

# THE SABBATH RECORDER.

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

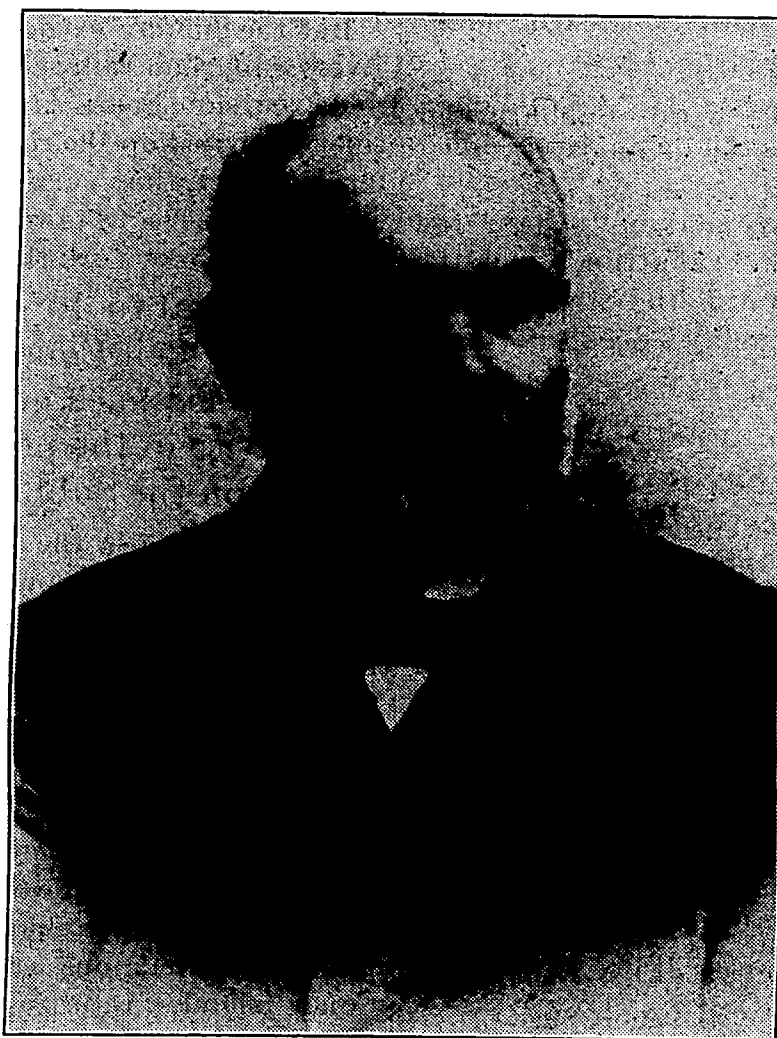
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PLAINFIELD N J

## Sabbath Recorder.

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J. P. MOSHER, - - - - - Business Manager.

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AN effort to secure a change in the present law of Massachusetts, which permits theatres and other entertainments on Sunday evening, has failed, and the law of 1895 continues in force.

THE judicial decision, of which we spoke one month ago, under which the selling of cigars in Massachusetts on Sunday was prohibited, making it necessary for the cigar-dealers to sell food, or some other thing, and give away tobacco, has resulted in the introduction of a bill legalizing the sale of tobacco in connection with any other things the sale of which is now legal. This would include drug-stores and newspaper-stands, hotels and eating-houses, thus granting all that the tobacco-dealers could wish. The fate of the bill is not settled at this writing.

IN our last Special Number, April 16, on page 249, in our "Connecticut Letter," the expression "instead of abolishing the first day as a worn-out and useless expression," should read fast-day, etc. We hasten to make the correction lest our correspondent may be charged with attributing to the Governor of New Hampshire that which he did not say. As a matter of fact, the observance of Sunday in New Hampshire and elsewhere in New England is fast following the fortunes of the "worn-out fast-day."

THE *Times*, of Washington, D. C., for May 6, 1900, contains the following:

What is the derivation of the words Sabbath and Sunday? Where in the Bible is the day of rest called Sunday?  
C. G. O.

Sabbath is traced to the Anglo-Saxon "sabat," the Latin "sabbatum," the Greek, "sabatton," and the Hebrew "Shabbath;" Sunday to the Anglo-Saxon "sunnan daeg." The word "Sunday" does not occur in the Bible.

THE *Interior*, reviewing a book—The Transferred Sabbath—declares that it is not necessary to attempt to justify the change of the Sabbath by the unhistoric effort to attribute that change to Christ, since it makes no difference by whom the change was made. Such disregard for the Word of God, and the example of Christ, hastens the loss of all Sabbath-keeping.

THE American exhibits at the Paris Exposition will be open to the public on Sunday, in common with all others. The American Pavilion, it is announced, will be closed.

### "OUR LOST SABBATH."

Such is the title of a four-page leaflet, by William P. F. Ferguson, Managing Editor of the *New Voice*, issued April 21, 1900, by the *New Voice*, of Chicago, reprinted from its issue of Sept. 7, 1899. In it the author describes Sunday as he found it in New York City at the time the article was written. Writing on Sunday evening, after spending the day in observing the situation—doing evil that good might come (?)—Mr. Ferguson declared that Sunday is dead and plucked up by the roots. Of his quest for the "Lost Sabbath," he says:

I began at Grace church, on Broadway, just across from Hotel St. Denis. To a man or woman who is weary I can fancy no more delightful place for rest than that cool, quiet old church offered this morning. Out of

the glare of Broadway, I went into its vestibule with the thought that weary thousands might find at least an hour of repose for body and soul here. But a handful of worshipers, not nearly enough to have placed one person in each pew, were present.

Out into the street again I passed to the University Place Presbyterian church; it was closed, and a few of its people were holding service in a little side hall. Next, to the beautiful old church of the Ascension that stands on Fifth avenue, open every day of the year from morning till night. Their hour of service had just arrived, and there were just twenty-five people present. One block above, at the corner of 11th street, stands the First Presbyterian church. To-day it was closed, and some thirty people were worshipping in its chapel. A few more were coming in, and by the time for the sermon the preacher may have seen sixty people. Next I went to the Central Metropolitan Temple, on Seventh avenue. This is Methodism's great effort to reach the masses of the metropolis. Founded, so the tablet tells us, "For Aggressive Christianity." In its audience-room not more than one-seventh, I believe not more than one-tenth, of the space was occupied. At the 18th Street M. E. church I found the doors "closed for the month." At the 24th Street M. E. church twenty-nine people were present. Here a young man, a representative of the Young People's Prohibition League, was speaking of the saloon evil. At Jane Street M. E. church it was Communion Sunday, with less than forty people present. A congregation of forty-six people were worshipping in the Seventh Avenue United Presbyterian church. The First Reformed Presbyterian church, on 12th street, was closed; and an audience of one hundred and nineteen persons—I may have missed a few—came out of the great Baptist Memorial church, on Washington Park.

Where were the people?

Well, I counted from the street in front of one church more people sitting at their windows than there were in the church. Even on lower Fifth avenue, in ten minutes, more people passed on wheels than I saw in any one church except "The Temple." On the benches of Washington Park were twice as many people as I saw in all the churches that I visited, and on Union Square four times as many.

But the Sunday excursion had its thousands galore. Every suburban railroad and trolley line was crowded, and excursion boats, jammed full, beyond all limits of safety, hurried up the rivers and down the bay. I saw one steamer that carried on its three great decks more people, I believe, than there were in all of the Protestant churches of New York this morning.

In his zeal to do good, Mr. Ferguson concluded to visit Coney Island in the afternoon. He justified such going by comparing it with the service of the priests in the Jewish Temple service on the Sabbath.

Come with me—"the priests in the temple profane the Sabbath and are blameless"—and we will go blamelessly with these crowds and tell the American Christian public what is done to them and for them. We find ourselves on the crowded deck of a steamer hurrying toward Coney Island. Look around you at the crowd—men and women, young and old, boys and girls and babies. The first thing that impresses you is that it is not a bad crowd. They are not only decent looking, but good looking. Twenty years ago they would have gone, on a Sunday, almost to a one, to the church for moral and religious education. To-day they go to Coney Island. Another thing that impresses you is that it is an American crowd. You have been told that Coney Island and its like are made almost a necessity by New York's great foreign population; but you will not find the foreign population here. I have been in no great crowd in any city of the whole country in twenty years where the English speech so predominated as in the crowd at Coney Island to-day.

Waiters go up and down through the crowds on the decks, exhorting them to drink. How they get along with the law it is not worth while to ask; every saloon and dive in New York is running wide-open to-day, in defiance of law, and a little thing like this "doesn't count." The crowd drinks some; a few have been drinking before they reached the boat; but, so far as drinking goes here, it is the supply, thrust under the passengers' noses, that creates the demand.

What is Coney Island? I have myself asked the question a dozen times—for I have never been there till to-day—and no one could ever tell me. To-day I cease to wonder at their inability. How can any one describe pandemonium? Given a small city of low, rambling, wooden buildings, crowds like the Chicago Fair, hurry-

ing and pushing everywhere, discordant music that contends for hearing with the hoarse cries of "barkers," who shout their wares or extol the merits of shows, catch-penny machines—decent and indecent—and BEER, BEER, BEER, everywhere—these are the elements of the place.

"Protect the Sabbath," thunders an evangelist in an up-town meeting to-night. It is only a cry over a tomb. The Sabbath is lost. The saloon robbed us of it. The task of to-day is to win it back. Its education and strength, its formative force for the better institutions of American life are forever more impossible till the saloon is sent to the hell where it belongs.

When the foregoing appeared in the *New Voice*, Rev. H. P. Burdick, of Alfred Station, N. Y., a veteran friend of the Sabbath and foe of the saloon, sent a communication to that paper entitled "The Sabbath Found." This communication was not published by the *New Voice*. Since seeing the manuscript, we do not wonder that it was refused; not because it was not able, but because it set forth so clearly that what the *New Voice* calls the lost Sabbath was only the natural failure which has followed the effort to put the Sunday in the place of the Sabbath. Mr. Burdick showed that the loss began with the church, strengthening his position by quotations from leading men in the various denominations of Protestants, and also from Roman Catholic authorities. Upon the authority of these men Mr. Burdick showed clearly that the saloon had been able to take possession of Sunday, because in discarding the Sabbath for the Sunday men had removed all efficient basis for the observance of any day as sacred. To this they had added in Sunday legislation, creating an element of compulsory leisure, which has come to be a strong factor in turning men into the saloon on Sunday. Mr. Burdick added facts gathered by his own wide observation among Christian men, showing that the loss of conscientious regard for Sunday is based upon loss of faith in the foundation upon which it rests. In this way, by skillful arrangement of facts, he led to the conclusion that the evils connected with Sunday, which were so graphically set forth in the quotation from the *New Voice*, are a legitimate and unavoidable result of the course which Christian leaders have taken in attempting to displace the Sabbath of Jehovah and to put the Sunday of the Roman Catholic church in its stead.

We make this summary of Mr. Burdick's paper for want of space in which to give the argument in detail. The important point to be noted in connection with the above quotation is that these sad and destructive results which have appeared in connection with the history of Sunday cannot be removed without a radical revolution in the opinions of Christian men concerning Sabbath-keeping, and in the prevailing legislation concerning both Sunday and the saloon. A system of legislation, legalizing the saloon on other days, makes it inevitable that the saloon should take possession of the one leisure day which favors its business and turns men into its doors, because they are compelled to cease from ordinary labor. We commend these facts to the consideration of the *New Voice*, and to those who seek reform in matters connected with the liquor traffic. The deep, underlying causes that have produced the results complained of cannot be removed by declamation, nor rhetoric, nor by any temporary pleadings or efforts. The Sunday sa-

loon is a part of the great no-Sabbath system, which began by discarding the direct authority of the divine commandment and has ended, thus far, by the ruin which follows all compromises and all efforts to improve upon God's plan.

#### ROMISH ERROR AS SHOWN IN THE OBSERVANCE OF SUNDAY.

A paper read before a Conference of Christian Sabbath-keepers, held at Exeter Hall, London, April 25, 1900, by the Rev. William C. Daland, D. D.

In this paper the term "Romish Error" will be used to designate that form of error which is especially prominent in the Roman Catholic church, or which had its origin in the spread of those principles which led to the growth and development of that church, although some of these principles, and many forms under which this error appears, are by no means confined to the Church of Rome. Nevertheless, while not an ideal expression, the term "Romish Error" doubtless conveys to most minds the meaning intended by the writer, and probably few will misunderstand it or be inclined to find fault with it.

Indeed, in connection with that particular phase of religious error which is the subject of this paper, the designation will be found to be very appropriate; for, it is a noteworthy fact, that the very first instance in history in which a Bishop of Rome attempted to impose his will upon all the Christian churches was by an edict in reference to Sunday. This was in the year 196 A. D., when Victor, Bishop of Rome, tried to enforce upon all the churches what was then the Roman custom of observing Easter on a Sunday. The most of the churches at that time, as formerly, and the Eastern churches, with others, for a long time afterwards, observed the two feasts, Passover and Pentecost, upon the days on which those festivals fell according to the Jewish calendar, without regard to the day of the week on which they occurred. But this Roman Bishop arrogantly issued an edict requiring all the churches to observe the Paschal feast on the Sunday following the Passover, what is now known as Easter Sunday, in accordance with the Roman custom. This attempt has by historians been called "the first essay of Papal usurpation," and "the earliest instance of Romish assumption." To add force to his decrees, Victor, in true Roman fashion, excommunicated all the churches that did not follow him and do his bidding. But, as a matter of fact, the most of them paid no attention to his rash and uncharitable claims. Some of the British churches continued to resist the progress of this custom till the sixth century.

However, that this attempt was not at first successful, is not much to the point. Rome is never in a hurry.—Easter Sunday became afterwards fixed in its position among the churches generally, although it was not until the Council of Nicæa settled the question in A. D. 325, under the powerful influence of the Emperor Constantine. This, of course, did much to increase the growing reverence for Sunday in general as a weekly festival. A chief reason assigned by Constantine when urging the observance of Easter on Sunday, rather than on the proper day according to the Jewish calendar, was the following: "Let us have nothing in common with the most odious rabble of the Jews." Thus, what was first put forward as a piece of Roman arrogance by a Bishop who wished to impose his

will upon the whole church, at a time when such an attempt was regarded as a rash and impudent step, succeeded many years afterwards, through the influence of a powerful Emperor, who made capital out of prejudice against the Jews to secure his ends, and who, from all we know of his history, desired to unite Christianity, as far as possible, with the customs of the heathen, in order to secure his own position as ruler. From all this we see that "Romish Error, as Shown in the Observance of Sunday," is clearly a title warranted by historical facts.

Romish error is of two principal sorts: error in doctrine and error in practice. The former is most fundamental, and technically consists in the teaching that the voice of the church—and, in its extreme form, the voice of the church through her infallible human head, the Bishop of Rome—is, rather than the Holy Scriptures, the rule in matters of faith and practice for all Christian people. This is a fundamental error, since it makes the will of man, rather than the will of Almighty God, the guide of our lives. The second sort of error—error in practice—is in part the consequence of the former evil doctrine, and, more particularly, the incorporation into Christian usage of many originally Pagan and heathen customs, some of which were, perhaps, innocent, others evil, but many having the very pernicious effect of utterly subverting the teachings of the Bible in important matters, and of supplanting institutions established by Almighty God himself and evidently intended to be perpetually observed.

