

SPECIAL SABBATH REFORM NUMBER.

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VITAL subject of national importance is discussed by A. H. Lewis, D. D., in a small volume called the "Swift Decadence of Sunday. What Next?" The question is a serious one, and in some lights it is not hard to answer, reluctant as we may be to acknowledge the end of the way we seem to be traveling as a people. While in many details of action as to Sabbath-observance even Christians may be able to quiet their consciences, no one can regard the general tendency in this respect without serious apprehension. If such things as we see about us everywhere are done by those who profess a reverent regard for Sunday, what will be the standard of the next generation? Dr. Lewis marshals a long array of facts and testimony from Protestant sources, all showing the decay of Sunday. Then he formulates his ultimatum: Either accept the Roman Catholic idea of Sunday, or return to the Seventh-day Baptist idea. He sees no other course. He considers that legal enactment as to Sunday-observance has been proved ineffectual. The only motive strong enough to make men hold the Sabbath sacred, according to the New Testament idea, is to return to the observance of the seventh day, and make it a day of rest for worship, not for recreation. He claims that Sunday has no biblical ground of appeal to conscience, and follows out his belief with logical persistence. He quotes freely from Methodist writers words of warning in regard to Sabbath desecration, and yet condemns us as a church for our complicity in the evil through our camp meeting system. He pays a tribute to the late J. H. Knowles, D. D., Secretary of the American Sabbath Union, regarding him as far in advance of many others active in Sunday reform, because he showed the folly of reliance upon inoperative Sunday laws. He says: "He has gone to his reward, but it is a pleasure to bear a tribute to his candor, his sweet spirit, and to his clear apprehension of the true basis of reform." While we may not agree as to the ultimatum of Dr. Lewis, no one can read his earnest words without being impelled to renewed effort and higher example in this vital matter.—*Christian Advocate, N. Y., July 6, 1899.*

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

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THE demand for field work, as Secretary, has kept the editor from his desk most of the time for the last two months. That the RECORDER has not suffered thereby is due to its able corps of department editors, and to the faithfulness of Manager Mosher, who acts as office editor in our absence. But with July heat, a "stenographer on a vacation," and fifty untouched letters awaiting consideration, we must refer our correspondents and readers to James 1: 4.

REV. J. W. SUTOR, rector of an Episcopal church in Winchester, Mass., has made a public declaration in favor of playing golf on Sunday.

ATLANTA, Ga., has been agitated over the question of stricter laws concerning the sale of cigars on Sunday. After a vigorous discussion, the city authorities have decided not to interfere with such sales.

THE *Christian Endeavor World*, July 6, presents a "Bible Study" on Sunday-observance, in which 23 passages of Scripture are named, without being quoted, every one of which refers to the Sabbath-day. Assumption and deception could scarcely go farther.

THE General Synod of the Reformed Church of America, in session at Catskill, N. Y., June 14, passed a resolution urging ministers and church members to set better examples in the matter of Sunday-observance. When it must be thus among conservative Christians, what can be expected elsewhere?

IN the *Evangelist*, June 22, Charles E. Jefferson, D. D., defends Sunday street cars, and condemns Christians for not making a crusade in favor of giving street-car workmen one day in the week for rest; *i. e.*, some other day than Sunday. The article is a discussion of the street-car question more than of the Sabbath question.

SOME friends of Sunday in America have found comfort in what they call Sabbath Reform tendencies in France. That there is no growth of regard for Sunday as a "Sabbath" is shown in the fact that the French Chamber of Deputies, while agreeing that the workmen on the public buildings for the coming World's Fair may rest one day in each week, the Chamber has refused to designate Sunday as that day.

IN the *Mail and Express*, New York, a correspondent who signs himself "Anti-Nervous Prostration," describes and decries the growth of business on Sunday, and asks that the "conservative press look into the matter and call a halt." Considering the general situation, and the meagre influence of that indefinite factor called the "conservative press," Prostration will be far more prostrated before the "halt" comes.

THE effort to publish Sunday newspapers in London has failed. This result has come through a combination of religious, political and commercial influence. The English people have shown remarkable conservatism, and no little fear in dealing with questions.

Commenting on the case, the *Congregationalist* says:

But after all allowance is made for the peculiar conditions under which Sunday journalism sprang up in this country, and for the heterogeneity of our population and the impossibility of enforcing the old Sunday laws, the fact still remains that the Sunday newspaper is what it is in this country to-day chiefly through the acquiescence of readers and advertisers who are nominally Christians.

It is evident that the "Puritan" and the "Ecclesiastical" theories concerning Sunday are stronger in England than in the United States.

REV. C. N. NICHOLS, in the *Defender* for June, in sad complaint of the "sad and fearful time" in which we live, and of the dire evils which impend because disregard for Sunday is so prevalent, among other things he says, "We are in peril! There is danger ahead; God is not dead; neither has he gone on a journey. . . Where are the masses of our young men now on the Sabbath? Not in our churches! Whither are we drifting? Let us consider this matter wisely, and act accordingly, before it is too late." Thus writes the man who, in the same article, repeats the false claims that the fourth command was given to secure the observance of Sunday, rather than the true Sabbath of Jehovah. He teaches men to dishonor God's Sabbath, and then denounces them for disregarding Sunday also. He disobeys God's law and then complains of the fruits of his own disobedience.

SUNDAY "CHURCH TRAINS."

We have published, hitherto, important facts concerning the origin of Sunday trains in and around Boston, Mass. In the June number of the *Defender* the leading facts relative to the "church trains" are reproduced. We print them again, that our readers may note that the defenders of Sunday, in Massachusetts, are beginning to see how Christians are responsible for the evils of which they so much complain. We published the following and much more when the report of the Bureau first appeared in 1885. "Oh Israel, thou hast destroyed thyself;"

The first local Sunday trains in Massachusetts were put on in November, 1860, between Brookline and Boston. Certain well-to-do people, who were members of churches in Boston, had moved out to Brookline, but wished to retain their membership and continue to attend church in Boston as formerly. As Mr. Henry Twichell, the superintendent and controlling power of the Boston and Worcester road, was a resident of Brookline, they applied to him to put on a Sunday local, as there had already been week-day locals for a number of years. It being unlawful to run any but United States mail trains on Sunday, Mr. Twichell hesitated a long time before granting their request. He was a public-spirited man, however, and felt a pride in using the resources at his command to oblige his fellow-citizens. He, therefore, yielded to the steadily increasing pressure of their requests, and put on two trains each way. These were announced in the *Boston Daily Advertiser*, of Monday November 26, 1860. These trains being unlawful, special pains were taken to guard against accidents, and as soon as possible the right was secured from the Post-Office Department to make them mail trains so that they might thus become lawful.

As soon as the trains began to run, a new movement of travel was developed; for it was found that people, who had formerly lived in Brookline, but were now living in Boston, desired to attend their old church, and were using the newly started trains for that purpose. Thus it came about that these Sunday trains were carrying people both ways to church.

A similar state of affairs obtained in the case of those trains which were run to Newton Lower Falls, and which were first put on August 2, 1874. They were only obtained after much urgency, and the party who was perhaps most active in the matter, carrying about the

petition and otherwise working up the case, was a leading musician and chorister in one of the most prominent churches of Boston. Formerly his custom had been to go into Boston on Saturday, and return on Monday. It seemed to him that a Sunday train, by which he could go into the city in the forenoon and return in the afternoon or evening, would be a great convenience. His efforts were at length rewarded, and a train was run three times each way on Sunday.

In the same line with the cases just cited is that of the Old Colony railroad. Formerly a horse railroad was run to Quincy; and it appears that a considerable number of people dwelling there were accustomed to use this road to attend a very fashionable church in Boston upon the ministrations of one of the popular preachers in the city.

There came a time, however, when the horse railroad was to be discontinued, but before this was done the authorities of the Old Colony road were appealed to, and arrangements were made by which local trains were run on Sunday to accommodate those who had been accustomed to go into Boston by the horse railroad to church. In response, then, to these appeals for Sunday trains, on Monday, June 3, 1872, three Sunday "locals" from South Braintree to Boston, and two in return were announced. Thus began the "church trains" on the Old Colony road.

A striking and significant incident, in connection with these trains, occurred a few years ago. A clergyman, who resided in one of the suburban villages on the line of this road was engaged for a length of time to supply a church on the west side of Boston. In fulfilling his engagement he was accustomed to come in on the train which reached the station in Boston at a quarter past ten o'clock. Finding that a quarter of an hour was too short an interval of time for him to get to his pulpit as promptly as he wished, he wrote a letter to the Superintendent of the road, asking that the train might be brought in a few minutes earlier for his benefit.

The experience of the Boston and Providence road in this matter was quite similar to that of the roads already given, for among the signatures of the petition which finally secured the Sunday "locals" on that road was that of a pastor of local prominence.

To sum up the whole matter in brief, it can safely be asserted that all the facts, so far as ascertained, show that the inauguration and establishment of the Sunday local train system on the railroads which center in Boston was wholly the work of church-going people, and that it was, also, for their convenience in going to special churches to which they had become attached; it was not called for, however, by any necessity in enabling them to attend upon the public worship of God. Moreover, the prominence which we have given to the Boston and Worcester (now Boston and Albany) railroad in this matter is just; for not only did it run Sunday locals for more than ten years before any other road, but the general testimony is that it was the example and influence of this, the most powerful road coming into Boston, which finally made it necessary for the other roads to yield to the importunity of their patrons, and do as that road was doing.

APPRECIATIVE BOOK NOTICES.

The following notices of "Swift Decadence of Sunday; What Next?" will increase the desire of our readers to examine the book. Of its timeliness and value there can be no doubt. Every day adds new proofs of the swift decadence, and the consequent importance of the facts and conclusions set forth in the book. \$1 post-paid.

The *Journal*, Lincoln, Nebraska, June 12, says:

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 1882, 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.

The *Post*, Chicago, June 10, says:

"Swift Decadence of Sunday; What Next?" is a vol-

ume in which are gathered facts which reveal the attitude of the evangelical churches on the Sunday question. The book presents testimony since the year 1882 from all the leading Protestant denominations to show that regard for Sunday is rapidly passing away. The author, Dr. A. H. Lewis, then analyzes the causes which have produced this decay. He insists that the Sabbath question is a religious one and must be settled on religious and Biblical grounds. Whatever views one may entertain, the facts crowded into the pages of this work must commend themselves as very vital at the present time. The book is deserving of a careful reading.

The *Times-Herald*, Chicago, June 14, says:

Abram Herbert Lewis, D. D., in his book, "The Swift Decadence of Sunday," tells the reader that the general situation as to Sunday is full of alarm. He brings testimony from all sources to prove that the observance of Sunday as a holy day is rapidly becoming a thing of the past. It is now more generally a holiday. Busy crowds are seen, just as on other days, around post-offices and the railroad depots and the steamboat landings. Pleasure resorts are open and great newspapers, full of ungodly matter, are furnished those people who elect to stay at home. In fact, Sunday, all over the country, seems to have assumed the character which Bob Burdette once ascribed to it west of the Rocky Mountains. He said he had never been in a country where there was so much bathroom and so little Sunday, and hence cleanliness and godliness did not always go together. Sunday was a day when everybody went everywhere except to church and did something other than to worship. His conclusion was that while there was some Sunday left in the East there was none left in the West.

The remedy, according to Dr. Lewis, lies not in legislative measures, but in a return to the Sabbath of the Seventh-day Baptists, to which denomination he belongs. He says:

"Christianity is dying as to Sabbathism, because it has traded Christ's Sabbath for Constantine's Sunday."

This book will interest preachers of other denominations chiefly on account of the statements which it contains concerning the decadence of Sunday. Is it a fact that there is a steady diminution in the observance of the Lord's-day? And if so, what is to be done?

The *Star*, Boston, June 1, says:

"Swift Decadence of Sunday; What Next?" by Abram Herbert Lewis, D. D., author of "Biblical Teachings Concerning the Sabbath and the Sunday," etc., enters the field in a timely manner. It presents testimony respecting decay of Sunday-observance since the year 1882, 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.

The *Press*, New York, June 4, says:

In his book, "The Swift Decadence of Sunday; What Next?" the Rev. Dr. A. H. Lewis takes up a subject to which much attention has of late been drawn. Clergymen of all denominations have lifted up warning voices against the disregard of religious services on the Sabbath and against the turning of that day into a time purely of relaxation and too often of debauchery. In his introduction Dr. Lewis says: "This book is written for the sake of massing facts. Facts are God's commentary on theories, practices and institutions. They are the only safe basis for conclusions. What has been is the indicator of what must be. The future is the fulfillment of the past and the expansion of the present." The Reverend Doctor takes the ground in his book that all reliance upon civil legislation for "Sabbath Reform" is useless. He contends that the question is a religious one and one to be settled without the aid of law. The book is published by the American Sabbath Tract Society of Plainfield, N. J.

The *Globe*, Boston, June 3, says:

That a deep regard for Sunday is passing away the author proves by testimony from many leading denominations. He also proves to his own satisfaction that the attempt of the Puritans to make a Jewish Sabbath of a Christian Sunday was the cause of the well-seated

antipathy to Sunday-observances. He maintains that the Puritan Sabbath is not the sort of a Sunday that Christ, the apostles, or the early church recognized. Dr. Lewis also insists that all reliance upon civil legislation as a means of Sabbath Reform must be discarded. The book contains 273 pages and has a copious index.

We must close these extracts for want of space with the following from the *North-Western Christian Advocate*, Chicago, May 31:

"Swift Decadence of Sunday; What Next?" by Abram Herbert Lewis, D. D., is a book of facts relating to the Sunday question. Though small in size, it is a veritable handbook on this important and very live question. The author says: "Base the question of Sabbath and Sabbath Reform on the Bible. Deny the right of the civil law to do more than protect men in conscientious obedience to the law. Hold men face to face with God and his law. Accept Christ as the best interpreter of that law. Stand on his interpretation and follow his example. Christianity is dying as to Sabbathism, because it has traded Christ's Sabbath for Constantine's Sunday. It has bartered the Bible for half-Pagan traditions of the Roman Catholic state church."

BISHOP McVICAR ON THE DECAY OF SUNDAY-OBSERVANCE.

