STATESMANSHP OF THE GOSPEL.

The wisest, most diplomatic, humane method of securing nationalism throughout the world, is to give the world the knowledge and the life of Christ. This cannot be accomplished by edicts nor warships. But the nations have the authority and responsibility for the demand, sustained by force if necessary, that every land shall be wide open to the missionary effort of every religion. The state cannot preach religion, but it can say to the church, the ways are open and we will keep them open. There shall be no “man without a country.” To make this law of modern political life effective, the church must say, there shall be no man without a knowledge of the Christian truth, from which grows the state in which patriotism is possible. In this state right opposed by any emperor, sultan, or chief, then the Christian powers may say, “We will not disturb your authority nor appropriate your territory; we simply insist that there shall be liberty and protection for the man whose only mission is to preach religion.” This will be, if accepted, better for emperor, sultan or savage chief. In any case this demand is the necessity of modern statesmanship. At least this should be the high and supreme policy of the United States, not to appropriate any land or people for self-increase, but to do its part in nationalizing all races, that the world may become a fellowship of nations—great powers—it is the quality not quantity of national power that makes it great—in which each can meet all the rest with its contributions, guaranties, and some sure pledges for the elevation and peace of the world.

—Pres. C. M. Lawson.
EMERSON once wrote: "A purpose is always a companion." That is a great truth. A noble purpose, pure and truth-born, uplifts and fits the soul for God's work. A definite intent, with faith as its strength, is a weapon. Doing is joy, when we do under the behest of a noble purpose. Life is barren, without adequate motives. History is filled with examples of failure for want of a purpose, and ruin crowds every life which is allured to low and unworthy purposes. Do you want a new companion, a pleasing, inspiring, helpful one? Tie your life to some worthy, holy purpose.

An outbreak of hostilities among the Indians in Minnesota has resulted in the death and wounding of several officers and soldiers within a little time past. Dispatches dated October 10 indicate that additional troops are needed, and that ignorant or ill-advised Indians may cause some trouble for a time. If they persist in hostilities, a crushing defeat awaits them. The trouble started by the refusal of the Indians to surrender certain captives for whom the officers of the government had warrants.

One prominent feature of the church covenant into which the infant members entered was the promise to "Watch over each other for good." To many this seems to be meaningless. New members come into the church. They need the warmth, help and instruction which the church promises them. Failure or success on their part in the life and needed relation, are determined in no small degree by the fulfillment or non-fulfillment of that pledge, on the part of those who already constitute the church. There is danger of great evil resulting from the failure to keep that feature of the covenant. Beyond all else, do not watch over your brethren "for bad," instead of good.

Great reforms come by reaction. Error ripens into evil. As the harvest ripens, the fruit of disaster are discovered, and reform begins. Sometimes, when voices of the few are unheeded for a long time, and so actual reform is delayed. All reforms begin with the few. No reform wins until its friends cease to fear the foolish charge of one-idea-lam. Intensity is always pointed, whether in truth or a lie. Pointedness means business. Genuine reform seeks peace, not in stagnation, but in righteousness. When the need is great, God makes cyclones and thunder tempests the agents of reform. "He maketh the clouds his chariots," is often illustrated in the work of reform.

When good men fall into half-truth compromise, Beyond their conscientiousness, or their error by allowing time to develop the harvest which they must finally reap. So long as half the truth is all that men can know, they are safe. But when added truth is revealed, it must be accepted. Error persists as punishment. The wrong road, taken with good intent, is no less the wrong road. Compromise may delay the victory of error, but it cannot prevent it. When compromise has wrought partial or total ruin, men must return to the point where they left the right path and begin the original work anew. Nothing is settled until it is settled as truth demands. Of all men Christians should be first to learn these truths.

A young lady who was visiting a shooting gallery took up a rifle to try her hand. "Now shall I aim at that little black dot in the center of the disk?" she asked. "No," said the attendant, with evident earnest, "that is what I want you to aim. Aim at the ice-house over there on the right."

Some sermons seem to be aiming at the ice-house, or to have no target at all. Some lives are as purposeless, religiously, as the wanderings of a tramp who seems to be searching in aimless laziness for some place where he can find—more aimlessness. It is pitiful to waste life and opportunity thus. Sermons without point, which hit nowhere, are no better than that plan of some definite thing in God's work for men, will be labeled "failure," when the Judgment reports.

The Outlook warns those who fill the pulpits of the land against falling into the temptation of discussing, at length, "What shall we do with the Egyptians?" or, "Who shall be the next governor?" There is whole-some counsel in this. The primary work of the pulpit is to lead men to Christ and develop holy, honest, pure life. The great economic and social problems which are at hand must find right solution through the righteousness of men. Weak moral and religious life, deep and turbid streams of corruption and a feverish desire for place, power and wealth threaten the highest interests of the land. Against these the pulpit is to speak and labor, incessantly. This must be done in such a way as will touch the vital issues of the day to cure them. Not abstractions nor ancient doctrines, but living truths for to-day and its needs, is the true message from the pulpits.

Reports from the colleges throughout the country indicate large classes of Freshmen, several of the older colleges being crowded to the full extent of their capacity. This is well, and we hope it is the prophecy of a decline in the tendency to limit study to the preparatory school. The eagerness of young men to "get into business" needs a wholesome re-actuating influence short of a work course at all. The Recorder commends to all students, both boys and girls, patient and thorough work in school. "The world needs you?" Perhaps it does; but it needs you well prepared to do the best work much more than it needs you on without that preparation.

Our spiritual path is not through a desert land, waterless and wanting in places for rest. Elijah's experience is not an inappropriate symbol of Christian life. When the streams of Israel began to fail, the prophet found refreshment by coming to the house of a widow of Zarephath. When he was fleeing from Jezebel he found a cruse of water and cakes of bread to share. And when the brook dried up he marched across thirsty Palestine to Zidon and found refreshment in the house of a widow of Zarephath. When he was fleeing from Jezebel he found a cruse of water and cakes of bread to share. And when the brook dried up he marched across thirsty Palestine to Zidon and found refreshment in the house of a widow of Zarephath. When he was fleeing from Jezebel he found a cruse of water and cakes of bread to share. And when the brook dried up he marched across thirsty Palestine to Zidon and found refreshment in the house of a widow of Zarephath. When he was fleeing from Jezebel he found a cruse of water and cakes of bread to share. And when the brook dried up he marched across thirsty Palestine to Zidon and found refreshment in the house of a widow of Zarephath. When he was fleeing from Jezebel he found a cruse of water and cakes of bread to share. And when the brook dried up he marched across thirsty Palestine to Zidon and found refreshment in the house of a widow of Zarephath. When he was fleeing from Jezebel he found a cruse of water and cakes of bread to share. And when the brook dried up he marched across thirsty Palestine to Zidon and found refreshment in the house of a widow of Zarephath.
The work of the Spanish-American Peace Commission, in session at Paris, progresses so far as to attract general notice. President McKinley has been obliged to give the Spaniards notice that the evasive tactics of delay must cease. In Porto Rico the work of evacuation is nearly finished. The general drift of thought, however, is to be in favor of retaining control of the Philippines, not for sake of conquest, but because the central idea in undertaking to secure relief for Cuba demands that we secure similar relief to the whole of the Pacific islands.

Complete returns—we gave the earliest returns last week—indicate a victory for Prohibition in Canada. The vote was upon the question: "Are you in favor of the passing of an act prohibiting the importation, manufacture or sale of spirits, wine, ale, beer and cider and all other alcoholic liquors for use as beverages?" The result was a majority of 10,000 to 20,000 in its favor. The election was held as the result of a promise of Sir Wilfrid Laurier, the present premier, that in case of election he would submit this question to the people, in consequence of which he received the prohibition vote. The promise is said to have caused great embarrassment to the Liberals; but the leader of the party professes to believe that, notwithstanding the affirmative vote, the measure will be defeated in the Dominion parliament. Whatever the immediate result may be in this first national expression of opinion, the expression is a tremendous victory in the right direction. If Christian civilization continues, the banishment of alcoholic beverages must gradually come; and we believe that Christian civilization will continue and increase. If Canada is to lead the reform on the American continent much more honor to Canada.

Much is said about the need of spiritual power through enlarged spiritual life. It is the greatest need of Christians, individually or collectively. It seems to get lost sight of by not comprehending what it is. Such life is more than sentiment, or emotion, or momentary exaltation of feeling. It is the constant indwelling of God through the Holy Spirit. It is Christ in us giving power, wisdom, guidance. It comes to obedient and consecrated souls who are set to do God's will and work. Such life is bravery. It is helpfulness. It is power. It comes to men as fast as they are ready to receive it. It cannot come to the unconsecrated. It cannot abide in the ungodly. It is described in the 11th chapter of Hebrews, under the name of "Faith," Those who gained it.

"Prevailed in contest, Wrought righteousness, Attained the promise during the term, Shut the mouths of lions,Quenched the power of fire, Escaped the wrathful flame, Were made powerful from weakness, Became mighty in battle, And overcame the armies of God's enemies." That is higher spiritual life. It is life in God and with God. It is victory. It is power. It is peace. He who gains it will have power with men; he can be used to do God's work.

The Evangelistic Spirit in Milton College.

The same old revival is still going on. The students do not seem to understand the time-honored custom of being hot in winter, cold in summer and lukewarm between times. As near as we can determine, the gospel movement now in progress there is the same one that had possession of the field from 1885 to 1888. The same old gospel and the same old revival. From a letter on our table we quote:

I tell you, the evangelistic spirit is going to pervade Milton College this year as it never has before—unless it was when you were here—and somebody is going to be benefited by it besides we made an announcement that the first night of the young men's meeting. The leader was a young man who started just a year ago in the same manner. His teaching was not profound, but it stirred us as we had not been stirred in a good while. After heart-felt prayers and many testimonies, at his suggestion we pledged ourselves by hearty hand-shakes to be present at every meeting of the gospel movement in Milton. We have not been unspottedly detained elsewhere. The result was that the next meeting doubled itself in attendance, and every meeting at the present time is taking part.

Hundreds of former students can look back to the prayer-meetings in the Davis room, in the chapel and at private houses as among the great formative influences of their lives. Conversions and dedications to missionary work and the gospel ministry were no strange thing. They were in the natural course of events, taking place any time. The fruit was hand-picked, and the boys and girls lived their religion every day. These two elements—organisation and interest in the unconverted will make a revival anywhere.