Almost all Protestants are familiar with these two sorts of error, and recognize them as salient features in the Church of Rome. It is also known to many that there are, even in Protestant churches, certain tendencies toward the fundamental error of doctrine just mentioned, and also that there remain in the practices of these churches many Pagan elements not removed at the period known as the Reformation, or since. As an example of the former may be observed the Anglican theory of church authority, and otherwise the wide-spread notion that the general agreement of Christian people is sufficient to establish a belief or practice as correct, even when the Scriptures do not warrant it; and as examples of the latter may be noticed many of the so-called Christian festivals, the sprinkling of infants in lieu of the baptism of believers on confession of faith in Christ, and the observance of Sunday as a festival or as a so-called Sabbath, in place of the seventh day of the week—the Sabbath commanded in the Bible.

The origin and introduction of the observance of Sunday, the history of its growth and of the way in which it superseded the Sabbath as a Christian institution, exhibit in a glaring manner the two forms of Romish error just mentioned. Within the limits of a brief paper it is impossible to set forth in detail this history or to cite authorities and quote references, to do which would fill a volume. The best that can be done is to point out a few of the most important facts.

Sunday as a festival is much more ancient than the Christian religion, having its origin in the most remote antiquity. It was a sacred day in the ancient heathen world, observed in honor of the sun, a chief god in most ancient mythologies. Accordingly, in

the early days of the Christian church, when human ordinances and devices began to enter and mar its purity, Sunday was a conspicuous festival among the heathen. All the days of the week have heathen names, of mythological origin, but Sunday alone was a festival of wide-spread observance. That day, however, was regarded almost universally.

It is instructive to notice the confessed reasons which contributed to induce the leaders of the early church to adopt Sunday as a prominent festival, aside from, perhaps, a well-meant desire to remember the Resurrection of our Lord by appropriate festivities on that day, as they began, little by little, to commemorate various events in his life by weekly or annual observances, such as the weekly Friday fast, in memory of the Crucifixion, and the fifth Thursday after Easter, in memory of his Ascension to heaven. These reasons, drawn from patristic writings, later comments on earlier practices, were: (1) Sunday was the day generally observed by the Gentiles (heathen) in the first century of the Christian era; (2) For Christians to observe a different day would have been inconvenient; (3) The Christians hoped to render easier the conversion of the heathen by keeping the same day that the latter observed.

While the Sabbath (seventh day) was observed in part and always recognized in the early church, three voluntary festivals were soon generally kept every week: Wednesday and Friday, as fasts, in memory of the Betrayal and Crucifixion of our Lord; and Sunday, in memory of his Resurrection. The last was not long in becoming elevated above the other two, on account of its joyous character and the importance of the Resurrection in the minds of the people, as well as because of its coincidence with the widely-known heathen festival.

The earliest certain and genuine reference to the observance of Sunday was made by Justin Martyr, A. D. 140. At that time, in Rome, he addressed an apology for Christians to Antoninus Pius, the Roman Emperor. In it he refers to Christians as assembling for worship on the "day called Sunday." In the same passage he also refers to the practice of mingling water with wine in the communion and the reservation of the sacrament, which are indications of the progress of those influences which established what we know as Roman doctrine and practice. Justin Martyr affirms that these practices were ordained by Jesus Christ himself. From this one may judge how far he and those of his time had departed from simple Scriptural customs and had come to rely upon tradition, instead of upon the Scriptures alone. That he was referring to the customs of the church at Rome is clear, but how far his description applies to Christians elsewhere cannot be told. It is noteworthy, therefore, that the first historical trace of the observance of Sunday as a Christian festival is found in the church at Rome, just as it has been seen that the first attempt at the usurpation of Papal authority was in connection with the endeavor to fix the observance of Easter upon that day.

Here mention must be made of the document known as the "Teaching of the Apostles," discovered in 1875. This is, without question, an ancient writing, but its date is somewhat a matter of doubt. The estimate first made of its date as being between A. D.

120 and 160 may be regarded as moderate, although there are those who insist that it is as old as the last years of the first century. As this can never be absolutely settled, a middle ground is well for those who use the document for purposes of controversy. This book gives instructions for churches somewhat after the manner of St. Paul's Epistles, and a little resembling the so-called "Apostolic Constitutions," which were once supposed to be very early, but are now known to have been written at a much later date. In this "Teaching of the Apostles," Christians are commanded to assemble on the "Lord's-day" and break bread and give thanks. This, certainly, enjoins what is familiar to us in early Christian practice as the typical Sunday-observance, and, if the date were certain, ought to be regarded as the first time that the title "Lord's-day" is applied to Sunday. Besides this, there is a letter written by Dionysius, Bishop of Corinth, A. D. 170, which begins with the words: "To-day we have passed the Lord's Holy day, in which we read your letter." It is to be presumed that this refers to Sunday, in view of the foregoing. These are the earliest evidences that a sacred title was given to Sunday, although it is popularly supposed that Sunday was called the "Lord's-day" at a very early period.

The writings of the "Apostolic Fathers" (so-called) do not at all refer to the observance of Sunday. The Epistle of Barnabas, which mentions it, is well known to be a forgery of a later date, and an epistle of Ignatius, often quoted in this connection, not only does not refer to the observance of Sunday, but is at best of doubtful authenticity. There is also a statement in the Church History of Eusebius, that Melito, Bishop of Sardis, wrote a book, "On the Sabbath," some say; "On the Lord's-day," say others." This is vague, and only shows that the "Sabbath" and "Lord's-day" were carefully distinguished in Eusebius' time, many years afterwards.

The next reference to the observance of Sunday is in the apologetic writings of Tertullian, A. D. 200, in which he calls the day "Sunday," and makes no plea of a Divine command or Apostolic example for its observance. He mentions the observance of Sunday by the heathen, and affirms that Christians have a good reason of their own for keeping it, and that they have as good a right to observe it as the heathen have.

From this time on it is possible to trace the steps by which the festival observance of Sunday increased in power and influence in the church, but that is unnecessary. By the time of Constantine it had become so well-nigh universal that it was easy to accomplish the transfer of Easter to Sunday, which in the second century was impossible, so that the attempt produced only opposition. Constantine, by an edict enjoining a general suspension of business on Sunday, gave to the institution a great impetus, although the Emperor himself appointed that markets should be held on Sunday, with the object of bringing the country people into the town on that day, the churches thereby having the advantage of crowds to attend the services.

We have now seen that Sunday was first a great festival of Pagan origin, which favorably coincided with the day chosen as a weekly feast of the church in honor of the Resurrec-

tion, and that by the religious and political supremacy of the church at Rome this institution became finally established. Another fact is to be noticed, and that is this: The first attempt to put down the observance of the Sabbath was made on the part of the Church of Rome. The Sabbath (seventh day) was observed throughout the early church, as historians all testify. Sunday was not at all regarded as the Sabbath, even by Constantine, who ordered a general holiday on Sunday—witness his Sunday markets. But the Sabbath itself gradually died out as the church became more and more under Gentile control, especially in Europe, where prejudice against the Jews and anything Jewish was greater than in the East. The Eastern churches retained the Sabbath as a day of joy, but the Western churches, with Rome at the head, made of it a fast day. This Roman custom was objected to by the Eastern churches at the Council of Constantinople, A. D. 692. This degradation of the Sabbath, coupled with the exaltation of Sunday, by its popularity among the heathen and the favor of the supreme political power, soon determined the fate of the Sabbath, which afterwards was only observed by sects far removed from Roman influence, like those in the mountain fastnesses of Central Europe and the churches in the British Isles, where it long prevailed, particularly in the early Irish church.

It has thus been shown that those influences which made Rome supreme were the same as those which established Sunday as a festival in the church, and that Rome sought by her authority to give to the declining Sabbath its death-blow. Agreeable to this will be found the invariable claim by Romanists that Sunday rests solely upon the decrees of the Roman church for its authority, no support being found for it in Scripture. This claim of Roman Catholics is perfectly just, and their statements on this point are quite accurate. They are accustomed to boast that, while Protestants say they are guided by the Bible, and the Bible alone, in their religion, they, nevertheless, in this matter, as in some others, bow to the teachings of the Church of Rome. To Sabbath-keepers, Roman Catholics invariably accord the merit of consistency in this respect. While Protestants need not always be disturbed by the taunts of Romanists, they would do well to let this one set them to thinking. Romish error has taken deep root and is wide-spread. It is often found where least suspected. So subtle and far-reaching is it, that nothing short of heavenly wisdom and grace can help us to remove it entirely. May God enlighten our minds and subdue our hearts, that we may always incline toward his will, and evermore perform the same!

#### SUNDAY-OBSERVANCE.

A paper read before the Hornell Symposium of Hornellsville, N. Y., by Dr. Frank Harcourt Koyles.

The observance of "Sunday" as a day of rest from all labor—a day for religious worship—pre-supposes a divine law as a reason for its existence, and authority for its continuance. What is this divine law? Indeed, what is law? Law, in its pure, primary meaning, is but another name for God's ideal. Hence no primary law can be abrogated or changed. Any change or abrogation of primary laws must destroy the creation or government which has been developed according to those laws, and is governed by them.

The commemorative rest of Jehovah at the

close of his creative work is the first expression of the Sabbath idea. It was a primary, structural law in the moral universe, and like all other primary laws, had its origin in the mind of Jehovah "before the world was."

From creation to Sinai, the primary relations between God and man continued to exist. During that time all the wants of man's nature continued; hence, all laws made to meet these relations and answer these wants must have been co-existent with the relations and demands. God having made the Sabbath sacred at creation, it could have been no less than sin to profane it at any time hereafter. Hence we must conclude that the Sabbath was known before the giving of the law at Sinai.

In his epistle to the Romans, Paul shows that sin existed from Adam to Moses; therefore the law must have existed, for "Sin is not imputed where there is no law." Christ proclaimed the eternal nature of the law when he taught that "the Sabbath was made for man, and not man for the Sabbath," thus indicating that the Sabbath law antedated the race. The brief Scriptural record concerning the period between the creation and the giving of the law confirms the foregoing conclusions.

In the second chapter of Genesis, first to fourth verses, we have the history of the instituting of the Sabbath in the following words:

"Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

There is positive testimony that the septenary division of time into weeks was well understood during the patriarchal age, as is seen in the 7th chapter of Genesis, from the 4th to the 12th verses. The 16th chapter of Exodus shows that the Sabbath was known and observed before the giving of the Decalogue at Sinai, and that the first special test of obedience which God made after the Israelites left Egypt was concerning its observance. The giving of the manna occurred on the 15th day of the 2d month, and the Hebrews did not reach Sinai until some time during the 3d month after their departure from Egypt. In the 4th verse of this 16th of Exodus, it is said that God told Moses: "Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no." And in the next verse, "And it shall come to pass, that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily." When some neglected to gather the double portion on the sixth day and went out to seek for manna on the Sabbath, God rebuked them in a way, and with a severity, which is wholly inconsistent with the idea that this was their first offense. He says: "How long refuse ye to keep my commandments and my laws?"

The conditions of the test, and the voluntary act of the people in preparing for the Sabbath, show that the law of the Sabbath was well understood by them, and that it had come to them from the patriarchal age, before their bondage in Egypt.

In the organization of the Jewish nation certain ceremonies were instituted teaching physical and spiritual purity, and civil and ecclesiastico-civil laws were enacted to enforce obedience to the laws of the Decalogue—laws which were entirely distinct from the ceremonial and civil regulations. It is claimed by some that the Sabbath law embodied in the Fourth Commandment is ceremonial and not moral. If this be true, the ceremonial code was left imperfect in a very important particular by such a misplacement, the mistake having been made by the All-wise God, who placed the Fourth Commandment where it did not belong.

So much for the law. Let us see wherein it was or was not abrogated by Christ and his apostles. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, until all be fulfilled. Whosoever, therefore, shall break one of these least commandments," etc. Such were the words of Christ who thus proclaimed the importance of the Fourth Commandment as an inherent part of the Decalogue, and who boldly condemned the unnatural rigidities which the Jews had attached to the observance of the Sabbath, teaching that works of mercy were to be freely done on that day—that it was made for man's good and not his injury. But he never taught that what was "made for man" was to be abrogated or unsanctified. Neither did he delegate to his disciples any power to teach the abrogation of the law of the Sabbath. Paul, the great reasoner, after an exhaustive discussion concerning the relations between the law and the gospel, concludes the whole matter in these words: "Do we then make void the law through faith? God forbid! Yea, we establish the law." Rom. 3: 31.

For two years and three months this famous man taught at Ephesus. He had previously taught in Corinth "a year and six months, and reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks." Thus we see that during the life of Christ the Sabbath was always observed by him and his followers, during which time he gave no hint that it was to be abrogated. The book of Acts gives a connected history of the recognition and observance of the Sabbath by the apostles, a history which extends over a period of eight or nine years, the last reference being at least twenty years after the resurrection, and in this no reference is made to the abrogation of the Sabbath. Had there been any change made or about to be made, or any authority for the abrogation of the Fourth Commandment, with reference to the law of the Sabbath, the apostles must have known it. If there was, they concealed the truth and recognized and called a day the Sabbath which was not the Sabbath.

Neither in the last of the Epistles nor the Book of Revelation, which were written about the year 95, is there any trace of any change in the Sabbath or abrogation of the Sabbath law. Thus the law and the gospel are in harmony, and teach that "the seventh day is the Sabbath of the Lord thy God."

It is now pertinent to study the relation between the Jewish Sabbath and the Christian Sunday. It is not strange that so many of the laity are utterly astray on this question, when their most trusted teachers still

persist in promulgating an opinion that has no justification whatever. A President of Princeton College, Dr. Patton, once remarked, "If the nation should yield obedience to the Fourth Commandment, it would be in a fair way to obey the other nine." But obedience to the Fourth Commandment would make Sunday a working day and Saturday a day of absolute cessation from all labor while still a day of social merriment. But what Christian thinks of regulating his conduct on his sacred day by the Fourth Commandment and the eighty explanatory clauses in the Old Testament, equally binding on those who identify the Christian Sunday with the Jewish Sabbath; who brings no water or wood, cooks no victuals, works no domestic animal, and so on through the catalogue of prohibitions, nor allows any one in his employ to do any of these things?

A former President of Princeton is as confident as Dr. Patton in his identification of our Christian Sunday with the Jewish Sabbath. The keeping of the Sabbath is not, he says, enjoined by our moral natures, but positively by God, who instituted it at the creation of the world as a day of rest to commemorate his resting from the work of his creation.

