

SPECIAL SABBATH REFORM NUMBER.

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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SWIFT DECADENCE OF SUNDAY; WHAT NEXT?

THIS book enters a new field in a 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.—*Zion's Herald*, (Boston).

SWIFT DECADENCE OF SUNDAY; WHAT NEXT? The author has collected a mass of material as evidence of the decadence of Sunday, and from the testimony thus obtained endeavors to analyze the causes of the present condition. He insists that there can be no Sabbath Reform on the present basis; and although it is not declared, yet the evident design of the book is a plea for the Sabbath of the Old Testament to take the place of that of the New.—*Christian Intelligencer* (New York).

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PLAINFIELD N J

Sabbath Recorder.

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In another column will be found an extract from the *Congregationalist* of August 31, concerning Sunday labor in Massachusetts. The bulletin to which the *Congregationalist* refers is before us, and facts presented therein will be embodied in our next special issue. A similar report, made in 1885, gave the first official and important data concerning Sunday labor in the United States. In that report, as many of our readers will remember, it was shown that the inception of Sunday labor in and about Boston, and in many other places in Massachusetts, was brought about through the desire of Christian people. That Christian people are still prominent in promoting labor on Sunday is set forth by the *Congregationalist* and by the bulletin, concerning which we shall have more to say hereafter.

SPORADIC and spasmodic efforts in what is called Sunday reform have been made in various places during the summer. These have been confined mainly to efforts to stop rude baseball playing, to close saloons where they have become obnoxious, and to shut up barber shops. The efforts in connection with the barbers have usually been brought about by certain members of the profession complaining of others, on a purely business basis, and seeking to secure the closing of all shops, lest money might be lost by those who desire to close for the sake of pleasure. La Salle, Ill., Marshall, Tex., Ashville, N. C., Paterson, N. J., and some of the summer resorts near Boston are points where these efforts have been made. Practically nothing of value has been attained in them, and the whole question of Sabbath Reform has been dragged lower by the elimination of all religious elements, and these efforts to secure the outward observance of Sunday without touching the source of the disease which has given open saloons and similar forms of evil upon the day of irreligious leisure.

THE *Defender*, Boston, is at hand, the August and September numbers being issued in one. Little appears in the number which is important, as bearing upon the religious side of the Sunday question. The *Defender* seems to be making a special effort to secure the co-operation of labor organizations in favor of Sunday, purely as a "rest day." We regret to see the friends of Sunday, represented in this the only periodical now devoted to Sunday reform, so much inclined to leave the religious basis, and to adjust itself to the popular tide. While it is evident that that tide cannot be stemmed, it is equally evident that yielding to it with the hope of gaining anything in favor of Sunday will prove disappointing and disastrous. There can be no future for Sabbath-observance except upon a religious basis, and all permanent Sabbath Reform must come by standing firmly, however hopeless it may seem, for the triumph of religion and the Bible upon the Sabbath question. The *Defender* is only increasing the weaknesses and the evils from which it shrinks by coming down from the religious standpoint. Still we do not wonder that it does this, since it can find no Biblical basis for the

observance of Sunday, and, having discarded the demands of the Bible concerning the Sabbath, there is nothing left but to drift out with the tide, making faint show of resistance. No one thing emphasizes the truth of our position more than this yielding on the part of the friends of Sunday to the out-going tide.

ON September 10, the Court Martial at Rennes, France, hastened to condemn Captain Dreyfus. That he was not convicted of the crime the world believes. That he would be unjustly condemned seemed to be a foregone conclusion. In condemning him, France stands condemned before the world. The outburst of indignation has been universal among all civilized peoples. Jurists have united in denouncing the verdict, as wholly unsustainable by the evidence presented. One door of escape for France is open. The government may pardon Captain Dreyfus, and in some sense wipe out the stain. At the present writing this result seems probable. France has great reasons for doing this on grounds commercial and diplomatic. The Exposition which Paris is preparing for in 1900 will suffer greatly at the best, as the result of this injustice to Captain Dreyfus. While nations may not recall their exhibits, many individuals will, notably the Hebrews, and they form a large factor in the commercial world. We cannot write at length concerning this injustice. It is one of those cases in which the fact itself is greater than volumes can express. If, as a result, Germany should give to the world the facts held within her secret records, it seems probable that the humiliation of France would be complete. Indeed, the refusal of the Court Martial to accept testimony from abroad heaped humiliation upon France greater than can be measured. The best element in the French Republic, probably, is not in sympathy with this condemnation. How far that element will be able to secure some reparation through the pardon of Captain Dreyfus remains to be seen. All we can say now—sadness and indignation mingling as we say it—is that injustice, want of wisdom, race hatred and folly, could scarcely go farther than they have done in the condemnation of Captain Dreyfus.

A SPECIAL and important request is made for a copy each of the Minutes of the General Conference for the years 1870 and 1880. These are needed at the Publishing House to complete bound volumes. If anyone can supply these, please do so.

RESOLUTIONS BY THE AMERICAN SABBATH TRACT SOCIETY.

The main feature of the closing session of the late Annual Meeting of the American Sabbath Tract Society at Ashaway, R. I., on the 27th of August, was the report of the Committee on Resolutions and the discussion attendant. These are the resolutions. We give the substance of the leading speech on each resolution:

1. *Resolved*, That we consider the work of the American Sabbath Tract Society fundamental to our denominational life, and that we pledge ourselves to the ardent and zealous support of the Board we have chosen, in its Sabbath Reform work.

Rev. Clayton A. Burdick, Ashaway, R. I., supported this resolution: "The work of the Seventh-day Baptists without Sabbath Reform is 'Hamlet' with Hamlet gone, or sunset without the sun. To push Sabbath Reform is the essential reason for our denomi-

national existence. Our own life and growth demand that Sabbath Reform, as represented by this Society, be pushed to the utmost. This involves loyalty to the Board chosen to conduct the work of this Society. This resolution means more than words. It calls for sympathy, money, co-operation, honest, true and constant giving and loving loyalty. To do thus is an exalted privilege and an ever-pressing duty. Pass the resolution and stand by the Board and push the work."

2. In view of the increase of general intelligence and of the critical study of the Scriptures,

Resolved, That we recommend to our pastors and people a more thorough and systematic study of the Sabbath question; and to this end that we urge the establishment of reference libraries of Sabbath literature in all of our churches.

Rev. F. E. Peterson, Alfred Station, N. Y., advocated the second resolution: "Knowledge is power, but in a work like ours it must be knowledge up-to-date, broad and deep. In this critical and pushing age Seventh-day Baptists must be at the front on all issues involving right and righteousness, and especially in all matters pertaining to the Sabbath question in all its phases and relations. This full knowledge is needed to indoctrinate our young people, and to make all, young and old, able to stand against the tide of opposing influences. A practical method of attaining these ends is the establishment of Reference Libraries, touching all phases of the Sabbath question; these libraries to be open to all seeking information concerning our work, and the general question of Sunday-observance as it appears from time to time."

3. *Resolved*, That the plan of the Board for the circulation of "Swift Decadence of Sunday; What Next?" and of the Sabbath Reform numbers of the RECORDER affords a valuable opportunity for arresting the attention of the clergy, and others, concerning Sabbath truth and the condition of Sabbath Reform in this country; and should receive the generous support of our people.

Rev. A. B. Prentice, Adams Centre, N. Y., said: "Indiscriminate distribution of transient tract literature is not wise. A paper like the RECORDER finding its way into a home becomes an agreeable and permanent element of influence. It awakens and directs thought, and helps to create conscience, while it arouses the friends of truth by telling of impending danger. In the same way and in a still greater degree, in some respects, a book like 'Decadence of Sunday,' compels attention. Such a book on library shelf, or reading table, is a permanent and constant teacher of truth, and reminder of duty. The work of our Board, in circulating these publications, is most excellent, and must be warmly supported and steadily enlarged."

4. *Resolved*, That we recommend that broad type of gospel preaching which embraces Sabbath Reform in its message, and that method of sowing Sabbath Reform which relies upon the Holy Spirit to quicken the seed.

Rev. L. C. Randolph, Chicago, Ill., said: "It is our glorious privilege to preach a whole gospel. The Sabbath comes into such preaching naturally. The Redeemer Christ was the Sabbath-keeping Christ. The gospel is as broad as the Bible, and this embraces the Sabbath as a fundamental truth. We must labor for two great ends: Sabbath Reform and the unity of the Christian church. This unity must be Biblical rather than creedal. Sow Sabbath truth far and wide, and wait the life-giving power of the Holy Spirit to bring the harvest. No other influence can give vitality to our work. As we magnify the law of God and train ourselves

in loyal obedience to it, we shall be made strong and brave in proclaiming that complete gospel in which law and love unite and bring forgiveness, life and power."

5. *Resolved*, That we urge upon all our people the great necessity of the true spirit of loyalty to our denominational publications, especially to the SABBATH RECORDER. This we do, first, because we believe it to be one of the best means of preserving our own children in the faith of their fathers; second, because of its importance to a widely scattered people as a unifying power.

This resolution was supported by President Gardiner, of Salem, W. Va. He declared: "The family is the corner-stone of the church and of the nation. Family life and character determine the character of the denomination which the families compose. Reading and its want are leading influences in determining family life. Books and papers are companions, and hence makers of character and sources of destiny. Those homes which prize the RECORDER and are loyal to our publications do most to upbuild the kingdom of Christ. We need the RECORDER for sake of unity, sympathy and mutual helpfulness. Widely scattered and confronted with duties so great, we must cherish the RECORDER and our other publications as an indispensable source of cementing love and growing power."

A number of people took part in the discussion of the fifth resolution after President Gardiner had spoken. Others than those mentioned above also spoke in support of other resolutions, of which we cannot write for want of space. The resolutions were adopted, enthusiastically, and the full details of the session will be found in the forthcoming Minutes of the proceedings of Anniversary Week. Thus closed one of the most vigorous sessions of the American Sabbath Tract Society ever held.

LETTERS TO YOUNG PREACHERS.

Another step in the enlargement of our work is under consideration, the publication, in book form, of the "Letters to Young Preachers and Their Hearers," which have been appearing in the RECORDER during the year past. The Committee on the Distribution of Literature has the matter under consideration, under instructions to report at the meeting on the 8th of October. The "Letters" will form a book of about 240 pages,—that is, nearly the same size as "Decadence of Sunday." It will be furnished as nearly at actual cost as possible. Since the people own the Publishing House, the policy of the Board is to furnish books to the people without profit so far as is consistent with sound business principles. This book, if published, will not exceed 75 cents in price, and will be sold at a lower figure, if its production will justify. But upon the basis of 75 cents per copy, we call for pledges, or orders, asking that they be sent by return mail, as the pledges received before October 8 will have to do with the decision of the Committee in reporting upon the publication of the book. The book will give to theological students and to clergymen all that is usually found in larger and more expensive works upon homiletics, while the "Letters" have been simplified by the exclusion of terms and features which naturally attend the class-room, so as to make them desirable reading for all classes. Anyone reading these letters carefully will be far better able to judge of the value of a sermon, and to criticise—using

that term in its better sense—sermons which they may hear more wisely, and with more benefit to themselves, than they could otherwise do. Few people who listen to sermons appreciate the labor and the study requisite to the production of what may be called the ordinary sermon, much less those that deal with special themes and extraordinary occasions. In the preparation of these "Letters," one aim has been to put the whole question of preaching before the hearer, as well as the preacher, in a way to create a better understanding between the two, and a deeper sympathy in the common work. The work of preaching and of hearing are so nearly one, when valuable results are considered, that they cannot be separated; and the attitude of the audience toward the preacher is an important factor of success or failure in the pulpit. The "Letters" have grown out of the experience of many years, on the part of the writer, and of a wide study of various authorities upon preaching and oratory, both in the past and in the present. The publishers have been led to consider the issue of this book because of the many inquiries, especially during the last six months, from theological students and others, as to whether the "Letters" could not be furnished in a permanent form. Should the book be published, it will be illustrated by the picture of the writer of the "Letters," since, in the opinion of the publishers, that will add somewhat to the interest and the permanent value of the book. If you desire one or ten copies of the book for yourself and others, please apprise us by return mail; money for the books to be sent only when the books are ready for delivery, which, if published, we hope will be on, or before, the opening of the new year. Permit us to urge that you respond immediately, because of the value of the responses to the work of the Committee, which is to report on the 8th of October.

SPECIAL OFFER FOR NEW SUBSCRIBERS.

Being anxious to extend the circulation of the RECORDER, the Board, at its meeting on the 10th of September, voted to offer the RECORDER to new subscribers—cash to accompany each order—for \$2.00, until the close of the year 1900. We earnestly request pastors, local agents and friends of the RECORDER to extend the knowledge of this offer to those who are not subscribers at the present time. We shall be very glad, also, if the Christian Endeavor Societies and representatives of the Woman's Board will join in extending the knowledge of this offer, and in canvassing for new subscribers upon this basis. You have already noted, among the resolutions passed by the Conference, one setting forth the value of the RECORDER in the families of those who keep the Sabbath, as well as among those who do not. There can be no question as to this value. It is, indeed, of supreme value among the influences that make for the strengthening and up-building of our work. Anyone who will aid in extending the circulation of the RECORDER is doing direct personal work for our denominational interests, and for the upbuilding of Christ's kingdom. Many expressions of interest and of confidence in the RECORDER come to us from time to time, and we feel like appealing to those who know its benefits, and find blessing in its influence, to aid in extending this liberal offer to those who are not subscribers. Remember! all new subscriptions,

at any date between this and the new year, will be accepted at the cost of one year—\$2.00. We hope pastors will speak of this matter in public, according to their judgment, and that the friends of the RECORDER will unite to extend its circulation "all along the line."

THE HEBREW YEAR.

A request comes from one of our Sabbath-schools that the RECORDER explain the seeming discrepancy between the "seventh month" as mentioned in the Sabbath-school lesson for Sept. 9, from Haggai, and the fact that the Jewish New Year was celebrated this year on 4th of September. The apparent contradiction disappears when we remember that the Hebrews had a Civil and a Sacred year. The Civil year reaches back to earliest time, while the Sacred year dates from the Exodus. This Sacred year began with the month Abib or Nisan, which was the seventh month of the Civil year; i. e., the Civil year began in autumn, with the month Ethanin or Tishri, which corresponds with our September or October. While Nisan the opening month of the Sacred year corresponds to our March or April. The Jews now observe New Year with the New Moon of Tishri, which was on the 4th of September this year. Keep these two facts in mind that the ancient Civil year of the Hebrews began in the autumn (September), and that their Sacred year began in the springtime (March or April).

