

SPECIAL SABBATH REFORM NUMBER.

THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.

Paragraphs.....	786
The Sunday Question in Wisconsin.....	786
Sunday-observance in Rhode Island.....	786
Did Christ Abolish the Sabbath or the Decalogue?..	787
From West Virginia.....	788
Aphorisms	789
Tract Society—Receipts	789

OUR READING ROOM.

Paragraph.....	789
"I Will Never Leave Thee Nor Forsake Thee"— Poetry	789
News of the Week	789
America's Place Among Nations.....	789

MISSIONS.

Paragraph.....	790
From J. W. Crofoot.....	790
Treasurer's Report.....	791
Sunday Rest at the Paris Exposition.....	791

HISTORY AND BIOGRAPHY.

A Record of the Descendants of Hon. James Rogers, the Immigrant.....	791
Modern Paganism.....	791

WOMAN'S WORK.

Dr. Ella F. Swinney—Poetry.....	792
Report of Thank-offerings.....	792
A Tribute to Dr. Ella Swinney.....	792
Letter from Mrs. Booth.....	792
Illinois Letter.....	793
The Negative Man.....	793

YOUNG PEOPLE'S WORK.

Inner Reasons for an Education.....	794
The Benefits of Keeping C. E. Pledge.....	794
The Work of the Layman.....	795
Is the American Home Deteriorating?.....	795

CHILDREN'S PAGE.

Reproved—Poetry.....	796
How There Came to be Eight.....	796
For Lonesome Little Girls.....	796
The Cricket's Song—Poetry.....	796

SABBATH-SCHOOL.

Lesson for Sabbath-day, Dec. 22, 1900— Parable of the Pounds.....	797
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POPULAR SCIENCE.

Ivory	797
Wisconsin Letter.....	798

SPECIAL NOTICES.....	798
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THE FALL RAIN.

BY THE REV. SCHUYLER E. SEARS.

THE golden leaves that decked the maple trees
A month ago are moulding on the
ground;
No blossoms pure can anywhere be
found,
And hushed is all the music of the bees.
Autumn stands like the prodigal who sees
His wasted life and dire distress around,
And realizes that he did abound
Once in his father's house. And thus do these
Dark days that wrap the earth in low'ring cloud
Seem like a robe that Father Year has cast
Upon a wayward season full of fears
Returning home, confessing long and loud
His waste of summer wealth, his want at last.
The raindrops are his penitential tears.

THE LIFE TO LIVE.

BY RICHARD MONCKTON MILNES (LORD HOUGHTON).

So should we live that every hour
May fall as falls the natural flower,
A self-surviving thing of power;
That every thought and every deed
May hold within itself a seed
Of future good and future need;
Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy.

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PLAINFIELD N J

Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

EDITOR LEWIS was obliged to leave his desk unexpectedly the first of the week, to make a trip to Battle Creek, Mich., at which place Mrs. Lewis has been for the past few weeks for rest and treatment. At this date we can give no definite statements as to Mrs. Lewis's condition, but can only say that she is not as well as we all wish. Our prayer is that God may restore her to health. Any correspondence demanding the personal attention of the Editor will necessarily be delayed for a time. M.

THE *Sunday Telegram*, of Providence, R. I., for Nov. 25, 1900, reports that at Wood River Junction, in that state, Mr. N. C. Collins, a Seventh-day Baptist, having purchased the village store in which the post-office is kept, requires that the post office be not opened on "Saturday," except for a short time before the departure and after the arrival of mails. The *Telegram* says that the inhabitants of the village are much dissatisfied, and that the matter is likely to be referred to Washington for adjustment. It declares that the "the worthy Presbyterians, Methodists and Congregationalists in the vicinity of Wood River Junction are also quite exercised over the fact that they have a Seventh-day Baptist store opened in their midst, and there is likely to be more or less trouble unless an amicable agreement can be made of the matters that have caused the ill-feeling thus far."

THE RECORDER has no information concerning this episode beyond that presented in the paper quoted. It has no doubt that Mr. Collins, as a conscientious man, will insist that his place of business be closed upon the Sabbath. One must smile to see how illiberal the majority is when the conscientious acts of a single Seventh-day Baptist, in an obscure town, create such a disturbance, because the supposed rights of the great majority are momentarily interfered with; while, on the other hand, the cry is so general that all observers of the Sabbath should be compelled to adjust their conscientious actions and opinions to the general wish of the great majority, whose rights are so endangered by the conscientious actions of the few; and that they must be punished by law if they "disturb" other people in the enjoyment of Sunday.

WE have chronicled the fact before that it is proposed to introduce into the next session of the Maine Legislature an "Anti-Sunday Excursion bill." We shall regard the movement with interest, as another indication of a desire to find some solution of the problem which arises from the rapid growth of disregard for Sunday.

THE liquor-dealers of Lexington, Ky., it is said, are urging the matter of Sunday closing of the saloons, hoping to make the crime of liquor-selling less obnoxious thereby, and so to keep this bane of our civilization in better standing with the public. We would wish, rather, that every possible agency which will tend to overthrow the saloon business, by the law of reaction, might increase.

Not that we believe in selling liquor upon Sunday, but that we do not believe in selling it upon any day, and that the present form of legislation is an actual safeguard to the saloon, in the matter of its popular standing in the public mind.

THE SUNDAY QUESTION IN WISCONSIN.

In addition to the excellent report of the Sunday Rest Association Meeting, found in our Wisconsin Letter, we add a few words touching the larger issue which lies back of such movements. Our Wisconsin correspondent has set forth the fact clearly that, while it is claimed that the Sunday laws do not propose to enforce religion, they are meaningless aside from religious considerations. One of our exchanges, speaking of Rev. Mr. Titsworth's address, says that he preferred to state his theme in these words: "The Spirit of Lawlessness the Nation's Peril." He averred that, as a whole, the nation is growing better, but that the lawlessness of the age, and the failure and even refusal of civil officers to enforce the laws they are sworn to support, is a grave and threatening evil. Among other things he is reported as saying: "Go to-morrow morning to the mayor of the city, or to some police justice, and say to him, 'Here, so-and-so is violating this law. I want a warrant for him.' Do you suppose you will get it? No, he would laugh in your face." Such a condition of things, the speaker said, was essential anarchy.

We are interested in this discussion of the prevailing lawlessness, and more in its primary cause. On this latter point the speaker at Sheboygan did not touch. In theological circles this lawlessness began with the theories which were fundamental in the development of the Roman Catholic Church, viz: that the authority and traditions of the church are the determining standard in Christian life and in the interpretation of the Bible. Theoretically Protestantism denies this assumption. But, pressed by the logic of events toward consistent action, in accepting the Sabbath on truly Protestant grounds, many Protestants have joined with Romanists in teaching men to hold the Fourth Commandment lightly, or to cast it aside entirely as to its letter, and, in many respects, as to its spirit. In doing this, doubtless they have been moved, in part, by a desire to avoid what is often called the slavery of the letter, failing to recognize that the larger and spiritual interpretation of the law must follow the letter of the law. In other words, the observance of any law, in spirit and in truth, cannot continue when the letter of the law is disregarded. Christ indicated the larger and more spiritual conception of the law of the Sabbath in his explanations and his own practice. Discarding the example of Christ in Sabbath-observance, first under the influence of Pagan, rather than of Christian, thought, the church now finds itself, and the world around it, in the lawless situation which these speakers describe, and over which they mourn.

That a cure cannot be brought about by civil legislation is proven by the history of many centuries. The state of things complained of by these men has developed in spite of civil legislation, and the prevailing influences have either ignored or modified such legislation at every step, making the

laws to fit the lawlessness. Hence Wisconsin is confronted by the same problem which demands attention in Rhode Island, and in every other locality where any effort is made to secure higher regard for Sunday, or to lessen the evils which have grown up in connection with the holidayism now so prevalent. We are glad that even a few men are sufficiently interested to discuss the situation; for something is gained when men do no more than to catalogue the evils which they dread. But all permanent reform waits the time when men find out the source of evil, and, beginning at the fountain head, seek reform at the point where the evil begins.

SUNDAY-OBSERVANCE IN RHODE ISLAND.

Special efforts are being made to awaken the people of Rhode Island for a movement in favor of enforcing Sunday laws. The Sunday Rest Association of Rhode Island, which was organized a few years ago, was the result of a local effort in Providence on the part of a single church—Grace Episcopal—to secure some modification of the more flagrant evils connected with the watering places in and about that city. It did not secure the general attention of the people of Rhode Island, and four years ago it was merged into the New England Sabbath Protective League. That League is now seeking to create new interest in Rhode Island, but the complaint seems to be universal that the better people are either indifferent or asleep as to matters touching the suppression of Sunday reveling. The last movement in this direction was made in August, 1900. In October a public meeting was held in Providence, which was addressed by Rev. Dr. Kueeland, Secretary of the New England Sabbath Protective League, and others, Rev. Edwin A. Herring, pastor of the First Baptist church, of East Providence, R. I., being among the prominent workers. The tone of the meeting is suggested by letters received and read, from which the following representative thoughts are gathered. President W. H. P. Faunce wrote:

I wish to express to you my sympathy with the object of the meeting which you are to hold in East Providence. The Sabbath is one of the best possessions of the American people, and we should guard it as earnestly as we guard our public parks or our public schools. Quite apart from any religious considerations, all good men in the community should unite in protecting our one day of rest from all attacks. We need the day for our homes, our schools, our churches, our children, and we shall need it still more in the Twentieth Century.

Rev. Henry M. King, D. D., wrote:

As the Christian Sunday and its better observance are so vitally connected not only with the progress of religion, but with the good morals and well being of society, and with the sanctity of the home, every good citizen, regardless of religious belief or party affiliation, should be intelligently and deeply interested in your movement. Only as there is right public sentiment in the community, will this day, with all its hallowed and refining influences, be preserved from the assaults of those who would destroy it.

These two communications, from prominent and representative men, are quite in keeping with the general tone of the efforts made to secure better observance of Sunday. The keynote is found in this expression from Dr. Faunce: "The Sabbath [Sunday] is one of the best possessions of the American people, and we should guard it as earnestly as we guard our public parks or our public schools. Quite apart from any religious considerations, all good men in the community should

unite in protecting our one day of rest from all attack."

That the ground of reform should be placed thus low is due to two important facts. First, experience has taught these men that the civil law cannot be used to enforce a religious observance of Sunday. Second, the effort to avoid the obligations imposed by the Word of God, which required the observance of the seventh day, from the standpoint of Christ, Lord of the Sabbath, rather than the observance of the first day, from the standpoint of Roman Catholic history and civil legislation, have resulted in such a weakening of conscientious regard for sacred time, that even the Christian public will not support movements in favor of Sunday on high religious grounds. Hence it is that this President of a Baptist University proposes to forward a crusade against vice and general irreligion on Sunday by placing the duty of guarding Sunday alongside the duty of guarding public parks and public schools, all religious considerations being eliminated. The results of such efforts have been determined many times, in similar movements. They cannot do more than create a little spasmodic effort, without touching the source and center of the evils against which the movements declaim. Any efforts toward a better observance of Sunday, or of Sabbath Reform, in the higher sense of that term, which are quite apart from religious considerations, will be in the future, as in the past, little more than a farce. The greatest result in such efforts is the proof of their futility. Sabbath Reform is a religious question.

That Dr. Faunce and the New England Sabbath Protective League do not rise higher, is due to the causes already suggested, and to that still greater reason, that they cannot find a permanent and successful basis for Sabbath Reform without setting aside the traditional views connected with Sunday, and returning to the position which Christ occupied, and which the law of the Fourth Commandment requires, in the observance of the Sabbath, rather than the Sunday. This is the real question at issue, and until this is fairly met, efforts like those now being made in Rhode Island and other parts of New England will do little more than increase the number of failures which history has already recorded. Shrinking from this, the real issue, and experimenting along other lines, however long continued, will be of no permanent value, except as thoughtful men are crowded on to what now seems an unwelcome conclusion to them, that the church must return to Biblical grounds, and into accord with the example of Christ, before Sabbath Reform is attained.

DID CHRIST ABOLISH THE SABBATH OR THE DECALOGUE?

BY THE LATE REV. N. WARDNER, D. D.

The law which sanctified the seventh day of the week made all the other days common, and could not approve the profanation of this nor the sanctification of another. Hence to change the day is to abolish the institution.

The reason of an enactment is the life of it, and it becomes a dead letter the instant that reason ceases to be applicable. Another day set apart for another reason requires a law as distinct as is the reason. Many seeing this argue that the law was abolished at the death of Christ. James, twenty-seven years afterwards (2:8, 11), speaks of the ten command-

ments as one law, and says he who fails in one point is guilty of all; therefore the whole Decalogue was nailed to the cross, or none of it was. If it were, the world was left without a rule by which moral character and duty could be determined; hence without sin, and without the need of a Saviour. Moreover, it was a confession that God's government had been wrong, and, he discovering it, sent his Son to abolish it. But no law could be annulled while needed, and no government can exist without law—no authority, obedience, or transgression. Was it Christ's mission to break down God's kingdom or Satan's? What say the Scriptures? "For this purpose the Son of God was manifested that he might destroy the works of the devil." 1 John 3:8. Satan's work had ever been to break down God's government, and to inspire men with enmity against it and its author. Christ could only destroy Satan's work by destroying that enmity, and upholding the law. If, on the contrary, he destroyed that law, he fulfilled Satan's will, and justified man's unwillingness to obey God.

