made in the city of Plainfield, N. J., about two years ago. A certain fruit-seller who closed his place on the Sabbath and opened it on Sunday was finally arrested for doing business in violation of the Sunday law. He was not charged with any illegal action except Sunday selling. The only question at issue was: Did he observe the Sabbath religiously enough, and conscientiously enough, to be granted the benefit of the exemption? The first jury disagreed. The second jury, made up of prominent Christian men, convicted, and he was fined twenty-five dollars. The decision of the jury was made upon the idea that since he did not belong to any Sabbath-keeping church, and did not attend church on that day, he was not entitled to the exemption. Other places of business kept open on Sunday by Sabbath-keepers were warned by the police during this 'raid against Sabbath-breakers,' and other arrests were made, but the prosecuting attorney decided that all, Jews or Christians, who kept the Sabbath sufficiently sacred, *i. e.*, those who belonged to Sabbath-keeping churches, could not be prosecuted, if they did not 'expose' their goods for sale, nor leave their own premises to conduct business. It was a clear case wherein the civil court decided *what amount of religious conscience a man must express, in outward actions, on given days*, in order to be entitled to exemption under the Sunday laws of New Jersey. This is the logical and essential issue in every similar case. The exemption system is a clumsy compromise made to escape the charge of injustice and persecution in the case of those who have the conscientious bravery to regard God's law of the Sabbath, rather than man's law concerning Sunday. Those who favor Sunday laws, because of the exemption which is made in favor of Sabbath-keepers, in some states, foster an agency for persecution, and a system which compels an actual union of church and state in every civil court trial under those laws.

SUNDAY LAWS ARE SELF-DESTRUCTIVE.

The conscientious friends of Sunday-observance, who look carefully into the history and the effect of Sunday legislation, will find abundant reason to cast Sunday laws aside for the sake of genuine and permanent Sabbath Reform. Sabbath-observance is a religious and a Biblical question to be settled on conscientious convictions as to what God requires. Civil law has no right to interfere in such a question. There can be no "Civil Sabbath." As well talk of a "civil baptism," or a "civil Lord's Supper." What is called a civil Sabbath, by some, can never be more

than a civil holiday, and the history of Sunday shows that the holiday element is advanced and strengthened by the civil law. Reliance on Sunday laws has been a fruitful source of the growing and destructive holidayism which now abounds. Conscience grows only in the soil of divine authority, and of religious faith, based on the Word of God. The more the friends of Sunday appeal to civil law, the more will holidayism, and its evils, increase. It is a well known fact that the Sunday laws cannot be executed against people in general, and no efforts of value are made against large corporations and business interests.

Another important fact which temperance reformers ought to consider is that Sunday laws are a positive help to the saloons. All days of leisure are harvest days for the liquor traffic. Compulsory leisure without religious conscience, promotes dissipation, and thousands of people, who are compelled to be idle on Sunday, would be better off, by far, if they were at work. So long as the civil law classes the business of the saloon with other and legitimate businesses, the saloon will triumph when assailed for Sunday-selling by turning the law against other forms of business. Such legislation puts the whip in the hands of Rum.

The effect of reliance on Sunday laws destroys conscience on the part of religious people. When they give prominence to the civil law, and make strenuous efforts to secure its enforcement, unconsciously, perhaps, but certainly, they drift away from regard for the divine law. This has gone so far already that many Christian leaders now charge their fellow Christians with leading in the desecration of Sunday. This destructive state of things has been hastened by the popular falsehood that the Old Testament is only a "Jewish Book," and that the Sabbath law is not binding on Christians. As Christians lose regard for Sunday, the irreligious and the non-religious masses go farther down into holidayism and dissipation. Hence it comes that Sunday laws hasten the holidayism which they have no power to restrain.

Such disastrous results have been made certain because of the origin of Sunday legislation. No such system ever escapes from the fundamental elements out of which it is born. Sunday legislation is the direct product of the Pagan State Church of the Roman Empire. The first Sunday edict of Constantine, Emperor of Rome, was Pagan in form, in spirit and in fact. Here it is:

Let all judges, and all city people, and all tradesmen, rest upon the *venerable day of the Sun*. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost.—Cod. Justin III. Tit. 12, L. 3.

Nearly two generations of men passed before this Pagan law was re-enacted in a modified form, in which the first distinctively Christian elements appear. (For full texts and details, see *Critical History of Sunday Legislation*, by the writer.)

In view of these and many similar facts, we plead with Christians to place the Sabbath question on a purely religious and Biblical basis. To refuse to do this is non-Protestant. It savors of disloyalty to Christ. If Christ's practice and teachings are not competent authority on the Sabbath question, there can be no such authority. He established the

Christian Sabbath, and it was the seventh day of the week.

For the sake of religious liberty, of justice, and of true reform, the Sabbath question should be removed from the field of politics and civil law, and left where the law of God and the example of Christ left it: to the Bible and Christian conscience. A great and grave issue confronts the Protestants of the United States in the matter of Sabbath Reform. That issue involves the permanency of public worship, of religious culture, and of conscience toward the Word of God. Final disaster may be delayed, but it cannot be evaded. Hence this plea.

THE BIBLE AND THE SABBATH ARE INSEPARABLE.

The Sabbath question is pre-eminently a Bible question. It is the product of revealed religion. Without the Bible there would be no Sabbath question. Having the Bible, men find that what it requires concerning the Sabbath accords with their highest necessities and their best interests. But these necessities have not developed the Sabbath among those who have not the Bible. The history of those ancient nations which had some knowledge of the week, and hence more or less idea of the Sabbath, is so related to Hebrew history as to indicate a common source of knowledge and influence.

It is, therefore, clear that all consideration of the Sabbath, the day, its origin, purpose and manner of observance must begin with the Bible. This is made more clear by the fact that all efforts to set the Sabbath aside, or to weaken its authority, have begun by attempting to invalidate or set aside the Bible. These efforts have sometimes included all of the book, sometimes the Old Testament as against the New, sometimes the Decalogue as a whole, and sometimes the Fourth Commandment only.

CHRISTIAN ETHICS ARE FROM THE OLD TESTAMENT.

It is a fact as indisputable as it is remarkable, that all ethics, Jewish or Christian, are based on the Ten Commandments. It is also true that these fundamental laws as to what is right and wrong appeal to all classes of men and to all times. It is equally important to remember that what we call "Christian Ethics" are only "Jewish Ethics," enlarged and exalted by the teachings of Christ and the spirit of the gospel. Whatever difference there may be between Christian and Jewish ethics arose from the new and enlarged conceptions which Christ gave to the Ten Commandments. For example: The seventh command says, "Thou shalt not commit adultery." Christ unfolded the deeper meaning of this law, and showed that the sin exists in the lustful heart. The sixth command forbids murder. Christ showed that the deeper meaning of that law extends to the hatred out of which murder springs. The fourth command forbids labor on the Sabbath. Christ showed that the purpose and character of the labor must be taken into account in a just interpretation of that law. Thus, through all the list, Christ built Christian ethics on the basis of the Ten Commands, interpreted according to the higher spiritual conceptions of his new kingdom. By such interpretations and by his example, Christ cast off the load of formalism and burdensome requirements with which all the Decalogue had become overlaid. In this way he

created an ethical basis for his spiritual kingdom.

Let the reader note the fact with care, that if the Ten Commandments are not the source and basis of Christian ethics, there is no such source nor basis. If these do not form the standard of right and wrong for Christians, there is no standard under the gospel dispensation. Hence, as Paul so plainly declares, there can be no sin under the gospel, for without law there cannot be sin. If there is no sin because no law, there can be no demand for forgiveness, or for salvation. In that case the work of Christ is a farce, and all talk of sinning and wrong-doing is false in conception and fact.

Another important fact is to be remembered here, a fact which men often forget, namely, whenever Christ or the writers of the New Testament refer to the "Scriptures," or to the "Law and the Prophets," or when they say, "It is written," they refer to the Old Testament only. No other "Scriptures" were known to them. The Old Testament was the written "Word of the Lord" to Christ, and to all who followed and believed on him. All the prophecies which told of him and his work were Old Testament prophecies. All questions of right and wrong which Christ discussed with men were such as arose from the ethics of the Old Testament. What men call the "New Testament Church" was developed and established on the Old Testament alone. None of the books of the New Testament were written till after the destruction of Jerusalem, and some of them not until the last years of the first century, and perhaps later. The "Canon" of the New Testament, that is, the decision as to what books should be recognized as belonging to it, was not settled until much later. There is no chance to deny that the Christianity of the first century and a half was developed from the Old Testament as directly and surely as Christ was born of the lineage of David, or as Paul was a Hebrew of the Hebrews. In this development of the earliest Christianity Jewish conceptions were enlarged and spiritualized in many ways, according to the teachings of Christ; but the Old Testament was the authoritative Revelation, and the church was a Jewish-Christian church. No well-informed man thinks of denying these facts.

THE SABBATH IN DEUTERONOMY 5: 15, AND IN HEBREWS 4: 9, 10.

We have been requested to write concerning the two passages named in the title above. The nature of the Book of Deuteronomy helps to interpret the first passage named. The book consists of three discourses of Moses, made a little time before his death—farewell discourses. In them he recounts the main features of the experience of the Israelites during the forty years of wandering in the wilderness, and emphasizes the leading truths which God had revealed for their instruction and guidance. The chronological order is not followed closely, and little effort is made to make careful distinctions between the fundamental laws, which we call "moral," and the temporary ones we call ceremonial, although there is no confounding of these. The purpose of the book is to deepen their knowledge of what God required and to arouse them to obedience. The passage from the fifth chapter and fifteenth verse is as follows:

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day.

In face of the plain statement made by Jehovah in the Decalogue, that the Sabbath was instituted as a memorial of God as Creator, and in accordance with his example, the claim is made by some that the deliverance from Egypt was the cause why the Sabbath was instituted. The reader will remember that the goodness of God in delivering the Israelites from bondage is often used as a reason for their obedience to all his commandments. (See Exodus 22: 2; Lev. 26: 13; Ps. 81: 9, 10, etc.) If, therefore, this claim be correct, all the laws of the Decalogue were given for that reason. This is absurd. The whole truth is contained in a single sentence, namely: God's goodness to the Israelites is presented as a reason why they should obey him. In the case quoted, the latter clause of the fourteenth verse shows that the Israelites were there urged to allow their servants the blessing of the Sabbath rest, and they are referred to their own bondage in Egypt in contrast with their delivered state to strengthen this appeal. But if there were any doubt as to the correctness of this simple explanation, the fact that the Jews never understood the Sabbath as commemorative of their deliverance from Egypt settles the question. More than this, the "passover" was given, and is yet observed, to commemorate that deliverance. Its whole meaning and language befit such an end, while the rest of the Sabbath is in no way significant of the turmoil and hurry of the exode.

All critics, higher or lower, agree that the book of Exodus antedates Deuteronomy in time, as it surpasses it in character as to primal and fundamental legislation. To attempt to make Deuteronomy 5: 15 supercede Exodus 20: 8-10 is to deny the first principles of literary criticisms and sound interpretation. The effort to do so is a modern after-thought, invented to throw discredit on the Sabbath.

[The passage in Hebrews will be considered in our next Special Number.]

THERE lies before us a copy of the *Boy*, published in the interests of the boys of America, by the Anti-Cigarette League, 1102 Woman's Temple, Chicago, Illinois. In clubs of five, mailed to separate addresses, it costs 25 cents per year; in clubs of ten or more mailed to one address, 10 cents per year. Judging from the initial number, the paper will be of great value to boys who are tempted to form the destructive cigarette habit, or to those who have already formed it. We commend it to the attention of Sabbath-school teachers and others who have the interests of boys in charge.

RESOLUTIONS.

WHEREAS, The Alleghanian Lyceum of Alfred University has lost a most honored and beloved member, in the death of Professor Lester C. Rogers; therefore,

Resolved, That we, the members of said Lyceum, express our appreciation of the example of one of our most faithful members; may we be inspired by his faithfulness and consecration to greater activity.

Resolved, That we hereby express our sympathy to his sorrowing family; may the Heavenly Father comfort them in their affliction.

Resolved, That a copy of these resolutions be presented to the bereaved family, and for publication in the *Alfred Sun* and the *SABBATH RECORDER*.

G. M. ELLIS,
M. A. PLAGE,
P. H. VELTHUYSEN, } Com.

ALFRED, N. Y., Jan. 7, 1900.

To rule one's anger is well; to prevent it is better.—Edwards.

CONTRIBUTED EDITORIALS.

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

The Influence of a Good Man.

Who can measure or estimate the influence of a good man? Back of the statesman, the minister, the teacher, and greater than all, is the man.

Let not all the words of appreciation be *post mortem*. A brother, whose voice had long been silent, rising in the meeting a few nights ago, humbly and tenderly took his place once more. Now there were many influences which, under the Holy Spirit, helped him back toward God. There were the prayers of the people—how mighty they are when raised in faith. There was the Word of God expounded by night and lived by day. But there was another force which dated back some years. It was the influence of Elder Todd—not so much Elder Todd, the preacher; nor Elder Todd, the pastor; but Elder Todd, the man. This brother had lived in the same house with him for months, and had always found him the same sweet, cheery, sensible, true, loving, faithful friend. No wonder that he never tired of telling about him, and that the heart and life which he admired so much had come as a molding influence into his life to shape his ideals of what it ought to be. Elder Todd is hundreds of miles away, but his work is still marching on in the career of a brother man who is striving hard to be a faithful, helpful, every-day Christian.