"Less Theological and More Religious." Plymouth Congregational Church has been for a number of years a strong factor in the religious movements of the West. Its pastor, Rev. W. Gunsaulus, has been a prominent figure upon the platform of both East and West. He has won a high standing before the public for eloquence and earnest work, as well as scholarship. More than any other man, he has made the church with which he was connected a force in the life of the great city.

Over a year ago he was compelled by the critical state of his health to resign the pastorate. Much of his time has been spent under sanitarium treatment, including repeated painful surgical operations. Restored in health, he now occupies his old position as president of Armour Institute and has been invited again to occupy the pulpit of Plymouth church, he and the present incumbent to become associate pastors.

The letter in which the noted preacher replies to the proposal of the church is one of the significant signs of the times, a striking instance of the religious movements in the West. It is religious, as well as spiritual. The new spirit of the times is after the simpler creed and a more earnest life. The current of thought may be suggested by the sermon which followed: The text was from the words of Jesus, "Follow me and I will make you fishers of men." The preacher laid stress upon the simplicity of the command. No creed was submitted for the adoption of these fishermen. There was no ceremony, not even a prayer. It was simply a transition from a life whose main thought was fishes to a life whose main thought should be men. Not the beliefs of the past, but the aspirations of the heart should be the test of membership, and all who desire to follow Jesus in seeking to save men should be permitted to enter the fold. Dr. Gunsaulus said in his letter that he felt the church closest associated with men and women with whose aims he was thoroughly in accord, but whose religious beliefs would bar them from membership in this church. As much as he expected to be in heaven himself he expected to greet them there. If they were truly devout Christians into the heavenly kingdom they are certainly eligible for admittance into the earthly church. He wanted no conditions of membership appointed by the church which Christ
himself did not lay down. The invitation should be as broad and as narrow as Jesus made it. These convictions had come upon him, he said, out of months of suffering. His heart was fixed upon them and their adoption became a possession and a condition of his resigning his former relations to the church.

I must be invited to invite men into visible relations with the kingdom of Christ upon the very terms Jesus insisted upon. I am convinced that the first necessity for my laboring effectively at Plymouth church, indeed, the requirement made by my heart and conscience, is the simplifying and strengthening of the articles of faith upon which the church sets up her ban and invites men and women to unite with her in the common task of making this a better world and making our statement less theological and more religious.

One of the greatest and most profound Christians of modern times uttered what I believe to be the unspoken feeling of many a like-minded and high-souled man and woman, when Abraham Lincoln said: "When I find a church which has its creed the Lord's Prayer and the sermon on the Mount, that church will join." Now, I would have Plymouth church open a door to a man as religious as Lincoln, however, in the presence of it being might be theologically. I would make the invitation and method of entrance into the church as wide and inclusive as possible. If Plymouth church feels, as I feel, that the hour has come in the history of American evangelical Christianity for a large advance movement conceived in the deeper faith to which all recent thinking and devotion have brought the human mind, and to be forwarded in harmony with the highest and broadest ideals of Christian life we know. I am ready to believe that many will voice the vision, the courage and faith, to again enter the dear old Plymouth pulpit.

A Moral From Melon Seeds.

One of the wisest features of the rapidly spreading Kindergarten system is its use of common things. A friend who was teaching the colored idea how to shoot, was for three weeks without kindergarten material. Nothing daunted, she found the subjects for work and study in the homes of the boys and girls and within the sphere of their every day life. The little daughter of a dressmaker brought spools, which rapidly assumed useful forms under the skillful direction of the teacher. Waste tea lead was shaped into wonderful receptacles. The streets and the garrets yielded up a treasure and the weeks passed like magic. Watermelon seeds were found to be a "point of contact" with the little negro children. When the subject was mentioned, one ebony face in particular brightened and a hand went up, "I kin bring you lots of watermelon seeds," said the eager boy, "my mammy has a watermellon every day. I'll bring some rind too." The seeds and the rind were both gilt for the teacher's mill. The children are learning to make many useful little things, but they are learning something vastly better than this—they are learning to make the most of life, to see hidden possibilities in the commonplace materials and the hum-drum tasks with which most people have to do from the cradle to the grave.

BOOK WRITERS ASSERT THE FAILURE OF SUNDAY.

In 1885 the American Sunday School Union published a "private study" by Rev. A. E. Waffle, entitled, "The Lord's-day." Discussing the "State of the Question," Mr. Waffle averred that the issues involved in the Sabbath question are of paramount importance; that on account of this the disregard for Sunday had become rapid and alarming. He said, also, that the question as a whole was by no means settled. Here are some representative sentences: "To say the least, the question is now an open one whether we shall have a Sabbath, or whether Sunday shall be a mere holiday, when it is not devoted, like the other days of the week, to secular toil. . . It is certain that the disregard for the Sabbath in this country is constantly increasing, while the disregard for the Sabbath by pleasure-seekers is one of the most striking features of our time. During the last ten years since Mr. Waffle wrote thus, the disregard for Sunday has been emphasized and increased many times. Of the state of public opinion when he wrote, Mr. Waffle said: "As we have opened our ears to the multitudinous voices that come to us from the different classes of our people, it has seemed that the protests against the destruction of the Sabbath grow feebler and feebler. It may be that the protest of the church is becoming more vigorous as the danger increases, but the protest does not have its proper effect, because the trumpet which raises the note of warning gives an 'uncertain sound.'" To say nothing of the inconsistent practices of those who profess to have a high regard for the sacredness of the Sabbath, it is such a variety of opinions concerning the reasons for observing it that men are in doubt as to whether it rests on any solid foundation. When Christian teachers disagree on any point of doctrine, it is natural for the indifferent to say that no plain revelation has been made on the subject of dispute, and that, therefore, it has small claim to their attention."

"With much more of the same character did Mr. Waffle testify to the fact that Christians have under taken during the last ten years, and demonstrated that there is neither Biblical reason nor common ground for its observance. In so far as his words were prophetic of greater and more rapid decline they have been fulfilled immeasurably.

In 1885 Whittet and Shepperton, Richmond, Va., published "Day of Rest," etc., by Rev. James Stacy, D. D. It was strongly put, from the Presbyterian standpoint. On page 292 and following, Mr. Stacy wrote on this theme: "It is the Sabbath-descenation in the land that: he said: "That a fearful amount of evil has been and is being done in every quarter of the land. Christians are largely, indeed, the chief sufferers by it. The Sunday question is a vital one. It is the question of the week, when or whether the Sabbath shall be reaffirmed as the day of rest, faith and devotion have brought the human mind, and to be forwarded in harmony with the highest and broadest ideals of Christian life."

The questions made by Christians against the Sabbath should, in my judgment, excite as many a like-minded and high-souled man and woman, with Abraham Lincoln said: "When I find a church which has its creed the Lord's Prayer and the sermon on the Mount, that church will join." Now, I would have Plymouth church open a door to a man as religious as Lincoln, however, in the presence of it being might be theologically. I would make the invitation and method of entrance into the church as wide and inclusive as possible. If Plymouth church feels, as I feel, that the hour has come in the history of American evangelical Christianity for a large advance movement conceived in the deeper faith to which all recent thinking and devotion have brought the human mind, and to be forwarded in harmony with the highest and broadest ideals of Christian life we know. I am ready to believe that many will voice the vision, the courage and faith, to again enter the dear old Plymouth pulpit.

Look for goodness, look for gladness. You will meet them all the while. If you bring a smiling visage To the glass, you meet a silver
DANGERS WHICH THREATEN PROTESTANTISM
THROUGH LOSS OF REGARD FOR SUNDAY.

Dangers which threaten Protestantism through loss of regard for Sunday.

Abstract of a sermon by A. H. Lewis, D. D., preached at the Seventeenth Church in Plainfield, New Jersey, October 8, 1888. Text, 1 Pet. 4: 17: "For it is the time for us to judge with the house of God." (Rotherham's translation.)

All great reforms in religion center in the church. Error is not sin, but error persisted in when need leads to its efforts. Truth never brings evils results. Error never fails to bring evil results, however honestly it may be held. Christians are under the highest obligations to seek for new light and to accept new unfolding of truth. The revelation of truth is a progressive process; actual experience is the best test as to theories and creeds. "By their fruits ye shall know them" as true of doctrines in religion as it is of apple-trees in the orchard.

The best friends of Sunday sadly confess that regard for the sacred day is lacking among Christians. It is well that Christians who treat it lightly and teach that there is no day sacred are mainly responsible for this loss. This testimony abounds in religious newspapers. The few who still hold that Sunday is a sacred day complain that it is not observed as it deserves by their brethren. Some still charge the decline to "foreigners, and to the commercial spirit of the age," but for the past five years the severest things have been said by Christians about their fellows. The logic of events is pushing Sabbath Reform into the heart of the church, where it belongs. It is a religious question, and the final settlement of it must be made on religious grounds.

Here is an example of statements now current from an address by Secretary Hathaway, of the American Sabbath Union, made at Chautauqua a few weeks since, and published in the Chautauqua Herald. Speaking of Sunday, he said:

"We cannot hide the fact from our eyes that to-day we are not a church in accordance with the laws of God. There has been a new Sabbath introduced, and a new order of human society. In the city of New York there are at least twelve hundred Sunday schools. Political and commercial establishments of them are ever open, and one-third of them are half full; and at the season of the year ninety-sixth of them are entirely deserted. We cannot hide our faces from the change that has come over the church and the change in the church, and from the new organizations to the point of view on which the public stands and the church and to the Sabbath-day. And the Sabbath-day is every heart and core of all this great system. As the Sabbath-day is observed, so is all the rest. It is the keystone of the arch of the church and of Christianity. Destroy the sanctity of that day, and you topple it all to its fall. The book of God will be closed upon the altar, the church of God will be deserted, and this great republic will stand in danger of its ultimate destruction."

This loss of regard for Sunday begins with discarding the Sabbath on the false claim that it was only an Old Testament, a "Jewish," institution. The word strikes strange at the integrity of the Bible. The New Testament is meaningless if divorced from the Old. Christ is an impostor without his Old Testament credentials. The New Testament church was developed with no sacred book except the Old Testament. The rejection of the Sabbath, and hence the Deism, removes the only ethical basis for Christianity.

Roman Catholicism was built on the theory that the Old Testament being Jewish, the church, i.e., herself, is the supreme authority, and the interpretation of this authority is subordinate to the church. On this ground she set the Sabbath aside and exalted Sunday in its stead. Protestantism had no cause for the revolt against Catholiciam except the plea of making the Bible the supreme authority in religious matters. This was done in theory. In fact, it was not done wholly by any except the English Seventh-Day Baptists. They sought complete Protestantism including the Sabbath. For a time English Puritans tended strongly in that direction, and at the close of the sixteenth century Puritanism adopted the compromise theory of the change of the Sabbath and the transfer of the fourth commandment to Sunday. This was an absolute departure from scriptural and illogical. That error has had its time for growth and ripening. The present loss of regard for Sunday, with all that this loss involves, is the unavoidable fruit of that error. A half-truth persisted in becomes untruth in results.

