SWIFT DECADENCE OF SUNDAY; WHAT NEXT?


This book enters a new field in a most timely manner. It is beyond question that regard for Sunday is rapidly passing away. This book presents testimony since the year 1862, from all the leading Protestant denominations. The testimony is arranged denominationally in chapters; Baptists, Methodists, Congregationalists, Presbyterians, Episcopalians, and Roman Catholics are represented. One remarkable feature of the situation is set forth in chapters six, seven and eight, which shows that Christians charge the responsibility for this decay of regard for Sunday upon each other. Whatever may be the causes and however complicated the influences that have produced the present situation, no one who is at all interested in the Sunday question, religiously or otherwise, can fail to be interested in this book.

In chapters ten to twelve the author analyzes the causes which have produced this decay, presenting both historical and theological reasons why the decay has been inevitable, and why Sabbath Reform cannot be attained without certain results that must be revolutionary. Among these, he insists that all reliance upon civil legislation as a means of Sabbath Reform must be discarded. The book insists that the Sabbath question is a religious one, to be settled on religious and Biblical grounds.
Sabbath Recorder.

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

Entered as Second-Class matter at the Post-office, (N. J.) March 17, 1876.

In Waterville, Me., according to the Kennebec Journal, a Sunday law crusade has been started. This includes all places of business excepting cigar stands, candy stores and drug stores, for an hour in the forenoon. The Mayor promises that this crusade shall be pursued until he is in office, that is, until next March. How far this promise will be carried out remains to be seen.

One of our secular exchanges, commenting upon the demands of Christian people that some form of respect for Sunday be enforced, declares that the best way to prevent worse desecration of Sunday is to refrain from making exaggerated demands in regard to it. It expresses the opinion that “rowdy recreations” may be overborne; “all other forms of recreation” will go forward on Sunday.

New Brunswick, Canada, is somewhat interested in the proposition of a better Sunday law, to prevent the profanation of the Lord’s-day. One hundred dollars fine is proposed for any person or corporation engaging in business, or allowing their employees so to do. For the lesser crimes, playing ball and running races, a fine of $20 is provided. From any high standpoint of religion or jurisprudence such legislation is childish, and is insufficient in fact as it is intolerable in principle.

It is common with all other religious bodies, the Episcopalians of the diocese of Pittsburg, and paid his respects to Mr. Waters, as he has often pursued regular business in that city. He has given the following: “I have never been known as a Sabbatharian,” in the ordinary sense of that term, come to feel that disregard for Sunday has poisoned the ranks of the church, the case must indeed be serious.

In January last, J. W. Waters, of Gainsville, Ga., was indicted for pursuing ordinary business on Sunday. On the 16th of May, in the County Court, he was convicted under penalty of $20 and costs—the total sum being $65. In 1895, Maxson, of Syracuse, was elected President of the Retail Grocers’ Association, of Columbus, Ohio, has undertaken to enforce Sunday closing of grocery stores. It is admitted that this end is sought so that those who desire to be religious can do so without losing money. This frank admission represents a fact which usually underlies all similar movements. It is illustrated in the effort to secure a new Sunday law in Rhode Island, of which we have already spoken. The decision, after the Supreme Court of the state, Gainsville Eagle, of May 18, 1895, writes a vigorous protest against the treatment this man has received. The Eagle says that the arrest and punishment is a case of “religious persecution pure and simple.” Evidence was given, showing that the man through whom the indictment was secured was actuated by the lowest motives, and that in his own work, as boss of a railroad gang—being at the same time sort of a preacher—he has often pursued regular business in a far more objectionable way than was done by Waters. So far as we know, whether among Seventh-day Adventists, Seventh-day Baptists or Jews, every case of arrest or conviction under existing Sunday laws is the outcome of personal hatred, or bigotry, or anti-Christian intolerance. Every such case is a shame to Christianity and a disgrace to the government under which it is possible.

Johan tried to evade duty and got into trouble. He foolishly thought that he could “run away from the presence of the Lord.” He went on board and paid his fare, thinking the matter was settled, for the present, at least. But his troubles had only begun. The question to be settled by Christians to-day is not what sort of a fish swallowed Jonah, or whether the story is actual history, or didactic parable. The important thing to be remembered is that when God imposes a line of duty for any man, he had better follow that line. Our Christian brethren who have failed to follow the line which God indicates in the line of Sabbath-keeping have already found it an expensive matter. It was a wiser, now, to give up going to Tashish, and return to the simple way of obedience laid down in the law of God.

It is said that two painters in the city of Utica, N. Y., who were working lately in the interior of a building on Sunday, were notified by the police that they must discontinue their labors. At the same time a public game of ball was going forward in the park. This failed to disturb any one, and so was played through with all its accompanying noise and revelry without interference on the part of the police. To those not initiated into the mysteries of the religion of police regulations, there is some difficulty in understanding how two men painting in a closed room, could endanger the peace and happiness of the city of Utica on Sunday, when it was neither endangered nor disturbed by the noise and wickedness usually associated with public games of ball out of doors. It is sometimes said that the mysteries connected with great theological questions are past finding out; but in this case as great a mystery is somewhere hidden away in the civil-religious-police-theology of the city of Utica.

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The CENTRAL ASSOCIATION.

The 64th Annual Session of the Seventh-day Baptist Central Association was held with the church at Leonardsville, N. Y., June 1–4, 1899. In the absence from the Association of the Moderator, O. S. Rogers, Dr. E. S. Maxson, of Syracuse, was elected Moderator. Miss Adelaide Clark was Recording Secretary, and Prof. J. B. Swinney assistant. After a fitting address of welcome by Rev. H. B. Lewis, pastor of the church at Lockville, the introduction was preached by Rev. L. M. Cottrell, of DeRuyter, from Eph. 4: 12. Theme, “The work of the Ministry.” This Association of 1,236 members is organized to teach men the love of Jesus Christ, and obedience to all the commands of God, and especially the fourth, which so many men disregard. The ministers of Christ must lead in this work. Both men and women may enter the ministry. Ministers must preach the Word, and, by personal example, must lead in the worship and life in Christ. Blind men cannot lead. Ministers must be leaders, shepherds, evangelists. They are the enemies of all sin and evil, the friends and advocates of all righteousness. Their chief theme must be Christ; cru-
The remainder of the morning session was occupied with business, including reports from the various departments, all of which were read and acted upon in the communications. In these communications, the after-
noon correspondences were reported by letter and delegates. Rev. H. D. Clarke appeared for the North-West and Western Associations. President T. L. Gardiner, for the South-Eastern, Rev. W. D. Burdick, for the Western, and Rev. Geo. Shaw, for the Eastern. Secretaries Whitford and Lewis and Pres. Davis were included in the welcome accorded to delegates.

After this order an essay on prayer was presented by the moderator, who was appointed essayist last year. As he presented no opening address, being called to the chair unexpectedly, we have secured the essay for publication, and it appears on another page.

**EVENING SESSION.**

The devotional services were conducted by Rev. Geo. B. Shaw, and the sermon was preached by Rev. H. D. Clarke, delegate from the North-West. Text, Matt. 3:10. Theme, "The Reform Axe." A brief outline of the sermon appeared in the Recorder of last week, but no one of the two close attendants was able to face out the one who failed to agree with Mr. Clarke in all the applications he made, no one could fail to see the honesty, earnestness and high purpose of the speaker in delivering his message, that Seventh-day Baptists ought to lead in all reforms, and to live in accord with the highest standards of righteousness and consistency goes without saying. The highest ideals are none too high for our people at this time.

Reports of committees followed. After these came a prayer service, led by H. B. Lewis. The report of the Obituary Committee showed but one death among the official members of the Association, Rev. J. E. N. Backus, of Lincklaen. A number of brethren added words of appreciation of Bro. Backus and his work.

A sermon by President Gardiner came next in order, Text, Gal. 4:18, "It is good to be zealously affected in a good thing." Theme, "West Virginia and its relation to the denomination." Our fathers carried the Gospel of Christ to West Virginia nearly a century since. Churches and Christian communities sprang up; and as the highest result, Salem College has crowed the mission well and truly yet. The work of faith, the work of pracy is founded in faith and baptized with the spirit of love for the young people who throng in West Virginia, has come to the front with great rapidity. The results for good are beyond measure. It is a power in spiritual life, a blessing to the souls of the state and an honor to our people. Sympathy and money from the North and East have made this good work possible, and it is paying rich dividends along all lines of good work.

Besides a few items of business, the afternoon was devoted to the Missionary Society's hour, and a sermon by Secretary Whitford. A. H. Lewis speaking upon the "Art of Field." An account of this hour, and the salient points of the sermon, which was vigorous with denominationalism, will be found on the Missionary page.

The prayer meeting on Sixth-day evening was led by Rev. W. D. Burdick, for the Western, and Rev. Geo. Shaw for the Eastern. Secretaries Whitford and Lewis and Pres. Davis were included in the welcome accorded to delegates.

After this order an essay on prayer was presented by the moderator, who was appointed essayist last year. As he presented no opening address, being called to the chair unexpectedly, we have secured the essay for publication, and it appears on another page.