"Other Men Labored."

Years ago—so long it seems—a load of young people stopped for a few minutes at father's house in Walworth. Among them was a young man preparing for the ministry, who, while entering heartily into the jollity of his comrades, yet preserved a certain noble dignity. His name was Wardner Titworth. I was but a boy. If it was "ships that pass in the night," the big craft probably carried away no recollection of the little skiff idly rocking on the billows by its side.

It is easier understood than explained, but from that time Wardner Titworth was my boyish ideal of a minister.

Reports came of his pastorate at Farina, of his simple, manly life, his friendliness, his geniality; how he tucked his trousers in his boot-tops when tramping across the muddy country; how even the children felt slighted when they went home from church without a smile from him. And I said: "I am not worthy to be a minister; but if only I could, that is the kind I would like to be." Looking back now, it seems that he was to one boy a suggestion of what Jesus would be and do if he were on the earth in these modern days.

The glimpses of him were fragmentary. When I was a student in college he made a short call on us. The story he told is fresh in memory to-day. We students saw him at the Milton Conference in 1886, when we were watching our great men with eager eyes. A week spent at his home two or three years before he died will be specially treasured. Strange, that with such scant opportunity, he should have affected my life so profoundly! Paul says, "Christ in you the hope of glory." It was the Christ in him touching and bringing out the best in others. Hundreds of young people have been given, through him, a deeper sense of the nobility of life.

Eleven years have passed since that Christmas of 1888. Great changes have come. He has been called home and I, in the good providence of God, have been called to the place which he was filling. Standing upon the ground where he did his ripest life-work, the tears blind my eyes. Heaven grant that

the God who worked in him to will and to do of his good pleasure, the God who has been so abundantly with all the noble men into whose labors we enter, may be with us still.

O, young men and women, it is our ideals that make life. Before that beautiful marble statue ever took form, it was in the imagination of the sculptor. As a boy he saw it, loved it, yearned to realize the vision with his own hands. Many bungling pieces of work came first, many failures, days of disappointment and nights of discouragement. The road was long and hard, but the vision ever beckoned him on. Aspiration glorified effort and love sweetened toil. One day, chastened, humble, he saw in solid truth—not just the vision he had dreamed—but something near enough like it to touch his heart to grateful tears.

"ANY DAY IN SEVEN."

BY M. HARRY.

That class of First-day people who still hold to the obligation of the Fourth Commandment as authority for Sunday express themselves substantially as follows:

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

Another Baptist Professor of Theology, in a letter to the writer, holds that because the added qualification "of the week" to "the seventh day," is not found in the commandment, no particular week is intended, and that the "week is only a human invention."

To argue that "the seventh day" of the commandment means a particular day is about the same as to prove that two and two are four; but even such labor is sometimes necessary, as error often can, to the many, "make the wrong the right appear." Let us see now how unscriptural and unreasonable this "any day" theory is.

1. *Apriori argument.* To secure the blessing of a Sabbath of rest and worship to man, a particular day—and that means a particular week—must be clearly revealed. To suppose that God would fail to do this, leaving it to the caprice of men, is to impeach his wisdom and goodness. The thought is hardly less than preposterous.

2. Accordingly we may expect that he has given a particular day. All the facts involved in the institution of the Sabbath point out a particular day, beyond doubt. He worked six certain days, rested on a certain day—the seventh—blessed and sanctified the seventh day. At Sinai he commanded to remember a certain seventh day, by withholding manna on it, and the Israelites certainly understood that a certain day was required, for had they worked on it they would have been punished, even to destruction. To argue that "any day" is meant is to argue that "any God" is meant in the expression, "The Lord thy God," for there are "gods many," but only seven days in a week. The expression "of the week" after "the seventh day" in the commandment is wholly unnecessary—mere tautology; sanctifying a particular day makes the week. We cannot conceive of a Sabbath without conceiving of the week. To give the one necessitates the other. The definition of week—a seven—as well as the familiarity of the names of Sabbath and week in the Hebrew, *Shabbath* and *Shabua*, and the same name for both in Greek—*Sabbaton* and *Sabbata*—shows

clearly that in the minds of Jew and Greek the week and Sabbath are inseparable, almost identical. *There can be no particular seventh day without a particular seven days.*

3. That the Fourth Commandment means a particular day is obvious from the impression it invariably makes on the human mind. The Jews so understood it. All men when first perceiving the divine obligation of sanctifying the seventh day must ask and settle the question, "Which day?" The only answer that is or can be given is the seventh day, or "Saturday." It must mean a particular day, or no one would know what to do. What it meant when given, it means still, for it reads just the same as then. Children and heathen converts would always keep the seventh day, if they were not first made to believe that Sunday is the seventh day, and afterwards told that the day was changed in memory of the Resurrection.

4. The "any day" theory destroys all Sabbathism. If true, the Mohammedan observing Friday, the Sabbatarian keeping the seventh day, and the first day man observing Sunday, are all right. If the irreligious man wants his weekly rest on some other day than the seventh or first, or if he works several weeks continuously, and then rests the same number of days, who can answer him? This "any day," "no Sabbath," "no law" teaching is the very thing that is swelling the tide of Sabbathlessness which is sweeping over the land. It will not stop until men cease teaching it.

5. The advocates of "any day" do not believe it themselves; for, immediately after arguing for it, they will add, we should keep Sunday, "because Christ rose on that day." Where does Inspiration say we should keep the Resurrection day, or even that he rose on First-day?

6. "Any day" leaves it to human appointment. If men may now make the fourth precept mean what it did not when given, why may they not modify any other of the commands? Where does God authorize men to change his law? It was the Little Horn of Dan. 7:25, that dared first to "think to change times and the law."

7. That inspired men never believed the "any day" theory is placed beyond a doubt, when we remember that in the language of Cardinal Gibbons: "From Genesis to Revelations there is not a line authorizing the sanctification of Sunday. The Scriptures everywhere enjoin the sanctification of Saturday." Indeed, there is not a particle of evidence that New Testament Christians observed any other day than the seventh. About seven-eighths of nominal Christendom admit that Sunday is only traditional.

8. The "any day" theory contradicts the judgment and sense of mankind. Memorial events, in which time is a conspicuous element, are always commemorated at the time they were supposed to have occurred. The Passover and the feasts of Purim, among the Jews, the Fourth of July, Washington's Birthday, Dewey Day, among Americans, are illustrations. All acknowledge that these days cannot be memorialized properly except on the days those great events occurred. Just so, God's rest and sanctification of the seventh day cannot be memorialized on the first or other days of the week. Feeling the force of this, Sunday-keepers have invented two unscriptural excuses, viz: That we must keep the day of Resurrection, and that the resurrection occurred on first day, with not an inspired statement to warrant either. This effort of First-day advocates is an admission that the commandment of God will make Sabbath-keepers, and must be prevented by these inventions of men.

WEST EDMESTON, N. Y.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

DAVID WARREN CARTWRIGHT.

This change in his residence furnished an opportunity to engage more fully in the pursuit which, as a business, afforded him the greatest pleasure, and by which he had accumulated the chief share of his property. In the last part of the sixties he thrice visited Nobles and Cottonwood Counties in Southwestern Minnesota. He was accompanied by some old neighbors and assisted by his third son, Paul, who lived then in Northern Iowa. While occasionally hunting elks, the parties followed trapping mainly. They secured the valuable skins of badgers, otters, beavers, foxes, mink and muskrats in large numbers, those of the last named animal by the thousands. They found in this region, what has so often occurred elsewhere in the earliest settlements of the Northwest, that trade could be carried on with the few inhabitants by using as legal tender the skins of the muskrat as secondary or fractional money, and those of the beaver or otter as primary money. We are not informed what was the established ratio between them in this case; but undoubtedly it was based on the intrinsic or market value of the skins, not on a fictitious or assumed value. On his return in the last trip, Mr. Cartwright, with two companions, conveyed their load of furs in boats, which they rowed safely down the Cottonwood, Minnesota and Mississippi River to Prairie du Chien, Wis., and thence reached their homes by railway.

In the summer of 1868 he favored the writer of this sketch and two young men, students of Milton College, by acting as their guide on a pleasure excursion into the Upper Peninsula of Michigan and along a portion of the southern shore of Lake Superior. The places visited are historic, the oldest west of Lake Huron seen by Europeans. But to this party the principal points of attraction were the immense iron and copper mines, the dense forests abounding with deer and bears, and the streams inhabited by the beaver and otter. In many brooks and creeks in this wilderness, the delicious speckled trout was caught in great numbers. The scenery was new, picturesque, and grand in places. The steamboat ride on the largest body of fresh water in America was delightful, and the cool atmosphere in July was exhilarating. The tramps along the trails and the borders of swamps and tiny lakes in the unbroken forests in chase after game with "Uncle David," revealed the extent and accuracy of his marvelous knowledge of trees and shrubs, of signs on the ground of wild animals roaming about, fleeing or frequenting streams of water, and of the instincts, traits and dwelling places of the latter in such a habitat. On such occasions his enthusiasm was masterful.

He became so interested in this Lake Superior locality, embracing the sources of the Escanaba River, that he often returned to it in the following eight years to engage in hunting, trapping and fishing. Sometimes he was in partnership with a genial old resident. At other times his two sons, already mentioned, were in company with him. Several neighbors and chance acquaintances camped with him for weeks. Sporting parties, usually business men from western cities, he

piloted through the woods for scores of miles and down the rocky channel of the river named above to its entrance into Green Bay, and taught them how to find and shoot the deer and bear, to outwit the fox, the marten and the lynx, and to catch the shy trout, the mink and the otter. His superiority in these respects was soon recognized in all that region. His sojourn here was very enjoyable to himself and certainly very profitable in a pecuniary way.

While living in the village of Milton, he was chosen, in 1873, a member of the Board of Trustees of the College, and held the position until 1881. He did not disappoint the many friends of the institution, as he was extremely loyal and helpful to its faculty and managers. His contributions to its funds were liberal, and his gift of unique specimens to its natural history department was greatly prized. Wherever its policy and its interests needed defense, he would, if present, earnestly advocate these. His daughter, Eva D., completed, in 1876, the scientific course with credit to herself, and was graduated with the degree of Bachelor of Science by the College. She afterwards married Frank I. Mack, another alumnus of the institution.

In 1875 he published, with his own money, a book of 280 pages, entitled, "Natural History of Western Wild Animals, and Guide for Hunters, Trappers and Sportsmen." The materials of the work were dictated or approved by him, and written out in proper shape for the printers by Miss Mary F. Bailey, some years previous a teacher in Milton College, and subsequently the organizer of the Woman's Board appointed by the Seventh-day Baptist General Conference. He had frequently been urged to place before the public his valuable observations of the habits of such animals, his extensive information gained as a woodsman, and his experience for forty years as a hunter and trapper. The first half of the publication is filled with minute and interesting description of twenty-six species of these animals. Suggestions taken from standard articles or works on these species were submitted to him; and on being endorsed by him, they were incorporated in the book. Many of them were rejected by him as inadequate or incorrect, and his own statements were substituted. Rare and telling incidents in his hunting career enliven some of these descriptions. A brief sketch of the "American Brook Trout" is supplied by Willis P. Clarke, Esq., of Milton, who once accompanied him into the Upper Peninsula of Michigan. To the naturalist the work must continue to be instructive and relied upon as strictly accurate, being stamped by the authority of a critical and original observer. The last half of the publication contains entertaining narratives of Mr. Cartwright's personal adventures. Dr. E. S. Bailey, now Dean of the Hahnemann Medical College, of Chicago, Ill., adds a very spirited fifteen-page account of a trip with him to Lake Superior in 1868. His Tramp to California in 1851, to which reference has already been made, is the subject of the longest and most elaborate of these narratives. The reader is repaid by carefully consulting these.

In the winter preceding the spring of 1875, he made a successful hunt along Yellow River in Chippewa County, Wis. On this trip, or a previous one, he discovered a somewhat ele-

vated locality in the northwest township of this county, unoccupied by settlers on account of being at considerable distance from the larger streams, thickly covered with large pine and hard-wood trees, and having a somewhat clayey soil, more than ordinarily productive for that region. He then entered here two hundred acres of government land, and afterwards secured other such timbered quarters and half sections in the vicinity. In partnership with two of his sons, he erected a steam sawmill on his first purchase, and soon furnished the market with his pine lumber of superior quality. The investment proved profitable. He persuaded some former friends from other portions of the state, and strangers from adjoining ones, to move to the place. The nucleus of a village was formed, and after a few years it had a flourishing store, shops, a school-house and a building for religious worship. The last belonged to the Seventh-day Baptist church, which was organized here in 1879, and admitted two years later into the North-Western Association. Mr. Cartwright became an early member, having removed his standing June 20, 1880, from Milton church. Elder James Bailey, in the employment of the American Sabbath Tract Society, took a great interest in our people living then in this village, helped them to form their church and build their meeting-house, and preached occasionally to them. Subsequently our General Missionary Society sent some of its laborers into this field, and aided missionary pastors here at different times.