In refusing to abide by the fundamental doctrines of Protestantism on the Sabbath question, and in discarding the example of Christ in keeping the Sabbath, Protestants contradict themselves and sacrifice the foundation of their system. They are firmly and appreciated by Catholics who, instead of openly opposing Protestantism, are wisely trying every advantage of the situation and quietly waiting for Protestants to effect their own overthrow. They announce with emphasis, that no one and nothing but God does not keep the Sabbath; and that no one can keep Sunday consistently who is not a Catholic.

Among the dangers which threaten Protestants, from the decay of regard for Sunday are these: gradual loss of regard for the Bible and for sacred time: steady increase of irreligious and non-religious holiness: growing weakness through the inconsistency against which Catholics make such successful assaults.

The dangers are increased by the quiet but rapid growth of Catholicism in numbers and influence in the United States. The religious census for 1890, gives many startling and significant facts. Here are some samples in tabular form:

<table>
<thead>
<tr>
<th>State</th>
<th>Catholics</th>
<th>Protestants</th>
<th>Other Denominations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rhode Island</td>
<td>62,150</td>
<td>62,000</td>
<td>64,760</td>
</tr>
<tr>
<td>Connecticut</td>
<td>132,045</td>
<td>131,590</td>
<td>137,761</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>284,130</td>
<td>277,500</td>
<td>294,964</td>
</tr>
<tr>
<td>New York</td>
<td>895,275</td>
<td>876,106</td>
<td>910,586</td>
</tr>
<tr>
<td>Ohio</td>
<td>473,930</td>
<td>462,125</td>
<td>481,456</td>
</tr>
<tr>
<td>Illinois</td>
<td>1,059,072</td>
<td>1,031,914</td>
<td>1,081,284</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>436,558</td>
<td>428,567</td>
<td>444,791</td>
</tr>
<tr>
<td>Missouri</td>
<td>359,705</td>
<td>351,750</td>
<td>358,375</td>
</tr>
<tr>
<td>Minnesota</td>
<td>236,935</td>
<td>230,710</td>
<td>236,071</td>
</tr>
<tr>
<td>Indiana</td>
<td>291,463</td>
<td>285,310</td>
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<tr>
<td>Michigan</td>
<td>421,500</td>
<td>414,175</td>
<td>430,225</td>
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<tr>
<td>Illinois</td>
<td>322,895</td>
<td>316,625</td>
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<tr>
<td>Iowa</td>
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<td>1,925,865</td>
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<tr>
<td>Arkansas</td>
<td>31,575</td>
<td>30,500</td>
<td>32,075</td>
</tr>
<tr>
<td>Kentucky</td>
<td>223,750</td>
<td>217,750</td>
<td>227,591</td>
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<tr>
<td>Tennessee</td>
<td>474,075</td>
<td>467,025</td>
<td>480,791</td>
</tr>
<tr>
<td>Georgia</td>
<td>615,072</td>
<td>607,567</td>
<td>620,791</td>
</tr>
<tr>
<td>Louisiana</td>
<td>415,072</td>
<td>407,567</td>
<td>410,791</td>
</tr>
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</table>

For the proportion of Catholics and of Protestants in each of the states the reader is referred to Plate eleven, between pp. 40 and 41, of the official report of the census of 1890. It is worthy of careful study. Figures published by the New York Independent, show that within five years after 1890, the number of Catholic communicants had reached 7,474,050; a proportion considerably greater than the increase in population for that time.

But the greatest danger lies in the yielding of the fundamental Protestant principle, the authority of the Bible, by Protestant leaders. This yielded for the Sabbath question more than on any other point. They are quick to teach the binding character of all the ten Commandments except the fourth. None are so foolish as to claim that the other commandments are abrogated, or the Jewish. But, held in the name of the Christian, in which Sunday observance has come, they leave no stone unturned to overthrow the Fourth Commandment and to prove that it does not mean what it says, that it has only an indirect application to all, to Christians. Having thus destroyed the ground work for true Sabbathism they attempt to build Sunday on the ruins which their theories have wrought. Increasing failure will follow. Men cannot discard the Bible and logic and the verdict of history—history is God's commentary on human choices—without failure.

The remedy for this downward rush of Sunday into holidayism, and for the betrayal of Protestantism into the grasp of Catholicism on the one hand, and into the arms of the other, is a quick return to Protestantism and to the observance of the Bible Sabbath. Christ observed the Sabbath, discarding those features of formalism and unscripturalism which later Judaism had gathered about it. His example and teaching is for the Sabbath, both as to the day and the manner in which it should be observed. For full three hundred years the Seventh-day Baptists have stood for such a return and for such Sabbath keeping as the only ground of true Sabbath Reform of Protestantism. And the friends of the best Sunday announce its decay, and seek some remedy, in fear and increasing anxiety, the work of Seventh-day Baptists takes on deeper meaning and increasing demands. God and Sabbath Reform demand of them complete consecration, unifying activity in spreading the truth concerning the Sabbath, holiness of life in all things, a hand and a voice in all good work, unfaltering trust, and fearless faith. Henceforth the struggle is a religious one, with the church. Judgment has begun at the house of God.

HOW KIPLING TOILS.

No success is won by luck. Few writers are more painstaking than the "lucky" Rudyard Kipling. A South African paper gives this glimpse of the famous author's methods of work:

"He takes his work hard. He is tremendously in earnest about it; anxious to give his best; often dissatisfied with his best. He is quite comically dissatisfied with success, quite tragically haunted by the fear that this or that piece of work, felt intensely by himself in writing, and applauded even by high and mighty critics, is in reality cheap and shabbily in execution, and will be cast in damages before the higher court of posterity.

"Kipling's method of work is "scientific," which two hemispheres fail to be one of the very truest and soundest pieces of work done by any writing man in our day and generation. He makes vast and systematic studies to compare with his private conception that he threw the rough copy in the wastepaper basket. Thence Mrs. Kipling rescued it. For Mrs. Kipling we should have had no 'Recessional.' For his best patriotic poems he has declined to accept any pay.

"We reproduce the above to point a lesson, which the Recorder is anxious to teach all its readers, and especially the young who are in school, or those who are preparing for any form of life work. The best luck in this world is the willingness to do patiently and carefully those things which are essential to success. The only genius worth having is the genius for hard work alone."
MISSIONS.

By O. U. WATT, COR. SECRETARY, WESTERLY, R. I.

REV. J. G. BURDICK, of New York City, came back from the General Conference, on the Otsego and Lincoln field, this week, October 12. At Preston, Otsego, Oxford, Lincoln, Cayler Hill and other por- 
tions about, there is an important and needy field for evangelistic labor. We trust that 
Bro. Burdick will go there so full of the Holy Spirit and the love of lost souls, and the 
work so blessed of the Lord, that wanderers shall be redeemed, the indifferent aroused 
and interested, sinners converted, family altars built up, the churches strengthened 
and enlarged, and Sabbath Reform advanced.

Let us all pray for Bro. Burdick, the work, 
and this important field.

BRO. D. W. LEATH, with General Missionary 
L. F. SKAGGS, reports about two weeks evan-
gelistic work with the Corinth church in Barry 
County, Mo. A great deal of sickness hin-
tered the people in attending the meetings. 
The little church was greatly revived and 
strengthened by the effort. These brethren 
are now holding a series of meetings at 
Lowell, Benton County, Ark. It is hoped that 
the labors of Bro. Leath and Bro. 
Skaggs in Missouri will be blessed to 
the building up of our little churches and our 
cause in the state.

BRO. E. A. BABCOCK, of Milton, Wis., has 
been at work at Grand Marsh since Confer-
ence. Besides preaching and visiting the peo-
ple, he put eighteen days of his time on the 
new meeting-house, in completing it, 
spending his month's he would find 
the house could not 
be reclaimed, the indifferent aroused. 
Let us all pray for 
Bro. Babcock, the work 
and this important field.

PASTOR GEO. W. HILLS spent his month's 
vacation in Central Wisconsin, at Berlin, 
Marquette, Grand Marsh and Glen, in evan-
gelistic work of twenty-six services. He reports that there was much interest in 
the meetings. Two were added to the 
Marquette church—a Methodist sister by baptism, 
whose husband, he thinks, will soon join, and 
a sister whom Pastor E. H. Snowell baptized last Easter. At the Semi-Annual Meeting held 
there. It is hoped that Pastor S. H. Bab-
cock, of Albion, Wis., will follow up the inter-
est at Marquette. After the dedicatory ser-

vices at Grand Marsh, Bro. Hills preached 
Monday evening at Glen, to a crowded house, 
people coming eight, nine and sixteen miles to 
the meeting, thus receiving a very heartily 
welcome, the people so pleased with his last 
evangelistic work before entering upon his 
pastorate at Nortonville. Though he did 
not get much rest out of his September vaca-
tion, it was greatly enjoyed in the little help 
he could give in the Master's work, and in a 
better acquaintance with the people on that 
interesting field. The new meeting-house at 
Grand Marsh, he says, is pleasant and neat, 
and is a monument to the perseverance, pa-
tience and executive ability of Bro. E. A. 
Hills. He reports that the church has been 
greatly blessed by this month's labor, but 
the Nortonville church will receive a blessing 
in lending their pastor a month to this work.

EVANGELIST E. B. SAUNDERS since Confere-
ence has preached occasionally in Southern 
Wisconsin, but has spent most of his time in 
study and preparation for the fall and winter 
campaign. He was about two weeks in the 
Holydays, enjoying the lectures of 
Dr. Gray, of Boston, and profiting thereby. 
It is quite necessary for an evangelist to fill 
himself with Bible truths, apt and pointed 
illustrations, methods of work, be well furn-
ished for his work, that he may have some-
thing new as well as old to give to the people 
and move them to accept Christ and conse-
crate themselves to him and his service. May 
Bro. Saunders not only be well equipped in 
these things for his coming work, but be filled 
with the Holy Spirit.

This feeling and impression is upon us that 
the coming winter and year is to be a great 
religious revival season in our country. We 
trust this will come in full measure and 
longing. Our pastors and churches will be most 
active and earnest in this line of work, we 
trust. If there are not evangelists enough to 
help in the work, go at it themselves. There is 
a great number of pastors who have evan-
gelistic ability and can call a brother or 
pastor to assist him in revival effort. It will 
do such a pastor untold good to. go. 

