AND THERE WAS LIGHT.

BY ARTHUR J. BUDDEN.

WHEN the world lay wrapped in darkness,
Ere the sun had shown its face,
And in Stygian, midnight blackness
Blindly whirled through endless space,
Lost, almost, amid the dread gloom
Of a starless, moonless night,
God took pity on this planet,
And he said, "Let there be light."

And there was light,—dazzling sunshine;
And came forth the bud and bloom.
Paradise sprang into being
Where had been the midnight gloom.
Nature smiled where frowned the darkness
Of a gloom-enveloped night,
Until God, in love and mercy,
Spake the words, "Let there be light."

Once my heart was lost in darkness;
Darkness of a great despair.
In my soul was naught but horror;
Not one ray of light was there;
But into the glorious sunlight
Of sweet hope, from out the night
I emerged, when God, in mercy,
Spake the words "Let there be light."
Sabbath Recorder.

A. H. LEWIS, D. D.,
Editor.
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Business Manager.

The Maryland "Sabbath Association" offers $35 as a prize for the best essay setting forth the advantages that would come if all who employ labor would pay those employed on Monday rather than on "Saturday." The articles must be sufficiently non-religious to secure admission in "secular papers," and contain not more than 1,000 words. Work of that kind cannot be dignified with the name of "Sabbath Reform." It is picking at the outside leaves while the root is poison.

FARMERS do not expect to harvest wheat when oats have been sown. They are not foolish enough to seek corn where weeds have been given free chance for growth. Sharp experience has compelled them to recognize the truth that "W. T. however a man soweth that shall also reap." But in many other things pertaining to character, spiritual life and coming destiny, these same men, in common with others, seem to expect that God's laws of sowing and reaping will be set aside or reversed. Vain hope. The soul, as to seed, growth and results, is governed by the same great law: "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

RECENTLY we heard Dr. Carlos Martyn before the Young Men's Christian Association, of New York, N. Y., on "The American Sabbath." He opened by saying, "God demands one-seventh of our time. Sunday, the American Sabbath, is the old Hebrew Sabbath transferred to the first day of the week by the authority of the apostles and the church." On this statement he discussed how Sunday should be observed, and while admitting that it was "nearly lost," urged that efforts should be made to save what is left. The audience was small, and the discussion was neither monotonous, nor along fundamental lines. We have neither seen nor heard any adequately earnest discussion of the question by the friends of Sunday, during the present year. Everything is yielding to the force of the out-going holiday tide.

Sorrow and suffering are not the mere accidents of life. They do not come by chance, but as a part of the web of life. When Christ said, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized of?" he meant to say, "Can ye bear the purification, the strain and training that I must bear?" We can scarcely understand how he was "made perfect through suffering," but such is the declaration of Scripture. Study his life. We may see somewhat how we can be made comparatively perfect through suffering; but we must not define suffering as only burdensome and crushing. We must define it and learn to welcome it as the wise student welcomes a difficulty or even a disagreeable and painful task.

We must learn to think of it as one training for great physical exertion learns to welcome the abstinence from hurtful influences, the simple diet and the rigid training which his master imposes. When we can meet sorrow and trial with the knowledge that through them strength will come to us, clearness of vision will be attained, and loftier hopes will be entertained. They are the reason for the cause to be made to save what is left. The audience in- a vigor and intensity quite new. The re- to be destroyed

The conference on Sunday-observance was held at the Christian Endeavor Convention at Nashville. Mr. Crafts told the Presbyterian Lord's-day committee in Phila- delphia, disbanded because it could not find anything to do, when there were two bicycle clubs within a square, which started Sunday runs at the hour for church service. Rev. Bartan W. Perry, of California, said that some of the workers against "Sabbath-break- ing" were having ice, meat, and papers delivered at their homes on Sunday. He refused to speak for them or second their boy- monts till they boyecies of to- themselves. Mr. Crafts said that in reform work you might define any community into three classes: one-third who are with you and will stay there, one-third who are against you and will stay there, and another third who will wabble, but can be brought over. The weak- ness of all efforts and discussions of the Sun- day question during the current season indicates that the "wabblers" are yet in the ascendency.

The conflict in the Church of England over the introduction of Romanist practices grows in fierceness and violence. It has passed from earnest discussion to noisy disorder, tinged with bitterness. Public worship has been interrupted by uproar, and a ritualistic crusade. Whatever the outcome, it cannot fail to be the kind of Sabbath-observance which he will approve and bless. But the "Spirit of Jesus on the subject can- not be cultivated," until the example of Jesus is followed. When that is done the Congregationalist will keep the Sabbath in true Christian manner as Christ did. It will not be seeking to save a self-righteous Sunday by falsely claiming that it is the Sabbath according to Christ.

The Paulist Fathers represent a movement in the Roman Catholic church in America, which has not received more attention than it deserves. Many Protestants have no knowledge of it. The group now numbers about thirty-five. They are all converts from Protestantism. All of them, we believe, are American born. They are attempting to give new life to the Catholic church in the United States by making it a definite American character. They claim that as there has been a Greek Christianity and a Latin Christianity, there ought to be an American Christianity, which means to them an American type of the Catholic church. In the several cases, this tendency into more or less of conflict with the European type of Catholicism, which is often called Ultramon- tanism. These Fathers have adopted Ameri- can methods along what is ordinarily called popular work, and with marked success. Under their influence, the conversion of Protestants to the Roman Catholic church has taken a new impetus, and should the movement continue as it promises to, it will mark a distinct epoch in the relation between Protestantism and Roman Catholicism. In general, the Roman Catholic church has sought its converts outside of Protestant lines; but believing that Protestantism is to be re-absorbed by the Catholic church, or is to be destroyed by the weight of its own in- comes, the Catholic church authorities, have begun a systematic crusade for the conversion of Protestants. Their marked activity has been characterized by the public preaching of their ablest men, by the wide diffusion of Catholic literature, and by a special warfare upon the drink evil. We have had the personal pleasure of meet- ing and co-operating with Archbishop Ire- land in temperance work, and we realize the value of the work which he and the Paulist Fathers represent to the cause of temperance in the Catholic church. The Americanism of these Fathers is strongly marked and genuine. They claim that the religious freedom which characterizes our government is more compatible with Roman Catholicism than with the form we are now in. However true or otherwise this may be, the movement by the Paulist Fathers is serving to check that spirit of foreignism which has been both feared and deprecated hitherto. Whatever may be the future of this movement, no Protestant who cares to follow the waves which relate to Protestantism and Catholicism in the United States can afford to remain in ignorance con- cerning it. A gradual Americanizing of Ro- man Catholicism would make it a more to be feared and respected, as the ways which relate to Protestantism in the United States than it has ever been. There are many Protestants who long for definite religious
authority endowed in the church, such as Catholicism offers. When that authority is free from European and Middle Age features, it is doubly attractive.

The Christian Advocate, New York, Aug. 11, 1898, discusses bicycle riding on Sunday at considerable length. It insists that if Christians rode the wheel on Sunday they would see the wheel afire with fires, though their purpose in riding may be good. The Advocate deprecates the growing disregard for Sunday as a "wide-spread craze," which increased "the danger of the total destruction of regard for Sunday. In closing, the Advocate says:

"Does not the power of the bicycle to democratize the Sabbath, as it has done, show that the church had, to a great extent, lost its influence before the fascinating wheel had come upon the scene?"

If the discipline had been what it should have been; if its means of grace had been fervent, its Sabbath-school instruction truly practical, serious, and spiritual; if its ministry had had the grace of the community which they should have had, and which at a not remote period they did have; and if Christian parents had exerted in their families what they might, they would not the church stood as a solid rampart against this wave of Sabbath-destruction? and would not departamentoing of the wheel-day, in spirit and letter, have been comparatively few?

All that the Advocate suggests reveals the truth that the primary trouble lies in the false claims which Christians have made concerning the Sabbath; the Church's attempt to put Sunday in its place. As well wonder that a patient in the third stage of typhoid fever is powerless as to wonder that the churches are helpless under the wheels of the Sunday bicycle! Error always brings weakness. If it be persisted in, it brings sin, and sin when it is finished brings death. Reform the church and yourself, Bro. Advocate, by respecting God's law, and his day.

The Christian Work rebukes the Herald and Presbytery for its unmeaning talk about the letter of the Fourth Commandment as applied to Sunday thus: "The Herald and Presbytery says that 'the law of the Sabbath is unchanged from age to age'; if we keep the letter and spirit in the spirit of the Commandment, we will keep it. That on that day there was not necessary or called for in the way of mercy.' That is the view of the Sabbatarians who observe in the letter of the Fourth Commandment Saturday as the Sabbath. But the Herald and Presbytery is a Presbyterian paper, and observes Sunday as the Sabbath."

"THE SABBATH AND THE LORD'S-DAY."

By E. E. SHAFTEO.

I had been a pastor but a short time before I found that many of my people were more or less troubled on the Sabbath question. Is the law of the Sabbath still binding? if so, why was the law been changed? When was the Sabbath changed from the seventh to the first day of the week? By what authority was this change made? These were some of the questions I had to meet. Up to that time I supposed I knew all about this subject; but to my surprise I was unable to answer these questions. My conscience, conscience, conscience, demanded an answer. But the result of careful investigation I have reached the following conclusions: (1) That the Sabbath was a Mosaic Institution, instituted by God in the sixth commandment (Ex. 20: 10). (2) That the sacredness of the Lord's-day, which is the first day of the week, is as fully established, and its obligations as binding upon us, as was the law of the Sabbath under the old dispensation.

Thus writes Mr. Shaftoe from Eagle Grove, Iowa, in the Standard for June 18, 1898. He spends a column in mixing the Sabbath up with Jewish ceremonies, and gives the whole of his reasons for adopting Sunday, in the following sentences:

"While Christ was yet on earth he promised the apostles that the Sunday was their rest day, and they were to teach the same to the Gentiles, (John 20: 10, 13) and divine authority to mark out a line of conduct for his people. Matt. 18: 28; 19, 20. In Heb. 10: 26 the disciples are commanded not to neglect the assembling of themselves together, and in I Cor. 11: 33, 34, 14: 25-26, we are told that they did assemble for divine worship. It was therefore necessary that they should have an appointed time for these services. And what more appropriate time could they have selected than the day on which our Lord was raised from the grave? Armed with the divine authority given to them by our Lord, and guided by the Holy Spirit, the apostles consecrated to God, by their own people, the first day of the week, as a day of worship. John 20: 19; Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10."