*The Sabbath Recorder, 1899.*
has somewhat shifted the position of the American steamers Paris, now on the rocks near the Manacles, seriously hampering sal­vage operations. The heavy seas has stopped the work, which is not likely to be resumed for a fortnight.

PROTESTANTISM THREATENED BY WEAK EVANGELISM.

Among the prominent evil results of the separation of Christianity from a Biblical basis, which began under the Pagan born the Christian church of the third centu­ries, and which is still fostered by no-lawan, is a form of revival preaching, called evangel­elism, with which our time is altogether too familiar. It has little divine power, little vitality, and little permanency as to results. Much of it is set to music, in poor poetry and poorer theology. Its favorite refrain is: "Free from the law, oh happy condition." With superficial sentiment evangelists of this class plead with men to come to Christ, "who paid it all, and calleth them to repent and be redeemed. Some good may come from this, but the main results are temporary emotion, cheap sentiment and not a little opposition to the solid and abiding work of the real gospel of Christ. Such conversions, so called, have nothing to do with cultivating holiness detailed in the letter to the Romans. Such initiation has little of that gospel which had so much of Sinai in it, that it must be ushered in by the sacrifice on Calvary. Law was present with such power then, not in anger, but in the obligation, and penalty find a permanent and prominent place.

SUNDAY IN THE BOOK OF ACTS.

So much is said by superficial writers and speakers concerning the observance of Sun­day, as shown in the New Testament, that we call the attention of our readers to the fact that the book of Acts, covering fully thirty years after the death of Christ, and being the only inspired history of the early Christian church, makes but a single reference to the first day of the week. In marked contrast to this, the Sabbath and to the observance of the Sabbath at great length, and shows that every church founded by the apostles and reported in the book of Acts was founded by them as Sabbath-keepers. The one reference is as follows:

"And we sailed away from Philippi after the days of unconfined bread, and came unto Troas in five days; where we abide seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20: 6, 7.

The popular supposition is that this meet­ings and held on Sunday evening, and that the breaking of bread was a "celebration of the Lord's Supper." There are imperative reasons for rejecting both these interpreta­tions. According to the Jewish method of reckoning time, which is everywhere used by the writers of the Bible, all of whom were Jews, this meeting must have been on the evening after the Sabbath, now called "Satur­day" evening, and hence Paul and his com­panions traveled all the next day. If to avoid this dilemma, the Roman reckoning be used, what happened at the meeting was, viz., the "breaking of bread," took place after midnight, and hence on the second day of the week.

The time when this meeting was held is given by Conybeare and Howson as follows:
The laborers of the early days of the week that were spent at Toos are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the gospel narratives. It was the evening which succeeded the Jewish Sabbath. On Sunday morning the vessel was about to sail. (Life and Sayings of Jesus, 1319.)

If Christians really desire to follow the example of Christ and his apostles, and to be at one with the New Testament church, they must keep the Sabbath. This is a feature of the Sabbath question which large numbers of men are overlooking entirely. In defense of Sunday-observance, we are often told that the example of Christ and his apostles is equivalent to authority, while the fact remains that this one reference in the book of Acts, and one reference in the Epistles that combined are the only places in which the first day of the week is mentioned outside of the Gospels. In them, all the references are to one and the same day, the day following the Sabbath, at the evening of which Christ rose. The announcement of his resurrection was made on that Sunday, but at its close the disciples did not believe it had occurred. If the reader will carefully study the New Testament rather than the catechism, and be guided by the one laid down officially by the Church, rather than by the statements of newspapers and uninformed preachers, they will soon discover that the Word of God knows no Sabbath but the seventh day of the week.

BEWARE!

BY W. D. TUCKER.

The world is full of humbugs. Barnum used to say that people liked to be humbugged.

It seems hardly just to thus judge the masses; but it is true, however that we too often are the victims of intrigue. In society, in business, in public and private life, in fact in every phase of life, we are the unconscious dupes, either of the machinations of others, or of our own false reasoning. We can not be too careful. These humbugs are not all harmless. Beware! Dangers are in every hand. Dangers from without and from within constantly beset us. How can we shun them? We can not always do it. Some of them we must meet. We think of Satan as a roaring lion, but he is often a Jude, a lawyer, a merchant with a kiss. He comes to us with flattery and deceit. The same old lie that was told so affectionately to Eve, is again and again whispered in our ears, and, strange as it may seem, it even yet sounds like truth. Thus we continue to be duped by the craft of our adversary. He is tireless in his efforts to lead us beyond the confines of God's kingdom of light, joy and life into his kingdom of darkness, despair and death. He leaves no means untried to cause us to wander out of the way, over the stile, into the meadows beyond.

He scatters most beautiful flowers on the other side of the hedge. The air is heavily laden with perfumes most enticing. The path through the meadow is almost parallel to the one the pilgrim treads. No stones are there to pierce the feet, no hills to climb, no barren wastes present themselves to view. Should we not avail ourselves of this path prepared especially for the comfort of travelers?

We can thus avoid the rough and stony path, trodden by the heroes of former ages. Why should we of our own free will and choice continue to tread where the sharp stones pierce the feet, where there are hills most difficult to climb, only to descend again into valleys of humiliation?

"This is progress in the right direction," so we say to ourselves. "A new and easier road to the Kingdom of Heaven." Well will it be for us, if we glance at the sign close by the stile. It says, BEWARE! What though the stones are sharp, and the hills steep. What though clouds do sometimes shut out the sun, and the winds howl a requiem. What though the feet are sore and the entire frame weary, have courage. Only a little longer onward and upward, then we shall rest above the clouds and storms, above the piercing stone, the burning heat, above all care and sorrow. There basking in God's light and love, our joy will be complete.

"Don't desert the well known path to try an easier one. Beware! The roads are not parallel much as they seem to be. Although, as far as you can see, they are in sight of each other, and apparently lead to the same place, notice that the one gradually upward, and the other gradually downward. Beyond you cope where it is hidden from view it turns and leads rapidly away and downward. Downward to where? To Death! Beware! Turn a deaf ear to the enchanters. Hurry past the stile. Never mind the brush. We are nearing the Great Physician. The river of life is only a little beyond, while the leaves of the tree of life can heal every wound. Don't stand by the stile looking over to the other side. That angel(?) on the other side beckons to you is not a friend but a wolf in sheep's clothing. Run for your life. Don't even look back."

"Grace, grit, and common sense."

We are glad to note that Booth C. Davis has been presented as an example of "Success" by the magazine that bears that name to its immense circle of readers. Pres. Davis' remarkable record is one of the best illustrations of the definition some one has given to genius, viz: "capacity for hard work." THE ELEMENTS OF SUCCESS.

In reply to the question, "What do you consider the most essential elements of success?" Pres. Davis replied: "Grace, grit and common sense; a disposition to accept the best that to-day offers, in whatever shape it comes to hand, and to fit oneself for some sphere of work so thoroughly as to excel in it. "My advice to young people who are ambitious to succeed, is Always believe that where there's a will there's a way. Don't wait for something to turn up, but go to work and 'turn something up.' Get a thorough education. Do not wait to get money enough to finish your education before you begin, if you are poor. When you have saved a little, begin your school work. Make your money go far as you can. Earn more if necessary, then push on in securing your education as rapidly as possible."

Better Than No-To-Bac.

Thank God, the days of miracles are not past. On every side are heard the words of rejoicing: "I once was blind—now I see." I glorify the rejoicing man who has overcome the world which makes men clean, homey, happy, life worth living. Here is another leaf taken from the book of life and laid before us last night. But the light upon the face, the immortal life that shines from the eyes of a Christian, cannot be put upon paper. "I was a drunkard, a blazponsored and an inveterate user of tobacco. My evil habits were sapping my life for my wife and children. I even contemplated leaving my home and going off where no one would know me. I have come home so drunk that my children would mock me."

"But, thank God for his grace and mercy, I was forgiven and saved, and gave up all my evil habits, all but the tobacco. It seemed as though I could not give that up. I prayed God again and again to take away the appetite, but the prayer was not answered. One night, as I was driving home, a voice said to me, "You are praying God to take away the appetite—what do you mean with that pipe in your mouth? I took it out and flung it along the road. I burned up my pipes and the tobacco, and we had a prayer-meeting. From that day to this I have never had a desire for tobacco."

The grace of God that dwells in my heart and has kept me these four years, and I believe we have the happiest home in Potter County."

No wonder that this man, with his wife and three children, drives six miles almost every night of the meetings at Hebron to join the praise and service of "Him who hath loved us and washed us from sin."
The Central Association, held with the First Brookfield church, Leonardsville, N. Y., began with a bright sunny day, harbinger of the delightful weather which followed throughout all the meetings. The attendance was small in the beginning, but increased so that there was a large attendance Sabbath day and Sunday. The spirit of the meetings was excellent. A great desire from the very start was the baptism of the Holy Spirit upon the people and upon the services. The key-note of the sessions of the Association was personal responsibility and consecrated service. The Holy Spirit was in song, sermon, prayer and all the deliberations. Bro. L. M. Cottrell preached the introductory sermon upon the "Work of the Ministry," which was full of good thoughts tersely expressed, and though in his 80th year was a great blessing with the fire and energy of a man of forty years. It seemed that this old veteran in the ministry had really renewed his age.