In 1881 Mr. Cartwright settled his family in the village. He at length retired from the active management of the business he had established, and it passed into the hands of his son Jonathan, who conducted it with marked success until his death, August 6, 1897. Some years since a line operated by the Chicago and Northwestern Railway Company was built through the place, running from Eau Claire to Ashland and West Superior, Wis. The station, post-office, and village all received the name of the founder, after whom the mill he erected was also called in the beginning. This railroad has been the means of quadrupling the size of Cartwright. The country about has been largely divested of its forests, and its grass and farming lands subdued in good part by the plow. Here is the center of a region extending nearly twenty miles north and south, and over forty east and west, in which no other village has been started, and which already contributes many valuable products to be shipped to neighboring towns. "Uncle David" exercised to the last an ardent interest in the growth of the place, in its business operations, in the character of its inhabitants, in its reputation, in its educational and religious facilities, and particularly in the maintenance of its church to which he belonged.

(Continued.)

THE golden moments in the stream of life rush past us and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Eliot.

MANY, indeed, think of being happy with God in heaven: but the being happy in God on earth never enters into their thoughts.—John Wesley.

Missions.

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

BRO. R. G. DAVIS reports a union revival effort at Berea, W. Va., which was greatly blessed in the conversion of sinners, and in reclaiming the backslidden in heart and life. There were forty conversions and renewals, and of the number, twenty-eight were Sabbath keepers, twenty of whom were converts and eight renewed. There will be about twenty additions to the Ritchie church as the result of the meetings.

WE are very much pleased with the replies of the pastors in RECORDER of Jan. 1 to the circular letter of Bro. M. B. Kelly to them upon making "a special and united effort to extend Seventh-day Baptist principles beyond the circle of their parishes." It is evident that they mean business. The pastors of the country churches have better opportunities for evangelistic work in school-houses and open fields nearby than do pastors of city churches. Some are entering such open doors, and with quartet help are doing excellent work. The city pastors can go to the open fields in the country, or work in the mission within their own city or towns. A way will open to such work and workers. Such work will give broader and deeper life and growth, not only to the churches, but to the pastors themselves. If the Evangelistic Committee can point out a needy field, or a good open door to any pastor and church desiring to do such work, it will be very happy to do it, or aid in carrying out this plan of increased evangelistic and Sabbath Reform work in any way.

WE wish to emphasize the thought and fact that evangelism means to and for Seventh-day Baptists more than it does to other peoples. It means not only bringing men to the saving knowledge of Jesus Christ, and to accept him as their Saviour, but to the knowledge of the Sabbath and the acceptance of it. It means that Sabbath truth is a part of gospel truth. To preach Calvary and leave Sinai out is preaching half a gospel. To preach Sinai and leave Calvary out is preaching legalism. There would be no sin or knowledge of sin without the law, but the law never saves—it condemns. In Calvary is saving power. How can one preach a whole evangelism and entire Bible without preaching the law and the gospel and the gospel and the law in their vital relation and inseparable unity? To be saved, one must accept Jesus Christ, the Word, and be doers of the Word. Faith without works is dead, being alone. A Seventh-day Baptist pastor, or evangelist, that fails in an evangelistic effort to preach somewhere or sometime in that effort the Sabbath truth, is not doing his duty, and is shunning to declare unto men the whole counsel of God. It is true that wisdom and tact must be used as to the time and opportunity of presenting the truth, but there should be no failure in doing it. It should be done both privately and publicly. It should be done openly and frankly, with due notice, no springing the question unawares; but in all fairness, candor, earnestness, and with a loving spirit present this truth. Who so desirous to know the whole truth and to do the will of God as a new-born soul all aglow with the love of Jesus and filled with the Holy Spirit! What soil so fitted and prepared to receive the seed of divine truth, where it will

germinate, grow, bud, blossom and bring forth glorious fruitage as the soul that has accepted Jesus Christ in Godly sorrow for sin and in real repentance; so mellowed by the love of Jesus, so receptive, so responsive to the wish and will of Christ! What time so propitious to preach any truth of God!

THERE are some things we must face: 1. We can never grow as a people and extend our borders unless we accept and practice such an evangelism. It is a great work to bring men to the saving knowledge of Jesus Christ, to save men from the ruin of sin for this life and the life to come; but if we shall ever succeed in our cause and grow as a people we must make Sabbath truth an important and vital element in our evangelism within and outside of ourselves. 2. We must engage in such an evangelism to save us from loose Sabbath-observance, from Sabbath-desecration and from Sabbath-apostasy. If we are weak and waver in preaching and emphasizing the Sabbath truth in our evangelistic work and our revival efforts, we shall not only not make converts to the Sabbath, but we shall lose by the forsaking of the Sabbath hundreds from our ranks. To strengthen our people in Sabbath truth, to awaken and develop a strong Sabbath conscience, and to make loyal and consecrated Seventh-day Baptists, evangelism and Sabbath Reform must go hand in hand. 3. To fulfill our mission as a people, to grow in spiritual life and power, to be honest with God and men, to stand for what God has kept us as a people for over two centuries, and to stand for the years to come with any hope of success, we must in our evangelism hold before the people in word and example the whole gospel and the whole law in inseparable union.

NO NEW GOSPEL NEEDED.

A friend writes that he fails to understand what we mean by "a clear interpretation of Christianity for our age." He says he does not believe the gospel needs any interpretation. "This age," he continues, "needs salvation just like any age before it." "The Gospel is not different in different ages, and men's needs do not differ, except as they make different lies their refuge."

The friend who writes this seems to us partly right and partly wrong in his statement. It is undoubtedly true that this age needs salvation just like any age before it, and it is further true that the Gospel of Jesus Christ is not different in different ages, if by Gospel we mean Christ's life and work and message. In a very real sense "Christ is the same yesterday, to-day and forever." But on the other hand, it is a fact which nobody can possibly doubt, that every age of the Christian era has given its own interpretation of the Gospel, and each age has given the message in a form and manner different from any other. Any one who studies the interpretation of Christianity, as given in Alexandria by the fathers of the church in the second and third centuries, and compares it with the interpretation given by the Latin fathers in the fourth and fifth centuries, will find as great a difference as is conceivable, and yet both were orthodox interpretations.

Is there no difference between the Gospel as set forth in the fourteenth century, and again as set forth in the great reformation of Luther? And yet both are interpreting

Christ and Paul to their age. Did not the gospel mean something quite different to the formal, mechanical, eighteenth century from what it meant in Europe and America after the period of religious revival begun by the Wesleys and Whitefield, and carried forward by thousands of men kindled to new life by a clearer view of Christ? And yet both sets of men were reading the same Bible and studying the same gospel and the same Pauline Epistles. Does any one suppose that we see in Christ and Christianity just what our Quaker ancestors of seventy-five years ago saw? Or that our interpretation of Christianity is precisely like theirs? And if not, who were right—they or we?

It is impossible for two men to interpret an incident in the street in precisely the same way. No two historians draw quite the same conclusion from any historical event.

No two persons estimate a character in just the same way.

The moment we approach such a mighty subject as the Personality, Work, Message and Mission of the Son of God, and the bearing of his coming upon human life and sin and salvation and eternal life, it would be impossible and inconceivable that all men in all ages and in all lands should see the same meaning in it. The priceless diamond is no better than a bit of glass to the baby, or to the savage, for neither can appreciate the mysterious splendor or the intrinsic value of the former. They judge according to their sight; so do we all, and so must we.

More men have profoundly studied the life of Christ in our century than in all the eighteen before it together. We know Christ—the historic Christ—better than the men born one hundred years after he came to us. It is an undeniable fact that we know Paul and "his Gospel," as he himself called it, better even than his Galatian friends did, and incomparably better than any other age has known him. This age has rediscovered Paul, as a hundred great constructive books on him will show to any one who will patiently study them.

Shall we then live under the tradition of the mediæval church, and conclude that everything transmitted to us through schoolmen, and Pope, and Bishop; through counsels and synods; through Luther and Calvin, Fox and Wesley, must be final? Or shall we go back with unsealed eyes and spirit-moved hearts to see what the gospel really does mean? Christ has not changed, and the old gospel is what we want, and men do need salvation. But it is certainly our business as Christian teachers to get the clearest vision we can of him, and the truest apprehension of his message, using all the helps within our reach, and then it is our further business to express it in such a way that the men about us shall see how it applies to their condition of need, and finally it is our business to be sure that the salvation which we declare really does save.—*The American Friend.*

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Woman's Work.

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

"ANOTHER year is but another call of God
To do some deed undone and duty we forgot."

THE author of the "Extra Cent a Day" scheme is a gentleman of high position in one of the leading banks in Boston. Several years ago he devised and put in operation in his own church this plan for securing more money for the cause of missions. At that time he said: "Our band has but one officer, a treasurer, who reminds the members monthly of their dues, though many pay without a reminder." One extra cent a day seems insignificant, but he says, "thirteen million Protestant Evangelical Christians in the United States giving at that rate would add \$17,450,000 a year to the missionary treasuries. But this would be added to our pledges already made—an extra offering.

WE are glad to be able to tell you that some of our churches are working nobly both for the debt and also to meet their usual apportionments. More are practicing tithing, conscientiously, than formerly. If this system of giving could be practiced in all our churches, our next Conference in 1900 would be resonant with the sounds of jubilee, and our Missionary and Tract Boards would be free to "Enlarge the place of their tent; to stretch forth the curtains of their habitations; to lengthen their cords and strengthen their stakes;" and our God would bless the work of our hands. Let us labor for his sake and in his name.

THE WIDOW OF ZAREPHATH.

BY PERIE R. BURDICK.

All that is known of this Bible character is found in the 17th chapter of 1 Kings; just one short chapter of twenty-four verses. Not even her name is given; the only designation is, that she was a widow of Zarephath.

In this brief account the traits of her character are portrayed, from which some useful lessons may be learned. God had directed Elijah to this woman. As the prophet neared the city, he found her picking up sticks. Evidently she was not very easily discouraged, nor inclined to cease all efforts; for certainly, she had enough to make almost any one disheartened. There was a great dearth in the land; starvation was a common experience. She was a widow with only one son. Their entire store of food was reduced to a handful of meal and a little oil; no hope of procuring any more, no fuel to bake this. Many persons would have said, "What is the use of trying to do anything more?" She no doubt believed in persevering as long as she had anything with which to work; so was hunting up sticks to make a fire, that she might bake the last little cake of food; and only after every grain of meal and drop of oil had been used, did she intend to cease her efforts. Had we such perseverance now in *spiritual* things, how many, old or young, in our communities would stay away from the weekly services of God's house and the study of his Word? Instead of so many weak, inconsistent, professed Christians, there would be such a growth in grace and the further knowledge of the truth as it is in our Lord and Saviour Jesus Christ, that the Car of Salvation would move through the earth with astonishing rapidity.

While this widow with a heavy heart, borne

down with the thought of the terrible doom (that of starvation) awaiting herself and her loved one, began to hunt the fuel to prepare the last morsel of food, a stranger approaches and asks for a drink. Her helpful nature prompts her to forget her own immediate need, and her seeming inevitable death, as she hastens to procure some water for the stranger, who proves to be a prophet of God. Noble act of self-denial! Grand example of true helpfulness! Just the kind of an act for God to reward with his help and care. An example worthy of being remembered. One of the great miracles of Bible history.

There are millions of thirsty spirits who need the "water of life." Who of us, like the widow, are willing promptly to leave our own personal interests and hasten to bear the water of life eternal to some of these souls that must perish unless they have it? As the woman was going for the water, there was another request from the prophet; it is for food. That made her sad; for she would be glad to feed Elijah, but how could she when she had so little food, and her own loved one on the verge of starvation? Certainly she could do nothing but deny him. She hastens to give her reasons, saying, "As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel and a little oil in a cruise; and behold I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it and die." Excuse enough. Certainly no one could expect her to give under such circumstances. But listen to Elijah's reply: "Fear not, go and do as thou hast said; but make me a little cake first, and bring it to me; after make for thee and for thy son."

Could she believe her own ears? Is the man sane to ask such an unreasonable thing? While such thoughts, no doubt, were running through her mind, the prophet continues his talk, saying: "For thus said the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruise of oil fail, until the day that the Lord sendeth rain upon the earth." What! Give the last she had? Yes; for the Lord said so.

Natural faculties cannot understand how the barrel and cruise will continue to furnish a supply for food as long as the famine lasts. Faith comes to the rescue and says: "The Lord of heaven and earth is too wise to make a mistake. He who is the creator and preserver of the universe can provide for the wants of every one. He who is your Heavenly Father will not forsake you if you obey him."

She did not stand and argue the question, but went and did according to the saying of Elijah.

By her prompt obedience she beautifully demonstrated her faith by her works. She did just what she was commanded, and did it at once. She did not make a cake for herself and son first to see whether there would be enough left to make one for Elijah, but she did as God said by his prophet. Behold the result, not only enough for the second cake, but material sufficient to furnish food for herself and Elijah and the household for many days. And the barrel of meal wasted not, neither did the cruise of oil fail, as long as the famine lasted. Self-forgetfulness and willingness to listen to God's calls bring their own rewards.

It was not an occurrence whose truth be-

longs only to the olden time, for Christ taught the same in Matt. 10: 39. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

God's requirements are first for him and his cause and then for self. The first and best of crops, fruits and herds was to be sacrificed to the Lord. One-tenth of everything belonged to the Lord, and must be used for nothing else.