In a similar lapse of intellectual co-ordination, Dr. McCosh further identifies the Jewish Sabbath and the Christian Sunday thus: "After the resurrection of our Lord, the first day of the week, instead of the seventh, was kept as the Sabbath, in commemoration of his resurrection from the dead." Here we have a religious fiction which is fundamental to the Sabbatarian conception of the Christian's sacred day. That the Jewish Sabbath and the Christian Sunday are two different institutions is sufficiently established by the fact that for a long time after the death of Jesus the Christians observed both days, and had no more idea of confounding them than we have of confounding Christmas and the Fourth of July. This state of things lasted more than two centuries—till Jewish Christianity died out. Nor, while the Sabbath was still observed by the early Christians, had it, with those who followed Paul and rescued Christianity from the status of a mere Jewish sect, any such inviolable sanctity as is claimed for it by the modern Sabbatarian. Although the Judaizing Christians found fault with Christ's Sabbath walk among the bearded corn and with many of the teachings of Paul, they never thought of trying to confound the Jewish Sabbath with "the Lord's-day," as what we now call Sunday was called in the early church. The former was observed on Saturday, and the next morning the Christians had some simple meeting and then proceeded to the various cares and pleasures of the day, as upon any other.

So long as "the Lord's-day" and the Sabbath were both celebrated, there was little danger of confounding them. But when, with the decline of Jewish Christianity the Sabbath was almost entirely given up, the disposition to find a prototype for all Christian institutions among those of the Jews began to speak of "the Lord's-day" as a continuation of the Sabbath. There can be little doubt that while the Christian First-day, or Sunday, took over from the Sabbath its venerable conception of a rest-day, it dismissed on the one hand that earlier strictness that would not on the Sabbath-day pull an

ox or an ass from the pit into which it had fallen, nor pluck an ear of corn even to satisfy the most urgent demands of hunger; while, on the other, it imported into the day an element of gladness and festivity which made the Sunday of primitive Christianity in many respects not unlike our own Thanksgiving-day. As soon as "the Lord's-day" took a distinct form of its own it had the form of joy. On other days the Christian must kneel in prayer; on this day he "stood up on joyful feet." The early Christians had many fasts—never one on Sunday.

"Every lover of Christ feasts on the Lord's-day," said St. Ignatius. "We deem it wicked," said Tertullian, a third century Puritan, "to fast on the Lord's-day." But gradually, as Sunday came to be the principal day for religious meetings, less work was done, not because "doing" was esteemed "a deadly thing," but because it was a hindrance to the universal joy. A true picture of the Sunday of the first Christian centuries may, by anticipation, be found in the pages of the New Testament itself, where Christ is found on one Sabbath-day healing a paralytic, much to the disgust of a ruler of the synagogue who roundly denounces him; or on another dining with a Pharisee and making this kindly intercourse the means of the loftiest teaching, thus expressively proclaiming that humaner law which was to govern men henceforth in their observance of all holy days, whether we mean by them Sabbaths or Sundays.

(Concluded in next Special Number.)

#### METHODISTS AND SUNDAY.

Seventeen Bishops of the M. E. church united in the Bishops' Address to the General Conference in Chicago. This Address reviews the situation of the church along all important lines. Touching Sunday-observance it says:

Obviously there is within the church, as well as within the world without, a serious and rapidly increasing laxity of Sabbath-observance. Unnecessary travel, unnecessary work, the Sunday newspaper, social visiting, excursions, and amusements encroach more and more on time which God has consecrated to sacred uses. Hence many among us are weak, and many are dying. The decay of religion is inevitable if the church does not abide in the right use of the holy day. Let us be fully persuaded that a holy Sabbath eminently ministers to holy character, and that without Sabbath sanctity our people will suffer moral decay, our sanctuaries will be deserted and our ministries will be ineffective. And the interests of the laborer, whether by hand or brain, equally demand the Sabbath rest.

We shall look with interest to see what means are suggested, and what methods are inaugurated to secure the reform in Sunday-observance which this address indicates. Something is gained when an efficient method of removing the evil is found. Up to date our Methodist brethren, in common with other Protestants, have done no more than testify to the decline of regard for Sunday and the accompanying decay of Christian life. Brethren, wherein is the remedy? Will you return to the solid ground of the Sabbath of Christ and the Bible? Can you do no more than chronicle the decay, and mourn over the situation?

#### How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

## Missions.

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

### THE ECUMENICAL CONFERENCE.

The great Ecumenical Conference closed Tuesday night, May 1. In seventy-five meetings, main and sectional, the Conference dealt with every branch of missionary work from the beginning, considering the authority and purpose of missions, what had been accomplished in missionary effort for a century, to the opportunities, open doors, outlook and demands which engaged the thought and discussion of the closing hours. Tuesday morning Carnegie Hall was filled to overflowing; camp-chairs were put in the side aisles to accommodate the crowd, yet hundreds had to go to the sectional meetings held at the same time.

The first speaker of the morning was Dr. A. J. F. Behrends, of Brooklyn. The theme was "Effect on Churches of Supporting Foreign Missions," but his address was more "Fusion vs. Comity," or "Co-operation and Fusion to the Obliteration of Denominational Lines." He said: "Let us make a bonfire of theological systems. Add to the pile all the ecclesiastical millinery and machinery that has accumulated for nearly a thousand years, and cap the whole pile with the higher criticism of the last one hundred and fifty years." . . . "Your denominational banners—riddled with shot, torn into tatters—put them in your glass cases, stow them away on the shelves of some theological museum—and then let us all go out together and preach only Christ and him crucified." Dr. Behrends was cheered again and again and greatly applauded during his address, and the vast audience gave him quite an ovation as he took his seat. Yet when the people take the second and sober thought they will pronounce the address wild and impracticable and belonging to the impossible. Christian people will not surrender their conscientious beliefs, or those principles which make denominational lines, for fusion or co-operation, and there is no need of it. The greatest unity is from diversity.

The Rev. David H. Greer, of St. Bartholomew's church, New York, gave a fine address upon, "The Reflex Influence of Foreign Missions on Other Benevolent Enterprises." Among the many good thoughts of his address, are the following: "There are, it has been said, three kinds of charity. There is a charity which relieves immediate distress, whose tendency if terminating there, is to make men paupers. There is a charity which helps men to help themselves, whose tendency, if terminating there, is to make them selfish. There is a charity which so helps men that they in turn are moved to help and minister unto others, whose tendency is to make them Christian. These are the three kinds of charity, and the three tendencies in them, the pauper, the selfish and the Christian. Which of them is ours?" "Foreign missions are not only foreign missions, they are home missions purifying the home life with that larger conception of charity, redeeming the home life with that worthier conception of Christ which they teach and give."

Dr. Greer was followed by an address by the Rev. Dr. George F. Pentecost, of Yonkers, N. Y., on "The Enthronement of the Missionary Idea." This was followed by one of the most interesting scenes of the Conference, the presentation to the audience of distinguished

missionary officers of our land and other lands and missionaries from all lands, as long as the time would allow. These gave brief addresses. It would have taken all day to have seen and heard them all. During the day, in the neighboring churches, such subjects as these were presented: "Missions for Lepers," "Work Among Famine Victims," "Work of Bible Translation," "Support of Missions by Home Churches."

Tuesday evening was held the Farewell Rally. This final meeting, presided over by ex-President Harrison, drew together, not only as immense an audience as gathered when President McKinley welcomed the delegates and missionaries at the opening of the Conference, but there was manifest an emotional interest that was not evident at any other meeting. Three addresses, not surpassed by any, followed. One by the Rev. Dr. Maltbie D. Babcock, of New York, on "The Present Situation, Its Claims and Opportunities;" and one by Rev. W. T. A. Barber, M. A., of the Wesleyan Missionary Society, London, on the same subject; "The Outlook and Demands for the Coming Century" were discussed by the Rt. Rev. W. C. Doane, D. D., LL. D., Bishop of Albany. These were followed by the farewell addresses by Rev. Canon Edmonds, B. D., London; Missionary Owen, of China, and ex-President Harrison. The following were their farewell words as reported by the New York *Times*, which will be of interest to the readers of the RECORDER:

#### Addresses of Farewell.

In introducing Canon Edmonds, ex-President Harrison said: "The discussions of this great Conference are now ended. Words of parting only remain to be spoken. The Rev. Canon Edmonds, of Exeter, has been selected to speak on behalf of the foreign delegates, and I now have the pleasure of presenting him."

"When I speak to the American ladies and the American gentlemen," Canon Edmonds began, "I speak not in the name of the English delegates only, but I am proud to be asked to speak as representing all the delegates from other countries. We have just listened to the words of wit and wisdom and, I hope, of prophecy, from the Bishop of Albany, and I have listened in the many halls and churches which have been placed at the disposal of this Conference, and my mind is at this moment over-burdened with a weight of gladness and joy with which the proceedings of this great Conference have inspired me.

"My business, however, is not to review the Conference, but to thank those who have brought us here and made our stay so very pleasant that I told my host this morning that I was heartily sorry to be leaving his roof.

"We are surprised at the generosity, the completeness, and the dimensions of your hospitality. There is only one answer we can give you. We are glad to have had this kindness shown to us. We are enriched and strengthened by it. I assure you that we shall publish it on the other side of the Atlantic.

"Oh! American ladies and gentlemen! You are doing more good than you know. You have given us a display that will send us away confident above all that the best in you will overcome what is not the best in you. We believe in you. You will have your discipline, and you will come out of it, and you

will be better and brighter for it and stronger to help us, and we shall be the better and brighter for it, and you will find us more and more by your side.

"We have seen your President, and we have seen your loyalty not to the man only, but of the American people to their chosen Chief Magistrate. And we have seen the great American Chief Magistrates, who are no longer Chief Magistrates, loving, philosophical critics of those who have stepped into their shoes—[Laughter, in which President Harrison joined]—and that your affection is still with them not only for what they are but for what they have done.

#### ANGLO-AMERICAN FRATERNITY.

"Speaking for the English delegates—I trust that my other foreign brethren will pardon me if I isolate myself from them for a moment—I noticed that when you were expressing your loyalty to him who is and to him who was that it was all that you could do to keep from singing, 'God Save the Queen.' You recognized and you were bound to recognize that the words would not go, but you knew what to do with the music. You see we understand you. The clock does not go back. I do not expect to see the act of independence rescinded. I took a friend to-day to see George Washington's pew in St. Paul's and to see the tomb of Alexander Hamilton, not far away. We all make mistakes, but we shall love one another all the same. What our forefathers did we cannot help, but you know what to do with English people and Germans and Dutchmen and missionaries of all denominations in Christendom when they come to your land."

"There is one thing more I desire to acknowledge—the loving hospitality which has made us forget our homes—almost. But English delegates, to-night, are very grateful to you. One part of the program was hard for us to read. It was about the famine in India. Was England responsible for it, and if not, does she do all that she can to relieve it and stave off other famines?

"The vindication was as ample as ample could be. It was faithful as fidelity and it came from the lips of three American missionaries, and in the name of the English delegates, we thank you for it and we love you for it."

#### THANKS FROM MISSIONARIES.

Mr. Owen, a worker in China, said farewell on behalf of the missionaries.

"I wish first and foremost," he said, "to express my own gratitude and the gratitude of my fellow-missionaries for the splendid reception which we received from the President of this great Republic, the Governor of this great state, and you, Mr. President. We know that the honor paid to us was simply given because we are the missionary servants of the Lord Jesus Christ. It was an offering laid at the cross. The tribute of a great nation laid at the feet of our common Lord. It is in that regard that it has its significance.

"I should like also to express on my own account and the account of my brother missionaries our admiration and wonder at the almost perfect organization that we have seen through these conference meetings. Everything has gone on so smoothly and quietly that it looked as though the whole thing was an automaton. It seems to me that organization is a natural product of American life. I had long heard of the genius

of the Americans for organization, but now I have seen it.

"These crowded meetings have made it plain to us all that the missionary spirit is not failing in America. There is no cooling of missionary ardor. You are not going to give up the great task of winning the world to Christ.

"We missionaries are only the outposts of the great army of the church, and these meetings have shown also the oneness of the great Protestant church in the whole world. When we return to our fields of labor we will seem to hear you calling to us: 'We are with you in our sympathies, our prayers, our gifts, in all your joys and sorrows until the darkness shall roll away and the great light of the millennium morn shall dawn.'

"We do not know what will be the doom of the heathen in the next world who has never heard of Christ. For my own part, I am not concerned to know; but I am concerned to know what will become of me if I neglect them, if I say with callous selfishness, 'Am I my brother's keeper?' Let us ask ourselves if we are discharging our duty to the heathen world that is calling to us for light and help."

GEN. HARRISON'S CLOSING WORDS.

Then at the closing Gen. Harrison delivered the final words. He was evidently under deep emotion, and at times his voice sank so that he could not be heard fifty feet from the platform.

"I was designated to speak the opening word when this Conference assembled, and today it is laid upon me to speak the closing word," he said. "I do not regard this as ending the Conference. The teachers will be retired—we shall not gather here any more, but we might call these exercises a commencement as of a university, where the commencement marks the end of a term and of a course.

"These missionaries who have been privileged to come back either to their native land or at least to one of the home lands of missions, are the post-graduates of the course, and those of us who are delegates I like to think of as Christian men and women, who have come in here to have a report about the work of the Lord, to listen to the story of what has been done, and to get the inspiration of greater things yet to be done.

"I have spoken before many great audiences. I have seen the political spirit in this country kindled to a white heat. I have in this very hall addressed great political assemblages, but I have never been associated with a political campaign where the interest was sufficient to fill this hall and three or four overflow halls and churches three times a day for ten days. [Applause.]

"It is a revelation to the city of New York, to the United States and to the world. Men had not taken account of these things. They are taking account of them now. There is scarcely a business house or office in New York where they have not been talking of these great meetings.

"This has not been a mere intellectual feast. It has failed of its purpose if it has not touched your hearts as it has mine with a deeper sense of obligation to help in the evangelization of the world.

"This great Christian union Conference simply means that your heart and mine are in touch and that we are brethren, my dear Bishop. [Bishop Doane rose and bowed, as this remark was addressed to him, and the

house applauded.] But I do not think that the Presbyterian church dissolves itself in it. The impression we want to make upon Christians at home and in the missionary field is that we have one Lord and one Book.

"Thank you for the inspiration you have given as you go back to your purpose, stronger for our prayers and for our sympathy."

TREASURER'S REPORT.