To avoid misunderstanding as to the months of the Hebrew year it must be remembered that four of them had two names each, a pre-exilian and a post-exilian name. These months were the first, second, seventh and eighth of the Sacred year. The first was Abib or Nisan. The second was Zif or Iyyan. The seventh was Ethanin or Tishri, and the eighth was Bul or Marheshvan, usually shortened to Heshvan. We add the facts in tabulated form, and advise Sabbath-school workers to preserve them for reference:

HEBREW MONTHS.

Civil Year.	Sacred Year.	Beginning with the new moon in:
VII.....	I. Abib or Nisan.....	March or April
VIII.....	II. Zif or Iyyan.....	April or May
IX.....	III. Sivan.....	May or June
X.....	IV. Tammuz.....	June or July
XI.....	V. Ab.....	July or August
XII.....	VI. Elul.....	August or September
I. (New Yr.)	VII. Ethanin or Tishri.....	September or October
II.....	VIII. Bul or Marheshvan (Heshvan).....	Oct. or November
III.....	IX. Kisleu.....	November or December
IV.....	X. Tebeth.....	December or January
V.....	XI. Shebat.....	January or February
VI.....	XII. Adar.....	February or March

THE EARLY GERMAN SEVENTH-DAY BAPTISTS.

A fortunate combination of circumstances brought Julius F. Sachse, of Philadelphia, to the late session of the American Sabbath Tract Society. Mr. Sachse, although not a Seventh-day Baptist as to his church relations, stands first among historic investigators along the lines of early Christian life in Pennsylvania. He is a member of the Pennsylvania Society of Germans, of the Pennsylvania Historical Association, of the American Society of Philosophy, etc. He is the author of a large illustrated work, "The German Pietists of Provincial Pennsylvania," covering the period between 1694 and 1768, published in 1895, and containing matter of the highest value to historians and antiquarians. The early history of Pennsylvania was rich in those forms of religious development which are usually classed as sectarian, and which had in them much of the conscientious regard for truth and the development of spiritual life, sometimes called mysticism, that marked the seventeenth century, in Europe and America. Mr. Sachse has in press a book

concerning the Sectaries of Pennsylvania, in which he is making a careful study of the history of the early Seventh-day Baptists of that state. These were mainly Germans, although an English-speaking church was organized in Philadelphia at an early day. Many valuable facts were brought out in an address by Mr. Sachse, in which important dates, the work of prominent individuals, early baptismal records, and other features of Seventh-day Baptist history were set forth. In connection with these were extracts from Mr. Sachse's forthcoming book, one or two of which we are able to reproduce, through his kindness.

In addition to what appears in the extracts given below, he related several incidents connected with the life of Peter Miller, a prominent Seventh-day Baptist at Ephrata, Pa. Mr. Miller was one of the most scholarly men of his time, and George Washington secured his services in translating the Declaration of Independence into seven different languages, that it might be sent to the nations of the earth. He was also a man who carried out the Scriptural doctrine of doing good to his enemies to the fullest degree. A bitter enemy of his, from whom he had received repeated abuse, even to the indignity of having been spit upon in public, being in the army, was condemned to death. Learning of this, Miller made a forced journey, that he might reach Washington in time; he made an impassioned plea for the life of the condemned man. Washington said, "I fear, Mr. Miller, that I can do nothing for your friend. The case is an aggravated one, and I do not feel at liberty to commute the sentence of death." Miller replied, somewhat hotly, "My friend! He is the worst enemy I have in this world." This fact so wrought upon Washington that the life of the criminal was saved. Mr. Sachse's remarks set forth the fact, which has long been a matter of satisfaction, if not of pride, to Sabbath-keepers, that the German Seventh-day Baptists of Pennsylvania, at and before the time of the Revolution, stood first in matters of learning, piety, uprightness and spiritual life. Concerning their relation to the Moravians, and the influence of the Sabbath upon them, we have the following:

NIKOLANS LUDWIG.

Count of Zinzendorf and Pottendorf, born at Dresden, Saxony, May 26, 1700, the essential founder of the Moravians, landed in New York Dec. 2, 1741. Before the close of the month he was on the way to Ephrata, Pa., seeking to induce the German Seventh-day Baptists to join in a movement to unite all Christians in one denomination. Speaking of this visit Mr. Sachse, in a book now in press, says:

"The stronghold which the Sabbatarian doctrine had obtained upon the German populace in Pennsylvania was an unexpected surprise to the noble evangelist, and more so when he found that the question of the true Sabbath had even been raised previous to his arrival amongst his followers, the scattered brethren at Bethlehem, who, for the double purpose of conciliating the Sabbath-keepers and conforming strictly to the Holy Writ, for a time had also kept the seventh day as well as the first. This action was officially approved at the council held at Bethlehem on June 24, 1742, at which Zinzendorf was present, when this important resolution was passed: 'To observe as a day of rest not only Sunday, the day of the Lord, but also Saturday, the Jewish Sabbath.'

"This was partly in order to avoid giving offense to the Seventh-day Baptists at Ephrata, and partly on account of the Indians and missionary laborers among them, as not a few at that time supposed that the Indians might be descendants of the ten tribes of Israel, which had been led into the Assyrian captivity.

"The above resolution in a manner decided the character of this congregation for a number of years."

FRANKLIN'S ESTIMATE.

Benjamin Franklin, who rejected all religious faith, had much intercourse with the German Seventh-day Baptists at Ephrata, and held them in high esteem. Mr. Sachse quotes from Franklin's autobiography as follows:

"I was acquainted with one of its founders, Michael Welfare, [German Wohlfarth] soon after it appeared. He complained to me that they were grievously calumniated by the zealots of other persuasions, and charged with abominable principles and practices to which they were utter strangers. I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagined it might be well to publish the articles of their belief, and the rules of their discipline. He said it had been proposed among them, but not agreed to, for this reason: 'When we were first drawn together as a society,' said he, 'it had pleased God to enlighten our minds so far as to see that some doctrines, which we once esteemed truths, were errors; and that others, which we had esteemed errors were real truths. From time to time he has been pleased to afford us further light, and our principles have been improving, and our errors diminishing. Now we are not sure that we are arrived at the end of this progression and at the perfection of spiritual or theological knowledge, and we fear that, if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what we, their elders and founders, had done to be something sacred—never to be departed from.'

Commenting on the above, Franklin said: "This modesty in a sect [the Sabbatarian Dunkards of Ephrata] is perhaps a singular instance in the history of mankind, every other sect, supposing itself in possession of all truth, and that those who differ are so far in the wrong; like a man traveling in foggy weather, those at some distance before him on the road he sees wrapped up in a fog, as well as those behind him, and also the people in the fields on each side, but near him all appears clear, though in truth he is as much in the fog as any of them."

Considering Franklin's opposition to all religious bodies, this is high praise. The printing establishment of the Seventh-day Baptists at Ephrata was one of the earliest and best in America. The old press is yet to be seen in the Historical Rooms in Philadelphia.

SUNDAY LEISURE CREATES SUNDAY LABOR.

Our able contemporary, *Christian Work*, of New York City, after commenting upon Sunday labor in Massachusetts, says:

One notable phase of the Sunday labor question, upon which as relating to Massachusetts we comment in other columns, is to be found in the fact that the very reluctance to Sunday labor, and resistance to work on that day, produces the directly opposite effect in promoting Sunday labor in other directions. Thus the action of the working people in resisting Sunday labor is natural and commendable, as it enables them to use the day for visiting neighboring pleasure resorts or making excursions by rail or water. This creates a demand for the service of car conductors and motormen, steamboat hands, waiters, bartenders and a great variety of employes. Again, rapid increase in the population of larger cities—and this is especially true of this city of New York—has brought about a sharp change in social conditions, customs and habits. It has brought in the tenement and the flat with their slender accommodations, and made it necessary that grocery stores, milk depots, butcher shops, bakeries and other places be kept open for at least a few hours on Sunday in order that tenants may obtain fresh supplies of food. It has caused an increasing number of persons to live in hotels and boarding houses, thus adding to the need for servants, cooks, waiters, steam engineers and similar employes on the first day of the week. Sunday newspapers are now printed in all cities of any importance, and this has added an army of newsboys and newsdealers to the list of Sunday workers. Indeed, not a little of the increase in Sunday employment is due to church-goers, for in the larger cities churches are often situated at such a distance that persons are compelled to use a street car or a cab to reach them. All this is occasion for profound regret: especially is it so as relating to those whose circumstances place them above the necessity for seeking recreation on the Sabbath, and who class themselves as church-goers, yet with whom church-going has become the minimum quantity and recreation the maximum. One phase of the matter not to be omitted here is the superfluous carriage attendance at the churches. In many instances the distance covered by the carriages does not exceed three blocks: yet my lady must have her carriage out—the driver and the groom must be on hand, and she must roll up to church in state in order to confess that she has "erred and strayed from thy ways like lost sheep,"—a comparison which is rather hard on the sheep, for they know no better. We add in this relation that on one occasion a well-known fashionable lady

of this city, having to leave her church on "the avenue" early one Sunday morning because of illness, was surprised and indignant, as she opened the church door, to hear the drivers in attendance exchanging ribaldry and indulging in profanity. So grieved was she that from that moment she discontinued the use of her carriage, and even took a pew in a nearer church that she might give effect to her resolution.

THE AMERICAN SABBATH TRACT SOCIETY.

The 56th Annual Meeting of the American Sabbath Tract Society was held at Ashaway, R. I., Aug. 27th, 1899. The progress of events, the changes in public opinion, and the prevalent practices concerning Sunday combine to make the work of this Society more prominent and important each year. The Society has always stood for the largest view of the Sabbath question, and its work in favor of the seventh day has never been from a merely denominational standpoint. The changes which are now fully apparent in regard to Sunday have been foreseen and foretold in the various Annual Reports presented to this Society during the last twenty years, or more. The Report this year dealt with the larger phases of the question, including the decline of regard of Sunday, and the results which are certain to accrue from it. Extracts from that Report will be found in other parts of this issue. We call the attention of our friends who are not Seventh-day Baptists to the fact that the failure of regard for Sunday, considered as to its theological basis, and as to civil legislation concerning it, show that new and revolutionary ground must be taken, if anything in the form of Sabbatism be saved to the Christian church. It is for this large and fundamental idea that the American Sabbath Tract Society stands. One of the greatest difficulties in any work of reform is for the minority to secure from the great majority either a just appreciation of their position, or a careful consideration of it. Either indifference rules in the minds of men in regard to the issue involved, or they conclude that the minority must be wrong, because it is the minority. At the present time, the exceeding great and destructive influences which are undermining all Sabbatism appeal to men of all classes, without regard to creed or numbers. In great reforms, numbers count for but little. They are as feathers, when weighed in the balance.

The Society, concerning whose Annual Meeting we are speaking, and the SABBATH RECORDER which is published by that Society, plead for the largest consideration of the Sabbath question. We place it on the broad ground of Biblical truth and essential Christianity. It is not a denominational question. It appears so, so far as Seventh-day Baptists are concerned, only because the world in general has disregarded the fundamental truth concerning the Sabbath and the Sunday. In the name of that larger truth, we are entitled to ask a careful consideration of what is taken from the Report to the Society, and for the remarks which were made in connection with the adoption of the Report, and of the resolutions which are printed in another column. Will our brethren to whom this may come grant to the question that serious and larger consideration to which it is entitled? Many of them declare, in one way and another, that the prevalent loss of regard for Sunday threatens the life of the Christian church, as well as the foundations of the Republic. If such statements be true, the discussion of the Sabbath question, as it appears in the work of the American Sabbath

Tract Society and in the columns of the SABBATH RECORDER, is entitled to a consideration which has not been given it heretofore. Judging from certain of our correspondents, men feel that if they can evade, or seem to evade, the arguments put forth by us, they have met the demands of the situation; while the fact remains, that, judged from a human standpoint, no position concerning the Sabbath question is to-day so secure from the prevailing disregard for all sacred time as is the position of the Seventh-day Baptists. By the law of revolution—a law which governs all great reforms—there is much greater prospect of the restoration of the seventh day as the Sabbath of the Bible and of Christ, than there is of the restoration of Sunday to any observance that is Sabbatic. For these, and for many other reasons, in the name of truth, the Bible, and of Christ the Lord of the Sabbath, all of whose teachings and examples serve to strengthen and enforce the obligation of Christians to observe the Sabbath, we ask a consideration of the facts presented in this issue of the RECORDER.

THE MEDIEVAL SUNDAY.

The *Nineteenth Century* for July contains an interesting and strong article, entitled "The Medieval Sunday," written by the Rev. Father Thurston, S. J. As a Roman Catholic and a student of Roman Catholic history, Mr. Thurston is well prepared to treat the theme concerning which he has written. Those who desire to see the same matter and almost the entire group of authorities quoted by Mr. Thurston will find them in our history of the Sabbath and the Sunday. The article is valuable as showing that, under Roman Catholic rule, the authority of the church in the Middle Ages was not sufficient to secure an observance of Sunday, in accordance with Roman Catholic notions, without an appeal to miracles and direct divine authority, through immediate and miraculous revelations of God's will. Incidentally, this is a strong argument in favor of the position occupied by the SABBATH RECORDER, that even pseudo-Sabbath-keeping, as connected with Sunday, has never succeeded without something more than human authority back of it. This same truth is brought out more notably in connection with the establishment of a Puritan Sunday. In a word, whatever seeming or actual sacredness Sunday has attained, whether in the Middle Ages or in the Puritan movement, has been attained by the introduction of actual or pretended divine authority.

This verdict of history supports our claim that if the future is to see any genuine Sabbath Reform and restoration of actual Sabbathism in the Christian church, it must be done by a return to the Bible and the Sabbath. Smile at our folly, as some of our friends do, or sneer at our hopeless efforts, as some characterize them, the sweeping verdict of the past supports our position without discount. With such facts standing on every hand, we are quite willing to continue what the thoughtless call a hopeless effort for the final recognition of divine authority according to the Word of God and as interpreted by Jesus Christ, in the matter of Sabbath-keeping. If the friends of Sunday think it wise to continue disregarding divine law, and patching compromises to keep up the appearance of success along the line of a failing cause, we must leave them to their blindness, and await their rude awakening, as it must some time come. We only repeat, divine authority, actual, definite and Biblical, forms the only basis for anything that may be called Sabbath Reform in the future.