The sermons, papers, addresses, and the exercises in the various hours devoted to the different lines of denominational work were unusual and interesting. A notable feature in the Woman's Hour, the singing and the missionary exercises of the Junior Endeavorers gave, indeed, added interest. The brethren and sisters of the church and society gave a hearty welcome to all at their homes and a most bountiful collation at noon in the church parlors. The Association was held with our old home church and in the community of our birth and boyhood. It seemed in the bright June days of our stay there, the lovely Unadilla Valley and the old hills of Brookfield and Plainfield, the river and the brooks running between the hills into it, and Markham Mountain overtopping all, never looked lovelier. It has been our pleasure to see some of the loveliness and grandeur of scenery in our own country and other countries, but we have ever testified that in picturesqueness and in combining the beautiful and the grand, the scenery in the Unadilla Valley is among the finest we have ever seen.

It was a pleasure to greet the associates and friends of the days of boyhood and youth, to see many and receive her kind who has reached nearly her 87 years, retaining remarkably her faculties and strength. We hope the Association, with its excellent social enjoyment and the strong spiritual tone and inspiration which pervaded all its sessions, shall be a blessing to the First Brookfield church where it was held, and to all the churches represented.

The Missionary Hour was held on Sixth-day afternoon. The conductor of the Hour gave first a short missionary address and then put before the people their missions which the Board of Managers of the Missionary Society as their servants were trying to carry out, and the work being done and the needs of the various fields, home and foreign. He explained the present status of the re-enforcement of the China Mission and of the London field, and the stay of Dr. W. C. Daland in England.

The object of the Services was fully stated and the method lately adopted by the Board explained, and the monthly cards for the pledging of funds for our missions were distributed to the churches for their use. At the close of the hour the Missionary Secretary preached a sermon upon the theme: "Our Mission as a People." Text, Deut. 7:6, second clause—"The Lord thy God hath chosen thee to be a special people unto himself."

1. God has preserved us in this country 228 years. Though our numbers now are small we have made a commendable growth every way, in numbers, in means, in culture, in denominational spirit and purpose. We now have churches in 22 states and one territory in this country, scattered Seventh-day Baptists in almost every state in the Union, and six churches in foreign lands. We have schools and various facilities for denominational life and growth. Under God we are in the world for a mission. We are a special people unto himself.

2. No religious people should be a separate people unless they feel they have a distinct mission to the world under God. Seventh-day Baptists have a mission under God. It is Evangelism and Sabbath Reform, the Gospel and the Law, Sinai and Calvary, in inseparable unity.

3. For a people to succeed in their mission they must be imbued from center to circumference with the spirit and purpose of their mission, and be devoted to it. Nearly that a few leaders shall be alive to it and inspired by it, but all the people.

4. For the accomplishment of our mission, churches, schools, means, spiritual gifts, and cultured and trained workers are essential, but the first and most important essential is that time—i was not, to my regret—remembered with gratitude his visit and the spiritual awakening which it brought them. I have just read a short account of the life of this remarkable man, and possibly some of the thoughts which have been a blessing to me may with profit be passed on to others. The spirit of God, of the Lord, of the Holy, of the Lord's Supper, has been upon me, and I have had no specially to work on. But to go on to others.

Just to give an outline of his life: George Muller was born in Prussia in the year 1805. His father wished him to become a minister in the Lutheran church, his object being that he, the father, might spend his last days with his son in a parsonage. The young man, therefore, early commenced to study with this in view, at the same time living a life of great wickedness. It is recorded that at the age of twenty he "had had no Bible, nor had he read one for years; he went to church but seldom, though from custom he took the Lord's Supper twice a week; he had never heard the gospel preached, and he had never met a person who had told him that he meant, by the help of God, to live according to the Holy Scriptures."

About this time, in a meeting at a private house, he received blessing and the change in his life and character began, which resulted in his becoming a man of God, the "Apostle of Faith" of the nineteenth century.

In addition to his work as a gospel minister, he was one of the founders and directors of the Scriptural Knowledge Institute, the object of which embraced the distribution of Bibles, the assistance of missionaries and the maintenance of Christian schools, the work to be carried on in obedience to Scriptural truth and depends upon God, alone, and has been a work greatly blessed of God.

His name has been best known in connection with the Orphan Houses at Bristol. In 1835 he commenced to think and pray about the work for orphans, and early the following year was enabled to rent a house with accommodation for thirty orphan girls. During the following eighteen months two other houses were opened, and Mr. Muller had, in all, ninety-six orphans under his care. In 1847 he commenced to build the New Orphan Houses on Ashley Down, Bristol, and the year following saw the last of the houses. The fifth, completed, the five houses affording room for two thousand orphans. The special feature of this work was that it was carried on in simple dependence upon God. There were no endowments and there was no appeal for human help. Once, at any rate, when the financial condition was rather low the annual report was withheld for a time, lest it might seem like an appeal to man, and God's name be dishonored. Mr. Muller took God just at his Word, and in simple, believing prayer brought all things to him, looking to him, his "infinitely rich Treasurer," for the daily needs of his large family.

At the age of seventy, this wonderful man started out on a mission to the churches in other lands, hoping that through his teaching and experience many might be quickened, and for seventeen years he was in "journeyings oft," visiting many distant lands as well as those nearer home, and there are not a few who witness to the fruitfulness of these visits. Last year, in his ninety-third year, after seventy years of service, he was called home. At the reading the book, I asked myself, what was the secret of this man's power and success? In the first place he was an earnest, daily student of God's Word, and it is written of the man whose "delight is in the law of the Lord, and in his law doth he meditate day and night," that "whatever he doeth shall prosper." So Mr. Muller's life was just a fulfillment of Scripture.

Again, his object in all things was to glorify God. He once said: "My whole life is one single service for God. The caring for the bodies of the children is the mere instrumentality. My heart felt, my heart bled, for the poor orphan children, and I desired to see them well-housed and fed; but that was not my motives. My heart desired to benefit them with a good education, but that was not my motive. My heart desired the salvation of their souls; but even that was not my motive. The glory of God, that it might be seen by the whole world and the whole church of God that yet, in these days, God listens to prayer, and that God is the same yesterday, today and forever, to illustrate I have devoted my whole life." Then, he was obedient. To understand God's will was with him to do it. He was
once asked: "But how would you do in case there were a meal-time to come and you had no provisions for the children, or they really wanted clothes and you had no money to procure them?" and his answer was: "Such a thing is impossible, so long as the Lord shall have grace to trust in him, for 'What we believe in him shall never be ashamed,' and so long as he shall enable us to carry on the work in uprightness of heart. But should we ever be so left to ourselves as to forsake the hand that is put out in the arm of flesh, or should we regard iniquity in our heart, i.e., willfully and habitually do anything, either in connection with the work or otherwise, which is against the will of God, then we may pray and utter many words before him, but he will not hear us; as it is written: 'If I regard iniquity in my heart, the Lord will not hear me.'"

And what of the Orphan Houses, now that Mr. Muller is gone? Nothing in the little book before me has impressed me more than the image of the member. "Wright, Mr. Muller's successor, to that question: "My beloved fellow-labourers and myself believe that known unto God are all his works from the foundation of the world. Another thing we know is that he himself knows what he will do, and we believe that what he will do will be worthy of himself."

If it could be given to us to study the Scriptures diligently: to take God at his Word: to meditate on all things: to seek first of all and in all his glory; and to live day after day in the calm confidence that the work is his, and we will do it, however he does will be worthy of himself, what blessings would follow, not only for ourselves, but such life would procure life. God grant it to us all.

SHANGHAI, China, March 28, 1899.

TREASURER'S REPORT.

For the month of May, 1899.
Geo. H. Utter, Treasurer.

To account with The Seventh-Day Baptist Missionary Society.

I. Balance on hand May 1, 1899, $764.27
II. Amount of gifts, $410.00
III. Total receipt, $1,174.27
IV. Amount of gifts, $410.00
V. Total disbursement, $764.27

III. Total disbursement, $1,174.27

III. Total disbursement, $764.27

THE SABBATH RECORDER.

WHY PROTESTANTS CANNOT ARREST THE DECAY OF SUNDAY.

We say Protestants, because it is well understood that the great Catholic world has regained the control of Sunday in the true Puritan Sunday idea. The fundamental reason lies in the virulence of the original germ of decay which were retained in the heart of the Puritan theory. It is like a case of pulmonary disease which no change of climate, no trial of new remedies, and no prayers of love can arrest. It is like the slow poison of diptheria, which shuts its tightening grasp on heart power and vitality, and laughs at physician, nurses and remedies. There is a divine antidote, but up to date the friends of Sunday have studiously, if not contemptuously, ignored it, and so deliberately a return to the actual Protestant position by accepting the Sabbath of Jehovah, and of his Son, the Lord of the Sabbath. When Puritan Protestants are willing to give up the compromise which their fathers made, and to welcome the true Sabbath which was then discarded as an unholy thing, success and healing will then begin. Until then each new effort will do no more than tell the story of its own ineffectualness.