At the 109th Annual Episcopal Convention of the state of Rhode Island, June 15, 1899, Bishop-Coadjutor McVicar made an address, in which two sources of danger to society and to Christianity were sharply outlined. These were "Growing laxity in social morality," and "Sunday-observance." He pointed out the evil of easy divorce. In Rhode Island during the year there had been solemnized 3,332 marriages and granted 400 divorces. Another factor in the increasing social immorality is shown in vile literature, debasing plays and obscene posters. Having spoken wisely and with power on the social question, as reported in the *Providence Journal* for June 14, the Bishop said as follows:

Another matter, which in its way, I believe, is as fundamental and as important as this last, is that of Sunday and its proper observance. I know the difficulties which surround the subject. I know how widely men differ in their views. But I believe that no earnest, thoughtful Christian can observe the drift and tendency of the time without the most anxious apprehension as to results in the growing non-observance of this holy day. That there is this drift there can be no doubt. One has but to recall the situation of thirty, twenty or even ten years ago to be sadly convinced of it. And the saddest thing about it again is that this drift is not confined to the world about us, but is as marked, nay, one may almost say, more marked within the Christian church itself. The tendency to curtail the time devoted to God's worship, to compromise on a single service and even that of shortest and most meagre character and that but intermittently, while the rest of the day is given over to self-indulgence and festivity, suggest an awful contrast with the quiet and happy Sundays of our childhood's memories, with their precious opportunities for spiritual growth and the cultivation of the cognate graces of family life. And if all did not prize alike these privileges, at least a sense of decency and propriety prevented the open violation of these holy hours. It was considered a piece of vulgarity for people to show in any way a public disregard for what others held as sacred. How changed all that is now! when the very members of the church themselves not only neglect their own priceless opportunities, but lead the way for others, who cannot be supposed to care as they should, in the day's secularization. One thing is certain, that with this day, and in keeping it in some sense sacred and apart from other days, is bound up, not only the interests of religion, but the very life of man's highest nature. Secularize it, give it over to mere enjoyment, make it simply a holiday in place of a holy day, and it will not be long before the spiritual nature, to which that day is the supreme opportunity, grows feeble and decays. Every other faculty has its chance of exercise and growth through the long week and hence is strong. The higher nature and its capacity demands one day, at least, that it may live and not die. The reason, I am sure, why in the most critical hours of life men find their spiritual powers, their faith, their hope, their grasp on God, so weak and unavailing is just the paralysis which comes from non-use and exer-

cise. Whatever excuse there may be for the poor, tired men and women whose weekday life is one long, unbroken grind, to take part of Sunday for free exercise and fresh air in the country—and I would not deny them—surely it is mere wanton indulgence on the part of those who are masters of their time to snatch that right. More than that, it is a piece of pure selfishness, when their pleasure necessarily finds extra burdens for those who must serve them.

Bishop McVicar stands first in the Episcopal church as a brave, broad-viewed reformer. His words can not be put aside. They represent the least Puritanic branch of Protestants. They are the words of one whose ability and devotion give double weight. They give the conservative view of impending dangers. To hold them lightly is to proclaim one's folly.

STATISTICS OF MAINE.

The Rev. Dr. E. T. Dunn, president of the Board of trustees of the Maine Bible Society, reports that the eight field workers of the society visited 20,000 families in Maine during the past year, and found 7,000 families who go to no church, 6,000 children not connected with any Sunday-school, and 565 houses without a Bible. The society has sold 3,500 copies of the Bible and given away 1,500 copies during the year.

The state official record has been carefully examined, and it is found that there are 226 empty churches or meeting houses in Maine. What does the governor of Maine have to say about it?—*The Defender*.

What does the *Defender* say of its teachings which try to exalt Sunday by false claims concerning the true Sabbath, thus creating such results as it chronicles above? In the same connection the editor of the *Defender* writes as follows:

RHODE ISLAND SUNDAY LAWS.

A recent trip through Rhode Island, speaking to mass meetings in several of her towns, and addressing three different ministerial gatherings, has confirmed our opinion that Rhode Island is in peculiar peril from Sunday secularism. We ventured to suggest, at some of their services, that Rhode Island was near the foot of the list among the New England states. We were surprised to hear after each address remarks like these: "He did not put it strong enough." "The condition of the rural towns is much worse than you pictured." "You should have said at the foot of the list of all the states." "Smallest and wickedest."

And yet, on his next visit to this "smallest and wickedest" state, the editor of the *Defender* will further undermine public opinion and promote no-Sabbathism by teaching that "Saturday is only a Jewish affair." He will finish that false statement by another to the effect that Sunday is God's holy day, and that it is wicked to disregard it. This is successful self-destruction.

SUNDAY IN ELMIRA, NEW YORK.

The *Defender*, of Elmira, commenting on the loss of Sunday, says:

Lost—the American Sabbath!

Will the church bells of Elmira ring out this alarm? Such contempt for the day as this city reveals now would have been considered shocking not long ago. To tell truth, it is not now so openly manifested by the liquor people as by others. Not a Sunday goes by but that the cigar stores, the candy stores, the drug stores, the ice cream places, the fruit stands, and the soda fountains of Elmira are all in full blast, and doing more business than on any other day of the week.

The liquor saloons have as good right to hold open as these. It is unjust to the saloons to demand closed doors of them, and let these other places be wide open.

The Law and Order League grows red in the face because a prostitute walks the street clad in Mother Hubbard costume, and insists that the police prohibit all that sort of thing; but we hear nothing of righteous anger because the Sabbath is desecrated by a hundred tradesmen with impunity; the majesty of the law is not invoked, in behalf of good morals and of tradesmen who respect the Sabbath sanctities.

Lost—the American Sabbath!

NEWS OF THE WEEK.

The work of the International Peace Congress at Hague, Holland, is drawing toward a close, and certain valuable results seem well assured. That "arbitration" will be adopted as a fundamental factor of international law is practically certain. It will be voluntary, but the moral influence which its adoption by the Congress will carry will be so great that few cases, if any, will be likely to arise in which it will not be resorted to. In this alone there will be gain enough to repay for the Congress. The discussions in the Congress, and the wider discussion in the newspapers, carries immense influence for good. The probability of war in any given case will be reduced to the minimum. The spirit of tolerance and of concession which has marked the work of the Congress has been gratifying, and every Christian will rejoice in the general results, which are promised as the outcome of this Congress. The "exemption of private property at sea," in case of naval warfare, is a second result which seems to be practically certain. Possibly this may go over to a second Congress for final settlement, which will add strength rather than weakness to the movement. Justice and Christian civilization find a victory in this. The wholesale destruction of private property at sea, because found under the flag of any enemy, has been a shame to our civilization. The United States has always advocated this exemption. It is just cause for congratulation and satisfaction that the representatives of this nation have been foremost in the advocacy of these two great principles which now seem so near to a place in international law. In this way the United States has come to be a prominent factor among the great Powers of the world for good, justice and peace, at the moment when she has gained such prestige through territorial expansion.—The height of the rainy season in Luzon has reduced military operations to the minimum. Meanwhile re-inforcements are being pushed forward for the final work of closing up the rebellion, when the rainy season is over.—The Fourth of July was celebrated with unusual enthusiasm throughout the land. The speeches were of a high order, full of patriotism and wise suggestions. Thoughtful men recognize the magnitude of the duties and dangers which surround the future of the Nation, and rally with confidence to the support of the Chief Executive in his discharge of these duties.—Robert Bonner, the newspaper man and philanthropist, who, it is said, gave away \$1,000,000 in benevolence, died July 6, 1899, in New York City. He was born in Ireland in 1824.—At the Northfield Conference, among other themes, the work of the American and Canadian Y. M. C. A. Students' Association has been discussed during the week. More than six hundred Associations are now banded for mission work.—The National Y. P. S. C. E. Convention is in session at Detroit, Mich. The Convention opened with a great crowd and corresponding enthusiasm.—Disastrous floods have visited Texas. Much property and many lives have been lost. The government has sent "rations" to the sufferers.—All the world, except the anti-Semites, rejoices that Captain Dreyfus is again in France, and that a new trial by Court-Martial is about to be granted. That quick acquittal will come we earnestly hope.—The International Council of Women, which held its

first session in Washington, D. C., in 1888, held its annual session in London, June 26–July 4, 1899. The Council represents the various organizations of women, social, reformatory, etc., in the world, and questions pertaining to woman's work and influence are discussed. The Peace Meeting, over which Lady Aberdeen presided, was one prominent feature of the late session. Other themes were prisons, reformatories, education, physical culture, training of children, foods, etc., etc. Mrs. May Wright Sewall, of Indianapolis, Ind., was elected President, to succeed Lady Aberdeen. The next session of the Council will be held at Berlin, Germany.

A WESTERN VIEW OF THE SUNDAY QUESTION.

The utterances of the Presbyterian General Assembly concerning the loss of regard for Sunday and the wickedness of popular practices on that day drew out some strong and significant replies in the West, as well as in the East. Among others, the *Oregonian*, of Portland, Oregon, said:

This action of the Presbyterian Assembly is sincere and well meant, but will accomplish nothing. The Hebrew Sabbath stood for the public opinion of its day and generation, and the American Sunday will be exactly what American public opinion chooses to make it, for the American Sunday of to-day is not the Hebrew Sabbath, and never can be made such in the quality of its observance. The Sunday newspaper, the Sunday street-car, the Sunday excursion by rail or water transportation, the Sunday long-distance railway travel, have come to stay, have become an ineradicable part of American business life and civilization. Under our federal Constitution there is no union of church and state, no state religion; and the appeal to the federal or state legislature for protection can only be effectively made to protect the right of those persons who believe in making the American Sunday a Puritan Sabbath from any wanton interference on part of those who observe the day in a different manner or do not observe it at all.

As to the religious basis of Sunday-observance, the *Oregonian* says:

The Hebrew Sabbath was a season or day of rest—one day in seven appointed for rest or worship, observance of which was enjoined upon the Jews in the Decalogue, and has been continued by the Christian church, with a transference of the day observed from the last to the first day of the week. The seventh day, or Saturday, was originally the Sabbath until the day of rest was transferred by the Catholic church to Sunday, the first day. The Catholic Sunday was as different from the Hebrew Sabbath as Christianity was from Judaism. The Old Testament commandment, "Remember the Sabbath-day to keep it holy," was ignored and violated by Jesus; and John records that because Jesus treated the Sabbath as he did all other days he was denounced as "not of God," and his life was sought for the same reason. The Hebrew Sabbath ended with the Christian dispensation and was abandoned by the church. The New Testament does not enjoin the observance of the Hebrew Sabbath, and the founder of Christianity repudiated it. Sunday, which was established by the Catholic church, was not treated by Luther or Calvin as a day for whose observance there was any Scriptural obligation, consequently the German Lutheran and Roman Catholic churches, the Protestant Episcopal church and the Unitarian churches keep Sunday as a day of worship, a day of decent recreation, or both, according to the will of the individual; and to use Sunday for decent recreation is not a violation of any law of the New Testament. The vast majority of the American people, whether church-members or not, agree with this view of Sunday.

The importance of what the *Oregonian* says concerning the religious basis of Sunday-observance must not be overlooked. So far as the "Hebrew Sabbath" is concerned, it repeats what Christians have taught it to say. In this all basis for any Sabbath is destroyed. The present attitude of the world toward Sunday is a legitimate result of what its friends teach. What the Assembly complains of it, it helps to create. The "secular world" is making a full and logical applica-

tion of the lesson taught it by non-Sabbath-keeping Christians. Slowly but surely this fact is dawning upon the consciousness of Christians. Over all this confusion, born of error in the church, God writes: "Come back to my holy day, or lose all." Cannot Presbyterians see the "hand writing on the wall?"

"MILITARY RAIDS UPON THE SABBATH."

Under the above head, the *Christian Advocate*, New York, denounces certain military reviews on Sunday, May 29, 1899. It scores the Governor of the state, closing as follows:

This picture of the Governor at the head of the squadron passing through the towns and villages between seven and eleven o'clock; the village clergy beseeching the Governor not to pass through the village in the hour of church services; the march arranged to pass through Peekskill as the people were just going to church; the church steps and the sidewalks thronged; the boys of a boarding-school marching to church beholding the spectacle; and the squadron band, in the presence of the vast multitude, in total forgetfulness of him who is Governor among the nations, bursting out with "Hail to the Chief!" does not augur well for the preservation of what is left of Sabbath-observance. We fear the Governor, like too many of the professed followers of Christ, has remembered only that he said that man was not made for the Sabbath. This, indeed, he did say. The other half of his saying was, "The Sabbath was made for man," and it is a holy day, not indeed to be bigotedly enforced, but never to be lawfully treated as a holiday, or to be so used as to antagonize the peaceful devotion of it to religious worship.

This scene on Sunday was in some sense the counterpart of the disregard which the *Advocate* and its fellow Christians showed for God's Sabbath on the day before. They joined with the world in trampling on God's law. What wonder that Sunday-desecration followed.

Do NOT fail to read this number of the RECORDER with special care. It is crowded with good things.

ORDINATION OF BRO. E. B. SAUNDERS.

Bro. Saunders having accepted a call to become the pastor of the Seventh-day Baptist church at Shiloh, N. J., it was thought best to ask for his ordination at the hands of the Milton church, where he has been a member so long. By the courtesy of the North-Western Association, opportunity for this service was given on First-day evening, June 18, following the session of that body. The council consisted of the Milton church, the pastors and other ministers of the denomination present, and Dea. L. T. Rogers and other representatives of the Rock River church, with which Bro. Saunders began the work of preaching the gospel. The pastor of the church calling the candidate to ordination, Dr. Platts, presided, and the Rev. L. R. Swinney, of DeRuyter, conducted the examination.

After prayer by the pastor of Milton Junction church, the Rev. G. J. Craudall, Bro. Saunders gave a statement of his conversion and early Christian experiences, of his call to the ministry and of his views of Christian doctrine and denominational polity. The ordination service then took place in the following order: Prayer of consecration, by President W. C. Whitford of Milton College, the ministers of the council, sixteen in number, joining in the laying on of hands; charge to the candidate by Dr. Lewis, of the SABBATH RECORDER, and welcome to the work of the ministry by the Rev. Stephen Burdick, of Andover, N. Y. The choir, under the lead of Dr. J. M. Stillman, sang an anthem, "Simon, son of Jonas, lovest thou me" (John 21: 15-17), which beautifully emphasized the char-

acter and importance of the ministerial office as it came from the hand of the Great Head of the church. After benediction by Bro. Saunders, a large number came forward and gave him the hand of welcome to the sacred calling, wishing him abundant success in the great work to which he is thus formally dedicated. The services throughout were deeply and solemnly impressive. All felt that it was a most fitting close to the series of good things which, up to this point, had been furnished by the sessions of the North-Western Association.

L. A. P.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Opening of the Summer Evangelistic Campaign.

"Keep rank, keep rank, make Jesus King,
His banner to the breezes fling,
Come, rally round his standard high,
And in his name all foes defy.
Keep rank, keep rank, make Jesus King,
Though foes arise on every hand,
At right and left though many fall,
Close up the lines, oh, hear the call,
And round your colors nobly stand,
Keep rank, keep rank, make Jesus King."

With the echo of the songs of the quartet at Richburg still ringing in our ears, we dropped into the old room at Handel Hall, and the first greeting was the rallying chorus of the Milton boys. Something in it stirred the souls to the depths. A touch of pathos for the fellow-soldiers dropping out, a thrill of undying loyalty for the cause which is still "marching on." Each time with added power came the unfailing refrain, "Keep rank, keep rank, make Jesus King."

It was the same theme as that of the Alfred boys the Tuesday night previous:

"On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou canst smile at all thy foes.
With salvation's walls surrounded,
Thou canst smile at all thy foes."

Founded on the Rock of Ages! Thank God! Shoulder to shoulder, march on, keep rank, make Jesus King. In the name of Christ and under the blessing of the Holy Spirit, we predict a great victory in the summer campaigns of the students.