Do NOT fail to read the notice of the Annual Meeting of the S. E. I. A., on page 605. If you are a shareholder, do not fail to vote. If you are not, become one by return mail, and then vote.

NEWS OF THE WEEK.

The situation between England and the Transvaal Republic has remained at great tension during the past week. Early in the week it seemed that hostilities must appear at once. On Tuesday, Sept. 12, new propositions from England were placed before the Transvaal government: These propositions were considered as final, and their reading before the Congress was listened to in silence, but with deep evidence that the gravity of the situation was appreciated. It is probable at this writing that some peaceful solution will be found, although warlike preparations on the part of both governments are going forward.—We have spoken of the condemnation of Dreyfus in an editorial note. France received the verdict with that sort of silence which comes when men are benumbed by overwhelming dangers and responsibilities. The wild storm of condemnation which has swept over the world has evidently made a deep impression upon the French people, and we hope to be able to announce that Dreyfus is pardoned before this paper goes to press. Physically, the Captain's health is sadly broken, but he is holding up well, all things considered. Business interests alone may compel some steps that will make for justice, or, rather, for undoing, in some degree, the terrible injustice which has been heaped upon this man for the past five years, and which has culminated in his second condemnation. We shall rejoice if anything like reparation is attained, even if the motive be the lower one of commercial and diplomatic interests. Zola, who was largely instrumental in securing a second trial, has appeared in print again, with an impassioned protest against the Rennes verdict. He says truthfully, that the "moral Sedan of September, 1899, is an hundred times more disastrous than the Sedan of 1870, where blood only was lost." Whatever may be the future of this justly celebrated case, France can scarcely repair the injury done to herself and to the cause of justice. She will be fortunate, indeed, if revolution and civil discord that will awaken the torch of sedition and the terrors of revolution do not appear upon her streets before the matter is settled. The pardoning of Dreyfus seems fairly probable.—On the 12th of September, suddenly, from cerebral hemorrhage, Cornelius Vanderbilt died at his home in New York. This result was not so great a surprise to those who knew the possibilities as it was to the world in general. Suffering since 1896 from the results of a stroke of apoplexy, he had never fully recovered, although for some time past his health had seemed improved. He was born in 1843, at New-Dorp, Staten Island. Inheriting considerable property, he showed great financial ability at an early age. He has for some time been at the head of the great New York Central Railroad system, which reaches in every direction, and involves both capital and business ability of which an outsider can have little comprehension. The extent of Mr. Vanderbilt's wealth at the present time is unknown, it being placed all along from \$80,000,000 to \$200,000,000. Mr. Vanderbilt represents the better class of millionaires. He was a direct and constant worker in the Protestant Episcopal church, and his charities for religious and reformatory work have been large. In promoting the interests of railroad employees through Young Men's Christian Associations and otherwise,

he has done much. He has also given largely toward medical-college interests and hospitals, particularly of the City of New York. As President of the New York Central Railroad system, his death would have introduced great confusion, had not the details of the business been so well arranged that comparatively little effect is seen in the stock market, or elsewhere. If the possession of great wealth be measured by the responsibility which it involves, Mr. Vanderbilt's responsibility passed all ordinary standards. How well that responsibility was met, God only can judge. One thing is comforting, namely, that with all his wealth he was neither dissipated nor depraved.—For some reason, probably the improvement of business in the United States, the autumn immigration from Europe is said to be very heavy, especially that which is represented by those who come as laborers, and are spoken of as "steerage passengers." The old world is so crowded that the rise or fall of business, particularly of manual labor of the coarser kind, in the United States, is a direct thermometer, indicating the tide of immigration to this country.—The Day of Atonement of the Hebrews, known as Yom Kippur, which occurs on the 10th of the month *Tishri*, began this year with sunset on Sept. 13, continuing for twenty-four hours. It is the most sacred of all days in the Hebrew calendar, and, according to the ancient requirements, many Jews yet observe the entire twenty-four hours as a fast. Business which never yields to the demands of the Sabbath, or to any other of the Jewish festival days, yields to this. The Day of Atonement represents the idea of repentance more prominently than any other time embodied in the Jewish faith. The ceremonies connected with it, such as the offering in form or in fact of a fowl, on the part of each person, with the prayer that through the death of the offering may come the full cleansing of the repentant one, corresponds closely to the idea of repentance in the Christian church. At the present time, this offering on the part of strict Jews is literally carried out, each man taking a rooster and each woman a hen, and swinging it three times about the head, saying, "May this (rooster or hen) be my atonement. It shall go to death, that I may go into the life of the blessed, with all Israel." The fowls thus offered are then killed and given to the poor. Christian readers generally understand but little how deeply this idea of personal repentance and of the atonement which follows repentance enters into the Jewish faith. On this point, ignorance concerning the fundamental features of the Jewish religion results in imperfect, if not in very unjust, judgment relative to the Jews.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Dowie Through the Eyes of Another Christian Physician.

"I think he is a hypocrite and a scoundrel from the crown of his head to the sole of his feet. I do not believe that any man of intelligence can talk as outrageously as he does and be sincere."

These words were spoken with great vehemence of conviction by a physician of high character. So there you have it. John Alexander Dowie occupies widely different positions in the eyes of different men. Two things are certain. First, the so-called faith healer will one day stand before a Judge who will estimate him with absolute fairness and justice. Second, divine healing neither stands nor falls with the personal reputation of its most conspicuous champion.

Attorney-General Akin, of Illinois, has put forth an interpretation of the medical-practice act which does not permit the prosecution of faith-healers, if the patients die on their hands. This is, of course, not final. The end is not yet.

Missions.

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

HOW MANY have commenced to put the inspiration and impetus received at Conference into tangible effect? It is to be expected that our prayer-meetings will have larger attendance and be more spiritual and soul-inspiring; the Sabbath-schools take on new life and interest; the Sabbath morning service more largely attended, and the preaching more fervid and uplifting, more impressive and effective. It is to be expected that the increased interest awakened at Conference in all lines of our denominational work will be manifested in more devoted service and more generous support all through the year. Why should not our Conference be seen in its effect, in broadened views of our mission and wider efforts to accomplish it? Why not push out the coming year more than ever before? Advancement was made the past year in all lines of work, as the Annual Reports of Societies, Boards and Permanent Committees showed, but by earnest endeavor, consecrated service and increased and systematic giving, the reports of another year must and will show greater results. To the work, to the work, with renewed consecration and devotion!

THE truth shall make you free. Yes, the truth in Christ Jesus will free one from the shackles of sin, free one from hatred toward God and fellow-man. It will free one from error, bigotry, superstition and intolerance; give freedom to all that binds one to wrong, to evil practices and habits. It leads one out into pure thoughts, pure sentiments, and pure living. This freedom ennobles the soul and builds up a holy character, bringing one out more and more into the likeness of Christ. This freedom through the truth is not license. It is not license for one to walk so close to the line of error and falsehood and wrong that it is difficult to determine on which side of the dividing line between truth and error, right and wrong, one stands. It is not license for one to so live for the world, to so engage in its amusements, pleasures and follies that it would require a microscope to tell whether a professed Christian really belongs to the world or to Christ. It is not a license for one in the work of a true reform, be it temperance, political, or Sabbath Reform, to make it difficult to tell whether one is an oyster or a straight-backed man in said reform. Truth makes one firm and aggressive for the right and active for the highest good of all.

A WEEK OR two ago in a paragraph I showed some distinctions between regeneration and conversion. In pursuing the thought, would note that regeneration is an internal change in man's heart wrought by the Holy Spirit. It is the work of God. Conversion is a change wrought by man himself in his own life in cooperation with the Holy Spirit. Hence we see in regeneration the divine efficiency, God calls, God works. In conversion is seen the human agency, man accepts and man works. In the two are seen the divine side and the human side, the work of the salvation of a soul. Saved by grace through faith. Work out your own salvation with fear and trembling. Regeneration is emphatically a divine work in man. Conversion is the work of man in himself. Turn ye, turn ye, for why will ye die.

THE REAL VALUE OF CRITICISM.

We not infrequently see it written and hear it said that criticism has no real value, the assumption sometimes going so far as to attach the minus sign, to indicate that the critic's work passes beyond mere worthlessness and actually does harm instead of good. Nor is this estimate applied to literary criticism alone; but alike to all of the attempts to pass authoritative judgment upon human interests and activities. There seems to be growing a curious liberality of selfishness, so to call it, which clamors for an indefinitely wide latitude of action, with a correspondingly constricted liberty of judicial interference. The individual, no matter how intimate and vital his connection with laws, societies, business circles and political and religious organizations, is rapidly coming to demand practical immunity from the operation of fixed standards. He will not recognize the binding force of limitations, restrictions, precedents and prohibitions, which make up the real body of law. He hugs that idea of freedom which makes him a law unto himself.

The present genial, almost jocund, temper of the world greatly aids the spread of contempt for critical standards. Even science is obviously losing its ancient criterion and flinging itself free of established precedents. Of course this is not true of the orthodox remnant; but it applies to the great, heaving, rushing, impelling majority. What do even the educated masses care for settled rules and fixed measures? And as to the uneducated crowd, it pours over the fine barriers of critical taste and judicial restraint like water over a fish-weir. You can never foresee what the people, high or low, are going to please themselves withal. Take politics, the theater, the novel, sport—what will they have? Guess as you may, your surprise is sure to be profound. The unexpected will certainly happen. Imminent criticism, a force floating in the air, takes them by storm—a criticism which sometimes puts professional critics to shame. As, for example, the gust which has blown "David Harum" through multitudinous editions after a succession of trained literary tasters had rejected it as not "up to the standard." People gladly run with the crowd; they hear the cry of fire and do not even look for the smoke, but set off at a jolly break-neck pace whichever way the tide of runners is flowing. Critics may cry, "It's nothing! it's nothing!" But not a foot is stayed.

At a casual glance this condition of things would seem to indicate a public temper quite refractory under the best educational forces; but we must remember that permanent human progress is not cataclysmal; true enlightenment is gained by the slow accumulation and conservation of slender gleams and sparks. The individual, in resisting criticism as a guide, cannot hinder a certain part of its truth from lodging in his centers of taste. The very fact that "David Harum" has turned out to be both good and popular after having been condemned by competent critics before publication is really a strong point in favor of criticism as an educator of taste; it shows that the average of public acumen and judgment is not low, that the demand for excellent fiction comes directly from the people. And we may safely assume that such a demand has been made possible by the slow but sure educating influences of correct criticism.

Of course the extremist who will admit nothing in favor of popular taste must be expected to point out the artistic shortcomings of a novel like "David Harum"; and we cannot deny that these shortcomings are glaring and many; but what remains, after the strictest canon of perfect taste has been applied, is that the popular judgment was right in the main. The author of "David Harum" created a genuine dramatic character. He showed that he possessed the absolute vision with which genius separates a man from the crowd, and the art to set him before us as an individual and living creature.

That popular acumen was keen enough and sure enough to cut through the substance of adverse criticism and reach the golden kernel of value in a rejected novel does not by any means establish the superiority of popular taste over the judgment of trained literary critics. Popular franchise may elect a better President of the United States than perfectly honest and highly specialized experts in statesmanship would choose at a particular time; but taking all times and the long run, who will doubt that the trained experts, granting their honesty, would be oftenest right? This is the saving quality of adequate criticism: no matter how often the masses reject it, each application of it leaves a trace, an increment, of good taste in the popular mind; and it is this increment that makes up, little by little, the sum of education.—*The Independent*.

THE VERDICT OF HISTORY.

Extract from the Report of the Corresponding Secretary of the American Sabbath Tract Society.

History has one unmistakable verdict as to Sabbath-keeping. It must rest upon divine authority, and the Word of God must be recognized as that authority. Seventh-day Baptists, working through the American Sabbath Tract Society, owe it to the religious world that the claims of the Sabbath and the supremacy of the Bible be pressed with an earnestness hitherto unknown. Many friends of Sunday are eager for new light. They long for high and solid ground on which to seek reform. To them the truth must be shown. It matters not if they reject it at first. Continuously, almost vehemently, we must press it upon their attention. In that truth is found the only road to better things. At such a time duty to the world equals duty to ourselves. If we fail to give wide circulation to Sabbath truth, we shall fail in the imperative duty of the hour. This outside work is a comparatively new phase of our mission. It is the more imperative because of the danger involved. To us this truth of the Sabbath has been specially committed. We have been preserved through the centuries for the sake of this larger opportunity. Merely denominational considerations are not worthy to be mentioned, when compared with this larger duty. If the world is the field in which Christians are bound to teach the truths of the gospel, no less circumscribed is the field in which we are bound to raise the cry of danger, and point to the source of safety in the matter of loyalty to God and Sabbath-keeping. In an hour like this, silence is disloyalty. At a time like this, negligence and slothfulness deserve the condemnation which came to the "slothful servant." The closing years of this century are heaping upon Seventh-day Baptists new and larger duties than ever came to their ancestors. Loyalty to our mission must joyfully accept the duties we now owe to the world outside.

Woman's Work.

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

"Not by the works of righteousness which we have done, but by the blood of Christ shed for us are we cleansed from sin."

"By their fruits ye shall know them."

"The things that we do,
And the words that we say,
Are the fruit that we bear each day."

INCENTIVES TO HIGHER EDUCATION FOR WOMEN.

BY MRS. MARY E. CHURCH.

Read at the meeting of the Education Society at the Seventh-day Baptist General Conference, Ashaway, R. I., Aug. 25, 1899.

"Heaven is not reached at a single bound,
We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round."

In this laborious, ladder-building life, which the poet pictures, various means are mercifully provided for sustaining the courage and spurring on the energy. These stimulating influences are called incentives. Derived from the Latin verb meaning to sing, and the preposition in, an incentive may be likened to an angelic chorus, cheering and alluring on to higher levels and larger achievements.

Building and mounting this heavenly ladder is only a poetic paraphrase for the pursuit of true wisdom. If, then, there be incentives sufficiently powerful to make this painful pursuit a pleasure, it is well to emphasize them on this and all other equally fitting occasions. In a company of people united for a single purpose, it is interesting to note the different incentives actuating the members. Such a study suggests Hawthorn's tale of *The Great Carbuncle*. As those eight weary but expectant pilgrims gather about the camp-fire, planning for the morrow's search, and telling how the coveted gem will be used by the lucky finder, the reader instinctively feels that they represent as many and as widely varying classes of knowledge-seekers.