When the Jewish nation was very low, God, by his prophet Malachi, said, "Ye are cursed with a curse; for ye have robbed me." "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Some one says, "That was all right for the old dispensation and has nothing to do with us now." Let us see, Christ says, "If any man will come after me, let him deny himself." Then the rich man and the widow's mite teach the same truth. "Lay up for yourselves treasures in heaven." 2 Cor., second chapter abounds in this truth, that they who give liberally shall be blest, for "He that soweth bountifully shall reap also bountifully." "God loveth a cheerful giver." If the widow had not given as God told her, she and her family would have perished.

May it not be that we endanger ourselves and our loved ones spiritually by failing to give of our time, talents and means as God asks. Selfishness will make such lean spirits that they will become mere skeletons. Some, when asked to give, plead their poverty; but how was it with this widow, and the widow who gave her mite in the time of our Saviour? Sad mistake to think we have too little to give anything to God. There is that which holdeth and tendeth to poverty, says the wise man. "Once I was young, now I am old, yet have I never seen the righteous forsaken, nor his seed begging bread." That was in King David's time, but how is it now? Are our alms-houses filled by those who have been too benevolent? Do any suffer because they have practiced too much self-denial? Could such an one be found, he would soon be classed as one of the wonders of the world.

Those who claim they cannot live Christian lives, obey God and provide for themselves and families, have no faith in God, and make his many promises mere lies. This widow fed Elijah, and when trouble came he was there to drive away her fears and sorrows, by raising her son from the dead. It was not because she was perfect that this was done; for what she said during the sickness and death of her son shows that she was superstitious and prone to forget the power and goodness of God. She perseveringly used her available means, was helpful, even to great self-denial, had implicit faith in God, and was ready to promptly obey him. God never has, and never will, let such persons suffer greatly.

WANTED!

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

Conference Minutes, 1807-1855.
Seventh-day Baptist Register, Vol. 1, No. 4.
Sabbath Visitor, Vol. 1., No. 20.
" Vol. II., Nos. 28, 51.
" Vol. IV., Nos. 48, 44.
" Vol. V., Nos. 26, 38, 40, 42, 49.
" Vol. VI., No. 50.
" Vol. XI., No. 44.
Sabbath Recorder, Vol. XVI., Nos. 37, 51.
" Vol. XVII., No. 27.
" Vol. X III., No. 22.
" Vol. XIX., No. 21.
" Vol. XX., Nos. 23, 26, 31, 35.
" Vol. XXI., Nos. 1, 51, 52.
" Vols. XXII-XXVI., entire.

A MOVEMENT FOR A WEEKLY REST-DAY.

When agitation for a better observance of Sunday arises among clerks and laborers without any religious purpose, and takes the form of a protest against the careless Sunday habits of purchasers, many of whom are church-goers, the movement is significant. That is what has happened in Chicago during the past few weeks. The butchers' and grocers' clerks of the city have undertaken a campaign for the closing of all provision and grocery shops all day Sunday. It may surprise some of our readers to learn that in many parts of Chicago not only the cigar stores, bakeries, paper stands, confectionery shops are open during at least one-half of Sunday, but the majority of the meat markets and groceries are also kept open until noon or later in order to cater to the wants of lazy or careless housekeepers who leave their marketing until Sunday morning. This custom has seemed to be spreading and threatened to deprive employer in still other occupations of their needed Sunday rest. The clerks have risen in rebellion and are circulating appeals to the people to agree to do all their purchasing for Sunday on Saturday in order that there may be no excuse for Sunday work. The proprietors express themselves in most cases as willing to close all day Sunday if all their competitors would do the same; and it may be that some general agreement can be reached among them which will make further efforts on the part of the clerks unnecessary. The milk dealers' employes of some parts of the city are also discussing the possibility of doing away with Sunday milk deliveries. Certainly pastors and Christian people should give such a movement their hearty support. The fact that the immediate purpose of the clerks and their employers is not a religious one, but merely the desire to secure a day for rest and relaxation, should not influence any intelligent Christian to refuse his aid; for until men have the command of their time on Sunday, you can never bring them to use that time religiously. The fault of a good deal of so-called "Sabbath reform" work has been that its aim seemed to be predominantly ecclesiastical, an attempt to get people to go to church on Sunday. Now this latter is a most necessary and desirable work, in which all should engage who have the ability to assist. But it is a distinct question from the question of the right of every man, woman and child to one day in seven free from ordinary and habitual labor. The latter is a social and civic question, in the solution of which all citizens may join hands, irrespective of religious views or opinions about the religious side of the institution of Sunday.—*The Standard*.

Read again the first sentence in the above. "Significant" must be emphasized strongly to make it cover the situation. It is significant indeed when the habits of "Many who are churchgoers," in their use of Sunday compel non-religious and irreligious people to organize against these church goers in order to secure a non-religious holiday. Perhaps the deepest meaning of the movement is found in the fact that Christian sentiment and conscience are so low on the Sabbath question that no efforts of value are being pushed to sustain the religious side of Sunday observance.—Christians are doing little more than stand by and watch the drift into holidayism and no-Sabbath.

IN PHILADELPHIA.

A movement similar to that in Chicago has been attempted in Philadelphia, and on the first Sunday in January, 1900, special efforts were made by the local "Sabbath Association" to close cigar shops and other places which were usually open on Sunday. Few of the cigar dealers paid attention to the matter, though many of them had been warned. Grocery, and dry-goods stores, in some sections of the city, had been more closely watched, and more of these were closed. Candy stores were unmolested and did "their usual brisk Sunday business." This movement, it is said, has no religious significance. Even officers of the Sabbath Association declare that their only purpose is to secure better rest, without regard to the religious uses of the day. In the report of this movement

made by the *Public Ledger* of Jan. 8, 1900, it is evident that the friends of Sunday have dropped all hope of securing attention to the question as a religious one. The same significance which is attached to the movement in Chicago appears in the character of this movement in Philadelphia. It is said that "the main drawback to the success of the movement thus far is competition." The situation therefore amounts to this; religious people are moving for the enforcement of a civil law to meet the objections which people without religious conscience make to the conducting of business on Sunday which interferes with their business. This removes the whole question, not only from the realm of religion, but from the higher realm of considering Sunday as a day of rest for general good. The Philadelphia Sabbath Association is attempting, through the Sunday law of Pennsylvania, to compel men in certain kinds of business to cease their work on Sunday, lest their competitors in business should lose money. One dealer near Fourth and Pine streets said that he closed his shop early in the day, but, finding before noon that his neighbors were doing business, he concluded to open. He had received one of the notices sent out by the Sunday Association, and had spoken to a policeman about it. The policeman, he said, replied that he "had nothing to do with the matter."

More than ever before the friends of Sunday, whether in Boston, Chicago or Philadelphia, have yielded every phase of the religious observance of Sunday, so far as their efforts to enforce the civil law is concerned, and are now simply seeking to overcome a few of the most objectionable features of what they call Sunday-desecration in the matter of business. The futility of such efforts has been proven by repeated failures during the last twenty-five years. One hope that good may come remains, namely: that this pushing of the Sunday question in the lowest department, and these efforts to forward Reform without religious purpose or thought, will finally convince good men that the whole matter of Sunday legislation must be given up in order to secure a permanent and successful basis for anything in the line of religious Sabbath-observance. It will be in the interest of righteousness if such conclusions hasten, and men turn to the only source of true reform, the Word of God and the authority of conscience. This will bring them back to the Sabbath of Jehovah, so long discarded under the false plea that Sunday can take its place.

TENNYSON'S TWO SEA POEMS.

Tennyson loved all nature, but especially beloved the sea. From boyhood he had found delight in the study of its every mood and change, and over and over again its echoes sound through his verse. In two poems, however, his interpretation of the sea rises into a flood of poetic feeling and beauty.

The first of these is the fragment "Break, break, break!" When he wrote it the poet was still a young man, with his fame waiting in the unfolding years; with the ear of the world as yet but grudgingly accorded him; with his heart wrenched by one of its first great sorrows in the death of Arthur Hallam, whose bride his sister was so soon to have been, and the close knit friend of his deepest heart,—

"More than my brothers are to me."

— for whom his love was to flower in that noblest of elegies, "In Memoriam."

It was while this sorrow in its freshness touched and shadowed all the world for Tennyson, that one spring day, as he walked the pleasant English lanes about his early home at Somersby, instead of the green grass under his foot, and the blossom-starred Hawthorne hedges at his hand, he saw a wide grey sea and a grey old church; and, above the song of the thrush and skylark, to his inward ear there sounded the rush of incoming waves as they broke white and foaming against the low cliffs not a hundred yards from Clevedon church, under whose aisle Arthur Hallam had found his last resting-place. So, in that solitary walk, out of his saddened heart sprang the now familiar lines:

"Break, break, break,
On thy cold grey stones, O Sea!
And I would that my tongue could utter
The thoughts that arise in me."

A poem that voices, as hardly any other, the hopeless yearning, the longing of bereavement, the sob of all hearts that ache and eyes that weep. It is not as an expression of the sea, but because he has made the sea to stand for the sorrow, the mystery, the inexorableness of death, that the world has made it part of the literature of grief, and multitudes of hearts who never heard the murmur of a wave or watched the foam of a breaker have through it voiced a passion all their own.

Tennyson was an old man of past fourscore when he wrote the other poem which is to this the complement, the antithesis, the gloria for the threnody, "Crossing the Bar." In this the sea is no longer to the poet a lament for the dead, but has become the pathway to immortal life,—

"When that which drew from out the boundless deep
Turns again home."

Not in the springtime was this, but on a ripe October day that Tennyson, to whom "one clear call" had already come, for almost the last time was making the easy journey from Aldworth to his beloved Farringford and its fair sea view, when in a moment, as he himself said, there came to him those lines which the world will not soon or willingly forget:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea."

That same autumn evening he wrote out the poem and showed it to his son, who at once said, "That is the crown of your life work." It was a well-rendered verdict, and a fruitage worthy to crown Tennyson's ripened years: as simple as the language of a child; as noble as his own great genius; as devout as the faith which had been the cornerstone of his character. That he himself felt it to be the fitting finale of all he had written is shown by the fact that but a few days before his death he charged his son, "Mind you put 'Crossing the Bar' at the end of all editions of my poems."

A little later, and to the music of the great organ at Westminster Abbey a white-robed choir sang the beautiful words as they laid the poet in his honored grave: and again and again it has been heard beside still forms, where life has passed with that outgoing tide.

—*Self Culture Magazine for January*.

AN INTERESTING CASE DECIDED.

The Supreme Court of Iowa recently decided a very interesting case, involving the legality of Sunday contracts, and, in effect, affirming the right of the church to a monopoly of that day for church work.

The case in question was on this wise: A certain gentleman, whose name is of no importance in this connection, subscribed to a fund raised by a certain church in Fort Madison. But when an attempt was made to collect the subscription, he refused payment.

The grounds of this refusal to redeem the pledge were, first, that there was no consideration; second, that the contract was void because of the fact that it was made on Sunday.

The plea that there was no consideration, or "value received," was swept away as a mere quibble, the court remarking that the pledge would, doubtless, "never have been made without sufficient consideration, whether tangible or not."

Thus far the decision of the Iowa court must commend itself to all fair-minded people as being in strict accord with the demands of justice. Contracts are frequently made and material purchased on the strength of just such subscriptions, and it is only right that men making such pledges should be required to redeem them.

But this could not be done in this case without sustaining a Sunday contract, and it was at this point that the court got tangled. The promise to pay to said fund was clearly a contract made on Sunday. To sustain this contract upon the broad ground that all men have an inherent right to make contracts whenever they see fit, would have been to sweep away no inconsiderable part of the Iowa Sunday law.

The question was solved thus: The court said that while an ordinary contract made on Sunday was illegal, one to do good could not be so considered. The custom of taking offerings on the first day of the week has existed from time immemorial, and no one has supposed this to be prohibited by statute. Otherwise, the deacons and others in passing around the hat, and the minister in directing this to be done, are amenable to the penalties of the law. The Founder of Christianity held it to be lawful to do good on the Sabbath-day."

Now, while giving to the cause of God may very properly be held to be a part of divine worship, and not to be prohibited nor restricted in any way, by what right does any American court thus award to the church and to church people, to deacons, stewards, ministers, etc., a monopoly in the matter of raising funds and of making legal contracts on any day of the week, whether that day be Sunday or some other day? For, if the legislature and the courts can grant such a monopoly for one day, why not for more than one?

The Iowa Bill of Rights provides that "All laws of a general nature shall have a uniform operation. The General Assembly shall not grant to any citizen, or class of citizens, privileges or immunities which upon the same terms shall not equally belong to all citizens."

But, do not those who take up church collections and who secure pledges for church enterprises, constitute a "class" within the meaning of the Bill of Rights? and does not

the law, as interpreted by the court in question, grant to this class a privilege which does not belong equally to all citizens? It certainly does.

Suppose that the agnostics of the state of Iowa were to hold a large Sunday meeting for the purpose of raising a fund to erect a monument to the memory of the late Colonel Ingersoll, or to found a Freethought college, or to circulate the writings of Paine, Volney, *et al.*, would the courts of Iowa hold that subscriptions made to such a fund on Sunday were collectable by legal process? If so, the reasons given would have to be very different from those given in the Fort Madison church case.