It was with some heaviness of heart that we journeyed from Hebron to Richburg to spend two nights with the quartet before returning home. The field was difficult, and the men inexperienced. Who was sufficient for these things? After twenty-eight hours at Richburg, we "thanked God and took courage." The singing has improved much since Association. The young men have entered upon their work with a consecration, energy and courageous humility which we have rarely seen surpassed. Already they had visited every house in town with an invitation to the meetings, and had enlisted the attendance and interest of some who had never seemed to be touched before. With warm weather and the shortest evenings of the year, the house was full, the attention earnest, the interest deep. Bro. Mahoney was present and added his characteristic, glowing testimony. Two expressed the desire to be Christians. The next afternoon was a cottage-meeting of deep tenderness and spiritual power. Several aged people were present, including "Aunt Roxie," and their testimonies had a marked effect. In the evening meeting, a young woman of promise and influence came out clearly and positively for Christ. The last public act of our six months of almost continuous service was to baptize

Wayland Wilcox, one of the members of the quartet. He was converted during the meetings at Alfred, and almost immediately changed his college course to the classical, with the view of entering the gospel ministry. He has been in active and growing Christian service since, but this was the first suitable opportunity to be baptized since he decided to receive that ordinance. Together we knelt before entering the waters and prayed that, as in days of old, he might receive the baptism of the Holy Spirit. Brother Wilcox has other questions still to meet, but he will work them out for himself under the guidance of the Spirit. He has laid all on the altar. With marked gifts for public speaking, and social sympathy with men of all classes, he is a welcome recruit for the brotherhood of soul-winners. Walter Brown and Henry Jordan are widely known, loved and respected in the neighborhood where the meetings are held. The former graduated from Alfred this year, and is engaged to teach in the Richburg school. The latter continues his course at Alfred with the ministry in view. We have difficulty to properly express our appreciation of the sterling worth of these young men. The staunch regard in which they are held by the people among whom they formerly lived is something of an evidence of their worth. George Ellis, the youngest of the four, is a Minnesota boy, being the son of Edward Ellis, of Dodge Centre. Like the others, he enters this work with a deep desire to be of use in the Master's service, giving up a long-anticipated visit home to go with the quartet.

The work at Richburg has opened auspiciously. There will be hard problems to meet. At times the sled may drag on bare ground, but with the Spirit's presence which was so manifest, great good will certainly be accomplished and a victory won. A number of attempts have been made in the past few years to stir up a revival in Richburg, without much apparent success. But there is a large number of young people to be reached, as well as heads of families. May it not be that, in the good providence of God, this campaign will prove to be just what is needed to appeal to the hearts of the people?

Pastors W. D. Burdick and D. B. Coon, on either side of Richburg, will assist all that they can. Bro. Coon's health will not permit him to do the service that he would be glad to do, but Bro. Burdick is with the boys several nights of a week. His sermons and practical advice are exceedingly valuable, he having been a member of the pioneer evangelistic quartet.

Holgate, Ohio, will be remembered as the point where Saunders and Crofoot went to hold a revival, and where a Seventh-day Baptist church was organized. It is a town of about two thousand inhabitants, but the religious interests are small. The quartet go on from Chicago with their tent July 5, Bro. M. B. Kelly following about the middle of the month. The music furnished by this quartet is simply superb. Sixteen times at the North-Western Association they sang, without books, repeating only one song. It is not so much singing as gospel preaching in rhythmic form. Sympathetic and impressive, it touches the heart with a strange power. We have rarely seen a quartet *anywhere* who show such a conception of the mission of consecrated voices. A hardened Chicago man who cursed them at first, afterward followed them

into the street with tears and a "God bless you, boys." O, young men, there are wonderful possibilities in these simple, gospel songs. Let every verse be a message from God.

The leader of the quartet, Charley Sayre, graduated at Milton last month, and enters the divinity school of the University of Chicago next Fall. He has been connected with the evangelistic work for some time, having been a member of quartet number two that went to southern Illinois in the summer of 1893. Edgar VanHorn (his surname would be a sufficient guarantee of his musical abilities) is a prince of first tenors. He also has had experience in quartet evangelistic work. He and Sayre have both shown a knack as fishers of men, winning hearts, not for themselves, but for their Master. Hutchins and Rood, comparatively untried men from North Loup, give good promise of usefulness in the work. Rood has shown ability as a journalist, and will probably have charge of the press department of the evangelistic campaign. For Hutchins this testimony has been given, "He will be heard from some of these times." The quartet are in perfect harmony and sympathy. They sing as one man, and a like unity characterizes their work in general.

Of all our student evangelists, east and west, this may be said: They are clean and strong; balanced, rounded, developed. The ancient joke of giving the runts to study for the ministry finds no foundation in them. They are picked men, leaders in school, capable of excelling in the various departments of human activity. They do not enter this campaign lightly and frivolously. Full of life, humor and good comradeship, they yet give evidence of realizing the seriousness of their responsibility and the source of their power. We may well be thankful that the reinforcements now appearing are able worthily to bear the standard which they receive from honored hands.

The quartet will report their work frequently to the readers of the SABBATH RECORDER. We, on our part, will bear them up before the throne that they may have great wisdom and the full endowment of power.

The Hand Book, "God's Eternal Truth."

"Dear brother, from my brief evangelistic experience permit me to offer two or three thoughts that may be helpful in the Master's service, and especially in evangelistic work.

(a.) "Let thine own soul be so charged with the truth you would present, so filled with the genuine worth of the Gospel message that your confidence may be manifest and your soul speak out in every utterance. Yea, let God's eternal truth be firmly fixed in your soul life, not as the marble holds chiseled in its bosom the cold unimpassioned message there inscribed, but with the warmth of sympathy and love to be given out."

(b.) Be strongly assured that the Gospel message is to dying men, and under God is the power of God unto salvation to every one that believeth."

(c.) Ever bear before thee as in letters of living light: Let the Spirit guide, and follow implicitly."

How a man's character shines out in the advice he gives! You can feel the heart-beat in these words, and might readily guess that they came from Pastor Witter, of North Loup.

Missions.

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

THE Missionary year closed July 1. Our General Conference will soon be at hand, Aug. 23-28. Reports from workers should be coming in. Funds for missions from individuals, benevolent societies, Sabbath-schools, Y. P. S. C. E.'s, and the churches should be sent to the Treasurer of the Missionary Society as soon as possible.

REV. J. H. HURLEY, who is conducting the gospel tent work in South Dakota, reports that five were baptized and joined the church at Dell Rapids. A young lady twenty-two years of age living at Sioux Falls, So. Dak., came to the Sabbath by studying the Bible. She is a bright, intelligent, earnest Christian lady. She asked for membership, and he gave her the hand of welcome into the Dell Rapids church. Mr. Hurley is now holding meetings with the church at Big Springs, So. Dak. He writes that the gospel tent work has been deeper and more far reaching this season than in any before in spiritual feeling and power. He deems the Scandinavian field a very hopeful one, and the urgent need to hold the forts there and especially the young people to us, is a live missionary itinerant pastor to have the little churches in his care, a strong young man who will interest and guide the young people.

THE last heard from Bro. L. C. Randolph, at Hebron, was that there was to be baptism the next Sabbath. Interest was moving on. The young people are softening and becoming serious. We must hang right on. When I shall have to leave this field and go home, Walter Green, a student of Alfred University, will take my place and carry on the work.

REV. J. G. BURDICK reports that he closed up four weeks' work at Scott, N. Y., on Sixth-day evening. There was fair attendance, good music, good meetings, and an increased zeal and interest on the part of the church. The work was almost entirely among the Christians and adults, which was very much needed. The church was revived and strengthened by the effort, but next fall when it is a more propitious time for holding meetings some one should go there and give them another help. Bro. Burdick is now at Otselic.

EVANGELIST E. B. SAUNDERS performed a very successful work in West Virginia the last quarter. This work closes his labors with us as an Evangelist for he settles the first week in July as pastor of the Shiloh Seventh-day Baptist church. He writes: "It is with sadness I leave the employ of the Board and this work to accept the pastorate of the Shiloh, N. J., church, hoping the change will afford the opportunity for needed study, and a rest from preaching so many times during the year, being nearly 300 times. I only wish I was more deserving of all the kindness shown me. God bless Brethren Randolph and Burdick who are now employed, also the student evangelists, the churches and pastors, and especially the churches without pastors."

THE Student Evangelists and Quartets are not heard from at this writing. We could hardly expect it. Probably the Alfred University Quartet commenced their work at Richburg the first Sabbath in July or earlier in the week. The Evangelists and Quartet from Milton College have probably commenced their labors at Holgate, Ohio. We expect to hear soon a good starting in of their work.

FROM ROSA W. PALMBORG.

SHANGHAI, China, May 24, 1899.

Dear Friends in the Homeland:—The months speed along with astonishing rapidity, and again the time has come for a letter from my pen. With our disappointments and discouragements I think we are learning to say "The Lord's will be done," and we have many blessings for which to thank him. The work appears to be making progress, and the general health of the mission seems good. For some time past, we have been receiving "showers of blessing" in the way of meetings and conferences, which have greatly refreshed us. First we had with us Mr. Inwood, of Keswick, who held meetings for foreigners and Chinese, for one week, the purpose of which was the deepening of the spiritual life of Christians and Christian workers. We had long prayed for God's blessing to rest upon these meetings, and our prayers were abundantly answered. Mr. Inwood gave the most searching talks, helped us to see and to know ourselves, and what we lacked in order to be used of God in his work. I, personally, am very grateful for the privilege of attending some of these meetings, and for the help I received, and I have heard many, both foreigners and natives, express the same gratitude.

May 13-15 we had a local conference of the Y. P. S. C. E., which was fully attended, and was an enthusiastic gathering. On Sabbath afternoon was a women's meeting, conducted by Mrs. Fitch, of the Presbyterian Mission. Four Chinese young women, among whom was our Kwe Iung, had places on the program, and all spoke very well, indeed. The large Methodist church on Sunday afternoon was full to overflowing. When the large audience of young people sang so heartily the old, familiar hymns, my heart was so filled with praise that I could not find my voice to join in the singing. O, that these young people may be true to their colors and may be used mightily in the Lord's work!

May 17, 18, and 19 were devoted to the Triennial Conference of the Educational Association of China. This was a rich treat for all interested in educational work. Although I could not attend all of the meetings on account of my work, I was very glad to go whenever I could. It would be impossible for me to give anything like a report of the Conference in this letter. The question of self-support received a great deal of attention. Some urge that all school-work should be self-supporting, but at the same time have to acknowledge that under such conditions it is impossible to keep the pupils for any length of time. Self-support, in most cases, is impossible without teaching what the Chinese now most desire, which is English; and as soon as a pupil gets enough of that to use in making money he is gone. There is little chance of getting Christian workers in that way. In the higher schools and in theological schools, self-support is as yet impossible.

These questions were asked: How many of the missionaries present had never received help in the preparation for their work? and, How many home colleges were represented which were entirely supported by the students and had no endowment funds? One prominent missionary stated that in the colleges at home, only one-tenth of the expenses were met from the tuitions paid by students. If, with all the enlightenment of Western lands, schools and colleges at home cannot be self-

supporting, how can they be so here, where knowledge, as yet, is sought more for its money value than for its intrinsic worth.

Theological schools, medical schools, colleges and high schools, girl's schools and day schools, the methods used in them, their aim, their progress and their results were all fully and ably discussed by some of the best Christian educators of China.

One thing was made very plain: that students and graduates of our Christian schools must of necessity have the places of teachers and professors in the new schools of Western learning which are being and will be started all over this land; because, although Confucianists would be preferred, there are few prepared to take such positions. In that way our schools must have a great influence on the future of China.

There will certainly be a great change in China soon. She is no longer sleeping. If she gets Western science and thought and learning, without the Light, the Source of it all, her last state will be worse than her first. The sin, the corruption, the dishonesty are appalling, and Western civilization without Christianity will only furnish a richer soil for their growth. Only the purifying, enlightening influence of the gospel can save this land. It is corrupt to the very core. May the Lord give us faith to go forward in our work, to do with might those things he has given us to do, that we may receive his word of approval when we stand before him, and rejoice with him in the salvation of this people.

The national Y. M. C. A. Convention was held May 19-22. There were delegates from many parts of China, splendid young men. The evangelization of China depends largely on these young people, who are now earnest in their desire to do the Lord's work, but who will be placed in the most trying positions and have almost overwhelming temptations to overcome. They need the prayers of all Christians that they may be kept strong in his might, to battle for the Lord.

SALOONS FOR CUBA.

Since the United States came into control of Cuba, "American enterprise" has opened two thousand liquor saloons in the island, according to the *New York Tribune*. It has been our sop to conscience for the Spanish-American war that we were engaged in freeing and civilizing a race which was suffering under the oppression of a cruel tyranny. We entered into war because we felt it our duty to take up "the white man's burden," as Rudyard Kipling expresses it—the burden of carrying our civilization to those who have none or a lower kind.

It is a positive outrage to humanity that one of the first fruits of our success should be the creation of two thousand American saloons there. It emphasizes the brutal selfishness of many of those who demanded the war. They sought opportunities to better their own condition, and their "patriotism" and their "sacrifices for humanity" were too thin to cover the greedy selfishness within. Instead of rushing in to feed the starving and open schools to educate a pitifully ignorant people, we flood them with intoxicating drinks and furnish them with all the privileges of our best metropolitan rum-holes! It is a shame that cries to heaven.—*The American Friend*.

THERE is an incalculable power in a devoted, consistent Christian personality.

Woman's Work.

By MRS. R. T. ROGERS, 117 Broad St., Providence, R. I.

If you and I to-day,
Should stop and lay
Our life-work down, and let our hands fall where they
will—
Fall down and lie quite still;
And if some other hand should come and stoop to find
The thread we carried so that it could wind,
Beginning where we stopped;
If it should come to keep
Our life-work going—seek
To carry on the good design
Distinctively made yours or mine—
What would it find?

—Selected.

DAY OF PRAYER, AUGUST 1.

If we enlarge our circle of prayer, we not only enlarge our gifts but we cheer the hearts of our workers for whom we are praying.

We have been praying earnestly for a teacher for the Boys' school, not knowing who our Master would choose. How many of us were prepared to give one from our own family circle? This question has come to your Editor very forcibly since she has learned that he has been chosen from her dear ones. May God help us all to accept cheerfully and gratefully this answer to our prayers.

THESE are anxious days for our Missionary and Tract Boards and for our Missionaries in foreign and home fields. Why have we come to this condition where we must be continually facing a heavy debt? We cannot have made a mistake when we organized our Woman's Board. Through it there have been many hundreds of dollars added to our treasury; we cannot know the value of these gifts in helping to save lost souls, in cheering the lives of our workers, but we do know that at this present time the demands of our work greatly exceed our gifts. Are we poorer in this world's goods because of what we have done? How many of us can hold up our hands in response to the question, "Do you give one-tenth of your income?" These are pertinent questions, but we must help to meet them, and meet them soon. At our Conference, which convenes in a few weeks, plans must be completed for the coming year. What advance steps can, shall, we take in this work? We did nobly last year in raising funds to help send one teacher. Was it to the neglect of our usual demand for funds to carry on our work? If each one of us would examine our own hearts in the light of God's claims upon us, and consecrate our own pocket-books without regard to what our neighbors are doing, and then, not in our own strength but in the strength of him who has promised his Holy Spirit to guide us in all our plans for his service, we should witness a marvelous increase in the gifts for the Lord's treasury, and also lighten the hearts of our workers and lift a heavy load from those upon whom we have placed the responsibilities of our denominational work. Let us pray more and give more.