Paul is quoted as teaching the abrogation of the Decalogue. Was Paul a man to teach one thing at one time, and the opposite at another? If so, his testimony would be valueless either way. But he and all the New Testament writers claimed to be divinely inspired in what they wrote, as Christ had promised. Nothing is clearer than that two codes of law were given upon Mount Sinai, one written upon stone by Jehovah, the other by Moses on parchment. The first being put into the ark was the foundation upon which the mercy seat rested, and the other was put outside. One represented the natural or moral relations and obligations of man; and the other showed how the violation of these obligations could be forgiven, foreshadowing the atonement of Christ, and therefore was nailed to the cross with him; "which stood only in meats and drinks and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9:10. This, including seven annual sabbaths, and everything connected with the work of the priesthood, explains fully Paul's language in Col. 2:16, and Rom. 14:5, 6, etc. But no precept of the Decalogue answers to the description here given.

Has the moral law so accomplished its end as no longer to be needed in God's government? If so, why do the apostles teach that love to God and man is the fulfilling of it? If love is the fulfilling of that law, they must stand or fall together. If released from obedience to that law, we are released from obligation to love. All the teachings of Christ and of the apostles show that love is the essence of the Decalogue, it being of God. "God is love." "This is the love of God that ye keep his commandments." 1 John 5:3. Since all taught the binding obligation of the Decalogue, they could not include it in that which was nailed to the cross; for it would make them contradict themselves. Christ said he did not come to destroy that law (Matt. 5:17), and therefore did not. Paul says (Rom. 7), "I had not known sin but by the law: for I had not known lust except the law had said, Thou shalt not covet." "Wherefore the law is holy, just and good." "The law is spiritual: but I am carnal, sold under sin." If the law was holy, just and good twenty-seven years after Christ's death, it was

and is still binding, and turning from it shows enmity to holiness, justice and goodness. Did Christ come to destroy holiness, or enmity to it? If the former, then he was opposed to holiness, like Satan and bad men! Does love to Jesus awaken enmity to that law, and lead men away from holiness, justice and goodness? "God is a spirit," and his law shows whether he is a good or bad spirit. If sin is the transgression of that law, holiness is obedience to it. The saints are elected unto obedience. 1 Peter 1:2. The evils of disobedience cannot be truly known but by the law, which shows the difference between it and holiness. Paul says, "I find a law, that when I would do good, evil is present with me." How could he know the presence of evil? "By the law is the knowledge of sin." What was this evil? An inclination to transgress the law of God. But he says, "I delight in the law of the Lord after the inward man." If his carnal nature was enmity to that law, it was his renewed, spiritual nature which delighted in it. Which, then, was the result and object of Christ's atonement? This will decide which he came to abolish. The same love which instituted and enforced the law brought redemption. If redemption delivers us from obedience to the Decalogue, it is redemption from righteousness, and not from enmity to it. Every inclination to deviate from, modify, or compromise that law, therefore, must be of the devil. The carnal mind, originating from him, is of his nature. To follow its promptings is to choose his service and to reject Christ. "To be carnally minded is death, but to be spiritually minded is life and peace." Why? Because the carnal mind is enmity against God, not subject to the law of God, neither indeed can be. "If any man have not the spirit of Christ he is none of his;" and the law of God was in his heart. Psa. 40:8; Heb. 9:26. He was a living exhibition of its spirit and letter. He shed his blood to save it from disgrace, and men from transgressing it. The angel said (Matt. 1:21), that his mission was to save his people from their sins—"Sin is the transgression of the law." Whosoever does not yield cheerful obedience to that law is without his Spirit, does not obey him, and is not his disciple. Paul shows that redemption and regeneration were for the purpose of honoring God's law, and raising men to its love and obedience; and winds up by saying, "Do we then make void the law of God through faith? God forbid; yea, we establish the law." John says, "By this ye may know that ye have love one for another when ye love God and keep his commandments." Unwillingness to keep his commandments proves the absence of this love.

We are told that "Christ is the end of the law for righteousness." Does this mean that he destroyed the law of righteousness to secure righteousness? Such an interpretation gives him the lie, for he said, "I am not come to destroy the law." Matt. 5:17. The design of that law was to secure righteousness, or perfection of moral character. 2 Tim. 3:16, 17. Would sanctioning enmity to it secure it? He says, "Whosoever shall do and teach" these commandments "shall be called great in the kingdom of heaven," and those who do otherwise shall be dishonored. Had man perfectly obeyed that law he would not have needed a Redeemer. In Christ's last prayer for his disciples, he said, "Sanctify them through thy truth, thy word (law) is

truth." He asked the same for all who should believe on him through their word, reaching to the end of time and to all nations; and then adds, "that they all may be one, as thou, Father, art in me and I in thee, that they may be one in us." In order to this, one law and spirit must control them alike. This prayer shows that men can be sanctified in no other way. If that law ("word") does not apply to Gentiles, neither does his prayer, nor the provision made for this sanctification and oneness in Christ.

Paul argues that if the oracles of God committed to the Jews were made of no effect, God could not judge the world; hence they comprise the only rule of righteousness known twenty-seven years after Christ's death. Rom. 3. In Rom. 2:6-11, Paul teaches that God will justify and condemn Jews and Gentiles alike according to conduct; and therefore by the same law. Every promise of God has reference to his law, and hangs upon it. If it be annulled, his promises become of no effect. The types and their antitypes all had reference to the same end—the vindication of the divine law and man's restoration to the loving obedience of it. Without it there can be no conditions of salvation, or distinction of character; and if one is saved all must be. "Sin is not imputed where there is no law." If the law were abolished, why did the apostles preach repentance the first thing after the resurrection? Repent of what? Only one condition of salvation is offered in the gospel, to Jew or Gentile, viz., repentance and faith, both of which recognize the law. Every precept in the Decalogue was adapted to man before he fell, and required only what was necessary to perfect moral character; hence must be binding upon him when he is restored; for to love God is to keep his commandments. "He that hath my commandments and keepeth them, he it is that loveth me." John 14:21. "These are they who keep the commandments of God, and the faith of Jesus." Rev. 14:12. God has joined the two together, therefore, let not man put them asunder. Paul says, "If we, or an angel from heaven, preach any other gospel unto you, let him be accursed." Gal. 1:8. If wisdom and mercy demanded the abolition of the Decalogue, then wisdom and mercy were with Satan and not with God; for Satan has always been against that law.

Scripture makes it clear that regeneration is a necessary preparation for obeying that law; therefore God writes it in the hearts of his people that they may love it and delight in its requirements. Jer. 31:33; Heb. 8:9. Would he at such cost, thus prepare men to do what he did not wish them to do, or write a law in their hearts which he had abolished? Or would he write one law in the hearts of the Jews, and another in the hearts of Gentiles, that they might be one as he and Christ are one? Has Christ one law in his heart, and the Father another? Our Lord kept the spirit of the Decalogue in keeping the letter; and he commands his disciples to follow his example. To substitute something else is not following him, but shows opposition to him. James (2:1-10) calls the Decalogue the "law of liberty"—not bondage. It is only a yoke of bondage to the carnally-minded. The spiritual man "delights" in it. The gospel can no more save men without the law than the law can without the gospel. Where there is neither justice nor injustice, there is no mercy;

where there is no sin there is no pardon. The law tells what we ought to be, and the gospel provision is to help us to be such. The law is a rule of righteousness; the gospel a remedy for unrighteousness. Where there is no sin, no remedy for sin is needed; and where there is no law there is no sin. As the gospel could not have come into existence without the law, no more can it continue without it. Hence, if Christ abolished it, he abolished also the gospel, even before he commissioned his disciples to preach it to all nations! The gospel of salvation, through faith in Christ, is as old as Abel. Heb. 11:4; 1 Cor. 10:1-4. Only by faith in Christ has any sinner ever been pardoned or saved. Paul's statement (Rom. 1:7) that the just shall live by faith, was no new doctrine, but a quotation from Habakkuk (2:4) written more than 600 years before Christ, which shows that the just never lived in any other way. See also Heb. 11. Yet it is claimed that Christ is the end of the law for righteousness to every one that believeth; and, therefore, is no longer binding upon believers. If so, the benefits being limited to believers leaves unbelievers bound by it, and therefore bound to keep holy the seventh day of the week. But if Christ made an end of that law as a rule of life to believers, then, by his atonement, he has secured to them the liberty to commit adultery, steal, murder, worship false gods, etc., without sin! Hence, what is a damnable sin a moment before faith, is innocent and acceptable a moment after, to the glory of the Redeemer! If the Decalogue was nailed to the cross, all distinctions of character, of sin and holiness, instantly ceased; and a mediator between God and man was thereby rendered needless. Then, what could he mean by saying, "He that believeth, and is baptized, shall be saved, and he that believeth not shall be damned?" How could they be saved, if there were no sin or penalty to be saved from, and how could they be damned without a law to convict them of wrong, and why should they be required to repent without sin? Christian brethren, stop one moment, and reflect! The eye of your Omniscient Judge is upon you.

FROM WEST VIRGINIA.

We get our RECORDER on Fourth-day. There must be something wrong in us if we do not happily receive this large family letter bringing its fresh shipment of thought collected from the scattered children of our denominational family. How glad every soul should be that the sacred record tells us where and how to rest. Who would know if it had not been revealed and recorded? Truth is lasting. Three months ago in our church Bro. Lippincott was speaking the everlasting truth, and the quartet was grandly helping us sing the eternal joys of salvation. Much good resulted.

About five weeks ago the Salem church choir and our evangelistic quartet were with us at our church for two days. It was a pleasant visit, long to be remembered.

Two weeks ago we had the pleasure of hearing one of the strong gospel temperance workers, Mrs. Helen L. Bullock, of Elmira, N. Y. She gave good, practical talks on that subject, and obtained several signatures to the pledge of total abstinence from intoxicating drink. If our churches would do more work in such a spirit it would surely help on the cause quite as much as it does to excite

so much bile, as is often done, by hot partisan thrusts. What Christian can properly refuse the pledge. God promises us great reward on condition that we promise and perform the agreement. Every Christian should personally put it in his church covenant to abstain and to recognize the wrong of offering the poison to others. Mrs. Bullock led in organizing a new Woman's Christian Temperance Union only four miles from us. It is necessary everywhere, by pledge, covenant and right principle, to restrain and control the desires resulting from debased appetite. Right principles are the basis of right life. There are many kinds of indulgences; not all sold out in the dark ages.

It was my privilege to visit a locality new to me, a few weeks ago. In following up the valley the road seemed to run into a bridle path and a sheep track, and as the hills became closer and steeper, it seemed necessary to tunnel out or turn back. A winding hillside road led out and to the end of my journey at a farmer's humble home. They seemed not to have much of the glitter of this world, but the man had some wealth above price. He has a Christian wife and six happy children. It was noticeable that these children are taught to respect authority, and as they gain strength, they are taught to work. Is it true that parents are more indulgent in our day to the growing child? If so, the blood of the coming generation is upon us for the evil results. Children learn what they are taught. They must have the right foundation of true principles.

The other day, in making my monthly drive to Roanoke, I met or passed about thirty teams in going about five miles southward from Weston. Something had happened. The oil men had pounded a hole through from the surface of the earth to an underground pool of oil. Many thousand barrels of oil gushed forth, were dammed up in the dry creek bed, and in a few days pumped into great tanks. Yes, something had happened, and the news went far and near with lightening speed. Men rushed in from all directions. Tramps stopped at our door for a piece of bread to help them on to this new land of promise. Yes, men always get what they are looking for if they go at it right and look where it is.

The work of the Christian church is to break through the strong crust of earthly lust and pride to the fountain of divine grace, to show the value of the heavenly riches and create the desire for this oil of gladness where the fountain is everlasting. The crude oil, by refining, will become clear as crystal.

The world must see the refining effect of God's grace upon our souls. The dross must be separated. By the power of human machinery the crude oil comes forth. That religion which comes only by human formality cannot be Christianity. Christ in the soul produces the new life refined and pure until the light of heaven shines forth to others.

Last Monday, at mid-day, driving home from Clarksburg, I saw a farm house burning. Only the back end was yet ablaze, but it was beyond control. I went up to the front door. No one in. The mother was just hurrying back from a neighbors on one side, the father and child were away in another direction. Others soon came and we barely had time to get out the new furniture and other movable things. Facts illustrate facts. The

temporal helps to show the spiritual. The old house was burned. The contents were saved and can furnish the new house. The old apostle wrote in 2 Cor. 5, "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens." The spiritual content to be saved, before this flesh fails, is the refined soul which points to the promises of God and claims the mansions.

M. G. S.

LOST CREEK, Nov. 24, 1900.

APHORISMS.

BY D. HURLET JONES.

If thou wouldst know what God has for thee, thou must first do what he requires of thee.

Thou mayest not know that thou art growing in grace. But thou wilt know that thou hast grown, or else thou art a dwarf.

Nothing can contract heart-life like prosperity. Nothing opens it like adversity.

In his youth Daniel dared to refuse the king's wine, and in his old age he bravely defied the king's law.

He who follows the fashions of life is like a dead fish that floats with the stream.

Christ requires of us one thing; for which he promises to give us all things.

Bear thy trials bravely and they will carry thee.

Many suffer for the need of money; more suffer for the love of it.

Ignorance concerning God cripples faith. Spiritual knowledge of God is highest good.

No one lives alone. Thou hast Christ or Satan for thy companion.

We see only so much of God as we are willing to accept of his truth.