Here are three passages which mention Sunday. John 20: 18, which shows that the disciples were not met for worship, but fear of being mobbed by the Jews, and they did not yet believe Christ had risen. Acts 20: 7, tells of a meeting on what Mr. Shaftoe calls "Saturday evening"—since he does not respect God and Christ and the Bible enough to call it the Sabbath. And that Paul and his company traveled all the next day, which was Sunday. I Cor. 16: 2: tells only of a private act in the individual homes of the people to whom Paul wrote. Scholars like Meyer the commentator, declare that I Cor. 16: 2, cannot refer to any form of public gathering. Rev. 1: 10 refers to John's spiritual revelation touching the day of judgment. It makes no mention of the obsequies of any day. For such chaff Mr. Shaftoe throws the law of God in the Deaconage, the words of Christ that that law should never fail, and the example of Christ in keeping the Sabbath all aside, as nothing. Surely, "years of careful investigation" "have brought him nothing but leaves" and the condemnation which Christ pronounces on commands of men and false teachers in Matt. 5: 19. And Mr. Shaftoe is going to the bar of God to give account of his false teachings.

RELIGIOUS FAITH OF REPRESENTATIVE ENGLISH POETS.

The Rev. R. A. Armstrong, of Liverpool, has selected for consideration in book-form six English poets whom he characterizes as "true religious poets" and doubt which have contended for sway over the minds of the men of the nineteenth century.

He places Browning among those who represent the highest type of faith. In this the Racoons is in sympathy with Mr. Armstrong. Browning's thoughts do not lie loosely on the surface, so that the careless reader can gather them as he does the "morning's news from his favorite daily. But he who seeks the delight of dwelling with thoughts great and ennobling, will revel in Browning. To Browning God stands as love and power in hallowed union. Faith in such a God, as Father of men, begets endless peace. For example: An Epsiol represents Karshish, an Arab physician, who, travelling in Palestine with Lazarus, went two years after his resurrection. The purity and strength of the physical life of Lazarus is finely portrayed in a letter that Karshish writes to his former teacher. But he cannot understand the spiritual life of his master, nor the faith in God; his perfect confidence in Christ; his sweet, restful, soul-poise. But the effect of Lazarus, and his words on Karshish, lead him to catch sight of Browning's God, and of Christ in these words:

The very God! think, Ah! do'st thou think? So, the direct, were they the call of God. So, through the thunder comes a human voice, "Oh heart! I understand thee! Peace, my hands fashioned, see it in myself! Then is no power, nor any count of mine. But then I live, with such a friend of mine. And thou must love no who have died for thee. The madness with he salied, is strange."

In Christmas Eve, we have a suggestion of Browning's personal experience in finding this double conception of God as power and love in the following lines:

"In which looked to those very skies, And, probing their immensities, I found in the cold, cold dew; Yet felt in my heart, amid all its Power and of power and equal. That the God, there too, was the nobler dew. For the living worm within its cold body—dious than a lovely God Amid his worlds, I dare to say.

In Paraekus we have the faith which springs from Browning's conception of God, expressed in the following words. It is told that General Gordon declared that these lines inspired his men to renew the battle, more than any other words outside the Bible:

'I shall arrive! What time, what circuit first, I asked; but unless God's law and the faith which springs from Browning's conception of God, expressed in the following words:

CAUSES OF SPAIN'S DECLINE.

Investigation in any direction as to the history and character of the Spanish people reveals numberless causes of weakness and decline. For example, while Germany has a mile of railroad in every eight square miles, the United States one in twenty, (our Central East showing one in six, and our Central West in twenty), Spain has but one in twenty-six. Our literature demands a post-office for every thousand inhabitants; Spain's, one for every five thousand. Seventy-two per cent of the population can neither read nor write. Protestantism, and, strangely enough, the district, with but the proposition of illiterate men has the largest number of illiterate women. In the census of 1877, 30,000 Spaniards boldly returned themselves as non-Catholic. Of these, 6,054 confessed Protestantism, or one in every 4,786. But, so natural, or rather most natural, is the fact that but one in each 1,900 of this, of this boylant of Protestants was found illiterate! Yet more than 30,000
“I’VE HAD A GOOD DINNER, MAMMA.”

BY CHARLES B. DOBBINS.

Yesterday I accepted an invitation from my friend Blodgett to dine with him. Blodgett has a lovely home. The loneliness, however, of the lawn, and the house, and a large detached garden, giving feeling. The house, interior and exterior, is plain, and plainly furnished. The dinner to which I sat down was substantial, yet not elaborate.

As we were leaving the table, the little boy threw his arms around his mother’s neck, and said in a half whisper. “Mamma, I’ve had a good dinner.”

That one little sentence, “Mamma, I’ve had a good dinner,” revealed to me the secret of the happy faces of that home. How satisfying and happy is a little honest praise, in which there is no trace of flattery.

How much sweeter would life be if friend to friend would thus express their feelings! If the father and mother would say to their little boy and girl, “You have been papa’s and mamma’s good little boy and girl today.”

Did the preacher touch your heart? Then tell him so. Did the teacher, the superintendent, help you? Then tell them so. If I had reason the Book of Psalms found its way in with the inspired writings is because in there is so much praise God.

Little lad, you touched the keynote when you said, “Mamma, I’ve had a good dinner.”

—S. S. Times.

INATTENTION CURED.

A Holmes story always makes the blood-cells as well as physicians beat faster.

This one hails from Boston, and must be authentic. The Saunterer in the Boston Bostock says:

It seems that in the lecture-room one day the doctor was much annoyed by the inattention of the students.

“Gentlemen,” he said with emphasis, “a physician’s first duty is accurate observation and rigid attention. You are neither looking at what I am doing nor hearing what I am saying. I shall dismiss the class now, but before I do, one thing more: that I shall exact the closest attention.”

The next day the doctor came into the lecture-room with a bottle containing a very dirty-looking liquid.

“Gentlemen,” he said, “I hold in my hand a bottle of jalep. Of course you are aware that as physicians we have very many disagreeable duties to perform. We must, for instance, test such messes as this in order that we may accurately know their taste. It is a somewhat nauseous operation, but a necessary one. Therefore, I first place my finger in the bottle and in my mouth.”

The class was visibly disgusted, but the lecturer had placed it on the ground of a physician’s duty. So with many grimaces, they all dipped a finger in the bottle and then placed the same finger on their tongues.

When the bottle came back to the doctor he chuckled audibly.

“Gentlemen,” he said, “had you remembered my remarks at the last lecture about accurate observation, you would have saved yourselves a very disagreeable experiment. An accurate observer cannot have failed to notice that I put my forefinger into the bottle and my middle finger in my mouth.”

A CHRISTIAN is a copy of Christ.

Our Reading Room.

“Hence then as we have opportunity, let us be working what is good, towards all, but especially towards them who are of the household of faith, that we may be fruitful, and that we may do good, and to communicate, forget not.”—Heb. 13:16.

Milton, Wis.—The Conference delegates have nearly all taken their departure, and affairs at the “old town,” as well as at the Junction, begin to wear their accustomed countenance. “If we at the Conference,” is the universal verdict. Now for a good full year’s work.

On the 30th of August, 1848, Mr. Charles W. Cornwall, son of Rev. Hiram Cornwall, of Newportville, New York, was married to Miss Sabrina Olin, adopted daughter of Dr. Samuel Olin, of Hornellsville. The day after our Conference closed was, therefore, the 50th anniversary of that event, which was celebrated in a very quiet way at the home of the worthy couple in Milton. About thirty guests were present, among whom were Mr. and Mrs. Rial Wescott, friends in Alfred in “ye olden time,” now of Albion, Wis., Mr. and Mrs. William Hood, present residents of Hornellsville, and friends of Mr. and Mrs. Milton. The family was represented by the two sisters of Mr. Cornwall, Mrs. Samantha Maxson, of Virginia, and Mrs. Fanny Marsh, of Wauswa, Wis., and Mr. Marshall Cornwall and Mrs. Ollie Summerbell, wife of Frank Summerbell, children of Mr. and Mrs. Cornwall, with their families. The evening was passed in pleasant social intercourse, and the guests retired as quietly as they came, wishing the favored couple many returns of the happy day.

At the last Friday evening prayer-meeting before Conference, the pastor read the 1224th Psalm, and by means of it turned attention toward the Conference with the question: “What do you expect to get out of it?” The various answers were summarized, near the close, in two words: Information and Inspiration. During the services, earnest prayers were offered for God’s blessing on our Anniversaries. At the first prayer-meeting after Conference the same Psalm was again read, and we asked ourselves: “What did the Conference bring to us?” While our answers were given in form another, we all agreed that we had learned more about our denominational work than we had known before, and that we had come to love it more than ever before. The meeting closed with a unanimous expression of a solemn purpose to fill the coming year with earnest labor for Christ, and with earnest prayers for his blessing upon all our efforts.

THE THREE PHILOSOPHERS.

A very rich man once upon a time chanced also—strange to say—to be a very unhappy man, and offered an immense sum of money to any one that would make him happy. A philosopher brought him to a new game that he had invented. It was a good game, and whoever invents a good game does a good deed. But in a few days the rich man weared of the game.

Came next a philosopher who set the rich man to work sawing boards, and painting them, and making things; and for a time he was very happy, for labor is a great lighter of the mind. But one day he could think of nothing else to make, and of no place to put it after it was made, so that all his gnomes returned.