Devised in, and a 

and intensity manifested.

in the negro revival, but he is found in some 
degree in almost every church, and we have 
known of Friends' meetings which have been 
caught by such a spirit that for the first time, 
reason held but slight sway. It seems 
to us that there is very little choice between 
these two extreme views, for they seem to us 
both wrong.

True religion is neither coldly intellectual 

and purely emotional. It combines of correct 
belief, an apprehension of God's truth, and an 
tense love and devotion, a profound appreci-
ation of his forgiveness and unbounded 
love. Leave out either element and the religi-
on is warped and one-sided. There must be 
only vision and knowledge of the knowl-
edge of him, a fixed idea which runs through 
the life and steadies it, but with this there 
must be also a heart full to overflowing which 
flows through it's "Praise God." A religion with 
this heart side, this love side left out, is like 
a brookless desert. It would be much like a 
family in which each member shows intelli-
gent respect for the others, but no warm, 
beating love.

Yes, religion must have genuine emotion. 
But there is no part of our nature so hard to 
be controlled and keep emotions. 
Children have no control over their emotions, 
and a good part of the education of life lies in 
the direction and control of emotion and 
passion. The earlier love is demonstrative 
and passionate; the later, deeper love is calm 
and gentle. A religion that runs into ex-
cessive emotion often gets but slight hold of 
the inner being of the man, and it not seldom 
fails to keep him firm in the hour of test. 
It evaporates after the emotional excitement is 
over and the man's spiritual power is one 
who clearly sees the truth and is established 
in it, and at the same time feels that calm 
and mighty thrrob of love, which grows out of 
personal experience of God's unsealable 
gift, and who directs this vision of truth and 
emotion of love to the making of a 
noble, beautiful and holy life.—The Ameri-
can Friend.

Good hearts cannot be solicitous for any-
thing under heaven as for removing those 
impediments which lie between them and their 
Saviour.—Bishop Hall.

Whatever good thing the heart bids us 
set out to do, we let it; for God has put it there, 
and its goodness is his warrant for its being cherished.—Leigh Hunt.
CHRISTIANS NEGLECT THE DEFENSE OF SUNDAY.

In the autumn of 1890, the Christian Endeavor at Chicago, said: "There are but seven men in the United States who are giving their time to the "Rescue of the Sabbath." Of these two or three are doing other things, so that half a dozen men in the United States are devoted to this great and important work.

In the Defender for October, 1896, Rev. W. F. Crafts complained of the general lack of interest and effort in behalf of Sunday. He hoped that Christian Endeavor Societies would stir the people to overactive lethargy. What he said seemed quite out of harmony with the claims made by others, that there is a great and growing movement among Christians for the salvation of the "imperiled Sunday." This is what Mr. Crafts wrote:

There is hardly a village of five thousand inhabitants in all our land, in which there are not more men giving their time to denominational church work as pastors, than are giving their time to the defense of the Sabbath in the whole state. Only nine men and one woman are receiving salaries, mostly insufficient for full support, as officers of Sabbath associations. Preachers are in some very insufficient degree urging personal Sabbath-observance (often nullifying their testimony by their own use of Sunday trains), but the writer does not know of a single instance where churches, as such, are actively engaged, whether by city, state or nation, in the defense of the Sabbath, which manifestly cannot be secured or rendered efficient without an educational effort alone. In no way does the lack of Christian solidarity and sociality seem so amazing as in the neglect of this institution, which is not only the chief expression of Christian humanitv, but also the very foundation of the church's life.

The reason for this want of "solidarity" on the part of Christians is not far to seek. There is not, and there cannot be, any "solidarity" of sentiment or faith concerning Sunday. The masses believe in it only as a holiday. Christians give all sorts of reasons for some sort of Sunday; but they are non-scriptural and do not appeal to conscience, and there is no religious unity and solidarity without conscience, and conscience thrives on divine authority only. Shifting sand is not the foundation for "solidarity." The apathy of Christians, including Christian Endeavor Societies, was much commented upon during 1897. Rev. J. B. Davison, who represented the Sunday-observance forces in the state of Wisconsin, in Christian Endeavor for September, revealed the status of the Sunday observance in the state, saying:

"We in Wisconsin have similar desolation of the Lord's-day; but we are hardened to it and absolutely refuse to awaken to its danger. I am often told, 'This is an important subject; but others far more important demand all our time and effort.' The general failure to take hold of this work proves that this is the general feeling. Again, there is a general idea that the chief thing to do is to save and enforce Sunday law; whereas the first and most important thing is to love the Sabbath, and its Lord, and to respect it more holy, then to educate the people to a higher and truer understanding of its nature and worth. Then law enforcement would be easy. Law enforcement is important; but right example, education and agitation are far more important.

A "Prize Banner" was offered to the state in which Christian Endeavor Societies should do most for Sunday reform, the report to be made to the International Convention at Chicago, in July, 1897. One item in Mr. Davison's complaint was in reference to this banner. It ran thus: "Blanks with urgent requests for prompt return were sent to every Secretary. Five hundred have paid no heed to the request. From reports received the number was sent on to headquarters of over two thousand credits in the contest for the banner for work for Sabbath defense. California and perhaps Pennsylvania are ahead of us. If every Society had at once reported, we should at least come very near to having the banner. If half of the Societies had appointed a Sabbath-observance Committee, and bought from fifty cents to three dollars' worth of Lord's-day leaflets and either alone or with other Young Men groups, and distributed them in every home in the community, we should have won the banner easily.

The societies in California made great efforts to secure the banner about which Mr. Davison complained. The Pacific Christian Endeavor for June, 1897, said that what had been done by Mr. Davison was "striking commentary on what had not been done." To this striking statement the Endeavor added the following report:

"Less than 50 per cent of our societies have enough interest in securing the proper observance of our Lord's-day to appoint a committee for that purpose! Less than 13 per cent have had sermons preached upon this subject! Less than 6 per cent have enough interest in this question to discuss it in their Endeavor meetings! And less than 2 per cent have had the matter discussed in the church prayer-meetings! Los Angeles County deserves honor as having won 25 per cent of all credits reported!"

Considering the peculiar pressure that was brought to bear on California, this was apathy, indeed. But there is no cause for wonder in all this. The young people have been taught to hold Sunday lightly, by the example of their elders who have done so much to bring it into decay. Even the enthusiasm of youth could not be expected to work miracles, nor restore life to the moribund day.

DESECRATION BY CHRISTIAN ENDEAVORERS.

The Christian Endeavor, of Chicago, for August, 1897, had an editorial on Sunday desecration by Christian Endeavorers while at the state by the San Francisco Convention. The core of the editorial was this:

"At Denver this question was raised: Shall we take a side trip, which will necessitate Sunday traveling, or shall we forfeit the scenery, deny ourselves the pleasure of the trip, and thus avoid Sunday travel?" The party divided, one portion saying, 'It means only a few hours of Sunday travel,' and the other saying, 'To remember the Sabbath-day means to keep the whole day holy.' We shall not ask which was right. Our sole purpose in bringing this matter before our readers is to emphasize the fact that was brought out by one of the speakers at the Convention, viz.: 'The laboring man will never have a Sabbath until the church stops its singing against the Sabbath.' The church is wholly to blame for the increasing disregard for the Lord's-day. Whole delegations of Endeavorers traveled the greater part of Sunday, July 4, on their way to the San Francisco Convention.

When the especial representatives of Sunday observance do not deny themselves the pleasure of a side trip for sakes of some beautiful scenery, even when going to a Convention, which sought to make a great impression on the world in general and Californians in particular, in favor of Sunday, they are not different from the Sunday bicyclists, whom they hasten to condemn. This episode adds to the proof that 'Sabbath Reform,' as represented by these societies, is mere a name, than a fact. Note the fact that these charges are brought against Christian Endeavorers by their own journals. According to "Deacon Pugh," in the Advance for Aug. 5, 1885, the Christian Endeavor Convention, held at Boston that year, was quite unable to fulfill its promise concerning keeping Sunday sacred. This is the version given by the Advance:

"In spite of the plans for Sabbath-observance at Boston during the recent convention, it is reported that the Endeavorers kept the railroad men busy all the preceding Sunday. If this be true, they probably thought the railroad furnished an 'emergency' which justified their course. Surely those who, before the World's Fair, shouted:

'We won't go To the Sabbath-breaking trains, but giving voice to the law-abiding spirit of Endeavor.

"But what about these 'emergencies'? How can we have a Sunday train for emergencies, except by having one all the time? If, then, we accept the emergency, we accept and sanction the regular train that accommodates our emergency, and we have yielded the whole point. Isn't that good logic?"

In a similar strain this 'Deacon Pugh,' in the Advance for April 8, 1897, sharpened his pen for another anti-Sabbath convention. This time it was the way the Deacon put the case, under the head, "Lost; A Conscience!"

"By the way, one who knows, affirms that it is becoming quite the thing for a church committee seeking a pastor, to take the train Sunday morning to a neighboring town or city for the purpose of attending the services of an unconscious candidate. Such a scheme strikes one as business like, but what has become of the conscience of the Christian church which authorizes it?"

Lost! On Sunday morning, by the pulpit supply committee, on the road to Villaville to hear the Rev. Dr. Power, the Calvary church conscience! The finder will be liberally rewarded on returning the same to the owner?"

Such telling satire would provoke a smile, if one could cover the precipice towards which those drift who have thus lost conscience in the matter of all Sabbath-observance. We say all Sabbath-observance, for the evil begins in the disregard for God's Law and his Sabbath, into which Christians bel long ago, led by Pagan philosophy, rather than Christian obedience.