Thou canst not accept truth without receiving God, neither canst thou reject truth without rejecting him.

What luxury there is in liberty. What power in purity. What heavenly life in obedience.

If thou art an heir of God, thy conduct will correspond to the will of him to whom thou belongest.

However bad a man may be, he will still have some virtues; however good, he will have some faults.

Complain not because thou hast fallen, but rather be grateful that thou canst rise.

Distrust not thy power to serve God because thine attainments are not equal to thine ideals. Neither trust in these because thou thinkest they are perfect.

To declare that thou hast no talent is a libel against God.

Most men see only gold in themselves, and dross in all others.

Thou shouldst not dread adversity so much as thou fearest yielding to it.

TRACT SOCIETY.

Receipts in November, 1900.

Churches:	
Chicago, Ill.....	\$ 10 00
First Alfred, Alfred, N. Y.....	19 44
Plainfield, N. J.....	48 55
Milton Junction, Wis.....	35 20
Andover, N. Y.....	2 60
Ablon, Wis.....	4 70
Milton, Wis.....	5 55
New York City.....	9 50
Sabbath-school:	
North Lond, Neb.....	3 77
Woman's Board, General Fund.....	\$15 00
for Recorder Subscriptions.....	8 00
Young People's Permanent Com.....	6 25
Collection Semi-Annual Meeting, Andover, N. Y.....	2 40
Yearly Meeting N. Y. City and New Jersey churches.....	7 49
Mrs. Wm. A. Rogers Alfred, N. Y., for Life Membership.....	20 00
J. Duane Washburn, Plainville, N. Y.....	50
D. T. Rounsville, Dodge Centre, Minn.....	5 00
Total.....	\$201 95
E. & O. E.	

J. D. SPICER, Treas.

PLAINFIELD, N. J., Dec. 5, 1900.

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.

Scio, N. Y.—Ever since the Quartet was at Scio last summer, the spiritual interest and work here has been in a strong, progressive condition. The kind Christian lives of those who conducted the meetings here have left their lasting impression upon the people of the community, and especially our little church. They are not many in numbers, but are strong in the faith, and support loyally whatever of good comes to them, be it ever so small.

On Thanksgiving-day the Methodists united with our people in holding services in our church. Rev. B. F. Rogers, of Alfred, preached the annual sermon, taking for his topic, "The Safeguards of Our American Institutions." Eld. Rogers is always warmly welcomed by all the people of Scio, as are all the Seventh-day Baptist ministers.

Dear readers, remember the little band of hopeful, earnest brothers and sisters at Scio as they are trying to uphold God's eternal truth.

HENRY N. JORDAN.

"I WILL NEVER LEAVE THEE NOR FORSAKE THEE."

BY ANNIE L. HOLBERTON.

The shadows deepen and the tempest gathers,
In wildest gloom;
Hope's latest ray is but a sickly phantom
From out the tomb
Of joys that were, but all too soon have perished
In darkness deep;
The soul is tossed in throes of bitter anguish,
Yet cannot weep.

The world looks on in cold contempt or pity—
Some heart may grieve—
It is all one to him whose wreck is stranded
Beyond reprieve.

But hark! one voice is heard amid the tempest,
Above the din:
"My child look up, though thine, alas! the sorrow,
Not thine the sin."

"A Saviour suffered for thy sake before thee,
Cast thou thy care
On Him who will sustain though all forsake thee;
He hears thy prayer.
E'en through the fiery furnace of affliction,
He holds thy hand,
And some day, in the light of faith perfected,
Thou'lt understand."

NEWS OF THE WEEK.

The Fifty-sixth Congress assembled in Washington Dec. 3, for the work of the short session. The annual message of President McKinley was sent to Senate and House. A bill reducing taxation under the War Revenue act was introduced in the House. It proposes a reduction estimated to exceed \$40,000,000. Representative Brosius, of Pennsylvania, Chairman of the Committee on Banking and Currency, introduced a resolution to authorize the Comptroller of the Currency to extend for a further period of twenty years the charter of any national banking association which shall desire to continue its existence after the expiration of its present charter. The Senate confirmed William M. Johnson, of New Jersey, to be First Assistant Postmaster-General.

The State Department has been informed that the foreign Ministers at Peking have reached an agreement, which was submitted to the Home Offices, and Secretary Hay cabled to Mr. Conger, authorizing him to sign the agreement on behalf of the United States Government. As to punishments, they are to be the severest that can be inflicted by the Chinese Government, and as to indemnity, the Chinese Government is to formally admit its liability and then the matter is to be left for future negotiation.

In the House a blow has been given to the Army Canteen. There was a lively contest over an amendment to abolish it. Two years ago an amendment clause was inserted in the Army Appropriation act forbidding the detail of officers or enlisted men in the sale of liquors, and also forbidding the sale of intoxicating liquors in any building at any military garrison. Through a technical defect in the language of the clause its purpose was defeated. There has been an almost continuous agitation of this question ever since, and it figured to some extent in the recent Presidential campaign. Officers of the army insisted that the introduction of the canteen had been promotive of discipline and had raised the morale of the army, and detailed reports were made to the Secretary of War, supported by statistics, in support of this contention. The amendment now made to the Re-organization bill is so constructed as to leave no doubt of its meaning and intent, and if retained by the Senate the canteen will have to go. The galleries were crowded with delegates to the National Convention of the W. C. T. U., and there was an enthusiastic demonstration of applause when the result of the vote was announced. The applause on the floor broke out as soon as the members saw that a majority was standing and the amendment could not possibly be defeated. The amendment was proposed by Mr. Littlefield, and is what is known as the Bowercock bill, which was introduced last session and fully discussed by the Military Affairs Committee. The committee reported it back with an amendment which forbade the sale of liquor in the Capitol.

AMERICA'S PLACE AMONG NATIONS.

In the half century during which Admiral Hichborn has been connected with shipbuilding and naval construction the changes have been even grater than those expressed in his interesting paragraph. The other day Sir Robert Giffen, who as the satistician to the British Board of trade occupies a most authoritative and responsible position, showed the greatness of this country in a way which our own mathematicians could not surpass. Of course he stood up as far as possible for his own nation. He pointed out the fact that while the United States and the United Kingdom had together only twenty millions of people one hundred years ago, they have now more than one hundred and thirty millions—without including, be it remembered, the various tribes and nationalities under British or American protection. Sir Robert then proceeded to say that the United States has a larger European population than the British Empire, and that it is the most powerful state in the world so far as population and resources are concerned. He added that, while Russia has a much larger population, the inferiority of the units is so great that the pre-eminence of the United States is not to be questioned.

He placed the great world Powers in the following order: The United States, Great Britain, Russia and Germany, with France a doubtful fifth.—Saturday Evening Post.

In a marked sense our age is in a materializing process. It is to be feared that this intense materialism is invading the realm of spirituality. What we need is, not a re-statement of the doctrines of Christianity, but a re-incarnation of their spirit and teaching in the lives of Christians.—Frank Rogers Morse.

Missions.

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

It is 266 miles from Gentry, Ark., to Texarkana, Ark., on the Port Arthur route. The journey was begun in a heavy thunder storm, but it cleared up and the day was a warm and pleasant one. The scenery along the route is picturesque. There are two mountain ranges, the Boston and Mena mountains, which give to the beholder some very fine views. The railroad passes through the narrow valleys and gorges between the ranges, and there are peaks and rocks on either side of the car to look upon, and mountain streams rushing along down the valley. One sees but little prairie along this route, it is oak openings and forests. Cotton and corn-fields show what the farmers are raising in Western Arkansas. Most of the towns along the Port Arthur route, in this state, are saw-mill towns, built up by the lumber business. The hard pine is being so cleaned out that the pine trees left are small, and the woodman's axe and saw are making havoc among the oak and cottonwood trees for lumber. The colored people were in the cotton-fields picking cotton. Cotton is king, and it is bringing a good price for the producer, nine to ten cents a pound in the bale. The farmers are feeling good over the prosperous times, and business in the towns and cities is booming. Bro. U. B. Beard met us at the depot in Texarkana, and we reached his hospitable and pleasant home before a heavy thunder storm overtook us. The day had been a hot one for an autumn day, and this storm made a great change in the weather, so that the next day—Sabbath-day—a fire was needed to make us comfortable. Two services—morning and evening—were held in Bro. Beard's house, preaching by the Secretary. Sabbath night Bro. G. H. F. Randolph, of Fouke, Ark., met us, and Sunday, 1.15 P. M., we started for Hammond, La. After a dusty, dingy, jouncing, tiresome ride on a rough road we arrived at New Orleans at 9 30 A. M., the next day, too late for the morning train for Hammond. A wait until 5 P. M. was before us. The time was pleasantly and quickly spent in doing New Orleans. The day was fine but cool for that latitude, and a good opportunity was improved to gain by sight some knowledge of the metropolitan city of the South. At 7 P. M. friends met us at the Hammond station on the Illinois Central railroad, and took us to their homes. The weather is delightful. We found that the Secretary was booked for a Thanksgiving sermon Thanksgiving morning at a union service in our church, and he has been kept busy in preparing the sermon and in receiving and giving calls. After the Thanksgiving service the South-Western Association begins its sessions. More anon.

FROM J. W. CROFOOT.

In Shanghai there is not much new to write except that we are hoping and praying for more war, or to state it differently, we are afraid the Powers will, to use a Chinese proverb I learned yesterday, "Let the tiger return to the mountains." Of course we realize that a call for vengeance or even for justice does not comport altogether with the missionary spirit and with missionary enterprise, and that we are to love our enemies

even at the expense of ourselves. At the same time we do not think that our love for our enemies has any call to extend to the expense of our friends, or in other words, that we ought to love for instance Yu Hsien, the Governor of Shansi, so much that we will be willing for him to repeat his exploits of butchering scores of missionaries and hundreds or thousands of native Christians. Americans in this part of the world find it impossible to understand the approval of Americans at home, of the course of Admiral Kempf in refusing to join the other Powers in the attack on the Taku forts, and the reported determination of the Washington government not to join with the allies in any aggressive movements, is here universally condemned. Of course if the United States government does not know that the government of China is responsible for all the recent outrages, and that it is still showing approval of the Boxers, as for instance by the recent posthumous honor to Li Ping Heng who was so disappointed at the repulse of his troops as to commit suicide, and that Li Hung Chang is an officer of that same government, and appointed by the Empress Dowager, who should certainly be punished first of all, and that millions of Chinese are looking to the foreign powers to restore Kwaung Su to the throne; if the government of the United States does not know these things, perhaps there might be excuse for inaction, even though in that case she would be letting the other nations pull her chestnuts out of the fire, for she would be securing safety for her citizens by means of the armies of other nations. But Dr. D. Z. Sheffield, who has been a missionary in North China for about 30 years, and who has just returned from America and is to speak at the Shanghai Missionary Association meeting next Tuesday night, on the Ecumenical Conference at New York, said here the other night, "The trouble is not that they have not light enough at home. They know about it well enough. They are more like the man who is looking directly at the sun and is troubled by an excess of light."

I was much impressed by some of the remarks of Dr. Hykes, the general agent here of the American Bible Society, at a meeting of missionaries. He said that one of the surprising incidents of the recent troubles, to most people at least, is the large number of Chinese aside from the Christians who have rendered assistance to the fleeing missionaries. He mentioned the instance of a nursing babe whose mother, having no nourishment for it, begged nourishment for it of over twenty different Chinese mothers along the road and thus saved its life. "Now," said he, "if the rulers who have fostered these disturbances are not punished by the foreign powers, those who have helped the missionaries and Christians will be punished by those rulers, and the next time those rulers, being left in power, create such a state of affairs, none will be found to render any assistance to Christians."

Of course the missionaries of China would like a speedy settlement, but far more than that, they want a thorough one, and in the meantime we are glad that the outside world is so much interested in the Middle Kingdom, even though so much of the information furnished even in church papers, is faulty or inaccurate. I hope to send to the SABBATH RECORDER a paper containing an account of the "Punishment of Peking," by Arthur H.

Smith, the author of "Chinese Characteristics," one of the best books on China.

Dr. W. A. P. Martin, who is now seventy-three years of age, and has been about fifty years in China, is now spending a few days with Mr. Davis. He was President of the late Imperial University at Peking, and during the siege shared the sleeping-room of United States Minister and Mrs. Conger, so we are of course much interested in what he can tell us of affairs at the North. Speaking of the passage, "If thine enemy hunger feed him," he said, "I think in the case of some of my enemies I would feed them and then shoot them."

He tells us that during the siege they had not enough to eat at any time, and that during the eight weeks there was not a day or night in which they were not fired upon. They ate about eighty ponies and had only three left, enough for a day and a half. He is to lecture to-night at Union church, on the "Siege of Peking." He is now on his way to America, intending to do what he can in favor of a settlement that shall be final. His plan includes the banishment of the Empress Dowager, the restoration of the Emperor and the resumption of the program of reform advanced by the Emperor and brought to an end by the *coup de' etat* of 1898, as well as making the Chinese government subordinate to a council of Europeans. Other plans vary in detail, but all agree in demanding that the Empress Dowager and her clique shall never again be in power.