A HINDU, who lived a long distance from any missionary, and who had never been inside a Christian church, was led to believe in Christ by reading the Gospels. Finding a command to eat and drink in memory of our Lord's death, and knowing nothing of church order and ritual, he was accustomed each day to take a little rice, saying, "This I do in remembrance of Christ;" then, drinking a little water, he would say, "I drink this because Christ died for me." Thus in his solitude this disciple was taught of the spirit, and his inner life was nourished without the help that comes from "the communion of saints."—*Missionary Review.*

OUR CHINA WORK.

BY MRS. G. H. F. RANDOLPH.

A paper read at the Woman's hour at the Western Association.

You have all been interested in hearing about the African Mission, and all who saw Mr. Booth were, I am sure, enthused by his earnestness and consecration. For myself, I was delighted that such a door of opportunity had opened to our people, and prayed that they might enter the door so providentially opened to them. I have rejoiced that you have responded so well, and that Mr. and Mrs. Booth are on their way to their loved work. The plan of work and the promise of self-support have appealed to our business instincts, and we have entered into the plans and work with enthusiasm.

Now, what I want, and what I believe you want, is to see something of the same principle at work in our China Mission. I have often been asked, "Could there be any such features introduced into our Mission work in China?" and I always reply, "Yes, there can and ought to be;" of course, not in the same line of work as in Africa—that would be out of the question—but in other ways I believe our work there could become more nearly self-supporting.

At one time it was Mr. Randolph's privilege to do a little business for a brother missionary living in another city. That business was to oversee a Chinese collector who collected the house-rent for this missionary. He had a large number of Chinese houses in a certain part of the settlement, and was renting to Chinese families. From this investment he was receiving a very good income. Now, I would like to see a young man with means go there and invest in that way for the Lord. I would want him and his wife to occupy one of the houses, and in connection with it have a day-school and a chapel. Then I would want them to mingle with the people, teaching them cleanliness and godliness. You see this is quite like the college or church extension plan in our cities, and quite as promising a field of labor. I should expect the income from the investment to keep the family and carry on all the missionary work they were able to do.

There are many ways in which business and missionary work could be carried on side by side, but I will not stop to particularize. I come now to the object of this paper, to tell you what I want to see done for the Boys' School, in order that it may do better work and at the same time be partially or wholly self-supporting.

First, then, I would like to see it located somewhere. You all know the history of the School; how it was started and how it has been carried on since—moved around from pillar to post, never knowing where it would land next; we have not known what to expect, life or death. Such has been its existence since its beginning, and such will it continue if we do not give it a more hearty support than we ever have done. I would like to see the school located on a plot of ground large enough to accommodate it through all its stages of growth. Make calculations for something big, and then make it such. I have said, and I shall still say, if you do not awake to the possibilities in store for the work, that I pity the man who goes to that school. And why? Because he will see what ought to be done, and have no means to do it. I have

heard one's feelings, who has no knowledge of the Chinese language and is in the midst of Chinese people, compared with one surrounded by a high wall with no way of escape. There can be nothing said, nothing done, no way out of the dilemma. But that is nothing compared with the utter helplessness of one who sees the possibilities of helping those around him, the possibility of increasing the efficiency of his school or any other branch of work and have no means to do it.

You all know there is an acre of land at Lien-oo given our Mission by Mrs. Ng and Dr. Palmberg. Doubtless more could be bought of Mrs. Ng if needed. This, it seems to me, is the spot for the school; not so far from Shanghai as to call for giving up the contracts of boys in the School, and yet far enough to open another circle of influence. Do your hearts not rejoice for this God-given opportunity of beginning the work anew and aright?

I would have plain, semi-Chinese buildings on this ground, both dwelling-house and school-buildings, the latter built for teaching the boys to work, as well as teach and preach. Have your school-rooms and sleeping-rooms and dining-room, of course; but also have a carpenter-shop, a tailor-shop, a shoe-shop, and as many more as seem practical. These could be fitted up at small expense, and in the course of time would bring in a small or larger income, according to the management.

Did you read in Mr. Davis' report for the year 1896 the following? "At the close of the last Chinese new year, We-zien, one who had been in the school since it opened, was allowed to go out. While he had a fair knowledge in some branches of study, in others he was very deficient, and it was quite evident that he could never become a proficient student, and it seemed better for him to be learning some business whereby he would be able to maintain himself."

Did it mean anything to you? Did your hearts have a pang for the boy who had been taught better things, now being sent back into heathendom, where all the things he had been taught would be ridiculed, and where all the better impulses he had received would be choked out? To me it brought sadness that a boy whom I had loved, and worked and prayed for should be cast out because of the school's inability to do anything for him. I ask you, does it seem right to maintain a Mission School that does not prepare the boys for a life work? Must every one that is a little below the average in mental ability be set aside, and those who are capable of becoming scholars made hot-house plants? It is very improbable that all, or half, of the boys in school there now will make successful teachers or preachers. What will the others do after having spent twelve years of their lives without doing any work that would enable them to make a living? You can readily see that they will not be prepared for anything, and quite likely have no disposition to work. Not very promising husbands for our girls, then, nor well calculated to build up prosperous Christian homes. I think you see my point, that by introducing industrial work into our school, we not only get something out of the boys, but what is of far greater importance, we make useful men of them.

Now, my friends, this whole question lies alone with us. Shall we continue to try to reach the Chinese through taking their boys and

unfitting them for usefulness in their homes, or shall we put our hands to the work and push it on to success? We can do either, I suppose, but I entreat you, let it be the latter. We have shown what we can do for a cause we are interested in; let us now show our interest in this work by flooding our Missionary Board with requests that the work be done right, and with the money to do it.

Very few of us know the first letter of sacrifice. We have yet to learn what it is to deny ourselves, take up the cross and follow Jesus. Let me now ask you that you look over your plans for the summer, and see if there is any way in which you can deny yourselves and thus honor your Saviour. Is it a summer at the seashore? What a nice sum that would add to our Boys' School fund? Is it two weeks at Silver Lake? Deny yourself and add that amount to the Lord's treasury. Is it an excursion to Niagara? Give it up for the Lord. Is it a new dress or hat or coat? Wear the old, for the love you have for your Saviour. Then, when autumn comes and our missionary goes to the school-work, he will have an abundance to do all that has been suggested in this paper. God help us to see things as he sees them, and do as he would like to have us do.

DIGHTON WELLMAN SHAW.

The subject of this sketch was the third son of John Leland and Catherine Amanda Shaw. The father was born in Cattaraugus County, N. Y., and had two uncles of the same family name who moved from Stephentown, in that state, and settled in Alfred. The mother was the daughter of Elder Russell G. and Adaline Burdick, the latter being a sister of Elders Alexander, Orson and Zuriel Campbell. Dighton was born March 9, 1869, in Freeborn, Minn., but lived the greater portion of his boyhood at Freedom, a few miles northwest of that place. Up to his eighteenth year his time was occupied mainly in attending a common district school and in working on a farm in a comparatively new country.

When twelve years of age an event occurred which exhibited the sterling traits of his character. This event is mentioned in the SABBATH RECORDER under the date of June 23, 1883, in a communication giving an account of the Semi-Annual Meeting of the Churches of Minnesota, held three days, opening June 8 of that year, at Alden in that state. It relates that on Sabbath-day "three children presented themselves for baptism, each showing the power of Christ's love in the heart of the young." Dighton is described as "one of them, a boy twelve or fourteen years old, living about twenty-five miles away, starting out on foot and alone, coming prepared for the ordinance of baptism, sickness in the family preventing his parents accompanying him. He won our admiration by his manly deportment." The rite was administered by Elder C. J. Sindall, and the boy, with the other two candidates, was received into the membership of the Trenton church by Elder Henry B. Lewis, on the day following.

In the fall of 1886 Dighton entered Milton College with the purpose of completing a full course of study. Here he remained eight years, with an absence of several terms while engaged in teaching four district schools in central Southern Wisconsin, to aid him in meeting his expenses in the College. Here he pursued both the preparatory and the colle-

giate studies of the Scientific Course, though nearly all of them belonged to the Ancient Classical. He was graduated June 28, 1894, on Commencement-day, presenting an impressive oration on the subject, "An Unpopular View of a Popular Problem." He attained an excellent standing in all his classes, and won the honors at the close of his course.

For the three years subsequent to leaving college he was in charge, for one year, of the graded school at Cartwright, Wis., and for two years of that at New Auburn, Minn. In these, as in the district schools, he gained the highest satisfaction of the pupils and patrons by his mastery of the lessons taught and by his firm and kindly control of the children and youth. In the fall of 1897 he began theological studies in Alfred University, with the view of entering the ministry, and prosecuted them until about the middle of last January. He supplied very acceptably the pulpit of the Seventh-day Baptist church on Hartsville Hill, near Alfred Station, a portion of the time while in the University. Late last fall, he, with his intended, Miss Amy Gertrude Campbell, of New Auburn, Minn., was engaged by the Executive Board of our General Missionary Society to take up a portion of the work, particularly that belonging to the boys' school, in our mission at Shanghai, China. Bright expectations were entertained by those acquainted with his proficient scholarship, his success in teaching, and his deep-seated piety, in reference to his usefulness in this important field. He centered at once all his plans and energies in considering the preparation needful to beginning this labor sometime during the year.

But his studies at Alfred were suddenly interrupted, and his return to the home of his parents at Milton, Wis., became necessary, on account of a partial collapse of his nervous powers. For at least a month afterwards he rallied in physical strength and in clearness of mind; but in February last his malady reappeared with greatly increased force, and a fixed mental derangement was the sad result. He formed the delusion that he was dead, and that all who visited or attended him were in the same condition. From this he was not relieved for a moment. His recovery was sought under the skillful care of the sanitarium at Palmyra, Wis., for nearly three months, and, lastly, in the State Hospital at Mendota, near Madison, Wis. His death occurred in the latter on First-day evening, June 25, 1899, from the gradual exhaustion of his nervous system caused by acute melancholy. The funeral services were held at Milton, Tuesday afternoon following, conducted by Rev. L. A. Platts, pastor of the Milton Seventh-day Baptist church, of which the deceased had been a member for several years. Rev. G. J. Crandall, of Milton Junction, and President W. C. Whitford, of Milton College, assisted the pastor. The audience was composed, not only of relatives and immediate friends, but of citizens of the place, and the faculty and students of the College. All the other members of the class to which Dighton belonged on graduation were present.

It seems that he was endowed from the start with a nervous organism which operated with remarkable intensity. He was accustoming from early life to check by his will power the overwrought activity of this system. While outwardly calm and deliberate,

he felt within the burning of a force, which at length consumed his vital energies. This contest between these two conditions led him, no doubt, to be reticent, scarcely ever revealing his experiences, and rarely disclosing to even confidential friends his inmost thoughts and feelings. He was somewhat distrustful of his opinions and of his ability to accomplish the results demanded of him. In religious matters, as well as in social life and business affairs, he inclined to give doubts an undue place; but these he restrained and modified by his clear insight into the fundamental facts of knowledge and the principles of a sound faith. He had an original way of forming his ideas and studying different subjects, and a unique and attractive style in presenting them. He was honest to the core, thorough in all his intellectual process, and conscientious in his moral convictions and actions. He had high ideas of culture, manliness, Christian devotion, self-sacrifice, public service in school and the ministry, and sincere affection for his home and friends.

His departure brings the sense of a great loss to his family, his many acquaintances, the College, and the denomination to which he was ardently attached. w. c. w.

THE SUNDAY QUESTION IN ENGLAND.

As our readers know, the Sunday question has been discussed much in England within a few months past. In general, the question there is yet in the polemic stage. The defenders of Sunday are still clinging to ancient traditions and theories which have been abandoned by most people in the United States, and which were never held on the continent of Europe. Seventh-day Baptists in London have taken prominent part in the current discussions. Besides the local issues in the discussion, they have said many excellent things touching the fundamental facts involved. We clip as follows from various numbers of the *Kent County Examiner and Ashford Chronicle*:

Rev. Dr. Daland said: . . . What "Nonconformist" adds in citing Justin Martyr and Barnabas (?) does not illuminate the question perceptibly. I am unable to find that Justin Martyr "wrote plainly" that Sunday "was the Christian Sabbath of those times." Justin Martyr indeed, in the middle of the second century, writing an apology for the Christians, does make the first direct reference to Sunday as observed by Christians, but nowhere in this document, nor elsewhere, does he imply that it was "the Christian Sabbath of those times." In fact, in his writings he again and again affirms that there is no "Christian Sabbath" at all. Justin Martyr was thoroughly against any Christian Sabbath. All he states about Sunday is that in his time on that day they assembled, having in view the honoring of Jesus' resurrection. Everybody knows that in the second century this practice was begun, as also the fasting on Friday, and many other practices of no scriptural character whatever. If "Nonconformist" can find anything in the writings of Justin which in the least shows that the apostles regarded Sunday as the Christian Sabbath, he will do the cause of the Protestant Sunday-observance an inestimable service by bringing it to light. But that Christians in the middle of the second century met on Sunday to honor the resurrection is far from showing this. I wonder if "Nonconformist" will follow Justin Martyr in all the other opinions and practices contained in his writings?

The other work to which I suppose "Nonconformist" makes reference, the so-called "Epistle of Barnabas," every scholar knows to be a forgery and not at all the writing of Barnabas, the companion of Paul. Further, this writing is full of all sorts of absurdities and indecencies, and its ideas are of the strangest and most extravagant character. The only reference to Sunday in it is of so obscure a nature as to be of no value whatever as an indication of the opinions of the men of his times. It simply testifies that, at the time of its composition, at a

not very early date, Sunday was held in considerable esteem by Christians and for very fanciful reasons.

There are, broadly, three classes of Christian people to-day: those who wish to follow the Scriptures as their rule of life, those who accept the church as determining questions of doctrine or practice, and those who follow their reason or the opinions of people in general. Those who follow the church and tradition may well accept Sunday as one of the "feasts of the church" and use it accordingly. Those who do as the multitude do and find the way of the world to be the convenient way would doubtless be satisfied to give Sunday that regard which men give it—a regard which, in my opinion, is diminishing from day to day. But those who wish to be guided by the teachings of Scripture would do well to consider, if they regard Sunday in any of these ways, whether this regard will at all stand in place of that regard for God's holy Sabbath, the seventh day of the week, which he himself ordained when he said, "Remember the Sabbath-day to keep it holy." The Sabbath, observed from the creation of the world, before the giving of the law, in the days of the prophets, and in the times of Jesus and the apostles, observed also after the apostolic age, but by fewer and fewer of Christian people as the errors and corruptions came in which produced mediæval ecclesiasticism and destroyed the purity of the gospel—that Sabbath must be restored to its place ere Christianity can come to its true development. Let "Nonconformist" and others think of these things.

Major T. W. Richardson said: Truly Jesus came to fulfill the law, but not till "heaven and earth pass" shall the law cease.

Unless "Nonconformist" defends murder, theft, adultery, he is very inconsistent to "rend" the Old Testament with the "Veil of the Temple." Of the true servants of God, we read in the New Testament, "Here are they that keep the commandments of God and the faith of Jesus." If we neglect either, we cease to be servants of God.