The world has produced a few book-worms moved by no higher incentive than moved the grim old Seeker who had consumed his life in a despairing search, hoping for no enjoyment of the gem except to retreat to a certain cave and there, grasping his prize in his arms, lie down and die. Impelled from the start by a selfish incentive only, he had become a mere toy in the hands of a relentless fate.

Equally impotent, because equally selfish, is the mercenary spirit of Master Pignort, the Boston merchant, who thought only of the highest market price for the gem. Many a teacher has suffered from this sordid tendency in his pupils, a disposition to value education only in dollars and cents and to scoff at all subject matter that does not bear a strictly commercial flavor.

Still another class, and by no means a small one, seek education as did Lord de Vere the Great Carbuncle, for a personal or family adornment. Through this acquired glory, it is hoped that the name may be exalted and the envy of the world provoked.

Nearly every group of truth-seekers includes a Cynic. He joins himself to their number with the avowed purpose of proving the non-existence of truth. Happy indeed for him if he seek a wiser incentive or give up the quest before the radiant revelation remove his sight forever! for such was the fate of the Cynic in the tale.

A few of these adventurers were seeking the

Great Carbuncle mainly for the brilliant light it was said to emit. Among them was Matthew, the young rustic, and Hannah, his bride. They desired to place the gem in their newly-built cottage in order that their neighbors, as well as themselves, might rejoice in its radiance. In spite of their child-like simplicity, they were wiser than all the rest. With love for their incentive, they toiled happily together up the steep ascent, searching for the light of home. Surely they seek in vain who seek a nobler incentive to a higher education. When the darkness of ignorance shall have been dispelled from all homes, then the whole land will be aglow with light. This time will be hastened according as every woman comes to feel that she, too, must seek the light as earnestly as did Hannah in the story.

It is an encouraging fact that multitudes of women, already, have so believed and acted. There are undoubtedly multitudes more who would seek a liberal education should they come to recognize it as a duty. It is possible that many a woman, young or old, who lacks nothing but a sufficiently powerful incentive, is the very one who would make the best use of the knowledge for which she is thirsting. Her finely-wrought nature shrinks at the thought of the grinding toil and severe mental application, consuming so many of her life's best years, and involving, perhaps, long separations from home and loved ones. Moreover, she may have been repelled by some of the so-called "brilliant women" who have been puffed up by a little knowledge, and whose nobler feminine instincts are seemingly lost.

Obviously, the first thing necessary for our hypothetical woman is a change of perspective. Viewing life from a different angle, she may come to see the shortness of the preparatory years and the beauty of a life-work, long because well performed, and rich in the treasures of wisdom.

Not all untrained minds are capable of exercising such a lengthened foresight, so this incentive fails to move. The heart often prompts when the mind is inert. Many a young girl has been roused from apathy and many another cheered on to the end, by a mother's fond wish for an educated daughter or a teacher's inspiring love. Love is, I believe, the only safe incentive strong enough to carry a woman triumphantly along the pathway to knowledge—safe, because it counteracts the inevitable tendency to selfishness produced by constant attention to self-culture.

The love of knowledge is a God-given impulse, but love to God is a far mightier inspiration in the attainment of knowledge. When we do our studying, as Paul did his preaching, because "the love of Christ constraineth us," then are we laying the foundation of a genuine Christian education.

To feel the love of Christ up to the constraining point, makes every true woman say, "Lord, what wilt thou have me to do?" The reply will not always come immediately in its full significance, but she who asks aright will be preparing herself, in the meantime, to understand the message as it is given and to obey the divine command. We like to recall the thoughtful woman of whom the Saviour said, "She hath done what she could." Do we always think how she had been fitted to perform that sad, sweet service of anointing?

Every possible occasion found her sitting at the feet of the Great Teacher, obtaining the highest of all educations, and satisfying her hungry soul with the Bread of Life. To do what we can does not mean simply what we think we can do now, but what the highest possible training, together with the grace of God, shall enable us to do.

It may not be amiss to emphasize here the commonly accepted distinction between a liberal and a professional education. A college course is not supposed to transform a girl into a teacher, a nurse, an author or a skillful housewife. It is intended, however, to make of her a refined, well-balanced woman, capable of choosing wisely her future career.

Mrs. Emma C. Embury, in an address delivered at the Brooklyn Collegiate Institute for Young Ladies, in 1831, gives this wise counsel: "Form your taste on the classics, your judgment on the sciences, and your principles on the book of all truth. . . . Let the first fruits of your intellect be laid before the altar of Him who breathed into your nostrils the breath of life, and with that breath a portion of his exalted spirit, and while your life finishes the most striking illustration of the benefits of education, let it be your care to so persevere unto the end that it may be said of each in her own peculiar sphere, 'Many daughters have done virtuously, but thou excellest them all.'"

One important end of all true education is a knowledge of one's self, with the characteristic powers, limitations, and adaptabilities. Hence the best instructors are constantly emphasizing Longfellow's golden maxim:

"Study yourselves; and most of all note well
Wherein kind Nature meant you to excell."

A woman who has thus "found herself" need not go very far wrong in the choice of her life-work.

All professions are coming to recognize the mistake of omitting a college education. Technical knowledge seems to fit the untrained mind very much as "a camel the eye of a needle." This is equally true of what Helen Watterson Moody designates "the profession of housewifery." Not many years ago it was generally condemned as a waste of time for a woman to seek an education and then to become merely a house-keeper. Public opinion of to-day has swung to the opposite extreme and is discussing how much special training should follow a liberal education in order to fit a woman for the position of wife and mother.

There is little danger of placing the standard too high. Even under the most favorable circumstances, the mother and homemaker must be also nurse, instructor, comforter, disciplinarian, hostess, financier, and engineer of all domestic machinery. Then there come emergencies when the housewife, like Cæsar fighting the Nervii, "has all things to do at the same time," and nothing short of a Cæsar's generalship will gain the victory. In these days of multiplied cooking-schools and text-books on hygiene, there is little excuse for neglecting the physical well-being of the household. After all, the best school in which to become expert in the art of homemaking is a well-regulated home with a wise mother for the faculty. Happy is the daughter who improves all opportunities in such a training-school.

If the family's physical comfort depends so

largely upon the mother's wisdom and skill, much more does the spiritual welfare. It is indeed impossible to define the limits of a mother's influence, but she who realizes even a fractional part of the power in her hands will need no stronger incentive to fit herself for fulfilling the mission worthily.

The educated mothers of the world are the ones who have discovered and corrected errors in home-teaching and discipline. They are earnestly seeking the best methods of implanting truth, purity and obedience. Such mothers are not rare in our own denomination. They are reigning in homes whence come the noblest, staunchest, Sabbath-keeping, young Christians. The very atmosphere of these homes inspires loyalty to God and truth.

Not all cultured, consecrated women who are laboring to sweeten and brighten the homes of this world will ever become queens in a home of their own. There is a harder, more sacrificing service, because lacking the inspiration of family love. Nurses, teachers, and all others who toil for the two-fold purpose of self-support and the welfare of humanity, find that the ease and success of their work depend largely upon the degree of conscientious preparation made for it.

In all efforts put forth directly for Christ and his church, the same law holds good. God does certainly accept any service rendered out of love for him, whether the doer be learned or ignorant. It is a questionable love, however, that idly refuses the chance to become a skillful servant. Education opens the eyes wonderfully to see the small and large things to be done toward helping on the kingdom, and finds the best way to do them.

There is everywhere a need of trained mission-workers and Bible-school teachers, services to which women are well adapted by nature. No amount of natural ability however, will answer for a broad education and thorough training. The future of our beloved cause depends very much on our attitude toward the Bible. Those who attempt to teach it should not worship the book in superstitious fear, but love it, and love it well enough to be willing to study hard for a correct understanding of the whole, and to dig out the great treasures it contains. The Holy Spirit furnishes light to those who prove their desire for it by "searching the Scriptures" diligently.

The world needs strong, Bible-loving women who can be "living epistles" of Sabbath truth and free from all tendencies to fads and fanaticism. Critical observers will judge our creed by our character and the value of the truths we hold by the fruit they bear in our lives. May these very lives serve as beacon lights, ushering in that glorious dawn when "the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea."

THE CASE FOR SUNDAY IN BRITAIN.

BY WILLIAM C. DALAND, D. D.

"The British Sabbath Society" has found an ally. It is said that the unexpected always happens, and an aid in the dissemination of light in regard to the Sabbath has appeared in what would seem an unlikely quarter. It is no less a personage than *Mr. Punch* who has come to the front with the truth on the Sabbath question! For in the columns of that ancient and world renowned journal, no less a purveyor of truth than of fun and jollity, has appeared the declaration that the Seventh-day and not Sunday is the Sabbath. Whether this somewhat startling announcement will have much effect on either Anglican or Non-Conformist adherents of the "British Sunday" may perhaps be doubted, but the declaration itself, coming from so impartial a witness, is more than interesting, although to us Sabbath-keepers it rather

lacks the charm of novelty. But the way the testimony has been given makes it look as though it were a new idea to some minds. Not to the mind of *Mr. Punch*, of course, for he is wise with all the wisdom of the ancients. But he clearly saw he was uttering what would strike his readers with all the force of a brand new joke!

It happened on this wise. A meeting was held protesting against the opening of the Crystal Palace on Sunday, and a letter in *Punch* for the week ending July 29 raises the question of the true inwardness of the opposition. In the midst of the letter occurs the following passage:

"Is it a question of 'desecrating the Sabbath? Certainly not; especially as 'the Sabbath' is the Seventh-day, i. e., Saturday."

This may be a pearl cast before swine so far as any result in affecting the religious public of London is concerned. Indeed it may be questioned whether London's pious population ever look into the pages of *Punch*. They might as well do so, however, and learn many a wholesome lesson. *Mr. Punch* is to be commended for one thing. He is independent and doesn't care whom he hits. In that he will rank above many exalted teachers of truth who would despise his comicalities as beneath the dignity of their cloth. If the clergymen and ministers would be perfectly brave and honest and tell all they know and think on this question, their congregations would soon find a way to keep the Sabbath. The lone Christian coming out on the Sabbath platform has a hard time of it. The moral support of the ministry would make it easier for him. But, as it is, the last man to tell the truth is the minister.

But the "British Sunday" is still at the front as a question of the day. It has not died down even since the triumph of popular sentiment which caused the failure of those enterprising papers which wanted to start Sunday editions. Two reviews in July, the *Nineteenth Century* and the *National Review*, have valuable and interesting articles on this subject, the one in the former by a Jesuit Father and that in the latter by a strict English Churchman. Clearly the attempt to publish daily papers on Sunday did not catch the popular idea. In fact the breeze was all the other way, and so strong as to be an astonishment to those of us who are fond of saying that the regard for Sunday is going. This reverence for Sunday is, of course, decaying, and the apparent revival of Sunday-keeping which effectually stopped these Sunday papers was due, as the Anglican writer in the *National Review* points out, to a surprising alliance of incongruous forces all making for the one and the same end. It was certainly "a fact extraordinary and potent" that the high Anglican hierarchy, the Non-Conformist conscience, (or the sentiment of ordinary Christian Sunday-keepers of the pious variety,) and the socialistic labor leaders, atheistic or whatever, all united together to demand that these Sunday papers be put down.

The result of this incongruous alliance and the various and contrary arguments put forward in behalf of the better observance of Sunday has been a large increase in the amount of information and enlightenment prevailing on the subject.

The article in the *National Review* is cor-

rect in the main in its statement of facts, and presents about the best claim that can be put forward for the modern ecclesiastical view of Sunday-observance. The writer treats the view of the divine enactment of the Sabbath and of the ecclesiastical enactment of Sunday as theories, to be brought to the test of practical utilitarianism. He deplors on the one hand the giving up of the idea of the divine origin of the Sabbath and rejoices on the other in the more practical idea of the ecclesiastical origin of Sunday. His conclusion is that the "British Sunday" survives. "It survives," he writes, "in a dilapidated condition amid unkindly surroundings; but it survives; the question is, ought it to be jealously protected and preserved, or ought it rather to be cleared away as an outworn fashion, nay, an antique imposture cumbering the ground?"

This question he proceeds to answer by going over the practical benefits of a day of rest religiously observed and the harm which comes from laxity and a disregard of sacred things, and concludes with an expressed hope that the "decline of the British Sunday" may be arrested.

The Jesuit Father's article in the *Nineteenth Century* is a very interesting antiquarian research into the way Sunday was observed in the Middle Ages, and displays a remarkable amount of reading in curious old books. The whole is to show how excellent is the Roman Catholic theory of Sunday as a day on which we perform certain religious duties and get them soon over and then have a good time. He begins his article by saying, "In condemning the seven-day newspaper, and in maintaining equivalently the seven-day concert, the public opinion of this country has drawn a rather delicate distinction, but one which, I venture to think, would have commended itself alike to the wisdom and to the religious feeling of our forefathers." He rejoices that the opinion of the people in general is coming nearer to the Roman Catholic position. This he states as follows: "It was by public worship in the church, offered to God especially at the parish Mass, in the service of early matins, and at afternoon vespers, that the day was to be sanctified. With the discharge of this duty no amusement could be permitted to interfere; but if this were fulfilled the canonists dealt indulgently with all other reasonable employment. . . . The praise of God must occupy the first place, but, that being secured, the Church thought next of man's physical and moral well-being—rest of body, peace of soul, and all that makes for charity and good-will between class and class."

It is remarkable that the extremes of secularists and ecclesiastics, as well as the middle moderate religious people (except the few who may be called Sunday Sabbatarians) all unite in this weak and easy-going idea, uniting to secure a kind of respect for religion, a prohibition of hard work, and an allowance of pleasure on the Sunday. This is the condition of things in Britain just now. Neither the Puritan theory, nor the ecclesiastical theory, nor the holiday theory has prevailed, but the advocates of all have united to fight the encroachment of hard labor on the "rest" of the Sunday that remains.

LONDON, Eng.

THE RELATION OF SABBATH REFORM TO EVANGELISTIC WORK.

BY MRS. M. G. TOWNSEND, OF OHIO.

Remarks before the American Sabbath Tract Society at its late Annual Session.

[Mrs. Townsend is State Treasurer of the W. C. T. U. of the state of Ohio. She has lately embraced the Sabbath, in connection with certain evangelistic work on the part of Seventh-day Baptists in that state.]