Dr. Martin mentioned the fact that during the siege Mrs. Conger, in daily reading, came upon the first chapter of 2 Corinthians and was so much struck with verses 8-11 that she copied them off and passed them around. Dr. Martin also expressed pleasure that Mr. Conger and not Mr. Rockhill is to have charge of peace negotiations, as Rockhill is a Roman Catholic of not much religion, while Mr. Conger is in great favor with the missionaries. Of course I know that the Romish missionaries lay the cause of the troubles at the door of the Protestant missions, but there is no denying that the priests arrogantly take the part of their church members in any quarrel or law suit, and with the power of France to back them, and so have, in many instances, irritated the officials very much.

The September number of the *Chinese Recorder and Missionary Journal*, published here, began, very appropriately I thought, with "The Imperial Decree," Psa. 2. In Shanghai and in the Yangtse valley in general, affairs continue quiet. Our letters from home would be amusing if they were not so distressing. Amusing on account of the disproportionate or groundless fears, and really distressing because the fears are so real.

Quite a spectacle was afforded Shanghai last Friday when Field Marshal Count Von Waldersee arrived. He was met by a guard of honor, and the next day he reviewed the troops now in Shanghai. The Germans, the French and their Anamites, the British Sikhs, Rajputs, Baluchis, Goorkhas, and Bombay cavalry, together with the Shanghai Volunteers, make in all quite an elaborate collection and a varied picture.

The Boys' School is to open on Monday, October 1. Quite to my surprise Mr. Davis to-day asked me to assume the management of the school on that date, and as he thinks I can do it now I shall undertake it. Of course both Mr. and Mrs. Davis will continue to

teach somewhat in Chinese, and be ready to advise me and help in other ways.

Mr. Davis and I are rejoicing in the return of our families from Japan. They arrived on Wednesday. The fact that Mr. Davis has not been well during the summer, and Dr. Palmborg is under the weather, now helps to make me sensible of the blessing of good health all summer. Doubtless the seven pleasant weeks at Mohkanshan should be credited somewhat.

SHANGHAI, China, Sept. 28, 1900.

TREASURER'S REPORT.

For the month of November, 1900.

GEO. H. UTTER, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
DR.

Balance in Treasury Nov. 1, 1900.....	\$1,147 87
Churches:	
Hartsville, N. Y.....	8 50
Salem, W. Va.....	57 80
Plainfield, N. J.....	46 55
Andover, N. Y.....	2 60
De uyter, N. Y.....	7 00
Milton, Wis.....	5 55
Berlin, N. Y. China Mission.....	\$ 4 00
General Fund.....	10 00
First Alfred, N. Y.....	36 27
Albion, Wis.....	9 50
Milton Junction, Wis.....	40 51
J. Duane Washburn, Earlville, N. Y.....	50
A. M. B. China Mission.....	5 00
Y. P. S. C. E. of Leonard's Ile, N. Y., Quart. work.....	10 00
Collection at Semi-Annual Meeting, Andover, N. Y.....	2 40
D. T. Round's Ile, Dodge Centre, Minn.....	5 60
Riley G. Davis, Berea, W. Va.....	6 00
Income Permanent Fund.....	81 00
Young People's Permanent Committee.....	75 00
C. W. Threlkeld, Crab Orchard, Ill.....	6 93
	\$1,567 98
Cr.	
Evangelistic Committee—Order's Nos. 200 and 204-208.....	\$ 374 99
Interest.....	5 18
Cash in Treasury, Dec. 1, 1900.	
China Mission.....	\$625 22
To Reduce Debt.....	240 55
Available for Current Expenses.....	322 04—
	1,187 81
	\$1,567 98
E. & O. E.	
GEO. H. UTTER, Treas.	

SUNDAY REST AT THE PARIS EXPOSITION.

The Sunday rest features connected with the late World's Exposition at Paris do not require extended notice in this place. It is, however, pertinent to note, on the authority of the *Evangelist*, that

No topic excited so much interest and evinced so much diversity of sentiment as that of the action of the state on this subject. As at the Brussels Congress, where the same subject engaged much attention, the prevalent sentiment, especially on the part of the representatives of labor, favored the intervention of the state to protect the weekly rest of employes. Others warmly opposed the interference of the state, as involving an infringement of personal liberty. All were agreed as to the duty of the state to give the weekly rest to its own employes. The divergence of sentiment was happily adjusted by the passing of a resolution affirming the right of the state to protect its citizens in their liberty of rest, while leaving it to each state to judge as to the expediency and extent of such intervention.

Whatever has been accomplished in the matter of Sunday rest in Europe, from the agitation of the last few years, has been wholly independent of religious considerations; and, as is seen in the above action, there can be no union of sentiment or concert of action along lines of civil legislation. To secure a weekly rest for overworked employes is undoubtedly right and just. To do this by compulsion, on grounds wholly irrelevant, is to give increase to general holidayism rather than otherwise. Sooner or later it will be found that the only form of legislation upon the question of weekly rest must be permissive rather than mandatory. In the interest of the overworked, there should be a law granting to each employed person one day of rest in each week: that day to be mutually agreed upon between the employed person and the employer. General protection, without mandatory action, is the only basis for civil legislation concerning a day of rest.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

A RECORD OF THE DESCENDANTS OF HON. JAMES ROGERS, THE IMMIGRANT.

A collection of the geneological records of this early settler in New London, Conn., and of his descendants down to the present generation has, so far as obtainable, been carefully made and correctly arranged for publication by James S. Rogers, of 574 Warren Street, Boston, Mass. He has been assisted by myself and Miss Anna Bolles Williams, of Springfield, Mass. It is known that this immigrant was a great-grandson of Rev. John Rogers, of England, the martyr; and that he came to America in 1635 in the ship Increase. Much time has been spent and much expense incurred in postage and otherwise in procuring records from towns, cities and counties, and other data from tombstones in the cemeteries of England, and also from many persons living at the present time.

In order that these records may be preserved for the living and succeeding descendants in this extensive family, and for the use of libraries in our country, Mr. James S. Rogers, of Boston, offers to furnish the book, containing such records and making about 500 pages, printed on fine paper and bound in cloth, for \$5 per copy, provided subscriptions for three hundred copies can be obtained. The sum thus realized would cover the cost of printing and binding, and would not include the cost of preparation, as this latter would be given.

This James Rogers, of New London, and his seven children, with one exception, and their companions in marriage, became members of the old Seventh-day Baptist church of Newport, R. I., about three or four years after its organization. By intermarriages they were connected with the Maxsons, Stillmans, Burdicks, Potters, Crandalls, Greenes, Lanpheres, Smiths, Davises, Bolles, Williamses, Beebes, Lesters, Tickners, Darrows, and other families, embracing nearly all the early settlers of Rhode Island and Connecticut. Their posterity now occupy positions in all, or nearly all, of the states of the Union.

Friends wishing their likenesses inserted in this book, or those of their ancestors or other relatives, can be accommodated, if the work is published, by the payment of \$7 for each likeness. This extra sum covers cost of making the cut. An order for such, accompanied by a photograph or engraving of the subject, should be sent soon to James S. Rogers, of the address above mentioned. Persons reading this article, and knowing of others who may not have learned of this movement, are requested to inform them concerning this proposed work.

LESTER T. ROGERS.

MILTON JUNCTION, Wis., Nov. 27, 1900.

MODERN PAGANISM.

It is quite possible to be a pagan in modern times and in Christian communities; it is possible, in other words, to be a Christian civilization but not of it, to use the immense benefits which organized Christianity has conferred upon society and never darken a church door, to share the incalculable privilege of the Christian Sunday and give the whole day to amusement. A pagan is not a bad man;

on the contrary, he may be a very good man; he may be eminently trustworthy, honest, honorable, and kind. He lives, however, as if Christ had not lived, and he dies as if Christ had not died; in his best estate he ignores religion and lives a drear life entirely bounded by immediate interests and pleasures. The spiritual life does not exist for him; he has no time and makes no room for it; he is often a fine physical type, with wholesome appetite, great energy, and love of out-of-door activity. He gives the whole of Sunday to golf or tennis or the wheel; he takes long walks which make church attendance impossible; on the material side his whole life is vigorous, manly, healthful.

There are hosts of such men, and their number is increasing. One finds among them many of the most influential men in the community, leaders in the professions and in finance. They work hard five or six days in the week, and play hard one or two days. They are stronger men than their fathers, because they have learned how to play; they are carrying heavier burdens and are under greater pressure than their fathers; they need more out-of-doors life; they must have more activity, oxygen, freedom, and variety. The trouble does not lie in what they are doing, but in what they are leaving undone. It is right and wise that they should build up the physical life, but it is wrong and foolish that they should dwarf the spiritual life.

The reaction against the monotony and absorption in work which were formerly characteristic of American life is going too far; it is developing muscle at the cost of spirit. The whole religious aspect of the world has passed out of the thought of these modern pagans, who live as the best Romans lived, but fall immeasurably below the level of Christian privileges and responsibilities. The golf course is the place of refuge from care, worry, work, and disease; it is one of the wholesome retreats of the modern man from indoor habits and often from indoor dissipations; but when the golf course is substituted for the church, it becomes, and must become by a psychological law, a place of peril to the higher interests of a man's spirit. One may live a wholesome, honorable life as a pagan, for the majority of modern pagans were bred under Christian influences and have received moral impulses which will, in most cases, carry them safely to the end; but there are no springs of ethical vitality in paganism, no breath of that idealism which alone lifts the life of the body on to a high plane and makes man something more than a splendid animal. The modern pagan home gives the child every comfort and secures for him a free, vigorous, wholesome life of the body; but it gives him no power to resist temptation, no answer to the questions which life and his soul will presently put to him, no refuge in the day of sorrow and disappointment. The Christian-bred pagan runs the race safely, because of the restraining power of early teaching, association, and habit; but the children who are born and reared in paganism are left to make the race in spiritual weakness and ignorance. Pagan parents start their children with a handicap which disables many of them at the very beginning. The boy whose Sundays are spent on the golf course is sent out into the world without those interior safeguards in which alone moral safety is to be found. It is a good and necessary thing to develop the body, but woe to the man who builds up his body at the expense of his soul! There are springs of pleasure in paganism, but none of joy; sources of vigor, but none of power; fountains of recreation, but none of inspiration.—*The Outlook.*

Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

DR. ELLA F. SWINNEY.

By Mary B. Clarke.

A pure and gentle spirit,
In pleasing form enshrined,
Endowed with lofty purpose
And strength of heart and mind.

To know her was to love her,
For ever her sweet soul
Shone from a face of beauty,
Illumining the whole.

Her bright, unselfish nature,
A holy influence shed;
No sacrifice she counted
Where love or duty led.

And ever her pure spirit
Drank from the fount above
The sunshine of God's presence,
The sweetness of his love.

The voice of him who calleth
From darkness into day,
"Go, preach my blessed gospel,"
She heard but to obey.

The far-off land of China,
A land of Pagan night,
Whose people sat in darkness,
Beheld through her the light.

They learned to know and love her
Who brought the healing balm
For earthly ill, and proffered
The heavenly peace and calm.

But tender voices drew her
Back to her childhood's home,
And waning strength admonished
That rest must surely come.

An aged mother beckoned
With white and trembling hand,
And death, alas, was waiting
To greet her in this land.

Why earthly life is lengthened,
O' shortened, who may tell?
If life or death God giveth,
He doeth all things well.

Through death to life eternal
For her the pathway lies,
From pain to bliss supernal,
A crown beyond the skies.

REPORT OF THANK OFFERINGS.

Responses to the suggestion for thank-offerings have been so hearty and the friends have shown so much interest in the African Missions, that it may be both pleasant and profitable to you to share in some of the letters that have been received with the contributions.

"This call is at the right time. May God give it force." "I hope a good many dollars will be received. I think of those far-away people, their trials and privations, every day." "We are in full sympathy with those African missions. In hope of triumph." "I feel thankful to God, my Heavenly Father, for what he has done for me this year." "I am interested in mission work, and have been greatly blessed during the past year." "I hope the Lord will bless this money to the advancement of his cause and the saving of souls." "I hope there may be a large sum realized for this purpose." "I have been very anxious that our people should take hold of this work." "May the sum sent be blessed by the Lord in doing his work." "I wish there might be no less than five thousand dollars to show our interest in Africa. It appears as if the Lord had laid the work there at our own doors." "If my ability were equal to my desire, I would make my gift as many hundred; my thankfulness would make it as many thousands."

These are a few extracts from the many letters received, letters showing a deep interest in the work and a desire to help. We feel sure there are yet other thankful hearts and all sums received later will be duly reported in the Woman's Page.

Receipts of Thank Off rings.

Mr. and Mrs. A. C. Hunting, Alfred, N. Y.	\$ 2 00
Mrs. Fredric Palen Schoonmaker, b adfor., Pa.	1 00
M. C. Parker, Chicago, Ill.	2 00
A. F. d of Mis-ions, Cory, Pa.	1 00
G. Muls, eRuyer, N. Y.	1 00
Mrs. H. W. Stillman, Edgerton, Wis.	1 00
Mrs. Jennie Renwick, Friends Ip, N. Y.	1 00
Mrs. Hannah Stillman, Farina, Ill.	2 00
Mrs. W. R. P. t er, Hammond La.	1 00
Mr. and Mrs. S. U. Davis, Jane Lew, W. Va.	2 00
H. C. Severance, Milton, Wis.	1 00
Fl sse Severance, "	1 00
H. E. Irish, "	1 00
H. R. Irish, "	1 00
L. M. ale, Milton Junction, Wis.	1 00
T. F. West, Medford, Oregon	1 00
Miss Ang-line Babcock, N. tonville, Kan.	1 00
Charles Saunders, Niantic, R. I.	1 00
J. A. Saunders, "	1 00
Mrs. A. K. Wl ter, "	1 00
Mrs. Charles Potter, Plainfield, N. J.	1 00
Mrs. W. C. Hubbard, "	1 00
Mrs. Thomas S. Rogers, Waterford, Conn.	1 00
Lizzie U. Maxson, "	1 00
Mrs. T. V. Stillman, Westerly, R. I.	1 00
Miss M. D. Utter, "	1 00
Miss Winnifred Curtis, "	1 00
Mrs. J. Maxson, "	1 00
Mrs. B. W. Bentley, "	1 00
Mrs. A. D. Crumb and daughter, Wa worth, Wis.	5 00
Mrs. James Stillman, Webster, Mass.	1 00
Miss Mary A. Stillman, "	1 00
A Friend, est Hallock, Ill.	1 00
A Friend, "	1 00
Miss Agnes Rogers, "	1 00
	\$43 00

A TRIBUTE TO DR. ELLA SWINNEY.