A second general reason, which involves several subordinate and resultant ones, is that the friends of the Puritan Sunday have lost faith in it. Traditionally they hold to it. Actually, they do not. The core of that creed was that Sunday became the Sabbath by the transfer of the Fourth Commandment to it, on Biblical authority.

Few men, if any, can be found now who assert, or attempt to defend, that idea. Having given up that position, there is no common ground on which the friends of Sunday can be united, when the destiny of the late E. F. Sheppard left the Presidency of the American Sabbath Union vacant, a man whose name would have added weight to the movement was importuned to become the President. After a careful consideration of the question, he referred to it in his own words: "There was no common ground on which the friends of Sunday could be united for effective work." This state of things grows worse each year, and lack of union cripples the few efforts that are made to check the decay.

The reasons which are offered for observing Sunday are almost as variant as are the persons making them. They are often antag­onistic, and mutually destructive. These reasons are pervaded with indebtedness. They have no grip of obligation. Here are some of them: "One day is as good as another." "A seventh part of time is all that is demanded." "The law of rest does not demand any one definite or specific day of the week," etc. Under such teachings Sunday must decline, and no Sabbathism is fostered.

Low-ground reasons are most common. "One day in each week ought to be observed as a day of rest for sake of the general good." "Men live longer." "Animals work better." "Machinery wears better." "Men can earn more money at some profitable work." Such arguments as these appear oftener than any others. In point of check­ing decay, they are like a handful of rushes in the awol Nile.

We might follow this line of facts indefinitely showing that the main reasons for decay are found in the theories concerning Sunday, and in the confused and weak efforts of those who call themselves its friends, but who have lost faith in it.

In 1898 an earnest Christian who had been for many years an active worker in a Congregational church in the state of Connecticut becoming interested in the Sabbath question, and being anxious to find full support for Sunday-observance, wrote to three prominent Congregational pastors in New England, asking the following question:

"Will you kindly show me what passages in the Bible command us to keep Sunday instead of the seventh day, Saturday?"

The first answer was this. "There are no such verses, from which you naturally draw the inference that keeping Sunday is unscriptural. Bible dictum, <m>an unscriptural practice, and the one that is Scriptural is highly Scriptural, and many things rightly for which no definite command can be found in the Bible. The Bible is not a hand-book of rules regulative of all our acts, but a book of principles for thoughtful men to apply to their lives."

The second was this. "What you ask cannot be proved from the New Testament. Its proof is derived in other ways."

The third was this. "As to the question you ask, that I refer you to one or more Biblical verses where we are commanded to keep Sunday instead of Saturday, I confess inability. I am somewhat familiar with the arguments brought forward in favor of both days as sacred time, but can hardly recall passage that demand the first day at all comparable with many to keep the seventh."

The frankness with which these men confessed the truth is commendable, and it is in strong contrast with the evasive and assumptive answers with which a man and a frank seek to cover the truth. But consider what it means when this seeker for truth is told that there is no Scriptural authority for Sunday-keeping. Only one conclusion is possible to conscientious: to continue an unscriptural practice, and the case is made worse rather than better by the plea that this unscriptural practice may be justified by other unscriptural practices.

The third writer is still more explicit, and answers addes to the un­scriptural Sunday, when he draws the parallel between Sunday and the Sabbath and declares that there is no passage for Sunday, and "many" which command us to keep the seventh day." This writer alone of the three referred to the argument in the issue, as presented by the inquirer. The authority of the Sabbath, the plain command of God, is left out of consideration. Herein lies the blindness and deep irreverence of these men. Not to see that Sabbath and the divine law into the account. Sunday is unscriptural, but still Christians—lovers of God—whose standard of duty is the Bible, may go on keeping it. But the Sabbath, for which a plain and unreprefal command stands forth, the keystone of the arch of the Deca­logue, the Sabbath which Christ loved, honored, preserved, obeyed, fulfilled, exalted and Christianized, that might fulfill its higher mission in his kingdom, that Sabbath comes not into the counsels of these leaders of an "unscriptural" member household. Has God no right to a hearing in the case? Is this inquiring soul to be told: Sunday is an unscriptural institution, but you may go on keeping it? It is a disregard of the law of God, which is not of sufficient account to come into this consideration? Do these men mean all that? That is what this inquiring member must logically conclude.

Such answers destroy Sunday. In the case under consideration, for such cases are by no means infrequent, this devout Congregationalist had to choose between denying it and disregarding the law of God, which is not of sufficient account to come into this consideration? Do these men mean all that? That is what this inquiring member must logically conclude.
**Woman's Work.**

By Mrs. R. T. Rogers, 117 Broad St., Providence R. I.

*ECHOS FROM THE EASTERN ASSOCIATION.*

Rev. H. Davis told us of a new method the Board was planning to try for raising money—by pledge cards. He told us the money must be raised, or the work must be cut down and missionaries called home. There could be no more borrowing of money.

Rev. O. U. Whitford: Let us go to fundamentals. A man will grow in spiritual life according as he works. We have a mission. We want to be alive to that mission. If in our indigent and hungry days the Lord called and you told him a few years ago the end to which he would come.

D. E. Traversworth presented an allegory. The Plainfield church found a package at its door—a black baby. We tried to have the Missionary Society care for it. They would gladly have done so, but their hands and hearts were full. We need consecration. They did not have enough to care for Chinese boys and girls they had already adopted as they wanted to. We believe there is money enough in the Seventh-day Baptist denomination to care for both—and it is going to be done. It is a tremendous work, but we need consecration that will seek avenues to pour out a stream of gifts. We are not going to prove recreant to our trusts. We are going to do more than ever before. We are going to sacrifice.

What is the future for us, God only knows. The new mission offers to us inducements we have never known before. We seek to plant Christian business enterprises. We want to prove the words: "I shew unto you a more excellent way."

I have felt this last year that Seventh-day Baptists ought to stand on higher ground in the new century. I did not know how it was to be done. The African Mission is one way, but we ought to do more. Africa and the Congo are our missionary fields, and we should give to our China Mission, for our home work. Let us signalize the year by taking up all these burdens. We plead for individual effort.

It was a great delight to us to be able to breathe the atmosphere of the Eastern Association once more; and it is our prayer that our delegates may gather much of inspiration and courage to impart to each Association in its turn—and also to our whole denomination.

But what shall be the outcome of these gatherings? We listen, we approve of the messages presented, we think we will be more faithful in all our lines of work. The meetings close and we go back to our various tasks; and many of us forget. Yes, forget our good resolutions to do more for the Master.

We have just been studying the lesson of our crucified Saviour, and our hearts have been sorrowful as we have read and thought of the agony of those last hours of suffering which Christ endured for our sins. Do we not feel that by our coldness and indifference to his commands, by our lack of interest in the spread of his truth, we are continually crucifying our Master afresh and bringing shame upon his cause? Why do we not rise above and out of ourselves and honor our Master, study more earnestly, and consecrate our innumerable blessings, and like Nehemiah and his people build each one over his own house, make a full use of our powers for his service, and become a people consecrated and fit for the Master's use?

**A PAPER.**

Read at the Eastern Association, held at Plainfield, N. J., May 25-29, 1890.

*REV. E. W. FISHER.*

A boy being reproved for some misconduct in school, said: "I didn't mean to do wrong."

It seems to me that the child's reply embodied a truth which, consciously or unconsciously, is exercising a tremendous influence in the lives of hundreds.

We see around us every day people in conditions from which they would gladly escape, and which they never meant to be in. That blind, ailing, discouraged man would have us send him to some foreign shore, and you told him a few years ago the end to which he would come.

Solomon gives a very pertinent illustration in Proverbs: "I passed by a field ... and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."

Taking it in the literal sense, the owner of the field most certainly never intended it should fall into such a state of ruin. Not for an instant. Solomon now paves to inquire the cause of such changes on the part of God. Are the cynics and the world's indifferentions certainly do credit to his reputation as the wisest man: "Then I saw and considered it well. I looked upon it and received instruction: Yet a little sleep, a little slumber, a book is a faithful, earnest worker for the Master."

A little sleep, a little slumber, a little folding of the hands to rest—ay, that is travailveth and they want as an armed man."

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But according to the gate of By-and-by we reach the house of Never."

But, alas! do we not find, too, among Christians—and I fear we need look no further than our own hearts—a tendency to neglect our duty and to drift with the tide of circumstance?

Probably our common ancestor, Adam, is somewhat to blame for this. He wished to "put off" on Eve his responsibility for eating the apple, and his descendants have rung all the changes on "putting off" until their motto has come to be, "Never do to-day what you can put off till to-morrow."

Then, too, business engrosses the attention knowing that Seventh-day Baptists ought to stand out a stream of gifts. We are not going to prove recreant to our trusts. We are going to do more than ever before. We are going to sacrifice.

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**For the sake of our souls and the sake of our influence upon other lives, we must be aware of spiritual basitude.** Isaiah says: "Woe to them that are at ease in Zion."

Grant, as we must, that, in a greater or less degree, that fatal tendency to neglect and drift is in all our hearts. The question of vital importance is, How shall we overcome it? The only way a man can keep from freezing, when that drowry feeling which accompanies intense cold steals over him, is to keep moving. If we are in earnest in our desire to be going on in our Christian work, we must in the market-place keep doing something for the Master, and we must not delay.