Whereupon came a third philosopher, who set the rich man to doing things for other people. And the rich man has been happy ever since.—Christian Endeavor World.
missions,

by o. u. writford, cor. secretary, wesleyan, i. 1.

we arrived home from the conference thursday morning, sept. 1st, after a warm and weary journey. since our return home, the heat has been very oppressive and the hot wave is a long-continued one. conference was in the evening largely western; there were but few delegates and friends from the east. the large attendance was from the north-west, west, and south-west. a most excellent spirit prevailed throughout the entire meetings. the programs were as representative as possible; the whole present thereon were from all parts of our denomination, north, south, east and west. this made the services and exercises broad, representative, and thus interested all parts of our denomination. every one did his and her part. but very few put on decorations.

the spiritual tone of the conference was high, every one wishing and many receiving the baptism of the Holy Spirit. all the churches represented in this conference had opened in the blessing from God. the holy spirit was made manifest, and spiritual uplift there received. the weather was fine, neither too warm nor too cool. it is true, the heat was very oppressive in Chicago and on our way from the city to Milton Junction, but a fierce thunder storm overtook us at our place of disembarkation in a pouring rain. we were side-tracked, and had to wait in our cars until the rain was over before we could go to the homes assigned us. that thunder storm was a God send; it laid the dust which was so unpleasant and we had a refreshing shower on Friday morning which was a blessing, giving us, as there is often bright and clear and beautiful weather to the close. everything was done to make our stay pleasant and happy. a spacious tent that would seat 1,500 people was our haven during the day, and the dining hall in its arrangements, seating 400 at its tables, so finely decorated, such excellent ventilation has never been surpassed at any of our conferences, if equaled. the cooking that was done was highly approved and the provisions were in abundance, varied and excellent. our homes were happy homes. the Milton Junction church and her helpers, and the north-western association did themselves proud in caring for this conference. the eastern association next year will have to plan well and work hard to equal it.

what of the work? if the plans suggested and set on foot, the methods devised, the conclusions arrived at, the decisions made, the enthusiasm which stirred all hearts, and the urgent needs, shall all focus into devoted service, enthusiastic action, and consecration of self and substance to the Lord's work, the next conference year will be a glorious one in spiritual life, power, and fruitage. so may it be.

work of the corresponding secretaty the past year.

the corresponding secretary reports 52 weeks of labor; 105 missionary and gospel sermons preached, and addresses in 10 states, in 25 of our churches, and in 5 of our Associations, 816 communications received, 893 sent out, 407 annual reports, papers, and missionary magazines mailed; held 18 informal conferences upon our missionary and evangelistic interests with a people, 12 of them in the northwestern association; attended the general conference of the eastern, central, and western associations, conducting the missionary hour, preaching, holding informal conferences and serving on committees; represented the missionary society at the centennial celebration of the first block church, n. y. presenting by request of the church a sermon and an historical paper on the occasion; attended 7 missionary and 2 tract board meetings; many meetings of the evangelistic committee and a dinner; edited the missionary page of the sabbath recorder during the year; prepared the annual report of the board and presented it at the anniversary of the society held at salem, w. va.; prepared an epitomized report from the same by the instruction of the board, had it printed and bound in pamphlet form, mailed to the pastors, missionary pastors, missionaries, and general missionaries, with the request that they read it to their congregations on some sabbath soon after conference. the arrangements made such remuneration thereon as they deemed best; made a missionary trip of two months in the west and north-west, visiting 12 churches; also short trips in the eastern association, visiting 6 churches; has superintended and worked with workers on mission fields put under his direction; served on several committees having in charge missionary matters; has given information and counsel whenever sought, and has faithfully tried to do his best with a vigilant eye and a discriminating hand, to keep up and push forward our missionary and evangelistic interests as a people.

annual report of the rev. w. c. daland, d. d.

in presenting to you for use in connection with your annual report an outline of our work here for the year just closing, i may begin with my own personal work as minister. i have preached and conducted the sabbath services of our church regularly with the exception of the three months from sep. 15 to dec. 15, 1897, when i was on the continent, during which time our church was supplied by an arrangement with three ministers, for whom i have preached in exchange. in one of these cases i have more than repaid the debt. when away i labored as best i could, preaching and working whenever opportunity offered. i have preached many times on sunday here in london, several times being able to introduce with more or less emphasis the subject of the sabbath. i have also distributed manytracts and tried in every way possible to influence people to consider this question as well as that of personal religion. the committee of the barbican mission to the jews decided at their meeting held soon after my return in december that it was not best for the mission to engage me to assist mr. lipschutz, their regular preacher, in their mission. and very excellent young german theological graduate, who has served the mission since jan. 1st. i preached in this mission to accommodate the director several times before i went to germany and three times since my return. i also taught the bible class in the mission during the month of december after my return. once i preached in behalf of this mission in a baptist church on an occasion when the director could not go to fulfill a promise to preach. i have baptized one person this year. i also prepared, with the assistance of the west secretaty, the sabbath recorder for the eastern, central, and western associations, submitting to the court of chancery as embodying the wishes of the church in the matter of the property now in the hands of the court. i have also done a large amount of copying for the law firm who are the solicitors for major richardson, in order to save expense. in every way i have tried to do my best for our cause in london. our chapel services have been held regularly throughout the year, being conducted by myself and therefore for the first time in the eight years i have been in the charge. during my illness with rheumatism and influenza in march, major richardson conducted the service. when otherwise i have been absent for any reason, i have arranged for ministerial supply on the basis of exchange. the attendance has been fair, the average attendance being in the summer and good weather 15 to 18 and in the winter and bad weather 12 to 15. the largest attendance in 1898 was 235. when there were meetings of the conference held at salem, the attendance before this there was an attendance of 20. one new member has been received into the church having been baptized the last sabbath eve in december. several persons who are trying to keep the sabbath attend our service. one young man, who was identified with the church, has been recently augmented by the results of a few short trips in california, when i preached there. the preaching of the gospel have done very well.

the chapel building fund started by the church last year, although very small, has been greatly augmented in the past year. a sale of work held by our members at the pastor's house, the net profit being about $50. this will serve as the nucleus of a fund to procure us a house of worship in case we cannot have one granted by the court, and be useful in connection with such a chapel as we hope the court may see fit to give us.

the history of the legal proceedings as far as they have gone has been given in considerable detail in the sabbath recorder of april 18 and 25. in brief i may say that through the kindness of one of the members of the board, major richardson, who is the only seventh-day baptist trustee on the board, it has been able to obtain counsel, and thus we hope to be represented when the case comes up for final settlement, which we have reason to think may be very soon. the steps to be taken this fall will be to have the trustees present their scheme for the approval of the court. knowing that this was to be done, major richardson, with my assistance, prepared a statement of our wishes, and when the judge in chambers asked for ob-
DISREGARD OF SUNDAY BY CHRISTIANS.

In 1885, Professor W. C. Wilkinson, then of Tarrytown, N. Y., now of Chicago University, published in the Christian Advocate (N. Y.) a startling article under this head: "Decay of Sunday-observance among Christians." He avoided the fundamental question, whether Sunday is the Sabbath, by opening with these words: 'Sunday-observance, say, instead of Sabbath-observance, for I wish not to raise the Sabattah-question, even in the association of a word." This frank admission of the noted Baptist Professor is characteristic of most writers on Sunday questions. They understand the "Sabbath-question" to mean the absence of the daily church service at Sunday. But to the "Sabbath-question," as we understand it, the case could not be presented. It is not the 'case' which is fast going. The 'character' of the day is with us largely a mere tradition. The tradition fades daily. It is pale now to a degree.

"I cannot guess how serious the regret requires, and by what processes of average good Christians shared, at this undesirable decay of Sunday-observance. I am quite inclined to think that what regret exists is mostly official, or else a matter of mere translation and convenience from the easy conscience with which ministers, for example, use the railroads on Sunday to go to and fro for preaching appointments, and from the apparently unconscious pronences of any chance Christians you may meet, for example, to take the train upon occasion of a Sunday morning from the suburbs to the city for the purpose of hearing a favorite voice sound out from the pulpit the doctrine of the creeds—preaching it well might happen, on the text, 'Remember the Sabbath day to keep it holy.' This freedom for the part of the flock is, of course, not to be wondered at. The shepherd himself—that eloquent preacher—will perhaps preach the same sermon, on the same text, the evening of the same day, to a congregation forty miles distant, reached necessarily at cost Sunday travel.

"There is no need to accumulate instances. I seriously propose a question: As long as the state of the case is what we all of us perfectly well know it to be respecting Sunday-observance among Christians, is it, can it, be, useful for us to talk plausibly against the Sunday newspapers, Sunday excursions, Sunday concerts, Sunday opening of places of amusements?

"Sunday-observance must be revived among Christians, or the institution is doomed; and the doom is ready even now presently to crack." A bitter enemy of Sunday, and of Christians, could hardly have framed a more severe indictment. But, so far as we know, and we were there as ever since, reading a large number of 'exchange' every week, no one has denied or questioned what Professor Wilkinson said so graphically.

In its issue for June 29, 1895, the Christian Statesman said: "Sabbath-descracion in certain forms by church-members is alarming, and the increase. Even the church service is often a flagrant violation of the Sabbath law. It has become the custom in some congregations to have what is known as "Wheelman's Day," the service being devoted

**THE SABBATH RECORDER**

**[Vol. LV. No. 37]**

**TREASURER'S REPORT.**

For the Month of August, 1898.

Geo. H. Utter, Treasurer.

In accordance with the Seventy-Day Baptist Missionary Society:

Dr. O. H. Whiflett, in advance, $75.00.

Second West Ferry church, Niantic, R. I., quarter ending July 1898, $18.75.

Evangelistic Committee-Order No. 95, $26.75.

Leaves to N. Y. City, $33.00.

Cash in Treasury, Sept. 1, 1898, $938.30.

$2,083.80

E. & O. E.

Geo. H. Utter, Treas.
The indifference of Christians as to the closing of the World's Fair on Sunday, was strongly assailed by W. F. Crafts in the Christian Statesman, for September 11, 1891. He said that when 100,000 petitions against opening ought to have been in, there were only 40. In Iowa, Illinois, and Pennsylvania, he said, had done better than any other states, but these had "not done fairly well," while the other states had done "shamefully little." "The count by denominations and societies," Mr. Crafts declared, was one where those who were more directly concerned, "temperance people and Sabbath Associations," he described in these words: "Worst of all, not one-half of the Sabbath Associations of our country have even sent a petition of their own. Even those adopted, in many cases, have not been sent. The only petitions of national bodies that I discovered were those of the Presbyterian and United Presbyterian Assemblies, the Reformed Presbyterian Synod and the United Brethren. Members of other denominations have acted, but officers have neglected to report the action, and should have their memories probed."