In 1896 special efforts were made to awaken a new interest in Sunday reform in the state of Iowa. The reports given by the Iowa State Register, of the Convention at
Des Moines, in the autumn of that year, fully sustain the following by Rev. A. L. Friebie, D. D., which appeared in the Advance soon after the Convention:

"The month opened with what was meant to be a favorable indication of the Ladies' Sabbath Association. That society has been at a very low stage of life, but a few months ago arose and shook itself and called Rev. C. F. Williams, late chaplain of the penitentiary at Fort Madison for nine years, to its secretary. The choice was a good one and he took great pains to send the call to the Sabbath Rescue Convention in Des Moines, well through the state. The response was very slight. If the interest of the Iowa people in the renewing of the Sabbath be measured by the size of the Convention, there is small hope for the rescue of the day. It is possible, however, that a good many are doubtful about the promise of the work attempted by the Association. It does not matter whether or not they are justified in this skepticism, so that they are under the influence of it, they will be harken toward the specific endeavors of the society. And some are in an apathetic state, feeling that the Sabbath, as an institution, is so deeply grounded in fact, in divine law and human necessity, that there can be no serious danger of its practical loss. Then there is some degree of uncertainty of aim in effort for the preservation of the Sabbath. Somebody must surrender the idea that the state should protect it as a religious day. More, however, fail in the idea of a 'civil rest day,' protected as such by law and guaranteed to the people. The Secular Union men who are saying, 'Away with the Sabbath, let the Sunday come,' are possessing in bad form as the friends of the laboring man. This program means seven times fifty-two working days in the year. They would take from the working man his chance of a seventh of all the days, sacredly and indifferently his own—the people's day, the rest for the weary, the delight of the worshiper, the blessing of all. The laws of most of the states—susceptible of much improvement—do protect the day as one of rest. The church of the same age of this fact, must save the day for man, in the best uses of it, and save it for God by a wise and faithful ministerialization of the gospel on the day when men may rest and hear. The church is, as yet, but a novice in the winning of inen. When our churches shall unite to make the day a 'delight, the holy of the Lord, honorable,' we shall have a Lord's-day which will be significant. Otherwise, never."

W. G. Tuttle, D. D., of Worcester, Mass., was reported by the Defender for October, 1897, as saying:

"The main danger of the hour is a relaxed sentiment among Christians respecting the Lord's-day. So long as they, in their personal conduct, make no protest against Sunday day travel and Sunday pleasure, so long will there be no great day. With an unselfish, self-sacrificing spirit in our churches, which will impel Christians to avoid all things which compromise the Lord's-day, which will make them considerate of those who must toil on Sunday, and will lead them to give up all things which very severely damage their life, then will dawn on Christ's kingdom."

It is proof positive of a man's essential soundness who can improve it in his old age.

James Parton.

GOD KNOWS.

By Rev. Henry B. Shurtleff.

From out his over-full coffees
The rich man has given a part
Of his wealth to the poverty
In a wonderful work of art.

Now, o'er the speaker's script, trials,
The world gives him loud applause,
That he is like a soldier
Are given for such a cause.

And I wonder, while I listen,
If his church is an impecunious store,
The sum that he gave,
That seemed so brave,
Or could he have given much more?

Then I sigh, as I think of my neighbor,
Whose cottage is humble and poor,
And whose life is filled with hard labor,
To keep the wolf from his door:
Yet I know that from that small pittance,
Gathered patiently, day after day,
The most, go, secure some lost one,
And help him along on his way.

That the wanderer receives a glad welcome
At the house, which his father made
Yet nobody cares
That his all is shares,
And the world heed it not—

Yes, God knows—and weighs in his balance
The gifts of the great and the small.
And he notes not the motives,
That are prompting the hearts of all.
And he hears not of their doings,
If off-red with good will and prayer,
Is wrought for his Father
As the one that is costly and rare.

Never filler because you are lowly,
And thought of no small degree,
For in God's sight
The show of the world is a child's play.
Was the grandest gift of all.

MISS MARY T. LYMAN, author of "Results of Mission Work in the Hawaiian Islands," lately published in this department of the Recorder, is the grand-daughter of the early missionary, Rev. John Clarke, as we learn through Miss Sarah Pollock, editor of Mission Studies, from which the article was taken. Miss Lyman has recently visited the land of her forefathers, and the very interesting article already given to our readers shows that she has made good use of her intelligent observations.

The work of raising the funds still needed to send a teacher to China for the Boy's School goes bravely forward. We feel greatly encouraged by the ready response which our sisters give to this urgent call. One sister writes:

"I hasten to answer yours of October 29. I do hope and pray that this matter of sending a teacher to China will be pushed forward. Surely, surely, we cannot afford to let this year pass without sending help to our missionaries on the field. If the disappointment year after year is so hard for us at home, what must it be for them. We know that our divine Master wants us to go forward, and, if all people, day-by-day Bathers cannot afford to go backward, neither can they afford to let their interest in China die out at this critical time in its history."

"Go forward!" should ring in our ears every day and every hour in the day. Not only should our China Mission be reafurored, but many of our young, earnest people should enroll as a sacrifice, and other fields, and carry the whole law of God with the free gospel of salvation to those who are perishing for lack of 'knowledge.' Many of our sisters are doing one and all, and to see their responsibility in this matter. I send you $5 for the Teacher Fund, and will pledge $5 more. I have wished many times to help Rev. D. H. Davis' article published in the Recorder last winter that I could send a Jubilee offer of $50 to the China Mission in this year. I am offering to do God's blessing upon this movement.

The following extracts from the journal of Miss Hoppin, a missionary at Kusare, are of interest just now when so much thought centers on the Caroline and adjacent islands as missionary ground. Forty years ago these people were naked savages. Behold now the change which the preaching of the Gospel has wrought, verifying God's promise that his word shall not return to him void. Yes, very, little by little the world, up toward the divine ideal. These islands will soon be dotted with Christian homes from whence the light of the gospel will radiate to others:

"October 28th was we had a wedding. Linwoth and Langi were married. Linwoth was one of our best girls and Langi was one of my boys; that is, he was one of the young men who came into school for the first time that year when I was there. They had a very pretty wedding, we thought. The girls went down to Saep and brought up a number of eucanoot trees. They got these, together with a large number of pretty banana trees and ferns. These potted plants were arranged along the veranda in two rows—one along by the side of the house and the other the railing of the veranda. The girls wore long gurlands of fern and suspended them from pillar to pillar of the verandas and handsmaids of them for the schoolrooms. Lede the house were palms and ferns, flowers, mosses and orchids. The frames of the folding doors were hidden by flowers, and as the place where the bride and groom were to stand hung a great mass of scarlet flowers, the most distinctive Micronesian flowers that we know.

Linwoth wore a simple white holoku, and was bare-footed. Her hair was braided in one braid down her back, and tied with white ribbon. At her throat she wore her silver cross, the one of the Kusare Daughters, and had white blossoms in her glossy black hair. They stood in the folding doors between the parlor and the schoolroom. The girls marched down the verandas between the trees and ferns and seated themselves in the parlor. The scholars from the other schools and the people from outside sat in chairs in the doors and windows on the veranda. Dr. Rife performed the simple ceremony in Maluhi; all sang the wedding songs; the bridegroom was congratulated, the bride wished all happiness. Then Linwoth put the last breaks worn in her trunk, and with her husband went down to the other training school, and we had given away another of our trained daughters to the work. This is the third occasion of the kind that has taken place during the year. The joy of these girls is often three-fourths pain. Each one who goes from us goes back to work where the presence of evil is something beyond description, where the external aids to righteousness are few. . . .

Just a word in regard to the work our King's Daughters are doing. The girls have had little money to give, but they have done a good work at a price of four cents an hour, and the small sums have counted up well. When we opened the contribution box a small sum was all the girls could do about thirty-five dollars. In addition to this they have woven a number of small hats and baskets, which if well sold ought to fetch the whole amount up to forty dollars. They have voted to devote thirty dollars to foreign missionary work, and the money made from the things sold to help buy new desks for our assembly room, which we have one, and to use the rest to make some of their number members of the International Order of King's Daughters.

This is by no means the most important work the society is doing. It is helping to put the girls on their honor, and helping them to make their own choices in life. We are helping them of course in helping them to do the common, everyday duties which come to them with a high purpose and from love and loyalty to their country, but the real work to which we are directing this method of service which is possible for them to render to their people."

"Life and Light for Woman.

"I LOVE HIM WHOSE YOU ARE."

"In one of my early journeys in Southern Africa," says Dr. Robert Moffat, the great missionary, "I came, with my companions, to a heathen village on the banks of the Orange river. We had traveled far, and we were weary. As we entered the village the people of the village roughly directed us to halt a distance from water, though in sight of the river."
Aside from the General College course in Physics, two advanced courses are being given in Organic Chemistry, and a laboratory course is standard measurements of length. The Academic class in elementary Physics uses the laboratory also for experiment two days in the week.

This fine science building is now finished with the exception of steam fixtures for heating.

The boilers are in, ready to furnish the steam.

The piping and steam radiators complete, will cost about $1,500. There remains a debt of over $4,000 already owned, but the building and the trustees cannot incur $1,500 more debt by putting in the heating fixtures.

The prospect before us is therefore that this equipment must be locked up for the year for want of money to heat it.

Many of the friends and Alumni have helped generously to construct this building. Most of the contributions have been $100 each. Fifteen more $100 contributions made or pledged at once will enable us to proceed immediately.

Although the building is not available for the present year, for more than thirty students who are enjoying the building through the warm days of the autumn.

The attendance in the Academy is not quite so large as it was last year. Indeed it is not to be expected that the academy will grow as the College must. High schools and Preparatory schools are rapidly multiplying throughout the entire country. Children and young people can enjoy these at or near their homes and it is cheaper. Alfred's principal work is to be colloquial and not Preparatory. Her equipments of buildings and apparatus, and the professorships are all directed toward this aim. The elimination of preparatory work is only a question of time, and will be accomplished the moment the necessity of providing it can be felt to be removed.

Boothe Colwell Davis.

IN MEMORIAM.

Daniel Enos Gifford Babcock was the son of Peleg and Lucinda Brogden Babcock and was born in Independence, N. Y., July 12, 1828. When he was about two years old his parents moved to Little Genese, N. Y., and there his boyhood and early manhood days were spent. He was the eldest in a family of eight children—five daughters and three sons. Each of the eight, Mrs. Elizabeth Lewis, of Portville, N. Y., is known to survive him, his youngest brother, Elizanathan W., having preceded him to the better land a little over three months ago. His mother was taken from her son's home at the age of thirty-seven, making it then necessary for the children to be placed in different homes here and there. He was married to Hannah Witter on August 12, 1854, by Eld. Leman Audras, and they began housekeeping in the house where he died, October 5, 1858. Seven children were born to them, only two of whom remain to mourn the loss of a loving father's tender care and protection, and, with the three grandchildren, to comfort and strengthen the heart of the lone mother. 

Over forty years ago Mr. Babcock was converted to Christ, and was baptized by Eld. Joel West, joining the Seventh-day Baptist church at Nile, N.Y. He was ordained deacon in this church June 29, 1861. During these thirty-seven years of faithful service in this holy office, he has aided in welcoming the persons present to these meetings, but during the last part of his life he was often denied this, to him, great privilege.

All say of him, "He was a good man."