At the best, as a rule, we are, as Holmes says, only seventy-year clocks; and of that time someone has estimated that two years are spent in illness, eight years in dressing and eating, twenty-five years in sleep, seventeen years in labor, sixteen in play, and two are wasted. But certainly Christians ought to readjust the last two, for with work and prayer we can both. And I may not stop to play with shadows, or play with time. But I will not let the time of my usefulness pass away.

If every one whose name is on the church-book is a faithful, earnest worker for the Lord, our churches as a whole will be what Christ intended his churches on earth to be—missionary churches; for the church takes its status from the members, just as the blood takes its color from the corpuscles. In Isaiah we read: "Arise, shine, for thy light is come." Verily, a command to the churches to be missionary churches. For that light is sent out in the literal sense; and those who are in darkness, Isaiah continues: "Lift up thine eyes round about and see. All they gather themselves, they come to thee."

Has not that been signally, and particularly, fulfilled to us as a people? Now, can we sit at ease? Can we be so near to others the knowledge of the love of Jesus which is so dear to us?

In Romans we read: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? And if they believe in him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach except they be sent?"

No one can deny the correctness of that reason given. And if it be so, then doth the responsibility for the salvation of those who know not Jesus depend? On those who have it in their power to send them to the light.

Sacrifices, great sacrifices, are doubtless required, but "Measure thy life by loss instead of gain, by the wine poured forth." Nothing truly great or noble can be accomplished except by complete consecration to the end in view.

The opening up of the Dark Continent required the whole energies of Livingston; and the mission station at Judson were required uncommon sacrifices.

Particularly is it true that "the church never takes an advance step but Satan blocks the way." Just before the great work of Jesus on earth began, Satan wrestled with him for forty days in the wilderness.

But even if the difficulties are great, let us as a people, with the poured-out life of our Saviour to inspire us and the assurance of the
strength and the final victory he will give us, obey his command, "Go ye into all the world and preach the gospel to every creature," and in hastening the time when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

And the Prophet foretells in the prayer of Gerhard Tersteegen: "Let thy love so warm our souls, O Lord, that we may gladly surrender ourselves with all we have and are, unto thee. Let thy love fall as fire from heaven upon the altars of our hearts; teach us to guard it heedfully by continual devotion and quietness of mind, and to cherish with anxious care every spark of its holy flame with which thy good spirit would quench us, so that neither height nor depth, things present or things to come, may ever separate us therefrom. Strengthen, thou, our souls; awaken us from the deathly sleep which holds us captive, animate our cold hearts with thy warmth and tenderness, that we may no more live as in a dream, but walk before thee as pilgrims, and so conduct our business that we may grant us all, at last, to meet with thy holy saints before thy throne, and there rejoice in thy love forever and ever. Amen."

MADISON, N. J.

PREACHERS ON THE LOSS OF SUNDAY.

The General Assembly of the Presbyterian, at its late session in Minneapolis, Minn., made a determination of Sunday-observance to be the chief topic of discussion on the 9th of May.

Eight resolutions were reported by the special committee on "Sunday Observance," which were adopted. These resolutions affirm that the law of the Sabbath is perpetual and binding on all nations, as well as on all men. They also urge upon church-members the great responsibility of observing Sunday sacretly, both for their own good and because of the influence which Christian people may have in so doing.

One resolution appeals to law-makers, both state and national, to guard the "American Sabbath" as a duty which statesmen and patriots owe to the cause of God and the church.

In the debate upon these resolutions, with scarcely an exception, the speakers asserted that the dangers now assailing Sunday are imminent and likely to be completely destructive. "The American Sabbath is in imminent peril," is a phrase which marked the case as it appeared in the debate. It was agreed that in the large cities, and in many places outside these cities, Sunday is already lost as a religious day, and it was urged with great vehemence that in proportion to Sunday lost for Sunday gains, peril threatens American institutions and American liberty. A significant fact appears in that an effort was made to adopt the phrase "Christian Sabbath" as a substitute for American Sabbath. This effort was defeated; but it may be our future, and since they see no hope unless through the aid of civil law, they cling to the term "American Sabbath."

Fifty years ago that expression had certain influence in contrasting the character of Sunday-observance in the United States with Sunday-observance in Europe, and hence "American Sabbath" and "Continental Sunday" have been placed over against each other, with the hope of creating regard for Sunday in the United States. Among many indications of the decay of regard for Sunday, this refusal to adopt the termboard of the United States, as a substitute for the term "Christian Sabbath," is non-biblical, and even repugnant to our origin, and since the phrase, which was done away, but only the warning that the Colossians should not judge each other, that is, undly, and in a condemning way, when they had different opinions upon the questions involved. We would not thus judge the Herald in this case, but we cannot but feel that the case is now ripe for attempting to make the Word of God say what it does not.

As to the charge that the "Seventh-day people are harassing American churches today," we plead guilty. And yet, it is not the Seventh-day people, but the law of God, that is troubling the people on the Sabbath question. The Herald is wont to treat the matter with lofty assurance, as if the Old Testament could not be interpreted in a new age, when the claims of the Sabbath are under consideration. But the law of God, embodied in the New Testament, is the only authority as the Christian Herald, and even Mr. Talmage will not be able to set aside the authority that is held by the law. And yet, the slightest fraction of the law shall pass away until all things be fulfilled (Matt. 5: 17-19).

“...”
Young People's Work

May 30.
He was Master of His Situation.

A STUDY of the Sabbath-school lessons for May and June brings anxiety, sadness, then calmness and joy. The story of the cross, the trial, the fixation and the resurrection of Jesus never loses its absorbing, abiding interest. The human heroism manifested when insulted and mocked and tortured is one of the most inspiring examples in all history. The divinity of Jesus is unmistakably set forth by his own words, and, quite as clearly, by his demeanor throughout the trial and execution. From the four Gospels we have seven utterances or "words" spoken by Jesus as he hung upon the cross. I hope that in your study of the lessons you have learned these "words." If not, do so now. Make them a part of your life. Here they are. I quote them from memory, and if I make any mistake in the wording or in the order, do you correct them. The regular service of the G. A. R. and music at the cemetery, but no exercises at all except the DeRuyter and First Verona having the largest number present.

The Young People's hour was preceded by a praise service, conducted by Mr. Abert Whitford, the topic of which was "Standing." The leader developed his subject by means of hymns, Scripture texts and short talks, making a very impressive and helpful half-hour.

The Young People's hour was opened with Scripture reading and prayer, by the Rev. Geo. B. Shaw, followed by an essay by Miss Edith Thayer. Miss Thayer's subject was: "From Nothing Nothing Comes," and her application of this old Latin saying to practical living was good. Eda C. Maxson presented many practical ideas in her paper, "How to Make the Prayer-meeting Interesting." Among other things, she emphasized the importance of thorough preparation of the lesson on the part of the leader, and of variety in the plan of conducting meetings, to avoid ruts.

The Societies represented at the meeting each reported through one of their members, which was the leading item of the reports. The six Societies reporting have a total membership of 147, and have raised about $152 during the year. There are three Junior Societies, membership 51; money raised, $50. The average benevolence of the Junior and Juniors is $25. We can and should, with eagerness the time the when these Juniors may become Seniors, that our showing may not be so small.

Mr. E. E. Whitford's theme was "Systematic Giving," and his plain and forceful presentation of the subject left an impression on his hearers. He not only showed that this is the right method of giving, from the standpoint of the individual Christian, as all our resources are the Lord's, but proved by some very simple figures that it is the easiest method. A comparatively small amount given regularly by everyone would result in full treasuries for our churches and societies. He also insisted that the habit of systematic giving should be formed in earliest childhood.

This paper was followed by an essay by Mrs. F. H. Babcock, after which President C. B. Davis spoke. He appealed to the young people to raise their standards, the standards of their Christian living and of the prayer-meeting particularly. Referring to the report given earlier in the evening, which showed the average percentage of prayer-meeting attendance to be low, he urged upon all the necessity of

The session of the Central Association at Leonardville, just closed, was quite notable for the large proportion of young people among the delegates. Every Society in the Association, with one exception, was represented, the DeRuyter and First Verona having the largest number present.

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Children's Page.

UNCLE TOM AND THE TORPEDO.

BY REV. E. J. SANDS.

"Wall," said Uncle Tom, as he stood by his nephew, Bob, by the side of a gun for shooting off torpedoes from a war-ship, "this is a curiosity!" Then he turned to a tar in blue who was showing off the curiosity.

"Don't you think so?" asked Uncle Tom.

"Or—or—do you git so used to it that familiarity breeds contempt?"

"The sailor laughed. "No, sir! That ere is not to be despised."

"Now, now, Bob! It's this way," declared Uncle Tom. "You say there's a torpeter inside this gun?"

"Yaas, sir."

"The gun is worked by compressed air. The torpeter flies out, shoots down slantwise from the water, and keeps on shootin' till it hits the vessel aimed at, and then there's a blow-up."

"Yaas, sir, that's it; and I shouldn't want to be there."