Jesus did not rise on Sunday, as many suppose, but "late on the Sabbath-day," as the first day of the week drew on, *i. e.*, on Saturday, just before sunset. He was crucified on the stake (Greek, *stauros*, not a cross), on a Wednesday, and the Passover Sabbath was on the Thursday, and thus verified his own sign of his Messiahship, being "three days and three nights in the heart of the earth." Matt. 12: 40.

The term, "breaking of bread," is not a synonym of "Lord's Supper." Though it may possibly refer to it sometimes, it certainly does not in a large number of places where it occurs. Acts 27: 35, Matt. 15: 36, etc.

There is no evidence in the Bible that the apostles ever observed Sunday as a holy day, but there is that it was a working day. It is never honored by any other name than the plain "first day of the week." Sunday is not called the "Lord's-day" in Rev. 1: 10. Even Sundayites freely admit that the term "Lord's-day" in that passage means the judgment-day, and has no reference to any day of the week. But if it could refer to a day of the week it could only be to the Sabbath (Saturday), for that is the only day ever claimed as the day "of the Lord." Matt. 12: 8, Ex. 20: 10.

It is true that the heathen "venerable day of the sun" has been exalted by the church of Rome to the position of "Christian Sabbath," but there always have been, and there still are, true Christians (Sabbatarians) who keep the day of which Jesus proclaims himself Lord, the day which his Father, the great Architect of the Universe, ordered to be kept holy. God asks us to keep the seventh day (Saturday) holy; man has the audacity to desecrate God's holy Sabbath and give him "a better day" (1), the heathen day of the sun. Oh! would-be servants of God and followers of Jesus, remember that "to obey is better than sacrifice."

Henry B. Vane said: What law of God is infringed by the Sunday issues? Should not the nation rather be denounced and called to repentance for its desecration of the seventh day and the appointment of Sunday in its place? It is the Nonconformists and others who ignore God's law requiring the strict observance of the seventh day, which day Jesus said he was the Lord of.

Pray, who is the God the Nonconformists worship? Who hath required Sunday at their hands?

I know of one, Baal, ancient indeed, whose devotees kept the first day, and whose prophets in Elijah's time were by God's commands slain. Sunday, which was early patronized by the Roman Catholic church, comes only from heathen sources; it was incorporated and enforced in her discipline by her authority and legislation.

The Nonconformists' position is certainly inconsistent. They declare the Bible to be their rule of faith, and

rightly resist all external civil and ecclesiastical authority in their fellowship and the exercise of their discipline. Yet they reject God's law and Word in order to sustain Sunday, of which day, as regards its sabbatic character, God's Word is as silent as the grave. The Nonconformist inconsistency stands out very forcibly in their acceptance of an existing popular holy day, based only upon Roman Catholic authority here in Britain. That church declares Sunday the Christian Sabbath, the Sabbath of the new law—though she claims no Biblical authority for it. It must be a terrible defalcation of duty to neglect what is commanded, and is so clear as that the seventh day is the Sabbath—"in it thou shalt do no manner of work" (fourth commandment)—and adopt another day not appointed by divine authority. How can God be honored and obeyed by such acts? God's ancient prophets were bidden to declare all his Word, add nothing thereto, nor diminish anything therefrom. It is the same under the Messiah.

Three hundred years ago the Seventh-day Baptists in England made gallant defence of the truth. Their successors do well sustain the fight.

BRITISH SABBATH SOCIETY.

The following letter from an aged servant of God, a minister who has for some years kept the Sabbath, and whose name has appeared before in the columns of the RECORDER, when the late Rev. Dr. Jones was minister at Mill Yard, may not be without interest to the readers of the paper at this time. It was written in reply to the circular sent out by the above Society, one of which Bro. Daland, the Hon. Secretary, sent to the Rev. Mr. Hider, thinking that he might be interested in the Society's proposed work.

THE MANSE,
Great Sampford, Braintree,
9th May, 1899.

Dear Mr. Daland.—Your kind favor and enclosed circular are duly to hand. Please accept my hearty thanks. I tried several times to induce your predecessor, Mr. Jones, to come here and lecture, but without success.

I question whether our people are now able to bear the expense of the railway and road journey, etc., as they are now much poorer than they were then.

They are quite convinced of the truth concerning the Sabbath, for I never withdraw from the question whenever it is presented in the lessons or in connection with the texts. Unhappily the practical difficulties are such that the matter goes no farther than intellectual conviction. They know that the seventh day is still the Sabbath of the Lord, and that there is no Christian motive for keeping Sunday presented to them in the New Testament.

They also know that Christ arose on the seventh day at its closing hour, and that therefore he was crucified and buried three days and three nights previously, on the day before the annual Sabbath of the Passover, which occurred in that year on Thursday. The "Sign of the Son of Man" is to them a real thing and not the miserable shred that the Dark Ages made of it.

They also know that in keeping the first day of the week as the Sabbath they are giving papal enemies occasion to blaspheme, by giving countenance to their habit of adding to the things commanded and changing the times appointed by the Great Head of the church.

I am now 71 years of age and my work is nearly done, as my increasing infirmities remind me. In regarding the approaching end I am glad to think that I have not shrunk from declaring to our friends the whole counsel of God so far as I know it.

Again thanking you for your good letter, and with very kind regards, in which Mrs. Hider unites, believe me

Yours sincerely,
GEORGE HIDER.

We are glad to learn that the Society is hopeful of doing some valuable work for the Sabbath cause in Great Britain. Their president, Mr. W. T. Wiseman, has been from the beginning deeply interested in this method of work proposed by the Society, and has generously helped in a material way to enable it to go forward with its plans. He might well be regarded as one of its original founders, together with those mentioned already. Mr.

Wiseman is an enthusiastic Sabbath-keeper and an ardent advocate of the identity of the Anglo-Saxon race with the lost Tribes of Israel; he is a firm believer in the Bible doctrine concerning baptism and in Apostolic purity of faith and practice, and for that very reason does not see his way clear to connect himself with our people. But the "British Sabbath Society" seeks to unite in its work all who accept the truth of the Bible Sabbath, regardless of denominational connection. Among its Vice Presidents are represented already several different bodies.

CHRISTIANITY LOSING GROUND?

On Sunday, June 25, 1899, Rev. Dr. P. S. Henson, of the First Baptist church, Chicago, discussed the question: "Is Christianity Losing its Grip?" The substance of his sermon as reported in the Chicago papers answers the question in the affirmative, so far as present indications are concerned. Still he insists that present tendencies are an ebb in the tide which will be overcome in time by the law of reaction. We give the following extract from a report of the sermon in the *Times-Herald*:

GROWING DISREGARD OF SUNDAY.

That there is a growing disregard for the day of God is only too plainly palpable to even the most casual observer. And what we have been wont to call our American Sabbath and our glory seems fast fading into a reminiscence. And the like is true of the house of God. Judging from the frantic use of sensational methods by distracted preachers, who are seeking to catch the public eye and ear, it would seem to be increasingly difficult for them to fill their houses. And as to the Sunday evening service, more especially, if it be not utterly abandoned there rings out the plaintive cry of the poor pastor to the little group of weary listeners: "Will ye also go away?"

And as to the Word of God itself there can be no question that there is an altered attitude and a widely prevalent disposition to regard it not so much as an authoritative revelation from Almighty God as a record of the evolution of the religious thinking of the Semitic race. And along with this has come a changed conception of the nature of sin and the need of an atonement, and so the very foundations of the Christian system seem to be likely to be undermined.

The facts concerning Sunday Dr. Henson sees. One prominent cause for these facts he seems not to see. He, with his compeers, disregard "The day of God." In doing this and seeking to justify it by placing Sunday in its stead, a disastrous disregard for the Bible has been created. Holidayism, loss as to church attendance, and consequent lack of religious instruction and influence, have been unavoidable. These results will increase until Dr. Henson and his brethren cease their opposition to the Bible.

TRACT SOCIETY.

Receipts in June, 1899.

Churches:	
Walworth, Wis.	\$ 7 05
Cumberland, Fayetteville, N. C.	3 00
Hornellsville, N. Y.	6 00
Plainfield, N. J.	30 10
Colony Heights, Lake View, Cal.	5 00
Second Brookfield, Brookfield, N. Y.	5 02
Salem, W. Va.	2 00
New York City	20 87
First Alfred, Alfred, N. Y.	23 00
Adams Centre, N. Y.	23 00
Albion, Wis.	7 00
Milton, Wis., \$8.50, \$10.30	18 80
First Brookfield, Leonardsville, N. Y.	15 52
Pawcatuck, Westerly, R. I.	31 87
Chicago, Ill.	12 19
DeLuyter, N. Y.	2 00
First Genesee, Little Genesee, N. Y.	15 00
Sabbath-school, Farina, Ill.	7 04
Ladies' Aid Society, New Market, N. J.	4 65
Tracts Sold at Leonardsville, N. Y.	1 20
Collections:	
Central Association	26 42
Western "	24 17
North-Western Association	60 50
Phoebe Whitford, Brookfield, N. Y., bequest to make Charlotte Whitford Life Member	20 00
On Pledge of W. H. H. Coon, Utica, Wis., made before his death, for Sabbath-Reform Work	25 00
Miss S. E. Saunders, Brookfield, N. Y., a gift in memory of Miss A. R. Saunders as a permanent fund, the interest to be used only	100 00
Geo. Bonham, Shiloh, N. J.	5 00
Mrs. B. W. Bentley, Westerly, R. I.	5 00
J. O. Babcock, Welton, Iowa	5 00
Miss Bertha Babcock, Welton, Iowa	2 50
Rev. M. Harry, West Edmeston, N. Y.	3 50
D. P. Freeborn, Milton, Wis.	2 50
Susie M. Burdick, Shanghai, China	10 00
Total	\$580 00

E. & O. E. J. D. SPICER, Treasurer.
PLAINFIELD, N. J., July 3, 1899.

Young People's Work

By EDWIN SHAW, Milton, Wis.

The following resolution was adopted by the Milton Young People's Society of Christian Endeavor, at their regular meeting, Sabbath afternoon, July 1:

Resolved, That we hereby express our sense of the great loss we have all sustained in the recent death of our brother, Dighton W. Shaw. This loss we deeply feel as individuals, as a local society, and as members of the denomination which had called him to the great work which he was preparing to do.

We deeply sympathize with the members of his family, and especially with her whose plans of life were so closely interwoven with his, and to whom this bereavement comes as it can come to none other.

Although not a member of this society at the time of his death, his former membership with us, his frequent participations in the services of the society, and the fact of his continued membership in our church, all combine to make his loss a personal one to us.

We pray for God's comforting and healing grace upon the sorrowing ones, and for a deeper consecration of our own hearts and lives to the work to which he had given himself; and we pledge our prayers and our support to those who may be chosen to do the work in the China Mission he was preparing to do.

At the Young People's Hour at the North-Western Association, in addition to the papers which have been or are to be published, two unwritten addresses were given by the Rev. E. A. Witter on the subject, "The Tenth Legion and Spiritual Growth," and by the Rev. E. B. Saunders, who urged the young people to send copies of the SABBATH RECORDER to those who do not have it. The following paper, prepared by Prof. David Ring, Humboldt, Iowa, was read by Mr. Lester M. Babcock, Milton, Wis. The other paper will be published before long.

THE SABBATH AND SPIRITUAL GROWTH.

BY D. C. RING.

The following does not pretend to exhaust the subject in hand, nor yet to discuss the most important points that might come within its scope, but simply to give some of the phases that have appealed to me in an especial manner as I have been considering what to write.

The subject is one that concerns all Christians, but us in particular, since the development of Christian character depends largely on the importance we give to the relation between the Sabbath and spiritual growth.

First, then, what impressions do the terms "Sabbath" and "Spiritual Growth" convey to us? Is there any relation between them? If so, what is it?

We pronounce the word "Sabbath," and at once our attention is directed from a world of toil, worry and strife, to one of rest, tranquillity and peace; from a condition of filth, indifference and gloom, to one of cleanness, self-respect and sunshine; our souls are elevated from an atmosphere teeming with vice, malice and selfishness, to one full of purity and genuine good-will. In fact, when we stop to consider it, the Sabbath stands as an emblem of all that is clean, elevating and holy, sharply contrasted with all that is filthy, degrading and wicked. It furnishes inspiration for purer deeds and nobler living.

For a brief space of time it lifts the load from the shoulders of the laboring man, and permits him to straighten himself out and enjoy a full breath of God's good air. It gives the business man a chance to wash his hands, so that he need not feel the contamination that is usually gathered from the continual handling of filthy lucre and dealing

with unscrupulous men; it gives everybody a chance to relax from the strain under which body and soul has been kept during the week in contending with worldly surroundings, and opens far grander fields than these for the exercise of thought and effort. From the occupation of merely devising the means of making a living, man's energies are invited to exert themselves in planning how to live. The short release from the cares of this life gives us an opportunity to inquire where we are, why we are, and what we are. It is a time for careful reflection, sober meditation, and ennobling associations. The members of the family are brought into closer touch with each other, and, as a result, are made better; the members of the community, in meeting for public worship, besides exerting a healthful influence over each other in so meeting, have their thoughts directed to the object and end of life. Everything adds inducement for man to appear at his best, to wear his best clothes, his best manners and his best disposition; to think the loftiest thoughts and read the best books. With such influences, man must feel that there is a common bond of relationship between all mankind, that there is a common dependence on a power higher and grander than anything on earth, and that the duty of a man is to grow more and more into the likeness of the author of that power.

No man can think a good thought, read a good book, associate with good people, listen to a good sermon, a fervent prayer or an inspiring song, but he will derive some good from it. Some seed will be left that will, in time, take root and possibly grow and bear fruit. At least, some change must take place in that man's life. For every thought and act of man leaves him in a different relation to the rest of mankind, and especially his Maker, than he occupied before. It has either brought him into closer relationship, or it has carried him farther away. When it tends to make a Christian more desirous of living as his Master would have him, when it makes him forget self and put forth greater effort in trying to serve and help others, when it shows a person that he has but reached the first rounds of true manhood, and that beyond are untold possibilities of purity, usefulness and holiness for him yet to attain, and when it inspires a person to put forth his best efforts in doing good and coming into the closest possible relation to the Author and Finisher of all good, then it seems we have a right to call the change "Spiritual Growth." For, certainly, a person grows spiritually when he becomes stronger in purpose, cleaner in action, purer in thought and humbler in spirit.

For such growth the Sabbath furnishes a condition. It urges man to cease to be selfish and seek the universal good; it calls upon him to look away from the present and recall whence he came, also what is his destiny; it asks him to consider what he is, and what he might be; it directs his attention away from the troubles of this world to the glory and happiness of the world to come.

No man can keep the Sabbath right if he does not consider these things. No man who has conscientiously considered what his true relation to his fellow-man and Maker is, can, after that, live as exclusively for self as before; no man, who has come to understand something as to the standard by which the

character is measured, can be as careless about his morals as he was before; no man, who has had a foretaste of the joys to come, can be bound to this world by as strong ties as one who has not; no man who, when in trouble, has had any experience in being assisted from on high, can be as easily led astray as one who has not. So any one, who has, on the Sabbath, sung praises to his Maker, listened to words of cheer and life from the lips of the minister, felt the warmth that arises from attending the Christian Endeavor prayer meeting, and been drawn closer to the Lord in prayer, is certainly more fully developed spiritually than ever before; surely he is a better representative of the Master's flock on earth than if he had not thus kept the Sabbath.

