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SOME OTHER DAY.

THERE are wonderful things we are going to do,
Some other day;
And harbors we hope to drift into
Some other day.
With folded hands the oars that trail,
We watch and wait for a favorite gale
To fill the folds of an idle sail
Some other day.
We know we must toil if ever we win
Some other day;
But we say to ourselves, there's time to begin
Some other day:
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of the hope we leaned upon
Some other day.
And when we are old and our race is run,
Some other day,
We fret for the things that might have been done
Some other day.
We trace the path that leads us where
The beckoning hand of grim despair
Leads us yonder out of the here
Some other day.
The Sabbath Recorder.
A. H. LEWIS, D. D., 
Editor. 
H. P. MESSER, Business Manager.
Entered as Second-Class mail matter at the Post-Office, New York, March 12, 1889.

The Defender for July makes the condemnation of baseball on Sunday a prominent feature.

The Omaha Exposition is open on Sundays, in spite of vigorous and repeated protests from various ecclesiastical bodies.

The death of Hon. Elijah Morse, of Mas- sachusetts, has removed from Congress and from New England an able and earnest de- fender of the Puritan Sunday.

When the soul is in deep want, when sorrow clouds shut it in, when earnest longings are unsatisfied, no one need exhort it to pray, or teach it how to pray. Want and hunger create their own petition.

The duties of the Editor in connection with the Associations prevented him from attend- ing the Commencement Exercises of any of our Colleges. We hope to issue an Education Number soon, and thus compensate our readers.

The Defender asks for a Prize Fund, "to stimulate the writing of short essays and stories on Sunday rest and worship. Also for prizes to be given to the pupils of our high schools who shall write the best essays on the subject of Sabbath observance."

Baltimore, Md., is surrounded by summer resorts, at which revelry and dissipation reach great heights on Sundays. The Chris- tian Observer says: "It is observed that these forces of evil are specially defant of law this season, and that the representatives of the law have little or no power or wish to overcome these disorders. The ripe holiday Sunday has an abundant harvest in Baltimore."

In our issue for June 13, mention is made of the action of the W. C. T. U. of the state of Wisconsin in regard to Sunday work. The Ob- server says: "A letter touching that action has been written by Mrs. S. M. I. Hen- ry, which we trust will find an extended circulation among the Seventh-day Baptist women of the United states. To this end we have placed Mrs. Henry in connection with our Associate Secretaries. This action has been delayed by our absence from home."

Rev. W. S. Hubbard, writing in the Evan- gelist, June 23, says: "Sunday cannot be maintained on the holiday level. Its exist- ence depends on those who keep it for the no- blest purpose in the higher order."

Massachusetts Congregationalists are still seeking to secure a law "giving the right of one day of rest in seven" to each employed person in that state. At the meeting of the State Association in June it was shown that "the number of men who must work 365 days in the year is rapidly increasing."

Sunday is so changed to a day of labor in that "Puritan Commonwealth," that the law for rest "one day in seven" cannot be readily enforced, if at all, bowing the transition which is sweeping all Sunday-observance away.

The Presbyterian General Assembly, at its late meeting in Indiana, had a "breivy time" when it brought up, by a report from the Sabbath-observance committee. The substance of the report was adopted with eight recommendations, declar- ing the law of the Sabbath to be a perpetual obligation, and calling upon the church to use their influence for the biblical observance of the day by abstaining from the purchase and reading of the Sunday newspaper, from all forms of amusement and unnecessary work on the "Lord's-day"; dep- ending the opening hours of the stores of the Omaha Exposition on Sunday; commending the American Sabbath Union and its allied societies, and recommending that each pastor preach on the subject "Sabbath in next October." The Board of Publication and Sabbath-school Work was requested to prepare a lesson on Sabbath-observance. A proposition to petition President McKinley to prevent the fighting of any battles on Sun- day was the occasion of a great outburst of the war spirit, and the commanding of Ad- miral Dewey, by some opportunistic at his work on Manila on Sunday. The discussion revealed the gravity of the dangers which are threatening Sunday and its observance. Superintendents of Sunday-schools were requested to use a "Sabbath-observance" on Review Sunday, the 25th of next September, and pastors were requested to read the report of the committee on "Sabbath-observance" to their congregations at an early day. The serious nature of the issues connected with the observance of Sunday is set forth in the following extract from the report:

Your Committee on Sabbath-observance would respectfully report that the present condition of the Sab- bath observance in the United States of America is one of very serious import. The current of Sabbath-decreeion has been swollen by many rivulets into a flood that appears to be augment- ed year by year, especially during the last decade of the nineteenth century, and threatens to sweep away our distictively American Sabbath.

The fourth commandment rests lightly upon the masses of the people. The standard of Sabbath-observance has been constantly lowered, year by year, until the American Sab- bath of the early part of the century has largely given over to the continental Sabbath in many parts of our land.

That which fifty years ago would have shocked and scandalized the community now receives the approbation and endorsement of not only the non-Christian, but a large portion of the professés Christian, population.

Many of the younger generation have no knowledge or conception of the sacred character of the Sabbath as it was understood and observed during the last, and the first half of the present century.

By many of our people at the present time the stand- ard of Sabbath-observance is the sectionalism found in personal convenience, the inter- ests of worldly gain and sensuous pleasure, and is one of expediency rather than of principle.

When this great and representative body of Christians speaks, the question: "What does it mean?" need not be confined to new sentences nor present new facts to show that Sunday is being "lost." Neither are we to be charged with aiding the destruction of Sunday, because we quote what its best friends say.

The Committee on Railroad Fares for the General Conference announce that the various Railroad Associations have granted a rate of one and one-third fare to Milton Junction and return. Full details later.

IRA J. ORDIWAY,
D. E. TITTSWORTH, /Com.
We have attempted to give some summaries of the doings of each of the Associations as will enable readers to know the general features of each session. This has not been an easy task. To report several sermons, essays and speeches each day in a condensed form, so as to lose nothing good, and to write of what is going on in some of the many duties, is by no means an easy task. To understand each speaker at a single listening and without chance for explanations, needs more keenness of perception and quickness of comprehension than we possess. To connect the facts given by hand, rapidly and without error, requires more mathematical skill than we possess, especially if the facts and figures be restated in different combinations and relations. We have sought to do justice to each, but evidence that we have not always succeeded is not wanting. For our failures we must beg as lenient judgment as those whom we have imperfectly reported can grant.

Each Association has had its local and individual characteristics. The denominational spirit and from the various Associations did excellent work. In all the Associations the denominational spirit found prominent expression, and there were some evidences of the growth of a broader denominationalism through the conservations which have been characteristic of Seventh-day Baptists yet hold the balance of power. Churches and Associations which are doing most have most of healthful enthusiasm and of hopeful radicalism in denominational matters. The spirit of work and persistent aggressiveness still lingers, and much must be gained in this direction before forward movements can go forth to conquer. Santiago could not be taken by discussing the necessity of so doing. The spirit of work actualized in deeds is the only hope of success. Seventh-day Baptists and the Sabbath have been on the defensive too long. Aggressive work alone is possible and powerful. To await attack is usually a confession of weakness. To advance and force our privileges is the only way to strength. From the human standpoint, our denominational work is food for laughter. Thus men look at it. From the standpoint of the Bible as God's Word and an authoritative book, success awaits it.

The consideration of the need and value of spiritual life formed a prominent feature in the Associations. The nature of the program in the Eastern made that theme more prominent at Rockville than at other places, but the spiritual element was not subordinate in any of the Associations. This feature of the meetings was most gratifying. Love for God and brother; loyalty for the cause; the fountain of spiritual life. All the Christian graces, the "fruits of the spirit," flourish in the soil of love and loyalty. The individual Christian grows strong, sweet-souled and pure through such life. The Individual church rises to higher life and nobler deeds through such spiritual development. The difficult and important work of our denomination cannot be done without high spiritual life.

As in various Associations the writer has urged pastors to devote the coming year in an especial sense, to cultivating higher spiritual life in the churches. We renew that plea here. Our people do not need more "Credo;"

"THE MODERN SABBATH." In the Ramb's Horn for May 7, 1898, Rev. John S. Myers, pastor of Immanuel Baptist Church, Chicago, writes of Sunday under the head given above. He says:

Our Sabbath, as a day of worship and service for God, is, in almost every denomination, lost in denominational cares. The delegates to denominational spirit found prominent expression, and there were some evidences of the growth of a broader denominationalism through the conservations which have been characteristic of Seventh-day Baptists yet hold the balance of power. Churches and Associations which are doing most have most of healthful enthusiasm and of hopeful radicalism in denominational matters. The spirit of work and persistent aggressiveness still lingers, and much must be gained in this direction before forward movements can go forth to conquer. Santiago could not be taken by discussing the necessity of so doing. The spirit of work actualized in deeds is the only hope of success. Seventh-day Baptists and the Sabbath have been on the defensive too long. Aggressive work alone is possible and powerful. To await attack is usually a confession of weakness. To advance and force our privileges is the only way to strength. From the human standpoint, our denominational work is food for laughter. Thus men look at it. From the standpoint of the Bible as God's Word and an authoritative book, success awaits it.

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they do not need more knowledge of truth; they do not need more instruction as to the human condition; they need the mind and heart that can see, to such an extent, as much as they need the indwelling and out-going power which vitalizes all theories and assimilates all creeds, into life and character.

"FIGURES CANNOT LIE." Pastor Geo. W. Lewis, of Salem, W. Va., sends the following, which is written by a Christian who is not a Sabbath-keeper. The same conclusion has been reached by various scientists who have made more elaborate calculations than these by Mr. Ashburn. We are content to abide the Inspired Record, which teaches the utter futility of the popular notions concerning the time of Christ's crucifixion and resurrection. But Mr. Ashburn's method may help some one else out of the log of tradition, and spread information.

Christ rested the evidence of his Messianship on his tombstone for three days and three nights, Matt. 12: 38-40. If he was crucified on Friday, according to popular opinion, it was crucified one day; in which case the event does not fulfill the prediction, and the evidence fails.

But is the supposition that he was crucified on Friday correct? Let us examine the cycles of the spheres answer.