"That's it. You say this torpeter will go off for about a hundred yards at the rate of twenty-six miles an hour?"

"Bout that."

"Say 'bout that. You've got it, 'bout that. An inch or two—mile or two—doesn't make much difference; yes, 'bout that. Wall, when the torpeter is travelin' under water, what keeps it from rollin' over? You said it has four fins, and they keep it going straight."

"Yaas, sir."

"And then you said there was a contrivance to keep it going just so deep."

"Yaas, sir."

"Various contrivances to control it, I should say; but—but when it hits suthin—the hull of a ship, say—no livin' thing can control it. Then, and when the ship that is hit by it! I don't know as there is any advice to be given to a ship then."

"But advice would have come in well before then," said young Bob Finlay, who had taken an interest in the torpedoes.

"Yaas. Uncle Tom shook his head. "That's right; but when the torpeter is travelin' under water, what keeps it from rollin' over? You said it has four fins, and they keep it going straight."

"That's that, Bobbie?" asked Uncle Tom.

"Why, to keep out of the way, in the first place."

"Ha-ha-ha!" roared Uncle Tom, who was very much impressed with this idea. "Keep out of the way, in the first place! A very good piece of advice, boy, and it may be applied in many ways."

The two visitors here thanked the sailor for his explanations, and made him good-bye, and left the war-ship quietly resting at anchor like a sea-bird that had folded its wings for a dreamy halt on the glassy tide.

Bob and his uncle when they were on their way home took a street that led by a row of rum-shops, and one was a rum-shop. It had in its window several prominent rows of bottles reclining on as many dirty shelves, their necks oftentimes turned towards the passers-by and suggesting big platters recklessly aimed. Uncle Tom glanced at the window, and said he came up to that window. "Ahem!" he said; he hesitated a moment, and then moved toward the door. Bob was a temperance boy. What would a temperance champion do now? What ought he to do? He was afraid he was now doing anything but the right thing, yet felt that he must do something. He rushed up to Uncle Tom, who was entering the saloon. He pulled his uncle's coat-tail gently. "What do you want, boy?"

"Uncle Tom didn't ye think those torpedoes—those torpedoes—"

"Wall, boy, what of the torpedoes? Speak!"

"I don't want to get hit, you keep out of the way."

"Why, yes, boy; ha-ha!" Uncle Tom began to laugh. "Yes, boy, we settled that."

"I wouldn't go in there. You wouldn't advise me to do it; for there's a torpeter in that rum-shop."

Uncle Tom did not know how to take this advice which had been so boldly given. He blushed, coughed, ran his hand through his bushy whiskers, coughed again, and backed out from the doorway, and slowly, nervously, silently walked away.

"You have heard the word between Bob and his uncle all the way home. Bob trembled while he rejoiced. He did not know whether his uncle was angry or not. Bob was only a visitor at his uncle's, and did not want to do anything that would bring upon him an unpleasant consequence; but this thing he felt that he must do and take the consequences.

That night Uncle Tom had a dream. It seemed to him as if he were walking the street leading by the rum-shop with its pistol-like bottles. He stopped; he glanced at the window; he moved toward the door; he entered and then was about to step up to the dirty bar, behind which grinned a coarse, red-faced keeper, when suddenly he caught sight of something black coming toward him! It was something black and something big! It was pointed at the end! It came closer, this awful thing! Then he saw this name labeling it: dr-i-nk! Suddenly he heard a boy's voice; it was Bob's, and he shouted:

"There's a torp-e-do coming! Look out! Get out of the way! Get out of the way."

Then Uncle Tom lost the sound of Bob's voice in the roar of an awful explosion and awe! He was in a cold sweat; he was sitting up in bed, staring into the dark. His whole frame shook; his heart thumped violently.

"That is an amazin' 'narr escape!" grunted Uncle Tom. "What's the boy? I heard him callin'. I hope he isn't blown up too. I'll go and see."

He groped his way to Bob's bed. He gently laid his hands upon Bob's sleeping place. Bob was there. When he slept he always curled up into a shape something like a pumpkin. Uncle Tom was relieved to feel this round pumpkin.

"Thank God!" whispered Uncle Tom. "Bob's safe and I am safe, and God helpin' me, I'll never tech a drop of liquor ag'in. I'll keep out of the way of torpeders."—Youth's Temperance Banner.

"Tan's only English people drops their nitches," said a little boy to the new teacher. "I never heard no American pronounce the name so nifty."

"What is your name?" asked the teacher.

"Johnny," said the little boy.—Harper's Bazar.

VICTIM OF HIGHWAYMAN.—"I'm very sorry that I have no money, but I'll advise all my wealthy friends to take a walk out here."—Pinegrove Blalter.
PRAYER.

BY E. S. MAXSON, M. D.

A Paper read at the Central Association, held at Leod-

ardville, N. Y., June 1-4, 1899.

Prayer is one of the most important subjects in the

Bible. "O that thou wouldst rend heaven, and pray,

shall all flesh come." Thus we read in the

Psalms. Very early in the history of the race

men began to pray. It is in connection with the

birth and naming of Adam's grandson, Enoch,

that we read, "They began men to call

upon the name of the Lord." In the Bible,

especially in the Old Testament, one often

finds the righteous praying for the unright-

eous. Thus, Job praying for his three friends

who had displeased God. When Aaron made

a golden calf, God was very angry, and

Moses prayed for Aaron and for the people

lest the Lord should destroy them.

In the wilderness, when the Israelites com-

plained against the Lord, God destroyed some

of them with fire. Then "the people cried unto

God. Then Moses prayed unto the Lord, the fire

was quenched."

The Israelites had great confidence in the

prayers of Samuel, and besought him to pray

for them when they had sinned in desiring a

king.

God hears the prayer of the righteous in

behalf of the penitent sinner. At the same

time, the one that sins is at liberty to pray for

himself. When truly penitent God may

hear the prayers of those that have been very

wicked. Manasseh was an exceeding wicked

and idolatrous king. He was carried cap-

tive to Babylon, but in that city he repented

and prayed. Then Moses heard his prayer and

brought him again to Jerusalem and to his

kingdom. According to the Scriptures, it is proper

that the servants of God pray for one another. This is espe-

cially brought out in the writings of Paul. It

was the custom of that apostle to pray for

those among whom he had labored. We

find him also requesting for himself the

prayers of other Christians.

Among the remarkable petitions of the

Bible is the one offered by Solomon at the

dedication of the temple. In 1 Kings 8:21-23, we

sire that the Lord should hear the prayer

even of the stranger that might make supplica-

tion in the temple. The Psalms contain

many beautiful petitions. In the New Testa-

ment, Christ's prayer after the last supper

covers a notable place.

In the Lord's Prayer Jesus has left us the
great model. God's name should be hol-

lowed. It is important that his kingdom

come and that his will be done on earth.

It is right to pray for our daily bread. We

may ask God to forgive our sins, if we forgive

the trespasses of him. God is able to de-

liver us from evil. He is the glorious and

powerful King forever. Among the many

devout characters of the Bible may be men-
nioned David, Hezekiah, Daniel, Nehemiah,

Cornelius the Centurian and Paul. Prayer was one of the

leading characteristics of our Lord's early

life.

The temple at Jerusalem was considered by

the Jews to be the most suitable place for

prayer. If unable to be in Jerusalem they

would, like Daniel, open their windows toward

that city and pray. The many synagogues

of the Jews of course became little temples

for worship.

God hears the prayers of his servants when

offered at any place. We read that Peter at

Joppa went unto the house-top to pray.

Near Philippi there was a place by the river-

side where people resorted for worship. On

leaving Tyre, Paul kneeled down on the sea-

shore and prayed with the Christians of that

city. Then Paul and Silas said before that

men pray everywhere, lifting up holy hands,

without wrath and doubting.

Devout Jews had three special daily hours

for devotions. These were nine o'clock in

the forenoon, at noon, and three o'clock in

the afternoon. In the evening, David says,

"As for me, I will call upon God; and the

Lord shall save me. Evening, and morn-

ing, and at noon, will I pray, and cry aloud;

and he shall hear my voice." As men

pray at any place, so they may pray at any

hour. In New Testament times it seems to

have been a custom to return thanks before

meals. Christ left an example in this matter.

So did Paul on ship-board when in the Medi-

terranean Sea. Standing and kneeling seem

to have been the chief act in prayer.

Blessed was Paul and Silas when they

were in the stocks at Philippi, and King Heze-

kiah prayed while lying sick on his bed, and

the Lord heard him. Kneeling is perhaps the

attitude best suited to the deepest feeling.

Daniel was accustomed to kneel. Peter

kneeled and prayed in raising Dorcas to

life. Jesus knelted in Gethsemane.

Those who persistently disobey God some-
times find that he turns from them. This, as

we learn in the Book of Jeremiah, was the

case with the kingdom of Judah when she

had become corrupt. The Bible suggests

many things for which it is right to pray:

such as peace, guidance, wisdom, deliverance

from temptation. To the Jewish captives in

Babylon God sent this word, "Seek the peace

of the city whither I have caused you to be

carried away captive, and pray unto the

Lord for it; for in the peace thereof shall ye

have peace." Paul near Damascus prayed for

guidance, "Lord, what wilt thou have me to do?"