The decidedly religious features of this case simply emphasize the fact that, notwithstanding constitutional guarantees of equal rights for all men without regard to their religious beliefs and practices, religious people have been given a monopoly of Sunday for religious purposes. This class may raise money upon that day, and for this purpose may make legal contracts; but "ordinary contracts" made upon Sunday for ordinary purposes are illegal!

This decision involves the whole question of the proper relations of church and state. The precedent established is a dangerous one. Who cannot see that the same authority that can thus favor Christianity might not with the same ease favor any particular sect to the exclusion of all other sects?

We believe that the contract in question was properly held to be legal, but not for the reasons given. The truth is that the right to make contracts is an inherent, inalienable right, of which government has no just power to deprive any portion of citizens. The idea of restricting this right upon one day of each week to the churches for church purposes is abhorrent to all correct principles of religious equality and of religious liberty. The state owes to Christianity only the same protection accorded to all men. Genuine Christianity needs no favors from civil government, nor does it ask for them. She who leans upon Cæsar's arm for support is not the bride of Christ.—*American Sentinel*.

AN INCIDENT OF OUR LATE WAR.

There was a home in a lovely city, among the "Berkshire Hills," where a young man was surrounded with many luxuries. When it became evident that we were to have war with Spain, he determined to enlist. His father portrayed the hardships of a soldier's life, and added: "I think no one ought to enlist, unless he is ready to make a complete sacrifice."

He said he had thought it all over, and believed that it was his duty to go; and added: "You have always told your children that their duty to their country was next to their duty to their God. Did you mean it?"

His ancestral blood quickened in his veins and told in his decision. He had five relatives on the Mayflower, nine in the Revolution, and one in the War of 1812, and his grandfather laid down his life in the Civil War.

The privations and sufferings of "our boys" have been so recently described, that we will not recount them.

It was the night before the battle of El Caney. He and five of his soldier friends came together, not for joking or merry pastime, but to consider their situation.

The next day was to be the conflict, and they thought it was extremely doubtful whether all would come out alive. Then arose the question: "Are we prepared to die?" Kneeling, they pledged God, with his help, to live for him. So, when they entered the field of carnage they had enlisted as soldiers of the Lord Jesus Christ.

All survived, unscathed from battle, but the ravages of fever soon laid the Massachusetts soldier on a bed of suffering, and with difficulty he joined his comrades on the steamer, en route for Montauk Point.

But love of duty and faithful friends could not save him, and on the heaving bosom of the sea which was bearing him homeward, his soul was unsheathed from the frail scabbard of clay, and gained the victory.

Off Cape Hatteras, with the Stars and Stripes he loved so well as a winding sheet, they buried him in the deep, blue sea, where the billowy shroud will roll over him, until the light of the last day shall penetrate the "cold, cold wave," and "the sea shall give up her dead."

We may not have to face bullet and shell, but we are on life's battle-field every day, contending with the worst of foes, "fightings without and fears within," and fiery darts penetrating our armors of self-righteousness.

Soon the transport will touch the shore, and we shall not be left on the "sands of time," but at the call of our Great Commander, whom even the battalions of wind and sea obey, we shall take passage for the other side.

Shall we meet our waiting friends in the many mansions, and receive palms of victory and crowns of glory in the beautiful world on high? To such as love his name, comes the promise: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." E. C. W. L.

THE PROPER OBSERVANCE OF SUNDAY.

Extract from the Convention Address of Rt. Rev. Wm. N. McVickar, Bishop Coadj. of Rhode Island.

I know the difficulty which surrounds the subject, I know how widely men differ in their views, but I believe that no earnest, faithful Christian can observe the drift and tendency of the times without the most anxious apprehension as to results in the growing non-observance of this holy day. That there is this drift there can be no doubt. One has but to recall the situation of thirty, twenty, or even ten years back to be sadly convinced of it. And the saddest thing about it is that this drift is not confined again to the world around us, but is as marked, nay one might almost say, more marked within the Christian church itself. The tendency to curtail the time devoted to God's worship, to compromise on a single service, and that of the shortest and most meagre character, and often not even this, while the rest of the day is given over to selfishness and festivity, suggests an awful contrast to the quiet and happy Sundays that our childhood's memories bring back to us, with their precious opportunities of spiritual growth and the cultivation of the cognate graces of family life.—*The Defender*.

Bishop McVickar is right in saying: "The saddest thing about this drift," etc. The destruction of true Sabbathism in the faith of Christians is the ruinous beginning of the Sabbathless drift of which he speaks, and which threatens all the better interests of Christianity, and of social and national life. Hence, the folly of expecting to check or cure existing conditions through civil law, or by weak efforts, to correct the lower phases of the evil. Judgment and reform must begin at the house of God.

If you cannot defend a doctrine nobly, let it go undefended.—*Dr. Fairbairn*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

A Paragraph
of (-) (-) (-).

I RECEIVED a kind letter this morning from the editor of the RECORDER. It seems that the office had not received the usual copy for this department, and the letter was intended as a message of sympathy if I were sick, or a letter of explanation of why there had been nothing published in the RECORDER from my pen, if I had sent something and it had gone astray. I felt very grateful thus to be remembered, and I felt very much chagrined at the same time, for I am very well indeed and I have not sent anything to the Publishing House for three weeks. The first week I was disappointed at the last moment in reference to a paper that had been promised, but which has not even yet come to hand. The next two weeks I have been taking a vacation from college work, and one would naturally suppose that I would have especial advantages for my work in this department of the RECORDER; but not so. Pottering about the house and barn, playing with the children, entertaining quite a company at dinner on Christmas-day, going out of town to Albion to celebrate the new (century?) year with friends, going out four miles to cut dead trees for fire-wood; (green wood is five dollars a cord this year) eating in the woods a lunch of frozen bread and butter, frozen apple pie and frozen slices of roast goose, (part of the remains of the Christmas dinner, which, by the way, have lasted some way a remarkably long time); these things some-how-or-other are not conducive to the best conditions for writing. After riding four miles on a load of wood, facing a strong northwest wind with a zero temperature, one does not feel like writing; after eating an enormously large dinner, (just to please those who have prepared it, you know,) one does not feel like writing. This is especially true when in each instance there are two dear little ones asking for stories or for a romp with papa. This is not an excuse, but an explanation for my three weeks' (—).

Your Vacation as
Well as Mine.

At least I have not distracted you with discussions regarding the beginning of the twentieth century; I have not burdened you with model resolutions for the new year; I have not inflicted you with poetry about snow and winter; I have not wearied you with long paragraphs about trusts, the Boers or General Otis. For three weeks, (during which you have been so busy that you have hardly had time to glance at the RECORDER, and had not noticed before that I have been taking a vacation) you have had a rest from my writing. In view of this vacation on your part, as well as on mine, I may be allowed to call your attention to the Cabinet that has been chosen by General Wood, the new Governor of Cuba. I remember that in my school-days I was expected to know the names of the members of the President's Cabinet. I sometimes thought it was a difficult matter to remember and pronounce all the names; but when I look at the following list, I rejoice that I am not expected to commit it to memory:

Secretary of State and Government.—Diego Tamayo y Tejada.

Secretary of Justice.—Luis Esterez y Romero.

Secretary of Public Education.—Juan Bautista Hernandez Barreiro.

Secretary of Finance.—Enrique Jose Varona.

Secretary of Public Works.—Jose Ramon Villalon.

Secretary of Agriculture, Industry and Commerce.—Juan Ruis Rivera.

HERE is a chance for you to show your loyalty to our own denomination and its interests. The President of our Sabbath-school Board writes that the Board has undertaken the publication of a leaflet devoted to the study of the Sabbath-school lessons which is to be adapted to the intermediate scholars. He writes that the Tract Board is to publish the leaflets, "sink or swim"; that the Sabbath-school Board is to furnish the copy, "live or die," and that the people must support the undertaking, "survive or perish." Let us make it a swimming, living, surviving success, rather than a sinking, dying, perishing failure.

PARAGRAPHS FROM A CHRISTMAS SERMON

Preached One Year Ago by Dighton W. Shaw.

This is the season of gayety and of festivity. Good cheer and good will are more abundant now than they are at any other time of the year. It is the season of happy recipients and of still more happy givers. A time of homecomings and heart-greetings. A time when the demon of self-interest seems temporarily to release his hold upon the lives of men. A time when our attention is especially directed toward the wants and needs and the happiness of others. Blessed be the Christmas-tide! . . . It is to be hoped that before to-morrow's sun has set, Fifth Avenue shall have been not altogether unmindful of the Bowery; that the brown-stone front shall have been softened a little by the warming glow of the Christmas sunshine; and the wretched and helpless and half-starved multitude may have been touched a little at least by the Christmas spirit, and come to believe that mankind is in reality a brotherhood. . . . The sad thought connected with such seasons as this is that we are inclined, after the impulses for good that cluster about the Christmas time have shown themselves to be but temporary, we are inclined, I say, to fall into the well-worn ruts of self-interest and to forget the great gift of heaven, to forget the true import of that message of peace and good will, forget the other half of the world, forget the "other fellow," his needs, his hopes and his happiness.

This is the burden of my message to you this morning, that we may take these Christmas tidings of peace and joy and continue them in the humdrum routine work of the year that is before us. In the story the shepherds of Bethlehem play a very unimportant and unobtrusive part; but not the least of the lessons they teach us may be drawn from the fact that "they returned glorifying and praising God." . . . If it be really the Christ Spirit that prompts us to give Christmas gifts, that same spirit will continue as a prompter to lead us to be giving all the year before us; giving of our time, of our means, of our efforts, of our heart's affections; giving to those who need our help; giving in the name of Christ, giving freely as he has given us, giving because of love. . . . My own heart feels a great need. A need that the Christmas spirit alone can supply. The spirit of love that abides and grows;

that the environment of a cruel, hard-hearted world cannot crush; that the surging mass of selfish humanity cannot destroy; the spirit that makes the soul go out in longing love for all; the spirit that brooks no defeat but always returns to its humble toil glorifying God for his unspeakable gift.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

Following the thought of last week: A life that is sensitive to the guidance of the Holy Spirit will manifest three distinct characteristics:

1. Diligence. A lazy man cannot be filled with the Spirit and continue to be lazy. Spirituality and indolence are incompatible conditions of life; and the student, business or professional man who is known to be too indolent to apply himself to his studies, business or profession, had far better never attempt to persuade the keen-eyed, energetic unbeliever to become a Christian, for his apparent solicitude will be regarded as a mawkish sentimentality which will repel, rather than win. But the effort of him who is "not slothful in business; fervent in spirit; serving the Lord," is sure to carry great weight with it.

2. Discretion. The discreet fisherman knows that he cannot catch trout with the same tackle used for bullheads. There are as great differences between men as there are between fish, and it is equally true of them, that the methods employed to win one class will utterly fail with another. The late P. A. Burdick said to the writer a short time before his death, "If you want to be a successful worker among men, study men." Since then I have had abundant occasion to observe the pertinence of his words. So-called personal work is generally left to be done during special revival efforts, when it is customary to see "personal workers" passing through the congregation, going to this one and that, urging them to become Christians; but I feel constrained to say that there are very few persons who can go through a congregation, indiscriminately persuading men to give their hearts to God with any degree of success.

In the congregation is the last place, any way, where the real personal worker will wish to do his work, because he must realize that men do not like to be made a public target anywhere, and least of all in a religious meeting. And, moreover, whether in public or private, we had far better try to lead an entire stranger to Christ than an acquaintance unless we are sure, first, that he is in no way prejudiced against us; and secondly, that we know his disposition well.

The third characteristic next week.

M. B. KELLY.

5455 MONROE AVE., Chicago, Ill., Jan. 8, 1900.

THE meetings of the Pawcatuck Society at Westerly, R. I., are increasing in interest, and the attendance is fair. New workers come among us occasionally, whose names we are glad to have added to our membership roll. At the consecration meeting Jan. 6, the prayers were earnest and the responses prompt and hearty. The new officers elected the week previous took up the work without interruption. The list is as follows: President, Emma S. Langworthy; Vice-President, John H. Aus-

tin; Recording Secretary, Grace E. Clawson; Corresponding Secretary, H. Louise Ayers; Treasurer, Allen C. Whitford; Chairman of Lookout Committee, Theodore Downs; Prayer Meeting, Nellie E. Farnsworth; Relief, Mary Whitford; Social, H. Louise Ayers; Flower, Emma Crandall; Sabbath School, Grace E. Clawson; Missionary, Winnifred J. Curtis; Music, Ethel Maxson; Good Literature, Minnie Green. W.

At Alfred Station, Dec. 28, the Junior Endeavorers were invited to the parsonage. About forty were present and enjoyed the games, music and supper. An added link to unite us.

A question for Junior Endeavor workers: Is there a better singing book for Junior Endeavor Societies than Junior Christian Endeavor Songs? and if so, what is it?

SUPT.

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.

THE SUNDAY NEWSPAPER.