The Christian Statesman did not spare its rhetoric in denouncing the World's Fair for "legal forms for Sunday-opening, but their wheels are full of the dirt of worldliness." It was compelled to acknowledge that Christians, in their organized capacity, as well as in individual cases, set the example which the directors followed. In its issue of July 8, 1893, it finds the following: "We frequently hear of a ministry going to hem to point from a Sunday train. Why not prelude the sermon with theft or adultery, or murder, the commands against which are in the same code and much briefer than the Sabbath law? We will be glad to give evangelical ministers who use the Sunday trains, half a column each to explain, over their own signatures, if they dare, how they harmonize a ride on a Sunday train with either the Old Testament law of the Sabbath, or the New Testament spirit of the Lord's-day. Most preachers who use Sunday trains are able to do so only in emergencies. But do they steal in emergencies? No man can do as much good by a sermon as he can do harm by going to it, or from it, on a Sunday train. The excuses made do not satisfy other people, nor the offender himself.

At this season of the year there is special danger that churches that have protested against a large Sunday picnic at Chicago, will advertise their inconsistency by holding small ones in camp-meetings and assemblies. The mother Chautauqua keeps the Sabbath, but not on the Chautauqua, Sedalia, it is asserted. Newspaper reports are correct, one of the Sunday-school assemblies, on the 25th of June, opened its gates with an admittance fee, and a preacher—just like the World's Fair, to that extent—and no doubt in the fact that Sunday morning followed the sermon. We are glad the pastors of Sedalia, set themselves against this attempt to sanctify the Sunday show business, and we hope that if any other assembly or camp-meeting brings such a scandal on Christianity, its officers will be called to account in the church or in the courts. It is one of the strange things that, while a man who steals a dollar is 'churched,' a man who steals time from God and man is not even reproved. A greater peril to the Sabbath even than Sunday-opening at Chicago is the widespread Sabbath-breaking of Christians. It is this Achan that causes our defeats and delays our victories.
Woman's Work.

By Mrs. R. T. Rogers, Waterville, Maine.

FOR THE SHUT-INS.

These beautiful lines have come to us from one of our shut-ins who has received strength and comfort from them, and we trust they may comfort others in like circumstances:

Dying with Jesus, by death rendered mine,
Living with Jesus, a new life divine,
Looking to Jesus till glory doth shine,
Moment by moment, Oh Lord, I am thine.

Never a trial that he is not there,
Never a burden that he doth not bear,
Never a sorrow that he is not near,
Moment by moment I'm under his care.

Never a heartache and never a groan,
Never a broken heart and never a frown,
Never a danger, but there on his throne,
Moment by moment he thinks of his own.

Never a weakness that he doth not feel,
Never a sickness that he cannot heal,
Moment by moment, in woe or in weal,
Jesus, my Saviour, abides with me still.

We commend to our readers a second reading of Mrs. E. T. Platt's sketch of the wonderful and beautiful life of Dorothea Lynde Dix, contained in the Record of August 27th. Eternity alone can measure the power for good of such a life, and the study of it must impel to noble action.

CHRISTIAN ENTHUSIASM.

BY LAURA BURDICK.

Are the young people of to-day living up to their privileges and opportunities? If not, why not? It is a significant fact that much is being written and said every day urging to greater loyalty to church and denomination, and to more interest in religious work in general. So much would not be said if it were not called for. To what conclusion does this lead us? To what other conclusion can it lead us than that there is a lack of devotion to Christian work and enthusiasm for that work?

Where shall we look for the cause? Are you, if you have considered the question carefully, prepared to say that the fault lies in the young people themselves? Is it not rather in the conditions of the times in which we live? How often we hear it stated that never before were there so many opportunities opening up to young people as to-day. True, perhaps, but consider that where the young people fifty years ago were required to put forth special effort in one or two well-directed lines, now there are, it may be, a dozen demands upon their time and strength. Is it to be expected that we shall perform as zealously each of the very many duties as we might? Is it not evident, when there are so many absorbing interests outside of denomination and church, so many ways in which effort must be exerted and energies directed, is it any wonder that we are sometimes inclined to forget that all other duties ought to have made secondary in importance to our work for Christ?

I beseech you, therefore, dear friends of more advanced years, be charitable. It is a lamentable fact that there are those who look with suspicion upon any well-meant effort, and, what is more discouraging still, that there are some who may fail when an "I told you so," or "Just as I expected," forgetting that oftentimes failure leads to success.

Any burst of enthusiasm is received coldly by those who fail to see what might be the fruitage of that same enthusiasm, if only directed in the proper channel. There are some people who do not believe in enthusiasm, who seem to doubt the steadfastness of the enthusiast. I believe there are not many such among Seventh-day Baptists of the Northwest, and I dare say, we are all of us, would quote to them a few words from one who was evidently an enthusiast. He says: "I believe in enthusiasm, an enthusiasm that has backbone to it, an enthusiasm that has weight and power to it, an enthusiasm that has usefulness to it, and an enthusiasm, but his enthusiasm was simply the atmosphere in which the wonderful man lived. A physician cannot be very successful unless he is enthusiastic about his profession, and I tell you a Christian will never amount to much unless there is enthusiasm in his Christianity. It is just as true of you who sit in the pew as the preacher who stands in the pulpit. I love to hear a man's heart beat in his sermons when I hear him preach, and I love to see in his face a zeal in their religion when they go forth to work for God."

Did you ever think what the word enthusiasm means? Euthus—"God in us." Surely this element is required in our service. The true patriot has been defined as one "who does his duty, and no more than his duty, and no less than his duty." True, perhaps, but unless there is enthusiasm in his country and denominational and Conference work, his duties may be for Christ. There is a steadfastness founded on hope. We must be alike interested in home and foreign missionary work that ought surely to make us enthusiastic, and that is that we may each have a personal part in it. What more potent factor in this than this same enthusiasm, for it is contagious, and although the fruitage of ours may be meager, yet it does not spend itself in words, whose very world."

How soon the atmosphere in which the wonderful man much shone, is being written and put forth special effort in one or two phases of home missionary work that ought surely to make us enthusiastic, and that is that we may each have a personal part in it. What more potent factor in this than this same enthusiasm, for it is contagious, and although the fruitage of ours may be meager, yet it does not spend itself in words, whose very world.

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While a consideration of the question may have a tendency to discourage us, because it gives us an insight into the magnitude of the work and the small amount which is seemingly being accomplished, yet it ought to make us more zealous, it ought to give us a renewed determination to do all we can for the cause, to make an intelligent service, and, above all, a consecrated, loving service. The opportunities are great; our means of service may be limited, but it remains for each one of us to remember that "If I do all things through Christ which strengtheneth me." — Phil. 4:13.

**CHRISTIANS SUPPORT SUNDAY-DESECRATION BY IN-DIRECTION.**

In May, 1894, the American Sabbath, organ of the American Sabbath Union, sent out the following inquiry to a large number of pastors:

"Rev. and Dear Sir:—In view of the fact that the Sunday secular newspaper imposes an unnecessary burden of Sunday labor upon thousands throughout the country, and also seriously tends to divert attention from the sacred duties of the Lord's-day among Christians, what practical method would you suggest to counteract its influence?

"A brief response to the above inquiry—by return mail—will be used by the American Sabbath Union, if you will kindly grant the privilege.

These are representative answers published in reply:

Rev. John Rippee, Brooklyn, said: "If the church, in practice, were only true on this question, the Sunday newspaper is but an evading of the evil; to accomplish any reform in this line, we must begin at the church.

"If the officiary of churches, by joint action, would resolve against reading the Sunday secular paper, and live up to it, the church—so represented—might follow its leaders. Set the church right in practice, then all her influence would tell on the side of righteousness. Till that is done, the less we say the better."

Rev. W. A. Layton, pastor of First M. E. Church, Brooklyn, said: "Allow me to say that the only practical method to counteract the influence of the Sunday newspaper is for Christian people to refuse to touch 'the unclean thing,' and to discontinue its use by others as far as possible. So long as our people patronize the devil, his business will prosper."

Few, if any, of the answers failed to emphasize the influence of Christians in upholding the Sunday papers.

In 1896 a correspondent of the *Interior* spoke of Sunday newspapers and Christians as follows:

"How it is that so many professing Christians, some of them ministers of the Gospel, take the Sunday papers, read them and have testimony to give in their favor? It is said these papers have come to stay, and must be accepted as a part of the order of things connected with the world's progress. But does not their permanence depend on the support given by those who have been brought up to believe that they ought to 'Remember the Sabbath-day to keep it holy'? Will not some one give us a little moral enlightenment on this subject? Shall we accept the Sunday papers as a means of grace, or look upon it as a device of the adversary?"

About the same date, Rev. Mr. Foster, Boston correspondent of the *Advance*, reported a "Grand Rally of the Sabbath Protective League" of Massachusetts, at Cambridge, at which "Dean Hodges of the Harvard Theological School stated that he was a member of an association for publishing sermons in Sunday papers. He thought the Sunday papers ought to be regulated. At 4:30 that sixty papers were then publishing sermons in their Sunday editions.

'A report of the annual meeting of the Congregational churches of Massachusetts, held at Fall River, May 19-21, 1896, in the Congregationalist for May 28, gave the following item:

"Of special reports, that from the committee of last year appointed to express sympathy with Sunday toilers, aroused intense interest. The committee recommitted special interviews with representatives of 5,000 street car and railroad employees, who frankly acknowledged a fear of asking for one day in seven, although it is their need and Bible-allotted respite. A renewed discussion of Sunday traffic at a subsequent hour developed a fact nearly universally recognized from the adoption of certain resolutions commending the subject to the prayerful consideration of the churches. The afterlivest debate of the meeting the resolutions were rejected by a single vote, chiefly because they were suggested in a mere conciseness of the part of some who of necessity patronize Sunday cars."

Put into English, this indicates that the Congregationalists of Massachusetts are so mixed up with Sunday-desecration that they dare not advise each other to a prayerful consideration of the question.

Closely related to the above is the following bit of history from the *Defender* for May, 1896. One of its correspondents, Rev. Geo. H. Hubbard, said:

"Our ministry and church members require Sunday trains and Sunday horse-cars; they require Sunday postal service, domestic service, and other work from countless public and private servants. What right have these desiring to secure a Sabbath-desecration, that they may have a single vote, chiefly because they were suggested by one of whose members to some who of necessity patronize Sunday cars."