In regard to wisdom James says, "If any of you lack wisdom, let him ask of

God, that giveth to all men liberally and upbraideth not any man." Deliverance from temptation is something that demands oft-repeated prayer. "Watch and pray lest ye enter into temptation." What more important commandment has Jesus given? Hard as it may be in practice, Christ teaches men to pray for those that de-

sperately use them and persecute them. It

is right to pray for the sick. Christians

should, of course, pray for the advancement

of Christ's kingdom.

We find that there are conditions on which

prayer is answered. God hears the supplica-

tion of the penitent but not of the impenitent;

he hears the whole-hearted rather than of the half-hearted. God prom-

ised help to the exiles at the expiration of the

seventy years' captivity. He says, "Then

shall ye call upon me, and ye shall go and

pray unto me, and I will hearken unto you.

And ye shall seek me with all your heart." Jesus says, "When ye stand praying, forgive, if ye have ought against any." It is useless for us to ask God to forgive our trespasses, if we forgive not others. Jesus teaches that men ought always to pray and not to fain. Thus, importunity may bring an answer to prayer.

God hears the humble rather than the proud. The Bible says: "If we ask anything according to his will, he heareth us." No doubt people often pray for what they ought not to have, and so God in his kindness does not grant their request. Jonah sat down outside the walls of Nineveh and wished to die. Instead of taking away his life, however, God showed to the prophet the foolishness of his anger. The need of faith with prayer is clearly taught in the Bible. A man may ask for more than he should. James teaches that the prayer of faith shall save the sick. By such prayer not only have the sick been restored to health, but in a few cases, where it has been for the glory of God, even the dead have been brought to life. Those who keep Christ's commandments and abide in him have an especial assurance that their prayers will be answered. Jesus said to his disciples: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

There are some things in prayer that are considered to be useless repetitions should be avoided. The prayer of the hypocrite and the self-righteous man is not acceptable to God. The Publican's prayer, "God, be merciful to me a sinner," is more acceptable than the self-righteous prayer of the Pharisee.

Praying in languages not understood by the hearers is condemned by Paul. Prayer is either public or private. There is a time for both. Jesus Christ in his teachings commends secret prayer. He himself has left his example. We read how again and again in his earthly ministry he would go apart alone to pray.

Thus, for example, he engaged in secret prayer before selecting his twelve apostles, and likewise at Capernaum after healing many that were sick.

The power of prayer is many times illus-

trated in the Bible. It was in answer to prayer that Nehemiah was enabled to go to Jerusalem and have its walls rebuilt. There were many enemies to scoff, but Nehemiah prayed and worked and went on. King Heze-

kiah moved the people to pray against the Assyrians, and turned their king back to Nineveh. God opens prison-doors in answer to prayer. Peter was in prison. The time for his execution had almost come. But the church of Jerusalem was praying, and the angel of the Lord came and delivered Peter out of the hands of Herod. Paul and Silas were in prison at Philippi, but at midnight they prayed and sang praise, and the Lord heard them and set them free.

Jesus taught others to "have faith in God."

There are times for special petitions. Thus, prayer was offered before Paul and Barnabas were sent forth to the Gentiles. There was fasting and prayer also when the elders were ordaining the apostles. Jesus, by the incident of the blind man, and a beautiful practice of blessing children. Little children were brought to him that he should put his hands on them and pray.

Those who pray have their reward. Cor-

nelius the centurion gave much alms to the people and prayed to God always, and the Lord remembered him and blessed him with the gospel of Jesus Christ. Some remarka-

ble events have occurred in connection with
prayer. Thus, the transfiguration of our Lord occurred while he prayed, and at his baptism, while praying, the Holy Ghost came upon him. In the temple at Jerusalem, as Paul prayed, he was in a trance, and saw Jesus sent him to the Gentiles.

The folly of praying to idols is brought out in every part of the Bible. The success of the early Christian church must have been largely due to the closeness with which the disciples followed Christ’s instructions in regard to prayer. We read that, after our Lord’s ascension, the disciples, returning to Jerusalem, all continued with one accord in prayer and supplication. It was to such men and women that the Holy Ghost came. After the conversion of about three thousand on the day of Pentecost, it is stated that “they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” When Peter and John had been released by the Jewish rulers, the disciples prayed for boldness to speak the Word of God. The seven deacons were chosen and they became the twelfths wished to give themselves continually to prayer and the ministry of the Word. Christ’s command to pray for one’s persecutors was beautifully carried out by Stephen, who died obeying his Lord. Peter and John prayed for the sick at Samaria that they might receive the Holy Ghost. And so we find the spirit of prayer ever manifest throughout the history of the apostles. If, then, prayer was so important in Bible times, it is still important for us. God does not always answer our prayers. He has a purpose and a plan in events, and will always answer our prayers in His way.

COMPOSE WITH YOUR AUDIENCE IN MIND.

It will usually happen that you will compose each sermon first for a specific time and place. In order that it may be pertinent to that time and fitted to meet the wants of that congregation, it should be made so in every sense of the word. Every sermon should fit like a garment “made to order” by a skillful tailor. This process, however, will be disadvantageous and dangerous unless you keep your hearers in mind as they stand ready to hear your words. Their real condition and that of your personality are of little account. You are to preach for their good, not for your pleasure. You are to please God first, and, secondly, your people. You are never to please them unless you believe it will please God for you to please them. You should always compose as their friend and helper, and as the servant of the Lord Jesus Christ. All minor and all personal considerations must be kept out. Never let these come between you and your solemn duty. Praise, commendation, empty professions, payment or non-payment of salary, and all similar questions must retire when you seek to compose a sermon. Proceed with your work as one who is preparing to stand between the living and the dead; one who is sacrificing for souls, as others must sacrifice for eternity. Remember whoever else may be present, Christ, the divine Master, will always be in the congregation. He will rejoice if you are true to him and your charge. He will weep, or be justly indignant, if you are unfaithful. Whether you are through cowardices or negligence, allow the banner of truth to trail in the dust. Much more ought to be said concerning the work of composing sermons; these suggestions, however, must form the basis along which coming experience will develop yet more important lessons. Much can be learned in no other way than by experience. Do not forget that the helping Spirit waits to be with you always in the Holy Ghost. Compose and preach as he directs. Duty is yours. Results are Gods. Do well the one. Leave the other to him.

Perhaps we should add: do not be discouraged if the ideal suggested in the foregoing is something unattainable. We speak with a view to what you ought to be, not to describe what you are. We suggest what we have not attained, after thirty years of experience, and yet each year has brought us nearer to that goal. A sermon is a new world for you. Do not say you can never attain it; you have little conception to-day of the latent powers and possibilities within yourselves. What you need most, concerning each specific attainment, and your future work as a whole, will be found in the following chapter.

DECAY OF RELIGION IN NEW ENGLAND.

A correspondent of the Congregationalist, in a late number, speaking of the decline of religion in Maine, wrote as follows:

A pessimist in eastern Maine might easily find dainty morsels to wall bless on his tongue. The recent New Hampshire East end proclamation seems to fit remarkably well the conditions that exist in certain localities here. In a town of 500 there is no religious service except a Sunday-school, with an average attendance of twenty. This school congeals in winter. A few weeks ago in this town an old man lay dying. He asked breakfast, and a minister drove out to be had. The only man in the town who could pray at such a time was sent for and performed the service. A letter recently received from one minister contained the following: "The work here moves very slowly indeed. If we were not for the confidence I have in God, I think, at times, it would not be very hard to persuade me to give up the ministry. God has promised to bless his own, and I have been led by him to preach as well as I know how Jesus Christ. The town could be divided up into districts; the preaching might be done by one man. The town could be divided into districts; the preaching might be done by one man. We have unused church buildings which, if on the Western frontier, would be gladly occupied by congregations that would be united and have a minister of their own.

However various and almost contradictory the opinions of men are, the testimonies which have appeared in the reliable representatives of the New England press support the general claims made by Gov. Rolinns, of recent months, in the large New England proclamation. We clip the above from the Congregationalist, that we may add the suggestion that no small part of the cause of this decline and the indifference which the correspondent chronicles has grown from the weak, diluted theories which modern theology calls gospel. For the sake of avoiding the Sabbath, the popular preaching has eliminated the law of God, and evangelism has become flabby for want of Divine authority. As a result, conscience is destroyed, and the weak appeals that are made when no Divine authority lies back of them are powerless to convert men from sin. The Gospel is a magnificent arch, resting at one end on Sinai, at the other on Calvary. Law and love are not separate, but stand as twin pillars, love is the highest law, and demands from the loving soul obedience more exacting than forms. Legalism and sermonizing will tone up its theology by introducing largely of divine authority, including the Fourth Commandment, there will be less tendency of the doctrine which appears here and there throughout New England and the United States.
The Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

REV. WILLIAM C. WATSFORD, PROFESSOR OF BIBLICAL LANGUAGES AND LITERATURE AT ALFRED UNIVERSITY.

INTERNATIONAL LESSONS, 1899.

SECOND QUARTER.