For the Month of April, 1900.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in the Treasury April 1.....	\$1,110 43
Churches:	
Milton Junction, Wis., Eld. Bakker's salary.....	30 00
Hammond, La.....	16 87
North Loup, Neb.....	13 00
Waterford, Conn.....	17 35
First Westerly, R. I.....	6 80
Plainfield, N. J.....	51 72
Farina, Ill.....	14 12
Fouke, Ark.....	5 50
Attalla, Ala.....	50
Milton, Wis.....	8 13
Adams Centre, N. Y.....	30 00
New York, N. Y.....	19 28
First Brookfield, Leonardville, N. Y.....	11 14
Pawcatuck, Westerly, R. I.....	25 62
Sabbath-schools:	
Nortonville, Kan.....	30 00
Sherman Park, Syracuse, N. Y.....	1 15
Talent, Oregon.....	1 20
North Loup, Neb.....	3 14
West Hatlock, Ill.....	20 00
Ladies' Aid Society, Westerly, R. I.....	35 00
J. H. Coon, Utica, Wis.....	6 00
Mr. and Mrs. Loyd Bond, Lane, Kan., Home Missions.....	1 00
Income from Permanent Fund.....	1,183 25
Rent of Ayers Property, Unadilla Forks, N. Y.....	4 85
on ac't sale.....	12 50
Woman's Executive Board, Home Missions, \$2; Miss Burdick's salary, \$48.....	50 00
Mrs. Harriet Rogers, Preston, N. Y.....	5 00
H. D. Clarke, Garwin, Iowa.....	5 00
O. D. Sherman, Mystic, Conn.....	1 00
James Pierce, Milton, Wis.....	500 00
W. H. Godsey, Wynne, Ark.....	1 00
Seventh-day Baptist Memorial Board, Income.....	88 00
Seventh-day Baptist Memorial Board, Babcock Discretionary Fund.....	200 00
S. H. Crandall, Glen, Wis.....	2 75
Susan Loofboro, Welton, Iowa.....	5 00
	\$3,516 30

Cr.

O. U. Whitford, balance salary, traveling expenses, postage, etc., quarter ending March 31, 1900.....	\$252 82
A. G. Crofoot, salary and expenses, quarter ending March 31, 1900.....	15 60
L. F. Skaggs, salary, quarter ending March 31, 1900.....	6 25
W. H. Godsey, salary, quarter ending March 31, 1900.....	6 25
R. S. Wilson, salary and traveling expenses, quarter ending March 31, 1900.....	33 25
Charles S. Sayre, salary, quarter ending March 31, 1900.....	25 00
G. H. F. Randolph, salary and expenses, quarter ending March 31, 1900.....	151 03
Churches, quarter ending March 31, 1900:	
Attalla, Ala.....	25 00
Berea, W. Va.....	18 75
Hammond, La.....	37 50
Hornellsville, N. Y.....	50 00
Lincklaen, N. Y.....	12 50
New Auburn, Minn.....	18 75
First Westerly, R. I.....	50 00
Second Westerly, Niantic, R. I.....	18 75
Shingle House, Pa., (6 week's labor).....	5 76
Otselic, N. Y.....	12 50
Farnam, Neb.....	25 00
William C. Daland, salary for April and May.....	\$200 00
steamship fares, London to New York.....	250 00
Evangelistic Committee—Orders Nos. 175-180.....	450 00
American Sabbath Tract Society, Minutes, 1899, and postage.....	277 99
Loans.....	105 52
Cash in Treasury, April 30, 1900:	500 00
To re-enforce China Mission.....	\$320 22
Reduction of debt.....	19 00
Available for current expenses.....	1,078 86
	1,418 08
	\$3,516 30

E. & O. E. GEO. H. UTTER, Treas.

SABBATH REFORM IN ENGLAND.

A Christian Sabbath-keepers' Conference was held at Exeter Hall, Strand, London, on Wednesday, April 25, 1900. Several papers were presented, one of which, by Dr. Daland, appears in this issue of the RECORDER. Others may appear later. The list of the papers is as follows:

- Romish Error as Shown in the Observance of Sunday, by the Rev. W. C. Daland, D. D.
- God's Authority Usurped," by Mr. Albert Smith, of Leicester.
- Woman's Work in the Sabbath Question, by Lady Blount.
- The Sabbath was made for man, by J. Nicholls.
- The Restoration of the Sabbath, by Mr. S. M. Brown.
- How to Spread the Sabbath Truth, by Major T. W. Richardson.
- Proof that the Sabbath of the Fourth Commandment is Binding upon Christians, by E. A. Cook.

The Daily Telegraph, of London, April 26, among other things, said of the meeting:

A number of amiable enthusiasts, whose chief aim in life is to "observe the Sabbath of the Fourth Commandment, commonly called Saturday," met last night in conference at Exeter Hall, in order to give themselves encouragement and support in their arduous undertaking to "spread the knowledge of the Sabbath of the Lord," and to devise the best means of obtaining that devout consummation. They wish to remove what they call the popular error of the day—the violation of the Sabbath under the pretense of keeping a better festival, the "heathen Sunday." Major Richardson, who presided, said that those who were met together could not be better described than as "Christian Sabbath-keepers," a term which distinguished them from the Jews, who kept the Sabbath but were not Christians, and those Christians, on the other hand, who had fallen into the great error of keeping a day sacred which was not the one ordained in the Scriptures.

The RECORDER commends this effort to advance the cause of truth in the ancient denominational home of the Seventh-day Baptists.

BE READY.

Promptness and punctuality are virtues rated high by business men, and one who possesses them is very sure to advance more rapidly than one who is unpunctual and slow to decide on a course of action. It is said that the founder of the house of Rothschild, in Frankfort-on-the-Main, once called one of his employees to his private office and asked: "How long a time do you need to prepare for a trip to America, where our house intends establishing a branch?" The man studied over the matter for a time, and said, finally, "I am ready in ten days." Rothschild dismissed him and called another one, and asked him the same question. "Three days," was the reply. A third was called, and he answered, briefly and surely, "I am ready this instant." Rothschild was satisfied with the answer, and made him a partner of the branch which he established in San Francisco.

The ability to recognize and seize an opportunity is of the greatest importance, whether in spiritual or temporal affairs. It is easy to see the lost opportunity and to lament for it, but vain regrets will not help to make the next decision easier. The way to overcome the habit of procrastination is by taking prompt action upon the little things that come up every day. The moral muscle is thus strengthened and made equal to the demands upon it.

"In life's small things be resolute and great, To keep thy muscle trained. Know'st thou when Fate Thy measure takes? or when she'll say to thee, 'I find thee worthy; do this deed for me!'"

J. R. Lowell.

"Here am I, send me," said Isaiah, when God asked for a messenger; and God accepted him and gave him his message at once.—Exchange.

"NO SUNDAY law lays any burden on any man's conscience," says Rev. W. Allen Butler, LL.D., in a leaflet, "The Sabbath in Civil Law." If this is so, what is it that makes observers of the seventh day prefer imprisonment and work in the chain gang to obedience to such a law? If their conscience is free in the matter, what reason can they have for making such sacrifices? Certainly they are not fond of going to jail, nor do they crave to take exercise in the chain gang. It is only conscience that can lead a people to sacrifice for the Sabbath as these have done.—American Sentinel.

VENTURE to take the wind on your face for Christ.—Samuel Rutherford.

## Woman's Work.

By MRS. R. T. ROGERS, Alfred, N. Y.

DR. ALICE HANSON LUCE, Ph. D., is to succeed Mrs. A. A. F. Johnston as Dean of the Women's Department of Oberlin. Dr. Luce graduated from Wellesley College in 1883. After her graduation, she taught in high schools and in the Girls' Latin School, of Boston, for a number of years; then she studied philosophy and literature for two years at the University of Leipsic, and one year at the University of Heidelberg, receiving the degree of Doctor of Philosophy, being the first woman to receive that degree from the philosophical faculty of Heidelberg. After teaching one year at Smith College, she has held the position of Instructor of English Literature in Wellesley.

DURING the week of the Ecumenical Conference in New York, 300 graduates and friends of Mt. Holyoke College gave a reception to Miss Woolley, one of the foreign delegates.

FATHER, whatever the experiences may be that come to us; when the loss of those dearer than life itself well-nigh overwhelm us; when we lose our trust and confidence; when we cannot feel thy loving hand guiding us when most we need it; when we are so cast down that we forget that thou hast suffered; that thou hast promised to bear us up by thine arm of everlasting strength; when the human asserts itself and we are so rebellious that we cry out in agony: "Why art thou cast down, O my soul? Why art thou disquieted within me?" then, our Father and our God, when all else fails us, there comes to us from the depths of thy loving Father's heart these words of strength and never-failing comfort: "Fear thou not; for I am with thee"; and we look into thy face by faith and call thee our Father, with trust and confidence, knowing that thou never hast, and never will, forsake us, and we pray thee to lead us, to use us as thy children, and into the fields of thy service, anywhere, everywhere, in the Master's work. Amen. E. K.

### THOUGHTS ON SABBATH-SCHOOL LESSON FOR MAY 5.

Matthew 11: 20-30.

First, warning.

It is a fearful thing to reject Christ. If woe was pronounced upon the cities which rejected him in the years of his ministry on earth, how much greater must be the condemnation of those who reject him now in the noontide glow of gospel light.

Pastors and Sabbath-school teachers who have labored long for the conversion of some precious souls under their charge, souls who have received their ministries with indifference and neglect, can understand in a measure the sadness with which our Lord pronounced woe upon the cities that rejected him. It was the same sad spirit with which he wept over Jerusalem when he said, "How oft would I have gathered thy children as a hen gathereth her chickens under her wings and ye would not. Behold your house is left unto you desolate." There was nothing arbitrary in the woe pronounced upon these Galilean cities; they brought it upon themselves. It is the same to-day, only those who reject Jesus now sin against more light, and their condemnation is proportionately greater.

Second, invitation.

With what infinite tenderness Jesus turned

from the haughty, worldly-wise rejecters of the truth to the humble peasants, who everywhere thronged his pathway, and thanked his Father that the truth was revealed to them. The common people heard him gladly. As he looked into the eager, upturned faces of the multitude who felt their need of his ministries—the poor, diseased and overburdened souls whose inmost thoughts he could read, the tender words were spoken, "Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light."

This precious invitation comes to us to-day, and all who will accept it with a simple, child-like spirit, with a meek and lowly heart, may receive the promised blessing and find that Christ's yoke is indeed easy, because all their burdens are lightened by the strength which he gives and their consciousness of his presence.

MRS. C. M. L.

### THE ECUMENICAL CONFERENCE.

Reported for the Woman's Board.

Although "Woman's Day" of the Conference was set for Thursday, we must not understand that only upon Thursday were the women heard from. "Woman's day," interpreted, means that for one day Carnegie Hall was given exclusively to the women; but for women's meetings, Tuesday stands out most prominently, there having been six immense meetings held in churches, three in the morning and three in the afternoon, presided over and addressed exclusively by women. Your delegate longed to be able to divide herself so as to attend them all, but that being impossible, she was left to choose which of three subjects would be likely to appeal most strongly to the Board—"Woman's Medical Work," "Work for Young Women," or "Woman's Work—Literature." Settling upon Medical Work, we followed the crowd up Madison avenue to the Reformed church, at 57th street, which, at two o'clock, was rapidly filling, although the hour set was two-thirty. This was noticeable at all the meetings. People went half and three-quarters of an hour ahead of schedule time so as to get seats, but the capacity of the hall was soon exhausted, and overflow meetings had to be arranged to accommodate not alone the late but many of the early comers. Eight of our largest churches were in use most of the time for sectional meetings—one Baptist, one Methodist, one Congregationalist, one Independent, one Reformed, and three Presbyterian. They seem to have been selected convenient to Carnegie Hall, so that the overflow need not have too far to go. I read in reports given in the morning papers, that churches were opened, lighted and filled in a very few moments; all evangelical churches appearing to consider it both an honor and pleasure to open their doors to the multitudes. To-day I spoke with a California delegate, who thought New York the "most bewildering city" she had ever seen, not even excepting Boston; but we tried to show her that our street and car systems were simplicity itself to everybody who keeps a level head, and who knows the right hand from the left.

It is too bad that every member of the Woman's Board could not have attended the Medical meeting on Tuesday. There were

missionaries from China, India, Burmah, Turkey, Persia, and many other countries, a number of whom spoke, while others were introduced and the audience given an opportunity to greet them. There were papers read by those who prepared them, and others read for women who had written and sent them from foreign fields, most of them full of interest.

Dr. Mary Bryan, of India, was the first speaker. She had been given five minutes to answer two questions: "Should Missionary Boards Educate Women Doctors for Foreign Fields?" and "Should Native Women be Sent Here to be Educated by Mission Boards?" Her answer to both questions was "No." Do Missionary Boards educate teachers, Zenana women and evangelists? she asked; then, why doctors? She thought, among the thousands of women physicians in America and England, there should be no lack of material for all the medical missionaries that Boards would need, or could use.

The paper following her address, sent by a missionary, took similar ground, and advocated medical colleges in foreign countries, to be conducted by Christian men and women, where native women should be educated; but argued that bringing them here was next to useless, on account of language and the great difference between clinical instruction here and there. Here we have no small-pox, leprosy or cholera clinics, while those diseases are very prevalent in missionary countries.

Dr. Grace Kimball, resident physician of Vassar College, formerly missionary of Van, Turkey, read an interesting paper, from which many dissented, since she thought a medical missionary should stick to medicine, just as Christian doctors here do, and not expect to inject evangelistic work into her much-overcrowded time. She also disapproved of "itinerating," as being too great a tax upon the doctor. She felt strongly that it was not wise to expect an evangelist to "take a year in medicine" before going to a foreign field, upon the principle that a little learning is a dangerous thing. She felt that missionaries ought not to be expected to visit the rich, but should leave that to doctors—not missionaries—who could be spared from here, and who could go to missionary countries for business reasons alone.

After the meeting, your delegate interviewed some returned missionaries upon this subject, and was told that an unmarried woman doctor, going to a heathen country, must have a backing such as comes from a Missionary Board; because from the native conservative standpoint, she would otherwise be considered of doubtful character, which would ostracise her at once. We were not a little surprised that Dr. Kimball's views differed so widely from those of other speakers. One speaker stated that there are five thousand foreign mission fields now occupied, and that scattered among them are six hundred and fifty medical missionaries. The work done by these men and women is something astonishing, as a medical missionary frequently prescribes for ten thousand patients in a year, which fact constitutes the reason for Dr. Kimball's attitude in regard to combining medical and evangelistic work.

A young Dr. Wilson, from Persia; Dr. Carleton, from India, and Dr. Mary Eddie, from Boston—not Dr. Mary Baker Glover Eddy—who went to Turkey eight years ago, each



spoke with much earnestness, telling, not so much experiences, as their views upon the duties and responsibilities of a medical missionary; each felt strongly that, without the evangelistic side to their work, it would be purposeless and largely valueless.

Mrs. Charles Throop, of Philadelphia, gave a brilliant address upon "Self-Support in Medical Missions," and told of a number of cases where native men of wealth had given large sums for native hospitals in gratitude for benefits to themselves or their families received from medical missionaries; but Mrs. Throop thought that the consensus of opinion among missionaries was, that a commercial side to the work rendered it less valuable as an evangelizing agency.

This brought out some discussion about fees; one or two doctors giving their own methods. Some have free-days and pay-days; upon the former they treat all who come, without charge, though—as at home here—people sometimes come who could afford to pay. Some charge for the *bottle* in which medicine was dispensed, and others for the medicine in the bottle; and others again, for their skill.

Your delegate, most of all, wishes that she could put into this brief report a tittle of the magnetism and fervor she saw and felt among these consecrated workers. There were twelve other regular meetings—not to mention overflows—held on Tuesday, each one of which was probably equally as good as this one.