Christ's commission, under which we are to preach the gospel, involves the teaching of all truth, as it appears in the law of God, and in the life and teachings of Christ. Nothing less than this can give full development to the kingdom of Christ among men. That this may be accomplished, the gospel fits all classes, and meets the needs of all men, high or low. In the present state of things, Sabbath Reform is a practical and important part of Christian truth and duty. My own experience, and my careful study of the failing regard for Sunday during the past years, has helped me to appreciate the importance of the Sabbath truth as I could not have done otherwise.

The most valuable result in personal experience is, that Sabbath-keeping, as a part of Christian duty and gospel truth, brings the people of God close to the heart of Christ. Our times demand a rising-up along all lines of Christian duty—such a demand as has not been known before. The individual lives of those who lead in Christian work must exemplify this rising-up, or they can never lift the masses into higher and broader conceptions of truth and duty. As related to public worship and religious culture, Sabbath Reform is a vital part of the gospel truth at all times. One who has come to the Sabbath, to the rest and the strength which it brings, is able to aid others, as it is not possible to do without such personal experience. I have been so strengthened and blessed in my brief experience as a Sabbath-keeper that I know whereof I speak. I know that the women of the United States, especially those connected with the Christian Temperance Union, need this higher conception of truth and of loyalty to the Word of God, and I know that many are longing for it. The hearts of the women of the United States furnish favorable soil for Sabbath truth, and while many influences may seem to turn them aside from it, I am sure that no richer field for this reform can be found.

This question is so important that we cannot expect thoughtful people to break away from all their past teachings and associations, under the behest of this higher truth, in a moment; but no one who is acquainted with the loyal and consecrated women connected with the temperance work in the United States, can doubt the earnestness of their purpose, and their honesty in every endeavor to secure temperance, righteousness and purity, for all classes. To such hearts, Sabbath truth will not always appeal in vain. Neither must we be disheartened because great numbers are not with us. The power of every great reform is proportionate to its accord with God, and not to the numbers that may join in it at the beginning. The work of Sabbath Reform, as represented by this Society, will not be in vain. Future evangelistic effort should be thoroughly permeated by this truth, as the efforts put forth in the state of Ohio during the past summer have been. Sabbath truth will give strength and richness to evangelism. It brings higher consecration to the evangelist, and enables him to preach a full gospel, enriched by the spirit of love and obedience. As the Sabbath stands in the center of God's divine commands, and as Christ, by repeated teachings and abundant example, taught the larger and better conception of Christian Sabbath-keeping, so Sabbath Reform must always be an important part of that true evangelism which leads men to Christ, and to that love of truth which rejoices in full obedience to the law of God, to magnify and honor which Christ gave himself and his life. Evangelism and Sabbath Reform are essential parts of the work of uplifting and extending the kingdom of Christ among men.

RELATION OF CONSISTENT SABBATH-OBSERVANCE TO OUR DENOMINATIONAL LIFE AND WORK.

BY REV. S. H. DAVIS, OF WESTERLY, R. I.

Remarks before the American Sabbath Tract Society at its late Annual Session.

[What Mr. Davis said, although it pertained directly to the work of Seventh-day Baptists, is equally true of Sabbath Reform in any of its phases. The acknowledged weakness of Sunday, so far as the Christian church is concerned, is everywhere set forth as centering in the lack of right example and conscientious regard for Sunday, on the part of Christians. In view of this fact, Mr. Davis's remarks are of special value to those who are not Seventh-day Baptists.]

Truth must enter the soul before it is of value. It must find embodiment in life before men feel its power. In all work of reform, reformers must embody their faith in actual practice. Example surpasses theory. It is said of Alexander the Great, that when his army was striving to cross the highest barriers of the mountains, by cutting a path through the ice, the soldiers mutinied, in despair, in the face of what seemed to them hopeless effort. Seizing an axe, Alexander began cutting with his own hands. The soldiers who had thrown down their tools looked on with surprise and admiration, soon redoubled their efforts, and the pathway was opened to victory. Roosevelt, at San Juan, led his men to victory, when example became highest command. The Seventh-day Baptist whose Sabbath Reform is but theory is not a reformer. His efforts are valueless. First of all, he needs to be pervaded by the Christ-life, the essence of which is obedience. The truth committed to us must become a part of ourselves, finding expression in our practices and our words. Sabbath-observance, as an essential act of obedience, must find embodiment in every thought. Consistency is a vital element in reform. The lack of this consistency in connection with the observance of Sunday is seen on every side, and the earnest friends of Sunday mourn over it more than over all else. They acknowledge it as a weakness against which Christianity cannot stand. If we are to fulfill the mission God has committed to us, a mission held in waiting now these centuries, it must be by the embodiment of the truth for which we stand in the practices of our lives, and in the purposes which direct our efforts in every form of Christian work. The highest defense which any truth can receive is given by the obedience of those who hold that truth. In the matter of Sabbath Reform, obedience not only brings consistency, but it becomes a source of power. The inconsistent man is weak, because conscious of his inconsistency. The man who holds truth only as a theory is weak, because the power of truth does not pervade his work. The appeal which rises to my lips at this hour is an appeal for that obedience in spirit and practice, prompted by the Spirit of Christ in our hearts and the guidance of the Holy Spirit, which will make us strong in endeavor, and beyond criticism by our enemies. I plead for a consistency in Sabbath-observance that will lift us above doubt, make us radiant with hope, and invincible because of our faith in Christ and truth. For want of such consistency, on the part of its friends, and because Sunday has no Biblical foundation, it is dying or dead. We must learn wisdom through the failure of those whose error we oppose.

HIGHER SPIRITUAL LIFE AN ESSENTIAL NEED IN THE PROSECUTION OF SABBATH REFORM WORK.

BY PRES. BOOTHE C. DAVIS, OF ALFRED UNIVERSITY.

Remarks before the American Sabbath Tract Society at its late Annual Session.

The key-word in this discussion is "life." It is life of a higher grade than that which usually prevails even among Christians. It is a life especially spiritual, both in purpose and in tone. The rule laid down by Christ, that grapes are not produced by thorn bushes, and that figs are not the product of thistles, applies in every great question of reform in the fullest degree. Sabbath reform, being one of the most difficult and important reforms, touching, as it does, the essential question of our relation to God and to his worship, demands spiritual life of the highest possible type. Patience is an important element in developing this life. No life finds perfection in a moment. The laws of growth and decay, the effect of favorable and of adverse influences, and the general struggle for existence apply to all life, and equally to the higher spiritual life of which we are speaking. This higher spiritual life is a necessity for those who work directly in the promotion of Sabbath reform. No work so great as this can be accomplished without life correspondingly great and high. In all reform, the workers must have an abounding love for men whom they seek to win, for the truth which they defend, and most of all, for God, in whose name they work. This all-embracing love is the first and ever-present need as an essential element in higher spiritual life. Having such love, and corresponding faith, doubt and questioning will flee from our lips and our plans. This higher life must enter into all our experiences. He only is fitted to work as a reformer whose whole life is high in spiritual attainment, and well-rounded and balanced in the matter of all truth.

This higher life is equally important for those whom we seek to win to Sabbath truth. No one will accept a truth so great, and one involving duties and attainments so important, unless his life be based on conscientious loyalty to God, and filled with the spirit of obedience. The Sabbath finds few adherents in these days, because the public mind is almost conscienceless concerning the question of Sabbath reform, and concerning strict and definite obedience to the requirements of the Bible. Until this higher spiritual life, in which obedience is an essential element, comes to pervade society more than it has yet done, we may not expect rapid growth in true Sabbath reform. This thought finds expression in the efforts of the Society whose report we are considering to reach the religious people, in whom, if anywhere, conscientious loyalty to the Word of God must be found. Few things are sources of greater pain at the present time than the popular teachings on the part of religious leaders, by which the people are made to feel that the Sabbath question, whether related to the Sabbath or to the Sunday, is unimportant and comparatively valueless. It therefore follows that higher spiritual life, which is more than emotion, and into which conscience and obedience enter as prominent factors, is the only soil in which the truths of Sabbath reform will thrive and ripen. Keeping these thoughts in view, being patient with the weaknesses and errors of men, and believing in the final triumph of truth, because it is part of God's thought, our work of Sabbath reform must be carried forward,

Young People's Work

By EDWIN SHAW, Milton, Wis.

IN MEMORY OF F. L. SHAW.

Whereas an esteemed member of the Walworth, Wis., Seventh-day Baptist Young Peoples Society of Christian Endeavor, Prof. Frank L. Shaw, has been called to the higher life, we desire to express our appreciation of his worth and our sorrow at his departure. The past school year he has been of great help and encouragement to us. Such an one can but be missed from our ranks. Yet with the eye of faith we behold him among the blessed in the heavenly mansions in the presence of the Master, who said, "I am the resurrection and the life, he that believeth on me though he were dead yet shall he live." We would encourage his stricken friends to look beyond the clouds that overshadow them to the glad day when they may enjoy the reunions of an endless life.

MRS. LILLIE GREENE,
MISS JOSIE HIGBEE,
MRS. LOU A. BONHAM, } Com.

E. B. SAUNDERS TO THE YOUNG PEOPLE.

I do not know that I can stop writing to the young people, though I am no longer President of the Young Peoples' Board. I cannot realize that seven years have gone since that wonderful Conference at Nortonville, Kan., in 1892. Our first student evangelist trip had been made, and was so successful. We had something to talk about because we had done something, and the Lord had done something for us to talk about. I think there and then Geo. H. Babcock said: "Let us keep out a quartet the year round;" and, as usual, he backed what he said in a substantial way, or offered to do so. We failed to do this thing. I suppose it was thought that with all of our other calls we could not do this, and that the young men who could go out must go back into school when vacation was over. I venture to say that we made a mistake when we did not send them out permanently; and we repeat that mistake every year we delay.

This was not what I started to say, but that for seven years we have had our "C. E. Hour" in Associations and Conferences, have worked together in an organized way to sustain church and Sabbath-school. We have reported with a promptness and concert of action that shows a strength, if applied constantly, which will develop and bring to the front a working force of young people hitherto unheard of. We can raise as many quartets now as we want. Compare the situation with ten years ago. Eld. M. B. Kelly, of Chicago, is our President now. God bless him. I pray he will prove to be a better organizer than I have been. We are a scattered people and he has other cares, as I have had; young people, help him as you have helped me. I will soon find time to answer your kind letters lately received. Write him freely as you have me. Ask help, offer help. Sustain Editor Shaw in the Young Peoples' department of the RECORDER, especially the "Mirror." Send in the news. Make it if everything has died down in your Christian Endeavor. Write and tell us if other things have absorbed your attention. I don't know where the good Editor will corner me now. I don't care. Look for this if you have to read the whole RECORDER through. Anyway, I shall look for you somewhere in its columns.

Yours in the work,
SHILOH, N. J. E. B. SAUNDERS.

INTRODUCTORY ADDRESS.

BY STEPHEN BABCOCK, PRESIDENT.

Delivered at the Dedication of the Ministers' Monument in the First Hopkinton Cemetery, August 28, 1899.

Ladies and Gentlemen:

We are here to-day on historic ground to contemplate men and events that were not only prominent factors in the early history of Rhode Island, but were closely identified with the first settlements of New England.

Two hundred and sixty-four years ago, in the depths of a New England winter, Roger Williams was driven from his home and family in the colony of Massachusetts Bay, because he had preached the doctrine that the state had no right to control religious tenets. While he was seeking the confidence and friendship of the wild men of the forest, the good people who had forced him to flee, no doubt, thanked God they were rid of his heresies, and prayed that no more such trouble might fall to their lot. About two years later, however, others were preaching the theories taught by Williams, and to rid themselves completely of such odious doctrine, nineteen other persons were driven from their borders.

This company of stalwart men, who preferred banishment to the violation of conscience, sought the help of their friend Roger Williams, who assisted them in buying land from the Indians on the island of Rhode Island, where they settled in the spring of 1638. The first white child born in that new settlement afterward became the first pastor of the church erected upon the spot where we now stand. His name, John Maxson, is inscribed upon the monument before us.

The trials and hardships of the new settlers were many and grievous, but they never swerved from the principles which had compelled them to flee from their former homes.

In 1644 the settlements of Newport, Portsmouth, Providence and Warwick were consolidated under the name of the Providence Plantations, and were granted by King Charles II.; the first charter that ever guaranteed complete religious liberty.

These hardy refugees had liberal ideas of freedom for all. In 1652 the colony passed an act that no person should be held in slavery for more than ten years. The penalty for violating this act was a fine of forty pounds, which, at that time, was twice the value of a negro slave.

In 1660, by consent of the Colonial Legislature, a company of persons from the island of Rhode Island bought from the Indian Chief Sosa a territory known by the Indians as Misquamicut, but which the new settlers called Westerly. It comprised the present towns of Westerly, Charlestown, Richmond and Hopkinton. The purchasers well knew that the ownership of Misquamicut was disputed; Rhode Island, Massachusetts and Connecticut each claimed it, and this disputed ownership must have greatly retarded its settlement. In 1661 two of the new settlers, Robert Burdick and Tobias Saunders, who must have declared their allegiance to Rhode Island, were seized by the authorities of Massachusetts and taken to Boston, where they were imprisoned till they should each pay a fine of forty pounds and give security in one hundred pounds for their future good conduct. In 1663 a Connecticut marshal, attempting to enforce Connecticut authority in Westerly, was by the Rhode Island authorities seized and taken to Newport, where he was kept a prisoner for eleven months. In

1671 John Crandall, a citizen of Westerly, who refused allegiance to Connecticut, was carried off by the Connecticut authorities and imprisoned in Hartford jail; and it was not until 1728 that Connecticut completely relinquished her claim to the land lying between the Pawcatuck River and Narraganset Bay. Westerly was incorporated in May, 1669, it being the first town organized under the new Colonial Charter of 1663, and the fifth in the Colony. At the time of the adoption of the Town Charter there were but twenty-four freemen in Westerly, four of whom were Babcocks; James, the emigrant ancestor of all the Rhode Island Babcocks, and his three sons, James, John and Job. After the incorporation of Westerly, King Philip's war broke out, and it was a terrible scourge not alone to Westerly but to all the scattered settlements, far and near. Such were the treacheries and cruelties of the Indians that most of the pioneers were obliged to flee from their homes and take refuge on the island of Rhode Island. No delegate from this town appears in the records of the General Assembly for five years. An idea of the meager financial ability of the town at that time can be had from the apportionment of a tax laid by the Colony in 1678. Newport was taxed 136 pounds, Portsmouth 68 pounds and Westerly only 2 pounds. Yet two years later, in 1680, while the settlers were slowly recovering from the ravages of war, they erected on this spot the first meeting-house built in the town, and for more than fifty years it was the only meeting-house in the then large town of Westerly. It is interesting to note that Capt. James Babcock, the first white male child born in Westerly, was a member of this first church, as were also others of his family, including his grandfather, James, the emigrant; and Capt. James left by will a legacy of one hundred pounds to this church. At first those who worshiped here retained their membership in the mother church, which was organized at Newport in 1671, but on July 17, 1708, this church became an independent organization.