In the March number of the same paper a correspondent from Rhode Island said:

"I am led to think that the results arising from the mis-use of the Sabbath are more threatening to the best good of mankind than the terrible results of the saloon. For, when the church-going people, and even those who are not of the church, have their holiday excursions, it is high time that Christian people, as well as loyal citizens, should be awake to the dangers which threaten our social and national well-being, and use all proper methods in suppressing this evil before it is too late. We have in this state Sunday laws, which, if enforced, would turn this tide of evil, and give us hope for the future. What can be done?"

In May, 1897, the *Christian Statesman* reprinted the following:

The Executive Committee of the California State "Sabbath" Association recently passed the following resolutions:

Resolved, That we of this committee, as friends of the Sabbath, hereby express our regret that so many pastors and churches lower the standard of Sabbath sanctification by various kinds of musical entertainments such as Sunday concerts, cantatas, or their exhibitions sometimes called "praise services," or by entertainments called illustrated by magic lantern pictures, all which form performances, however appropriate on other days of the week, are a violation of the holy law of the Sabbath, which requires all people to spend the whole day "in the public and private exercises of God's worship except so much as is to be taken up in the works of necessity and mercy."

Resolved, That so long as Christian ministers and people continue to set such examples before others we cannot expect non-professors to keep the Sabbath holy or obey any Sabbath law, however good it may be.

The musical programs of many of our great city churches for last Sabbath, in their elaborate Easter services, differed but little from the programs of the half concerts which are breaking down the safeguards of the Lord's day. How can Christian churches enter a protest against an evil of which they themselves are in substance also guilty? Twelve years before this the Statesman, writing of "The weakness of the Sabbath cause," said:

"This is found in the weak convictions and inconsistent practice of the professed friends and servants of Christ. A prominent merchant in this city remarked to me that 'I have small hope of success in any reformatory efforts concerning the Sabbath. Christian people themselves have no recognized standard as to the right observance of the day.'"

The scenes depicted on the previous page are, in almost every feature, clearly within the prohibition of the law. The law, too, could be enforced if Christian men cared to demand and assist in the enforcement of the laws. But there is our fatal weakness. Christian people have tied their own hands and sealed their own lips. They dare not make a vigorous and united demand for the suppression of certain forms of Sabbath-breaking for they are themselves engaged habitually in other forms of the same sin. They are members of Sabbath-breaking operations, or they use the Sabbath mail, or they travel on that day, or buy and read and advertise in the Sunday papers. 'The time is come that judgment must begin at the house of God.' There is a plain and imperative obligation resting on those who hold the great name of Sabbath observance to lift it up and press wisely and steadily for its universal adoption."

When the opening of museums in the city of New York was being discussed, the *Observer*, most orthodox of Presbyterian papers, and a devoted friend of Sunday, said:

"If the museums are finally opened on Sunday, it will be owing, not so much to the leadership of the infidel element as to the following this element has gained from those who rank among the religions. Secularists and scientists have tied their own hands and movement with vigor, hoping that they may soon cry with M. Renan, 'Christianity is dead; it has lost its Sunday.' But they would have been comparatively powerless if their
movement had not obtained resistability by the
adhesion of those whose general sym-
pathies and associations are with the Chris-
tian church. Let our religious people un-
derstand that if we lose our Sunday it will be
because they have lost it out of their own
hearts, and have no deep conviction of its
value, no real need of the world and the
church. When Christians travel, entertain,
amuse themselves, and recreate in every way
which shows that the sacredness of the day
is forgotten or ignored, there is little reason
to expect the world around to appreciate or
revive the Sabbath.

In the issue for Nov. 12, 1885, the same
paper said:

"How do Christians stand in view of this
difficulty and danger? What is their testi-
mony and example in the midst of a world
which renounces nothing but what is seen and
temporal? In no accusing spirit we reply,
that many in our churches are at one with
the world in its increasing laxity as to the
sacredness of Sunday. We do not say that
the mass of religious people are as careless as
the individual, but that the change of habits corresponds with the change in
the habits of the world. Numbers of evangelical
communicants, members of the various Pro-
testant churches commonly classed as ortho-
dox, publish Sunday editorials obliging
the Sabbath holy by abstaining from ordi-
nary recreations, and finding pleasure in
religious duties, acts of charity and usefulness.
Their ordinary work is necessarily suspended.
But travel, social enjoyment, innocent recrea-
tions, secular newspapers, and ordinary novels
occupy their time and minds without a
thought of loss to themselves or injury to
others."

The Advance, April 8, 1896, quotes Mr.
Moody as follows:

"Look how the commandment to keep the Sabbath-day is toned down. But what Chi-
icago needs is to get that old law in force again.
Young people out on their wheels, older people are reading the Sunday papers,
the saloonists are free and throng to the
wooden pews. What is the end of it all?
Young men are ruined; young women are
ruined; the police courts are full every Mon-
day morning, and mothers all over the land
are weeping over children who have been
ruined. Nothing could be better if churches
would do their duty."

In 1888 the Pittsburgh Synod of United
Presbyterians adopted a stirring report upon
the question of Sabbath-observance. Touch-
ning the Sunday newspaper, and the respon-
sibility connected with it, the Synod said,
"the reading and reading of Sunday
newspapers by professing Christians is an
immorality and a violation of the law of
God; and persistence in this practice becomes
a just cause for church discipline; also, that
all members of the church be earnestly ex-
orted not to patronize on any day a paper
that publishes an edition on the Sabbath."

Commenting upon the above, the Watch-
man, of Boston, said:

"This, it seems to us, is not only hitting
the nail on the head, but driving it in a sure
path. We quite doubt that the parents and
Christians are largely to blame for this grow-
ing evil, and not only-so, but that the weapon
for killing it off is in the hands of the church
people themselves if they will only use it.
That the circulation and reading of Sunday
newspapers tends to turn away the thoughts
from God, to secularize the mind and destroy
the sanctity of the Lord's day, there can be
no doubt. Recognizing this fact, is it not
the duty of every professing Christian not only
to not to buy and read the Sunday papers, but
also not to patronize in any way those daily
papers which are published in the name of the
Christian people of every community cease
their support of such papers, both in their
subscriptions and advertisements, and how
long would it be before this evil deplored
would be a dead letter? We are especially
the papers which the professing Christians everywhere to decide
whether or not the Sunday newspaper must

In the summer of 1889 the Pearl of Days,
organ of the American Sabbath Union, said:

"When the Christian church will consent to
magnify the divine command, 'Remember
the Sabbath-day to keep it holy,' not seeking
worldly pleasure or gain on that sacred
day; not joining hands with Sabbath-breaking
directors of corporations; not secularizing
holy hours by admitting Sunday newspapers
into the holy place of the Lord in the home
upon the nation. The spiritual significance of
the Sabbath, as the holy sign between God
and man, is becoming more widely
apparent. The Holy Spirit will then give
moral and Christian reforms, of every kind, a
new impetus. The double blessing of right
Sabbath-observance, with all its attendant
blessings, rests upon the church of Jesus Christ.

TEN YEARS IN CHURCH HISTORY.

(The following facts will interest all who realize how
valuable every new fact is touching the history of Chris-
tianity during the first two centuries. These facts
should be treasured for their present worth and for
future reference.—E. C. R.)

It is generally known that very numerous and
important discoveries in early church
history and literature have been made of late
years; but it is necessary to review this period
and its achievements to appreciate how great
these discoveries have been.

During the past ten years, a number of im-
portant discoveries have been made with
reference to the text of the Gospels. Ephraem
Syrius, who died 378, prepared a commentary
on the Gospels which we possess in an
Armenian manuscript to of Athanaslus in Alex-
andria, 170. This edition on the Sabbath.
knowledge of the Gospels also received
translation of the Gospels a fragment of the
Sabbath-observance, with all its
day readings, and difficulty,
found in Egypt, indicate the
earliest libraries. Even while we write comes the
text which lay at the ground of this. A Lycian
Armenian manuscript to of Athanaslus in Alex-
andria, 170. This
is that sacred
text of the
Gospels which we possess in an
early
library
and
The
the
the
city

Another discovery of the highest value is
the Gospel by Chrysostom, which was
written by Aristi-
des, who lived in the time of the Emperor
Hadrian, 117 to 138. He is the oldest of the
apologists, antedating: Eusebius, who died in 344; and we are
surprised to find that from
this writing was borrowed a large portion of
the legend of the Middles Ages of Barnabas and
Josephat. A Venetian manuscript has given us
a fragment of the genuine writing of the
Melito, on 170 A.D.
It is the oldest treatise on Christian baptism
that has come to light. There are not a few
inscriptions of value, such as the petition
from the congregation of the Christians, and a reply of the Emperor
Maximin, who granted their request. This
discovery also confirms a statement of Ensei-
bius.

The literature of the Church Fathers has also
received very considerable additions, and the writings of Hippolytus, the dis-
cussing of whose treatise on Heresies antedates this
decade, have been collected, and his commen-
tary on Daniel, lately discovered, is of much
value for its discussion of the time of Sulp-
icius Severus, 193-211. Fragments have been
found of lost works of Clement and
Origens of Alexandria, including portions of
the books of the Apocalypse, which have
given to the New Testament. Of important
literature on the second century, both the
Old and New Testament, the treatises of
Athanasius in Alexandria, Peter and Alex-
ander, some new sources have been discovered.

The remains of the New Testament, give us information about this topic
of Origen; and valuable discoveries have been
made of writings of Cyril, Bishop of
Carthage.

Such discoveries as these, made in ten
decades, indicate whatever are likely to be
made in Egypt and in the most
careful investigation of manuscripts in
Eastern
and
in
the
publication by Grenfell and Hunt of the first
part of the papyri of Oxyrhynchos, containing
the best known manuscript fragment of the
Gospels and a bit of the Shepherd of Hermes.—Independent, August 18,
1898.
Children's Page.

HOW BILLY GOT ACQUAINTED WITH HIS FATHER.  
BY FREDERICK L. BALLARD.

Billy's father was a very busy man. Sometimes he started down town before Billy's face was washed and he was ready for breakfast. Often father was not home again until so near Billy's bed time that Billy could give him a good-night kiss, and that was all.

One evening, when Billy had eaten his bread and milk supper in the nursery, he came down into the dining-room, where father and mother were eating their dinner. Billy, walking around the dining-croom, and talked to father and mother. When dinner was over, father pushed his chair back from the table.

"Come here, Billy-boy," he said.

Billy ran quickly, and climbed upon father's knees.