The funeral services were conducted by the pastor of his church, assisted by Rev. Jared Keeney, Independence, N. Y., a lifelong friend of Mr. Babcock, and by Rev. M. B. Kelly, of Alfred Station, a former pastor of the church at Nile.

The minutes of the annual session were read and on motion were approved and ordered printed in connection with the Conference Minutes.

Correspondence was received from Joseph Booth and Joseph Amoco and Sons, of Salt Pond, West Africa. The committee on Distribution of Literature presented the following recommendations which were adopted:

1. That the matter of keeping on hand a full supply of stereotyped tracts be referred to the Supervisory Committee with power.

2. That we ask permission of the Board to complete and bind six sets of all our denominational publications to be distributed as follows:

3. That the Board increase the Sabbath Reform Edition of the Recorder to the largest number that our resources will permit.

On motion it was voted that the next Sabbath Reform Edition of the Recorder be increased to 5,000 copies if the Committee on Distribution find they can wisely make use of that number.

On motion it was voted that the question of parlor conferences and conventions in the different Associations under the supervision of the Corresponding Secretary, be referred to the Advisory Committee, with power.

The Treasurer presented his report for the first quarter which on motion was referred to the Auditing Committee.

Minutes read and approved.

ARThUR L. Titworth, Rec. Sec.
Children's Page.

AT THE BREAKFAST TABLE.

BY A THREESCORE REPORTER.

"Mamma! Where's my shoes?"

I opened the door, and there in your closet, dear, was my breakfast, we're at breakfast," explained mamma from the dining-room.

"I'll be late to school, just because folks don't leave my things alone," scolded Jack, hurrying in with his shoestrings dangling on his face. Mamma was discreetly busy with her coffee-cups.

"Hominy, Jack!" asked papa cheerily.

"Oh dear! I don't love hominy. Why don't we always have oatmeal?"

"Papa likes hominy best, so we take turns," explained mamma, trying to avert the storm. "Might have 'em both," muttered Jack, his voice muffled by a large mouthful of the despised cereal. "Is there midgarden-cakes, then?" he demanded, presently.

"No, it is ironing morning. Katie couldn't fry cakes to-day."

"What else is she made for?" scowled Jack.

"Jack!" Papa looked up suddenly from his paper. His son subsided for a few moments and table-talk went pleasantly on.

"It looks like the beginning of a hard storm," papa said, glancing at the raindrops on the pan. "The youngsters had better go to school prepared for wet weather."

"Yes, the rubbers-and-umbrella brigade to-day," smiled mamma.

"O need I wear rubbers?" complained Jack. "Nobody but little kids wears 'em a day like this. I won't get wet. Need I?"

"O yes, dear, you always walk through all the puddles, you know, and you have a cold already."

"I think it's mean, I do! None of the other big folks have to wear rubbers like babies. Got my thick boots all on. I think you're really mean, so there!" with a burst of angry tears.

"Jack, leave the table!" said his father sternly. "Go and put on your rubbers without a word, and then come and apologize to mamma for your rudeness. It's too bad, dear," looking at mamma's sad face. "Your meals are spoiled continually by such tantrums. We put a stop to them, if I have to whip Jack twice a day."

"But the whipping would only make his temper worse; you've tried that. I've another idea simmering. We'll talk of it to-night--as Jack came sulky back.

"Good morning!" cried Jack, dashing into the dining-room next day.

"Morning!" returned papa, gravely.

"What's this, Evelyn--oatmeal? Haven't you learned that I don't like oatmeal? I want hominy."

"We had it yesterday, John, if you remember; but I'll see that it is made to-morrow."

"That won't feed me to-day--"pushing away his sauce. "Well, what next? Fish, balls? Unh!"

"Any of what you liked them," said mamma, anxiously.

"Plenty of things I like better. Have you mended those gloves of mine, Evelyn?"

"Why, no, John; you didn't ask me to."

"I'll do it," quiedy.

"No, I can't wait. I should think you might keep my things in better order. I'm behind time for the train, any way, breakfast was so late. And off rushed papa without good-bye, leaving the door angrily, and leaving a dark shadow behind him.

It had not lifted at dinner that night. Papa grumbled at the cooking, found fault with everything, and was so ill-tempered that the meal, usually accompanied by much fun and pleasantness, was a bust. Jack held his breath in dismay. His admired papa, always cheery and courteous, so cross; and, worst of all, so rude and unreasonable to gentle mamma. Finally affairs reached a climax.

"Don't know where the key to my desk is, Evelyn? And what am I to do now without it? You must have mislaid it. Strange you can't leave my things alone. I think it's a shame--"

But mamma had suddenly covered her face with her handkerchief and left the table.

"Mamma!" whimpered Jack, stealing into her room and her lap in the dark.

"Well, dear!" Her arms closed around him.

"Mamma, what ailed papa? If I was a man I'd--I'd punch him!"

"Should ill-temper always be punished, Jack? Perhaps papa didn't think; perhaps he was just cross at everything."

A sudden recollection flashed through Jack's mind. Were not his own excuses, often used:

"Papa is naturally impatient, Jack, and if one lets a temper get out from under control it is hard stopping it. It grows worse every day, until it becomes stronger than a man himself, and makes life miserable to the man and every one about him. Can't you see for yourself how it would be?"

Jack meditated awhile, "Mamma, did papa ever have a temper like mine?"

"Very like, he says, because he says that I don't start it; I don't have a pleasant day, Jack."

"Jiminy! It's been awful!"

"And it all came from the unpleasantness of one person, Jack."

There was a long pause; then Jack suddenly announced with conviction: "Mamma, I believe papa was just putting his temper on, and I know what for. But if I am as ugly usually as he has been to-day, I guess I'd better begin to stop!"

And he did.---Congregationalist.

AUTUMN LEAVES.

BY M. R. P.

The wind started to blow, and no, whistled the wind, "I did not start it; a large yellow maple leaf started it." Of course she did, for she knew it was time for the leaves to drop from the trees, so she beckoned to the wind, and then the fun began.

The wind wafted her down the street, letting her play such a wonderful yellow bird flying through the air.

"Come, sister leaves," she cried as she flew by them, "come play with the wind; it is glorious fun." That put them into such a state of excitement that immediately the air was full of leaves, and the bears, too, like to use leaves with moss and pine branches in getting their dens ready to take their long winter naps.

Lucy wanted some of the brightest to wax and make into a pretty border for her room. Lucy's brother would bank a great many leaves for the bears and put up Jack Frost and the cold wintry wind.

But some of the leaves did not wish to do any of these things. They whispered to each other what a fine thing it would be to be raked up in great piles for bonfires, and when rain came would hurry children to them to fly up towards the skies in brilliant flames.

Shall I tell you something wonderful? When the next day came, no wind had happened to it just what it had wished for.---Outlook.
Young People's Work

By Edwin Shaw, Milton, Wisc.

A GILF FIVE-POINTED STAR MAY BE VERY PRETTY, but it would make a very poor bicycle wheel.

Some people are so selfish that they are always wanting to bestow favors, but never willing to receive them. "It is more blessed to give than to receive." It shows a certain kind of selfishness to desire the blessing all the time.

There are men so wedded to some pet theory that if they thought the Bible was not on their side the question they would discard the Bible instead of their theory.

If you have anything to say, say it clearly, briefly, and at the right time. Do not use one hundred words where fifty would be better. This is as true in speaking in prayer-meeting or in Sabbath-school, as it is in buying a pound of stake, or in having a check cashed at the bank.

The editor of this page would be glad to answer, or endeavor to answer, questions that have a bearing upon the work of Christian young people, in school work, in prayer-meeting work, in church work, in missionary work, in concert work, and in every way.

No names will be given, but in order to insure sincerity on the part of the questioners, it will be necessary to give the full name in writing to the editor. Such a department may be made very useful, if well patronized.

The following is not meant to be any thrust against temperance workers. On the contrary I believe that the author has been altogether too severe on such people. But the paragraph when divested of the personal character contains a lesson for all who may have a tendency to run a seed in any particular way. "IT should wish to find a narrow-minded, uncharitable, bigoted soul, in the shortest space of time, I would look among those who have made temperance the speciality of their lives; not because temperance is bad, but because one idea is bad; and the men afflicted by this particular idea are numerous and notorious. They have no faith in any man who does not believe as they do. They accuse every man of unworthy motives who opposes them. They permit no liberty of individual judgment, and no range of opinion; and when they get a chance they drive legislation into the most absurd and most exaggerated extremes. Men of one idea are always extremists, and extremists are always nuisances."... That these men do good, sometimes directly and frequently indirectly, I do not deny; and it is equally evident that they do a good deal of harm, the most of which, perhaps, falls upon themselves. ... The greatest and trustiest reformer that ever lived was Jesus Christ; but ah! the difference between his broad aims, universal sympathies, and overflowing love, and the malignant spirit that moves those who angrily beat themselves to death against an instituted wrong.

OUR MIRROR.

Items for this column of the nature of notices or news, requiring prompt publication, should be sent to the editor of the Young People's Work.

REPORTS of societies, accounts of entertainments, methods of work, helpful ideas, kind suggestions, will be welcomed by the editor. He does not agree to publish anything and everything that may be sent to him; but he does promise to work in some way whatever he considers is deserving of a reading. He would be especially interested in each society, say the chairman of the prayer-meeting committee, would send him a list of the officers and committees of the local society. Many of the societies have topic cards with lists of officers and committees. An envelope, a one-cent stamp, and a moment of time, will put upon "Uncle Sam" the duty of delivering the card at Milton.

ALWAYS open and close a committee meeting with prayer. In this do not depend upon the pastor who may be present. At the beginning let the chairman say something like this: "Friends, we have met to talk over our work, and to make plans for the future. Let us first ask God's blessing upon us. Suppose we all kneel and pray, going about in turn, and will brother S—please begin?"

ANYONE who reads this paragraph is invited to answer the following question, using no more than twenty-five words. Send answers to the editor of this page: What is the mission of the Young Peoples Permanent Committee?

Please help the interest of the "Mirror" by sending short, neat, necessary items, to the editor as above indicated.

GROWTH OF NO-SABBATHISM AMONG CHRISTIANS.

In an address before the Committee of the American Sabbath Society for the promotion of the Sabbath as a holy day, Dr. Cuyler sadly declares that stately church on the banks of the Mississippi, where only six persons were present to hear a discourse ascribed to the Sabbath in the days of the Puritans, has been reduced to the condition of the American Sabbath tract society, at Milton Junction, Wis., August 28, 1886.