He was crucified on the day of the preparation for the passover, which was the 14th of the lunar month, the commencement of which was nearest to the vernal equinox. I see by the almanac for the present year that this is the case. On the 22d of last March, at 3h. 41m. in the morning. I calculate back 23,104 lunations which brings me to March 19, A. D. 30, at 9h. 40m. in the evening. This being the time that the mourners placed that change upon the cross, according to the Jewish method of computing time, and the commencement of the month Abib, and of the year of our Lord, was going down on that day. That makes the 14th of the month to correspond with the 3d day of April. The 3d day of April of the present year occurred on Sunday. In the 1,865 years preceding there were 272 such days, or 97 days more than the Abib brings the 3d day of April, A. D. 30 on Wednesday. So Christ being entombed on Wednesday evening and rising on Saturday evening (Matt. 28: 1-6) makes three complete days and three complete nights, no more, no less. His prediction is fulfilled, and his Messianship is proved.

May 24, 1898.

CONGREGATIONALISTS ON SUNDAY.

The Defender reports the action of the Massachusetts Congregational Association concerning Sunday, and "Also words of wholesome warning from two eminent ministers," as follows:

The churches fail to appreciate the efforts of those who are trying to prevent Sabbath-demoralization. This demoralization is only a sign of other forms of demoralization and lack and need of reverence for parents, a lack of purity in politics, and a lack of the old integrity in business. The Sabbath healing is a sign, according to Mr. Ashburn's method, of reverence for parents, a lack of purity in politics, and deeper things than itself. All thinking people recognize a breaking away from respect for institutions, such as the family and the church, and a reliance upon a sentimental religion—which is a sort of old-fashioned piety.

The tendency is toward a lax observance, and a lax theory concerning the day. Some ministers in so-called orthodox pulpits allow themselves with the press (which wants its Sunday edition), to pull the day down. When will our ministers and others learn that Christianity itself will long survive if it will, and that Christianity gone? Here lies the trouble. My suggestion to the committee is this: prod the ministers, and make them ashamed of their laxity concerning the day.

If the Recorder were to "Prod the ministers," etc., some correspondent would be sure to write charging us with want of charity and injustice. But facts are not changed by being ignored, nor are evils cured by being denied.

CHRISTS CONDEMNED.

The Recorder is sometimes called to account for suggesting that the Sunday has secured the downfall of Sunday by their erroneous teachings concerning the Sabbath. But the friends of Sunday are not slow in calling their Christian brethren to account for the part they take in destroying regard for the Sabbath. Here is a line from The Christian Advocate, as quoted by the Defender for July:

One of our bishops recently sent us a tract entitled "The Sunday Bicycle." The Sunday bicycle is in this region a disgusting exhibition of irrevocable and desperate war. Now let the good bishop follow up his efforts by a tract on Sunday camp-meetings, Sunday Quarterly Conferences, Sunday debt-ratings, and dedications where the services are largely financial, and all other work which interferes with the sanctity and beauty of the day of the Lord. The church is largely responsible for the Sunday-deservedly called the Lord's day. Among the culprits.

The Sunday bicycle is by no means the only sin in this matter. How would it do to mention here an old parable concerning a bean and a mote?

WAR NEWS.

Our last issue went to the mail just as the most important incidents of the war in Cuba occurred. The American fleet under Shafter closed in around Santiago during the last days of June and the first two days in July. The Spanish forces were strongly intrenched. They fought bravely and deservedly, and under circumstances most favorable for success. Under equally unfavorable circumstances the United States forces gained steady and permanent success, but with great loss. The Spanish fleet lying in the harbor,
The Sabbath day, July 2, it was evident that Santiago must soon fall and that the Spanish ships in the harbor would be at the mercy of the heavy artillery from the shore. It was already known that there was space for the Spanish to pose the sunken Monitor and so leave the harbor, but there was little or no expectation that they would attempt to do so. But on the morning of Sunday, July 3, the entire fleet steamed out of the harbor, and turned westward running near the coast in the vain hope of escaping the guns of Sampson’s fleet. As soon as the Spanish ships were clear of the harbor the American vessels opened fire, and a fierce running fight began. All the Spanish ships except one were disabled and driven on shore within the first twenty miles. The Cristobal Colon, because of her great speed, ran up the coast about sixty miles before she was beached and forced to surrender. The fleet came out about 10 A.M., and the vessels were all in ruins by 2 P.M. The loss of the United States forces was one man killed, and two wounded. The following dispatch brought the official news to Washington about noon on the 4th of July:

Playa, via Hayti, Secretary Navy, 3.15 A.M., Siboney, July 2.
The fleet under my command offers the Nation, as a Fourth of July present, the destruction of the whole of Cervera’s squadron. It attempted to escape on the 29th, A.M., and 2 P.M., the last, the Cristobal Colon, ran ashore six miles west of Santiago, and was blown by her own powder.
The Infanta Maria Teresa, Ospendio and Vincayo were forced ashore, burned, and blown up within twenty miles of Santiago; the Furor and Plutom were destroyed within four miles of the port. Loss, two killed and two wounded. Enemy’s loss probably several hundred from gun fire, explosions and drowning. About one thousand three hundred prisoners, including Admiral Cervera. The man killed was George H. Ellis, chief yeoman of the Brooklyn.

SAMPSON.

GRATITUDE OF THE NATION.

The following message was sent to Admiral Sampson by the President:

To Admiral Sampson, Playa del Este:

Very great satisfaction and congratulation of the whole American people. Convey to your noble officers and crews through whose valor new honors have been added to the Americans, the grateful thanks and appreciation of the Nation.

WILLIAM McKinley.

THANKS FROM SECRETARY LONG.

Secretary Long sent the following dispatch in reply to Admiral Sampson:

Sampson, via Cuba:
The Secretary of the Navy sends you and every officer and man of your fleet, remembering equally your comrades in the field, grateful acknowledgment of your heroic act and conduct. All honor to the brave. You have maintained the glorious traditions of the American Navy.

LONG.

The extraordinary character of this victory offers a full counterpart to that of Admiral Dewey at Manila. It demonstrates the value of coolness and skill in the handling of guns and ships, and attests the high character of the American seamen and officers. Great as is the victory, the treatment of the captured Spaniards by our men heightens its glory. Many were driven by our broadsides and a guard was set to protect them from the Cubans on shore. The cruelty of the Spaniards to Cuban prisoners before the coming of the United States troops was so great that the Cubans can be restrained with difficulty from retaliating in a similar manner. If it was not that this is a war forced upon us by the demands of humanity, and a higher civilized nation, we would refuse the war. We had hoped that the war might be bloodless. But now as often in the history of the world, the way to better things lies through the dark valley.

SANTIAGO.

On Sabbath, July 3, General Shafter demanded the surrender of Santiago, and granted twenty-four hours’ truce before bombardment, if surrender was refused. General Toral, the Spanish commander, refused. Later the British, Portuguese, Chinese and Norwegian Consuls united in asking that the truce be extended to 10 A.M. July 5th in order that non-combatants might leave the city, and be granted protection at Cienfuegos, and other points within our lines. On this request General Shafter extended the time until noon of July 5th. Meanwhile General Pando, with 5,000 Spanish veterans, had eluded the forces of the Cubans left to guard his line of advance, and on Sunday he entered Santiago. Thus aid came to the beleaguered city on the day when its protecting fleet was destroyed. A heavy tropical storm set in, making it impossible to bring forward the heavier siege guns. The storm also brought great privations to our troops lying in the trenches, and it was deemed best to postpone the bombardment. Such is the situation as we go to press, and we hope that the ultimate surrender of the Spanish forces will prevent further bloodshed.

IN THE PHILIPPINES.

The first fleet of reinforcements for Dewey reached Manila on the 30th of June. The arrival was delayed because the fleet stopped to capture the Ladrone Islands, which lie in the line of travel between Hawaii and the Philippines. This capture was accomplished without fighting. A garrison was left in charge and the Spanish governor was taken to Manila. The garrison on the Marianas Islands form a chain of 15 volcanic islands. They contain 4,000 or 5,000 square miles of fertile land, and have a fine climate. Their greatest value at present is for a coaling station.

FROM SPAIN.

The news of the loss of Cervera’s fleet has produced great gloom in Spain, and rumors of a “Cabinet Crisis,” or worse, are rife. A small fleet of war vessels has sailed by way of Suez Canal for operations against our forces at the Philippines. The project seems hardly beyond belief, but it is in keeping with the whole course of Spain in this wretched business.

The Powers of Europe are urging Spain, in an informal way, to sue for peace. As yet Spain seems wholly disinclined to such a course.

HAWAI IN OURS.

After full deliberation and greatly prolonged and unnecessary delay, especially in the Senate, the vote to annex Hawaii to the United States at last passed “in the affirmative.” The President has signed the Resolutions, and the Hawaiian Islands belong to the Union. This has come about in such a manner as leaves no chance for questioning or complications. Hawaii made definite propositions for becoming a part of the United States. These propositions have been granted, but will in all probability become a possession of the United States, not an independent state. The President appoints a Board of Commissioners who will recommend such legislation as seems best for the new possession. Meanwhile the existing government will continue under United States flag and constitution as provided for in the resolutions of annexation, for which we have not space here. Her treaties with foreign nations are now replaced by the treaties of the United States. We hope that the whole matter has been wisely handled, and that the minor details which are in the hands of the Executive and of Congress, will be adjusted with equal wisdom. Of the value of this annexation from commercial and strategic considerations there seems to be no room for doubt. But we hope that still greater value will appear in this permanent footing for the advancement of a better civilization among the islands of the Pacific.

TERRIBLE DISASTER AT SEA.

It is a sad duty to report one of those four scenes of death and destruction at sea, which are possible, if not of all precautions and improvements which modern science has provided. It is told by the New York Tribune in the following:

The French line steamship, La Bourgogne, which sailed from New York last Saturday morning for Havre, crashed into the British ship Cumberland on the morning of July 4 at 5 o’clock, about sixty miles south of Sable Island, sustaining fearful injuries. From the evidence which she was able to give later, she had been within three-quarters of an hour out. Of the 735 souls aboard the steamer only 165 were saved. There were seventy women passengers, and of these only one, Mrs. A. P. De Cane, of Plainfield, N. J., was rescued. Nearly half of the men saved were members of the crew of the steamer.