By Perie R. Burdick.

It was during the Conference at Ashaway in 1882 that I had my first intimate acquaintance with Dr. Swinney. She and I occupied the same room. During the first two days and nights of the Conference she was struggling to know just how to answer the Missionary Board, who had extended to her a call to go as Medical Missionary to Shanghai, China. During that time we talked more with God than with one another. Such unbounded faith in prayer, such self-forgetfulness, such a longing to carry the gospel light to China's millions, I never witnessed in any one else. She never questioned about the hardships she would be subjected to in that trying climate. She had no fears about her physical powers of endurance. She never referred to her then lucrative practice as compared to the salary offered her by the Missionary Board. But the entire burden of her soul was, "What does my Master want me to do?" "How can I leave my aged mother?" During the first twenty-four hours she received unmistakable evidence that it was her duty. Then such struggling in prayer for strength to commit her beloved mother to the care of others, to be able to bid her mother what she believed a final, long farewell. It was like the wrestling of Jacob of old, and she, too, prevailed with God and made her offering to the General Conference. When her decision was reached it was final with her, never a doubt nor regret, except that she could not have done more for the Chinese. The tears and entreaties of her many friends moved her no more than they did Paul.

When her health finally failed, till she could no longer care for her mother, there was the same great anxiety to again return to her chosen life work in China. Her own sufferings were nothing compared with her anxiety for our China Mission. It was all her conversation. Eld. E. B. Saunders said he believed if some one could sit down and talk Chinese with her, it would do her more good than all the doctor's visits and medicine.

A noble worker has gone to reap a rich harvest. May her mantle fall on more than one, and be faithfully worn.

WOMAN TO BUILD HOSPITAL.—Erika Paulas, a German architect, 25 years old, has been commissioned to build a hospital at Mediasch, Germany. She is the daughter of an engineer and has already planned and erected several large and expensive buildings.

LETTER FROM MRS. BOOTH.

SABBATH INDUSTRIAL MISSION,
Plainfield Station, Cholo. B. C. A.,
19th September, 1900.

Mrs. Geo. H. Babcock:

My Dear Sister:—As I have not kept a copy of all letters of late, I am not sure I have answered yours; but if not you must try to forgive me as there are so many things always waiting to be done, and the days here, as in other places are all too short. Mr. Booth is away in search of laborers. Only think of what this means, the great change that has come about since we were here before, when laborers were so abundant that it was difficult to find employment for all who came.

Mr. Booth has written to the Commissioner and received from him a very kind letter in reply, in which he gives his consent for any refugees from the Portuguese territory, who so desire, to settle in British Central Africa. Mr. Booth has taken a little band of our Christian young men, and together they will choose the place for one or more native villages, and many of those from the place of Mandala, whom we know very well from having lived among them for three months, will be glad to come and build their huts on the place we choose; thus these poor people who might not listen to the words of God in the Portuguese territory, will be free now to send their children to our Christians to be taught. These young men will be kind of head-men of the village, who will endeavor to make these places where the Sabbath is observed. This is not all, but we hope and believe that these villages will form centers from which to draw our labor. We shall pay the taxes of all who are willing to work three months in the year, and that will prevent them from being compelled to work two months without pay in order to get the tax papers. We shall then pay them at the same rate that others pay, and by getting their work for three months it only makes a difference of £1 a month extra; and if we are able to procure all the workers we need at these rates, considering the changed circumstances, we shall be very thankful. Even now we are beginning to see how those months of homelessness, last year, were really working for the good of the work. Now that these poor people are in this fresh trouble, they naturally turn to the white people, whom they remember as being wishful to befriend them. We will wait to see what the Lord will do. We need never fear to trust him.

I mention a little experience which happened while Mr. Booth was away at Zomba. Zomba is some 80 miles from here, and, as most journeys in this country are made on foot, this kept him away some few days. It was during the time that Mary's cough was so bad, and I was having a fire in my room at night on that account. I believe it was the second night after father left that I got out of bed to put more log on the fire, and was crossing the room to return to bed, when I felt something clinging to my foot round the ankle. I had only quite a dim light, but shook my foot well, and immediately saw some creature, about nine or ten inches long, making its way across the floor; while searching for something wherewith to attack my midnight visitor, the thing managed to get out of sight. I hunted round, but could not find it. In the morning I discovered it under the matting, and not liking the looks of it at all, on close inspection, called in a native, who drew

back a few paces as I lifted the mat for him to see it, saying that it was a very deadly thing, and that its bite is nearly always fatal. Its name in Manganja is "nakalizi," and the Yoa name for it is "nje." Needless to say, we killed it at once, and I felt very thankful indeed, remembering the narrow escape I had had. Had I not been able to shake it off quickly, it would most likely have bitten me. I was quite alone in the home, but for little Mary; some native boys were sleeping in their little brick houses out at the back. I am telling you of this because I feel that it shows how wonderfully the Lord preserves his children in the midst of dangers, both seen and unseen. We have killed four snakes quite near the home—just lately, one small one on the verandah; they were not very large, the longest being about five feet, but large enough for us to be glad that they are dead, and not likely to trouble any one again.

Now that the girlie (Mary) can run about, I have much difficulty in keeping her from going out in the sun, often with nothing on her head at all; she dislikes a bonnet, and is constantly throwing it off; the strings make her feel hot. She is well now, but up and down very quickly indeed; that is the way with most of us in this country.

Yours, in the service of the Master,

ANNIE S. BOOTH.

ILLINOIS LETTER.

In a former letter I gave an account of the construction of Chicago's thirty-three million dollar sanitary canal. As that work is to become a subject of national, as well as of local, interest, it is worthy of further mention.

The immediate object of the canal is to secure purer drinking water for the people of Chicago by turning the city's sewage westward, through the Chicago, Des Plaines and Illinois rivers, in place of turning it into the lake from which water for the city is drawn. But, as I stated, a further development of the enterprise was anticipated, which was nothing less than a deep waterway from the Great Lakes to the Gulf of Mexico. I also stated that the work was regarded with serious apprehension by the people of the cities along the lower lakes, who feared that the withdrawal of so much water from Lake Michigan would lower the water in their harbors; and by the people in the Illinois River towns, who feared that Chicago's sewage would contaminate the water they use from the river; and that, on the same account, the city of St. Louis has entered suit in the United States Supreme Court for an injunction against the operation of the canal. And now as to the results thus far reported.

1. The canal has justified the expectations of Chicago as to the purification of their water. 2. No appreciable effect on the lake levels has been discovered. As I understand it, Lake Superior furnishes water enough to preserve the depth of water in the lower lakes. 3. Just now an official report has been made on the condition of the water, which has been examined by scientists, in many places along the Illinois River, showing that, by the great increase of the volume of water, and the greater rapidity of the current, the water has been improved, rather than made worse. They conclude that this proves the theory that swiftly-running water purifies itself quickly.

And now for the next stage of the great enterprise. The city of Chicago has offered to the General Government the gift of its great canal for the purpose of carrying out the project of a deep waterway through the Illinois River into the Mississippi, and so providing for the transit of the largest lake vessels from Lake Michigan to the Gulf of Mexico. This offer is made subject to the conditions named in the sanitary district law of Illinois. A clause of this law reads thus: "When such channel shall be completed and the water turned therein to the amount of 300,000 cubic feet of water per minute, the same is hereby declared a navigable stream; and whenever the General Government shall improve the Des Plaines and Illinois rivers for navigation, to connect with this channel, said General Government shall have full control over the same for navigation purposes, but not to interfere with its control for sanitary or drainage purposes."

On the part of the General Government there is now, or recently has been, in Chicago a Board of Government Engineers, organized for the purpose of considering the creation of a waterway in the Illinois River. The report of that Board will be made to Congress, probably at its coming session. The canal, as now constructed, is twenty-eight miles long, deep enough to float the largest lake vessels, and wide enough for three to lie abreast.

The political campaign just closed in Illinois has presented some features worthy of mention. It has been conducted with less excitement and noise than former Presidential campaigns, and there has been less mud-slinging. This last fact may have been owing, in part, at least, to the personality of the candidates, both Presidential and gubernatorial. The leading candidates for Governor of this state were exceptionally worthy as compared with some previous candidates. Richard Yates, Jr., the successful candidate, a son of Richard Yates, the "War Governor" of Illinois, is reported to be a Christian, a prominent and active member of the M. E. church, and a teetotaler. It is said that he was invited some time since to preside at a banquet to be given in his city of Jacksonville, and that he refused to preside because wine was to be served. He was a delegate to the Methodist Conference, recently held in Chicago, taking an active part in its proceedings.

The Democratic candidate for Governor, Mr. Alschuler, is also a very popular man, and was declared by the Chicago *Times-Herald*, an Administration paper, to be a worthy candidate. He is of the Hebrew race.

One peculiarity of the campaign consisted in the number of state tickets in the field—no less than eight—Republican, Democrat, Prohibition, Social Democrat, Populist, Social Labor, United Christian, and Union Reform. The Prohibition vote was a large increase over that of previous campaigns, and ranked next to the Democratic vote in numbers.

We have had a remarkable autumn in respect to fine weather and high temperature. Tender vegetation remained green up to the early part of this month.

C. A. BURDICK.

FARINA, Ill., Nov. 27, 1900.

BE wisely worldly; but not worldly wise.—*Francis Quarles.*

THE NEGATIVE MAN.

One of the most pitiful sights in the world is the man who never has any opinion of his own, the backboneless man, the man who never differs from you, whose only opinion is assent to the one you express.

We instinctively despise the man who never opposes us, who always says, "Yes, yes," to everything we say.

The negative character is always a weakling; the world looks upon him as an imitation of a man, not the real article. What the world wants is the positive man, the man who does his own thinking, the man who dares to step out from the crowd and live his own creed, who dares to have and to express his own opinions; this is the man who gains the respect of the community.

The negative man may be a very good, inoffensive sort of person; he may never do any harm in a neighborhood; but, on the other hand, he never does much good. He is never sought out in an emergency, because no one believes he can accomplish anything; he is virtually a nobody.

A person who is naturally weak or timid should bend all his energies to acquiring self-confidence, firmness, decision, just as one should study to acquire a knowledge of mathematics or science. He should never for a moment give way to the thought that he would not be equal to any emergency. He should not refer to or lean upon others, but should do his working or his thinking independently.

Henry Ward Beecher used to tell the following story of how he was taught, when a boy, to depend on himself:

"I was sent to the blackboard, and went, uncertain, full of whimpering.

"That lesson must be learned," said my teacher, in a quiet tone, but with terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem; I don't want any reason why you haven't it,' he would say.

"I did study two hours."

"That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson."

"It was tough for a green boy, but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day, his cold, calm voice fell upon me in the midst of a demonstration, 'No!'

"I hesitated, and then went back to the beginning; and, on reaching the same point again, 'No!' uttered in a tone of conviction, barred my progress.

"The next!" I sat down in red confusion.

"He, too, was stopped with 'No!' but went right on, and finished; and, as he sat down, was rewarded with 'Very well.'

"Why," whimpered I, 'I recited it just as he did, and you said "No!"'

"Why didn't you say "Yes," and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says "No," your business is to say "Yes," and prove it."

The greatest service a teacher can render a pupil is to train him to depend upon himself, to trust to his own powers. If the youth does not practice self-reliance, the man will be a weakling, a failure.—*Success.*

Young People's Work

By EDWIN SHAW, Milton, Wis.

INNER REASONS FOR AN EDUCATION.

BY ETHEL A. HAVEN.

Read at the Yearly Meeting of the New Jersey and New York City churches, at New York City, November, 1900.

That a healthy mind should live through a term of years without acquiring some degree of education is as impossible as that a healthy body should live an equal time without learning some degree of skill in the use of its members. Such education, however, is accidental, and, to some degree, unconscious. There is a better kind of education, the result of conscious, sustained and well-directed effort, which holds many a prize for the seeker.

The perfectly normal mind has an instinctive longing for knowledge concerning the truth of things, for its own sake. The constant, and often searching, questions of children indicate this, and in the adult mind the characteristic appears in the almost passionate pursuit of a certain line of study. In both cases the longing is as distinct from mere necessity as light from darkness.

But the mind that is simply a receptacle for facts will quite probably have an exaggerated case of indigestion. The mind must possess a power of assimilation and classification which can come in no other way so well as by a systematic course of study. In the words of Richard Grant White, "Education is not the getting of knowledge, but discipline—development." Whatever is gained acts on the soul with expansive power, and increases its capacity. Every day of education multiplies the possibilities of the next day and insures a clearer understanding of yet unimagined problems. This development brings to light latent talents or enlarges the scope of those already recognized. Often a student enters college with a well-defined plan for his life work. When he leaves college his purpose may be unchanged in its direction, but it is quite certain to be enlarged in its extent and glorified in its ideals; and he and the world are so much the richer.