The late National Reform Convention made a special attack upon Sunday newspapers, and the *Christian Statesman* announces that this attack is to be followed up. In the January issue the *Statesman* says:

Among our many prevailing forms of Sabbath-desecration there is one so conspicuous, so pervasive, so demoralizing, that it outranks all others in its power for evil. We refer to seven-day journalism. An express train requires the service of perhaps two or three hundred railroad employees, and carries two or three hundred passengers on a Sabbath-breaking journey. But one newspaper published on the Lord's-day goes into perhaps fifty thousand homes and is read by a hundred thousand persons. There are nearly one thousand such papers in the United States. Seven-day journalism crept into this country during the Civil War. It has never been fairly confronted with the deliberate judgment of the American people. The laws have never been changed so as to legalize or sanction it. A special call has come to the National Reform Association, in co-operation with other Christian bodies, to carry this question before the American people, and to secure their verdict. With a deep sense of the magnitude and difficulty of the task, and of its imperative needfulness, it has been undertaken. We must not falter; we must not look back; and those who go forward into the breach ought to be sustained by the prayers, the personal help, and the offerings of all their brethren.

Such enthusiasm and devotion would have better ground for final success, if the *Statesman* and its coadjutors stood on a firm and Biblical foundation in pleading for the observance of Sunday. As it is, they foster the results which are embodied in the Sunday newspaper by their anti-Biblical position concerning the Sabbath and the Sunday. Never was there a better illustration of right purposes and wrong methods.

Children's Page.

THE FERRY TO SHADOWTOWN.

Sway to and fro in the twilight gray,
This is the ferry for Shadowtown;
It always sails at the end of day
Just as the darkness closes down.

Rest, little head, on my shoulder, so!
A sleepy kiss is the only fare,
Drifting away from the world we go,
Baby and I in the rocking-chair.

See, where the fire-logs glow and spark,
Glitter the lights of the Shadow-land;
The raining drops on the window, hark!
Are ripples lapping upon its strand.

There, where the mirror is glancing dim,
A lake lies shimmering, cool and still;
Blossoms are waving above its brim—
Those over there on the window sill.

Rock slow, move slow, in the dusky light,
Silently lower the anchor down;
Dear little passenger, say "Good-night!"
We've reached the harbor of Shadowtown.

—Motherhood.

HOW JIMMY CAUGHT THE BURGLAR.

BY HARRIET WINTON DAVIS.

"Don't you suppose he'll be afraid, George, with Tim gone? You know there'll be no one on that side of the house."

"No, little goosie, he'll never think of being afraid, and don't you be putting such ideas into his head. You don't want him to grow up a coward, do you?"

"No, of course not; but I'll be glad when Frank gets back, so there'll be some one near him all the time," said Mrs. Neale, as she called Jimmy and told him it was time to go to bed. He laid aside the "Men of Valor" he had been reading. How he wished he could distinguish himself. If he was only grown up! There were so many chances now, and he was afraid they'd be all gone by that time. There might not be any wars or fighting then.

Jimmy stood at his window looking out on the night. What fleecy white clouds. The skies through them almost looked blue. Jimmy wondered as he gazed at the moon how large it really did seem to him—as large as a cart-wheel, as Uncle Frank said, or only the size of a dinner-plate? He finally decided in favor of a small saucer. That was about the size of it, he thought, guiltless of any slang intent. The leaves of the horse-chestnut seemed to have been applied on the sides of the gray house, everything came out so distinctly in the bright light. It was almost as good as an electric light, Jimmy thought. He could see every round of the ladder that the men had left after fixing the roof. He felt sure he could read fine print if he was out there. What a pity to have to go to bed, and waste it all, but it had to be done.

Jimmy thought it was only a minute, but really it was considerably later when something, he did not know what, awoke him. The moonlight did not stream into his room as it had done. The branches of the trees were dark, heavy masses. Perhaps it was going to rain. Jimmy jumped up and went to the window. He considered himself quite a weather prophet and decided in favor of rain. Heavy clouds drifting across the sky hid the moon at intervals. Then he turned his eyes earthward. Objects in the yard were still visible, but the electric-light effect had vanished. The glamour was gone. Jimmy started as he glanced at the ladder leaning against the house and saw a man's bulky form creeping cautiously toward an upper window. It didn't take Jimmy long to know

what that meant. Perhaps there was another robber hiding down below somewhere, and only papa and he to defend the house and mamma. Jimmy was a valiant boy, but his heart beat pretty fast. His mind was made up and his plans formed before the knee trousers (it wouldn't do to fight burglars in his little white nightgown) and the stubby shoes were half on. He knew what was before him. He had got to slip around that back passage way and turn the key of a room that he knew the man would have to pass through in order to get into the main part of the house. Could he get there in time? Would the key be on the outside of the door? Then he must go down to papa's room, softly, so as not to frighten the delicate mamma, get him out on some pretext, and then—papa would engineer the rest, and he'd just stand ready to help. Like a little ghost Jimmy glided through the hall and into the side passage. No, the burglar hadn't got out yet and the key was in the door. Jimmy set his teeth hard as he quickly turned the key and thought, "Now I've got you."

How the stairs croaked—they never did that way before. How queer his knees felt. Reaching his papa's door, which he thankfully remembered was never locked, he opened it with a preliminary cough, saying: "Excuse me for not knocking. Papa, won't you please come right upstairs and see if you can get my window shut?" He was afraid it was almost the same as a lie, but what could he do? And there was a window that needed shutting badly. As he spoke he approached the bed and gave his papa's arm a significant squeeze. Even in the midst of his terror he had a self-congratulatory sensation. How very well he was managing. If only papa would grasp the situation; he surely would. They were all so used to keeping excitement and unpleasant things from mamma.

"What is it Jimmy?" his mamma sleepily asked.

"Oh, papa's going up to fix the window, mamma. Please don't talk, you'll get all waked up." Jimmy's clutch had been so impressive that a more obtuse man than his father would have known that something was up, and by this time he was ready to accompany Jimmy.

As they stepped into the hall and closed the door, Jimmy, as well as he could for his chattering teeth, enlightened his father as to the situation. "And, papa, get your revolver; there may be more of them; and do hurry or they'll get away," he whispered.

"Jimmy, you must have been dreaming," said his father, incredulously; but, thinking discretion the better part of valor, he stepped back to his room, ostensibly to get some matches.

"Now, Jimmy, you stay right down here."

Jimmy was far from being a headstrong boy, but the look he flashed from his dark eyes did not indicate compliance with his father's commands, as he said in a stage whisper, "Papa, I'll never get over it if you don't let me come, too."

"Well, come along. I don't suppose there's anything worse than the cat." But Jimmy knew that cats didn't go with their faces all muffled up, climbing ladders in the dead of the night. Besides, the cat settled the question by an expostulatory squeak as Jimmy inadvertently trod on her tail as she lay trustingly curled up on a corner of the stair.

His papa quickly turned the key, and with Jimmy pressing close behind him, stepped into the room, glancing hastily around. Jimmy's heart sank, as he thought, "I knew he'd get away, we were so slow, and now papa'll never believe there was a burglar." They passed into the next room, the one with the open window, and just disappearing in a closet a form was dimly outlined. It took Mr. Neale a very short time to reach the closet and jerk open the half-resisting door, shouting: "Come out of there, you rascal! You might just as— Why, Tim, what on earth—"

Tim came out with a sheepish grin on his face. "Wall, I ain't no objection—seein' it's you. I didn't know but that it was Maggie, and you see I'd sort of fixed to bunk down here for the night, and I wasn't in what you might call full dress."

"But how'd you come here, Tim? I thought you were going to stay in Lebanon to-night."

"Wall, I thought so, too, but you see it's this way. I got there and found the house all shet up, doors and windows locked and barricaded, so there wan't any use of tryin' any housebreakin' there. Mat and the whole caboodle had went off somewheres—reckon mebber to her folkses over to Cartersville. There wa'n't but one thing for me to do—and I done it. I hadu't but seven cents in my pocket, 'cause I wasn't calculatin' to spend none—and anyway, there wan't no train after eight o'clock, so I had to hoof it all the way home, and this 'ere tooth a jumpin' every step. I remembered about the ladder and allowed I could let myself in all right and git through to my room without rousin' the house and disturbin' Mis Neale, and I would, too," and he looked reproachfully at Jimmy, "if it hadu't been for this kid raisin' such a rumpus 'cause I s'pose it was him locked me in. I thought first some one done it for fun, when I heard his feet patterin' out there, but from the looks of that 'ere pistol I guess it was a case of mistaken identity."

Jimmy was very quiet as his father went with him to his room to see him comfortably esconced in bed, and there was a subdued expression on his face.

"Jimmy," his father said, as he turned out the gas, "as far as you were concerned, it was just the same as if there was a real burglar. You're a little hero, and I shouldn't be afraid to trust mamma with you if I were going to the Klondyke."

After his father had gone, Jimmy lay a long time in the darkness, with wide-open eyes and a broad smile on his face.

THE RISE AND STRENGTH OF MORMONISM.

—BY S. E. WISHARD, D. D.

The rise of the Mormon Church took place in the early part of the century, at the time of the great religious awakening. The young man, Smith, who afterwards claimed the gifts of a prophet, spent his boyhood in idleness. The story of his book of Mormon is familiar history. The work is a tissue of most improbable and contradictory statements, interlarded with quotations from the Bible, sometimes whole chapters. It was undoubtedly the work of Sydney Rigdon, who had been a minister in the Christian Church.

Following the issuance of the book of Mormon, on the title page of which Joseph Smith was announced as "Author and proprietor," the Mormon Church was organized

April 6, 1830. Though making extravagant claims, its organization was at first very simple.

The whole enterprise was, however, conceived in falsehood and developed in fraud. Many of the early members left the church in disgust, or were cut off from it because of their attempt to correct certain vices which had become a part of the organization.

Yet the strength and development of Mormonism may be readily accounted for. The doctrine of "Continuous Revelation" is the taproot of the whole system. From this source is drawn the authority to make any changes in the system which the exigency may make necessary. Once concede that such a man as Joseph Smith or Brigham Young is "The Prophet, Seer and Revelator;" that he is "the mouth-piece of God;" that he speaks with divine authority; that, as Mr. Roberts says, "he is in reality a part of God," and the foundation is laid for this stupendous system.

The development of this doctrine of "Continuous Revelation" has subjugated the entire people of the Mormon Church to the will of one man, or at most to the will of that man and his two counselors.

Did Joseph want a luxurious home for himself? He only needed to get a "thus saith Lord," ordering certain brethren of the church to form a joint-stock company and build the house "for my servant Joseph and his posterity forever." That revelation came in such precise terms as to mention the names of the men thus commanded of the Lord.

Did he wish to clothe himself with divine authority to command the people and "lord it over God's heritage?" He had no difficulty in getting a revelation instituting the order of the priesthood and clothing it with the power that belongs to God.

When it was discovered in the church that he had fallen into licentious practices, imperilling his character and position, and threatening the disruption of his family and the church, he again had recourse to revelation. True, the book of Mormon, of which he announced himself "the author and proprietor," three times denounced polygamy and concubinage as abominable and sinful, yet he found no difficulty in getting a revelation from the Mormon God (who is Adam), both approving and authorizing polygamy. Why not? According to further revelation, God is a progressive being. He is constantly gaining information. He is learning new things, and what was wrong and "abominable" for David and Solomon he has now discovered to be right for Joseph and Brigham.

In this doctrine of "continuous revelation," lie the germs of all the power of the Mormon Church. This doctrine has furnished designing men authority to construct one of the most thoroughly-organized and compacted pieces of ecclesiastical machinery the world has ever seen.

It has adopted a religion suited to every demand of depraved human nature, a religion calculated to sweep into its folds the vicious, the ignorant, the superstitious—every man who wants a religion that will allow him full liberty to live according to his lusts. Mormonism is a mixture of Buddhism, of Mohammedanism, Confucianism, Paganism, Jesuitism, old Judaism. It teaches the doctrine of salvation by merit as thoroughly as Buddhism. The fleshly lusts of Mohamme-

danism foul the system. It teaches ancestral worship as does Confucianism. The polytheism of the Pagans runs through it. The chicanery of Jesuitism has marked its course. It repeats the ceremonials of old Judaism in many things—burdened with rites, ceremonies and oaths.

The aims of this ecclesiastic immorality are only equalled by its assumptions. This nondescript is masquerading before the world as the only true religion, claiming the right to overthrow all governments, to make constitutions, appoint kings, presidents and all rulers.

Where is its power? In the assumption that it is continually receiving revelations—that God is in and back of its organization, that he is the author of all its dicta. Human responsibility among the masses is at an end. It has been handed over to a priesthood clothed with divine wisdom and power and assumes to be acting for God, as God, and "is God."

The numerical strength of the Mormon Church is not certainly known. It is probably between 250,000 and 300,000. It comprises about three-fourths of the population of Utah, and holds the balance of power in Idaho and Wyoming. It is rapidly colonizing in Arizona, New Mexico and Nevada, and confidently expects to dictate terms to the politicians of that region. The church is counting on determining who shall be the twelve Senators from those six states when New Mexico and Arizona come into the Union.

The Christian Churches have a large duty to perform to these deluded people. They should inform themselves, therefore, concerning conditions in Utah, and courageously meet the exigencies of the hour.—*The Evangelist*.

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.

MILL YARD CHURCH, London, Eng.—We are all so grieved to hear of Bro. Charles Potter's death. He has always been held in pleasant memory by those of our London friends who had the privilege of meeting him. They all spoke of it, and at our service mention was made of him and a brief word spoken by the pastor concerning his life work. His bereaved family all have our warmest sympathy. God raise up men like him to carry on the work of the Lord.