The survivors of the disaster tell tell-night incredible tales of the panic which followed the crash, and of the courtesy and celerity shown by the members of the crew and some of the steersmen passengers, many of whom were Italians. Several witnesses agree that the steamer might have been saved if they had not been beaten away from the boats and struck off from the lifeRAFTS by the sailors. Some of the passengers were stowed from the steamer to the boats, and then to the lifeRAFTS. Each boat was taken by a man. The women and children received less consideration than the men, but in spite of the awful panic the women are said to have behaved comparatively cool.

The accident occurred in a dense fog when La Bourgogne was running through the water at a high rate of speed. She struck the Crowthership on her starboard side. Only five of the ship’s officers were saved, and the survivors say that they displayed coolness, but were unable to save the panic. Captain Bellonc was on the bridge as the ship sank with a terrific explosion of her boilers. The Crowthership brought her crew rescued, and the Great Eastern was on her way to New York, and was soon at the scene.

The writer can appreciate something of the terrors of the scenes, by the memory of the visit to the city in company with his wife, which was on the “City of Rome,” near the place where the Bourgogne was lost, when a steamer rushed out of the fog, and a fatal collision was avoided by less than one-fourth of a ship’s length. It is impossible to describe the fearful possibilities which surround a ship in the fogs on the “Bank.”

JESUS Christ ended the miracles, he only began the parables; and it is for us to carry them further by our lives, according to the ever-varying color and tone of the times in which we live.—Joseph Parker.
NORTH-WESTERN ASSOCIATION.

The North-Western Seventh-day Baptist Association held its 52d Annual Session at Garwin, Iowa, June 16-19, 1898. President, G. A. Witter, of North Loup, Nebraska. It was opened by a prayer service, led by G. H. F. Randolph, of Marboro, N. J., central thought for the session: "Faith and continued study of the Bible and the name and place of husband and father tend to our resurrection in him through the ordinance of the aim of His giving." The sermon sounded a keynote and continued study of the Bible and obedience and sweet communion. Thus we must be loyal to our Father thus revealed. Methods. Churches, and to the people under David and Solomon. Its are in danger of being enslaved, bidden to sing. Because it is a normal class also. Other work has been done by it in the circulation of the largest of its kind. The report concerning the Sabbath-school work and the advancement in West Dakota, Minnesota and Wisconsin. All missionary work is done by it in the establishment of churches. As a result, the doors have been opened by it in the circulation of literature, and the Association ordered that the keeper of the depository should be made a permanent officer of the Association, under the appointment of the Association from year to year.

The first half of the session was given to business, including annual reports. Among them was the report concerning the Tract Depository at Milton Junction. A good work has been done by it in the circulation of literature, and the Association ordered that the keeper of the depository should be made a permanent officer of the Association, under the appointment of the Association from year to year.

At close of the business session the prayer service was conducted by Mrs, L. D, Burdick. Following this came the MISIONARY HOUR

Conducted by G. H. F. Randolph, in behalf of Secretary Whitford. In opening the hour, Mr. Randolph laid down "three principles in missionary work." (a) God opens the doors for missionary work. (b) Work must not be measured by evident results, but by faith in God, and in his guidance unto success. (c) All mission work is one, and under one leader, Christ.

Pastor D. B. Coon of Farina, spoke of "general missionary work, and the work on home fields. Ashurst in Alabama, Cottrell in Louisiana and Mississippi, Lee in Texas and Arkansas, Skaggs in Missouri and Indiana Territory, Socwell in Iowa, and Loofbour in Wisconsin, and of the desire of the Board to place general missionaries in Kansas, Nebraska, Dakota, Minnesota and Oregon.

L. C. Randolph, Chicago, spoke of "missionary pastors" and their work. He urged that all pastors should go from their churches for a time in each year on evangelistic work, because of the benefit to themselves, to their churches, and to the cause in general. Mr. Randolph urged that the churches become more aggressive in denominational work of all kinds.

E. B. Saunders spoke of the work of 'special evangelists.' He said: The one question is to do the most good for the souls of men, and gain the most of honor for Jesus Christ. He reviewed the evangelistic work since 1892, giving statistics and drawing the conclusions that when the special evangelistic work has been pushed, the largest results for good have come, both as to numbers, Sabbath converts, and the spiritual life of the churches. He also showed that for the last eighteen months, during which special work has been lessened for fear of debt, the decline in good results had been corresponding.

The leader, Randolph, spoke of the work in China, and set forth that the immediate and pressing need on that field is the enlargement of the educational facilities by a building and a wing for the Boys' School. Much interest was evinced in the discussions of the hour.

AFTERNOON SESSION.

After some miscellaneous business, the Woman's Hour came, conducted by Mrs. L. D. Burdick, of Garwin, in place of Mrs. Geo. W. Burdick, Associational Secretary. A re- pealed motion for a pen will be found on the Woman's Page.

A prayer service, led by E. B. Saunders, followed the Woman's Hour, after which came the Education Hour, conducted by President
included in this call. Men are hindered from heaven's God, call, because they do not realize that they are called to leave only that which is evil, and to come to that which is good. They are not called to slavish service, but to a self-sacrificing service. God calls his children higher that they may be more abundantly blessed. He calls as a father, tenderly, name by name. Heed his call, with responsive and loving service.

After the meeting came the Sabbath-school, under direction of W. L. VanHorn, superintendent of the Garwin school. The lesson, Matt. 28: 8-20, was taught as follows:

1. "The time of the crucifixion and resurrection of Christ," by H. D. Clarke. This was a chart exercise, showing the crucifixion on Fourth-day, and the resurrection on Sabbath evening.

2. "Carrying the good news." L. C. Randolph. The women hastened to spread the good news, though harassed by doubts, and derided by those who thought it only "an idle tale." We are commissioned to spread the story of the risen Christ, at once and always.

3. "Encouragement." Charles Hull. No one can carry this message who is not courageous. The angel promised the waiting ones that Christ would meet them in Galilee. Christ meets and helps us when we go in the way of duty bravely.

4. "Resurrection proven by Christ's enemies." A. H. Lewis. Evil bears witness to truth by its opposition. These are lessons for us. Tell the truth. Shun prejudice. Be not bribed into silence or sin, and know that God will prepare a way for his triumph.

5. "The meeting in Galilee," President W. C. Whitford. Sacred places in Palestine are unknown, but great truths and facts remain. A few obeyed, believed, met Christ, received the Great Commission and went forth to conquer the world for Christ. "In his name." Great truths are always committed to the few. Seventh-day Baptists are no exceptions to this rule. Let us take courage and go forward.

SABBATH EVENING.

Sermon by George P. Kenyon, delegate to the General Convention, from the text, Phil. 3: 8; theme, "Richness and value of the knowledge of Christ." It was much every way, more than we can comprehend, when one like Paul counted all things but nothing against the knowledge of Christ. We need such devotion in order to do our work. The special and peculiar work God has given cannot be done unless we come into sympathy with Paul and into possession of his knowledge of Christ. We need to know this, and should be careful of the knowledge of Christ when the law of God is written in our hearts. Then eternal life is begun in us, and this life becomes one of glad obedience. The profound yet simple truth which underlies this knowledge is that God's love in Christ is redeeming the world unto him. All may gain this knowledge, and it is power. Obedience, service and suffering are the doors through which we enter into this knowledge of Christ.

FIRST DAY.

After a business session, L. A. Platts conducted the Young People's Hour. He was assisted by E. R. Saunders, who will report the Young in the Hour Young People's columns of the Recorder.

SERMON.

L. C. Randolph preached from Rev. 21st chapter; theme, "The Four Walls of Christian Character." Christ seeks to reconstruct the hearts and lives and character of men. There are four fundamental elements in this reconstruction:

1. "Conscientiousness." This lies at the bottom of all character-building. Seventh-day Baptists stand for it. It equals honesty, truthfulness, sincerity. All these, through and through, unite to build the wall of conscientiousness.

2. "Compassion."Uniting with conscience, compassion makes the corner and forms another side of the four-square soul. It is the law of service, Calvary and love unite to give compassion. This gives tenderness, watchcare, gentleness, forbearance. These rear the wall and cement it in everlasting oneness.

3. "Contentment." When law and love unite in any life, contentment comes. This is peace and satisfaction in one. It smiles in a hovel as in a mansion. It makes life firm and glorious. Contentment is not stagnation, but, rather, satisfied and satisfying activity.

4. Last of all, closing the fourth side of the four-square life in Christ, is "Courage." This rises above fear and feeds on doubt. In earthly warfare Dewey exemplified it when he gave orders, "Steam ahead," into the harbor of the enemy sown with death laden mines and covered with belching ships. Courage is not noise. It is seeing and doing duty. Courage builds when all oppose. It stands when all flee. It laugh at four and "steam ahead" straight into darkness. It makes men unhindered, unhindered against opposition. It lives what it believes. Thus God builds and seeks a people who will build four-square vessels, perfect as the Eternal City to which we are called for rest when earthly building is over. Arise and build.

Sunday afternoon was given to the "Tract Society Hour," and to closing business. In every case H. A. Lewis spoke of the Society as being the one and only organization in which the denominational work of the Seventh-day Baptists is done. He dwelt upon the Sabbath Recorder as the bond of life and union between the people and the church. He also gave the special Monthly Number as being the most available means of reaching the world with Sabbath truth. H. D. Clarke, who was to preach in the evening, was enabled to retire, that A. H. Lewis might speak again upon "Dangers which threaten Protestantism," and upon "The Sabbath," before an assembled Sabbath-day. Many not Seventh-day Baptists were present, and a deep interest was evinced in the proceedings. He was present that the only way of escape from the evils of Sabbathlessness is by a return to the observance of the Sabbath, and the resurrection, as required by the law of God and exemplified by the words and deeds of Christ. Much good was said of Rev. Garwin, by L. C. Randolph through the Association. Wisconsin, Minnesota, Nebraska, Kansas and Illinois were represented.
EVANGELIST E. B. SAUNDERS, after attending the Eastern, Central, Western and North-Western Associations, where he spoke many earnest words for evangelism, and met with the Christian brethren in planning work, then for several earnest and extensive work, is now settled in his home at Milton, Wis., for a vacation and rest. This he very much needs, and it is hoped between now and Conference he may be very much refreshed, strengthened and built up physically for the fall campaign of evangelistic labor.

EVANGELIST W. L. LEATH, in a late communication, reports that he is holding meetings near the town of Winthrop, Little River County, Ark.; has been there several days. A First-day Baptist woman had accepted the Sabbath, and a man was ready to come into whole campaignment of evangelistic labor.