"Billy-boy," said father, "would you let dear mother go away to the seashore for a week with Aunt Esther, while you stayed here with father?"

Billy looked very solemn, and said:

"Would you stay with me all day, father, and play?"

This made father and mother laugh.

"I couldn't quite do that, Billy-boy," father said, "because an office needs looking after as much as a little boy. But, if you will let mother go away to have a nice rest, I will come home to you at three o'clock every day that mother is away.

"And I will write you letters, little son," said mother.

"And you can send me a letter too, dear?

"All right," said Billy, "I will do that."

Two days after that mother went away. She cried when she kissed Billy good-by, but Billy did not cry.

Father took mother to the train, and did not get home until five o'clock, so that there was only time for a story before bedtime. But it was a very good story, and helped Billy to forget that he missed mother.

Billy hurried awake next morning, so that he was early at breakfast. After father had handed Billy his porridge, and nurse had put cream on it, father said:

"It's your turn to choose what we shall do together this afternoon, Billy-boy."

Billy thought a few minutes, then he said:

"I know what I'd like. I'd like to ride on the cars until you come to that bridge, and then I'd like to get out of the car, and stand and look at those ships. The car always goes so fast I can't see the ships at all."

"All right, Billy-boy," said father. "Nurse will have you ready by three o'clock, and we will go."

Billy did enjoy those ships, especially the busy, puffy little tugs, that did so much work for their size.

"Could little boys help big men as the little tugs helped the big boats?"

Billy said.

"Yes: I guess they could, if they tried."

Billy was very happy and hungry when he got home. Father had to go out that evening, but Billy had so much to tell nurse about the ships that he was quite happy until bed-time, and went to sleep all.

The next morning, at breakfast, father said:

"It's my turn to choose what to do this afternoon, Billy-boy. I say, let's go to the menagerie, and see some live animals, like those in your picture-books."

"Oh, good," said Billy.

But about two o'clock the rain began to fall, and nurse told Billy that he could not go out in all that rain. Billy wanted to cry, but he did not wish father to think him a cry-baby, so he tried very hard to keep his mouth stretched in a smile. Father came, and he said:

"Billy-boy, I told you I would take you this afternoon to see the animals. I did not think it would rain. We could go in the rain, but if you might take cold, and be sick. Now, if you will stay at home cheerfully this afternoon, I will take you to see the animals on the first bright day, and to-day we will have a good play in the house."

"All right," said Billy, taking a long breath, and trying to look very cheerful.

He soon forgot to feel disappointed, because father helped him to play such fine games with the old toys in the nursery. It was better than having new toys to learn the fine games that could be played with them.

Then father had his supper in the nursery with Billy, although his strong knees were almost too big to fit under Billy's small table. They had great fun over their supper. Then father undressed Billy himself. Billy had to explain to nurse why he wanted to cry. Father sang funny songs after Billy was in bed, until Billy was so sleepy that he wanted to go to sleep.

The sun shone kindly the next day, so that father and Billy went to the menagerie, and saw all the animals they had seen the best.

He always had liked bears from their pictures. Of course, the great lion is the king of beasts, but if every one liked him best, who would be left to like the bear particularly well? Father and Billy enjoyed each other's remarks on the animals very much.

The next morning it was Billy's turn to choose what to do in the afternoon. He looked quite solemn as he was thinking what to choose. Then he said:

"Let's play in the dirt in the back yard."

"Very well," said father.

Father had a long, narrow, queer-looking box, with one end cut off. He built a little house, and put a door at one end, and a window at the other end, and built a little boy, and said how she loved him, and how happy she could make him.

"When she kissed Billy good-by, but well? Father and Billy went to the porch, and nurse told Billy good-night. It was a very bappy little boy went to bed that night. To be sure, his hands had been very dirty. But no matter,—father's hands had been dirty too.

On Sabbath-day father built a beautiful church out of the blocks, and Billy and father sat on the floor beside the church, while father told Billy stories from the Bible, and Billy told the story over again to father, to see how much he remembered. He made only two mistakes, which was pretty well for Billy. Nurse had a holiday, and was gone all that day.

Father took Billy to Sabbath-school, and Billy listened to the singing, and father let him drop five cents in the basket when it was passed to him.

The next day they celebrated by having ice-cream, and playing hide-and-seek afterwards, with a story and some songs at bedtime.

Mother had written some scented kisses to the end of the letter for Billy, and said how she loved him, and how happy she could make him.

"She said, too, that she felt very much rested, and slept well every night. When she came home, Billy was so glad to see her that he could hardly stop kissing her while she took her hat off. He wanted to tell her about the little tugs, and the big bears, and the ice-cream, and the Sabbath-school, and he wanted her to see his garden tools, and, best of all, his garden, where the little seeds were getting green, with bites with flowers on them. At last he looked at her, and said slowly:

"I'm awful glad you've come back. But I've had a good time. Father and I got so nicely acquainted. Some time we'll let you come, too—if you don't go too soon!"

—S. S. Times.

MAKING THE BEST OF IT.

When grandma came into the nursery she saw Ted staring out of the window with a scowl on his forehead. Mary Esther was looking out of one window, and looking at the other, with a long, narrow, queer-looking box under one arm, and a pyramid of little blocks under the other.

"What's the trouble, Teddy?" she asked, sitting down in her chair and beginning her knitting.

"Oh, this rain is such a bother!" said Ted. "I was going over to John's to make a bird-house, and I took my tools over last night to have them there; and now I can't go because I've got a cold and it rains."

"I saw a carpenter making a mud-house the other morning without tools, began Timmy, and the thing he came over and clustered around her chair.

"And that wasn't all," she went on. "He had a little bug, and a little bird, and a little wasp."

"He acted very oddly, too," said grandpa, "and they sang from the wall, shining. The sun was shining. The sun was shining. The sun was shining."

"I made a funny little sonnet," said Mary Esther. "There was a little bug, and a little bird, and a little wasp, and they sang from the wall, shining."

"Well, I made a funny little sonnet," said Mary Esther. "There was a little bug, and a little bird, and a little wasp.

"I made a funny little sonnet," said Timmy.

"But I really think he wanted to make me stop watching him, for he finally got there, and he went on building, always singing his queer little song. After his pile of mud was large enough, he pressed his head against one end until he had bored a little hole in it. I moved to make him start working; but he always sang, and seemed determined to make the best of it."

"What is this house that Mary Esther built?"

"It's in the roof of the back porch," said grandma. "So they all scammed over to find it.

"O yes!" said Timmy, pointing up in one corner. "There it is. It's a mud-dauber's nest."

"Oh, dear, boys! I think he's mad."

"Well, a mud-dauber is a wasp," said Ted, laughing. "That's built better than I could do with tools," went on Ted. "I believe I'll make the best of it, too.

When grandma saw them again Ted was mending Mary Esther's doll's head, which had been broken long time ago, and the glue that Mary Esther was sewing on her doll's quilt, and Dick was rubbing up the nickel parts of his floor lamp; and they worked so steadily that when the dinner-bell rang they were surprised to find the rain all stopped and the sun shining. —The Outlook.
DEVONSHIRE HOUSE, BISHOPS GATE.

To the Editor of the Sabbath Recorder.

When in 1865 your London Correspondent visited this wonderful city for the first time, not knowing where to seek for a place of abode, he instructed the cabman to take him and his few belongings to the "Devonshire House Temperance Hotel," in connection with Devonshire House, Bishopsgate Street, without, which is the headquarters of the Society of Friends in London. He found it indeed a friendly hostelry for a day or two, but then had no conception of the associations connected with the place.

Your readers are well aware that the old city of London was anciently a walled town of very considerable size in comparison with the London of to-day; they also know perhaps that the "City of London" proper at the present time occupies very nearly the ground covered by the ancient city and that its area is only one square mile. Well, in the ancient wall there were of course gates, and these gates have given names to the quarters of the city near them or to streets leading from and beyond. Thus we have near the Thames at the west, Ludgate, then Newgate, Cripplegate, Aldersgate, Moor, gate, Bishopsgate, Aldgate and, near the river at the east, Billinge gate. The origin of many of these names is apparent. Ludgate and Billinge gate are said to be derived from the names of ancient kings, Lud and Bulan. Aldgate is the Old gate; Moorgate is the gate leading to the Moor, etc.

The site of the so-called Bishopsgate is marked on Bishopsgate Street by the street called London Wall and the fact that Bishopsgate Street is divided into two parts, known as Bishopsgate Street Without and Bishopsgate Street Within, meaning the part without and the part within the old wall. Just out side the place where the old gate was is situated the building (or rather the group of buildings) known as Devonshire House. Bishopsgate Street starts at the junction of Cornhill and Leadenhall Street, not far from the Bank of England and runs a little east of north out of the city, leading to Shoreditch.

Devonshire House does not present a striking appearance on the street, and one would never suppose it was a meeting house or the head quarters of a religious body. It looks like a hotel, and a very plain, gray one, as purely spiritual religion and bis few belongings to

are furnished with benches like the rest of the

building, floor and galleries. It was in one

of these buildings that the International Congress looking toward the Abolition of State Control was held in July, when Bro. Titcomb and Peter Velthuyzen were here. The Friends are much interested in the work of these societies as in other reformatory movements. These meeting houses are arranged about a large partly-covered yard or court, in which in connection with the meeting houses is found every convenience for those attending large meetings. Everything is complete and very neat and clean. In this same yard is a third meeting house, known as the Old meeting house, which is smaller than the others, and is used for the ordinary meeting of the Society of Friends in London.

This place has an interesting history. This group of buildings is built upon the site of what was once a beautiful mansion, erected by one Jasper Fisher, a Justice of the Peace and member of the Goldsmith's Company in the reign of Charles I. This fine house was surrounded by handsome gardens and was a little too magnificent for the means of its owner, who was much in debt. As he was unable to keep it up, it soon received the name of "Fisher's Folly."

When Fisher failed, the place came into the hands of the Earl of Devonshire, William Cavendish, who died there in 1628. "Fisher's Folly," as it was then generally called, remained really in the hands of the Devonshire family till after the Restoration of Charles II., from which fact comes its present name of Devonshire House; but during the Commonwealth it was used as a meeting place for Puritans. It must have been a well known Conventicle, for Butler in his Hudibras, when speaking of the origin of the famous Rump Parliament, refers to it as made up of those that represent no part o' th' nation.