On Dec. 17, we had an impressive baptismal service at the Hornsey baths. A dear sister who has decided to keep the Sabbath and to follow Christ in his own appointed ordinance of baptism, was immersed by the pastor. Though long a follower of Christ, she has now taken these steps out of love for her Saviour, and we all rejoice with her. Mr. Barber, our precentor, who is, by the way, the oldest member of Mill Yard Church, chose appropriate hymns and led the singing.

Last Sabbath (Dec. 23), we observed the Lord's Supper, and our new member was received at a church meeting held that day. The services were made more solemn than usual by the fact that the pastor is about starting for West Africa, in the interest of the cause there.

During the pastor's absence, the Rev. William Durban, one of the editors of the Lon-

don *Christian Commonwealth*, and an old friend of Mill Yard, will preach, the pastor having performed a similar favor for him, during Mr. Durban's recent visit to the United States. The brethren will take turns in conducting the Sabbath-even prayer meetings and the Bible-class. W. C. D.

ALFRED STATION, N. Y.—The pastor of the Second Alfred church confesses a liking for the cheery social atmosphere of "Our Reading Room," but is conscious that he seldom adds his contribution to its table. With the New Year 1900 he intends doing better. Our Sabbath-school celebrated Christmas by giving a literary and musical program on Christmas night. The church was beautifully decorated with evergreens, and a large audience gathered to enjoy the exercises, in which the children took a large part. Each child was remembered in some way, many receiving Testaments, which they prize very much.

On New Year's Day, a free dinner for the church and society was given in the church dining-room; 170 people were served, and a very pleasant social time was enjoyed by all. The ladies made use of the occasion to raise a thank-offering, amounting to \$36, to be applied toward redeeming the pledge of the Woman's Board made at Conference to pay \$1,000 of the indebtedness of the Missionary Society.

The first Sabbath of the year, Jan. 6, an annual roll-call service was held. All the absent members of the church were previously written to by the pastor, many of whom responded by letter or proxy; 144 persons responded to the call of their names, and it proved to be a very impressive and helpful service.

For several months the pastor has been conducting weekly services at two neighboring school-houses. At the Red school-house from 40 to 60 attended, and at Tiptop from 30 to 50. Several have already made a start for the better life, and many others have requested prayers. It is hoped the good work may be continued, and greater blessings follow. We are observing the Week of Prayer, and will not forget our sister churches or our various lines of denominational work in our petitions. F. E. P.

LEONARDSVILLE, N. Y.—While other pastors are reporting from the various churches of the denomination, I thought that others might be as much pleased to hear from this place as we have been to hear from other places. The attendance at the several appointments of the church is good, especially at the Sabbath-morning service. The Sabbath-evening prayer-meeting is quite well attended, except when sickness prevents, and a good degree of interest is shown by both old and young, as they bear a part in the service. The Men's Meeting, on Sabbath afternoon, has been kept up over four years, and is a source of strength to those who attend. The C. E. Society holds regular service on Tuesday evening. The number attending is much affected by the absence of many of the members, as pupils, at the State Normal School, or in various lines of art, who are away from home preparing for their life-work. Several members have prominent positions as teachers in the public schools of this and other states. Yet the meetings are instructive and profitable to those who attend. I cannot forbear expressing the pleasure it af-

fords me, after many years of service as pastor, missionary pastor and evangelist, in thirteen of these United States, to come back to my mother church at Leonardsville to finish up my work, where, for more than a year, I have tried to hold forth the Word of Life in such a manner that all may understand their duty to God and to each other. I am greatly blessed spiritually and physically, as I am able to go on with the work in the 79th year of my age. The business interests of the town are flourishing. The Babcock manufacturing shops, with some fifty workmen, are turning out a large amount of farming implements and heavy machines for manufacturing implements of industry. There have been two or three light falls of snow, but the weather is fine and the wheeling splendid. The usual Christmas festivities were held with a special program for the children, and a chorus of twenty-four voices for the music, which made the service very interesting. Many presents were gathered from the Christmas tree, and the pastor was remembered with a valuable purse, and with many expressions of good-will and encouragement. H. B. LEWIS.

WEST EDMESTON, N. Y.—The contemplated and much-desired revival meetings commenced in this church last Friday night, Jan. 5, with the coming of Bro. Judson G. Burdick. He seems to have come in the Spirit. Over thirty were out the first evening, and seventy and more ever since. One good feature that promises much was, and is, the travail of most of the believers. There is interest and much seriousness. Already two have given themselves to their Lord. The cold and indifferent are being revived, and sinners are being aroused. The people, regardless of names and differences, seem to come and take part with encouraging good-will. There is great need of a Pentecostal revival. Why may we not have it? God is able. God is willing. The only thing needed is for God's people to wrestle and cry: "I will not let thee go, except thou bless me." Bro. Burdick's preaching and singing impressed all very favorably. Pray that the work may be with demonstration of the Spirit and with power. When you read this, will you make a special prayer for God's cause among us? M. HARRY.

JANUARY 10, 1900.

VERONA MILLS, N. Y.—We of the First and Second Verona churches hereby acknowledge our thankfulness for the many blessings that have followed us to the opening of another year. Especially do we note that the death angel has visited neither of our societies within the year.

We have just closed the fourth month of our new relations as pastor and people, which seem very agreeable, at least from the pastor's point of view. As an expression of the feelings of the people, about forty of the members of the society assembled at the parsonage on the evening after the Sabbath, Jan. 6, and spent a pleasant hour in singing and in social converse. Among the expressions of good-will were various gifts of material things, and many which give assurance that our lot has fallen among thoughtful and appreciative people. The appointments of the churches are well attended, considering our scattered condition, and a good interest is manifest. Last Sabbath the First Verona

church reorganized their Sabbath-school, with Mr. E. S. Beunett as superintendent, and Mr. Irving Williams as assistant.

May the good Lord bountifully bless all the churches during the coming year, and may all the people be in such a condition of heart that these blessings shall inspire them to the highest possible service. G. W. L.

NEWS OF THE WEEK.

Severe fighting took place on Sabbath, Jan. 6, 1900, at Ladysmith, in South Africa. For seventeen hours the Boers attempted to secure possession of the city. The fighting was terrific and important points were taken and retaken, sometimes at the point of the bayonet. The reports which reached us on Jan. 9 represent the Boers as failing in their attempt, but they also represent the city as still in great danger. At the Tugela River, which is the key to the situation which prevents General Buller from marching to the relief of Ladysmith, some fighting took place at the same time, but without any essential change in the situation. As we go to press—Jan. 14—details are lacking as to the exact situation. Losses were heavy, and the hearts of the people in England are greatly depressed. The food supplies on board American vessels, which had been seized by the English ships, have been released. This has been attained through diplomatic conference, and is a just and satisfactory outcome. The matter of German vessels which have been seized, has not been adjusted. Rumors that Russia has designs against England, by way of Persia, are still rife. The thick silence which has hung over the sources of news from South Africa for a week, is made more depressing by rumors that General Buller, attempting to advance, has been defeated again. The agitation in London is great, and there are loud mutterings of discontent with the government.

Skirmishes and brief battles between the United States forces and the rebels in the southern part of the island of Luzon have continued during the week. The rebels are breaking up constantly, and reassembling in small bands in other places; but as the towns taken are garrisoned, the present movement promises to clear the country in due time.

Debate on the Philippine question is fully under way in the Senate, and some sharp speeches have been made. No important transactions have been completed by either House of Congress during the week.

On the 11th of January a large passenger steamer was reported as wrecked and on fire near St. Johns, N. F.

A storm and tidal wave on the coast of Japan caused the loss of two or three hundred lives.

Arrangements have been begun for the Ecumenical Council on Missions, to be held in New York City, from April 21, to May 1, next.

It is reported that Prof. McGiffert, of New York, will be arraigned for heresy by the Presbytery of that city. We hope that better counsels will prevent such a result.

Progress toward settled government in both Cuba and Puerto Rico is being made. Business is reviving, but the lack of internal improvements, especially of highways in Puerto Rico, forbid extensive commercial operations.

RELIGION is love to God and man.—F. W. Robertson.

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 Ejected 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 IV.—THE BAPTISM AND TEMPTATION OF JESUS.

For Sabbath-day, Jan. 27, 1900.

LESSON TEXT—Matt. 3: 13-17; 4: 1-11.

GOLDEN TEXT.—Thou art my beloved Son, in whom I am well pleased.—Matt. 3: 17.

INTRODUCTION.

In all three of the synoptic Gospels the account of our Lord's baptism follows immediately after the section concerning the preaching of John the Baptist. We need not infer, however, that Jesus came to be baptized of John within a few days after the Baptist began his ministry. Some months must have elapsed to give time for the wide extent of his work, apparent from the crowds that attended his preaching and were baptized by him. Some think that this time must have been a year, and that our Lord was baptized in the spring or summer of the year A. D. 27, several months after he was thirty years old. Although there is no proof for the traditional date, January 6, there is no intrinsic improbability that this was the time. In this case Jesus would be almost precisely thirty years of age. Compare Luke 3: 23.

There has been a great diversity of opinion as to why our Lord sought baptism at the hands of John. It cannot be because he had need of cleansing as did the others who were baptized. It seems to have been for him as a sort of initiatory rite by which he entered into the public work for which he had come to the earth and had taken upon himself human form and nature.

Many questions arise in regard to the nature of our Lord's temptations. Were they objective realities or only subjective suggestions? Was Jesus actually placed upon the pinnacle of the temple? and did he actually behold all the kingdoms of this world in a moment of time? Whatever answers we give to these questions, we cannot avoid the conclusion that the temptations were real temptations, and no make-belief. If we are led to think that the description of the temptation is in any sense figurative we must believe that it is because the actual temptations are beyond our human comprehension. For all practical purposes it is safe to assume that the statements of our lesson are exact rather than figurative.

TIME.—The baptism was probably about the first of January A. D. 27.

PLACE.—The baptism was in the Jordan; probably at one of the fords near Jericho. The temptation was in the wilderness of Judea.

PERSONS.—Jesus, John the Baptist, and the tempter.

OUTLINE:

1. The Baptism of Jesus. v. 13-17.
2. The Temptation of Jesus,
 - a. To Make Stones Bread. v. 1-4.
 - b. To Leap From the Temple. v. 5-7.
 - c. To Worship the Devil. v. 8-11.

NOTES.

13. Then cometh Jesus from Galilee. "Then" refers to the time that John was teaching and baptizing. Mark tells us that Jesus came from Nazareth.

14. But John forbade them. Literally, "was hindering him." John feeling the superiority of Jesus, thinks himself unworthy to fulfill the request.

15. Suffer it to be so now. At this present time Jesus requests that it be done as he asks, thus overcoming the reluctance of Jesus. To fulfill all righteousness. That is, that they might each do that which was

obligatory upon him, the one to be baptized, and the other to perform the rite. We may not know certainly why this was a duty for Jesus; but it certainly was a duty. See Introduction.

16. The heavens were opened unto him. This refers to a supernatural phenomenon, not to a clearing away of the clouds. Spirit of God. The Holy Spirit. Descending like a dove. Luke says, "in bodily form—as a dove." It was not something which moved like a dove, but the form of a dove actually appeared. It is clear from this passage that Jesus saw the dove. John also saw it. We are not told that anyone else saw it, and probably no one else did see it.

17. This is my beloved Son in whom I am well pleased. The formal attestation of the Father setting his approval upon the Son in the work which he has undertaken. Upon two other occasions during his ministry our Lord received a similar audible assurance from the Father by a voice from heaven, at the transfiguration and when the Greeks sought to see Jesus in the temple. Compare Matt. 17: 5; John 12: 28.

1. Then was Jesus led up of the Spirit. The temptation was immediately after the baptism of Jesus. It was also in a certain sense a preparation for his work. By resisting temptation he is to manifest his fitness for the duty laid upon him. We need not be surprised then to notice that he was guided by the Spirit to the place of temptation. To be tempted. That is, to be put to test. The Greek word may be used in good sense. Here it means that Jesus is to be tried to see whether he would perform an unrighteous act for the furtherance of his work. By the devil. How the evil one appeared to him has been a matter of considerable question. However we may answer this question, it is apparent that he came in a way to make his suggestions seem a proper course to pursue. The temptations were real temptations.

2. Fasted forty days and forty nights. Compare similar fasts of Moses and Elijah. Exod. 34: 28; 1 Kings 19: 8. Was an hungered is old English for "was hungry."

3. And when the tempter came, etc. The translation of the Revised Version is much to be preferred. The tempter did not mean to throw doubt on the fact of Jesus' being the Son of God; but rather from that fact to argue the appropriateness of his making the round stones into loaves of bread, and thus satisfying his hunger. Why should the one who has such supernatural power lack the necessities of life? Many have wondered why it would have been wrong for Jesus to make the stones into bread. Upon several occasions during his ministry he provided food by miraculous means. The real temptation for Jesus was not to perform a miracle, but to lift himself above the necessities of humanity. If he had yielded we could not have had the human Saviour who was tired and hungry, and suffered for us.

4. Man shall not live by bread alone, etc. Compare Deut. 8: 3. The reference is to the supernatural support of the children of Israel in the wilderness by means of the manna. How sad that some men should think that bread is the chief thing to be desired, and bend all their energies toward making a living, and acquiring property in order that they may never come to want? There is another life besides the mere animal existence. The highest and truest life of man is not nourished by bread, but by the word that proceeds from the mouth of God.