Bro. Leath expects to attend Conference, hard problems to solve, a spiritual uplift and a girding for work to be gained, for our cause to prosper and be victorious. This Conference should be a great meeting because of great spiritual life and power conferred from on High to those who attend and from them to all the people; because of great measures of wisdom bestowed, and great energy, purpose and consecration obtained, to do the work to which we are called as a denomination. There should be much praying between now and the opening of Conference, for such enlargement of the work of salvation out of the Holy Spirit. If we all go up to this yearly convocation, there praying, with humble spirits, sinking self in Christ and his cause, earnestly desiring to be just as Jesus would have us be, to do as he would have us do, and to give of ourselves and our substance as he would have us give, we shall have a great meeting which will last the whole year round.

TRUST AS A SUBSTITUTE FOR TROUBLE.

The spirit of this generation is fretted with anxieties. The age is feverish, it is not restful. It accomplishes a great deal, but its tendency is to wear itself out by mad attempts to do more than it finds itself able to do. Our restless spirit needs strength to reduce the average duration of life, counteracting in some measure the gains due to a better understanding of the laws of health and a larger diffusion of physical comforts and to other causes. The uselessness of constant worry and anxiety, on any intelligent man needs to have proved to him. Restlessness implies unavailing activity of mind, if not of body; fretfulness means refusal to accept the inevitable; anxiety denotes the condition of mind which takes the possible trouble of to-morrow upon the burdened spirit of to-day. In homely phrase this is equivalent to burning the candle at both ends.

There is a profound philosophy in the teaching of Christ. Take no thought for the morrow. There is no anxious for the morrow. What is the use of worrying about what may be or may not be. Man has no control over the future; that is in God’s hands. No one by being anxious can make one hair white or black, or add unto his stature one hair. The future is in God’s control. He shapes destinies, and brings things to pass according to his divine pleasure, which is always for our good. We may be anxious over the things which are under our control—how we may best do our work and discharge the obligations resting upon us. We may take thought as to how we shall work out our own salvation; how we shall make our influence felt for God’s cause; how all our powers and opportunities shall be used to the best advantage; how our helpfulness to others may be increased. Concerning these, we are bound to take thought; but as to the results it is not for us to be anxious. If we do our duty at all times in the fear of God and with all the intelligence we have, we should be able to rest in perfect confidence.

A great many people never know what it is to cast their care upon God. Even those who have come to him to have the burden of sin removed have not learned how to trust him. We are to trust him as we trust others. We may learn the lesson by simple observation, if we will. The farmer puts his seed in the earth. Here is an example of trust. Suppose after sowing good seed in good ground, he fell into anxiety about it. Will it sprout? will it grow? will the tender shoot find its way through the soil? Suppose it should appear that the principle Monsieur is not strong enough to overcome all the obstacles to germination and growth, there will be no plants, and no crop, and no harvest. That will mean a total loss, and total loss will mean bankruptcy and starvation. How he might brood in imagination over coming ills! How dark the morrow might be painted! What a burden of anxiety might not roll upon his spirit! And all to no good or useful or sensible end. Instead of this he acts in conformity with the laws of God. He plants in trust, and because he has this trust, he lies down at night in sweet and restful sleep; he rises in the morning refreshed and ready for the toils and burdens of the day. He works until he is weary, and finds in rest a sweet compensation. He learns that God giveth his beloved sleep.

Those who became the world’s heroes by great deeds learned how to confine the labors, thoughts, anxieties, dangers of each day to that day, and not to look ahead in terror of apprehension. The great soldiers have been those who, having made every possible preparation for the morrow’s battle, lay down at night like the simple, trusting farmer, and fell asleep, conscious of duty, and confident that the Lord had planned, and lost themselves in forgetfulness.

The Christian has, of all men, abundant reason for trusting. Surely God is to be trusted. If he had cared nothing about us he would not have redeemed us at such a great cost. If he had been indifferent to our fate he would not have granted the pledge of his love. If he had cared enough and loved enough and power enough to open a way to our salvation, we may certainly trust him with all we have.

And what kind of a trust is it that is always useful? Is it not the kind that gives us courage to forgive our sins and blot them out of his book of remembrance, why worry about it and wonder if he has done it? If we commit our ways unto him, why disturb ourselves with fear lest he forget his charge? If he says to us, Sufficeth unto the day the evil thereof, why load ourselves down with anxiety about the possible evils of to-morrow? If he has power over the future and we have not, why waste our time, strength and courage in fretfulness.—The Independent.

We are not writing in the sand. The tide does not wash it out. We are not painting our pictures on the canvas, and with a brush, so that we can erase the error of yesterday, or overlay it with another color to-day. We are writing our lives with a chisel on the marble, and every time we strike a blow we leave a mark that is indelible.—Lyman Abbott.

HAPPINESS is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the wills of God.

RALPH CADWORTH.
Woman's Work.

By Miss R. T. ROGERS, Waterville, Maine.

RESULTS OF MISSION WORK IN THE HAWAIIAN ISLANDS.

By Miss HAY T. LYMAN.

In the year 1820, two hundred years after our God-fearing ancestors set foot on Plymouth Rock, the first ship full of missionaries—earnest, consecrated, Christian men and women—landed on the shores of the Hawaiian Islands, where nature's touches had left only beauty, but where man's work was vile. So, for two hundred years longer than our brothers in these tropical seas has our land felt the influence of those liberty-loving, high-minded seekers after righteousness, who first gave no impuise to the laws and institutions of our country. Are they two hundred years behind us in civilization? And if not, to whom is the credit due, but to those-men and women of wide Christian culture, force and wisdom, who were able to infuse so much of their own virtue into the lives of those around them? A few words in regard to the condition of the Hawaiian people when the missionaries first saw them, and, again, the glimpse of the island as to-day, may serve best to show what has been accomplished there.

EARLY CONDITION.

On that memorable day in 1820, it was with throbbing hearts that that little band of Christian workers watched the naked savages clamber up onto the deck of the vessel, in which they had lived for six long, weary, splendid months. Annually they waited to learn whether they would be allowed to land; or, if allowed to go ashore, were they only to be met with barbarous cruelty? But God had prepared the way for them, and great was their joy when they found these savages were saying that the "taba was over and the idols were broken down." After a week's delay, though not warmly welcomed, they were allowed to go ashore and in time build their homes. "It has been made, by which a pastor's aid society has the care of the home and foreign mission work of the churches. This Association, with the aid of the Woman's Board of Missions and the Hawaiian Mission Children's Society, which is composed of the descendants of the missionaries, collect and disburse the funds which carry on their mission schools, and help in the support of pastors among the native people. It has the direct supervision of the Hawaiian churches which are very poor and weak, while the support of the two in Honolulu, where one-quarter of the Hawaiian population is gathered."

ITS NEEDS.

The great need of the Hawaiian churches to-day is for an educated, progressive, native ministry. But the poverty of the people renders the majority of the churches non-self-supporting, and the capable youth of the race are not willing to subject their families to the hardships of the present pastor's lot. On one of these islands a happy arrangement has been made, by which a pastor's aid society, composed of the charitable white men of the place, has given a year's support of the churches, until each pastor shall receive at least $300 annually. On each of the two islands a white man is employed to help, encourage and advise the native pastors, and this plan may, at some future time, be carried out on still others. Between three and four hundred of the youths are gathered into three girls' boarding-schools and two boys' industrial-training-schools, where they are brought in daily contact with earnest Christian teachers, who are the constant example of order, cleanliness, purity, honesty and industry.

ATTENDANT EVIL.

But with the increased prosperity and development came the attendant evils, as well as benefits, of civilization. The hope of gain alone attracted many foreigners; the opening of large sugar negro plantations situated more and nearer to the labor than the rapidly-decreasing Hawaiians could or would furnish, and to meet this demand thousands of Japanese, Chinese and Portuguese, and a smaller number of Germans, were brought into the country; adventurers and schemers replaced the missionary in the council chamber of the less worthy line of kings which came upon the Hawaiian, and the corrupting influence had an influence over the morals of the land which it will take long for the present upright government to counteract.

HAWAIIAN TO-DAY.

So the present visitor to Hawaii finds in place of degradation and savagery a prosperous and self-supporting community, one-fourth of which are native Hawaiians, one-fourth Japanese, and the remaining one-fourth composed of representatives from all the nations of the globe. These people enjoy a good government, an excellent system of public schools, which compare favorably with those of our own land, in which the children of all these nationalities are taught the English language; their home is in a land "flowing with milk and honey," but a large part of them have no real knowledge of the Christian religion.

CHRISTIAN WORK.

But you ask, What of the Christian work that is being done on these islands? This work is principally divided between three organizations: the Roman Catholic church, the English Episcopal church, and that carried on by the other Protestant denominations. We shall speak only of the work of the Congregational church, as that comprises by far the greater part of the mission work on the islands. The Hawaiian Congregational church, organized in 1823, reorganized in 1865, has the care of the home and foreign missionary work of the churches. This Association, with the aid of the Woman's Board of Missions and the Hawaiian Mission Children's Society, which is composed of the descendants of the missionaries, collect and disburse the funds which carry on their mission schools, and help in the support of pastors among the native people. It has the direct supervision of the Hawaiian churches which are very poor and weak, while the support of the two in Honolulu, where one-quarter of the Hawaiian population is gathered.

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CONCLUDED NEXT WEEK.

We hand folks over to God's mercy and show none ourselves.—George Eliot.

PRESIDENT MCKINLEY ISSUES A PROCLAMATION TO THE AMERICAN PEOPLE.

Reads thus: That They Pray for the Return of Peace.

Although the first day of July is not yet over, I have before this reaches our readers, we publish the following proclamation because it comports so fully with what we believe every Christian desires, peace with righteousness. We seek right for the wronged, and not conquest. Let us all pray that the tide of war may be stayed, and that peace may hasten.

WASHERMEN, July 6.—President McKinley at 11.40 o'clock to-night issued the following proclamation to the American people:

To the People of the United States of America:

At this time, when to the world as a whole the calamities of the unbridled and unbridled passions which have consumed so much of the blood of the brave sons of the nation, I address you, not as a Commander-in-Chief, but as a citizen, a Christian, and a father.

May God Almighty bless and guide our nation. May peace and safety rest upon it. May the men of all nations co-operate with us in our good work, and may God bless and prosper all our efforts to promote the good of all nations.