Afterwards the place was used for various purposes and at one time became a kind of large pawn shop or bank of credit for merchants, while part of the buildings was made into an inn called the "Dolphin." Of these buildings the present Old Meeting House is the only one preserved. They were purchased by the Friends' Society in 1791 and since then have been used by them essentially as already described.

That the Society of Friends is still a religious force here in London, as well as in the world, is evident from what is represented by these interesting buildings. If it has done its chief work and as a body is dying out, its deeds are imperishable and its influence has been great. The doctrine of a purely spiritual religion is vital to real Christianity. Here in London it is remembered that the Founders were foremost in the work of founding the British and Foreign Bible Society and it is well known that they are in advance in all philanthropic work.

WILLIAM C. DALAND.

LONDON, Aug. 30, 1890.

[IN MEMORIAM.]

Edith Pauline Titcomb.

Last Sabbath-night, our young friend Edith, daughter of Mr. and Mrs. John D. Titcomb, of Plainfield, was taken very ill with cerebral hemorrhages, and, in a few hours, her redeemed spirit went to the other life. She was sixteen in July; and was soon to have gone away to a boarding school. She has entered a better, an heavenly school; and her Teacher will be the Divine Master, in whose presence her spirit will unfold in ever new beauty and glory.

Her cheerfulness, cordiality, sympathy, and helpful disposition, made her a winner of friends, in church, school, society—everywhere. One of her last acts was to carry flowers to our city hospital; and a colored driver said he liked Edith, for she always treated him with respect.

She seems to have had premonitions of her departure as near at hand, for she had talked about it to her companions, even on that evening. And on that last Sabbath-day her mother and sisters had noticed a more than common sweetness of face, a prophecy, it may be, of the approaching glory.

So multiplies the number of the waiting ones.

"Yes, in that higher, happier land. Whose radiant light their eyes survey, and there they wake for ever. And show our trembling souls the way To heaven's pure realm of endless day.

PASTOR MAIN.

George M. Frisbie.

George M. Frisbie was born in Newfurn, Litchfield Co., Conn., Oct. 21, 1814, and died in Scott, N. Y., Sept. 1, 1898, in the 84th year of his age. On June 12, 1842, he was married to Hannah S. Babcock, who died July 3, 1869. Bro. Frisbie came with his parents to the country of his adoption about ten years of age, since which time he has been a resident of the town. When about nineteen years of age, he united with the Presbyterian church, and three or four years later, his religious views and practice underwent a change, and he united with the Society of Friends at Scott, N. Y., of which he remained a faithful member till called to his reward in the spirit land.

Bro. Frisbie has frequently told me he had never enjoyed the privilege of acquiring what would be called a common school education, but had endeavored to supplement that lack by keeping in touch with the current literature of the years as they passed. By this means he had been able to keep himself abreast with the men of his time. Another effective means of education he assiduously availed himself of was embracing every opportunity to listen to lectures upon any political, moral or religious subject. He especially delighted to listen to sermons. He was a very close observer and was sure of one attentive hearer, whenever it was at all possible for him to be present. Possessing a retentive memory, he was able to carry in mind, with ability to relate, a large number of the main occurrences of our country for the last sixty years. He retained the use of his mental faculties until the last, and expressed a lively interest in the passing events of the day. He was the last of his father's family, and is survived by his two sons, Elias T., of Homer, N. Y., and Mills G. Frisbie, of Scott, Superintendent of the Poor of Cortland County. In the early days of the anti-slavery agitation he heartily espoused the cause of the oppressed, and in later times as heartily enlisted in the crusade against intemperance and the manufacture and sale of all intoxicating liquors. He went through all the merits of his Redeemer for his full and final inheritance among the saved in the spirit land.

His funeral was very largely attended Sept. 10 at the Seventh-day Baptist church. The number present, and the profusion of floral tributes, attested the esteem in which he was held in the community. Services were conducted by the pastor, assisted by the Rev. Samson Eddy. The text, Psa. 116:15, "I shall be satisfied when I awake in thy likeness,"
A FIVE-FOLD THANKSGIVING.
A SERMON.
BY L. C. RANDOLPH.

America has entered upon a new and wonderful page in her history. Forces which have long been quietly maturing have burst into sudden flower and are on the way to the sky. It is proper that we should look back upon the events of the past few months, seeking to attain significance, and, as President Whitfield expressed it, "find out what God means by this war."

Now that victory has been assured and the dove of peace has alighted again at the window of the "Ship of State," we find occasion for a five-fold thanksgiving over results which have been promoted by the struggle with Spain.

1. Spiritual ideals have been brought to the front. The American people have been accused of being a nation of mercenary money-gatherers, their souls absorbed in the endeavor to heap up riches. However much color may have been lent to the charge in days gone by, we have suddenly discovered that there are other things which are far more dear to us, more precious, and that we cherish in our hearts.

2. Nobody knows or cares whether Hobson is rich or whether Dewey has a summer home. They are popular heroes of the hour for the very reason that they jeopardized all prospects of enjoyment of this present world for the sake of the splendid idea, and that they cherished in their hearts. Liberty, fraternity, equal rights, the protection of the weak, a higher mission,—these are the subjects which were long ago set aside.

3. The Anglo-Saxon is the watch-word borne on banners promoted against time-honored ideas, hoary prejudices, and intrenched selfishness. But the powers which make for good are higher than the powers of darkness.

4. We have surveyed the history of seeing a hickory sprout spring up in the center of a mill-stone by the roadside. It grew until it filled the opening and the observer watched eagerly day by day as he passed the place to see which would triumph: whether the mill-stone would crush it or whether the tree would break the bonds of the mill-stone. One fair June day he found the mill-stone rent asunder. Life had triumphed over death.

5. Thank God, the spirit which regards one man as made of better clay than another and therefore entitled to the other man's homage and service, is gradually being driven back from the ancient ramparts. The idea that one man shall tell another what to think and what to do and what to do is obsolete.

Under the dispensation in whose morning light we rejoice, each man shall stand a sovereign under the free vault of heaven. Great inalienable rights are his, which it is the duty of the government to protect. Each man is the owner of his own destiny, facing his own responsibilities and enjoying the fruits of his own labor. In these past centuries the Spanish nation has been the incarnation of dying tyranny. The spirit which choked the bull into the ring to be taunted and tortured for the amusement of the populace; which made execution day in the Philippines a gala occasion, attended by high-born gentlemen and fine ladies in their brilliant equipages to watch the dying agonies of the man who had dared to long for freedom and to disregard the colonies the legitimate prey of the mother country; the spirit of a queen who made that pathetic plea for her boy's possession of a throne and utterly forgot the two hundred thousand sons of other mothers who were being sacrificed in cruel and selfish wars, this spirit is all one. It is the spirit of selfish tyranny, and it has received a stern and solemn rebuke at the bar of nations. If Spain shall learn her lesson aright, the war of 1898 will be for her the beginning of a new era of progress.

Mark the relation between the one-man power in the state and the one-man power in religion. There is a blood-sympathy between monarchy and Roman Catholicism. The king and the pope are of the same piece of goods. They logically go together. One prepares the way for the other. If one man shall lord it over me to tell me what must be my relations with other men, what more natural than that some other potentate shall be the arbiter between me and God. Spain is under the tyranny and Spain is Catholic. But the ignorance which makes both possible must gradually melt away under the rising sun of education. The world is growing freer.

3. The third grand result which has been promoted by war is the closing up of the old Anglo-Saxon and Anglo-Celtic. England has a good friend. How good a friend we hardly realize. How decisive the part she took in preventing an alliance of the European powers against this country, we may not exactly determine; and its immense importance, performed at a most critical time. I am not one of those who attribute England's manifestation of friendliness entirely to selfish motives. No doubt a far-seeing diplomacy made up one of the strands of the motive, but far deeper than this there was a mighty undercurrent of the English love for our cause in the islands across the Atlantic. The British heart, the great heart of the common people is stirred with the same love of liberty and fair play. We are of one blood and the Anglo-Saxon is the champion of liberty. The voice of England's poet laureate in his recent verses is a faithful witness of the new fraternity existing between the two nations.

4. Thank God, too, for the welding together of our own nation in a stronger union than was ever known before. The forces which make for unity have been rapidly developing beneath the surface. It needed the white heat of a common cause to finally weld the different elements of our country into one. We are even surprised at ourselves to see the wave of patriotism which sweeps the land from one end to the other, taking in citizens of every blood. Gen. Howard says that, in his gospel work, if there is any difference between his recruits by the Northern and the Southern soldiers, the latter are just a little more warm-hearted and cordial. America has no braver or more loyal defenders than the men of the South. The honored names of this war are, on the one hand, Ex-confederate generals walked by the side of Union veterans to carry the coffin of General Grant to its resting place. The words of the old hero, "Let us have peace," are being gradually fulfilled. One of the prettiest incidents of recent events is the offering of the daughter of General Grant, by the son of one of the Southern generals. If, in the Providence which presides over homes, the
time shall come when these two shall knife, a happy nation may well find it a symbol of our national bane.

In April, 1861, the historic Massachusetts 6th, passing through Baltimore, on its way to the front, met the unwelcome reception which the newspaper publishers gave it. May 18, 1898, the same regiment passed through Baltimore again. It was escorted through the streets of the city by a procession of citizens, headed by the Mayor. The school children along the line of march pelted the "soldiers with flowers. A reception was given the soldiers at the City Hall by an association of ex-Confederates, and each Massachusetts man received a box containing cake, fruit, an American flag, a Cuban flag and the following note: "Maryland's greeting to Massachusetts. Baltimore and Boston clasp hands. God speed the historic Massachusetts 6th. A united country honors the men who are rallying to her defense. May the memory of 1861 be effaced by the triumphs of 1898. Do you have a God?" Let the bloody shirt be laid away among the archelogical curiosities. Mason and Dixon's line has been wiped out.

"No North, no South, no East, no West. I need it all the land where I live." 5. Last, but not least of all, we have reason to look with grateful eyes upon the growing unity of the world. With Mohammedan plotting against Christians, with the memory of the outrages in Armenia fresh in our minds, with nations armed to the teeth in mutual distrust, and with all the rest resting upon a mine which the impulsive word of some enthusiastic or the careless act of a fool may explode? Yes, just as sometimes the lower clouds are being borne by the wind from one direction, so are the serene air, the upper clouds show a different abiding current, so to-day there is a mighty movement setting in toward the union of the world, and this unity has been wonderfully promoted by the victory for liberty, which has been achieved at our hands. For, after all, unity can only be promoted through liberty, intelligence and the other better angels of mankind. We are citizens of the world. Now, it is right to cherish a special loyalty to our own. For the world is our home, and when I go home to heaven I expect to register from Evanston." Because we love our own city, state and country, our love will go out to the wider country which embraces the globe for its territory.