"By the growth of Sabbathism, we mean the prevalence and popular theory that there is no sacred time under the gospel dispensation; that the Sabbath was only a Jewish institution, which began with the Hebrew nation, and was abrogated at the death of Christ."

Is this view theoretically and practically tenable by the majority of Christian disciples in this great city? What are they doing to counteract this mischievous? A few earnest souls in every church are doing what they can, but where are all the rest? The burning craft is left without help.

Mr. Moody says: "There has been an awful letting down in this country regarding the Sabbath during the last twenty-five years. The church of God is losing its power on account of so many people giving up the Sabbath. Men seem to think they have a right to change the holy day into a holiday. The young have more temptations to break the Sabbath than they had forty years ago."

The decay of regard for Sunday is shown by the lessening attendance upon church services. Speaking of St. Louis, the Advance says: "Church attendance here is disgracefully small, where there are not phenomenal attractions, especially at evening services. No one is quite sure what the trouble is. High paid singers and revivals work pretty well for a while, but even they have most discouraging reactions. Why do we grow back to old-fashioned Sabbath manners and customs?"

Joseph Cook states that he attended a stately church on the banks of the Mississippi, where only six persons were present to hear an admirable discourse. On the same day, 3,000 people paid one dollar each to hear the great blasphemer, and 30,000 attended a horse-race and Buffalo Bill show."

Dr. Cuyler sadly declares that "a steady and most deplorable change has been going on among us. People are beginning to think that the new style of Sabbath is very painfully visible to every careful observer; and the spiritual effects of this lowering of the Sabbath tone are undeniable." He then quotes from a dothful pastor in a country parish, not very far from one of the largest cities in Massachusetts, who said that the majority of the people in his parish neglected church from pure 'worldliness.' And he said he did not take into account the lower or evil-minded element; and added that 'people who belong to the reputable classes have been beginning to regard the Sabbath as a day of general convenience for all sorts of things which they cannot well attend to on the six working days.'"

Secretary Hathaway, of the American Sabbath Union, said recently that "a great and
serious change had taken place in the general regard for Sunday within the last twenty-five years. The downward trend had increased greatly within the last ten years. Such a statement might be quoted almost without limit from all denominations of Christians and from all sources.

The Advance says, "The religious element has faded out with astonishing rapidity." Sunday has passed far beyond the point of religious Sabbathism.

The New York Christian Advocate sharply charges this decline upon Christians themselves: it speaks of base-ball in Brooklyn, at which crowds gathered on Sundays, and says: "Thirty years before, a hundred puppets would have been affame with protest, and would have come to the rescue of the outraged Sunday. The significance of the puppets cannot be mistaken. Sunday has lost its sacredness in the estimation of its friends. The attitude of the puppet toward Sunday sacredness may be seen in a little cinder story. Dr. Lortimer, pastor of Trenton Temple, Boston, Mass. He said: "When I was first married and commenced keeping house, I went into the kitchen and told the colored cook that I didn't want any Sunday work: masses must be prepared the day before. With a smile, arms akimbo she watched him intently until he had finished, and then said, "Now look hyar, Marse George, you jest go in dar," (pointing to the door) "and 'tend to your Christianity, and leave me to go to my kitchen." He remarked, "I went; and, as near as I can remember, she had hot dinners Sundays as long as she stayed there."

And he has attended so well to "his Christianity" that he can jest over Sunday as an institution of no great sacredness in his estimation.

At one of our Associations last spring, I heard an elder and a deacon refer to First-day churches that urged Seventh-day people to join them, and stating that they might keep the Sabbath as they desired. These are but two of the straws which show the trend of the current of "No-Sabbathism"—the lack of regard for the sacredness of any day. I well remember my early training and the reverence for Sunday which was so general and deep that the Sabbath of Jehovah and his ordinances were stamped, not by the scepticism of the straws which have been coming on during the past fifty years—and particularly during the last thirty-five years.

August 18, 1889, I preached my first sermon on "The Sabbath," in a school-house in Pennsylvania. The congregation was made up of First-day people, some of whom spoke out their objections quite strongly at the close of the service. One of these Sunday-defenders walked up the river from the school house, about a mile, through brush over at the ferry, and took No. 1 on the Erie for his home in Binghamton. Such was his great reverence for Sunday as a sacred day!

And this sweeping wave of "No-Sabbathism" has even struck the Jews, who for so many centuries have been the true Sabbath people. In the city of Cleveland, Ohio, with a population of 275,000, of whom 10,000 are Jews, with twelve synagogues and houses of worship, a popular rabbi has solemnly proposed that his nation forsake the Sabbath and adopt the "Christian Sabbath," or Sunday—actually declaring that neither was of divine origin, and no day had any special sacredness. II. Well would it be if every true Christian should honestly and earnestly consider the cause of this prevalent "No-Sabbathism."

1. Christendom has voluntarily forsaken the Sabbath of the Bible and adopted another day of its own choosing. After years of vain attempt to defend the Sunday upon Biblical grounds, it is generally conceded that this day as a Sabbath has no shade of warrant in God's Word. As this fact is realized by the individual Christian, it leads to one of two results: either a square turning over to the Bible Sabbath, or an abandoning of the doctrine of any day—"No-Sabbathism." Finding no Scripture ground for Sunday, the majority of professing Christians adopt the latter alternative.

2. When men are brought to see that there is but one Bible Sabbath, and that that is the seventh day which God has blessed and sanctified, why do they not at once begin to observe it according to the commandment? The answer must be because there is, and has been, a growing disregard for the Bible itself. This is a sad and awful fact, but cannot be denied. A. H. Lewis, in "Sabbath Reform Studies," p. 125, truly says: "Slight regard for the Bible lies at the basis of the popular rejection of the Sabbath, and the merely nominal regard for Sunday." If all Christians to-day had the reverence for God's Word as really believed the Bible to be God's Word, as Christians once believed it, and realized as they ought that by that Word they are to be judged in the last day, they would be particular to conform their practices to its teachings. A slight regard, then, for the Bible is one cause of prevailing "No-Sabbathism."

3. But where there is acknowledged respect for the Bible as the Word of God, "No-Sabbathism" is shown in the resort to a utilitarian basis of appeal for Sunday. There is a "practical elimination of the thought of sacredness and immorality" attached to any day of the week. "This has destroyed the Sabbath, and reduced Sunday to the low level of a civil holiday." The divine obligation is lost sight of, or put out of sight, and the appeal based upon man's need of a day. And so, for keeping the Sabbath are sought outside the Bible and religion, the result is, has been and always will be, 'No-Sabbathism,' or holidayism.

4. A general decay of conscience is painfully apparent throughout all Christendom. A few years ago an eminent author produced a book entitled, "Dying at the Top, or the Decay of Conscience." He successfully and without possibility of question maintained what I have just stated. Leading religious newspapers and magazines noted and lamented the fact. It is manifest in many ways, but especially as touching the Sabbath question.

III. And now what is the fruit of all this "No-Sabbathism"? Every effect becomes in turn a cause. If growing disregard for God's Word, as respects neglect of God's Sabbath, produces a neglect of God's Sabbath, and this neglect begets in turn an increasing disregard for the Word: Hence a fearful fruit of "No-Sabbathism" is a growing disregard for the authority of the Bible itself. Where this may lead, one fears to contemplate. "It is not Bennet's "Sabbath" Sunday newspaper, which form the fundamental issue in Sabbath Reform, but rather the attitude of Protestant Christians toward the Book of God."

And if "No-Sabbathism" is due largely to "the lack of conscience," this decay will in turn be accelerated by the growing "No-Sabbathism." And when conscience is gone from a man, what is there left? Dr. Cuyler well says that the ultimate result will be "heart failure." As an example of this "heart failure," a pastor of a Baptist church in Connecticut, a church of 700 members, said to one of our pastors, "If I had twenty-five convulsed, devoted men, that I could depend upon, I'd sooner have them than all the 700." This indicates the legitimate and certain fruit of "No-Sabbathism."

I have been asked why the church has been so blessed while keeping First-day. I answer, God is patient, and deals with men and churches according to the light they have, but light rejected leaves men in gross darkness—and then they are liable to make shipwreck of faith. But I ask in turn, Has the church as a whole been truly blessed? Are growing worldliness and formality a blessing? Is decay of conscience a blessing?

You have taken up an argument of giving up it a decayed spot; you assert that if you cut out the decayed part, and thought to eat that which appeared sound; but the decayed taste and odor had so permeated even that part of the apple which appeared to be sound that you could not eat it; the whole apple was gone away. So a man whose conscience is in decay is well nigh unto rejection. And if it is true, as is generally declared, that there is almost universal decay of conscience, I shall say the church is far from being blessed, but is rather under a curse from which there must be speedy deliverance or there will be speedy destruction.

IV. What, then, are some of the lessons that we are learning, or ought to learn from all these considerations?

1. One lesson is that of the need of more thorough Bible instruction—line upon line, precept upon precept. How much people need to be brought to "the higher and true conception of the meaning and purpose of the Sabbath," and to feel the supreme importance of having a plain "Thus saith the Lord" for their beliefs and for their practices.

2. Another lesson is the absolute need of arousing the consciences of men—of Christian conscience among us. It must, if possible, be awakened. Conscience is cultivated if men can be brought to see the higher meaning and purpose of the Sabbath. But there must be some awakening of conscience before men can be brought to embrace the Sabbath of the Bible.

TRACT SOCIETY.

First Quarterly Report, July 1 to October 1, 1898.

J. D. Newell, Treasurer.

In account with

THE CHURCH TRACT SOCIETY.

Salary, Cash on hand, July 1, $891.00.

Receipts, July, as published.

Dr. Newell, Treasurer.

Leaves, $50.00.

Office Receipts, J. E. Minker, A.G., 1,094.00

Total, $3,094.00

Dr. Newell, Treasurer.

Report, October 1, 1898.

Tracts delivered: New edition, $50.00; $50.00; $50.00, $50.00.

Sales of old edition, $75.00.

In stock, $1,104.00.

Sales of old edition, cash on hand, $100.00.

Indebtedness, Loan, June 1, 1898.

E. C. O.

J. D. Newell, Treasurer.

Expenditures, compared with vouchers and receipts.


Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, and especially the family of the faith."—Gal. 6:10. "But to do good and to communicate, do well."—Rom. 12:13.

CUTLER HILL, N. Y.— Eld. L. M. Cottrell has been very successful in getting the church ready to hold meetings in again. The loose plastering was removed, the floor thoroughly cleaned, the pulpit rebuilt and new steps built at the front door. The Quarterly meeting at Cutler Hill was Oct. 20, and while holding that Eld. J. E. N. Buckau may be on the field at that time. If our evangelist, Eld. J. G. Burdick comes to this Association we are praying for good meetings all along the line of the small churches. May God bless the work and the workers! L. E. N.