Some one has said that "to realize the ideal of life, we must idealize the real of every day." It is true that it is only by our ideals that we advance; and what elevates our ideals more than education? How often do you find an uneducated man looking out upon to-morrow, to which to-day is but the gateway, keenly conscious that, for aught he knows, this present moment may be the opportunity and occasion of a whole lifetime?

Education opens to us new worlds. The botanist will see more of interest in a square yard of weed-grown earth than his neighbor will find in a whole field. Charles Kingsley once said: "Except a man, nothing is more wonderful than a book;" and the key to this world of wonders is education. Possess you but this "open sesame" to the treasure-house, and it will unlock for you in one short sentence a more subtle charm, a richer field of thought and fancy than your less fortunate neighbor will find in a whole library.

If, then, one comes out from this discipline with vision quickened, horizon widened, ideals lifted and capabilities enlarged, is it not worth seeking?

But, after all, "no one liveth to himself;" and unless education stands the test of mak-

ing man more useful to his fellowmen, it is comparatively worthless. Here, however, as elsewhere, the greater one's elevation, the broader his outlook, and being placed thus on a vantage ground, he is better able to measure and compare and balance issues, and adjust his own life to the ever-shifting life of the world, still keeping his own life pure and sweet and individual. The loyal citizen, if he would serve his own city best, must have an intelligent knowledge of other times and other communities, must be able to read the past for the benefit of the present, and act in the present with an eye always open to the future.

The scientific world has instances of heroic souls, who have given their whole lives and such fortunes as they could command, for the purpose of demonstrating to the world some truth, the beneficent results of which they could not hope to share. Browning says:

"The common problem, yours, mine, every one's,
Is not to fancy what were fair in life,
Provided it could be; but finding first
What may be, then find how to make it fair
Up to our means."

Besides the self-life, and the life as touching others, each soul knows another life, the life of the Infinite and the Perfect; and, conscious that only as he uses all the means put into the world for his good, can he grow more and more like the Infinite, in whose image he was made, and thus fulfill the measure of his best self; he trains every faculty and welcomes every occasion of knowledge which shall help him to that end. His own experience and the wisdom of others interpret each other, and, though his ideal is always far in advance of him, the "rapture of pursuing" grows increasingly absorbing.

And so, the ultimate reason for an education is not to add to one's own pleasure, nor wholly to serve one's fellowmen, but chiefly to make possible for each one the realization of the ideal of himself which exists in the mind of the Creator.

If then, education will help to weave the tangled threads of life's experience into a smooth and beautiful pattern, will help to a wiser use of the talents possessed, will give to man a higher conception of his mission in the world, will make him more useful in the world's work, will transmute the common and grosser elements of every day into the gold of character; in short, if it will serve as a preparatory school for entering on God's illimitable years of "higher education"—is it not worth while?

THE BENEFITS OF KEEPING C. E. PLEDGE.

Read at the Freesburg (N. J.) section of the Local Christian Endeavor Union.

King Henry once said to the Duke of Alva, "Did you notice the eclipse of the sun yesterday?" "No," said the Duke, "I have too much business on earth to look up to heaven."

In matters spiritual this is a tendency of human nature generally, and particularly are the young disposed to fix their eyes on things of earth and not on things of heaven. To counteract this tendency is the mission of the pledge and, if kept, it fulfills its mission. What have all Christian Endeavorers promised to do? We have promised to pray, and read the Bible every day; to support our own church in every way; to take some part, aside from singing, in every C. E. prayer-meeting unless hindered by some reason which we can conscientiously give to our Lord and Master,

and that just so far as we know how, throughout our whole life, we will endeavor to lead a Christian life. If we keep our pledge, as we have solemnly promised before God and man to do, we must spend some time every day in lifting up our eyes unto the hills. Can we be otherwise than benefited by so doing? Every minute spent in earnest prayer brings rich returns; our zeal is increased, our burdens are lightened and we find the peace which passeth all understanding. Then, too, our associates will feel by means of the atmosphere which surrounds every one of us, and whose subtle influence is more powerful than we think or dream, that we have been with God.

Mighty men of God have always been men of prayer. The steam-thresher comes to your farm, the engine throbs with pent-up energy, the thresher stands by the barn door ready, but you know that unless the engine and thresher are connected by the belt that your wheat will never be threshed; and unless we are connected with God by the belt line of prayer let us never hope to be more than useless cumberers of the ground, for in John we read, "apart from me ye can do nothing."

Again, the Bible must be read every day, a wise provision of the pledge. Last week you wanted to know the result of election. Did you depend on hear-say? No, you bought a reliable paper, sat down and read it. Peter speaks of another election in which we should be vastly more interested than in that of McKinley, for it is our own, and not for a term of four years but for eternity. "Wherefore, brethren, give the more diligence to make your calling and election sure, for if ye do these things ye shall never stumble." Do you wish to know if your calling and election are sure? Read the Bible. Do you wish to know how to make them sure? Read the Bible. Do you wish to know how to avoid stumbling? Read the Bible; and so every day as you read your Bible you are being made "wise unto salvation."

I once read of a young man who had a very unusual incentive to read the Bible. "I sent a Bible to my boy at college and requested him to read the chapters which I had marked," said Mr. Jones, "then, in each of these chapters I placed a five-dollar bill." "Ah, a good scheme," observed Mr. Smith. "Do you think he reads them?" "I should think so!" said the father. "He's just sent me the Bible asking that I mark some more chapters and return as soon as possible."

It is not likely that we are gaining the treasures of earth when we read the Bible, but we are laying up treasures in heaven, every time that we read it thoughtfully and with the wish to follow its teachings. And in a few years which shall we need more? If a person intends to travel in a foreign country, what is one of the first things that he does? Takes his money and has it exchanged for the currency of that country in which he intends to travel, for he well knows that it would be useless to attempt to travel in Germany without the German "mark," or in France without the French "franc." We, too, are expecting, are we not, to take a journey into a far country. Oh, let us not fail to provide ourselves with the only currency that will pass there; love, gentleness, helpfulness, purity and faith.

We have promised to take some part, aside from singing, in every C. E. prayer-meeting. Are there any here who have failed to do so, other than when they have some reason which

their Lord and Master will accept? If so, oh, let us stop and resolve anew to not break our pledge. Those who attend the prayer-meetings probably do not know whether you pray every day or whether you read the Bible every day, but they do know whether you take a part in the meeting or not, and your fulfillment or non-fulfillment of this promise will be taken as an indication of the way in which you keep and regard the pledge as a whole. I am sure all Endeavorers wish, deep down in their hearts, that others may come to Jesus, but you cannot expect them to respect and love one with whom you keep your solemnly pledged word or not, as you choose, and whom you treat as you would not think of treating any man in the most ordinary business transaction.

The ugliness of the camel is often lost sight of in the admiration excited by the priceless merchandise which it bears, and so we may by beautiful clothes, beautiful homes, and beautiful surroundings gain the attention of those around us and blind them as to our true selves. Some time, however, we must stand stripped of all but our character before one who "looketh not on the outward appearance but on the heart," and if we "have endeavored all through our lives to lead a Christian life" we need not fear the time.

"Sinks the sun and fades the light,
Evening darkens into night,
Deeper shadows gather fast,
And another day is past,
And another record made
Nevermore to change or fade
Till the Book shall be unsealed,
When the judgment is revealed.
Ere I give myself to rest
Let me make this solemn quest:
Have the hours that winged their flight
Since the dawning of the day
Sped me on my homeward way?
Am I nearer home to-night?"

Fellow-endeavorers if we keep our pledge in its entirety we must be every night nearer home.
ELIZABETH A. FISHER.

CHRISTIAN ENDEAVORERS, NOTICE.

Hitherto we have been using the Home Readings prepared by the United Society, they granting us the privilege of re-arranging the days of the week to conform to our belief. This privilege was reluctantly given last year, they wanting us to pay for it, which was perhaps all right; but this year the Permanent Committee secured the prayer-meeting topics, and from them, at the expense of much labor and great care, have prepared our own Home Readings. We hope that all our Societies will use these Topic Cards. Send in your orders to our Publishing House at once, as they will be ready by the first of January. The following prices will prevail:

100 copies.....	\$1 50
75 "	1 15
50 "	1 00
25 "	50
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(Postage Prepaid.)

M. B. KELLY, Pres. Per. Com.

THE WORK OF THE LAYMAN.

A paper by Walter S. Brown, read at the Semi-Annual Convention of the Western Association at Andover, N. Y.

It will be the purpose of this paper to throw something of light upon the true relation of the layman to gospel work.

The piston of a great engine, be it never so hard, as it plunges back and forth in its channel of steel, will finally become worn. So it seems, sometime, as if the methods of laymen, as they have slipped back and forth in the iron channel of environment for years,

have become worn and impaired. The work of the layman may be divided into three kinds, for convenience in dealing with the subject: The layman in the *home*; the layman in the *church*; and the layman in the *world*.

1. Rightly has the home been considered the unit of all civic, ethic and ecclesiastic organization, the tap-root running deep into the soil of local environment, from which grow the different men and methods that go to make up the world. The home is the foundation of both church and state. When the foundation decays the superstructure topples.

It was not the cowardice of her emperors nor the defeat of her armies that caused the downfall of that proud city, Rome, on her seven hills beside the Tiber. It was not until vice and corruption had entered her homes and all civil and divine authority had been trampled upon, that God's never-failing sword of justice brought her to the dust.

We have dangers which threaten us to-day, as great as those which destroyed Rome. The canker that is gnawing at the vitals of our free institutions; the worm that is slowly but surely eating the life from the roots of our American Republic, is the weakness and lack of sacredness of home ties. I have only to call your attention to the hundreds of divorce cases which annually tarnish our court records, and to the depravity and vice that exist in the tenement life in any of our great cities, to make this statement patent. The disease and the remedy lie in the home. The true mission of the home is to develop Christian citizenship. Any home that falls short of this standard, fails to do the duty entrusted to it by the will of God. Workmen for the Lord, whatever your station in the home may be, whether husband or wife, parent or child, brother or sister, let your loftiest ambition be to make that home the dwelling place of your Heavenly Father.

The layman in the church. The work that seems naturally most familiar to the Christian is that of the church. Hence it will be unnecessary to do more than emphasize a few points which are sometimes overlooked. The church is not judged entirely by the magnificence of its edifice nor by the eloquence of its pastor. As an army, no matter how well generaled, but with cowardly or undisciplined troops, will be defeated; so a church, no matter how good its pastor, if it lacks organization and consecration, will fail to accomplish best results. The world, as a rule, does not live up to a high standard of morality, but it demands such an one of the church. Of all things, the one most hated by a worldly man is a hypocrite. It is safe to say that more people have rejected Christianity because of hypocrisy in the church than for any other reason. Let us see to it that we are not preaching one life and living another.

The layman in the world. The work of laymen, to meet with success, must have organization and method. To be organized as a church is not enough; we must go outside the church doors to reach those who do not enter them. Numerous efforts along this line of evangelization have been made, and numerous plans have been proposed and followed, resulting in great good, both to the worker and to the recipients. The slum missions in our large cities, the houses of refuge for fallen humanity, and our own Evangelistic

Quartet movement may be cited as illustrations. But of all forces, the one most powerful in work of this kind is the force of a Godly example. No one can measure the good one timely act of Christian resolution and courage can do. There is an ever increasing need of more personal work and greater consecration. The layman has a field which the minister cannot always enter. He has a chance to meet his associates on their own level, to talk to them face to face with less restraint than would be felt were he the pastor. He has the chance of making his life an influence for good in the community, and he can be a missionary just as truly as if he were working in the slums of New York or in the wilds of Africa.

In conclusion, the work needs less jealousy and more unity of purpose among different denominations. Let us have the wall around our denominational creed low enough so that we can shake hands with our neighbor and, occasionally, step over and help him. We need a greater love for the souls of our fellowmen, and though we may not accomplish all we desire, let us remember that

"God alone
Beholds the end of what is sown;
Beyond our vision weak and dim,
The harvest time is hid with him.

"Yet unforgotten where it lies,
That end of generous sacrifice,
Though seeming on the desert cast,
Shall rise with bloom and fruit at last."

RICHBURG, N. Y.

IS THE AMERICAN HOME DETERIORATING?

Having read in the RECORDER what several writers have said concerning the significance of the increase of divorces, let us hear what God says about them.

"Have ye not read, . . . For this cause shall a man leave his father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh." Matt. 19: 5, 6.

"And did he not make one? . . . And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away." . . . Mal. 2: 15, 16.

"The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant." Mal. 2: 14.

. . . "Let not the wife depart from her husband. But and if she depart let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." 1 Cor. 7: 10, 11.

"And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Mark 10: 11, 12.

"Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." Luke 16: 18. See also Luke 16: 17; Rom. 7: 2, 3.

Harmonious and unified families are the foundation and strength of the nation. Discordant and broken families produce great evil and defeat high possibilities for good in society and in the nation.
FRANK.

Children's Page.

REPROVED.

It chanced one day that baby Bess,
From depths of woe for doing wrong,
Surprised us soon with laughter sweet,
And bits of merry nursery song.