It is a day in which one may lay in a reserve supply of good things on which to draw during the week, in which one may learn how to become more gentle and considerate in the home and more useful and desirable in the community. It encourages us to be cheerful and happy, thoughtful and kind at all times; and in all things to strive to be a useful and necessary part of the universe; it makes us contented with our lot and fits us for a better.

Surely the Sabbath is a delight, holy of the Lord, honorable, and a necessity, if we are to grow to the full stature of Christian manhood.

OUR MIRROR.

Your correspondent being absent from home for the last three months, the Middle Island Y. P. S. C. E. has not been reported lately. At our meeting June 17, every one present took some part and all seemed to enjoy the meeting. Bro. Leath's influence is already telling in both numbers and spirit. May the Lord bless both shepherd and flock.

COR. SEC.

SUNDAY IN NEW ENGLAND.

On the 18th of June, 1899, in the Fourth Congregational Church, of Hartford, Conn., there was a special sermon on the decline of regard for Sunday in New England. The appropriateness of this sermon is seen by the following announcement in the local papers of Westerly, R. I.:

RECREATION SAIL.

Through the courtesy of Robert Palmer, President of the Robert Palmer & Sons Co., the Noank shipbuilders, the people of Westerly are to be granted the privilege of entering and inspecting on Sunday afternoon, July 2, the greatest single shipyard on the coast, one employing 500 men. At this yard eight mammoth barges are now in process of completion. The largest one has a carrying capacity of 4,000 tons of coal. This sail to Noank will be in charge of Manager Barns, of the steamer Hildgarde, and the speed of the steamer is such that the passengers will be given one and one-half hours in Noank. The steamer will leave Randolph, Bentley & Co.'s wharf on Commerce street, promptly at 2 o'clock, no whistles being blown to announce her departure.

We learn from one of our New England correspondents that "Manager Barns, of the steamer Hildgarde" is also Assistant Superintendent of the Sunday-school of a leading Baptist church in that city of Westerly. Perhaps this fact added interest to the excursion, and induced many members of the school to go on the "sail." Do excursion steamers in New England prefer Sunday-school officers as "managers" from a business point of view?

"Promptly at 2 o'clock; no whistles." Was the silence of the whistle the shadow of a concession to what Dr. Wilkinson, a prominent Baptist—see "Decadence of Sunday; What Next?" pp. 143-148—calls the "Pious Fiction" of Sunday-observance?

Children's Page.

LITTLE BOY BLUE.

PUZZLE.

(The words to be supplied represent the names of fish.)

Our little boy blue, while asleep in the hay,
Had a dream that the hay-field had turned to a bay,
And in the clear waters around and about
Were hundreds and hundreds of beautiful —

He sprang to his feet, forgetting his horn
(Who cared if the cows did get in the corn?);
He'd get him a pin with a stout piece of cord,
And if interrupted he'd draw out his —

His line he threw out, his line he threw in;
He kept very quiet, his trophies to win;
But, alas and alas! though he waited till night,
Not a bite did he get from blue fish or —

He gave a deep sigh as he drew in his line;
He wished he'd looked after the sheep and the kine;
When, behold! there stood, laughing and waving his
hat,
A queer little fellow, 'bout as tall as a —

His face was a sunbeam, his cheeks like a rose,
There were rings on his fingers, and bells on his clothes;
You'd have thought from the rainbow its colors he'd
stole,
His dress was so brilliant from head to his —

"Ho, ho, my fine fellow, would you learn how to fish?
Just listen a minute and get out your dish;
I'll play you a tune on my silver-strung harp,
You'll catch all you want, including some —"

His touch like a zephyr on each tiny string
Was quick as the fan of a humming-bird's wing.
So sweet was the music, the fish danced a reel,
Then marched up the bank, being led by a —

Our little boy jumped, his basket to fill,
But when he looked round the music was still.
The frolic was over, all over the fun,
And nothing was left but the fast setting —

—Selected.

MR. SQUIRREL AND HIS FAMILY.

Early last spring Mr. Squirrel, his wife and his three children moved into our street. The first member of the family which I saw was Mr. Squirrel, when he was house-hunting. He was evidently no little perplexed where to find a home for his household. After hunting several days he found a most charming place, where the snow in winter and the rain in summer could not reach. This new home was the roof-gutter of a large house on the opposite side of the street. In order to reach his home he runs up one tree, along the branches of another and on to the roof of the house, from which he may easily reach the gutter.

Mr. and Mrs. Squirrel are large and plump, with very brilliant brown eyes, and they always wear soft gray coats. As for their eyes, I think I could see them in the dark. The children are not as large as their parents, but they have the same beautiful eyes, and are dressed in soft gray coats also.

On the whole, they think it is very pleasant to live on Howland Street; for they have good neighbors, a charming home and plenty to eat. Last summer they stored plenty of food for winter; and I often think people would be much happier if they followed their example. Besides the acorns which they stored away, the lady in the next house kindly put on the back porch other kinds of nuts. At first the whole Squirrel family was too timid to come near the porch, but by degrees they came nearer, and now they come with ease and carry the nuts away. Often they do not take the nuts home, but eat them sitting on their haunches and holding the nuts in their tiny hands. At other times they bury the nuts in the ground, and when they are hungry dig them up.

The family do not stay at home much, but run boldly across the street, up the banking in front of our house, and across the lawn to the large trees. Here they spend most of

their time in running around in the trees and in eating nuts. One of their favorite pastimes is playing tag. I do not mean to say that Mr. and Mrs. Squirrel play tag, but the children do. It is great fun to watch them run from tree to tree, and branch to branch, chasing one another.

They do not perform their toilets at home, but wait until they reach the trees, and then they wash their faces. This they do much after the manner of Mr. and Mrs. Cat. Mr. Cat and Mr. Squirrel are not good friends; and Mr. Cat is inclined to chase Mr. Squirrel and trouble him, but as yet he has done no serious harm to Mr. Squirrel or his family. Unlike Mr. Cat, Mr. Bluebird is friendly with Mr. Squirrel, and often sings his prettiest songs for him.

Everybody would be very sad if anything happened to Mr. Squirrel and his family; and as yet they have lived happy and contented here on our street, and let us hope that they always will.—*Woman's Journal.*

WHAT THEY DO IN CHINA.

Dear mamma, I've been to the Mission Band, and what do you think I have heard?
Such a queer, queer people, in such a queer land! I'm sure you'll agree 'tis absurd.
Why, mamma, they say, "How old are you?" when they mean, "How do you do?"
And they whiten their shoes with the greatest care,
And men wear down their backs long braids of hair.
Their visiting cards are all painted red,
And are four feet long, our teacher said.
Their dresses for mourning are all in white;
At funerals they feast to their heart's delight.
They shake their own hands when a friend they meet,
And bugs and snails are the things they eat.
Their houses they build from the roof to the ground,
And turn their screws the wrong way 'round.
They shave their eyebrows to aid their sight,
And have their fireworks in broad daylight.
Their compass needle points south, they say,
And the boys look on while the old men play;
But of Christ, our Lord, they have never heard,
And, mamma, I want to send them word.

—*Life and Light.*

"TOLD BY PUSSY."

BY CLARA J. DENTON.

So you think you are too small to do any good in the world? Well, I must tell you something that was done by a little boy even smaller than you are.

I was a poor, scrawny, half-grown kitten, and I had never in my life had all I wanted to eat. One day the people who pretended to own me moved their goods from the house, turned me out in the cold and went away. I dragged out a miserable existence, until at last, to my great joy, I saw that some people were moving into the empty house. As soon as the bustle and confusion were over, and the men and teams had all gone away, I ran up to the kitchen door and watched for a chance to dodge in and warm my whiskers. I had not been there long when the door opened, and there stood a dear little boy. I liked his face so much, and when he said kindly, "Kitty, Kitty," I ran up to him at once, and rubbed my sides up against his warm, fat legs. He picked me up and smoothed my rough coat. How happy I was! I began to purr, although I had almost forgotten how it was done. The little boy was delighted, and carried me straight into the warm kitchen. Then such a cry arose from first one, then another.

"Do put down that dirty cat," "I know it has fits," "Take it out-of-doors," "What do you mean by bringing that scrawny thing in here?"

"But," said the little boy, his sweet red lips trembling, "I want something to feed it, then I'll take it out doors again."

The next thing I knew a rough, strong hand took me by the back of the neck, and in another minute I landed in the middle of a snow bank. I scrambled out the best I could, and curling up in a heap in a sunny corner, tried to forget my misery. In a little while I heard steps near me, and looking up I saw the little boy, all bundled up snug and warm, pulling his sled with one hand, while in the other he held a cookie that he was munching. He did not see me, and oh, that cookie smelt so good! so I cried very softly, for I didn't want to frighten him, "Meow." He came running toward me, and sitting down on his sled, he took me in his arms, and fed me every crumb of that cookie. I was never very hungry again, for my little friend brought me something to eat many times a day. The rest of the family not only refused to let me come into the house, but shouted "scat" every time they saw me out-doors, and I soon learned to keep out of their sight. At the lower end of the lot on which the house stood was an old empty shed, and into this shed my new friend carried some pieces of old carpet that had been thrown out-doors, and every night, just before it grew quite dark, he would hunt me up, carry me in his arms to this warm nest, and shut the door carefully so that the cold wind and snow could not come in and make me shiver. In the morning he would bring me my breakfast, and let me out again. So the long winter passed away, and one mild day in March a strange thing happened. The sun was shining warm and bright on the back porch, so I went up there and stretched myself out for a nap on the mat near the door. Suddenly I was awakened out of a sound sleep by hearing a voice say, "O Ann, do come and look at this beautiful kitty." Ann, who was the housemaid, came running to the door. "So it is a beauty and no mistake," she said, "let's bring it in and give it some milk." So I was brought into the kitchen, fed royally, and given a place on the cushion of the kitchen rocking chair. The rest of the family, all but my best friend, who, it seemed, had gone out riding with his aunty, came in to look at me, and the mother said, "It is a beautiful cat, I hope it will stay with us, for I should like to have it for our own." By and by when the little boy came home he found me lying on a cushion before the grate fire. He bounded toward me, and his mother said, "This is a cat that came to us to-day, dear, and I have decided to keep it for you, it's so much nicer than that horrid one you wanted when we first moved here." Then the little boy took me up in his arms and told his mother all about it.

She could hardly believe his story, but when he told her how he had saved pieces of his meat, and cake, and bread to feed me, and all about the carpet in the old shed, his mother's eyes grew shiny, and she said:

"Well, dear, after this all poor kittens that come here shall be taken care of."

As I sit purring on my cushion and gazing into the fire, I often wonder where I would be now had it not been for this *one little boy*.
—*Christian Work.*

LITTLE EARNEST watched the lightning during a thunder-storm. "God's sky is getting some awful big cracks in it," he said.

Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—*Paul.*

Our Reading Room.

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

MILL YARD CHURCH, LONDON.—The pastor has moved, and is now (June 23) settled with his family in their new home. He asks his correspondents to take notice that, although he now lives in Tottenham, his post-office address is still "Wood Green." Letters addressed "Tottenham" do not miscarry, but the proper address insures a more prompt delivery. He is sorry that, because of not being aware earlier of this disagreement between the postal and other divisions, he has given out the wrong address.

Last evening a number of the friends, members of the Mill Yard church and others of the congregation, met at the pastor's home for a social evening. Matters of interest to the church were talked over, and the time passed with music, recitations and refreshments. They must have had a good time, for it was midnight before the gathering broke up. But that is not such a late hour in England in June, when it is daylight till about ten o'clock.

Bro. G. Velthuysen, Jr., of Amsterdam, is in London, attending some meetings in connection with the reform of the social evil, and we anticipate the pleasure of his presence at our services on the Sabbath. We are sorry that he brings no better tidings of his honored father's condition. We all hope and pray for a speedy and sure recovery.

Word has been received from the lawyers in charge of our case that the Attorney-General, after considering the matters laid before him at the recent interview accorded by him to the deputation, has decided that he cannot give effect to the suggestions of the church. The matter now stands as before. The reason assigned by the Attorney-General is that it is impossible to go back of the Scheme of 1890, which gave certain rights and privileges to Sunday-keepers equally with ourselves in the property.

The British Sabbath Society, formed some little time ago, is still active in its work. The Honorable Secretary, the pastor of the Mill Yard church, has an engagement to address a large Bible-class on the subject of the Sabbath, on Sunday, July 16, and also another later in the month. On Sunday, June 11, in connection with the Tottenham Protestant Society, the primary object of which is "to withstand the encroachments of the Roman Catholic church," an open-air meeting was held in the High Road, Tottenham. On this occasion Major Richardson, a Vice-President of the British Sabbath Society, presided. In an opening address he called attention to the fact that the Christian church had fallen into error; even as early as New Testament times it was found going astray, as is shown in the Book of Revelation. It is, therefore, no wonder that in the course of a few hundred years Martin Luther should find it needing a "Reformation," and an extensive one, too—so much so that his Reformation, good as it was, was far from complete. It is now our place to complete it. Protestants must away with *all* Romish errors. Infant sprinkling is one. Keeping the heathen Sunday in the place of the Seventh-day Sabbath of Jehovah is another. A lecture was given by Mr.

Nicholls, a member of the Holloway branch of the self-styled "Church of God," one of the other Sabbath-keeping churches in London. The subject of the lecture as advertised on the bills was "Christendom Astray," but the lecturer's theme was "The perpetuity of the law of God, the ten commandments," which he pointed out required the observance of the Sabbath of Jehovah, the seventh day of the week, commonly called Saturday. After he had spoken for forty-five minutes the meeting was thrown open and the opposition began. One caviller asked for a Biblical text proving that Saturday is the seventh day of the week, at the same time asserting that there was not a single passage that stated that *Saturday* was the Sabbath. Mr. Nicholls retorted that he could not find *Sunday* in the Bible. Bro. Richardson added that those who were ignorant of the fact that Saturday was the seventh day had only to look up Tuesday in their dictionary, and they would find it described as the third day of the week, and therefore Saturday must of necessity be the seventh day. When the lecturer commenced his address there were over seventy people gathered around, and about that number was maintained for about two hours and a half. A quantity of Sabbath leaflets were distributed, to passers-by, as well as to those attending the meeting.

W. C. D.

RICHBURG, N. Y.—The Alfred Evangelistic Quartet have been with us a little over a week. They have held nine evening meetings and four cottage prayer meetings, besides assisting at the Sabbath services and doing much personal work. Bro. L. C. Randolph was here two evenings, and Pastor Burdick, of Nile, has been over several times to lend all the assistance in his power. There is a hopeful interest among the young people. The work has been blessed, and we look for still greater blessings.