5. Then the devil taketh him, etc. How he took him and put him where he would, we do not know. See Introduction. Holy city. Jerusalem is thus called from the sacred association of the temple. A pinnacle of the temple. Instead of "a" should be "the." Some well known lofty place connected with the temple enclosure, perhaps overlooking the valley of the Kidron.

6. Cast thyself down. The devil seems to suggest that Jesus make a spectacle of himself and by coming down unharmed from a giddy height win for himself the applause of the multitude and gain at once a popular following. For it is written, etc. This is the technical phrase for introducing an Old Testament quotation. The quotation is from Psa. 91: 11, 12, expressing God's care for the believer. The tempter cunningly applies this explicitly for Christ.

7. It is written again. The emphasis is

(Continued on page 47.)

Popular Science.

BY H. H. BAKER.

Steamships Then and Now.

It is now well demonstrated that increase in length and weight in steam vessels favors the better maintenance of speed in either river or ocean navigation.

On our first passage up the Hudson River, from New York to Albany, on the steamer New Jersey, in 1835, we well remember watching a wave that started from the bow of the boat, until it reached and spent its force upon the shore, a quarter or a half mile away; and we noticed that the wave traveled along the shore, over rocks and other obstructions, just as fast as the boat on the water.

The next winter that steamer was lengthened some 20 feet at the bow, and made sharper; this was found to increase the speed and reduce the size of the wave. The following winter there was a false bow put on, which added 18 or 20 feet more. This last addition only came just above the surface of the water, and it was a strange-looking affair. Reaching so far away from the vessel, and being so low and sharp, it answered its purpose, as it divided the water, reduced the wave, and added greatly to the speed of the boat. Since that time I have never seen a semi-circular bow on a steamboat.

The length of a steamer in those days did not extend over 80 feet, and the speed was from 8 to 9 miles per hour. They had no state-rooms, only berths, and those below the main deck.

Those scientific principles thus illustrated by the old New Jersey, on the Hudson, have made it not only possible, but practicable, to construct steamships from 800 to 1,000 feet in length, and to more than double them in breadth; also, to increase them more than tenfold in displacement, and the engine-power has been increased more than forty times, while the carrying capacity of the vessel has been increased more than four-fold, and the time of the voyage decreased fully forty per cent.

We fully believe that the maximum limit of any or all of these extensions has not yet been reached. There is now being built a steamer for commercial purposes larger by far than any vessel afloat, and for size and tonnage it will be the queen ship of the ocean.

We apprehend the greatest danger attending the use of such immense ships may not be want of strength in any one material, or of all materials combined in the ship, nor for want of method in handling such ships successfully, as all this is accomplished by the use of steam. We think the greater danger arises from the want of anchor-holding bottom that would stand the strain and hold the large vessel from dragging her anchors. Another, and we think, a more serious danger than all others, is the great risk taken by the officers of large vessels in running in fogs, supposing they are anywhere but where they are, until, like the St. Paul, she went head on into the sand at Long Branch.

It is a wonder that more of these ocean steamers do not give out in their machinery, especially their driving shafts, when such a tremendous strain is put upon them, and kept up continuously for three thousand miles or more, their great propellers revolving against a pressure that forces thousands of tons ahead at the rate of twenty miles an hour, against wind and tide.

We witnessed the construction of the machinery for the steamships Washington and Herman, made by Stillman, Allen & Co., at the Novelty Iron Works, in New York. These two vessels formed the first trans-Atlantic line of American steamships. Their time was anywhere from 15 to 20 days in crossing.

In comparing those steamers with those now crossing the Atlantic inside of six days, although they were extolled at the time, they now appear dwarfed to mere pygmies.

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(Continued from page 46.)

upon the *again*. Jesus does not deny the truth of the former passage nor its application to himself, but calls attention to the fact that there is another statement of Scripture which has a more direct bearing to the action proposed. **Thou shalt not tempt the Lord thy God.** We have no right to put God to the test, either by direct disobedience, or by presumptuously putting ourselves in danger, to see whether he will continue to protect us or not.

8. **Again the devil taketh him.** Luke makes the second temptation third, and the third second; but Matthew has evidently the proper order as seen from the climatic arrangement. The third temptation is the greatest. **An exceeding high mountain.** It is vain to look for the particular mountain. **And sheweth him all the kingdoms of the world.** We may not explain just how, but it is evident that in some way they were brought vividly before the mind of Jesus.

9. **All these things will I give thee.** In some real way they were under control of the tempter [compare Luke 4: 6], otherwise the temptation would not be real. **If thou wilt fall down and worship me.** By rendering homage to the evil one, Jesus might quickly have gained a far-reaching dominion over the nations of mankind. Jesus had come to establish his kingdom on earth. Here was a short cut to that wide influence over men for which he had come. But to omit the toilsome ministry, to omit Gethsemane and Calvary was to miss the real triumph.

10. **Get thee hence, Satan.** Again our Saviour resisted the temptation, and proclaimed the truth that God accepts no divided allegiance. The quotation is from Deut. 6: 13.

11. **Then the devil leaveth him.** Luke adds, "for a season." Defeated he most certainly was; but he was ever on the lookout for another opportunity to attack. We can hardly doubt that he was in the garden of Gethsemane upon the night of our Lord's final triumph of his earthly ministry. **Angels came and ministered unto him.** Compare Luke 22: 43. It is not improbable that they brought food. They came after Satan had left, so no one can say that Jesus resisted the temptations through their help. He made the decisions for himself.

Literary Notes.

The Treasury of Religious Thought for January, 1900, begins the year with a most attractive program. Its frontispiece is an excellent portrait of Rev. Kerr Boyce Tupper, D. D., LL. D., the eloquent and able pastor of the First Baptist church, Philadelphia, and the accompanying history of the church is a valuable contribution to the ecclesiastical annals of the city for over two centuries. Though pastor of one of the oldest churches, Dr. Tupper's sermon is on "The Church of the Future," and shows how he looks forward though from the standpoint of absolute and conservative orthodoxy.

Annual subscription, \$2. Single copies, 20 cents. E. B. Treat & Co., Publishers, 241-243 West 23d St., New York.

"KEEPING COWS FOR PROFIT" is the well-chosen title of the newest work on practical dairying to come under

our notice. We understand that a large issue of this little publication is being gratuitously circulated with the compliments of the De-Laval Separator Co., 74 Cortlandt St., New York, which offers to send a copy to every reader of the RECORDER upon request. The book treats of dairying as a business, and discusses its problems from the standpoint that every dairy farmer is just as much a business man as though engaged in any other manufacturing or commercial undertaking. It is compiled in terse, practical manner, is easily readable, and can hardly fail to be interesting and instructive to every one in any way concerned in dairying. Our readers who are farmers will do well to send for it.

NOT one of us but has wished to change places, and in the January *Cosmopolitan* the brilliant Edgar Saltus writes on "The Delights of Trying to be Somebody Else" in a manner that makes the folly of the almost universal wish excusable and even commendable. The article is heavily illustrated with pictures of people who for the time being have tried to be somebody else.

MARRIAGES.

BURGESS—WILSON.—Near Attalla, Ala., Dec. 17, 1899, by Squire Albert Wood, at the home of the bride's parents, Mr. and Mrs. John C. Wilson, Mr. George W. Burgess and Miss Della Wilson.

BABCOCK—BARBER.—At Alfred Station, N. Y., Dec. 25, 1899, by the Rev. F. E. Peterson, Mr. Andrew Babcock, of Shingle House, Pa., and Miss Agnes A. L. Barber, of Alfred Station.

DRAKE—WILSON.—In Attalla, Ala., Dec. 31, 1899, by Rev. J. C. Starkey, at the home of the bride's sister, Mrs. J. W. Wright, Mr. Robert Drake, and Miss Emma Wilson.

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.

WILLIAMS.—At the home of her daughter, Mrs. Oliver Davis, in Nortonville, Kansas, December 16, 1899, Mrs. Dorcas Saunders Williams.

She was born in Berlin, N. Y., December 23, 1812. She was married to George W. Williams in October, 1836, who died April 7, 1891. She became a member of the Seventh-day Baptist church of her birthplace in early life. On moving to Albion, Wisconsin, she transferred her membership to that church. In 1875 she removed with her husband to Nortonville, where she identified herself with the people of her faith, remaining a worthy member until called to her triumphant home. She was a woman of quiet, pleasant ways. One son and one daughter, and other relatives remain in bereavement.
G. W. H.

READING.—At Alfred Station, N. Y., Dec. 16, 1899, of apoplexy, Jeremiah K. Reading, aged 63 years, 2 months and 17 days.

Brother Reading was born in Independence, N. Y., Sept. 29, 1836, and was the son of Jeremiah and Ann Case Reading. Nov. 24, 1865, he married Ruth

Smith, daughter of Elias and Content Smith. When the War of the Rebellion broke out, he enlisted in Co. I, 27th New York Volunteers. In the first battle of Bull Run, he was taken prisoner, and was successively confined at Richmond, New Orleans and Salisbury, N. C. After ten months and ten days he was exchanged, and served out his term of enlistment. He was a member of the Independence church at the time of his death. The funeral services, held in the Second Alfred church, were attended by a large number of mourning relatives and friends. Acts 26: 8.
F. E. P.

PALMITER.—At Alfred, N. Y., Dec. 28, 1899, Mrs. Julia Palmiter, aged 61 years, 9 months and two days.

Sister Palmiter died suddenly, and without warning, while riding in a sleigh, returning from Alfred to her home. She was born March 26, 1838, and was the daughter of Cyrus and Jemimah Terwilliger. In early womanhood she turned to keep the Sabbath, and was baptized by Eld. N. V. Hull, uniting with the First Alfred church. In 1863 she joined the Second Alfred church, where she remained a faithful member until her death. She was married Dec. 3, 1854, to George J. Palmiter. To them were given five children: Mrs. Ella Calkins, who lives in Indiana; Mrs. Carrie Tacy (deceased); Mrs. Minnie Whitcomb, of St. Mary's, Ohio; Cyrus, Ed. and Silas Fred Palmiter, of Alfred Station. One brother, Amos Terwilliger, of Karr Valley, and one sister, Miss Carrie Sisson, of Almond, also survive. The funeral was held from the Second Alfred church, on Sunday at 2 P. M., a very large concourse of people being in attendance. Sister Palmiter was greatly loved by all, and highly respected for her noble and generous Christian character. Ezek. 24: 16.
F. E. P.

CORNWALL.—At Milton Junction, Wis., Dec. 28, 1899, of a complication of diseases, Marshall Cornwall, aged 50 years, 2 months and 22 days.

He was the son of Charles W. and Sabrina Olin Cornwall, and was born at Hartsville, Steuben County, N. Y. The family came to Wisconsin in 1857, settling in Albion, later moving to Milton Junction, and finally to Milton. The son spent two years in Iowa and then returned to Milton Junction, where he lived until his death. He leaves a wife, father and mother, one sister, —Mrs. Frank Summerbell—and other friends to mourn his departure.
L. A. P.

TAYLOR.—At his home in Westerly, R. I., Jan. 5, 1900, Daniel A. Taylor, aged 47 years, 8 months and 14 days.

Mr. Taylor was born in Old Mystic, Conn., April 22, 1853. He was graduated from Brown University in 1873, entered the employment of the Campbell Mill Company, at Potter Hill, R. I., soon after, and, by faithful and efficient service, rose step by step, till at his death he was general manager of this and another large mill owned by the Campbell Company. Early in life he accepted Christ, and throughout his life wielded an unusual influence for piety and godliness upon his associates and the many in his employment. The large mill at Potter Hill was closed on the day of the burial, and many and eloquent were the flowers and tears by which those whom he had helped in life paid tribute to his memory. The funeral services were conducted by the pastor of the Pawcatuck church, Rev. Clayton A. Burdick, of Ashaway, R. I., led in prayer, and Rev. A. E. Main, of Plainfield, N. J., delivered an address, in which he spoke of the sterling character and noble Christian example of the departed, and commended to the bereaved and saddened hearts a Saviour in whom they could find comfort and help. A wife, (the granddaughter of the late Jacob Babcock, of Ashaway, R. I.) a father, one brother and three sisters survive him. To these go out the deepest sympathy of many friends.
S. H. D.

Special Notices.

North-Western Tract Depository.

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

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

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

"No lapse of years dimmed Whittier's steady friendships," writes Samuel T. Pickard; who contributes the second installment of a series of letters that passed between Gail Hamilton and the poet, in the January Ladies' Home Journal. One of the letters that Whittier wrote to Gail Hamilton is dated September, 1887, when the poet was in his eightieth year:

I was gladdened last evening by the sight of thy handwriting. If I do not see my dear old friends often, I never forget them. In these lonely latter days I love to recall thy pleasant visits to our Amesbury home when Elizabeth was with me. I am getting to be an antiquity. I seem to have pretty much outlived the world. The last year has gone hard with me. I have as usual spent some weeks in New Hampshire, but have returned without the usual benefit. Why will they not drive over here [to Danvers]; or better still, come to Amesbury and spend a night as in the old time? I expect to be there the first week in October. God bless thee! Think of me always as thy affectionate friend.

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