P. J. B. W.

#### UNHISTORICAL TREATMENT OF THE SABBATH QUESTION BY DR. NEWMAN.

The excellent Manual of Church History, by Albert Henry Newman, D. D., LL. D., of Toronto, Canada, which we noticed in the RECORDER of April 30, falls far below its general standard of excellence in its treatment of the Sabbath question. In describing the "Constitution of the Apostolic Church," on page 141, under "Times of Worship," Dr. Newman says:

The Jewish Christians continued for a long time to observe the Jewish Sabbath, assembling also on the Lord's-day. The Jewish Sabbath seems never to have been enjoined upon the Gentile churches; and we find early in the second century the first day of the week observed as a matter of course.

In saying that "the Jewish Christians continued for a long time to observe the Jewish Sabbath," Dr. Newman reveals but a small part of the whole facts, while the use of the word Jewish suggests much that is not fact. The distinction which he makes by the use of "Jewish" did not exist in the Apostolic church. Out of more than half a hundred references to the Sabbath in the New Testament, showing its observance by Christ and the Apostolic church, that unjust distinction is not hinted at, much less stated. Opposition to the Sabbath because it was associated with Judaism does not appear until after the time of the New Testament, while the modern antagonism, shown by the use of the terms "Jewish Sabbath" and "Christian Sabbath," does not appear in history until the Puritan movement in England. The term "Christian Sabbath," meaning Sunday, according to Hussy—the most able English writer of the century in favor of Sunday—was first used in the twelfth century. (See his "Sunday," third edition, London, 1866, note 125, pp. 287, 288). It is the theologian, and not the historian, who leads the reader astray by claiming that any such distinction existed in the Apostolic church. After the middle of the second century, when the church had become quite unapostolic, opposition to the Sabbath grew stronger, through anti-Jewish

prejudice. That opposition was both unapostolic and post-apostolic.

The statement by Dr. Newman that the Jewish Christians "assembled also on the Lord's day," is equally non-historic. The reader can test this issue easily. The New Testament gives the history of the Apostolic church. Aside from the references to the first day of the week—never called "Lord's-day," unquestionably, until nearly the close of the second century—in connection with the announcement of the resurrection of Christ, and before the apostles believed in that resurrection—the day is mentioned but twice in the New Testament. Once in Acts 20:7, and once in 1 Cor. 16:2. In Acts the meeting referred to was on the evening after the Sabbath, and according to Connybeare & Howson—Life of St. Paul—Paul and his company continued their journey on Sunday; and Dr. Newman is too good a scholar to venture the assertion that the passage in Corinthians refers to a public meeting. These non-historical statements, and what they imply, obscure the facts and pervert history. They are unworthy of the author of the Manual under consideration.

The sum of the facts is this: The Apostolic church was developed on Semitic soil, and inside of the Jewish church. Opposition to the Sabbath appears half a century after the Apostolic period, under the lead of such men as Justin Martyr, and in connection with what Harnack calls the "Acute Secularization of Christianity." This same Justin is the first to make definite mention of any regard for Sunday as a festival of the Resurrection. He is the first writer who denounces the Sabbath as "Jewish," and teaches that it is no longer binding. From that time forward the Sabbath was opposed by this Gentile-Christian element in the church. But it yielded its places slowly. This is shown by many facts, among them this: The Council of Laodicea held somewhere between 343 and 381 A. D., after civil legislation in favor of Sunday had begun, under Constantine, 321 A. D., made strenuous official effort to compel Christians to cease regarding the Sabbath. Canon 29 reads as follows:

Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's-day; and, if they can, resting then as Christians. But, if any shall be found to be Judaizers, let them be anathema from Christ.

This rule could not apply to the day as a whole, for the 16th canon of the same Council shows that public religious services were held on the Sabbath, and that these were of the same nature as those held on Sunday. The canon reads:

On the Sabbath the Gospels and other portions of the Scriptures shall be read aloud.

This shows two things: (a) Christians were not required to desist from work on Sunday, but were recommended to do so if they could. (b) They were accustomed to rest on the Sabbath, and this was strictly forbidden. This shows that at the middle of the fourth century when the Roman Catholic church was almost fully developed, and when, according to Dr. Newman—p. 292—the church was greatly corrupted, the Sabbath held so strong a place that official orders against resting on that day were published, and that the public religious services on that day were as elaborate as on Sunday. Further evidence of the religious observance of the Sabbath is given

by the 49th canon of the same Council, touching communion services in Lent. It reads:

During Lent the bread must not be offered, except on the Sabbath-day and on the Lord's-day, only.

The 51st canon reads:

The Nativities of the Martyrs are not to be celebrated in Lent, but commemorations of the Holy Martyrs are to be made on the Sabbaths and Lord's-days. (See the Nicene and Post-Nicene Fathers, second series, Vol. XIV., pp. 133, 148, 155, 156. Charles Scribner's Sons, New York, 1900). [Those who desire to consult other authorities, showing that the Sabbath continued in the Christian church until the fifth century, are referred to my History of Sabbath and Sunday, pp. 167-184.—EDITOR RECORDER.]

With this glance at the facts, the reader will see how thoroughly unhistorical and misleading Dr. Newman's statements are. Had he brought out all the facts connected with the Sabbath question as carefully as he has those touching baptism, he would have revealed a pre-Roman Seventh-day Baptist Christianity.

#### NEWS OF THE WEEK.

It is now reported that Aguinaldo, instead of being dead, has rejoined the Rebel General Tino, in North Luzon, and is assembling a force in the mountains. Desultory fighting with small bands of insurgents continues.

No reply has been received at Washington from the Sultan of Turkey relative to the settlement of our claims against that country. Evasion and delay are reduced to a fine art in all diplomatic matters connected with Turkey.

It is said that no less than fourteen tornadoes were seen in Central Kansas within the last week.

England has recently purchased a large number of horses for military purposes, in American markets. Roughly speaking, a million horses are required for military service when the nations of the world are on a war footing.

The Pennsylvania Railroad has secured control of the Long Island Railroad Company, after the purchase of over six million dollars worth of stock.

The time for ratifying the treaty between England and the United States, touching the Nicaragua Canal, has been extended seven months. This will postpone action on the Hepburn bill in the Senate.

The Ashantees are reported as fighting the British savagely at Coomassie.

Governor Roosevelt, of New York, has visited Washington during the week, and it is announced that, after consultation with President McKinley, the Governor still refuses to be a candidate for the Vice Presidency.

The admission of women to the M. E. Conference, as delegates, was discussed warmly, May 10. The movement has strong friends, pro and con.

Reports for the week show that the Boers, though retreating, are offering serious hindrance to the advance of the British forces. President Stein is reported as saying that they will never abandon the Transvaal, nor cease to fight. Having an overwhelming force, Lord Roberts makes steady progress northward. A sharp battle was fought north of the Zand River on the 10th of May.

A ship sailed from New York on the 10th of May, loaded with 200,000 bushels of corn, the gift of people in the United States for the famine-stricken in India.

Little of importance has been completed in Congress during the week. Both Houses are hard at work, and hoping for an early adjournment.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

THE angel of the Lord came to Philip and said, "Arise, Go to the South country, which is a desert." To a man who was eager to preach the Gospel and to win souls to the kingdom of Christ, this must have seemed a very unpromising place to visit.

It may be that the Spirit is saying to you, "Arise, go into the desert." You are not willing to go. Gladly you are obeying the call, "Go, work in my vineyard." But remember, that all vineyards were once deserts; that some one was first to plow and to plant. Remember, too, that "obedience is better than sacrifice, and to hearken than the fat of rams."

Two men were hired by a farmer to work on the farm. Each was to receive twenty dollars a month for the season. The older of the men had been a soldier, and was drawing a pension of four dollars a month. The younger was strong and vigorous, and bound three bundles of oats while the other man bound two, pitched three loads of hay while the other pitched two, and in general did fifty per cent more than the other man did. But he was doing no more than he ought to do, and was receiving the wages that had been agreed upon. No injustice was done him, and it would have been wrong for him to have made complaint. If there was any injustice it was to the farmer, who was paying full wages to a man partly disabled.

Two men were chopping wood by the cord, each receiving one dollar a cord. The one cut the sticks just four feet in length, split all the logs down to the proper size, piled the wood compactly, and made full measure. He did his work well, no better than he ought, and earned his dollar each day. The other man came late to the woods, having work to do at home, cut the sticks a little short or a little long, to avoid knots, left the hard ones unsplit, selected trees that appeared to be easy to cut, piled the wood loosely, and was sure to have no more than a cord in a pile. He, too, received one dollar a day for his work. Now, of all concerned, the man who did his work well had the least cause to complain. He had made a fair contract and received his due wages. Suppose he was doing more work for one dollar than the other man, he was not the loser, and it would have been unwise in him to have struck for higher wages.

Two students were attending college. One took the prescribed course, did not make up any extra studies, stayed out of school part of the time to earn means to support himself, attended the literary society to which he belonged and took his part with the rest, left his wood-sawing or garden-weeding to attend chapel, all classes, and even prayer-meetings, and at the end of his course was graduated and received his degree. The other student elected easy studies, spent the time on four studies intended for only three, often worked so hard and so long at the wood-pile that he could not study, and sometimes missed his classes or chapel. He did no work in the library or laboratory, except what was absolutely prescribed. He secured a fair standing in his classes, and was graduated and re-

ceived his degree in *one year less time* than had been spent by the other student, who, of all concerned, had the least reason to complain because he had spent a year longer in securing his degree than his fellow-student had spent.

MILTON JUNCTION, WIS.—Sabbath afternoon, April 14, the Milton Y. P. S. C. E. met with the Milton Junction Society, by invitation, for a joint meeting. The day was pleasant and the attendance large. The regular topic, "The Bread of Life," was the subject of the lesson used, and many were the testimonies given expressing a desire to be fed with the true bread of life, and that spiritual strength be gained thereby for the work given by our Father. It was urged that, as all nature is taking on new life at this season of the year, so this is a good time to make new resolutions, and the hope was expressed that the meeting might be the beginning of better things for the two Societies, that they might be united more closely in the work of saving souls. In the evening a "Measuring Party" social was held at the home of O. C. Garthwaite, under the auspices of the Junction Y. P. S. C. E., to which invitations had been given out to old and young the week before. The invitations, which were in rhyme, requested the recipient to bring to the social three cents for every foot he was tall, and one penny for every inch over an even number of feet, putting the same in a little bag which was enclosed in the envelope with the invitation. This entitled each one to a bounteous supper, served by the young people. A short literary and musical program was given. Advertising pictures, minus the name of the thing advertised, numbered and placed on the wall to be guessed, furnished amusement for many. The one guessing the most was entitled to his supper without having to put in his measuring money. The social was held for the purpose of raising money to buy new singing-books for the Society, but more than enough was raised for that purpose, and the remainder is to be used by the Relief Committee for the benefit of two of our members who are very sick. COR. SEC.

### GOLF ON SUNDAY.

The New York *Tribune*, of May 7, reported that Hackensack, N. J., was much excited over the fact that a churchmember had been excommunicated for playing golf on Sunday. On the evening of Sunday, May 6, Rev. Mr. Stair, of the First Baptist church of that city, preached upon the question. The *Tribune* reports the substance of his sermon as follows:

One does not need to be very observant or well informed to realize that the original purpose of the Sabbath is fast being lost sight of. Instead of a day of rest it has become a recreation day. Instead of being a holy day it has become a holiday. What a flagrant illustration of this fact is to be seen on Sunday afternoons upon the green slopes of the hill back of our beautiful town! Abiding places of the evil one, dressed in red coats and abbreviated skirts or knickerbocker suits, engaged in a game by which they say, "We value not God's purpose."

The playing of this game is not the worst feature of this immoral practice, for under the cloak of a club these people are carrying on a liquor traffic which sickens my heart as I realize the demoralizing influence of this "speak easy" upon the lives and futures of our young men. There is not one man or woman member of this club but who would raise a hue and cry if some saloon-keepers were to apply for a license to sell rum next door to their residences, yet logically, by the fact of their membership, all are equally and criminally liable for this soul-destroying sin.

Whatever Mr. Stair may have taught in times past, concerning the abrogation of the Sabbath, and the introduction of Sunday on the ground of tradition, we do not know; but the golf-players have abundant authority from prominent Baptist clergymen to support them in accepting Sunday on the ground of tradition only, and since the bulk of tradition devotes Sunday, in part, if not in whole, to recreation, a logical argument in favor of golf is always at hand. Such spasms of effort to save Sunday do no more than prove the impossibility of the task.

### THE BIBLE ON THE SABBATH.

About twelve years ago Rev. Dr. Isaac Bancroft, a Congregational minister of Chicago, embraced the Sabbath, after a prayerful and thorough study of the Bible. He published a vigorous statement of his faith in the *Christian Cynosure* of Sept. 8, 1887. That article was preserved by the late Roswell Dowse, of Leonardsville, N. Y. The slip was found in his Bible by his daughter, Mrs. T. T. Burdick, and through her kindness we are enabled to place it before our readers:

1. God has said fifteen times in the Bible that the seventh day is the Sabbath. He has nowhere said that the first day is the Sabbath.
2. Twenty-six times God has commanded us, in the Bible, to keep the Sabbath-day holy. Nowhere has he commanded us to keep the first day of the week holy.
3. It is recorded three times in the Bible that Jesus said he was Lord of the Sabbath; but nowhere is it recorded that he is Lord of the first day.
4. It is recorded three times in the Bible that God kept the seventh day; but nowhere is it said he kept the first day of the week.
5. One hundred and thirty-three times the word *Sabbath* refers to the seventh day; but nowhere does it refer to the first day.
6. There are thirty sabbaths referred to in the Bible as monthly or feast sabbaths; not one First-day Sabbath is spoken of.
7. Twice it is stated that the Sabbath was made for man; but not a word is said about the first day being made for man.
8. The first day is mentioned eight times in the Bible; the first time is in Matt. 28:1. Here the Sabbath and the first day are mentioned together as different days. The Sabbath is the last or seventh day, and the other is the first day of the week. It shows plainly that they were not the same day, and there is no hint that they ever would be.
9. The next three times it is mentioned, it refers to the resurrection of Christ. Mark 16:2, 9; Luke 24:1. The next time is in John 20:19. Not a word is said here about keeping the Sabbath. No religious services were held.
10. The next is in Acts 20:7. This is the only mention in the Bible of a religious meeting held on the first day of the week. It was a farewell meeting, and they partook of a common meal, and not of the Lord's Supper. See Acts 2:46. They met on Saturday night. At break of day Paul and his companions began an all-day's journey on foot and by ship, and performed it on that same first day. Hence the first day was not treated by apostolic example as either a Sabbath or a commemoration-day of the resurrection.
11. The last reference to the first day is 1 Cor. 16:2. Here is the laying-aside-of-money-at-one's-own-home, for the poor saints at Jerusalem, and no religious meeting.
12. It is nowhere stated in the Bible that any of Christ's disciples, or himself, ever kept the first day of the week, or ever commanded any one else to do so.
13. After mentioning several places where Christ kept the Sabbath, the evangelist states that this was his custom.
14. If God has not given us the command to keep the first day of the week for Sabbath, nor Christ, nor one of the apostles, nor even the women who followed him from Galilee, where did we get it? I answer, From the traditions of the Romish church, and nowhere else.
15. God says, Keep the seventh day for the Sabbath. Man says, Keep the first day. Which shall I obey, God or man? I prefer to obey God; so I shall keep the seventh day of the week for the Sabbath.