There are talking about the policy of imperialism for America. It depends upon what we mean by it. If we mean a policy of national aggrandizement in any way akin to that followed by Spain with such dire results, we all must say no! no! But if America strives to the height of conceiving her mission to the Philippines in the broad, unselfish, philanthropic spirit, I think such an imperialism is what the world has been waiting for. We have nothing to gain from these islands in the Pacific Ocean, but we have a duty to watch over them. China has been a close enough connection between Spain and her colonies, but that association has been one of master and slave, victor and vanquished. The mission of America to the world is to maintain the idea of kindness and a mission of protection. The world is being bound closer and closer together by links of steel and strands of wire. Court secrets are secrets no longer, but they lie upon every man's breakfast-table the following morning. The great men of any nation are the world's heritage. The thought and labor of ancient men, and in England they are thinking to-day in China, Japan and India. The great ideals of a better humanity are penetrating to the utmost parts of the earth. "The word was made flesh" and all flesh is becoming one. Will we all, in obedience to her mission, will she be the messenger to bring the blessings of liberty to the whole earth.

Now this is a bright picture. It is to me. I hope it is to all. But it would be neither true nor honest to say it will be free. For, if the full flow of success, rejoicing over the victory of a righteous cause, thanking God for the achievements which I have imperfectly suggested above. Let me tell you that the greatest and most critical period of our national history is just before us. Now that peace has come, and prosperity's wings are spread, the old evil temptations of our national life will sweep over us with renewed power. The greed of gold, the love of power, conviction of private wrong, the private saloon, the brothel, the gambling spirit, division of class against class, contempt of the weak by the strong, hatred and suspicion of the strong by the weak,—all these enemies are enemies still, and our greatest problem is to keep them before us. Now that peace has come, and prosperity's wings are spread, the old evil temptations of our national life will sweep over us with renewed power. The greed of gold, the love of power, conviction of private wrong, the private saloon, the brothel, the gambling spirit, division of class against class, contempt of the weak by the strong, hatred and suspicion of the strong by the weak,—all these enemies are enemies still, and our greatest problem is to keep them before us.

Our studies in this quarter have had to do with the history of the northern kingdoms, the Ten Tribes, from the time of the separation under Jeoroboa as king until the end of the kingdom of Israel, a period of about two centuries and a half. During this period nineteen kings reigned, concerning nearly all of whom, after the first, it is said, followed the example of Jeoroboa the son of Nebat who made Israel to sin. At least ten of these nineteen kings suffered violent deaths. Many were killed by their successors. While in Judah there was little, if any, of the common virtue of David, in Israel the nineteen kings represented nine different families. One king, Zoroi, reigned but seven days, six years of Jeroboam II, and these reigned two and three years. Jeroboam II is especially prominent in the Biblical narrative, Jeoroboa under whom idolatry was established; Abiah who is notorious for wickedness, and finally for the worship of Baal; Jehu, under whom idolatry was checked; Pekish the last ruler of importance under whom idolatry revived, and was rapidly tending to its legitimate result, the destruction of the kingdom. According to contemporary inscriptions, Omri and Jeoroboa II were the most powerful and important of all. Although in the Book of Kings speaks of both of these monarchs briefly, it also gives the impression that these two were victorious generals and wise rulers. Especially under Jeoroboa II, was Israel prosperous.

The kings of Israel are not, however, the only important personages of this period in the northern kingdom. The prophets of God rightfully hold a place in our inter-est before kings. Elijah, of all the Old Testament prophets, was counted worthy to stand with Moses beside our Lord on the Mount of Transfiguration. Elisha was a worthy successor of his master and a celebrated wonder-worker. Besides these two whose sayings have not been preserved, there are Amos and Hosea, who spoke flannel words of denunciation, exhortation and hope. There were also Abijah and Micanish and many others.

The POISON CUP, ALIAS ARMY CANTEN. The Voice of this city has received the following letter from Mr. Rea A. Champion, which so fully expresses the facts as they have been communicated to us from time to time that, with the consent of the editor of the Voice, we print it here:

"Deeplow — I have not seen the order, No. 87, to which you refer, but I am informed that it is one of the largest, if not the largest, of its kind. I have always been strongly opposed to the canteen system of purchase of intoxicating drinks of any kind on military reservations, and have opposed it until absolutely overruled and required to establish a canteen at my post. I regard it as demoralizing to the men, besides increasing the cost of the provisions of the military incompetence to certain of the messes which are always, in every regiment, a number of men that will under any circumstances get drunk, and at the great mense of the nation, and it is to be feared that the evil effects of the post canteen system works the greatest injury; as young men who would not think of going away from the post for liquor will, when it is procured at the post, buy it in an indiscernible form and consume it, and thus gradually acquire habits of intemperance. The plea that it furnishes a large sum to the manufacturer, to improve the table fare of the men, is, in my opinion, a very poor one, as the Government of the post is set on its legs without any assistance from the profits of rumseiling. I have absolutely prohibited the sale of liquor or the opening of canteens in the City, and have refused permission for cargoes of beer to come from the States in any form. I have, therefore, no quarrel with this current, it is fully realized by the men, and all of their own accord they would refrain from it if I were to refuse permission."

—Christian Advocate.
TRACT SOCIETY.
Receipts in August, 1898.

Churches:

Pawtucket, Westerly, R. I. ........................................ 27 56
Plainfield, N. J. .......................................................... 32 88
Fort Allen, Alfred, N. Y. ............................................. 10 05
Marlboro, N. J. ............................................................ 3 35
Jackson Center, Ohio ..................................................... 1 40

Sabbath-schools:

Dodge Center, Minn ..................................................... 5 00
Ewing, Ill. ................................................................. 5 00
North Platte, Neb. ....................................................... 2 11

Woman's Board .......................................................... 50 25

The movement of the Sabbath-school has been quite steady.

Popular Science.

BY H. H. BAKER.

Fire-proof War Ships.

Nearly every one of the Spanish ships in the battle at Santiago was set on fire by our shells and had to be run to shore to save the lives of the men, thus rendering the battle short and decisive. This shows that their government made excellent provision in having inflammable material within their ships.

Our government took this into consideration some little time since, and have constructed a few vessels, more or less protected, by using, as far as practicable, iron, steel and other metals, in the place of wood, and in rendering the wood non-combustible.

We have several vessels, the Nashville, Wheeling, Newport, Vicksburg, and there may be a few others, that have been thus protected. The lesson of Cervera's fleet will have an important influence to make all war vessels be made fire proof.

There have been many experiments tried to render wood fire proof, having varied success, but science has at last, in a simple manner, come to the rescue of the work. This has been accomplished by the use of two common pumps, the suction and force.

The lumber to be used is placed in a strong box or cylinder, substantially braced, to prevent a collapse or spread by explosion.

The suction pump is sufficiently powerful to extract the air and moisture in the lumber; then the phosphate of ammonia is applied. When the force pump used until all the pores of the wood are filled, it is ready for use. The wood thus made fire proof can be burned on fire; even chips or shavings thrown on a fire will not ignite and blaze, but only char.

We think it would be wise to use non-combustible materials instead of wood exposed on our ocean, river and coast steamers, as well as on our war ships. It is not too much now, nor ever, to insist that every device shall be duly considered, and when available, put to practical use, to guard against fire as far as possible, and so that every life, where all chance for retreat to a place of safety is cut off.

Electricity, Again.

Electricity already seems to be working its way into large establishments as a motive power and taking the place of steam.

One of the largest print works in England has removed the steam plant and substituted electric motors; they have been in use now for over one year, and are producing first-rate results.

To accomplish this, a motor of slow speed, and of the enclosed type, was placed to drive it, to protect it from dust and accident, is attached to each machine. By the use of a newly-invented switch, each motor receives exactly the amount of power the machine requires to do its proper work, and it is so constructed as to increase or diminish its force at pleasure.

By this means a great amount of frictional loss of power is saved and applied to the work in hand. The possibilities of electricity appear to be coming rapidly to the front as a moving power. The dynamos, that were made a few years ago, and that in too many cases were nothing more than toys, are now made to the extent of a thousand-horse power, and are operating large plants of machinery.

A remarkable electrical element, filling all space, which can be collected at any point, in any quantity, without in the least diminishing the supply. By its activity and quickness of motion when gathered, its subtle influence and remarkable adaptation, yet defying all schemes and methods to ascertain its composition, becomes the greatest phenomena now known to exist in the world; it seems to be an unknown power and past finding out.

Special Notices.

The New York church will resume services on Sabbath, Sept. 17, at its usual place of meeting, at the Y. M. C. A. building, 252 S. Broad-st., at 10:45 A.M., to be followed by preaching service.

The Twenty-third Annual Session of the Seventh-day Baptist churches of the state of Iowa will convene, at the Grand Junction church, on Friday, Sept. 16, 1898,

A. J. WELLS, Moderator.

Nettie Van Hout, Sec.

The Sabbath-kinders in Utica, N.Y., will meet the last Sabbath in each month for public worship, at 3 P. M., at the residence of Dr. B. C. Maxson, 22 Grant St. Sabbath-kinders in the city and adjacent villages, and others are most cordially invited to attend.

Olive Lawrence, Sec.

The Seventh-day Baptist Church of Horseville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P. M., Sabbath-school following preaching service. A general invitation is extended to all, especially to Sabbath-kinders remaining in city over Sabbath afternoon, to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. P. L. Irons, 17 Grant St.

The Yearly Meeting of the Seventh-day Baptist churches of Southern Illinois and Kentucky, will hold its next regular session with the old Stone Fort church, Jones Fort, Ill., Sept. 21-23, 1898. All interested are cordially invited to come.

M. B. KELLY, Pasto.

The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Edon St., London, O., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon, pasteur, the Rev. William C. Dalane: address, J. Maryland Road, of Wood Green, London, N. England. Sabbath-kinders and others visiting London will be cordially welcomed.

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