George Washington Greene, LL. D., in his history of Rhode Island, referring to the Seventh-day Baptists, says: "In 1667 they were sufficiently numerous to justify them in asking that Market-day might be changed from Saturday to some other day. Without breaking in upon the old custom by changing the day, the Assembly added Thursday as another Market-day and thus quieted the scruples of honest and useful citizens."

Rev. Frederick Denison, in "Westerly and its Witnesses," referring to this first church in Westerly, says: "It was a large and strong center of moral power. Direct and far it cast its sacred light. Its members held high and consistent ground against all forms of sin, and valiantly wielded the sword of the Spirit for the overthrow of private and public wrong. They were champions for liberty. Always they stood in the van of the anti-slavery movement. Nor less ready and active have they been in the latter reform of temperance. In these respects no organization has a purer and more praiseworthy record."

The members of this church have at all times been earnest and loyal supporters of the colony and the state, and have participated so extensively in legislation and other public acts that, while Rhode Island is justly celebrated for her influence on behalf of civil and religious liberty, a generous part of that

credit is due to those who have worshiped in this church. The Hon. Samuel Ward, a member of this church, was a Governor of Rhode Island. Rev. Joshua Clarke, a pastor of this church, was for several years a member of the State Legislature. He and five others, who were members of this church or of the mother church at Newport, were among the first trustees of Brown University, and the original charter of Brown University was drafted by the Hon. Samuel Ward.

In 1835 the first meeting house was torn down and a new one erected upon the same site. This second house was in 1852 removed to its present location between the villages of Potter Hill and Ashaway. After its removal, the two burying grounds which lay east and west of the old meeting house, where were buried some of the pastors and many other worthy men and women, fell gradually into disuse. Occasionally public-spirited men would gather and clear away the briars and bushes which were steadily encroaching upon the graves. About September 1st, 1879, a movement was commenced to perpetually care for the grounds. It was then agreed that if a Cemetery Association should be legally organized with an endowment fund of at least five hundred dollars, the interest to be used to keep the grounds and graves in order, the church would deed to such Association the land where the meeting house stood and the burying grounds adjacent. Within two weeks about one thousand dollars was pledged for an endowment fund.

Later a cemetery charter was obtained from the Legislature, several acres of land were bought adjoining the grounds deeded by the church, and the First Hopkinton Cemetery Association was placed upon what it is believed will prove an enduring foundation. After the Association was organized the public highway, which ran through the grounds, was, by consent of the town council of Hopkinton, changed, thus leaving the cemetery an unbroken plot of about twelve acres.

Before attempting any improvements an experienced landscape architect was engaged who surveyed and platted the grounds; and all grading and other changes have been made in accordance with his plan. Since the Association was chartered it has raised for all purposes about seven thousand dollars, including twelve hundred dollars spent for the monument, and it has now invested an endowment fund of \$3,125, the income of which is to be forever used in caring for the grounds and certain specially endowed lots.

More than thirty years ago it was suggested that a monument be erected to mark the spot which for two centuries had been dedicated to the worship of Almighty God, and that upon the monument should be inscribed the names of the consecrated men who here served the church. The Association from its beginning reserved this place for such a monument; and its erection at this time was made possible through the generosity of the Misses Maria L. and Harriet W. Potter, two noble women who were well known and beloved throughout the denomination, and whose remains lie buried in this cemetery.

The pleasant task of recounting the self-sacrificing labors and consecrated services of the worthy men and women who worshiped in this church is reserved for those who follow me,—Mrs. Mary Bassett Clarke and Rev. W. C. Whitford. Their intimate knowledge of denominational history and thorough scholarship assure us that none are better fitted to speak upon this subject, and I take pleasure in introducing Mrs. Clarke, who will read a poem prepared for this occasion.

Children's Page.

THE BOY WHO PLANTS SEEDS.

The small boy who lives across the street looks like a picture of Puck, full of fun and frolic. When he moved into the neighborhood, everybody was glad to see him. Now, sad to relate, everybody would be glad to have him move away. This state of mind did not come all at once; it grew like a plant, and the small boy sowed the seed. First it was the grocer-boy who hoped he would move. The small boy sowed the seed of that wish by throwing stones at the horse when the grocer-boy went in the houses to deliver goods. The horse ran away, and some eggs were broken and milk spilled. Fortunately, the small boy was frightened, and behaved well for a week or more when the horse from the grocer's was in the neighborhood. The next seed sown by the small boy was in the heart of the mother of the baby. Every day the baby is waked from her nap by the small boy. Sometimes he pounds on the fence with a stick; sometimes he runs up and down yelling and screaming in front of the house; sometimes he kicks a tin can along the walk; one thing is certain—the baby is never asleep long before the small boy wakes her. Next he sowed a wish-seed in the mind of the lady who owns a dog. The dog, before he came, could run out of doors alone. He cannot now; the small boy beats him with a stick, or torments him by throwing stones at him, or shuts him in the vestibule. The lady who owns the dog is afraid that some day the dog will bite the small boy, so she stays out of doors with him. The wish-seed in her mind is very strong and big. But now, in everybody in the neighborhood the wish-seed is sown and growing very strong and tall. Every day, and at intervals all day, the small boy is firing off torpedoes, and caps in a pistol. There is never a minute's peace. All day, bang! bang! bang! The baby does not sleep at all, and is getting so white and fretful. The dog refuses to go out in the daytime. The grocers and butchers put extra men on the wagons when they come in the neighborhood. Everybody dislikes the small boy, dislikes him so much that he no longer looks jolly and fun-loving to them; he looks like a disagreeable person who does not care about anybody but himself.

Another thing: when Fourth of July comes, all the other little boys who have been saving their money to buy firecrackers, torpedoes, caps, and pin-wheels for that day will have a jolly, fun-making day. This small boy will not, for he will have grown tired of Fourth of July fun, he will have grown tired of the things the other boys have.

Perhaps you have met this small boy who plants the wish-seed of "Do move away." You must feel sorry for him, for he has no neighborhood friends, and that is sad. It may be that if you would tell him about the wish-seed he is planting, he would stop sowing that kind of seed in the neighborhood.—*The Outlook.*

THE RUBBER-TREE.

When you put on a pair of overshoes or look at a rubber tire, do you ever think of the rubber-tree which gives its sap for these useful articles?

In Mexico, the rubber-tree once grew wild—great forests of rubber-trees. About a hun-

dred years ago, it is said, the Spanish Government sent a man to Mexico to study its vegetable productions, and he discovered how valuable is the juice, sap, or milk of the rubber-tree, whichever you wish to call it. The natives soon learned its value, and they used the trees up, as we have our forests, and did not think of the time when there would be no wild trees to furnish the rubber sap.

Recently some men have bought land and planted rubber-trees. These trees are self-propagating—that is, they sow their own seed.

In the cultivated forests of rubber-trees the trees are planted to grow in regular order, and the young shoots are cut down, or transplanted. The method of gathering the sap is not unlike our method of gathering maple sap, and before the rubber sap is ready for market it must be boiled as our sap is, to get rid of the water, and pressed into cakes. Then the cakes are packed in bags and shipped to manufacture the many things into which rubber enters.

The milk or sap of the rubber-tree is white. Perhaps if you have a rubber-plant at home you may have discovered this when a leaf has been broken.—*Outlook.*

TWO IN ONE.

A little girl who had disobeyed mamma asked for forgiveness, and, on receiving it, started back to her play.

"Stop," said mamma; "isn't there some one else whose forgiveness you should ask?" She thought a moment, and then asked, "Papa?"

"No, not papa; but who is it who said, 'Children, obey your parents?' When you disobey me, you disobey him too."

"Oh!" said the little one, "I didn't know there were two disobeyers in one."

That is just it, though; there are always two in one. One way in which little ones are to obey the heavenly Father is by obeying their parents and teachers.

FORWARD.

Extract from the Report of the Corresponding Secretary of the American Sabbath Tract Society.

Little need be said in closing. Gathered on this historic spot we must gain new conceptions of our inheritance of duty and of privilege. We have a definite mission. Let us rise to a proper conception of it, with unwavering trust in him who hath given it, and unfaltering determination to accomplish it. It will demand yet greater effort. It will require deeper consecration. It will compel to greater humility. But in all these we shall be abundantly blessed. When you think of the greatness of the work, take heart and remember the glory of coming victory. Heaven will be tame if we drift in without having made life doubly vigorous through noble struggle. The golden gates can hardly welcome the soul that has not wrought out an earthly history of work over which heaven rejoices. In the struggle which lies before us the pastors of our churches must rise higher in leadership. The people wait for them and need their inspiration. Every pastor should be clarion-voiced concerning denominational work and duty.

The American Sabbath Tract Society comes, not with an appeal for itself, but with a call to duty for the sake of truth, righteousness, the Sabbath and the Bible. We do not ask for support on commonplace grounds.

We do not contrast the work of this Society with any other form of work. Its work is too high for comparison. Its demands are too imperative to be argued. Its opportunities are too many to need seeking for. They are here in overwhelming numbers. The question is not where the doors are open, but where they are not open. Believe, then, with all your souls, in our mission as Seventh-day Baptists. Sustain the work of the Tract Society with increasing loyalty and liberality. Reach out for its new fields. Enlarge your conception of what is to be done, and of what you can do. Determine that what is to be done shall be done; that whatever you ought to do you will do. The Tract Board believes in the people. We believe in their love and loyalty. We believe in the new forms of work and in the propositions for enlarged work which appear in this Report. We expect to find response. This year we are able to chronicle enlarged work over last. Those who live to make report next year ought to be able to chronicle attainments far in advance of what are here recorded. Set your faces, hearts and hands to the work with a clear hope, an unflinching faith, a positive assurance of divine help, and an unwavering expectation of victory. The true Seventh-day Baptist, the model for times like these, is accurately described in the following from Browning:

"One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong
would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

"No, at noonday in the bustle of man's work time
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be.
'Strive and thrive' cry 'speed—fight on,' forever
There as here!"

SUNDAY LABOR

The most important service yet rendered by committees in Massachusetts to secure legal safeguards of Sunday has been the act of the Legislature of last year to investigate the subject of Sunday labor. The result is the report of the Bureau of Statistics, just published. A study of this report will suggest the value and the limits of legislation to safeguard the Lord's-day.

The report shows the great changes which have taken place in the uses of Sunday in recent years. These changes are chiefly in the lines of travel, society and entertainment. The people have broken over many of the restraints which aimed to make Sunday sacred, and many are making it the chief day of the week for recreation. Until twelve years ago the statutes of Massachusetts imposed a fine of \$10 on every one found traveling on the Lord's-day, "except from necessity or charity." While the law had for some time ceased to be enforced, its removal from the statute-books was the announcement that all restrictions on Sunday travel, both in law and public opinion, were disappearing.

The facilities for making short journeys have rapidly increased during the last decade. In 1890 the street railways in the state had 612 miles of main track. This amount had increased in 1898 to 1,538. The number of passengers carried last year, 330,889,629, was almost exactly double that of 1890. The larger proportion of this increase was Sunday travel. During the last few years, beaches and parks have been opened and equipped for

entertainments in every section of the State, and connected with the cities by electric railways and steamboats, whose Sunday receipts have been enormously increased thereby. Sunday also has become the chief day for the interchange of social visits. Many who used to meet their friends only in the churches now spend part of the day in one another's homes. The public demand for labor on the Lord's-day has thus been multiplied within a decade. Nor is this demand confined to any class or community. Church-goers are probably as exacting in these requirements as church-neglecters.

It must be evident that what the general public demands it will not consent to be deprived of by legislation. Attempts to forbid men by law to engage in Sunday recreation have been less and less effective, except so far as their amusements disturb the quiet to which others are entitled. Recent efforts have been chiefly directed to protecting working men from being compelled to work on Sunday. But the facts presented in this report show that working men would consider compulsory rest as great an injustice as compulsory labor on Sunday. Many of them have no religious scruples against working on that day, and they want the money they can thus earn. Social interdependence has grown so rapidly in recent years that it has become difficult, and in many cases impossible, for individuals to adjust their hours and days of labor to suit their convenience or their convictions.

Whatever legislation is to succeed in protecting the Lord's-day must take into account existing conditions and public demands, and it must provide for a large degree of freedom both to work and to refrain from working. The people require that they shall be served with what they think they need on that day, and this includes being fed with wholesome food, having perishable goods cared for, and being transported to places where they can secure fresh air, out-of-door life and social enjoyments.

The most important work to be done to preserve the distinctive character of the Lord's-day is to impress on the people its value for the physical, moral and spiritual upbuilding of man. That should be clearly set forth from pulpit and platform, in literature, in schools and in homes. It must be illustrated by example. And here Christian employers have a great responsibility. If the people are made to understand the value of the weekly day of rest and worship, they will never abandon it. For, without it Christianity cannot exist, and the civilization which gives a nation superiority is impossible.—*Congregationalist*.

WHEN any of the four pillars of government are mainly shaken or weakened (which are religion, justice, counsel and treasure), men had need to pray for fair weather.—*Francis Bacon*.

THE heaviest words in our language are the two briefest ones, Yes and No. One stands for the surrender of the will, the other for denial; one for gratification, the other for character.—*Theodore T. Munger*.

IF we practice goodness, not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning, but we are not good.—*Cicero*.

RELATION OF SABBATH REFORM WORK TO THE LIFE AND GROWTH OF SEVENTH-DAY BAPTISTS.

BY HON. GEO. H. UTTER, WESTERLY, R. I.

Remarks before the American Sabbath Tract Society at its late Annual Session.