WILLIAM MCKINLEY.

EXECUTIVE MANSION, Washington, May 14, 1898.

TRUTH HIGHER THAN DOGMA.

The following from the New York Tribune, of May 4 (Weekly), is pertinent and pungent. Many people, like "B. T.," think that facts and truth can be killed by suppression or evasion. As well try to evade God by ignor ing him.

B. T. (Waterloo, Ohio): In your answer to J. M., of February 23, under the heading "Seventh-day," you speak of "seating of Sunday. Would it not be wiser to hide these facts, however true they be, for the sake of religion?"

"The law," said he, "not only for bids doing evil voluntarily to the smallest creature even for the purpose of supplying one's self with food, but it urges walking with downcast eyes, that one may avoid trumpeting under foot even the humblest insect. Without argument to refute this naive faith, the Europeans handed the speaker a microscope. The Brahman looked through the instrument on everything around him, on the fruits that he was about to eat, in the beverage that he was about to drink, everywhere, and the Brahman plucked the leaves of the plant: there were multitudes of minute living animals, of whose existence he had never dreamed. There he had totally lost account. Stupefied, he handed the microscope back to the Europeans, "I give it to you," said he, "for the light of my face and the light of my heart." And so the Brahman joyfully took it and dashed it to the ground, breaking it to pieces. Then he departed satisfied, if by that stroke he had destroyed the truth am New England.

mening the na Review of Literature, with the permission of the writer.

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[THE SABBATH RECORDER]
TESTIMONY FROM EPISCOPALIAN SOURCES, SHOWING THE LOSS OF REGARD FOR SUNDAY.

Inasmuch as the Church of England, and its American counterpart, the Protestant Episcopal Church, never adopted Puritan views concerning Sunday, the adherents of that communion have been as much indebted for the decay of regard for Sunday as Puritan Protestants have. Nevertheless, there is testimony from Episcopalian sources which is important.

Our Diocesan Work, Richmond, Va., June, 1883, contains a note in which the writer incurs no small expense by inquiring the question of Sunday-observance. We extract part of the report of the "Committee on the state of the church":

"The matter of Sunday-observance is one that involves increasing peril to the cause of morals and religion. We earnestly recommend that it be made a more frequent subject of exhortation and instruction from the pulpit. We notice a loosening in the observance of this holy day, a disposition to make it a day chiefly of carnal recreation in the city, a practice that quite prevents its being expected along with it a doubt or denial of the divine obligation of the law of the Sabbath as one of the fundamental moral laws of the divine government. When Sabbath-breaker has ceased to have ten days of oblation and work, the violation of the civil regulations concerning the day of rest, thus reducing a divine ordinance to a human, we are no longer surprised to find a similar disregard of other moral restraints and observance of conscience to other divine ordinances. We rejoice to see, therefore, in the International Sabbath Association, evidence that Christian society is becoming alarmed at the prevalence of this non-observance of the holy day, and are moving unitedly toward a correction of this evil. We moralize on the subject, and the truth is emphasized in it, that attendance on divine worship once a day, and refrain from customary secular occupations, does not fill out the full measure of the injunction to 'remember the Sabbath-day to keep it holy'. . . . We earnestly press upon the prudence and charity the duty of doing what in them lies to form a healthy public sentiment against this evil, and to insist upon the great principle that the Sabbath being made for man, man is entitled, and all men should be free, to enjoy the Sabbath.

St. Marks Messenger, of Cincinnati, Ohio, in 1885, said: "The pass to which we have come in the violation of all Sabbath law, both human and divine, in this city is appalling to contemplate. It is a disgrace to our boasted civilization, and has justly given St. Louis a fame for wickedness all over the land. In every Sabbath the city virtually is in the hands of the godless and lawless. To thousands, many of them young men, the day is not even a day of physical rest, but of dissipation, waste and crime. Every right sense is violated, every principle that conserves the good of society is overthrown, and every force that has for its object the regeneration of human nature and the enobling of human life, is scoffed at and set at naught by the Sabbath-breaker. The Christian who can look upon this state of Things, and still say, 'God is history of the past without pain, may well question the character of his faith. Surely he is not a witness for the truth of his Master.'"

The Episcopal Recorder of April 21, 1882, said: "Sunday-secession is one of the great and growing sins of the present day, and the ruin of the church of Christ should wake up on this. That the church at all, and as Christians, who love the cause of the Redeemer, and desire to see him his kingdom hastened, and as citizens who desire the prosperity of our country, stand by it, and plead for it, and demand that law which is of God is called a myth and is written away by God upon tables of stone on the cloud-capped summit of Mount Sinai, and brought down to his people by his servant Moses, and observed, and that at the Columbian Exhibition the Sabbath-day be remembered and kept holy."

But the most important testimony, and that which will pay for re-reading, is from the pen of Rev. S. D. McConnell, D. D., Rector of Holy Trinity Church, Brooklyn, N. Y. It appeared in the Outlook for January 15, 1889, over the title, "The Church in Modern Society." Here is the article entire. All that it says is germane to the question of the decay of regard for Sunday. The writer takes a broad survey of the field involved in Protestant history. He says:

"It begins to be evident that the church has entered upon a new epoch. The place and function in society which have been accorded her for a long time are rapidly undergoing a radical change. Of course, for the future purposes of the church, any change in its narrow sense. Possibly 'the churches' would be a better phrase, but I do not like it. What I have in mind is to call attention to some broad facts which concern all organized Christianity. The fortunes of Anglicanism, Presbyterianism, and Roman Cathedrals, and all are involved in the same issues.

"It will be agreed on all hands that the characteristic action of Christianity as an institution is its public worship in church on the Lord's-day. One can conceive the existence of a church which had no formulated creed, or no machinery for beneficence, or which should leave much to be desired in the personal lives of its members, but one cannot imagine a church which does not attempt to bring its people together on Sundays for public prayer, sacred reading, and exhortation. . . . Now, it is clear to any one who will look that people do not go to church as generally as they once did. The percentage of non-church-goers in the community has been steadily increasing for more than a generation, and within the last ten years we have seen something which looks like 'the letting out of waters.' Speaking broadly, the churches are but meagerly attended. There are exceptions, of course. The Roman Catholic churches have not yet been seriously affected by the change, but even they have not been exempt. That there are still many in New York about twelve hundred places of public worship. Not one-sixth of them are filled; not one-half of them are half filled at the Sunday service during the winter months, while during summer one-third of them are practically closed, and, with the exception of the Roman Catholic, the rest are practically empty. Nor is this peculiar to the metropolis. In an average New England country town, or a Kansas or California village, less than one-half of the people are to be found in church on Sunday.

"Society is coming, if it has not already come, to look upon the Christian church in a way which has not been known for fifteen centuries. It is not hostile; it is indifferent. But few realize what a new thing historically this is. That it appears upon a very little reflection. The United States is the only country in the world wherein organized society takes no account of organized religion. Elsewhere, throughout Christendom, the church is either established, as in France, defined by a statute or a corporation, or is an instrument of the temporal power. Here, and here alone, she is left to one side by the social order. But this is only because we are a little further along in the direction of movement than are the other countries. Do the leaders of the church at all have a vision of things through fourteen hundred years. It survived even in theory till about the beginning of the nineteenth century. It continued practically up to our own generation. Now it is gone. The church is the adherents of that perity of our country, stand by it, are not immediately for beneficence, or did not immediately change the religion of the state. From sheer force of habit people continued for a long time to act much as they had acted while secular society upheld the church. A sort of social constraint took the place of religion. But this is a thing that has not had power of the common law, could all be/base[d] on the broad facts which concern all organized Christianity. The fortunes of Anglicanism, Presbyterianism, and Roman Catholicism have not been involved in the same issues.

"But what a profound reversal of social habit this is! In the fifth century Christianity became the religion of the empire, and the state began by one method and another to build churches, to maintain them, and to constrain people to attend them. By the Middle Ages this had come to be regarded as the natural and divine order of things. The force of statute...
sight. While it is true that our own church has never given her assent to the Puritan or Hebrew tradition of the Sabbath, which was so suddenly. They will accuse of force, and many have been scratched on the stone while a tattered little attention. But barriers of social habit give way as do those which dam waters. At first a tiny stream escapes, and looks innocent enough, then another and another, and at last all goes with a rush. We are here in the time when the social habit which has for so long hedged in Sunday will be swept away. Indeed, a revolution has already occurred, but it has occurred so silently that it has transformed society without our notice. Contrast the Sunday situation of New York or Philadelphia of even ten years ago with that of to-day. Even then on Sunday it seemed as though active social life had stopped within the city and a wall had been built around it. Few could escape the city limits even if they had wished. In summer a few excursion trains ran to the seashore, and that was about all. Places of amusement within the city were closed, and the recreations which now engage tens of thousands were not invented. People went to sea for no better reason, because there was nothing else to do. They grew tired of walking about the streets by day and sitting in their houses all evening. A popular preacher was a godsend; a musical service was an escape from ennui. There is such a thing as following a multitude to do good as well as to do evil. Now, how is the situation changed! Trolley lines run out into the country in every direction. Good roads have been built, and now glister and radiate in every direction as the straight threads of a new spider-web shine in the morning dew. It is probably speaking within bounds to say that between May and November a million people go out of New York every Sunday, by rail, trolley, pleasure-boat and wheel, to the number of only one-thousand eight hundred. It is no doubt true that many thousands of these did not go to church then, but it is equally true that tens of thousands of them did. But what is far more significant is that those who went out to play had not done so at the earlier days of 1875. They have the vague consciousness that they were in some way doing wrong, or that at least they were going against the best public opinion. Those who go to-day do not, as a rule, have any such feeling. All idea of wrong-doing has disappeared from such action. The day is spent in pleasure—of course I speak only of those pleasures which are intrinsically innocent—without any sense of violation done to their consciences. The amusements are announced and entered upon quite openly. On a Saturday column after column is given by the newspapers to notices of the ‘Sunday runs’ of the following day. Not long ago a single bicycle club ran from New York city around the country, seven hundred strong. There were not a hundred churches in the city whose congregations that same morning averaged as many.