April I. The Raising of Lazarus. John 11: 25-34.
June 27. Review.

LESSON XIII.-REVIEW.

For Sabbath-day, June 24, 1899.

GODS TEXT.—This is a faithful saying, and worthy of all ace, that Chirst Jesus came into the world to save sinners. 1 Tim. 1: 15.

In this quarter we have had eleven lessons from the latter half of the Gospel according to John. It is worthy of notice as the final efforts of these lessons were to encompass the compass of a single day. As the former series of lessons from John’s Gospel manifested the love of Christ, so in this series he prepared the way for the death of our Lord in an especial degree. "Having loved his own which were in the world, he loved them unto the uttermost." It was not however only for his own sake that our Lord showed deep love; he suffered death upon the cross, and bore the burden of sin for all mankind—his enemies as well as his friends. In contrast with the love of Christ, notice the malice of the sectaries of the world. They hated him and condemned him. It is not however only for his own that our Lord showed love, but we may see this same love on the day that will interfere least with your business, and the Sabbath.

5. If in the decline of the regard for Sunday there was evidence that the churches and the non-church goers were moving in the direction of something not consistent with what they were accustomed to, the Bishop of the Methodist church must promote the decay of Sunday in the lives of his people. It must be understood that the Sabbath influences of Chicago. He who teaches thus must hold Sunday in light esteem.

Before the reader has recovered from his surprise over what Bishop Vincent teaches, it will help him to see how this decay of regard for Sunday has permeated the teachings of another popular religious leader. In the Golden Rule, Jan. 16, 1897, Mr. Moody writes on "How shall we spend the Sabbath." This is suggested by the paragraph in the first half of his paper:

"A man ought to turn upside from his ordinary employment one day in seven. There are many whose occupation will not permit them to spend Sunday, but we should observe some other day, which is the Sabbath."

That is a logical application of the "one-day-in-seven" theory. But the destructive-ness of such indefiniteness is glaringly apparent. It yields entirely the idea that Sunday should be observed for its own sake. This is right, as a matter of fact. And Mr. Moody is to be commended for acknowledging that fact. But it also ignores equally the demands of the Bible and the example of Christ in regard to the seventh day, the genuine Sabbath. When men say, "Mr. Moody holds them rigidly to God’s way of doing things; to repentance that they may find forgiveness and release from the demands of broken law. Is God’s law in general imperative, and in particular of no account? According to Sabbath law in particular is not of as much account as ordinary business. Keep Sunday if you can conveniently; otherwise Wednesday, or Friday, says Mr. Moody. Bring God’s law to your convenience. Business comes first. Sabbath-keepers hold much less account. Choose a day that will interfere least with your business, and compel God to accept that as obedience to one of the Ten Commandments. Why not do thus with all the commandments? Is it any wonder that Sunday decays under such teachings from Sunday, and the Golden Rule, organ of the Christian Endeavor, or Movement, which we are told is to be the great power to “Rescue Sunday?”

In addition to such teachings by popular religious leaders there are many fundamental reasons why this all-advanced progress of Sunday into holidayism and Sabbathlessness cannot be checked.

1. The ripe fruit of more than twelve hundred years of history in Europe has given nothing better than the "Continental Sunday," even under the strong and steadily increasing influence of a vigorous Catholic ecclesiastism.

2. The Protestant Continental reformers made the case worse, in some respects, by destroying the power of the church in the matter, and teaching a false conception of "freedom" which led to theological anarchy. This course strengthened and increased the holidayism that Roman Catholic rules had created, but had held in bounds by church authority.

3. The Puritan movement stopped halfway in its program toward truth, fidelity, cocommunion, and made failures certain. This compromise, like a fever, has run its course, and Sunday has gone back to its original party, and the conception of "freedom" and the Puritan idea of the church’s decline is prominent in the churches which Puritanism planted, and popular religions are moving toward the downward movement by word and deed.

4. Sunday laws have reached a point where they for once have something to worry about. The forces of sin rejoice when men are at leisure. With the great majority the leisure created by the Sunday laws is irreligious or non-religious. In this the saloon and its allies rejoice. On such leisure they fatten.

Our Reading Room.

"Hence then as we have opportunity, let us be work­ling what is good, towards all, but especially towards them who are of the household of faith."—Gal. 6: 10. But to do good and to communicate, forget not.—Heb. 13: 16.

PLAINFIELD, N. J.—Rev. L. E. Livermore, Agent of Alfred University, presented a good gospel sermon here last Sabbath morning. He reports considerable encouragement in his special work among our young people. Weather very warm and rain greatly needed.

PASTOR MAIN.

WALWORTH, Wis.—The Ministerial Conference and Quarterly Meeting at Walworth, were held on the 26-28 ult. The Conference convened in the afternoon, with Eld. M. B. Kelly as Chairman pro tem. A paper was read by S. L. Maxmon, who also read Eld. Babcock’s report. He then read S. H. Babcock read a paper prepared by Bro. Freeborn. Interesting discussions followed these papers, and it was felt that the occasion was one of profit, even though the attendance was small.

The Quarterly Meeting began Sixth-day evening with a sermon by Eld. Kelly, of Chicago. Sabbath morning Eld. S. H. Bab­cock preached, after which the Sabbath school convened. At 2:30 P. M., Bro. Ed. Babcock gave a talk on missionary work, followed by the report of the Central part of this state. At 7:30, P. M., a prayer and praise service was conducted by Bro. G. H. E. Brown of Kiel, followed with a sermon by Eld. M. B. Kelly.

At 11 A.M., on Sunday, Eld. S. H. Bab­cock again preached, and at 2 P. M., the Y. M. C. A. Local visit, with Mrs. Nettie West, of Milton Junction, pre­sented a programme and closed the day in a most satisfactory way. This meeting was well attended locally; the attend­ance from sister churches, owing to sickness and unfavorably than expected, but was very good under ex­isting conditions.

General meetings were deeply interesting and inspiring. The preaching was lovingly evangelistic and spiritual. The feeling that the Holy Spirit was with us was frequently expressed. The next session is to be held with the church at Albion. S. L. MAXMON.
MARRIAGES.

SUTTON—DAYS.—At the home of the bride’s father, in Jackson Centre, Ohio, June 1, 1889, by Rev. A. G. Crofoot, Mr. Charles W. Sutton and Bertha A. Davis, both of Jackson Centre.

DEATHS.

AYARS.—In Shiloh, N. J., May 25, 1889, Miss Alpina M. Ayars, oldest daughter of Jared W. and Susie H. Ayars, aged 19 years, 6 months and 17 days.

A devoted and earnest worker in the Master’s cause.
L. D. H.

Special Notices.

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

The Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o’clock, at the residence of Dr. F. L. Irons, 224 Grace Street.

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

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P. M. Sabbath-school following preaching service.

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

The Seventh-day Baptist church of New York City holds services in the Boys’ Room of the Y. M. C. A. Building, Twenty-third street and Fourth Avenue. Sabbath-school meets at 10:45 A. M. The preaching service is at 11:30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

Geo. B. Paw, Pastor.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o’clock P. M. Stranger2s are most cordially welcomed. Pastor’s address, Rev. M. B. Kelly, 5455 Monroe Ave.

Mrs. Nettie E. Smith, Church Clerk.

The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welch Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o’clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Stanley Villas, Westbury Avenue, Tottenham, London, W., England. Sabbath-keepers and others visiting London will be cordially welcomed.

Sabbath literature and lectures on the Sabbath question are to be obtained by Rev. W. D. Leland, Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richards at the same address.

A GENERAL STORE FOR SALE!

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THE SABBATH RECORDER of March 21st.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional medicines. Deafness is caused by an inflamed condition of the mucous lining of the ear, which, unless properly treated, gets inflamed. You have a ruffling sound or imperfect hearing, and what you call simply deafness is the result, and unless the inflammation can be taken out and this tube restored to normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (not by catarrh but by some other cause), the case has to be cured by Hall’s Catarrh Cure. Send for circulars, free.

J. F. & J. J. CHERRY CO., Toledo, O.
Sold by Druggists, 75 c. a bottle.
Hull’s Family Pills are the best.

When Demosthenes was asked what was the first part of an orator, what the second, what the third, he answered, “Action.” The same way I say. If any should ask me what is the first, the second, the third part of a Christian, I must answer, “Action.” — Brooks.
SIR WILLIAM Long's story of an old Scotch body who could not abide long sermons. She was hobbling out of the Kirk one Sunday when a coachman, who was waiting for his people, asked her, "Is the minister done with his sermon?" He was done' lang syne," said the old lady impatiently; "but he wuana stop!"

Fair Terms.—George: "Papa, I want you to teach me a drum, like all the other boys have." Father: "No you would make too much noise. There would be no living in the house with you." George: "But, papa, I promise, really and truly, I won't beat it only when you are asleep."—Brooklyn Lite.

"You ought, like us, to have holidays in honor of your great men," said the Russian beauty. "But in the American year, said the major, "there are only 365 days."—Philadelphia Press.

HEALTH for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

The coat oftimes proclaims the man's indebtedness to his tailor.

Homed is the conversation of men when money talks.

The work of a hack writer is often trick.

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