Rhode Island has stood for two of the greatest conceptions which bless and ennoble human history,—namely, freedom of conscience and political freedom. It was the birth-place of both these ideas in America. Not the outside measure, as by miles and numbers, but the inside measure, as by principles, is the true standard by which either states, individuals, or denominations are known. It is ideas that make men, denominations and states, not extent of territory nor count as to numbers. The Seventh-day Baptists stand, as they have always stood, for the recognition of God and his law. Lack of loyalty to law is disloyalty to the author of law. Therefore, Seventh-day Baptists have always declared that disloyalty to the Fourth Commandment equals disloyalty to the Author of that Commandment. The work of our denomination means that God and the law of God are supreme as authority, as the embodiment of wisdom, and as the source of blessing. Under such circumstances, Seventh-day Baptists must be Sabbath reformers. Their life centers round that idea of loyalty, and when the world disregards the Fourth Commandment, their denominational life must center round and seek to defend that disregarded commandment. Loyalty to their mission requires that Seventh-day Baptists embody their faith in their lives. A soldier not only wears a coat of the color prescribed by his government, but a button bearing the mark of the government. No soldier could fairly represent his government, or be said to wear its uniform, who wears a blank button. Two letters, U. S., must mark the face of each button, otherwise the soldier is disloyal. Seventh-day Baptists must wear Seventh-day Baptist buttons. That makes them Sabbath reformers. The burden which is coming to young people who are Seventh-day Baptists will be immense. The struggle which is in the immediate future has never been heard of in the past. The foundations on which that struggle must be carried forward must be broad and deep. To every Seventh-day Baptist we say "get power" by culture, by conscience; power to fill some place well. "Quit yourselves like men" in the waiting struggle. The world will judge of the truth we hold by the people who represent it. To be a Seventh-day Baptist will not shut men who are valuable from places that are valuable. The world does not ask to what religious denomination men belong, when they have something the world wants. Conscience and loyalty to God are a help rather than a hindrance in all that is best in this life. It is foolish and unjust to think or teach that we must fail in the world's work, because of the obligations which the Sabbath puts upon us. On the contrary, Sabbath reform will become the battle-cry and the road to success in the future, if the young people of this denomination consecrate themselves to their work. Majorities are with God. Truth is eternal. The whole Christian world recognizes the value of sacred time, religious worship and spiritual communion with God. All these are the essential features of that broader Sabbath Reform work to which we are called, and which this Society represents. It is a work worthy of the highest endeavor and of the largest obligations. Let us address ourselves to it without fear or shrinking.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Sept. 10, 1899, at 2.15 P. M., Vice-President J. F. Hubbard in the chair.

Members present: Charles Potter, J. F. Hubbard, D. E. Titsworth, A. H. Lewis, J. D. Spicer, W. M. Stillman, A. E. Main, M. Sindall, C. C. Chipman, J. A. Hubbard, J. M. Titsworth, W. C. Hubbard, W. C. Burdick, H. V. Dunham, H. M. Maxson, A. L. Titsworth, and Business Manager, J. P. Mosher.

Visitors: Dr. A. C. Davis, Jr., Farina, Ill.; J. Howard Titsworth, Nortonville, Kansas; George Larkin, New Market, N. J.; Orra S. Rogers.

Prayer was offered by Rev. Martin Sindall.

On motion, the following standing committees were appointed for the year:

Advisory.—C. Potter, J. D. Spicer, J. A. Hubbard, F. S. Wells, C. C. Chipman.

Supervisory.—J. F. Hubbard, J. D. Spicer, J. M. Titsworth, D. E. Titsworth.

Distribution of Literature.—A. H. Lewis, F. E. Peterson, C. C. Chipman, C. F. Randolph, A. W. Vars, M. Sindall.

Auditing.—D. E. Titsworth, W. C. Hubbard.

The Minutes of the Annual Session were read, and, on motion, were approved and ordered printed in connection with the Conference Minutes.

Correspondence was received from Rev. A. P. Ashurst, Secretary O. U. Whitford, Rev. D. W. Leath.

On motion, it was voted to print 500 copies, in tract form, of the manuscript prepared by Rev. D. W. Leath, giving his experience in coming to Christianity and to the Sabbath, the same to have the address of Brother Leath printed thereon.

On motion, it was voted to appropriate \$40 per month and traveling expenses to Rev. A. P. Ashurst, for services as colporteur in the South, for the six months beginning Sept. 15 next, the work to be under the direction of the Committee on Distribution of Literature.

On motion, it was voted that a second edition of 1,000 copies of "Decadence of Sunday; What Next?" be printed, and that electro plates be made of the same. Also that in the distribution of this book persons desiring to do so may send to laymen the same as to clergymen.

Voted to refer the question of publishing in permanent form the "Letters to Young Preachers and their Hearers," by Dr. A. H. Lewis, which have been published in the RECORDER, to the Advisory Committee, to report on at next meeting.

On motion, the making up and fixing prices for libraries of our denominational literature in the different churches, in pursuance of the resolution of the last Conference relating thereto, was referred to the Committee on Distribution of Literature.

Voted that the RECORDER be offered to new subscribers from date to the close of 1900 for \$2 cash payment in advance.

The Treasurer presented his usual financial statement.

Interesting remarks concerning the work of the Society were made by Wm. C. Burdick, and visiting brethren J. Howard Titsworth and Dr. A. C. Davis, Jr.

Plans for the prospective trip of Secretary Lewis to Northern Wisconsin, Southern Illinois, the South-Western Association, etc., were, by vote, referred to the Advisory Committee, with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

HIGHER SPIRITUAL ATTAINMENTS.

Extract from the Report of the Corresponding Secretary of the American Sabbath Tract Society.

Standing in the presence of the work as here outlined, we cannot fail to see that higher spiritual life on the part of all Seventh-day Baptists is necessary to the prosecution of the work assigned them. It needs no argument to show that a denomination existing because of a specific truth—a truth largely ignored by the Christian world—must have a specific mission. It is an unjustifiable schism and a wasteful loss of strength and co-operation with other Christians in building up Christ's kingdom, to keep up our denominational organization and to pursue independent methods, unless we have the imperative duty of thus doing, because of Sabbath truth. The highest spiritual life that can be attained is essential to the prosecution of such a mission. High spiritual life, as used here, must be defined carefully. It does not mean emotion, nor any form of momentary experience; much less a peculiar type of Christian life which, of itself, justifies independent organization. It means, rather, life with Christ and in Christ. It means such a conception of our work as compels us to seek high spiritual attainment for the sake of that work. It means all that can be involved in the terms consecration, devotion, sanctification, and higher life. It means more than can be defined by any set of terms. The standard by which this higher life may be measured is found in Christ, in his devotion to his Father's work, in his unfaltering faith, and in his many-sided service. Our definition of life should be broader than any of the ordinary definitions. However it may be defined, it must involve the indwelling of the Holy Spirit, the constant baptism of power through the Spirit, the accompanying wisdom which the Spirit brings, the earnestness which divine life always gives, and the outworking of higher life in deeds as well as in creeds. It were well to make Christ's words, "Be ye also perfect, even as your Father in Heaven is perfect," the ideal toward which we seek to rise in attaining higher life. The seeking of that perfection must enter into every detail of duty, every form of Christian work, every conception of Christian faith. The work given to Seventh-day Baptists demands a type of Christian life greater in every particular, richer in faith, and larger in hope than the ordinary standards set by the Christian world. This, too, must be a life higher than that which comes through any one specific experience, or at any one time. It must be a life prompted by the largest ideas of holiness for the sake of service. Anything less than this will not meet the strain that is sure to increase upon us, and the difficulties that will surround us. It must also involve the idea that our mission is not in vain, and that our work will not fail. It must be that higher life which is so conscious of strength through Christ, that failure is an unknown word. It must be so high in its conception of personal character that consistent obedience, purity that will stand the inquisition of God's eye, and holiness which welcomes the severest tests, will be an essential part of it. Toward such a life we must rise. Into such a life we must enter, if our work be well done.

COURAGE consists not in blindly overlooking danger, but in seeing it, and conquering it.—*Jean Paul Richter.*

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

The Annual Meeting of the Sabbath Evangelizing and Industrial Association occurs the first Monday in October, at Plainfield, N. J.

At this meeting the Annual Reports of the officers will be read and the election of a Board of Directors will be held.

The Constitution provides for a Board of Directors consisting of thirty members, who shall be stockholders, to be elected by the stockholders.

At the late Conference a committee was appointed to suggest a list of names from which the thirty Directors should be chosen. They have reported as follows:

David E. Titsworth, Plainfield, N. J.
 Henry M. Maxson, " "
 Mrs. Geo. H. Babcock, " "
 Wm. M. Stillman, " "
 Rev. A. E. Main, " "
 Wm. C. Hubbard, " "
 Orra S. Rogers, " "
 Rev. Martin Sindall, New Market, N. J.
 C. T. Rogers, " "
 A. W. Vars, " "
 C. B. Cottrell, Westerly, R. I.
 Mrs. O. U. Whitford, Westerly, R. I.
 Rev. S. H. Davis, " "
 J. Irving Maxson, " "
 Geo. H. Utter, " "
 Frank Hill, Ashaway, R. I.
 Holly W. Maxson, " "
 Rev. O. D. Sherman, Mystic, Conn.
 A. S. Babcock, Rockville, R. I.
 C. C. Chipman, New York City.
 Frank L. Greene, Brooklyn, N. Y.
 Rev. E. B. Saunders, Shiloh, N. J.
 Robert Wander, " "
 Miss May Dixon, " "
 Henry L. Davis, Marlboro, N. J.
 Mrs. J. E. B. Santee, Hornellsville, N. Y.
 Rev. I. L. Cottrell, " "
 V. A. Baggs, Alfred, N. Y.
 A. B. Kenyon, " "
 Mrs. C. M. Lewis, Alfred, N. Y.
 Rev. F. E. Peterson, Alfred Station, N. Y.
 E. E. Hamilton, " "
 Rev. D. B. Coon, Little Genesee, N. Y.
 G. W. Burdick, Nile, N. Y.
 Rev. A. B. Prentice, Adams Centre, N. Y.
 Mrs. Martha Colton, " "
 Dr. H. C. Brown, Brookfield, N. Y.
 Miss S. E. Saunders, " "
 Rev. L. R. Swinney, DeRuyter, N. Y.
 T. T. Burdick, West Edmeston, N. Y.
 I. A. Crandall, Leonardsville, N. Y.
 Mrs. L. A. Platts, Milton, Wis.
 Mrs. W. H. Ingham, " "
 Geo. R. Boss, " "
 Dr. H. S. Maxson, Milton Junction, Wis.
 E. D. Coon, " "
 Rev. S. H. Babcock, Albion, Wis.
 J. W. Loofboro, Welton, Iowa.
 Rev. E. A. Witter, North Loup, Neb.
 Miss Angeline Babcock, Nortonville, Kan.
 E. K. Burdick, " "
 U. S. Griffin, " "
 O. W. Babcock, " "
 C. E. Crandall, Chicago, Ill.
 Dr. C. H. West, Farina, Ill.
 Rev. T. L. Gardiner, Salem, W. Va.
 Beatrice Lowther, " "
 S. O. Bond, " "
 O. H. Bond, " "
 Elsie Bond, " "

The above list is simply a suggestion, in no sense arbitrary, and shareholders may substitute or add the name of any shareholder for whom they have preference.

It is desired that as many participate in this election as possible,—*therefor please cut this list out, mark with a cross (x) before thirty of the names you wish to vote for, and send same, together with your own name and number of shares you hold, before October 1, to William C. Hubbard, Secretary.*

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.

FOURTH QUARTER.

Sept. 30.	Joy in God's House.....	Psa. 122.
Oct. 7.	Haman's Plot Against the Jews.....	Esther 3: 1-11.
Oct. 14.	Esther Pleading for her People.....	Esther 8: 3-8, 15-17.
Oct. 21.	Ezra's Journey to Jerusalem.....	Ezra 8: 21-32.
Oct. 28.	Psalms of Deliverance.....	Psa. 85, 126.
Nov. 4.	Nehemiah's Prayer.....	Neh. 1: 1-11.
Nov. 11.	Rebuilding the Walls of Jerusalem.....	Neh. 4: 7-18.
Nov. 18.	Public Reading of the Scriptures.....	Neh. 8: 1-12.
Nov. 25.	Woes of Intemperance.....	Prov. 23: 29-35.
Dec. 2.	Keeping the Sabbath.....	Neh. 13: 15-22.
Dec. 9.	Lessons in Giving.....	Mal. 1: 6-11; 3: 8-12.
Dec. 16.	Fruits of Right and Wrong Doing.....	Mal. 3: 18-18; 4: 1-6.
Dec. 23.	Christ's Coming Foretold.....	Isa. 9: 2-7.
Dec. 30.	Review.....	

LESSON I.—JOY IN GOD'S HOUSE.

For Sabbath-day, Sept. 30, 1899.

LESSON TEXT.—Psa. 122.

GOLDEN TEXT.—I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122: 1.

INTRODUCTION.

With Psalm 120 we have the beginning of a collection of fifteen Psalms called the Songs of Ascents, or the Pilgrim Psalms. These Psalms were designed to be used on the journey to Jerusalem by those going up to attend the three great feasts, as required by the law. Compare Ex. 23: 17; Deut. 16: 16, and other passages. It is probable that all this collection had its origin after the captivity. Some have thought they were written especially to express the sentiments of the returning exiles, as after many years they came again to Jerusalem. They are certainly among the most beautiful of all the hymns of the Psalter.

The titles of the Psalms were not a part of the original writings, but were added by later editors after the composition and collection of these sacred hymns. The words, "a Psalm of David," in the title of the 122d Psalm, may mean that it is supposed to have been taken from the Davidic Psalm-book. It is hardly possible that it could have been written by David. Verse 5 implies the existence of many monarchs of the house of David.

The writer of this Psalm recalls the delight with which he, in company with other pilgrims, arrived at the holy city, and participated in the joys of the festival occasion.

NOTES.

1. *I was glad.* This is an emphatic expression. The psalmist means to picture the great joy that he had when he had reached the end of his long journey to the sacred city, and was ready to participate in the public worship of God at the feast. *When they said.* The subject of the verb is probably the companions of the psalmist upon the pilgrimage to Jerusalem. *Let us go into the house of the Lord.* "To" or "unto" would be a better rendering than "into." The pilgrims are already within the city; they no longer need to say, "go up." They say, Let us not delay to reach the goal of our journey, since it is so near at hand.