The whole situation is now. It is one which the church has not confronted for four centuries. From this time forward she is called upon to do her work in the midst of a society whose habits, whose prepossessions, whose very consciences differ profoundly from that which she has known so long. As members of Christ’s church we have now been brought face to face with a situation whose gravity cannot be exaggerated. There is a sort of obstinate skepticism which will lead many good churchmen to doubt that so changed a society could or would continue so suddenly. They will accuse of fancy and exaggeration any one who describes things as they are. The reply is, it has not been sudden, save as all new phases of nature or society are sudden. The new phase always appears slowly, because the causes of it have been long at work. When the cry of ‘separation between church and state’ was raised four centuries ago, neither party had much conception of what such separation would imply. Now society walks back to see that principle upon which has no obligation to the church as such; and the church is reminded that as such she has no claim upon society.

“We are being pushed, or led, back to the position of the primitive church. That was a voluntary association of the followers of Jesus, living and acting in the midst of a society which took no account of it or its rules, except as they were won, one at a time, to voluntarily submit themselves to her discipline. That is what we have nearly come to again. The pressure of public opinion, the force of unestablished custom, can no longer be counted upon to constrain people to keep Sunday or to go to church. Under these new conditions, what is the church to say and to do? Shall she lift up her voice to the multitude who are idling or playing on the Lord’s-day, and rebuke them for ‘desecrating the Sabbath day?’ Their retort is unanswerable; they say, ‘You Christians are quite at liberty to make what regulations you please for the observance of any day chosen by your own manner of life?’ and they have no warrant of your Master to impose them upon us.’ Shall she urge them to go to church as a matter of natural and universal duty? Scarcely; she may offer it as a universal privilege, but as a universal obligation, can not may be had with the church. Are we to go to church at Rome, ‘Except you come to the church you will be eternally damned’? Rome has thus far found that declaration potent enough to keep her churches filled—with those who believe it. It is open to us to raise the same cry, if we elect to believe it. But it is the peculiarity of that cry that it fails of all effect if there be the smallest hesitation or doubtfulness in the tone of the messenger.

“What shall we say? What shall the Christian father say to his well-grown son when he sees him getting ready to run away to the country for the Sunday on his wheel? What shall the mother say to her daughter who has been at church in the morning and who has been invited to join a sailing party in the afternoon? The question is a thousand phrases, but essentially it is this: How shall the Christian church adjust her discipline and her methods to modern society? The old adjustment, the one which Constantine arranged for, is about to disappear. What shall take its place? Shall she let her devotional appeal, her discipline, her customs, to the changed conditions of modern life? Compared with this, the things with which the churches are concerning themselves some­times seem paltry indeed. We are disputing among ourselves like a lot of Roman pedants, while the barbarians are at the gates. We are contending that our doctrinal formularies shall be accurately framed, that our liturgies or our rejection of liturgy shall be such as to meet the necessities of the great congregation, that our orders or our contempt of orders shall express our belief concerning the ministry. These things are all important enough. But it is more important that we should have a congregation which shall hold in common the spirit of our dangers. A little while, and the Christian mother and father will have to ask the same of their children. The new phase is not only of those pleasures which are enjoyed by the church crops are being pushed, or led, back to the situation whose discipline and practices are contending that our doctrinal formularies are, it has not been all important enough. But it is more important that we should have a congregation which shall hold in common the spirit of our dangers. A little while, and the Christian mother and father will have to ask the same of their children. The new phase is not only of those pleasures which are enjoyed by the church crops are being pushed, or led, back to the situation whose discipline and practices are contending that our doctrinal formularies are,

HOW SOME NAMES ORIGINATED.

Surnames were introduced into England by the Normans, and were adopted by the nobility about 1100. The old Normans used Fitz, which signifies son, as Fitzherbert. The Irish used O' farrell, O'connell. The Scottish Highlanders used Mac, as Macdonald, son of Donald. The Welsh used Ap, as Ap Rhys, the son of Rhys, Ap Richard. The prefix Ap eventually was combined with the name of the father—Pryce, Pritchard, etc. The northern nations added the word son to the father's name—Williamson. Many of the most common surnames, such as Johnson, Wilson, Dyson, Nicholson, etc., were taken by Braintree and others, Flemings, who were naturalized in the reign of Henry VI, 1435.

The largest fruit-plantations in the world are in Jamaica. They are owned and operated by an American company, the area of 180,000 acres. They own 28,000 acres, and the other 16,000 acres are held by them under lease. Their principal crop is bananas and coconuts, and last year they shipped 3,000,000 bunches of bananas and 5,000,000 coconuts, besides other fruits, to America and elsewhere.

Heaven is. Already its atmosphere touches earth, and the heavenly-minded breathe its air. The same love thrills in their hearts that stirs in the souls of those who have passed beyond all mortal kisses. A little while, and the realities in which they both live will be fully unveiled.--Lucy Larcom.
Young People’s Work

ENTHUSIASTIC SERVICE.

Read by Miss Ada B. Green, at Young People’s Hour of the Alliance Temple, N. Y.

The world has always been in need of earnest, enthusiastic, sincere Christian men and women. The disciples were sincere and inspired. Luther was earnest and enthusiastic, and bold Erasmus was intelligent and skilled. All were true to their principles and their God, and for that reason they were influential in establishing, extending and reforming the visible powers of Christ’s church on earth. Enthusiastic service should be the highest aim of every Christian. Talent, ability, influence, all are to be used in service. Can any one who professes to be a Christian seek place, or power, or preferment? There can be but one answer for him who would follow God and serve. Men are weak. Christians are weak. Christ has instituted a standard, and it will be a lifelong struggle if we reach it.

Who is greatest? The servants are greatest. Greatness becomes greater when it serves. Wisdom becomes wiser; goodness becomes better, and wealth becomes truer riches. The Prince of Wales has inscribed on his coat of arms, “We are but men.” This is not intended for the use of the weak, for the strong, but only to discover and to do work. We have found our hands, and our hands have found their work, we should look above for the will and strength to do it.

Thus only can we perform cheerful, enthusiastic service; cheerful, because we have the will; enthusiastic, because we have the strength. True enthusiasm is enthusiasm tempered by reason. It is not a spasmodic wave, all fire and heat for a time, but soon burning itself out, but a steadfast enthusiasm, one that can stand the summer’s heat and the winter’s cold.

Dr. Pierson defines enthusiasm as probably taken from the two Greek words, έν and Θέος, meaning, God in us. What a beautiful idea for every Christian worker to cherish: God in us; and is it not what is absolutely necessary to make more earnest our Christian life?

Our opportunities, as we have said, are great. They are constantly appearing to us, but they do not last. They are now. “Do not delay, the golden moments fly.” Welcome the stranger. Speak kind words. Call on the sick. The occasion will be past if you wait for a more convenient season. It has been said the want of success in life is more due to neglected opportunities than to deficient equipment. Cotton Mather at the age of sixteen adopted the maxim, “An opportunity to do good implies a positive duty to do it.” This was the ruling principle of the rest of his life.

Our Young People’s Societies should be training schools for the young in Christian service, and valued as such by the pastors. The timid, shy, self-dependent and given courage to make a beginning in the work. Some one has said that ninety-nine per cent of enthusiastic ambition to try and one per cent of talent is all that is necessary to success in life. If “C. E.” stands for consecrated enthusiasm, every Christian Endeavorer’s face should be bright as the sun, for you can’t be enthusiastic over a thing and look stupid or purposeless; and young people who are filled with enthusiasm are bound to carry all obstacles before them like the real seas. See the November Victor Hugo’s portrait of Mademoiselle Baptiste? Her whole life, which had been a succession of good works, had produced upon her a kind of transparent whiteness, and in growing old she had acquired the beauty of goodness. And that is what we should all strive for, the beauty of goodness, that only comes to those whose life has been filled with service for the Master.

Could you begin to count his mercies, could you measure his love toward you? Then, indeed, every true and faithful follower of him, we must be out-giving. I am glad that I have not got to make the wrong go right, but only to discover and to do with a cheerful heart the work God appoints. Long, long ago, God said to the children of Israel by the mouth of Nepheemiah, “Neither be ye sorry, for the Lord is your strength.” That is God’s promise. What better word of encouragement could we have? Life is a constant warfare, but we need never fear failure, with Christ the great Captain of our salvation, whose hands have the power. We must be honest, earnest, joyous soldiers of our Lord.

GROWTH OF CHRISTIAN ENDEAVOR WORK.

The following are some summaries from the Annual Report of Secretary Baer, presented at Nashville on the 7th of July, 1898:

“In its native land Christian Endeavor still moves forward. There are now, within the borders of the United States, 41,223 Societies. Pennsylvania with 3,679 Societies, New York with 3,117, Ohio with 2,450, Illinois with 2,072, Indiana with 1,414, Iowa with 1,358, and Michigan with 1,072, are the states at the head of the procession, and in the order named. These figures do not include the intermediate, and other societies.

“So far as we know, Russia is the only country in the world without its Christian Endeavor Society. England has 4,047; Canada, 3,456; Australia, 2,394; Scotland, 555; Indin, 453; Wales, 331; Ireland, 213; China, 110. The total for the world is reported fully here and at this time. The total enrollment from without the United States is 11,775 Societies. The increase in South Africa, India, China, Germany, and throughout Great Britain has been large.

“The constitution for local Christian Endeavor Societies has been translated and printed in thirty-seven different languages.

“The total enrollment of world-wide Christian Endeavor is 54,191 Societies, with an individual membership of more than three and one quarter millions.

“The Junior Societies continue to increase rapidly. There are now nearly fourteen thousand Societies in the world. One thousand of these are to be found in foreign lands.”

“Of those in the United States we mention Pennsylvania’s 1,535; New York’s, 1,391; Illinois’, 1,040; Ohio’s, 992; Indiana’s, 590; Massachusetts’, 307; and Louisiana, 525, as being in the list of states each with an enrollment of more than five hundred Junior Societies. During the past year 27,686 Juniors have become members of the church. From the Intermediate Societies 1,518 have joined their home churches, and 196,550 from the Young People’s Societies, making a total reinforcement of church membership during the year amounting to 225,704.

Let us take time to be pleasant. The small courtesies which we often omit because they are small will some day look larger to us than the wealth which we have neglected, or the fame for which we have struggled.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to hear the Word of God. Its treasures will last when we shall have ceased to care for the war of political parties, and the rise and fall of stocks, or the petty happenings of the day.

Let us take time to know God. The hour is coming swiftly, for us all, when one touch of his hand will make us rather than all that is written in the day-book and ledger, or in the record of our little social world.”
THE "JEWISH" SABBATH.