## Children's Page.

### JACK'S PLOUGHING.

BY MABELLE P. CLAPP.

Out in the field in the sunshiny weather  
Jack and the farm boy are ploughing together.  
The dandelions in bloom by the wall  
Twinkle gayly at Jack; and the robins call  
From the apple-tree boughs, "Ho, Jack! Look here!"  
While the chipmunks are chattering, "Come Jack, my dear!"  
But Jack keeps on with his ploughing.

The plow is high, and the dimpled hands  
Must reach for the handles, 'twixt which he stands.  
The south wind lifts the loose brown rings  
'Neath the sailor hat with its flying strings,  
And kisses the lips pressed tightly together,  
When out in the fields in the sunshiny weather  
Jack lends a hand with the ploughing.

Up and down the long furrows brown  
He manfully trudges, a tiny frown  
On the smooth broad brow, so earnest is he.  
"We has such lots of work to do, Jim, hasn't we?"  
If I didn't help you, now what would you do?"  
Says Jim, "Master Jack, if it wasn't for you  
I'd never be done with the ploughing."

The sun grows hot, the lazy breeze  
Scarce stirs the boughs of the apple-trees.  
The soft earth clings to the moist little hands,  
When, at last, at the end of the furrow, he stands  
And looks toward home, "My mamma, I guess,  
Will be 'fraid 'thout a man in the house unless  
I did come home from ploughing."

Such a dirty boy as runs home at last!  
Such a dirty boy! but mamma holds him fast,  
And kisses the dimples that come and go  
As he tells of the morning's fun, till lo!  
The white lids droop o'er the eyes of brown,  
And in the meadows of Slumber-town  
Jack still goes on with his ploughing.

—Zion's Herald.

### THE MITE SOCIETY.

"Mamma, Oh, mamma, where is my mamma, Bridget?" said little May Brown, as she rushed in from Sabbath-school one sunshiny Sabbath afternoon.

"I don't know, darlint, unless she is up to her room asleep. Can't Bridget do it for you, child?"

"No, for I have something to tell my own mamma, and there is an explain to it, and you don't know how to explain anything, Bridget, so there."

"Well, trot along up stairs to your mar then, for there will be no peace until your mar hears all about it."

So up the stairs the small feet carried little May, and there was such a noisy entrance into mamma's room that she said:

"Bless me, child, I ought to have named you March instead of May, you are so breezy."

"Mamma, mamma, we children are to have a real missionary society of our very own, just the same as the big ladies have. The teacher says for us to earn pennies any way we can, and bring them to the meetings, or we can save up our candy money and take that too. And the money will all be used to buy Bibles to send to the heathen. And Oh! yes, she said we were to give our pennies prayer-wings. Teacher said she meant by saying so, that we were to ask God to bless our money, and then it would fly away with Bible words to the people that need them so much. Our society is to be called the 'Mite' Society. You know, mamma, a mite was the small piece of money that the widow woman in the Bible gave away—just a little mite of money. Our teacher read the story to us. But, mamma, Jesus said that little mite of money was more than all the rich men gave. What did he mean? That is the explain part. Won't you tell me, mamma?"

"I will try, dearie. You know you have so many dollies, wax dollies with real hair, a French doll, and quite a company of China

dolls. So many that I heard you say the other day that you were tired of all of them except Lucinda, your newest one. Now suppose I should ask you to give one of your very oldest dolls to a poor little beggar girl that didn't have any doll."

"Why, mamma, I would do this right away, for I don't want the old things."

"Well, but suppose the little girl to whom you gave the doll had never owned any doll before but a rag one, should love it very dearly, and, just as she was going up stairs to her attic room, hugging her dollie up close, she saw in a room she had to pass on her way, her poor little friend Jane, who was lying on her bed sick and alone. She went in to show Jane her dollie, and the poor little girl was so pleased with, and comforted by, the dollie, that the little owner of it should give it to her. Now do you see, daughter, how the little girl's dollie was like the widow's mite?"

"Oh yes, mamma, and when I gave my dollie it was like the rich man's money. Thank you, mamma, you always do explain things."—*Occident.*

### "THE NILLENNIUM."

A PECULIAR TEMPERANCE SERMON.

Dilly told the story confidentially to Freddie Burr.

"See here," she said, pushing the toes of a pair of stout new shoes through the fence.

"Where did you get 'em?" asked Freddie.

"And see here!" continued Dilly, bobbing up for an instant to show the pretty hood that covered her yellow hair, and touching it significantly with her finger.

"Where did you get 'em?" repeated Freddie.

"My pa worked and bought 'em, and brought 'em home; and they didn't get into nobody's barrel, either," exclaimed Dilly with great pride and little regard for grammar. Then she pressed her face closely against the fence for a prolonged interview.

"You see, Freddie Burr," began Dilly, "the Nilleonium has come to our house."

"The what?" said Freddie in bewilderment.

"The Nilleonium. It's a pretty long word," explained Dilly, complacently, "but it means good times. Anyhow, that's what ma called it, and I guess she knows. It was just this way, Freddie Burr. When you told me Mr. Barney had all our good things down to his store in his rum barrels, I just went down there right off and asked for 'em—me and Toddles."

"You didn't," exclaimed horrified Freddie.

"Did too!" declared Dilly, with an emphatic nod. "Well, he wouldn't give us one of 'em, and he was just as cross as anything. So then my pa got up from behind the stove and walked home with us. He didn't scold a bit; but he just sat down before the fire this way, and thought and thought. At last he put his hand down in his pocket, but there was nothing there; then he put it in his other pocket, and found ten cents, and he went out and bought some meat for supper. When ma got home he talked to her, and they both cried. I don't know what for, 'less it was cause we couldn't get the things out of the barrels. And ma hugged me most to death that night, and kissed me lots, she did. Well, my pa got some work next day, and brought some money; and now he has found a place where he works every day. He bought all these things, and he says his little boy and girl shall have things like other boys and girls. So, now you'll know what the Nilleonium means, Freddie Burr, when anybody asks you; and you can tell them that Dilly Keene explained it to you."—*Good Templar World.*

### A CHAPTER IN BROAD SCOTCH.

BY THE REV. WILLIAM WYE SMITH.

First John, chapter 3: "God's bairns to gree thegither; and lo's God maist o' a'."

Behauld, whatna luvè the Faither has bestown on us, that we sud be ca't "God's bairns"! And we are! And thus the warld kens-us-na; for it kent-him-na!

2. Belovit, noo are we bairns o' God; and it hasna yet been seen what we sal be. But we ken that gin he sal be seen, we sal be like him: for wesalsee him, conform till what he is.

3. And ilka ane haeing this hope maks his sel pure, e'en as Christ is pure.

4. Ilka ane that dis sin, brecks ower the law; for sin is a breckin-ower the law.

5. And ye ken that he was shawn, that he nicht tak awa oor sins; and in him sin isna.

6. Nae ane bidin in him sins; nae anesinnin has seen him, or comprehendit him.

7. Dear bairns, lat nae ane deceive ye. He that dis richteousness is richteous, e'en as Christ is richteous.

8. He that dis sin is o' Sautan; for Sautan sins frae the first. And for this end was the Son o' God made kent, that he might owerturn the warks o' Sautan.

9. Nae ane begotten o' God gangs on in sin; for his seed in him abides; and he canna gang on in sin, for he is begotten o' God.

10. In siclike is made kent the bairns o' God, and the bairns o' Sautan. Nae ane that disna do richteousness is o' God; nather he that lo'esna his brither.

11. For that is the message ye heard frae the first; that we sud lo'e ane anither.

12. No, like Cain, wha was o' the Ill ane, and slew his brither. And for why did he slay him? For that his ain war ill, and his brither's richteous.

13. Brethen, ferlie-na gin the warld hate ye!

14. We oorsels ken we hae stappit owe frae death intil life, for that we lo'e the brethren. He that lo'es-na, bides still in death.

15. Ilka ane that hates his brither is a blude-shedder,\* and we ken that nae blude-shedder has evirdurin Life bidin in him.

16. Hereby hae we come to ken luvè, in that Christ on oor behauf, laid doon his life; and we sud, in behauf o' the brethren, to pawn oor lives.

17. But whasae has this warld's things, and behaulds his brither in need, and steeks oot his tender affections awa frae him—hoo dwalls God's ain luvè in him?

18. Dear bairns, lat us no lo'e alane in words, nor wi' the tongue alane; but in warks, and in vera sooth.

19. And in this sal we come to ken that we oorsels are o' the truth, and sal mak blythe oor hearts afore him.

20. When oor hearts accuse us, God is aboon oor hearts, and kens a'things.

21. Beluvit, gin aiblins oor heart accuse-us-na, we hae freedom o' speech toward God.

22. And whatna things we may be seekin, we are obteenin frae him; for his commauns we are keepin, and the things pleasin in his sicht we are doin.

23. And this is his commaun, that we sud hae faith i' the name o' his Son Jesus Christ, and be lo'ein ane anither; conform till the commaun he gied us.

24. And he that keeps his commauns, in Christ he abides, and he in him! And thus we ken that he abides in us, throwe the Speerit he has gien us.—*S. S. Times.*

\*"Ye sal do nae murd r!" is a declaration o' war again the king o' a grit nation. The king is Murder, but the hail hostile nation is Hatred. So hoo oor Lord makes this plain in Matthew 5: 21, 22.

## REV. ELSTON MARSH DUNN, D. D.

Rev. Elston Marsh Dunn was born in Plainfield, New Jersey, Sept. 9, 1832. He was the oldest child of William and Hannah Marsh Dunn. His ancestors, the Dunns, had been Seventh-day Baptists for some generations, and on his mother's side the Marshes had been Quakers. They thus represented two strong and persistent types of religious life. As a boy, Mr. Dunn was earnest and thoughtful beyond his years, industrious and alert in both physical and mental characteristics. After preparatory work in the public and private schools of Plainfield, he studied at DeRuyter Institute, Alfred University, and Union College, at Schenectady, New York, receiving the degree of A. M. from the latter institution. Although looking toward the ministry, he was induced to abandon his studies, through medical advice, and for twenty years gave himself to business and public life. He was Postmaster at Plainfield for a number of years, and Deputy Collector of Internal Revenues for Northern New Jersey. Though successful in business, he endured a constant struggle between ambition for political preferment and worldly success and his convictions of duty with reference to the Sabbath and the ministry—he ceased to observe the Sabbath for several years. Out of this unrest his conscience brought him triumphantly, and, with great whole-heartedness and joy, he returned to the observance of the Sabbath, and to consequent peace of mind. He entered the Baptist Seminary, in Chicago, and in July, 1876, while yet a student, he was called to supply the pulpit of the Seventh-day Baptist church, at Milton, Wisconsin, where he was ordained soon afterwards. For nearly twenty years he continued to fill that position, and in so doing he performed the principal and enduring work of his life. He found great delight in this work, and the church, the college, and the community found corresponding help and uplift under his influence. As an administrator, he was cautious and conservative; as a preacher, he was clear, incisive and comprehensive. He had excellent social qualities, and endeared himself to those with whom he associated.

On May 25, 1857, he was married to Miss Helen E. Clark, of Walworth, Wis. Not long before his death, Bro. Dunn dictated a sort of farewell sermon, brief and comprehensive, which was published in the RECORDER of March 2, 1896. In this he discussed the purifying power of physical pain, and its tendency to prepare men for death. Here is a representative passage: "I never before felt ready to die. I am not sure that I am now, but it seems to me much more nearly so than twelve days ago. Yes—I believe it—physical pain may be productive of the most wholesome results, to wit, penitence, resignation, complete submission to the mercy of God. . . . Possibly I may yet recover to preach the Gospel of the Lord Jesus Christ with more understanding and earnestness than I have yet known. Thank God, Oh thank God, for the tenderness of his infinite compassion!"

He did not recover to preach from the pulpit again. But, though he has passed on to the higher life, he continues to preach in the memory and in the lives of others. We have published this notice, together with the picture of his face, to remind those who knew him so well of the blessing they have lost, and to inspire them with eagerness to do more earnestly the work left to them.

## MARRIAGES.

LANGWORTHY—COLLINS.—At the pastor's home, by Rev. N. M. Mills, May 2, 1900, Edward B. Langworthy and Miss Jennie E. Collins, all of Westerly, R. I.

HILE—STONEMETZ.—In Independence, N. Y., May 2, 1900, by Elder J. Kenyon, at his home, George Hile and Miss Ursula Stonemetz, both of Allegany, Potter Co., Pa.

CARTWRIGHT—ERSKIN.—In Independence, N. Y., May 6, 1900, by Elder J. Kenyon, at his home, Devillo Cartwright and Miss Rosetta Erskin, both of Greenwood, N. Y.

## DEATHS.

TOMPKINS.—At Booty, Ark., of congestive chill, Nov. 8, 1899, Charles D. Tompkins, in the 27th year of his age.

He was a faithful attendant at all of the meetings of our little band. Sermon at the grave by the pastor, J. H. Hull. J. H. H.

MATTHEWS.—At Booty, Ark., Oct. 10, 1899, Mrs. Lucretia Matthews, aged 66 years. J. H. H.

PARRISH.—David, infant son of Deacon Isaac and Lizzie Parrish, of Booty, Ark., was born Nov. 16, 1899, and died Jan. 12, 1900. J. H. H.

HONOR.—At Booty, Ark., John R., son of Charles and Melissa Honor, of congestive chill, Jan. 17, 1900, aged 3 years, 2 months and 16 days. J. H. H.

MENARD.—At Booty, Ark., of pneumonia, Feb. 13, 1900, Abbie, wife of C. W. Menard, aged 34 years.

She leaves a husband and four children to mourn their loss. She was a worthy member of the M. E. church, and loved to associate with the followers of Christ in the services of prayer and praise. Sermon at the grave by J. H. Hull. J. H. H.

FALLAS.—Near Booty, Ark., Dec. 12, 1899, Mrs. John Fallas, aged 19 years.

She leaves a husband and two children. She was a grandchild of Rev. R. Booty. J. H. H.

HOCKENBURG.—At Booty, Ark., Feb. 9, 1900, of consumption, Shelby Hockenburt, aged 48 years.

While on his death-bed he announced himself in faith a Seventh-day Baptist, and sought the services of the pastor of the Seventh-day Baptist church. He died in peace, and praising God for his saving love. He leaves a wife and six children. J. H. H.

SINDALL.—At her home, in Minneapolis, Minn., April 26, 1900, of heart failure, Mrs. C. J. Sindall, aged 63 years and nearly 9 months.