At three of the cottage prayer meetings and Sabbath morning service we had the inspiration of the presence of the only surviving charter member of this church, "Aunt Roxy" Sherman—perhaps better known to some by the name of Truman, or her maiden name, Messenger. She is in her eighty-eighth year, and has been for more than three-score-and-ten years in the service of the Master. The strong, cheery testimony she gave was very helpful, coming as it did from one who has proved for so many years the arm on which she leans.

Thank God for the words, much more for the lives, of his older children, and may he add his blessing to all our lives, that we may all be as they!

K.

JULY 7, 1899.

MILTON, WIS.—After an absence from his pulpit, dating from the 18th of March, Dr. Platts is again "at home." His first sermon after this long silence was the funeral of our beloved brother, Dighton Shaw, June 27, whose long and sad illness has been the occasion of so much solicitude throughout the entire denomination, and whose death, which occurred at the hospital in Madison the 25th, will be universally mourned.

The Commencement Exercises of Milton College which have just closed have been, from first to last, of an unusually high order. A full account of these exercises will, undoubtedly, find their proper place in the RECORDER in due time. By the thorough

work of the class-room throughout the year, by the high intellectual character of these Commencement Exercises, and by the deeply religious spirit of her students everywhere manifest, Milton College has again demonstrated its right to claim the patronage and support of all our people in the West who seek for their sons and daughters the best preparation for life's work.

Rev. T. J. Van Horn and wife, of West Hallock, Ill., remained after Association to the College Commencement, visiting friends in Milton, Milton Junction and Walworth, in the meantime. On Sabbath, the 24th, Mr. Van Horn preached an able sermon to our people, who always have a royal welcome for their boys, whenever they return from their fields of labor to the scenes of their school-day experiences.

Rev. E. H. Socwell, wife and little daughter, of Welton, Iowa, have been spending two or three weeks in Milton and vicinity, making their home while here with the older children—two sons and one daughter—who have been in school the past year. Mr. Socwell gave a fine address before one of the Literary Societies of the College during Commencement Week. The family will return soon to Welton, the young people to come back in the fall for another year in the College.

The Evangelist Quartet have started for the scene of their labors in Holgate, Ohio, intending to spend Sabbath, July 1, in Chicago. There is good ground for hope that Pastor M. B. Kelly will spend some time with the boys on this field. The new tent has been shipped and will be set up after the "Fourth," and work will be begun in the name of the Lord. We look for a campaign of hard, earnest work in Holgate this summer, and are praying for the presence and power of the Holy Spirit upon both the workers and the work.

Rev. E. B. Saunders and family are preparing for an early move upon their new field of residence and labor in Shiloh, N. J. They expect to exchange greetings with the people of Shiloh the second Sabbath in July. While Milton regrets to lose them from the church and society here, we rejoice with Shiloh on their accession to the ranks of the Lord's hosts on that field. The people of Milton gave them an informal farewell reception at the church on the evening after the Sabbath, July 1, which was a most enjoyable occasion. "God be with you till we meet again."

L. A. P.

MILTON JUNCTION, WIS.—The month of June has been a beautiful one here, though many sudden changes in temperature have made it somewhat trying to weak constitutions. The health of the community has been quite good notwithstanding some days have been intensely hot. There has been plenty of rain to keep vegetation growing finely, and crops are looking well.

The first Sabbath in the month the Milton church joined this in a recognition service for the new pastor. This was in charge of Rev. G. W. Burdick, the retiring pastor, who welcomed the incoming one with fitting words of cordial greeting. He was followed with an address by the Rev. D. K. Davis, upon the relation of the pastor to the church and their duties to him; then the Rev. Wm. C. Whitford welcomed the pastor to surrounding communities, speaking of the relationship and characteristics of the people with whom he was called to labor.

To these words of welcome the pastor made response, describing his call to this field, expressing in some respects his understanding of the pastoral relations, and the hope that the engagement now entered upon might result in the glory of God, the blessing and growth of the church in spiritual power and holiness.

The large audience, the excellent music, the beautiful flowers and the solemn words with prayer and praise made an impressive service, which will remain long in the hearts of those most deeply interested.

Then came the North-Western Association feast of spiritual food, which was wholesome and satisfying. It was a strong session. There were so many thoughts expressed, which, if they were wrought into our lives and lived out among men, would make us closer followers of our dear Lord and better helpers in the struggle against sin. May they abide with us!

Commencements of both High Schools and College have helped to fill the month full. These exercises were all creditable. It is a delight to see so many of the young preparing themselves for the active duties of life; and, best of all, to notice in their productions the ring of true faith.

The College Commencement was saddened by the death of one of our promising young men, from whose bright intellect and sterling Christian character we had expected so much. We had hoped that Brother Dighton would be one to help lift the veil of ignorance and superstition from hearts and minds and flood them with the glorious light of the gospel of our blessed Lord. As one by one the workers fall, a message is borne to us who remain, to increase our zeal and diligence, that the work may not be hindered.

A children's day exercise, under the direction of the Junior Superintendent, was a fitting close of a month so full of scenes which awaken in us a longing for a deeper spiritual life. The program was varied and interesting throughout. One exercise by a large class of boys was particularly interesting. The thought was that when the tempters come with seductive smile to tempt us away from duty, no matter how small that duty may be, the answer should be No! "A good, round, hearty No," and so honor God by saying "No." How many persons' lives might be kept pure and free, if all the boys, and girls, too, would early put into practice that sentiment. We could not but breathe a prayer that all those bright boys and girls might be kept from the evil that is in the world, and their lives be an honor to God.

With so many old and young, and children, spending the opening hours of the Sabbath in earnest prayer and praise, as now do in the weekly prayer meeting, the Milton Junction church must be a means of great good to this community. God's promises are sure. "They that wait on the Lord shall renew their strength." "They shall go from strength to strength, every one of them appearing before God."

Dear brethren and sisters, as we gather for prayer on the eve before the Sabbath, let us remember all the members of our beloved Zion; that we may arise and lay hold on the arm of the Lord, and, standing in a listening attitude, be ready to obey when he speaks.

GEO. J. CRANDALL.

MILTON JUNCTION, July 4, 1899.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

THIRD QUARTER.

July 1.	Gracious Invitations.....	Hos. 14: 1-9
July 8.	Daniel in Babylon.....	Dan. 1: 8-21
July 15.	The Hebrews in the fiery Furnace.....	Dan. 3: 14-28
July 22.	The Handwriting on the Wall.....	Dan. 5: 17-31
July 29.	Daniel in the Den of Lions.....	Dan. 6: 10-23
Aug. 5.	The New Heart.....	Ezek. 36: 25-36
Aug. 12.	Ezekiel's Great Vision.....	Ezek. 37: 1-14
Aug. 19.	The River of Salvation.....	Ezek. 47: 1-12
Aug. 26.	Returning from Captivity.....	Ezra 1: 1-11
Sept. 2.	Rebuilding the Temple.....	Ezra 3: 10-4-5
Sept. 9.	Encouraging the Builders.....	Hag. 2: 1-9
Sept. 16.	Power through the Spirit.....	Zech. 4: 1-14
Sept. 23.	Review.....	

LESSON IV.—THE HANDWRITING ON THE WALL.

For Sabbath-day, July 22, 1899.

LESSON TEXT.—Dan. 5: 17-31.

GOLDEN TEXT.—God is the Judge.—Psa. 75: 7.

INTRODUCTION.

After the remarkable deliverance of the three Hebrews as mentioned in last week's lesson, they were promoted to still more honorable positions under the king of Babylon. In the fourth chapter of the Book of Daniel there is recorded another wonderful dream of king Nebuchadnezzar. As in the case of the former dream, none of the magicians or soothsayers of the court were able to interpret it. At length Daniel was called; and he told the king the meaning of the dream, and respectfully urged him to repentance. The dream had its fulfillment in what appears to have been a period of insanity for the king in which he thought himself an animal of some kind, and leaving his royal palace and his kingdom dwelt out of doors among the cattle. When he was restored to health again he honored the Most High God.

In the fifth chapter we have the record of the blasphemous conduct and punishment of a successor of Nebuchadnezzar. There are many difficulties in identifying Belshazzar and Darius the Mede with the rulers mentioned in history. But the lessons are just as valuable for us, and we may leave the critical matters of history for further light.

While this Belshazzar was drinking wine before a thousand of his high officers at a great banquet in the city of Babylon, it occurred to him that it would be a token of his power to use the sacred vessels which Nebuchadnezzar had brought from the temple at Jerusalem. These sacred vessels were placed before Belshazzar, and he and his officers drank in honor of their gods. But their revelry was suddenly hushed; for there appeared a marvelous handwriting upon the wall. The wise men of his realm could not read nor interpret the words that were written. As in the case of the dreams before mentioned in this book, as a last resort Daniel was called.

NOTES.

17. *Let thy gifts be to thyself, etc.* It is not necessary to infer that Daniel rejects with disdain the offers of reward. Compare verse 29. He proposes to lay his gifts of interpretation at the disposal of the king without price.

18. *The most high God gave Nebuchadnezzar thy father a kingdom.* Compare Dan. 2: 37. All power is of God. He rules in the affairs of men—of the Gentiles as well as of the Jews.

19. *Trembled and feared before him.* Illustrating the extensive and despotic sway of Nebuchadnezzar.

20. *But when his heart was lifted up, etc.* Nebuchadnezzar failed to recognize God's power, and thought it was by his own might and strength that he ruled. He was punished for his presumption and for his lack of regard for God. Compare Prov. 29: 23.

21. *And he was driven from the sons of men, etc.* Compare chapter 4: 29-37, and the introduction of this lesson.

22. *And thou his son, O Belshazzar, hast not humbled thine heart, etc.* Belshazzar had gone on in arrogant sin in spite of his knowledge of the wonderful power of Jehovah, as shown in the case of Daniel and in the case of the three who had been delivered from the fiery furnace. Care should be taken to distinguish between the name of this king Belshazzar (Bel protect the king) and the name given to Daniel, Belteshazzar.

23. *But hast lifted up thyself against the Lord of heaven.* That is in the impious conduct described in the

rest of this verse. *Which see not, nor hear, nor know.* Daniel referring to the senselessness of idolatry, shows the great wickedness of honoring these inanimate objects rather than the God who has control over the life of man.

24. *Then was the part of the hand sent from him.* Better, "the palm of the hand." Looking from below they had seen simply the palm of the hand and the fingers.

25. *Mene, mene, tekel, upharsin.* These are from four Aramaic words which may be translated, "Numbered, numbered, weighed, and divisions." The letter "u" at the beginning of the fourth represents the conjunction "and." *Peres* of verse 28, meaning "divided," is in the singular number and from the same stem as "pharsin," which has a plural form. These words were written without the vowel points, and so might easily have been mistaken for certain other words from the same stems. There is a tradition also to the effect that they were written from the top downwards columnwise, and not from right to left, as is usual in Semitic languages. It is no great wonder, therefore, that the wise men could not even read the inscription—much less interpret it.

26. *God hath numbered thy kingdom.* That is, fixed the number of days for its continuance.

27. *And art found wanting.* A reference to the rejection of that which does not come up to standard weight.

28. *Thy kingdom is divided.* That is, broken. It was not divided between the Medes and Persians. For these two at this time represented one kingdom, often called the Medo-Persian. It is worthy of notice that the word translated "Persians," is, when written without vowels, precisely the same as *peres*, "division."

29. *They clothed Daniel with scarlet.* That is, with purple—an emblem of royalty. The chain of gold was probably also to indicate high rank among the servants of the king. *The third ruler in the kingdom.* Some have explained this as referring to the officer as third in rank—next below the king and prime minister. Others think that the reference is to one of three men to whom the government is committed—a triumvir.

30. *In that night.* Daniel's prediction came to a speedy fulfillment.

31. *And Darius the Median took the kingdom.* This verse in the Hebrew Bible is placed at the beginning of chapter 6. It evidently belongs with the preceding narrative, and shows the further fulfillment of Daniel's prophecy.

THE EPWORTH LEAGUE AND SUNDAY-OBSERVANCE.

The *Christian Advocate* (New York) has the following. It carries its own commentary. In its presence we need not speak of the decay of regard for Sunday among Methodists:

Q. 4,772. Is an Epworth League chapter justified in transacting ordinary League business, such as the election of officers, on Sundays?

A. In our opinion, one of the chief causes of Sabbath-desecration has been the gradual encroachment of secular (church) business on that day: the laying of cornerstones, sometimes with bands of music and Masonic processions, and the meeting of Quarterly Conferences to transact all kinds of church business, the peddling of books, the carrying on of pecuniary enterprises of different sorts that relate entirely to the temporalities of the church and could be attended to on other occasions. All these we disapprove, because we cannot find a way to approve without giving up the principle on which the Sabbath is observed. Of course, therefore, we are obliged to say that the Epworth League, whose primary purpose was spiritual, is not justified in transacting ordinary League business on Sunday and in electing its officers. It should be remembered that at any time it is possible for an excited election to occur. Even the best of Leagues may get into a position where two sides and two principles would develop two parties, and to fill up a Sabbath-day with their controversies, competitions and contests would be in every respect evil. There may be some inconvenience in holding such League meetings on other days, but whenever the Sabbath is used as a convenience and not for its primary purpose the fibers that bind it to individual and associate conscience are strained, and, if the situation persist, they will surely be sundered.

It is to be regretted that some things have been done on Sunday in connection with Annual Conferences which have also tended to this result, but we beseech Epworth Leagues to imitate only good and safe examples, however exalted the persons whose conduct is misleading. It would not be the first time that the younger has set the elders a good example.

Popular Science.

BY H. H. BAKER.

Flies the Promoters of Disease.

It is comforting, even cheering, to discover that people are beginning to realize that the bacillus of many fatal diseases, especially to children, are propagated and are being carried from place to place; such as diphtheria, scarlatina, malaria, cholera, sleeping sickness, as well as many others.

The science of entomology and biology is bringing to light the fact that the spread of disease is accomplished mostly by the feet of winged insects, and by none more successfully than by the common house-fly.

The feet of those insects are formed in such a way as to produce a vacuum, or suction, sufficiently strong to hold the weight of their bodies, so that they walk on the under side of a ceiling as easily as on its upper surface. Their feet thus constructed take up the germs of disease and transplant them wherever they go.

The proof of this is readily established by allowing, say, fifty flies to roam about a room, and then arrange and make them travel over some raw, sliced potatoes. On these they will deposit the culture, and you will have a fresh growth of the germs. This, we think, clearly demonstrates that flies are chiefly the carriers and distributors of many, if not all, of the infections that visit our homes.

On my first visit to New Jersey, years ago, the flies were so plentiful and so much at home, that, as soon as the cooked food for the family meal began to be placed on the table, if cold, it had to be covered with napkins, to prevent a swarm of hungry flies settling upon it and tramping all over it with their dirty feet. Such was their want of respectability and common decency that they would not wait for a second table. Usually a servant had to stand and wave a wand over the table (made of long peacock feathers) to protect the food from being defiled by the flies during the repast.

On setting up our crockery in New Jersey, I decided at once not to take any of that class of boarders, and took measures for our relief. We were the first, in all that section, to mosquito-bar our doors and windows against their admittance. Since then no flies nor mosquitoes have ever been allowed to disturb our meditation, or permitted to invite their friends to come and dine.