The following poetry is not remarkable for its form or style, but it is trenchant:

When we worship God's holy law,
And arguments from Scripture draw.
Objections may,eca a Jew: "It's Jewish."

Though at the first Jehovah blessed
And foretold the day of ease,
The same belief is still expressed:
"It's Jewish!"

Though with the world this rest begins,
And chance through all the Scriptures ran,
And Jesus said "two made for man,"
"It's Jewish!"

Though not with Jewish rites which pass,
But with the moral law. Two classed,
Which must endure while time shall last,
"It's Jewish!"

If from the Bible we present
The Sabbath's meaning and intent,
This answer every argument,
"It's Jewish!"

Though the disciples, Luke and Paul,
Continue still this rest to call.
The Sabbath-day: this answer all:
"It's Jewish!"

The gospel teacher's plain expression,
The gospel teacher's law transgression,
Seems not to make the least impression—
"It's Jewish!"

O, ye who thus God's day abuse,
Singly because I keep by Jew,
The Saviour, too, you must refuse—
He's Jewish.

The Scriptures, then, may we expect,
For the same reason you'll reject.
If you but stop to recollect,
They're Jewish.

Thus the apostles, too, must fail;
For Andrew, Peter, John, and Paul
And Thomas, Matthew, John and all,
Were Jewish.

So to your hapless state resign
Yourself, in wretchedness to pine,
"Salvation" surely you'll design,
"It's Jewish."

FROM W. C. DALAND.

LONDON, 22nd June, 1859.

To the Editor of the Sabba Recorner:

Religion is quite to the front over here just now; it is eating a considerable figure even in Parliament, so that a large amount of ignorance and information in respect of theology and ecclesiastical affairs as exhibited by the members.

The occasion of this has been the increase of late in ritualistic practices in the Church of England, practices which are illegal in the church, since the services in the Established church are by act of Parliament. The ritualistic party is clearly gaining over here as it is in the United States, but the bulk of the English people is quite decidedly Protestant, and there have been protests against the 'Popish innovations' which are so prevalent now. Of course, with you at home every church can do as it pleases, and while we are sorry to see this Romeward tendency, we would never think of making trouble about it. Here, where religion is prescribed by law, the people can do as they please. Accordingly the bishops have found it easier to let the illegal services go on than to get the law changed so as to allow them. They have thus been permitting the clergy to break the laws of the land, while they, whose position is assured by the same legal authority, have sided and abetted the ritualistic clergy in their doings.

This year, especially, services in Latin, the use of holy water, the celebration of masses and the offering of prayers for the dead have been much more prominent than ever before, with the result that they have somewhat aroused popular ire.

It is well known that the English do not take kindly to a foreign tongue; they like everything in plain English. Much more, therefore, they want their worship conducted in a tongue comprehended by the people. Now the ritualists began by drawing the words of the service till nobody could understand what they were saying, and then they slipped in the Latin, which got thoroughly under way before people noticed it. At first they sprinkled it here and there very gently, but now they scatter it with a brush far and wide, giving the congregation a regular shower bath. Their prayers for the dead were at first only a slight hint, but now they pray for those fallen in battle, and make use of occurrences of considerable national import to show what they believe in this regard.

The result has been some very disgraceful scenes in the churches, the climax being reached when in the police court disturbances were wrought with the persevering with the preserving of the service and the laity, and then they preferred a counter charge against the clergymen for assault; namely, scattering water on members of the congregation—they did not appreciate the virtues of 'holy' water.

The result of all this has been that the bishops have had their hands full in trying to settle things, and Parliament has had to take a turn at it. The effect seems likely to turn a good many evangelical churches from the Conservative party to the Liberal side. They begin to see which party offers the most hope for the upholding of Protestantism and of individual rights and liberties.

Several other matters, such as the recent report in Parliament in regard to the schools, made by one quite on the Conservative and church side, but which shows in so plain a light the evil of the "pursuit in the school," seem likely to be to the advantage of Liberal polities, especially as affected by religious questions. Though not an English politician, I cannot but rejoice at any tendency which looks toward an approximation here to those principles of American thought which are so universally acknowledged in our republic at home.

It will be a long time yet, though, before I am able thoroughly to understand and appreciate the religious tone of the English people, particularly of the Nonconformists. An opinion, even after two years of little or some little association with the people, is hardly mature enough for expression. At first the impression made upon me was that here denominational lines were more tightly drawn than at home, and also that the mask and file of the "Jewel" here were more firmly "orthodox" here than in the United States. I also thought that religion did not go so deeply into their life as with Americans, but was more a matter for argument and discussion than a real, spiritual thing. But in this latter I was misjudged them, and I now believe that the wider my acquaintance might become, the more I should find to admire and approve in the general piet of the English people.

It also seems that in the other points as well my first impression was erroneous. The denominational lines were so tightly drawn, was because of the fierceness with which Englishmen conduct religious discussions. But they have a way of fighting quite like the bitterest enemies on religion, and then embracing like brothers directly afterward; it is another matter impossible to Americans. But as a matter of fact, the lines are not so tightly drawn. Ministers especially move about among the denominations, and those which in the United States keep the boxes of the people have often carried them here. Consequently, federation is more easily accomplished here than on your side of the water. For example, the Baptists here are such only in name. At first, I thought it was only the General Baptists who admitted converted persons to membership; but I find that now many churches, if not the most, admit persons to membership who have not been immersed. This is true of Dr. Clifford's church and very many others. In fact, one Baptist minister of my acquaintance, who received his education in the United States, a graduate of Colgate University and some time pastor in Providence and Albany, but now pastor of a Congregational church in London, told me that he entered the Congregational ministry on this side, not because he was any the less a Baptist than when in the States, but because in England he might just as well be in the Congregational as in the Baptist denomination; the difference was merely in the proportion of Baptist sentiment. In his Congregation there are perhaps one-third who are really Baptists in opinion, and many have been immersed. In a Baptist church it would have simply been the other way about; the larger part would have been Baptists and the rest un-baptized Congregationalists. In fact, very few Baptist churches here now insist on immersion as a condition in order to membership.

As to orthodoxy, it is largely here a matter of culture (as it is also with you; but here I think the belief in the "larger hope" of Pennson, bogotten of"

"The wish, that of the living whole
No life may fail beyond the grave,
Is wider spread than at home. But they more than faintly trust this hope. Indeed, one is one's reason that for the majority of people of culture over here the question of the future was settled some time ago in favor of the restoration of all. It is only the "lower classes" (I) or the ignorant (2) or the bigoted few (5) who cling to the old view. To put it briefly, what you at home would call "Universalism" is much more prevalent in the different denominations here than I think it is at home. And it is in the same with many other so-called "liberal" views. The result is that the defenders of orthodoxy make more noise here, which I suppose is what at first made me think the English more stifly orthodox. But I now think the leaven has worked through the way, and I have even to hear stated, not that in "advanced views" England is twenty-five years in "advance" of the United States.

FLOORS OF PAPER.—In Germany, it is said, paper floors are well liked because, having no joints, there is no dust, and the cheaper they are the better. In that country the paper is grown on the surface of a paste, which is smoothed with rollers, and after it has hardened, painted of any desired color or pattern.

The longest word in the English language is a transliteration of a jokely word of 28 letters. "Transubstantiationableness" is the next longest.
Elijah followed up his success in the contest at Carmel by putting to death the eight hundred and fifty priests of Baal and of Asherah. We may infer that he was acting under the direction of Jehovah and that this was his due and necessary punishment. Then Elijah went up into the mountain to pray, for Ahab and the people entreated his intercession which was a usual accompaniment of meritorious in those days. We may, at first thought, wonder that he should pray for rain when he knew that the Lord had heard him and was the sender of rain. He prayed in confidence and not in vain. At the seventh time his servant looked, there was a little cloud such as men look to in Ahaziah to home lest he be stopped by a tempest; and the prophet having girded himself ran before the king for twelve miles to the gate of Jericho. This seemingly curious behavior, on the part of Elijah, was probably in token of reverence for the king. Although Ahab had been defeated and put to shame on Carmel, it was not God’s purpose to prevent him from obtaining king over his people.

And Ahab told Jezebel. It is very evident that Jezebel was not present at the meeting at Carmel. All that Elijah had done. She thought of these events as the kings of Egypt rather than the work of God, and withal how he had slain all the prophets with the sword. We need not necessarily suppose that all these were killed by Elijah with his own hand. The people, enthusiastic for Jehovah from the scene they had witnessed, were doubtless ready to.

And Jezebel sent a message unto Elijah. Why didn’t she originate the idea? It is probable that, of Elijah’s triumph that there was no officer in whom she could trust for such a service. The messenger may have been one of her own countrymen. We wonder that she sent this. She had been so beside herself with wrath that she did not stop to consider that these were her friends. She doubtless did not deem it probable that he would come off. So let the gods do to me and also thee. A very usual form of an oath, or solemn imprecation. Compare 1 Kings 20:10; 2 Kings 3:1, and other passages. An Israelite would of course not. A very great man, in his opinion,

Elijah is given something definite to do. Go, return on thy way to the wilderness of Damascus. This is not exactly clear. The R. V. margin gives “return on thy way.” The former is the better rendering. It is the more literal translation, but the latter is the easier reading. For, from the following context, we learn that Elijah was to go and make known to the king of the word of the Lord that he is the only one who is left. Asaiah, who was a great man, probably going back by the wilderness through which he had come. Anoint Hazael to be king over Syria. 4:14. The manner of makingHazael to be king was the same as for any other king who was actually anointed Hazael, or indeed that he was anointed Elisha. Jeho was anointed by a messenger of Elisha. The word “anoint” is used in the Old Testament to signify that they are united to God for the offices mentioned. Concerning Hazael, see 2 Kings 8: 28, 32; 13: 5, 22, etc. He was God’s instrument to punish Israel.

Concerning Jehu read 2 Kings 9 and 10. In 2 Kings 9: 2, Naboth is represented as grandfather of Jehu. This is absurd. The Prophet Hazael was to be his successor, not that he was immediately to supercede Elijah.
Intense Light.

The United States are evidently in advance of every other nation in the world in the scientific manipulation of light, in manufacturing the largest and most perfect lens for telescopic or microscopic purposes, and collecting light traveling in all directions by means of mirrors focused forward to greater distance beams of light, as search lights now being used with such telling effect by our warships.