She was born near Hjoring, Denmark, Aug. 6, 1836. At the age of about twenty she was confirmed in the Lutheran church. February, 1861, she was united in marriage to C. J. Sindall, and soon after, together with her husband, united with the Baptist church. Mrs. Sindall was the mother of five children, all of whom were in attendance at the funeral service. In 1868, accompanied by her children, she crossed the ocean to America, where she was welcomed by her husband who preceded her to this country by nearly a year. She embraced the Sabbath while living at Dodge Centre, Minn., afterwards removing to Grantsburg, Wis., and uniting with the Seventh-day Baptist church of that place. That church has disbanded, I think. She died suddenly, of heart-failure, just after a reception tendered to her and her husband, Dr. C. J. Sindall, by their friends in the Divine Healing Home, in Minneapolis. She was a most devoted wife, a kind mother, and a true friend to all who were fortunate enough to know her. "She hath done what she could." M. S.

GREENMAN.—Mrs. Caroline Z. Greenman was the daughter of Elijah and Polly Goodrich. She was born near Hancock, Berkshire Co., Mass., July 3, 1826, and died at Milton, Wis., April 24, 1900.

Sister Greenman made a public profession of faith in Christ in early life and united with the Baptist church of New Lebanon, N. Y. In 1849 she moved to Milton, Wis., with her parents. Soon after this she embraced the Sabbath, but did not unite with a church of that faith till the Milton Junction Seventh-day Baptist church was organized, then she became a member of that church and remained faithful unto death. August 27, 1853, she was married to Charles H. Greenman. Four children were born to them, Mrs. Carrie M. Rice and W. H. Greenman, of Milton, Wis.; Mrs. S. Anna Van Campen, of Cannon Falls, Minn.; and Mrs. Lucy L. Lane, of Milwaukee, Wis. All these and many other dear friends mourn her loss. The funeral services were held at the home of her daughter, Mrs. Rice, on Sabbath afternoon, April 28, 1900, conducted by her pastor, assisted by the Rev. Geo. W. Burdick. Text, 1 Cor. 15: 57. G. J. C.

HARVEY.—In Palmetto, Manatee Co., Florida, May 2, 1900, Lovisa, wife of Charles L. Harvey, aged 37 years, 11 months and 18 days.

At the age of fifteen she professed faith in Christ and

united with the Richburg, N. Y., church. When Brother and Sister Harvey came to Florida to live, she withdrew her membership from there and joined the Daytona church as one of its charter members, where her name remained as a consistent follower of Christ until he called her to join his throng on high. For two years Sister Harvey has been having throat and lung trouble, and until within a few weeks of her death hopes were entertained for her recovery. She leaves a husband, son and daughter (ten and seven years of age respectively), a mother, three sisters and four brothers to mourn her loss. All those who knew her share in this mourning.

D. D. R.

MARTIN.—Tacy Anna Martin, daughter of Dura and Sarah Proper Martin, born Feb. 21, 1877, died May 3, 1900.

She was born in Hartsville, N. Y., and moved with her parents to Alfred in 1885, where they have since resided, and where Tacy attended the public school. She professed religion in the revival held by Bro. Saunders in the late winter of 1893, and was baptized by Pastor Boothe C. Davis in June following. She was of a quiet, retiring disposition, fond of home and much beloved by the other members of the family. One of her last acts was to plant the flower bed which other hands will gather and other eyes feast upon. The funeral at the home, May 6, was largely attended. One of the evangelistic male quartets sang sweet songs of the gospel both at the home and at the grave. President Davis assisted in the exercises. The pastor's text was 2 Cor. 5: 7, "For we walk by faith, not by sight." L. C. R.

DAVIS.—Lucy Ann Clark, wife of James Davis, was born November 30, 1848, and died April 30, 1900.

She was converted in early life, and united with the Green Brier, W. Va., Seventh-day Baptist church, of which she remained a consistent member until called to the life above. She leaves a husband and eight children. D. W. L.

DAVIS.—Hulda Davis, wife of Jesse Davis, was born in Harrison County, W. Va., Aug. 3, 1816, and died May 6, 1900.

She was married to Mr. Davis May 2, 1833. They lived together in wedded life 67 years. She was the mother of thirteen children, five of whom are living. Mrs. Davis was converted when quite young and united with the Salem, W. Va., Seventh-day Baptist church. At the organization of the Green Brier church, she transferred her standing to that place, and remained a faithful and beloved member until death called her home. Her death was sudden and without suffering. A large circle of friends, together with her aged husband, remain to mourn their loss. D. W. L.

## SUNDAY-OBSERVANCE IN MAINE.

In a former issue we have called attention to the efforts of the friends of Sunday to secure a law prohibiting the running of excursion trains into the state of Maine on Sunday. In the *Defender* for May, Rev. William Wood, of Boothbay Harbor, Maine, describes the situation in these words:

When the Sunday excursion octopus drags the pillars from your churches for three or four months in the summer, drags them against their will, makes it necessary for their wives to keep house precisely as on other days, makes it necessary for decent people to keep an eye constantly on their property lest a horde of irresponsible strangers commit some degradation, it is about time for us to consider our ways and ask ourselves seriously the question, "Whither are we bound?" Maine is rapidly becoming a very popular summer resort. From Kittery to the Saint John's River it is ideal in its varied scenery. Every prospect pleases. It is estimated that the summer tourist brings to Maine and leaves here for his pleasure no less than two million dollars annually. He comes from the metropolitan church and from the metropolitan warehouse. He comes to stretch and to straighten himself and to rest his jaded mind. The first sniff of our sea-breezes, or the first breath of the pine-perfumed ozone of our hills, puts new life into him. He throws off all restraints. He becomes a law unto himself. He clings to no custom. He forgets what the church stands for and is oblivious of the recurring Lord's-day. He is ready for anything to which he is unaccustomed at home. There are but two Sundays in his vacation. He must make the most of them. He becomes, unintentionally, perhaps, the creator of the permanent Sunday excursion. He does not know or care that some, like himself, come in June and some not until September, so that the people of that community have no Sunday to amount to anything for fully one-third of the year! Fully another third passes before churches and Sunday-schools recover from the shock. This condition is alarming!

TRACT SOCIETY.

Receipts in April, 1900.

Churches:

Table listing church receipts for April 1900, including Salem, W. Va., Pawcatuck, Westerly, R. I., Plainfield, N. J., Adams Centre, N. Y., First Genesee, Little Genesee, N. Y., Milton, Wis., Second Brookfield, Brockfield, N. Y., Farina, Ill., New York City, and Sabbath-schools.

E. & O. E.

PLAINFIELD, N. J., May 9, 1900.

J. D. SPICER, Treasurer.

Special Notices.

North-Western Tract Depository.

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

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

WILL Delegates, and others, who are to attend the Eastern Association please notify the undersigned at as early a date as possible.

ARTHUR E. GREEN, Chairman of Reception Committee, Berlin, New York.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

THE next Semi-Annual Meeting of the churches of Minnesota will be held with the church at New Auburn, beginning Friday, June 1, 1900, at 2 o'clock P. M. Rev. O. S. Mills is to preach the Introductory Sermon, Rev. E. H. Socwell alternate. Miss Nellie Conn, of New Auburn, and Miss Anna Wells, of Dodge Centre, are requested to present essays.

D. T. ROUNSEVILLE, Com.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. 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 next session of the Ministerial Conference of the Chicago and Southern Wisconsin Seventh-day Baptist churches, will convene at Milton on Sixth-day, May, 25, 1900, at 10.30 A. M. The following program has been arranged:

- 1. What is the greatest hindrance to the success of the gospel? Edwin Shaw.
2. What is the most important characteristic necessary to the success of the gospel? W. J. Looftboro.
3. Are Seventh-day Baptists occupying the place designed for them in the plan of God? L. A. Platts.
4. What can I do to make available the influence of the life and character of Christ in securing for myself and for others a purer character and a diviner life? Phebe S. Coon.
5. Seventh-day Baptists as reformers. W. B. West.
6. Why the need of Christ's advocacy with the Father? S. H. Babcock.

THE next Semi-Annual meeting of the churches of Berlin, Coloma and Marquette will be held with the church at Coloma, Wis., beginning Friday evening, June 8, 1900. Rev. M. B. Kelly is expected to preach the introductory sermon. Mr Inglis, of Marquette; Miss Laverne Richmond, of Coloma, and Mrs. H. F. Clarke, of Berlin, are requested to present essays.

MRS. E. G. HILL, Sec.

BERLIN, Wis., May 6, 1900.

The Terra Cotta Works at Alfred

have been rebuilt, and are now in operation. Steady employment is offered to men of Seventh-day Baptist belief, who will move there.

Address CELADON TERRA COTTA Co., Alfred, New York.

CENTRAL ASSOCIATION.

To be held with the church at Scott, N. Y., May 31 to June 3, 1900.

PROGRAM.

FIFTH-DAY—MORNING.

- 10.30. Call to order, followed by prayer and praise service, conducted by the Moderator.
11. Address of Welcome by the pastor of Scott church, and response by Moderator.
11.15. Sermon by Rev. Madison Harry.
11.50. Report of Program Committee and announcements.

AFTERNOON.

- 2. Song by the Choir. Reading and prayer by W. D. Wilcox, followed by Communications from Churches, Communications from Corresponding Bodies, and appointment of Standing Committees. Report of Corresponding Secretary, Treasurer and Delegates.
3. Devotional Service led by Rev. George Lewis.
3.30. Essay, by Prof. E. E. Whitford.

EVENING.

- 7.30. Praise Service, led by choir.
8. Sermon, Rev. M. G. Stillman, delegate from the South-Eastern Association.

SIXTH-DAY—MORNING.

- 9. Introductory Services, by Rev. L. M. Cottrell.
9.10. Report of Standing Committees.
10.30. Devotional Service, by Rev. H. B. Lewis.
11. Sermon, by Rev. S. L. Maxson, delegate from the North-Western Association.

AFTERNOON.

- 2. Song, by the choir. Reading and prayer by Rev. A. B. Prentice.
2.15. Missionary Hour, conducted by Rev. O. U. Whitford.
3.15. Sermon, by Rev. O. U. Whitford.

EVENING.

- 7.30. Praise Service.
8. Sermon, by Rev. T. J. Van Horn, followed by conference.

SABBATH—MORNING.

- 10.30. Sermon, by Rev. A. H. Lewis, followed by joint collection for Missionary and Tract Societies.

AFTERNOON.

- 2. The Model Sabbath-school, conducted by Rev. L. R. Swinney.
3. Sermon, by Rev. J. G. Mahoney, delegate from Western Association.

EVENING.

- 7.30. Service of Song, by choir.
8. Young People's Hour, conducted by Associational Secretary, G. W. Davis.

FIRST-DAY—MORNING.

- 9. Song, by the choir. Reading and prayer, by Rev. J. G. Burdick.
9.15. Unfinished Business.
10. Tract Society Hour, by Rev. A. H. Lewis.
11. Sermon, by delegate from Eastern Association.

AFTERNOON.

- 2. Unfinished Business.
3. Woman's Hour, conducted by Mrs. Thomas R. Williams.

EVENING.

- 7.30. Service of Song.
8. Sermon, by Rev. B. C. Davis, followed by closing conference.
This program is subject to necessary changes.

J. T. DAVIS,

Pastor Church at Scott.

THE next Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held with the church at Milton, beginning on Sixth-day, May 25, and continuing through Sabbath and Sunday. The following general program has been prepared, subject to possible modifications:

Sixth-day. 10.30 A. M. and 2.30 P. M., Ministerial Conference. (See separate program.)

Sabbath Eve. Missionary Service, conducted by E. D. Van Horn, Rock River.

Sabbath. 10 A. M. Sabbath-school, Prof. Edwin Shaw, Superintendent; 11 A. M. Sermon, G. J. Crandall, Milton Junction; 3.30 P. M. Endeavor Prayer-meeting.

Sunday. 10.30 A. M. Sermon, S. H. Babcock, Albion, followed by business; 2.30 P. M. Young People's Union, Mizpah Sherburne, Chicago, President; 7.30 P. M. Sermon, M. B. Kelly, Chicago.

The Evangelistic Quartets, both men and women, will sing at different sessions during the meetings. Let us come together in the spirit and power of the gospel.

L. A. PLATTS, Pastor.

THE North-Western Association will hold its Fifty-Fourth session with the church at North-Loup, Neb. The opening session will be held Thursday morning, June 14, at 10 o'clock. The church is preparing for a large delegation. We are hoping and praying that much good may be done in the name of the Lord. May we not, dear brethren and sisters of the North-West, make this a time of spiritual quickening and deepening of interest and an increase of loyalty to the work of our denomination.

E. A. WITTER, Pastor.

PROGRAM for Eastern Association, at Berlin, N. Y., May 24-27, 1900.

FIFTH-DAY—MORNING.

- 10.30. Devotional Service, Rev. Martin Sindall.
10.45. Address of Welcome, Rev. George Seeley.
11.00. Introductory Sermon, Rev. Clayton A. Burdick.
11.45. Announcement of Standing Committees.

AFTERNOON.

- 2.00. Devotional Service, Rev. S. H. Davis.
2.15. Communications from Sister Associations, Reports of Delegates, Executive Committee and Treasurer.
3.15. Sermon by Delegate from Western Association, Rev. J. G. Mahoney.
3.45. Business.

EVENING.

- 7.30. Praise Service, Rev. Clayton A. Burdick.
8.00. Sermon, Rev. A. E. Main.

SIXTH-DAY—MORNING.

- 10.00. Business.
10.15. Devotional Service, Rev. O. D. Sherman.
10.30. Sabbath-school Hour, arranged by Rev. George B. Shaw.
11.00. Education Society Hour, conducted by Rev. Boothe C. Davis.

AFTERNOON.

- 2.00. Devotional Service, Rev. A. McLearn.
2.15. Missionary Society Hour, conducted by Rev. O. U. Whitford.
3.30. Sermon by Delegate from South-Eastern Association, Rev. M. G. Stillman.

EVENING.

- 7.30. Praise Service, Henry M. Maxson.
7.45. Prayer and Conference Meeting, led by Rev. E. B. Saunders.

SABBATH—MORNING.

- 10.30. Sermon, Rev. A. H. Lewis.

AFTERNOON.

- 3.00. Sabbath-school, conducted by F. J. Greene.
4.00. Y. P. S. C. E. Meeting.

EVENING.

- 7.30. Young People's Hour, arranged by Miss L. Gertrude Stillman.
8.30. Sabbath Evangelizing and Industrial Association, conducted by Henry M. Maxson.

FIRST-DAY—MORNING.

- 9.30. Business.
9.45. Devotional Service, Rev. Leon D. Burdick.
10.00. Woman's Board Hour, conducted by Mrs. Anna C. Randolph.
10.45. Sermon by Delegate from North-Western Association, Rev. S. L. Maxson.

AFTERNOON.

- 2.00. Devotional Service, Rev. O. U. Whitford.
2.15. Layman's Hour, conducted by Dr. H. C. Brown, Delegate from Central Association.
3.00. Tract Society Hour, conducted by Rev. A. H. Lewis.
4.00. Business.

EVENING.

- 7.30. Praise Service, Rev. Martin Sindall.
8.00. Sermon, Rev. S. H. Davis.

Keynote: The Spiritual Rock.

"They drank of that spiritual rock that followed them, and that rock was Christ."

WINNIFRED J. CURTIS, Cor. Sec.

We are in receipt of a letter from Mr. Major, the famous cement man, of New York, in which he sets forth some very interesting facts about Major's Cement.