PLAINFIELD, N. J.— On Sabbath eve, in place of our usual prayer and conference meeting, there was a missionary program, furnished by the Missionary Committee of the Endeavor Society. The subject was African Industrial Missions. The same committee has held one cottage prayer-meeting at the home of a friend.

Sabbath morning our people and a few visitors were glad to hear a discourse by Secretary Lewis. It was an earnest and strong appeal for a recognition of the importance of Sabbath Reform to true religion. Monday night Mr. Joseph Bough addressed a small company upon the Subject of Christian Settlements in Africa. His plan is to aid colored people of America, in a systematic way, to obtain homes in Africa, in devout belief that God intended Africa for the Africans.

At our last Minister's Meeting, our leading Episcopal clergyman said that tradition is almost the only authority the church has for observing Sunday.

JACKSON CENTER, O.—An interest in the Sabbath truth as held by our people has developed in Henry County, this State. It is about seventy miles north of here. The leader in this work is a woman who used to know our people at Farina, Ill. For some time she has been anxious to find a Seventh-day Baptist minister to come to this state. Mr. Charles Stark, who was deacon, was called for the purpose of ordaining him to that office. The council convened at 2:30 P. M., Aug. 10th, 1898. Besides the Horlicksville church, delegates were present from the First Alfred, Second Alfred and Hartsville churches. The meeting was called to order by the pastor, after which Eld. Hiram P. Burdick conducted a season of devotion. Prof. A. B. Kenyon was then chosen president of the council, and Free. E. Davis, of Clearwater, was chosen one of the committeemen. After having expressed entire satisfaction, a committee was appointed to arrange a program for the subsequent service.

Following is the program, which was carried out in a very impressive manner:

HYMNS.

Consecrating prayer, by Free. Davis, accompanied with the laying on of hands by the ministers and deacons present, singing softly, one verse of the hymn, "Holy Spirit, faithful guide." Charge to the candidate, by Prof. W. C. Whitford. Charge to the new, by Hon. N. H. Babcock. Hand of the welcome, by the pastor.

HYMNS:

"Blest be the tie that binds," by Prof. W. C. Whitford.

STRAWSBERRY CREEK, LA.: Wanted: 1. A good doctor, who would be a help to our church and society, to become partner of one of the best doctors here with good practice and drug store trade. Write.

2. A Seventh-day Baptist with $1,000 to $1,500 capital for partnership in the mill business. Large 2½ story building, in village, with good steam-power plant, saw-mill, planing-lathe, machinery for saw, planer, door manufacturer, and stores for grinding feed.

Last Thursday morning our Company H. of the 1st Louisiana Volunteers returned home from Camp Cuba Libre, at Jacksonville, Fla., in a royal reception in the evening, consisting of addresses, patriotic music, and a banquet of "mess" both for the "boys" and the large audience present.

The Sterilizing factory was recently totally destroyed by fire. The farmers’ milk is being shipped direct to New Orleans and it is hoped that another building will be erected soon.

The handsome brick block completed here this summer, is now occupied and adds much to the appearance of the town. The season appears to be such as we expect to see the place fill up with its annual visitors from the North.

The pastor has exhausted his Conference sermons and last Sabbath preached on the relation of Holiness to the Sabbath, which he has so well handled. He intends to give the "Chain of the Sabbath Argument." He must mention a baptism service witnessed yesterday among the colored Baptists. The preacher gave a good introduction of the order and then went on to tell that one church instituted sprinkling and pouring, and all the other churches borrowed it from them. He said, "Those people would say their church but would not bend a finger for Christ. They were thieves and cut-throats, in pulpit and pew; would stab the man who was teaching, and there were some demonstrations on shore.”

The season approaches that Eld. Hiram P. Burdick announced, as the time of the Annual Meeting with the North Loup church, commencing on Sixth-day before the first Sabbath in October, 1899. The following were selected as officers: Dr. F. O. Burdick, President; Walter T. Davis, Secretary; Henry B. Babcock, Treasurer. Business was completed, Eld. Witter again preached. Sunday morning was set apart for a prayer and praise meeting, led by Eld. Witter, visibly, at least, by the Holy Spirit, indeed. It was one of the most profitable services of the year, filled with earnest praying that they might be led into a higher and more useful Christian life.

The Yearly Meeting, as a whole, was a success, the Spirit being in evidence from the first to the last meeting, and many were led to say, "It is good for us to be here.” We were all glad to have our pastor, Bro. Hills, home with us again from his work in Wisconsin. Our hearts were rejoiced to have Bro. Witter with us, and hear his cheering words from a warm heart filled with the love of God. He has made many new friends while here, and renewed old acquaintances. We all join in hoping to meet him on many more like occasions.

U. S. Griffing, Clerk.

DEATH IN CIGARETTES.

A prominent railroad man is the latest to throw down the gage of battle to the cigarette. He is general freight agent on a large railroad, and employs many young men as clerks. He has announced in the future he will not employ any young men who are addicted to the cigarette habit; and further than this he expresses his intention of getting rid of all the cigarette flends working in his department. The following are his reasons for this decision: “Among the 200 in my service 32 are cigarette flends. Eighty-five per cent of the mistakes occurring in the office are traceable to the 32 smokers. They fall behind with their work and when transferred to other desks, which men who do not smoke, handle easily, they immediately get almost as bad, showing that it is not the amount of work, but the inability or indolence of the performer. The smokers average two days off” from work per month, while the nonsmokers average only one-half a day in the same time. The natural conclusion is that the 32 young men are occupying positions deserved by better men.” School Moderator.

ALL Godlike things are joys. They have touched God, and so they carry with them an irresistible gladness everywhere.—F. W. Faber.
Popular Science.

Chalk. One of the most remarkable geological formations in this world is that of chalk. It is a composite, well known to everybody, even the school children, as evidenced by the writings on the school blackboard. Chalk is a soft white rock, consisting almost entirely of carbonate of lime, in nearly a pulverized state. I am not aware of its being found in any other section than the southern part of France, passing under the strata of Dover and again appearing in the northern part of France.

The chalk of commerce comes mostly from the banks of the Thames, where it is found in great abundance, rising abruptly from the plains in cliffs, and traced by the chalk stream to the sea. In this particular spot on the globe, at some particular time, and by some particular force, were gathered an immense multitude of formamifera and left to fossilize, and carbonize, and form this wonderful bed and cliff of chalk.

There have been over 800 different kinds of fossile cups, shells, the corals are numerous, at least 15 species have been recognized. Star fishes, Crinoids and Polyzoa abound. Brachiopods and Cephalopods are plenty. Upwards of 80 species of fish have been found, sharks and bony fish. Reptiles are numerous, bones of the great deniosaur family. Birds from the size of a pigeon all the way to those that measure 25 feet from tip to tip of wings. Fragments of wood that had been perforated by the torpedo, and which must have come some distance from land. All these, and many more make up this remarkable composition of chalk.

From whence came all these? and how came it about, that in this collective form they should be stranded here in the southern part of England?

Chalk in the main is found to consist of minute shells. It contains about 5 per cent, and is capable of receiving nearly one-third of its bulk of water. It is employed in the manufacture of cement, and of carbonate of soda, in the preparation of carbonic acid gas, and in making lead paints, crayons and tooth powder.

There are many names for the various preparations of chalk, as whiting, Spanish white, Paris white, etc. As formamifera fossil veins, it is likewise known as chalk. It is known as chalk in any ocean formation now going on, nor the converging to any one section, such a cretaceous group, in all the earth.

Scientifically, we consider a "lump of chalk" far more interesting than a nugget of gold, although not quite so popular.

The Habits of Fishes. It has generally been supposed that the fish of the sea, like the birds of the air, are migratory; that they well understand the changes of the seasons is evident, for in the spring they seek their summer residence and in the fall return to their winter homes.

The birds have to travel, some of them, long distances. Within the temperature suited to their comfort, both in the spring time and return in the fall. Not so with the fishes, the distance they travel is generally very short. When the cold reduces the thin waters below their comfort, they at once seek a home along the sides of that great regulator of both water and air, the Gulf Stream.

Some of the various animal species, like the bear, skunk, and woodchuck, pass their winter in sleep, and is capable of receiving a stimulus to quicken their vital action. There they have been known to awaken without water below their comfort, in a little film covering for fish, insus that they cannot close their eyes during the long period of hibernation, a thin white film is made to cover their eyes during this season.

Mr. James R. Church, of Tiverton, B. I., assures me that a few years ago there were found Narragansett beach a large school of porgies, one day in May, that evidently had just left their winter quarters, they had become chilled in the surf and were helpless; every one of them in a white film covering its eyes. All of 500 barrels were secured by the inhabitants and sent to New York.

All fishes, indeed every living thing that has eyes, and what is there that hath not? finds rest in sleep; even great whales are known to have been awakened by feeling the thrust of the harpoon.

Further observations show that, instead of traversing long distances along the coast, they go back and forth, between the coast and deep water, along the bottom of the Gulf Stream. They, like the porphy, the weak fish, and others, may be found near the coast for a short time at a particular season, after which they at once disappear and are seen no more for that year.

It is well known, also, that fish select their own pastures, or feeding grounds, according to their tastes, and also their places for depositing their spawn, such as the salmon, shad and suckers. I have watched and time and again, the perch and the sunfish, preparing a place, or nest as it was called, and then guarding these places, or nests, with the most jealous care, driving away furiously every intruder.

Although there may be constant war going on among the inhabitants of the great oceans, and even cannibals found among them, yet we find them grouped in families, having kindly regards for each other, yet, through fear, all fleeing when danger threatens, seeming to well understand who are their enemies.

We may not conclude that he who made the seas and gave to them their bounds, is as careful in providing for the fishes as he is to temper the winds to the shorn lambs.

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DEATHS.

Dr. Eml. F. Sweeney and her invalid mother, Emelyn E. Sweeney, have removed from Milwaukee, Wis., to Stilbot, N. J., to which place all correspondence for them should be addressed.

Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 5 P.M., at the residence of Dr. C. C. O'Keefe, 26 N. Main St., Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school at the grace house, near 4 o'clock, at the residence of Dr. E. L. Irons, 117 Grace Street.

THE YEOu Yearly Meeting of the Seventh-day Baptist churches of Southern Illinois and Kentucky, will hold its next regular session and the American Home for the African.

The general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

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