In this field of discovery the United States Lighthouse Board is employing scientific experts, who are attempting, and with favorable results, to secure the most far-reaching and powerful search light in existence. To accomplish this a valve lens is made nine feet in diameter, capable of throwing a beam of light a hundred miles, and by reflection illuminating a ship distinctively to persons in the vicinity.

Carbons for producing this light are made of various sizes, and are interchangeable, according to the intensity of the light desired and the condition of the atmosphere. A carbon of one inch in diameter is said to give a light equaling from 8,000 to 10,000 candles. When all this light is gathered into one stream by this nine-foot lens, it is estimated that the intensity reaches as high as 90,000,000 candles, or 10,000,000 candles for every foot of the diameter of the lens.

The lamps and lens are so constructed as to flash a light in any direction every ten seconds, thus illuminating the entire horizon in a very short space of time. This light can be reflected from the clouds to a distance far greater than one hundred miles.

If the earth had no convexity and was a plane, these strong beams of light could be thrown to an immense distance, and as light travels about 160,000 miles in a second of time, and in vacuum about 186,000 miles, a very large territory could be scanned in a very few moments.

To construct quite a powerful lens, and at the same time have a shade for the eyes, take a glass globe that will hold at least two quarts of water, suspend this globe and place a lamp near it. When you put it a little above its center, when the rays of light will be collected by the water forming the lens, and a beam of light thrown forward and downward covering a very small space, thus causing it to become brilliant. Experiments with a lens of this kind, some years ago, aided me very much at night on work in which I was then engaged.

Sir Isaac Newton defined light as consisting of minute particles emitted by a luminous body, and traveling in all directions with immense velocity. Newton's theory of light is now abandoned by scientists, and the undulatory theory is generally accepted, light traveling in waves of different lengths, constituting what is called "radiant energy."

Maxwell supposes light to be an electro-magnetic disturbance propagated by vibrations producing waves in the direction of the ray, being the same motion which serves to propagate electro-magnetic induction.

However all this may be, the prism and the spectroscope reveal astonishing results as to the polarization of light, or rather what may be found in it that reveals the colors and beautiful tints of the rainbow. – We are of the opinion that science has but just entered upon the analytical exposition of the wonderful element that was produced in a moment, when God said, "Let there be light, and there was light;" or "Light be." "Light was."

To reform many of these juvenile smokers. If prevented by parents, or guardians, from openly indulging in the pernicious practice, yet the more eagerly will they frequent the way to secure to fulfill their infatuation for the deadly thing. Only a few years ago a nephew of mine learned the habit, and nothing would keep him from the suicidal indulgence. I used the strongest language and threatenings, etc., but it was all of no avail. He lived only two years after he began to smoke. He was by no means a weak or sickly lad, but rather robust than otherwise. The harmful smoke poisoned his body, and he died a victim of quick consumption. The millions upon millions of the small life-destroyers manufactured is awful to think of. No remedy appears in sight and the dreadful habit goes on increasing. Fathers and mothers have a great responsibility in guarding their dear ones from this frightful indulgence. Must it go on from bad to worse permanently? Let us hope the youth of the land will accept these awful warnings promulgated broadcast, and throw aside the filthy thing forever. – Alexander Macanthy, in Advance.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath School Society. No discount of those not over $1.00 are allowed. Letters should be addressed to the office of W. H. West & Son, at Milton Junction, Wis.

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

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Walsham avenue, at 2 o'clock P. M. Sabbath keepers in the adjacent villages, and others are most cordially invited to attend.

The Seventh-day Baptist Church of Horrsville, N. Y., holds regular services in the lecture room of the main building, on the corner of Elm and Obed 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 vicinity over the Sabbath.

M. B. KELLY, Pastor.

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

The Seventh-day Baptist church of New York City holds services in the Roy's Room of the Y. M. C. A. Building. Twenty-third street and Fourth Avenue. The Sabbath-school meets at 10 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. R. Shaw, Pastor,
461 West 155th Street.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one drowned disease that science has not been able to cure in that is Catarrh. Hall's Catarrh Cure is the only positive care now known to science. It can be used only in a constitutional disease, requires a constitutional treatment. The Catarrh Cure is acting directly upon the blood and mucous surfaces of the system destroying the disease, and giving the patient strength by building up the constitution and soothing nature in doing its work. The people have no idea of the power they offer One Hundred Dollars for any case that it heals.

Address: F. J. CHENIN & Co., Toledo, O.
Sold by Druggets. 75.
Hall's Family Pills are the best.
MARRIAGES.

PEABODY—PATTERSON.—At Shiloh, N. J., July 16, 1829, by Rev. J. J. Cottrell, Mr. William Fenton, Jr., of Wallingford, Ct., and Miss Anna Mary Patterson, of Shiloh.

SMITH—WILLIAMS.—In Independence, N. Y., July 5, 1829, by Rev. J. Kenyon, at Fannin, Miss Festus Smith, and Miss Matie A. Williams.

BYRD—HIRSH.—North Lomp, Neb., June 29, 1829, the marriage of the bride's parents by Dr. J. B. Burdick of Lincoln. B. J. H. and Miss Alice J. Creelman.

SAUNDERS.—At Westerly, R. I., June 30, 1829, being the eldest son of Elisha and Basheba Saunders, of Westerly, R. I., and Miss Matie A. Williams, of Westerly, R. I., and Miss Carrie M. Clarke.

DEATHS.

A mortified blackness of countenance as though seventy years from the day of his death will be charged to the care of the care for the future in the age of poor life and the end of the course.

Correction.—In obituary notice of Mrs. Elizabeth Sisson Kenyon, which appeared in this paper on June 20, the name of Mrs. Emma J. Sylvia, who was, and is known to a great number of families, was not quoted as the writer of Mrs. Sisson, of Willliamsburg, Va., in the June 18 issue.

Ralph Johnson, Salem, W. Va., June 21, 1829, the eldest son of Cyphor and Janna J. Johnson, aged 30 years. He leaves a faithful brother, a good boy, and in Albion and Urbandale, the home of the late Mr. Johnson.

William B. Worthington, Edgerton, Wis., June 9, 1829, only six days after the death of his mother, of scurvy, aged 14 years. He leaves one brother, John; two sisters, mother, a sister and brother to mourn their severe bereavement.

William Wilson.—Edgerton, Wis., June 9, 1829, only six days after the death of his mother, of scurvy, aged 14 years. He leaves one brother, John; two sisters, mother, a sister and brother to mourn their severe bereavement.

Edward.—In Providence, R. I., June 29, 1829, Leonard E. Edwards, aged 52 years.

David.—Near Salem, W. Va., June 28, 1829, bright of disease, Harvey Davis, aged 52 years.

This young brother was converted in our meeting at Buckeye last March. His sickness was most distressing the preceding day, till noon he felt too weak for baptism, hoping however to be stronger soon. But he never rallied so as to attend to the service, but gave good evidence of acceptance with God. Services were conducted at the church, by the pastor.

Edward.—In Providence, R. I., June 29, 1829, Leonard E. Edwards, aged 52 years.

Deceased was a young man greatly beloved by the community in which he lived. He was the youngest son of the late Mr. and Mrs. James and Nancy L. and leaves four brothers and two sisters with the aged mother of his heart. He died with his heart united with the seventh-day Baptist church in Northville, being esteemed by his brethren as a pure-minded Christian young man. His death is greatly lamented by the church and community.

Sawyer.—At Westerly, R. I., June 30, 1829, Elbridge Clarke Sawyer, aged 52 years.

He was born in Hopkinton, May 5, 1829, being the oldest son of Elisha and Bridget Sawyer. He was married at the age of 18 years to Miss S. J. (the late) and left four children and a daughter in the town of Westerly, R. I., and leaves four brothers and two sisters with the aged mother of his heart. He died with his heart united with the seventh-day Baptist church in Northville, being esteemed by his brethren as a pure-minded Christian young man. His death is greatly lamented by the church and community.

Sarah.—At Westerly, R. I., June 30, 1829, Elbridge Clarke Sawyer, aged 52 years.

He was born in Hopkinton, May 5, 1829, being the oldest son of Elisha and Bridget Sawyer. He was married at the age of 18 years to Miss S. J. (the late) and left four children and a daughter in the town of Westerly, R. I., and leaves four brothers and two sisters with the aged mother of his heart. He died with his heart united with the seventh-day Baptist church in Northville, being esteemed by his brethren as a pure-minded Christian young man. His death is greatly lamented by the church and community.

Smith.—In Independence, N. Y., July 5, 1829, by Rev. J. Kenyon, at Fannin, Miss Festus Smith, and Miss Matie A. Williams.

Later on, removing to Westerly, he was deeply mourned by the presence of the late Rev. J. Kenyon, at Fannin, Miss Festus Smith, and Miss Matie A. Williams. The late Rev. J. Kenyon, at Fannin, Miss Festus Smith, and Miss Matie A. Williams. The late Rev. J. Kenyon, at Fannin, Miss Festus Smith, and Miss Matie A. Williams.

Worthington.—Edgerton, Wis., June 9, 1829, only six days after the death of his mother, of scurvy, aged 14 years. He leaves one brother, John; two sisters, mother, a sister and brother to mourn their severe bereavement.

Wilson.—Edgerton, Wis., June 9, 1829, only six days after the death of his mother, of scurvy, aged 14 years. He leaves one brother, John; two sisters, mother, a sister and brother to mourn their severe bereavement.

The views expressed by Judge Stowe of Pennsylvania the other day, on the subject of wife beating, are ominous of a responsive echo in the breasts of decent people everywhere. He said, in substance, that if he could have way with these brutes he would administer the lash to them instead of giving them a term in jail, where they are fed at the expense of taxpayers. Other judges of the same state have expressed views of the same character. The whipping post is generally condemned, but it would permit a relic of barbarism, but so is wife beating, and why not put one up against the whipping post? It is said that we believe the tendency of the day is to show altogether too much leniency toward the belated and fulsome, and to keep the perpetrators of fiendish and beastly outrages upon the help­ less and the innocent. The "terror of the law" has come to be almost an empty phase. For wife beating, there is no punishment that so nearly "fits the crime" as a dose of the whipping post. This is probably as dense as pitch. It is surrounded by the "photography" of incandescent clouds or vapors of iron, manganeese, and other heavy elements which have a granular or flocculent aspect.