Not long since, on a trip through Florida, at a hotel in Bartow, I attempted to relieve a long-felt want, but before I could even commence I had to engage a waiter to wield a baton, made by tying long strips of paper to the end of a broom-handle, and march the flies away.

The air is more or less filled with infection, and as flies and many other winged insects are constantly passing and re-passing, they become potent factors in transmitting bacilli and parasites from house to house, and from place to place, even miles apart.

As flies ride free on rail-road trains, they can readily take up small-pox or other germs, and carry them several hundred miles. When, on stopping for refreshments, they drop off and deposit germs, it may be of small-pox, scarlatina, typhoid fever, or other disease, when all at once the bacillus is developed and

no one knows from whence the disease came, or can imagine why it should be there.

I adopted years ago the recommendation of Oliver Wendell Holmes, "that we make our houses fly-proof," and now should a fly make its appearance at my door, it would be treated as a tramp, and forthwith admonished to depart instantler.

CONTRADICTORY REASONS FOR OBSERVING SUNDAY.

That Sunday-observance is unscriptural, illogical and self-destructive is shown by the reasons given for it. There is no common basis for it. Among the prominent reasons given are the following:

REASON FIRST.—The Sabbath was Jewish. It was abrogated by Christ. Therefore all men ought to observe Sunday in its place.

(a) Such a proposition destroys itself. Under Judaism the Sabbath was a day of rest and worship. If Christ annulled it, because Christianity did not need it, men have no right to improve on Christ's work by putting another day of rest and worship in its place. Christ knew what Christianity needed, or else he was not fit to be its founder, nor the world's Redeemer. He never said a word about its abrogation. If he did not, no one has the right to. These are fundamental facts and common sense conclusions. Logically, they are the end of controversy.

(b) If the Sabbath law passed away when Christ came, because it was Jewish, all the rest of the Decalogue did. They stand or fall together. If the Decalogue was weak and limited because Jewish, the Old Testament was far more so. If the Decalogue is not the embodiment of fundamental and universal truths, there are none in the Old Testament. Christ has no standing as Messiah and Redeemer if the Old Testament be removed. The New Testament grew out of the Old. It centers around Christ as the fulfillment of the prophetic element in the Old Testament dispensation. Take away the Old Testament and Christ, make them "Jewish," and therefore ephemeral, and all standing room for Christianity is gone. Judaism was the root, Christ the tree, and Christianity the blossom and fruit. Kill the root, and all dies.

(c) To say that the Sabbath law and the Decalogue are abrogated contradicts Christ positively. He said, Matt. 5: 17-19, that he "did not come to destroy the law." The connection shows that he referred primarily, if not wholly, to the Decalogue, the law which convicts men of sin. Those who say that Christ destroyed the law dispute Christ face to face. They must settle the matter with him. It will not avail to throw this article aside and call the writer of it foolish. Matthew's Gospel and the ten commandment's will remain.

REASON SECOND.—When we accept Christ by faith the law is destroyed; therefore men ought to keep Sunday and not the Sabbath.

Paul is good authority on questions of faith and its relation to the law. He wrote a very able letter to the Romans to correct their Pagan-born notions; that there could be no forgiveness nor release from sin unless the law was removed. The first point in his argument culminates in Rom. 3: 31:

"Do we then make void the law through faith? God forbid! Yea, we establish the law." (Common Version).

"Do we then make the law of none effect through faith? God forbid! Nay, we establish the law." (Revised Version.)

"Law then do we nullify through the faith? Not so let it be, but law we establish." (Inter-linear translation from the Greek).

That is Paul's answer. Settle the matter with him. Paul tells of the triumph of freedom from the condemnation of law through Christ. But it is condemnation that is removed, not law. A thief may be pardoned from prison and go free. But the law against theft is not removed, as he finds on the first attempt to steal. That is Paul's doctrine.

Is not the law our "schoolmaster"? Yes. How? It condemns us and sends us to Christ for forgiveness. If we remain obedient, all is well. If we cease to obey, we are condemned instantly. Any other result would destroy all moral government. Infinite love can remove penalty for sin. If it removes law, it creates ruin. When the laws of a government are abrogated, the government crumbles and anarchy ensues. This is God's answer in human history to the falsehood that the fundamental laws of his government are abolished.

REASON THIRD.—The Sabbath was changed because of Christ's resurrection on Sunday; therefore, men ought to keep Sunday instead of the Sabbath.

Many good people learned this in the catechism and believe it to be true. If this be true, the Bible will show the fact. The following facts form an answer to this statement from the catechism:

(a) The Bible has not a word about the "change" of the Sabbath. Christ said nothing about it. None of his Apostles ever spoke of it. No writer in the New Testament ever spoke. It was never heard of in history until the time of the English, Puritan Reformation. It was first published by one Nicholas Bownde in England, 1595, A. D. It was a new theory invented at that time to escape from the arguments of the English Seventh-day Baptists on the one hand and of the Roman Catholics on the other.

(b) If Christ did rise on Sunday, neither he nor his disciples nor any writer in the New Testament ever associated the fact with the keeping of Sunday or with the change of the Sabbath. It is not a Biblical doctrine. Thoughtful and well-informed men do not try to defend such a proposition by the Bible. That is sufficient reason for condemning it.

(c) The Bible does not say that Christ rose on the first day of the week. All that can be made of what it says is that whenever any one came to his tomb, after the guard had been set to prevent a fraudulent resurrection, the tomb was empty, and the attending angels declared that he had already risen. According to the *Revised Version*, and other equally scholarly authority, one visit was made to the tomb before the Sabbath closed, and the angels then declared, "He is not here; he is risen as he said." Every effort to connect the Sabbath question or the observance of Sunday with Christ's resurrection is illogical and unscriptural. These statements can be tested by the Bible in a few minutes by any reader. Every Christian ought to abide by that test.

REASON FOURTH.—The Sabbath law does not require any specific day, but only one-seventh part of time. "One day of rest after six days of work." Therefore men ought to keep the specific first day of each week from midnight to midnight as holy unto rest and worship.

If any of these popular reasons can be more

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self-destructive than another, it is this. It states that the law does not demand any specific day. This is done for sake of escaping from the claims of the Sabbath. It aims to destroy the Sabbath. It digs up the foundation which God's law laid, and then tries to build Sunday-observance on the ruin that is left. If only one-seventh of our time without a specific day is demanded, one may as well keep Wednesday as Sunday, or every seventh week, or seven days in one week, and then work on for six weeks, etc., etc. Logic and consistency and common sense condemn this evasion, and the Bible shows it to be false.

All these contradictions come because men leave the plain command of God and the example of Christ.

DEATHS.

SHAW.—In the hospital, at Madison, Wis., after months of illness, June 25, 1899, Dighton W. Shaw, aged 30 years, 3 months and 16 days. Funeral and burial at Milton, June 27, conducted by the pastor, assisted by Pastor G. J. Crandall, of Milton Junction, and Pres. Whitford, of Milton College. A fuller obituary will be prepared later. L. A. P.

DAVIS.—In Salem, W. Va., June 25, 1899, of pulmonary consumption, Lee R. Davis, in the 37th year of his age.

This brother had been failing in health for some five years. For over two years he has not spoken above a whisper, yet he continued to mingle with his friends on the street until a few days prior to his death. Though not a member of the church, he was held in high esteem by all who knew him, and in his last moments gave much evidence that he died trusting in the Saviour. He leaves a loving mother, an only brother and a large circle of faithful friends to mourn his early departure. Services were held June 27 at the M. E. church, conducted by the writer, assisted by Rev. Meredith, of that church. Text, 2 Kings 20: 1, "Set thine house in order, for thou shalt die, and not live." G. W. L.

KAGARISE.—Dea. Jacob B. Kagarise was born in Bedford County, Pa., October 2, 1818. He died at the home of his daughter, Mrs. Leanne Blough, near Salemville, Pa., June 12, 1899.

September 27, 1843, he was married to Catharine Zook, who died April 22, 1890. Four children were born to them, three sons and one daughter. The daughter and one son remain to mourn his loss, and two sons have gone to their reward. His entire life was spent in "Morrison Cove." In 1844, he made a profession of faith in Christ, was baptized and joined the German Seventh-day Baptist church. Fourteen years ago, when Rev. S. D. Davis was laboring here, God poured out his Spirit, and the work resulted in the organization of a Seventh-day Baptist church. Bro. Kagarise was one of the constituent members. He remained a true Christian, loyal to the Sabbath, until he was called home. A large audience came to pay their respects to this worthy man. Sermon by the writer, assisted by Elds. Long and Diamond. Text, 1 Cor. 4: 4, "He that judgeth me is the Lord." D. C. L.

OVIATT.—Dr. W. H. Oviatt was born in Smithport, Pa., December 8, 1839, and died in Milton Junction, Wis., June 2, 1899.

He attended school at the Academy in Smithport, where he acquired a fair education. He worked at the printer's trade for several years in his native town and at Ironton, Ohio. June 5, 1862, he was married to Theresa F. Collins, at Alfred, N. Y., having become acquainted with her while visiting relatives at that place.

After marriage, they resided several years at Smithport, and then removed to Milton, Wis., when he began the study of medicine with Dr. Daniel Babcock, who was a brother-in-law of Mrs. Oviatt. He graduated from the medical college at Buffalo, N. Y., in 1869. He began the practice of medicine at Utica, Wis., where he remained a number of years. He afterwards practiced at Clintonville and Milton Junction, Wis. While living at Utica, he united with the church of that place. A wife, two daughters, and a son survive him, to mourn their loss. G. W. B.

SMITH.—William Perry Smith was born in Pendleton County, Ky., June 9, 1819, and died near Nortonville, Kan., June 21, 1899.

In his childhood his parents moved from Kentucky and settled in Hancock County, Ind., where he spent his youth and early manhood. August 4, 1835, he was united in marriage with Sarah Roberts, who died while they were residents at West Hallock, December 10, 1893, and to which place his remains were brought for funeral service and interment, June 24, 1899. There were born unto them nine children, of whom six survive him. In early life he put on Christ by a public profession of faith in him, and united with the Methodist Episcopal church, and has ever since made Christ his one source of trust and hope. Unassuming in his disposition, he has ever led a quiet, exemplary and upright life, trusted and esteemed by all who knew him, and leaves to his kindred and friends the comforting assurance that he has gone to be with Christ. S. B.

Literary Notes.

"**UGHT CHRISTIANS TO KEEP THE SABBATH?**" By R. A. Torrey, author of "WHAT THE BIBLE TEACHES," "How to Bring Men to Christ," etc. F. H. Revell Co., Chicago and New York. Booklet, 45 pp.

This is a special attack on the Seventh-day Adventists. It belongs to the superficial-polemic type of literature, which has no value in the discussion of a great question, beyond the deeper investigation it may provoke. It teaches rank no-Sabbathism, and will swell the tide of Sunday holidayism which is sweeping over the church. Sunday can secure complete suicide in no better way than by such booklets.

"HOW TO SPEND SUNDAY."

The *Interior*, June 15, 1899, writing under the above head, says:

In our rural districts the first day of the week remains in a measure what it always has been, a day of rest and worship. We have twice been called to cross a large part of the continent upon Sunday, summoned by death notices to hasten eastward or westward, and with two or three possible exceptions saw no labor upon that day in country communities, although traversing hundreds of leagues. But in the large cities the Continental Sunday is already with us. It is not a question as to whether we shall have it. We already do have it. And it is a day without rest and without consolation for the very classes that need it most. The influx of hundreds of thousands accustomed to toil unremittingly from year's end to year's end, has brought to our shores the Sunday of grinding avarice; and a careful count in more than a few cities shows us that upon the morning of the Lord's-day at least one-fifth of all places of business are open. In lower New York the day is not distinguishable from the other days of the week, except by the calendar.

The double obligation is, therefore, laid upon God's people to watch the dykes which protect the religious and physical privileges of those who as yet have not lost the day. Employers of labor should conscientiously and prayerfully seek how to avoid labor upon that day, even in the most pressing avocations. Employes should seek as carefully how to take their rest, and

how to attain recuperation without breaking down the hedges which have hitherto protected the welfare of their class. We must study not only abstract right, but tendencies; not only how to enjoy our privileges, but how to protect another's necessities. Morally the day can never be an indifferent factor in the life of any man. It must lift him mentally and spiritually or it will drag him down.

The primary trouble is with those whom the *Interior* calls "God's people," including itself. These people begin the evil by secularizing the Sabbath, and teaching that it has no claims on Christians. On the ruins of the Divine Law thus disregarded they seek to found Sunday-observance. They repeat the folly of the "foolish man who built his house on the sand," and then wonder because Sunday falls. Christ's parable is true in spite of the *Interior*.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O.

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CORRESPONDENTS with the Rev. W. C. Daland will please address him at 1, Stanley Villas, Westbury Avenue, Wood Green, London, N., England.

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 New York City will hold service until further notice at the home of F. M. Dealing, 1279 Union Avenue, near 169th Street and Barton Road. Bible study at 10.45 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend this service. Take Third Avenue Elevated Railroad to 169th Street.

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

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

Sabbath literature and lectures on the Sabbath question may be secured by addressing Rev. W. Daland, Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson at the same address.

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THE SABBATH RECORDER of March 27th.

A ROSE THAT THRIVES IN A CEMETERY.

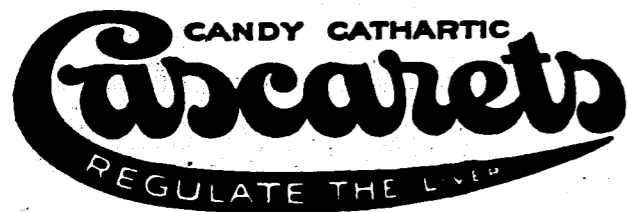
The best white rose for cemetery-planting is Madame Plan-tier. It is a variety of somewhat slender growth, and on this account is sometimes termed a half-climber. But it requires no trellis, being much more graceful when allowed to train itself than when given a support of any kind. It throws up a great number of stalks, on which great quantities of milk-white, double flowers are borne in clusters during June and July.—Exchange.

HAVING read to her pupils a description of the sinking of the Merrimac, the teacher some days later asked her pupils what the word "catamaran," then used, meant. These are some of the answers: "A catamaran is a mounting lion." "The catamaran is a savage officer in the Filipose Islands." "A catamaran carries clubs in a golf game." "The catamaran is the place in Chicago where the Cat Show was held." "The catamaran was a convention hall prise." "The catamaran is the proper name for a catboat and war ram together, like the Catadin." "Hobson obtained a catamaran from the Spanish officers, which was all he had to eat."—Kansas City Star.

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ALL who are interested in the culture of chrysanthemums should read an article which appears in Harper's Bazar for May 23, 1899, entitled, "How to Grow the Chrysanthemum Well." Everyone can grow this flower after a fashion, but few can grow them well, especially the flower in question, because the nature and needs of the plant are not generally understood. The writer of the article, Eben E. Rexford, gives the most minute and valuable instructions for the culture of this flower, whose popularity, a fad at the beginning, has won its way to the friendship of the flower-loving masses.

THE Waterbury Republican laughs at the New Haven paper which alludes pathetically to a "fatal drowning accident." This recalls the headline in an esteemed Hartford contemporary recently, which, with equal pathos, read, "Suicide His Last Act." Very probable.—Hartford Courant.



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