"What, glad again!" the mother asked,
"When but so short a time ago
You said those naughty, naughty words,
And hurt and grieved the dear Lord so?"

The child looked up with shining eyes,
Then, with a happy little nod,
"Oh! that's all right, mamma," she said,
"Because I've made it up with God."

Dear baby Bess! O heart, no more
Yield to regrets and broodings vain;
With childlike trust, "make up with God,"
And then begin thy song again.

—The Advance.

HOW THERE CAME TO BE EIGHT.

There were seven of them, maidens in their teens, who formed one of those blessed "Do-without-Bands." It was something entirely new, the pledge to "look about for opportunities to do without for Jesus' sake," but they were earnest Christian girls, so they organized with enthusiasm. Their first doing without was in their first meeting. One of the seven, Maggie, was honest enough to say, when the question was mooted as to whether they would have a silver or a bronze badge, that she ought not to afford a twenty-five-cent one. So the others decided to choose the bronze, which was only five cents, and save the twenty cents. And they had \$1.20 to begin with.

Alice is rich. Her self-denial reached in many directions. She often went without ruching, and wore linen collars. She bought lisle-thread stockings instead of silk. She mended her old gloves, and went without a new pair. She made thirty-five-cent embroidery answer when she had been used to paying fifty.

Carrie is moderately wealthy. She never indulges in silk stockings nor high-priced embroidery. She used the buttons on an old dress for a new one, bought just half the usual amount of plush for the trimmings, and did without a feather on her best hat.

Elsie never uses expensive trimmings, or feathers, or flowers. She is a plain little body, but she does enjoy having her articles of the finest quality. So she bought an umbrella with a plain handle instead of a silver one, and a pocketbook which was good and substantial, but not real alligator, and walked to school when she had used to patronize the horse cars.

Confectionery had been Mamie's extravagance. Once a week she went without her accustomed box of bon-bons, and sometimes bought plain molasses candy instead of caramels, and saved the difference.

Peanuts and popcorn are Sadie's favorites. And as she began occasionally to "do without" these, she was surprised to know, by the amount she saved, how much she had been spending.

Lottie went without tea and coffee and sugar, and her mother allowed her what she thought they cost. She enlisted the sympathy of the family, and persuaded them to go without dessert one day in the week.

All this and much more these young girls did, not without some sighs and some struggling that first month; but it is growing easier to do without for Jesus' sake.

I think their history would forever have remained unwritten but for Maggie, the

youngest and poorest of them all. Her dress was plain even to poverty. Fruit was a rare luxury on their table. Ruches and embroidery and fancy trimmings were not so much as thought of. She did not drink tea or coffee. As the days wore on, her heart was heavy, for there seemed absolutely no opportunity for her to do without, even for Jesus' sake. As she looked around her plainly-furnished room she could see nothing which any one would buy. Occasionally her mother had been used to give her a penny to buy a doughnut to eat with the plain bread-and-butter lunch she always carried to school. But the times seemed harder than usual, and there was no opportunity to deny herself even the cake.

A copy of their missionary paper came to Maggie's home. Alice had given a subscription to each of the Band. The child's heart ached as she read the pitiful story of need in the homes so much poorer than her own, and going to her room she knelt and asked the Father to show her some way in which she could sacrifice something for him. As she prayed, her pretty pet spaniel came up and licked her hand. She caught him in her arms and burst into a flood of tears. Many a time had Dr. Gaylord offered her \$25 for him, but never for a moment had she thought of parting with him. "I cannot, Darling, I cannot," she said as she held him closer. His name was Bright, but she always called him Darling. She opened the door and sent him away. Then she lay on her face for more than an hour and wept and struggled and prayed. Softly and sweetly came to her the words, "God so loved the world that he gave his only begotten Son." She stood up. "If he gave his only Son to save the world, my Darling shall help. I will do it," she said. Hurriedly she called Bright, and went away. When she came back she held five new five-dollar bills in her hand. She put them into her "Do-without-envelope" and sent them to the Band, with a brief note. She knew she could never trust herself to go and take the money. They might ask her where she got so much.

Three days went by. Maggie was strangely happy, though she missed her little playmate. The fourth day good old Dr. Gaylord called. He had wondered if it was extreme poverty that had forced the child to part with her pet. Maggie never meant to tell him her secret, but he drew it out of her in spite of her resolution. He went home grave and thoughtful. In all his careless, generous life he had never denied himself so much as a peanut for Jesus sake.

"Come here Bright," he called, as he entered the gate. Gravely the dog obeyed. He was no longer the frisky, tricky creature Dr. Gaylord had always admired. He missed his little playmate.

The next morning, when Maggie answered a knock at the door, there stood Bright, wriggling and barking, and wagging his tail.

"My Darling!" was all the child could say, as with happy tears she scanned the note Dr. Gaylord had fastened to his collar. It read:

"My dear Child: Your strange generosity has done for me what all the sermons of all the years have failed to do. Last night on my knees I offered the remnant of an almost wasted life to God. I want to join your band, and I want to begin the service as you did, by doing without Bright. He is not happy

with me. God bless the little girl that led me to Jesus."

So that "Do-without-Band" came to number eight. Every month Dr. Gaylord sends his envelope, and his doing without usually amounts to more than their doing without all put together. And Maggie's Bible has a peculiar mark at Psa. 126:6. She thinks she knows what it means.—Mrs. A. C. Morrow, in *Lend a Hand*.

FOR LONESOME LITTLE GIRLS.

Some suggestions that will be of service to The King's Daughters have appeared in "The Home Club" department of the *Outlook* relative to the things that may be done to amuse "lonesome little girls," of whom there are always many in this great wide world. One contributor tells how she made one such little maiden happy by giving her some outline pictures with a colored crayon to trace them out. A pair of blunt scissors and figures to cut were another resource. Then an old account-book and a pot of paste were furnished; the pictures and pretty cards were pasted in it. "I used to play with my little maid when I sewed," says this writer, "by pretending to send her to stores for different things, with pieces of paper for money. Then I had a tiny board and rolling-pin, and on pastry days would make saucer pies in her doll dishes, and right good ones, too."

Another writer contrived a pleasant pastime for a little girl who could not amuse herself by making "picture stories." The little girl was shown how to cut from illustrated papers and magazines, not scorning the advertising pages, such pictures as would illustrate the story she wished to tell, which, of course, was to be original. Then these pictures are pasted in a neat little blank-book in proper order, the names written under them. When any very pretty picture was found, the little authoress was expected to create an incident to suit it. In this way the lonesome little girl finally had a book made "all her own," and was prepared to give "Author readings" to the home circle.—*The Silver Cross*.

THE CRICKET'S SONG.

What's the song the crickets sing—
Summer, autumn, winter, spring?

When I take my little broom
And go dusting through the room;
"Sweep! sweep! sweep! sweep!"

When I go to bed at night,
Then I hear them out of sight:
"Sleep! sleep! sleep! sleep!"

When I waken every day,
If it's sunny, then they say,
"Peep! peep! peep! peep!"

But they feel as bad as I
When it rains, for then they cry:
"Weep! weep! weep! weep!"

"I NEED a rest," she said. "I have been working myself to death getting the children ready for the summer, and I must get away from the city for at least two months."

"I know just the spot," he replied, "a quiet place where only a few people go, and there is no excitement. For a real good rest it is—" But at this point she interrupted him.

"And not a soul to see how well I have dressed myself and the children!" she cried. "And I have labored so hard at it, too! Well, I guess not."—*Chicago Evening Post*.

Buy what thou has no need of, and ere long thou shalt sell thy necessities. — Benjamin Franklin.

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

FOURTH QUARTER.

Oct. 6.	Jesus Dining with a Pharisee.....	Luke 14: 1-14
Oct. 13.	Parable of the Great Supper.....	Luke 14: 15-24
Oct. 20.	The Lost Sheep and Lost Coin.....	Luke 15: 1-10
Oct. 27.	The Prodigal Son.....	Luke 15: 11-24
Nov. 3.	The Unjust Seward.....	Luke 16: 1-13
Nov. 10.	The Rich Man and Lazarus.....	Luke 16: 19-31
Nov. 17.	The Ten Lepers Cleansed.....	Luke 17: 11-19
Nov. 24.	Sober Living.....	Titus 2: 1-15
Dec. 1.	The Rich Young Ruler.....	Matt. 19: 16-26
Dec. 8.	Bartimeus Healed.....	Mark 10: 46-52
Dec. 15.	Zaccheus the Publican.....	Luke 19: 1-10
Dec. 22.	Parable of the Pounds.....	Luke 19: 11-27
Dec. 29.	Review.....	

LESSON XII.—PARABLE OF THE POUNDS.

For Sabbath-day, Dec. 22, 1900.

LESSON TEXT.—Luke 19: 11-27.

GOLDEN TEXT.—Every one of us shall give account of himself to God.—Rom. 14: 12

INTRODUCTION.

The parable of our lesson was probably spoken at the house of Zaccheus, although some think that the reference to "these things" in v. 11 is indefinite and general, and that the parable was given to the companions of Jesus while he paused by the way on his journey to Jerusalem. Compare v. 28.

The Parable of the Talents which is recorded in the 25th chapter of Matthew's Gospel was spoken by our Lord at Jerusalem during the last week of his ministry. Some writers have thought that we have two accounts of the same parable, and that either Matthew or Luke has made an error in the arrangement, but the references to time and place are so definite that an error of such a nature seems hardly probable. On the other hand, the striking similarities of the two parables are counterbalanced by equally striking diversity. In both parables the servants were given money to use till their lord returned; but in the one case the amounts were large and were varied, while in the other the amounts were small and all received the same. In the case of the Parable of the Talents there is no reference to the errand which called the master of the servants away from home, nor to his punishment of those who did not wish that he should reign over them.

The reference to a man going away to seek a kingdom and having an embassy sent after him protesting against his appointment as king is true to life, and is exemplified in the case of Archelaus, the son of Herod the Great, going to Rome to obtain Judea.

TIME.—In the latter part of March of the year 30, probably upon the same day as the event of our last week's lesson.

PLACE.—Probably in the house of Zaccheus at Jericho.

PERSONS.—Jesus and the people.

NOTES.

11. **And as they heard these things.** "They" refers to the crowd who accompanied Jesus. They may be called in a certain sense his followers, although they were not probably very closely attached to him. **Because he was nigh to Jerusalem.** Jericho was about fifteen miles from Jerusalem. The people were expecting that when Jesus reached Jerusalem he would reign there. They may not have had a definite idea as to how the Roman government was to be overthrown, but they were looking for a kingdom of this world, with the Galilean Wonder-worker at the head. Many of the sayings of Jesus may have given the impression that the kingdom was near at hand; and so it was in a certain and a true sense. But its complete establishment was far in the future. Jesus gives this parable to guard his followers against speedy disappointment, and to teach them of true character of the kingdom.

12. **A certain nobleman went into a far country, etc.** As Archelaus went to Rome to secure the kingdom of Judea, so our Lord himself has in a certain sense departed, and is to return after a while to reign. But how different are their kingdoms, and the motives of their reigns!

13. **And he called his ten servants.** Much better, "ten of his servants." The nobleman had of course more than ten servants. **And delivered unto them ten pounds.** The word translated "pound" represents a sum of money equivalent to one hundred drachmas or denarii, that is, about seventeen dollars of our money. The stock of many a city merchant would not exceed in value a hundred drachmas. **Occupy till I come.** That is, carry on business with this money.

14. **But his citizens hated him, etc.** This verse and verse 27 have no very close connection with that part of the parable which deals with the relation of the nobleman and his servants. In the case of Archelaus the citizens had strong reasons to hate him. There are those who hate Jesus and protest against his reign, although he is their truest Friend.

15. **He commanded these servants to be called unto him.** That he might take account of their stewardship. Compare Luke 16: 2. **How much every man had gained by trading.** The word "much" is not in the Greek. The purpose of the examination was not to find out the amount of the profits, but rather how each man had fulfilled his trust. Of course a statement of the profits would help in forming an opinion in regard to the diligence of the work.

16. **Lord, thy pound hath gained ten pounds.** The first servant represents those who are in earnest in the service of God, using every opportunity for helping fellowmen and for building up their own Christian character through the help of the Holy Spirit. Note how respectfully this servant speaks, and the next one also. Thy pound hath gained—not my own endeavors.

17. **Well, thou good servant, etc.** The nobleman rewards his faithful servant by praise; and as he has shown his worth in a small trust, rewards him farther by giving him rulership over ten cities.

19. **And he said likewise to him, Be thou also over five cities.** The second servant had not done as well as the first. The impression is that it was not because of lack of opportunity, but because he was not as earnest. His reward is therefore proportionately less, and the words of praise are omitted. In the parable of the talents, the first two servants having been equally faithful, although unequally successful, are rewarded alike.

20. **And another came.** It is not necessary to tell how all ten of the servants did. Three serve as illustrations of all; the most faithful, the less faithful and the careless. **Thy pound, which I have kept laid up in a napkin.** He had done nothing at all with that which was given him to use.

21. **Thou art an austere man.** That is, harsh, rigid. **Thou takest up that thou layest not down, etc.** The slothful servant adds insult to his negligence; for this is a charge of dishonesty and unfairness.

22. **Out of thine own mouth will I judge thee.** The charge was false, but if it were true, it would be simply an additional reason for diligence on the part of the servant.

23. **Into the bank, etc.** If he could not use the money himself he might at least have laid it upon a banker's table, that is, loaned it to some one else to use, so that it would have produced ordinary interest. **Usury.** We are not to think of illegal or excessive interest. In 1611 "usury" meant practically what "interest" does to-day.