The multitudes who use this standard article know that it is many hundred per cent better than other cements, for which similar claims are made, but a great many do not know why. The simple reason is that Mr. Major uses the best materials ever discovered and other manufacturers do not use them, because they are too expensive and do not allow large profits. Mr. Major tells us that one of the elements of his cement costs \$3.75 a pound, and another costs \$2.65 a gallon, while a large share of the so-called cements and liquid glue upon the market are nothing more than sixteen-cent glue, dissolved in water or citric acid, and, in some cases, altered slightly in color and odor by the addition of cheap and useless materials.

Major's cement retails at fifteen cents and twenty-five cents a bottle, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profit.

The profit on Major's cement is as much as any dealer ought to make on any cement. And this is doubly true in view of the fact that each dealer gets his share of the benefit of Mr. Major's advertising, which now amounts to over \$5,000 a month throughout the country.

Insist on having Major's. Don't accept any off-hand advice from a druggist.

Always have a supply of Major's Cements on hand. If you are at all handy (and you will be likely to find that you are a good deal more so than you imagine) you can repair your rubber boots and family shoes, and any other rubber and leather articles, with Major's Rubber Cement and Major's Leather Cement.

And you will be surprised at how many dollars a year you will thus save.

If your druggist can't supply you, it will be forwarded by mail; either kind.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1900.

SECOND QUARTER.

Mar. 31.	The Beatitudes.....	Matt. 4: 25 to 5: 12
April 7.	Precepts and Promises.....	Matt. 7: 1-14
April 14.	The Daughter of Jairus Raised.....	Mark 5: 22-24; 35-43
April 21.	The Centurion's Servant Healed.....	Luke 7: 1-10
April 28.	Jesus and John the Baptist.....	Luke 7: 18-28
May 5.	Jesus Warning and Inviting.....	Matt. 11: 20-30
May 12.	Jesus at the Pharisee's House.....	Luke 7: 36-50
May 19.	The Parable of the Sower.....	Matt. 13: 1-8; 18-23
May 26.	Parables of the Kingdom.....	Matt. 13: 24-33
June 2.	The Twelve Sent Forth.....	Matt. 9: 35 to 10: 8
June 9.	The Death of John the Baptist.....	Mark 6: 14-29
June 16.	The Feeding of the Five Thousand.....	John 6: 5-14
June 23.	Review.....	

### LESSON IX.—PARABLES OF THE KINGDOM.

For Sabbath-day, May 26, 1900.

LESSON TEXT.—Matt 13: 24-33.

GOLDEN TEXT.—The field is the world.—Matt. 13: 38.

#### INTRODUCTION.

Much of the teaching of our Saviour was in regard to the kingdom of God, or kingdom of heaven, as the phrase reads in Matthew's Gospel. He began his teaching by preaching as John the Baptist had preached, with the text, "Repent, for the kingdom of heaven is at hand." The Sermon on the Mount sets forth the laws, or rather the principles, which are to govern the conduct of the citizens of this kingdom. The seven parables of the 13th chapter of Matthew have for their common topic the kingdom of heaven. They seem to have been spoken upon the same day, four of them to the people, the last three to the disciples. The kingdom of heaven has been called a realm with three provinces, for it implies God's reign in heaven, on earth and in the hearts of believers. The citizens of the kingdom are those who have repented of their sins and have accepted Jesus Christ as Master and Lord. It includes some who are not members of the church and excludes some who are reckoned as within the church. It is impossible to define the kingdom of heaven in one concise definition, since it has so many varying characteristics and is so unlike any human organization or society. In fact there is no universal agreement among students of the Bible as to precisely what the kingdom of heaven is. The parables of our lesson present to us several important truths concerning this kingdom.

In studying the parables, it is to be borne in mind that they are meant to teach particular truths and not all truth in regard to the subject treated. We should be careful, therefore, not to press every detail; for thus we fall into error.

TIME.—Summer of the year 28.

PLACE.—By the Sea of Galilee near Capernaum.

PERSONS.—Jesus, and his disciples, and the multitudes.

#### OUTLINE:

1. The Parable of the Tares. v. 24-30.
2. The Parable of the Mustard Seed. v. 31, 32.
3. The Parable of the Leaven. v. 33.

#### NOTES.

24. **The kingdom of heaven is likened unto a man which sowed good seed in his field.** In this parable our Lord compares the kingdom of heaven not only with the man who sows, but also with the fact of his sowing in the field, and with the events which occurred afterward. In the interpretation of this parable, as well as of the Parable of the Sower, we are assisted by our Lord's own explanation as given to his disciples. Compare verses 36 to 43. The one who sows the good seed is the Son of man, that is Christ himself. He is still carrying on this

work by his disciples. The seed which in the Parable of the Sower represented the Word, now stands for the children of the kingdom, that is, for the true followers of Christ, who have sprung into life through the Word. "The field is the world." This explanation of our Lord, seemingly so plain, is perhaps next to the words of institution of the Lord's Supper, "This is my body," the passage of the New Testament concerning which there has been the most controversy. Our Saviour did not mean to say that the field in which the two kinds of grains grew is the world in distinction from the church; but rather that the place of the sowing of the seed and the growing together is this earth.

25. **But while men slept.** There is no implication of negligence on the part of the sower or of his servants. **His enemy.** That is, the devil. **Tares.** A kind of darnel, having an injurious effect when eaten. The tares represent the sons of the evil one—people who are not truly converted. The tares are of course not at first evident, just as the real character of false Christians is often not manifest to the world for years. This oversowing with the seed of a noxious weed is an example of cowardly malignity which could have its origin from none other than the devil.

26. **Then appeared the tares also.** That is, when the grain "headed out." The blades were very similar, but the heads were distinct.

27. **The servants of the householder,** etc. This is a part of the setting of the parable. It is not necessary for us to suppose that any one in particular is represented by the servants. **Sir, didst thou not sow good seed in thy field?** They are surprised at the evil growth.

28. **Wilt thou then that we go and gather them up?** They propose an immediate separation.

29. **Nay; lest while ye gather up the tares, ye root up also the wheat with them.** The roots of the tares were so intertwined with the roots of the wheat that it was impossible to pull up the one without uprooting the other.

30. **The time of the harvest.** This represents the end of the world, or rather of this age. The tares are to be burned, but the wheat preserved. This represents the final punishment of the wicked and the reward of the righteous. In the explanation, the wicked are said to be cast into the furnace of fire. This description is, of course, figurative; but the figure is not without significance. The reality is beyond the power of any figure to describe.

31. **The kingdom of heaven is like a grain of mustard seed.** That is, in its growth.

32. **Which indeed is the least of all seeds.** Although there have been found seeds that are smaller, the mustard seed is proverbial for its diminutive size. We need not be surprised therefore to find it spoken of as "the lesser of all seeds." **It is the greatest among herbs, and becometh a tree.** In striking contrast to the small size of the seed is the large size of the plant that grows from it. The Oriental mustard is much larger than ours, and is not inaptly called a tree. **The birds of the air come and lodge in the branches thereof.** This clause is added to give a vivid impression of the size of the tree. **Lodge.** That is, "dwell" there, implying the building of nests.

This parable is intended to teach the wonderful power of the kingdom to increase, from a very little to an enormous size.

33. **The kingdom of heaven is like unto leaven.** That is, in its pervasive power. The leaven seems a very little thing in comparison with the great mass of flour; but it soon makes its influence felt throughout the whole. We can not see how it is done; but witness the result. So the kingdom of heaven is to continue to spread until all are included within its influence. Leaven is often used in the Bible as the symbol of that which is impure; but there is no such meaning to be assigned to it in this passage. The kingdom of heaven is not compared to leaven as such; but to the leaven in its action upon the flour. **Three measures of meal.** The measure was equivalent to about a peck and a half. The three measures, therefore, would be more than a bushel. The meal was probably wheat flour. In the interpretation we are to see no particular significance in the statement that a woman took the leaven, or that the number of measures was three.

## Popular Science.

BY H. H. BAKER.

### Arid Lands and Solar Engines.

Solar engines are being made having sufficient motive power for pumping water, an article so essential in many places. It is estimated that there are more than 700,000 square miles of arid lands lying west of the Mississippi River, in Utah, Wyoming, Nevada, Arizona, New Mexico, and in sections of California, in which there is neither coal nor fuel of any kind for generation of power.

Large portions of these lands would be very productive could they be irrigated; an abundance of water is readily found by digging but a few feet below the surface. Large numbers of windmills have been put in operation for irrigation, and raising water for stock, but on those plains they are not to be relied upon at all times, when power is needed. Trade winds do not blow over that section of the country.

The greatest active force known, a force incomprehensible (shines), is active over these arid wastes for at least three-fourths of the time, exerting an energy sufficient to convert every rod of this land into a flourishing garden.

Science, coupled with invention, has been for some time devising means for storing up this solar heat, and applying the force through proper mechanism to the elevating of water sufficient to cause vegetation to grow luxuriantly. We are happy to learn that the effort is being crowned with success, by the use of solar engines.

### Adhesion of Marble by Pressure.

Experiments have shown that marble is capable of being molded into any desired form, and, when strong pressure is brought to bear, it will adhere so compactly that its strength more than equals the strength of that taken from the original rock. Two gentlemen, at the McGill University, Montreal, Canada, have succeeded in making columns as small as one and one-quarter inch in diameter and two inches in length, that were turned and polished, no adhesive mixture being employed.

To accomplish this, strong, wrought-iron tubes were made, having close-fitting steel plugs for the ends to receive the power so that pressure could be brought to bear equally upon all the particles. Pieces of marble were placed in the tubes, and a pressure far above the strength required to crush the marble was applied. The machine for applying the pressure was so arranged that it could be applied gradually, and continued for weeks if desired.

It was found that when a certain amount of pressure had been continued for weeks, the heavy iron tubes bulged, or spread, showing an enlargement of the column; when this appeared the pressure was removed, the molds were sawn assunder in halves longitudinally, when it was discovered that the marble had adhered to the iron molds most firmly, requiring considerable force to separate the marble from the iron.

### Folding Bridges.

Strange as it may seem, a folding bridge has been constructed of iron, which can be transported on a hand-car, or on army wagons, and is of sufficient length to cross small rivers. It is made on the expanding and contracting principle, so that on coming to water it can be launched and made to span the stream in a few minutes. After being used it can be withdrawn, folded, and taken away, leaving no trace of its having been there.

This invention is that of a German, and we are informed that within the last three months the bridges have been introduced into Belgium and tested under army regulations. We can see no reason why a bridge of this sort, properly constructed and staked or anchored at each end, would not be far superior for many passages than any pontoon arrangement hitherto devised.

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#### VARIEGATED MONOTONY.

BY MAURICE THOMPSON.

Hearing the wind booming abroad in a pine wood, or the surf pounding a spit of lonely and shifting sand, may be taken as typical of monotony; but at times one feels that a large part of life is keyed to an unvarying level of expression as strangely meaningless as any natural feature of things can be. Our daily labor has its sing-song hum, like the buzz of a bee or the purr of a drowsy cat, when there is no interruption, and we easily admit the impression that because work is the same all the year round it must of course be uninteresting, the business of a droning intelligence and a mechanical existence.

Looking steadfastly into life's countenance, however, is apt to disclose to us a deeper significance flowing under the placid surface of our experience: What passes before a casual gaze as a dreary monotony, a depressing sameness of sound and motion, appears to the earnest eye a splendid exhibition of our power—a fine mode of human energy making for the perfect destiny of the race.

Naturalists tell us that the wind in the tree-tops, making the lonesome of moans, has for a function the gentle swaying of the tall boles, which communicate their motion to the deepest roots in the ground, thus assisting in aerating the soil and adding racy vigor throughout the complicated subterranean tangle which feeds the whole mighty plant. It is not different with us; the continual monotony of the business of life, with its droning sameness from day to day, somehow stirs the spiritual part of us to the profoundest depth.

Indeed, we may distinguish genius from the lesser endowments by its ability to make the most of what common minds deem the merest surface drift of opportunity, too ordinary.

and plentiful to be of any value. What we call invention is but a fresh setting together of verities as old as the stars, and as monotonously beautiful. Discovery is nothing more than surprising a hidden link in a uniform chain. Not a machine of all man's mighty wonder work of mechanism has in it a single departure from the law of force and motion.

Habit enforces regularity, which is but another name for monotony, and we may safely assume that what we call "good breeding" is the outward manifestation of an inward habit, the result of undeviating example, precept, practice; in a word, the monotony of culture. Even the gorgeous surprises of epoch-making genius have flashed upon the world with a rhythmical, recurring beat, so that in reading history we mark time by them, and keep pace with the centuries by even and regular steps. The great poets, painters, musicians, the statesmen, soldiers and philosophers, who have stirred up the deeps of human life and changed the current of civilization here and yonder, appear, as we look back at them, surprisingly to correspond with a certain splendid plausibility in the current of time which throbs as regularly as the pulse of a strong, calm man.

And what a fine, stimulating sight it is to see the brave column of to-day pressing right on up the same monotonously laborious incline toward the winking and still infinitely distant star of destiny! What Pythagoras heard as the music of the spheres was but the rhythm of human activities, the steady, onward, undeviating and regular throbbing of life's changeless current. Law is method in operation, and method is monotony.—*Saturday Evening Post.*

WHAT makes life dreary is want of motive.—*George Eliot.*

#### SABBATH LITERATURE

The following publications are on sale, and awaiting distribution from this office:

Books by the Editor of the "Recorder."

Paganism Surviving in Christianity. Large, 12 mo. pp. xv.-309, gilt top, \$1.75.

A Critical History of Sunday Legislation from A. D. 321 to 1888. pp. x-270. Price \$1.25.

A Critical History of the Sabbath and the Sunday in the Christian Church. pp. viii.-383. Price \$1.25.

Biblical Teachings Concerning the Sabbath and the Sunday, with two important appendices on the Origin and Identity of the Week. pp. 146. Price 60 cts.

This book presents a summary of the facts as they appear in the Bible concerning both days, and gives full information concerning the identity of week and the Sabbath.

Swift Decadence of Sunday; What Next? Second edition. pp. xii.-223. Price \$1.00.

This book is made up largely of testimony from friends of Sunday, concerning its decadence and the destruction of conscientious regard for it among Christians, and others. The conclusions which the author draws are based upon this testimony which is arranged according to the denominational affiliations of the men who give the testimony. For the sake of circulating this book widely, two copies will be sent for the price of one, or one copy for 50c.

The Seventh-day Baptist Hand Book. pp. 48. Muslin, 25 cents; paper 10 cents.

This is a brief statement of the history, polity, work and purposes of the Seventh-day Baptists.

The Catholicization of Protestantism on the Sabbath, or Sunday Observance Non-Protestant. pp. 60. Paper, 10 cents.

Studies in Sabbath Reform. pp. 126. Paper, 10 cents.

This book presents the Sabbath question, chronologically as it appears in the Bible, including all references to Sunday. It is especially helpful for those who desire to investigate the matter from the Biblical standpoint alone.

The Sabbath Commentary. By the late Rev. James Bailey. pp. 216. Muslin, 60 cents.

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