2. *Our feet shall stand within thy gates, O Jerusalem.* Rather, "Our feet have stood." Or it is possible that the perfect is used for a vivid present, "Our feet are standing." The pilgrims rejoice that they have completed their long journey, and are already within the city of Jerusalem.

3. *Jerusalem is builded as a city that is compact together.* The psalmist remembers that Jerusalem has been destroyed. But he now rejoices that she is builded again. The city is compact; there are now left no open spaces between houses, no heaps of ruins and rubbish, as there was for many years after the first return.

4. *Whither the tribes go up.* Some render this "went up." The psalmist has in mind the glory of the holy city as the religious capital of all Israel, the chosen people of God. *Unto the testimony of Israel.* Better "according to the ordinance of Israel." That is, according to the direction which had been given in the law, requiring every man to go to Jerusalem three times a year to attend the three great feasts. Compare Deut. 16: 16; Ex. 34: 23. *To give thanks unto the name of the Lord.* This was the especial purpose of the requirement for the attendance.

5. *For there are set thrones for judgment.* Jerusalem was also the political capital of the kingdom. It was a part of the duty of the king and his princes to hear complaints of citizens and to make decisions. Compare Jer. 21: 11, 12; 1 Kings 3: 16, 17. *Of the house of David.* That is, of the kings descended from David.

6. *Pray for the peace of Jerusalem.* The heart of the psalmist is filled with intense desire for the tranquility and prosperity of the sacred city. He urges all to pray for her. *They shall prosper that love thee.* He predicts good for those that are devoted to this beloved city.

7. *Peace be within thy walls, and prosperity within thy palaces.* These two lines are in synonymous parallelism throughout. Instead of "palaces" read "citadels." The Hebrew word is often translated "palaces," but the connection shows that something to correspond with *ramparts* is intended.

8. *For my brethren and companion sakes, etc.* The psalmist speaks also on behalf of his fellow-pilgrims as well as for himself.

9. *Because of the house of the Lord our God I will seek thy good.* Better "for the sake of," etc., as in Revised Version. He loves the city on account of its association with the temple of Jehovah.

THE IMPORTANCE OF SABBATH REFORM TO OTHER RELIGIOUS BODIES.

BY A. E. MAIN, D. D., PLAINFIELD, N. J.

Remarks before the American Sabbath Tract Society at its late Annual Session.

Having had occasion to build and then to remodel the foundations of my own belief, experience helps largely to determine my present point of view. There seems to me to be but one alternative: the observance of the last day of the week as the Sabbath, or no Sabbath at all.

But the subject given me does not require the discussion of Seventh-day Baptists, or methods of Sabbath-keeping, or ways of Sabbath Reform, but the value of Sabbath truth to the great religious world.

1. It has the inestimable value of all truth, which is food for the mind and grace for the spirit.

2. It is a divinely appointed witness for God our Maker, testifying, every week, against the spreading practical atheism of our day.

3. It exalts the Bible; for it stands not on the authority of church, or historical development, or custom, but on the Scriptures. Even higher criticism teaches that the Ten Words constituted the original Scripture, and stand forever.

4. Received, it becomes an intellectual stimulus. Home missionary work has brought under my observation illiterate people who have been born to a new mental life through the influence of this, to them, new truth.

5. It has proved itself to be, also, a spiritual incentive. I could tell you of intelligent, spiritual-minded people, who have come into still richer spiritual experiences, upon receiving Sabbath truth. Such people are here to-day.

6. Public speakers and writers not infrequently say, and with emphasis, that religion and the state stand or fall with Sunday-observance. Upon such testimony we may say that Sabbath truth is of infinite importance to Christianity and national life.

7. To accept Sabbath truth would unmask conscience, and give it a new life and power from above.

8. It would bring the religious world out of confusion and storm into a much needed haven of unity, peace, and strength, with regard to this Sabbath question.

9. Sabbath truth is needed to help save the religious world from sectarianism. Seventh-day Baptists are not free from this; among other Christians it is not as open and bitter as it used to be; but, for myself, outside the Bible, few things press me toward Sabbath truth more than the sectarianism that I know to exist among my fellow Christians of other faiths. Right must not compromise with wrong; but it need never cease to be kind and good. Truth must not close its eyes to error; but it ought both to give and ask for largest freedom.

10. It would make still wider the separation between church and state. A Bible Sabbath has no need of "Sunday laws."

11. The Sabbath of Eden and of Christ, not the Sabbath of Moses and Judaism, but the universal Sabbath, is needed to save the world from dwarfing legalism and destructive lawlessness.

Popular Science.

BY H. H. BAKER.

Arcturus.

Arcturus is a red or reddish star in the northern hemisphere, and is the fourth in order of brightness in the entire heavens; it is situated behind the Great Bear, and it is said to be easily found by following out the curve of the bear's tail (yet I never saw or heard of a bear's tail long enough to curve.)

Mr. Garrett P. Serviss, an astronomical writer of note, says "that Arcturus shows but very little color, except when it is near the horizon; when rising it often assumes a flaming appearance, owing to the unsteadiness of the air, but as it approaches the middle of the sky, its ruddiness, and also its flickerings vanish, and it shines steadily with a pale yellowish light. On turning a telescope upon it, however, even when it is nearest the zenith, it appears of a rich orange hue, and very beautiful."

This star is one of the greatest of stars, even Sirius, the brightest of all the stars, would make but a poor showing in comparison if placed at an equal distance. The estimates of the light and heat sent forth by Arcturus seem almost incredible, but if it is really as large and bright as estimated, it would almost surpass belief; no planet could possibly exist as near to Arcturus as our planet is to our sun. It would very soon be destroyed by the heat.

A New Silk.

A new article of silk is being manufactured, called the "Vandura Silk," and is being made from gelatin. As a substitute for natural silk, this has lacked one very essential qualification, when made into gowns and worn. These could not be washed, and should a young lady be caught in a shower, unless a waterproof was at hand, her new, splendid silk dress would soon be dissolved. Another disqualification attended it; all goods of the chardonnet kind are highly inflammable, and, therefore, seriously dangerous. Science has come to the rescue of this artificial silk, and has obviated the difficulties attending it. Chemistry has recently discovered the means for rendering gelatin indissoluble, not only in water, but in most of the acids.

Gelatin possesses many qualities favorable for its manufacture into silk. It subdivides easily and passes through the glass tubes, used in the machines for forming the threads, full as smoothly as collodian; it also dries much more quickly. One machine will send out the gelatin threads by thousands of yards in an hour.

In reeling the silk, from the cocoons of the silk worm, one man can only reel several hundred cocoons in a day, yielding from 300 to 1,200 yards each, while one man can reel from these artificial silk threads an amount equal to that contained on 20,000 cocoons.

The gelatin from which this Vandura silk is made is a concrete animal substance, formed by the action of boiling water on connective tissues, cartilage, ligaments and tendons. The coarser kind of gelatin made from hides, hoofs, horns, fish-scales, etc., is called "glue"; that from skin and finer membranes, is called "size," and the purest and best is made from air bladders and other membranes of fish, and is called "isinglass."

Gelatin contains about 18 per cent of nitro-

gen, 2 per cent of sulphur, 50 of carbon, 7 of hydrogen and 23 of oxygen. In all the arts allied to photography, gelatin forms the basis of a great variety of processes. It is sometimes used as food, but a person attempting to live on it would surely starve to death.

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MARRIAGES.

BABCOCK—ADDIE.—At the residence of the bride's father, Mr. George Addie, in Milton, Wis., Aug. 30, 1899, by Rev. Geo. W. Burdick, Mr. L. DeAlten Babcock and Miss Effie A. Addie, all of Milton.

DEATHS.

SHAW.—In Milton, Wis., Sept. 7, 1899, Frank L., youngest son of J. L. and Mrs. Amanda Shaw, and brother of the late Dighton W. Shaw, in the 26th year of his age. A fuller notice will be prepared a little later.

L. A. P.

AYERS.—John S. Ayers died at the home of his son, Robert M. Ayers, near Shiloh, N. J., Sept. 5, 1899.

Mr. Ayers was 81 years old the 24th day of last April. Was born and always lived in Cumberland county, except a few years which he spent on the water when a young man. He leaves an aged companion, and one son, besides grandchildren and many relatives and friends to mourn the loss. One son and one daughter had died in early manhood and womanhood. The funeral services were held in the Shiloh Seventh-day Baptist church Sept. 7, at 2.30 P. M. Text from 2 Cor. 4:18. Interment in Shiloh cemetery.

E. B. S.

Literary Notes.

New York Under Tammany Rule.

"New York Under Tammany Rule" is the title of an informing article which Frank Moss, Counsel for the Mazet Investigating Committee, has written for *The Saturday Evening Post*, of Philadelphia. After summarizing the notorious methods of Tammany rule, whereby the leaders enrich themselves at the expense of the taxpayer, and run the city of New York as "wide-open" as any Western mining town, Mr. Moss accounts for the helplessness of the law-abiding majority and suggests a means for the overthrow of the Croker regime. This article is one of a series dealing with the municipal affairs of great American cities. It appeared in *The Saturday Evening Post* of Sept. 9.

SKETCH OF THE LIFE OF SAMUEL MORRIS. (Prince Kaboo.) By Rev. T. C. Reade, D. D. Upland, Ind., pp. 20.

This is the biography of a young African, often spoken of as the "Kru Boy," who came to America to visit Stephen Merritt, of New York, that he might learn more of the Holy Spirit and of faith in Christ. Entering school in Indiana to prepare for work in Africa he was stricken with disease induced by a cold climate and died in 1893. This biography is published in the interest of education for colored pupils. Address, Rev. T. C. Reade, Upland, Ind.

Our Animal Protective League is an organization worthy of commendation and support. Cruelty to animals of any kind is barbarism, whether it appears in wanton killing or torture by "bad boys," or the "docking," "checking," or otherwise abusing of horses. The league issues leaflet stories and other literature. Address, United Charities Building, 105 E. 22d St., New York City.

"The Art of Buying Food for a Family," by Mary Graham, is an able paper in the September *Cosmopolitan* on the very practical subject of purveying for a household. The writer shows just where the average house-keeper is wasteful, and tells many things that will enable a purveyor to supply her family with variety in food at less cost than that with which she now endeavors to maintain a household with a too frequent accompaniment of complaint and criticism. This *Cosmopolitan* seems to be a household need, for it contains another

article in the same vein by Anna Leach in the "Delightful Art of Cooking." It is remarkable what a wealth of information she crowds into a few pages. One longs for meals prepared and served as she suggests. She promises endless variety, just as cheaply too, when one learns to prevent the wastefulness which is the besetting sin of the American kitchen.

MESSRS. A. S. BARNES & Co., New York, announce for immediate publication Prof. John Phelps Fruit's "Mind and Art of Poe's Poetry," for students of American literature, also Mr. Nicholas Knight's "Quantative Chemical Analysis," a hand book for practical chemists and students of Chemistry. Mr. Knight is Professor of Chemistry in Cornell College, Mount Vernon, Iowa. They call attention to their new S. S. Hymn Book "Glad Tidings," by Wm. L. Mason, author of the Mason Music. Also Rev. James Carter's new Hymn and Tune Book, "Songs of Work and Worship," for Prayer-meetings and Christian Endeavor Societies. In connection with Sunday-school work they call renewed attention to Lyman Abbot's "Commentary on the Four Gospels," Vols. 1, 2 and 3 of the New Testament Commentary. There will be a demand in 1900 for this Commentary for the International S. S. Lessons on the "Life of Christ."

OUR WORK REVOLUTIONARY.

Extract from the Report of the Corresponding Secretary of the American Sabbath Tract Society.

If it were possible to reinstate Sunday according to any standard of Biblical Sabbathism, that reinstatement could come only through a great revolution. Still more is this true of the Sabbath. No-Sabbathism is the dominant thought, even in the Christian world. That must be overthrown before anything better can take its place. It now seems that its overthrow will come through self-destruction. Our work must be contemporaneous with the revolution which is pressing toward this overthrow. Unless we can raise the banner of truth, and secure a conscientious following of the Word of God, the reaction in favor of the Sabbath cannot come. We must fairly face the fact that no-Sabbathism is to be the prevailing thought and holidayism the prevailing practice in the United States, unless a radical revolution in public opinion presses men back to the truth, as it has been committed to us.

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- Sabbath Visitor, Vol. I., No. 20.
- " Vol. III., Nos. 28, 51.
- " Vol. IV., Nos. 48, 44.
- " Vol. V., Nos. 26, 38, 40, 42, 49.
- " Vol. VI., No. 50.
- " Vol. XI., No. 44.
- Sabbath Recorder, Vol. XVII., Nos. 37, 51.
- " Vol. XVIII., No. 27.
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North-Western Tract Depository.

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

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

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,
 1279 Union Avenue.

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

THE next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning at 2 o'clock P. M., Friday, Oct. 20. Eld. Hurley to preach the Introductory Sermon, Eld. Ernst alternate. Miss Mable Crosby, of Trenton, Miss Nellie Coon, of New Auburn, and Miss Anna Wells, of Dodge Centre, are invited to present essays.

R. H. BABCOCK, Cor. Sec.

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, Westberry 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. C. Daland, Honorary Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson at the same address.

THE next session of the Ministerial Conference and Quarterly Meeting of the Chicago and Southern Wisconsin Seventh-day Baptist churches, will be held with the church at Albion, Sept. 22-24, 1899, beginning with the Ministerial Conference on Sixth-day, the 22d, at 10.30 A. M., for which the following program has been arranged:

1. How may the interest in our Bible-school work be increased? W. B. West.
2. What is the Bible doctrine of dietetics? W. D. Tickner.
3. What improvement, if any, can we, as churches, make in our present methods of work and worship? G. W. Burdick.
4. Exposition of Ezekiel, chapters 40-48. S. L. Maxson.
5. The place and character of personal work in the labors of the pastor. G. J. Crandall.
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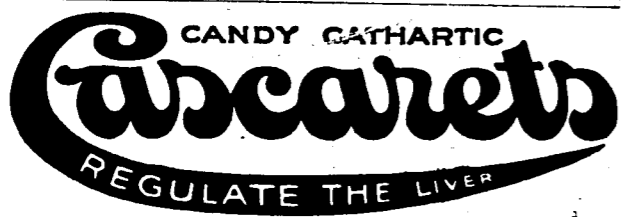
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