24. **He hath ten pounds.** At first sight it seems unfair to them that a man who had but one mina should lose that, and especially unfair that one who had ten minae should get this additional one.

26. **That unto every one which hath shall be given, etc.** This is a statement of a general principle. Compare Luke 8: 18. It is given here as an explanation or justification of the command of verse 24. It is not an arbitrary but a necessary principle. We cannot retain that which we will not use.

27. **But those mine enemies, etc.** It is said that Archelaus when he came into power put to death some of his political opponents. Besides the class of servants who do nothing with the pounds intrusted to them, there are enemies who actively oppose their king and hate him. This part of the parable has its fulfillment also in the kingdom of God.

Popular Science.

BY H. H. BAKER.

Ivory.

The hard substance, not unlike bone, of which the teeth of mammals chiefly consist, is a kind of dentine, valuable for industrial purposes. It is derived from the tusks of the elephant, hippopotamus, walrus, narwhal, and a few other animals.

Ivory is simply dentine of exceptional hardness, toughness and elasticity; the most valuable is obtained from the tusks of elephants. In its natural state the ivory is coated with cement; and, besides the fine, angular radiating lines, it shows, on cross section, a series of contour lines, concentric with the axis of the tooth, arranged about a central grayish spot, which represents the calcified pulp.

Ivory, in comparison with ordinary dentine, is specially rich in organic matter, containing as much as forty per cent. Tusks of extinct mammoths have been found twelve feet in length, and weighing two hundred pounds. Tusks of the African elephants are those generally used; they are usually about nine feet in length, and weigh about one hundred pounds. The tusks of the India elephant are not so large, and weigh about fifty pounds. Elephants' tusks are incisors, but the large teeth of the hippopotamus and walrus which furnish ivory are canines.

A short time ago, an importing firm received a consignment of umbrella handles, made from the teeth of the hippopotamus, on which the customs officials, charged a duty of thirty-five per cent ad valorem, that being the regular ivory rate. To this the importers objected, claiming that hippopotamus teeth were not classed as ivory, and that twenty per cent was the proper tariff, and that was all they would pay.

A suit was brought, and testimony from ivory-dealers was introduced to show that the hippopotamus furnishes just as good ivory as do any of the twenty-five different varieties of elephants.

It was also shown that the right whale, the narwhal, the wild boar and the alligator are producers of ivory.

It was also shown that the Western hog yields many an ivory tusk to enrich the butchers in Chicago and Minneapolis. The decision was against the importers.

There is quite a difference in quality between elephant and hippopotamus ivory, and ivory-workers who understand their business can determine the animal from which the ivory came, but the ordinary purchaser can discover no difference.

One hundred and fifty years ago, when superstition ran high, the long, thin, yellow tusk of the narwhal was considered very valuable on account of its supposed powers of protection, because the ivory was produced in the sea.

About one hundred years ago, people believed that, somehow, the walrus was connected with the fabulous animal called the unicorn, and that the tusk of the walrus was really the horn of the unicorn, and that the horn possessed magical powers, and could impart information concerning all poisons.

Kings and high public officials obtained a horn at great cost, and kept it in their dining-rooms, believing it would warn them if their food had been poisoned. A tusk of the walrus then cost a thousand dollars; now they can be procured for twenty to thirty dollars.

The horn of the unicorn is represented as projecting from its head, as seen on British arms in heraldry.

"The lion and the unicorn
Fought for the crown;
The lion beat the unicorn,
And drove him out of town."

—Nursery Rhymes of England.

The teeth of the American hog will take a very high polish, and are much used for adorning small articles; being hollow, the teeth of the pig are seen as ivory tips ornamenting some of the most elegant parasols so much sought after and admired by the ladies.

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WISCONSIN LETTER.

In my last letter, speaking of the churches which have been organized either wholly, or in large part, from members of the Milton church, I omitted to speak of Farina, Illinois. As a matter of fact, the first families of Sabbath-keepers who settled in that part of Illinois, then popularly known as Egypt, went from Milton. Since those early days Farina has contributed no small measure to the influences which make up the Milton life of to-day, in the bands of excellent young people it has, from time to time, sent up to Milton College, and in the families who, within the past few years, have taken up their permanent residence among us. All of which emphasizes the fact of our interdependence as churches, and clearly points to the duty of mutual sympathy and co-operation. However widely separated from each other we may be, and however differently situated, we are one people. When one member suffers, all suffer with it; when one is prospered, all rejoice with it. One is our Master, even Christ, and all we are brethren.

SUNDAY REST CONVENTION.

The Tenth Annual Convention of the Wisconsin Sunday Rest Day Association was held at Sheboygan the 14th and 15th inst. This Association has set itself the tremendous task of rescuing Sunday from the tides of secularization, which, from various causes throughout the state, threatens to utterly destroy all idea of its sanctity, by an appeal to civil law. The writer of this letter had hoped to attend this Convention, but, as the time drew on, it became manifest that he would not be able to do so, and so he made arrangements with the leading paper of the city for such reports as might be published. While these reports are, doubtless, far from complete, they show the spirit and method of the Convention, which is substantially the same as that of other bodies who are working along these same lines. In the first place stands the disclaimer of these reformers that they are not seeking to compel men by law to be religious. What then? Why, to protect the right of those who are disposed to religiously observe Sunday, to do so without disturbance or hindrance! Very well, let them do so. Seventh-day Baptists are disposed, in obedience to God's holy law, to religiously observe the seventh day of the week as the Sabbath; and, although business is humming all about them every Sabbath in the year, they ask no laws, they need no laws, to compel other men to shut up shop, while they go to church and pray. In like manner, let the masses of Christian people who observe Sunday go back to the Word of God, and by that Word shape all their Sabbath-observance as a matter of conscience toward God, and they will find it quite possible to religiously observe the Sabbath, even though Sunday excursions and Sunday business go right on as on other days of the week. One cannot, however, read the account

of such a Convention without being impressed with the thought that, notwithstanding this disclaimer, there is through all the discussion a secret hope of reinvesting Sunday with a sacred character. Primarily, the demand for the closing of the saloon on Sunday is not the suppression of intemperance, but the sanctification of Sunday; the effort to stop Sunday mails, Sunday travel, Sunday excursions, etc., is not to promote civic order, but to give to Sunday a religious character by forbidding on that day things that are perfectly admissible on ordinary week days; in other words, to promote religious convictions and observances by civil law.

The one address made at the Sheboygan Convention, most fully reported, was by the Rev. Judson Titsworth, of Milwaukee, on "Disregard of Law the Nation's Peril." But he seems to have overlooked the fact that the Christian people of Wisconsin had themselves set the example of disregard of law by doing away with the law of God, proclaimed on Sinai, in regard to the Sabbath, and putting in its place a Sunday rest day, to be safeguarded by laws enacted in Madison. It is, no doubt, true that disregard of law is the nation's greatest peril, but it is quite doubtful whether the peril can be averted by multiplying enactments upon religious subjects, which, by the nation's Constitution, are quite beyond the bounds of civil law.

Following the suggestions of Secretary Davison, the Convention planned for future work with some vigor. Among the things to be attempted are: The general observance of "the Lord's-Day Week of Prayer, April 14-21;" "next spring begin early to awaken the people to see the terrible evil of Sunday amusements, especially Sunday excursions;" "respond heartily to the appeals of labor unions;" "secure some one in each town who will see that items in reference to man's holy rest day (civil Sunday?) are regularly inserted in every local paper;" "awaken pastors and young people's societies to the work of systematic distribution of wisely-selected leaflets in every home;" (a wisely-selected leaflet would be one showing the Scriptural references to the First-day of the week; another, the Scriptures and the Seventh day of the week); "the holding of local Sabbath Conventions in different parts of the state," etc. The managers of the Pan-American Exposition, at Buffalo, N. Y., are to be petitioned "to close their gates on Sunday, in the interest of good morals and industrial righteousness." Who shall say that Wisconsin has gone to sleep over the Sunday question? L. A. PLATTS.

MILTON, Nov. 29, 1900.

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Special Notices.

North-Western Tract Depository.

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

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, *Pastor*,
1293 Union Avenue.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Church Secretary, C. B. Barber, address as above. Sabbath-keepers and others visiting London will be cordially welcomed.

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. COTRELL, *Pastor*,
201 Canisteo St.

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

SABBATH LITERATURE and lectures on the Sabbath question may be secured in England by addressing the British Sabbath Society, Major T. W. Richardson, 31 Clarence Road, Wood Green, London, N.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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PUBLISHING SOCIETY—1851, 1852, 1854, 1855, 1856, 1857, 1858.
EDUCATION SOCIETY—1856, 1857.

SABBATH LITERATURE.

The following publications are on sale, and awaiting distribution from this office:

Books by the Editor of the "Recorder."

Paganism Surviving in Christianity. Large, 12 mo. pp xv.-309, gilt top, \$1.75.

A Critical History of Sunday Legislation from A. D. 321 to 1888. pp. x-270. Price \$1.25.

A Critical History of the Sabbath and the Sunday in the Christian Church. pp. viii.-383. Price \$1.25.

Biblical Teachings Concerning the Sabbath and the Sunday, with two important appendices on the Origin and Identity of the Week. pp. 146. Price 60 cts.

This book presents a summary of the facts as they appear in the Bible concerning both days, and gives full information concerning the identity of week and the Sabbath.

Swift Decadence of Sunday; What Next? Second edition. pp. xii.-223. Price \$1.00.

This book is made up largely of testimony from friends of Sunday, concerning its decadence and the destruction of conscientious regard for it among Christians, and others. The conclusions which the author draws are based upon this testimony which is arranged according to the denominational affiliations of the men who give the testimony. For the sake of circulating this book widely, two copies will be sent for the price of one, or one copy for 50c.

The Seventh-day Baptist Hand Book. pp. 48. Muslin 25 cents; paper 10 cents.

This is a brief statement of the history, polity, work and purposes of the Seventh-day Baptists.

The Catholicization of Protestantism on the Sabbath, or Sunday Observance Non-Protestant. pp. 60. Paper, 10 cents.

Studies in Sabbath Reform. pp. 126. Paper, 10 cents.

This book presents the Sabbath question, chronologically as it appears in the Bible, including all references to Sunday. It is especially helpful for those who desire to investigate the matter from the Biblical standpoint alone.

The Sabbath Commentary. By the late Rev. James Bailey. pp. 216. Muslin, 60 cents.

This book gives a full exegesis of all the passages in the Bible which relate, or are supposed to relate, in any way to the "Sabbath Doctrine." It is the most valuable Sabbath Commentary ever published. It is critical, temperate, just and scholarly.

Review of Gilfillan. By the late Rev. Thomas B. Brown. pp. 125. Muslin, 60 cents.

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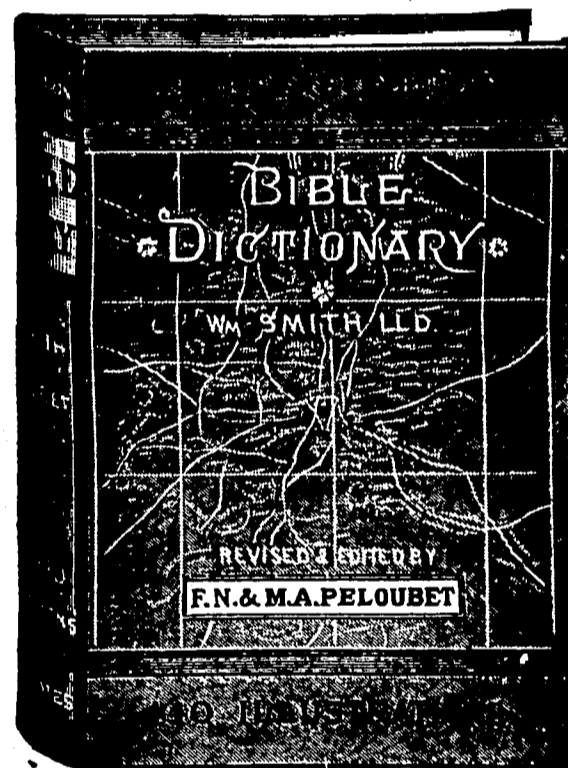
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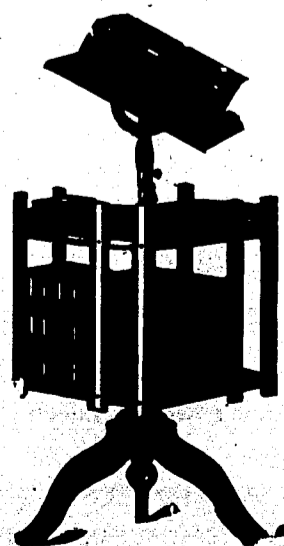
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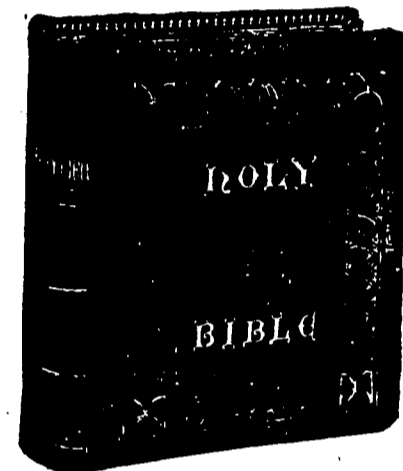
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