

THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.

Paragraph	370
"The Sabbath Question, or Anarchy, its Cause and Cure.	370
Sunday-Observance in Beloit, Wisconsin	370
Satan a Sight-Destroyer	370
Mr. Sheldon on Sabbath-Keeping	371
Presbyterians and Sunday-Observance	371
News of the Week	372
"Oom Paul" and "Oom Paul's" Wife.	372
Doomed Through Sunday-Desecration	372
"No Change in the Day."	373
Dowie's Latest	373
One of Lawton's Stories	373
The Humors of Congress	373
H. W. Beecher and the Bee	373

MISSIONS.

Paragraphs	374
From R. S. Wilson	374
Treasurer's Report	374

WOMAN'S WORK.

June—Poetry	375
Paragraphs	375
Loving Words	375
"Home, Sweet Home."	375
"Nothing to Do But Don't."	375
Sunday-Observance	376
Sabbath <i>Versus</i> No-Sabbath in the Early Church	377

YOUNG PEOPLE'S WORK.

Southern Wisconsin	378
The Teaching We Do Without a Text-Book	378
The Presbyterian Assembly	378

CHILDREN'S PAGE.

How Ailsie Saved the Bible	379
My Visit to the Bird Store	379
The Roman Catholic Catechism on Sunday-Observance	380
"The Boss Knows."	380
Methodist General Conference	380
Lift Up Your Hearts	380
Sunday-Closing in Chicago	380

DEATHS.

.	380
-----------	-----

LITERARY NOTES.

.	381
-----------	-----

SPECIAL NOTICES.

.	381
-----------	-----

SABBATH-SCHOOL.

For Sabbath-day, June 23, 1900—Review	382
The Eyes	382
Promoting Evil By Negation	382

POPULAR SCIENCE.

Science at Sandy Hook Proving Grounds	382
Another High Explosive	382
Autographs the Animals Write in the Dust	383
Sunday Golf in Chicago	383

LONGING.

BY JAMES RUSSELL LOWELL.



Of all the myriad moods of mind
That through the soul came thronging,
Which one was e'er so dear, so kind,
So beautiful as longing?
The thing we long for, that we are
For one transcendent moment.

Before the present, poor and bare,
Can make its sneering comment.
Still, through our paltry stir and strife,
Glow down the wished ideal,
And longing molds in clay what life
Carves in the marble real;
To let the new life in, we know,
Desire must open the portal—
Perhaps the longing to be so
Helps make the soul immortal.
Longing is God's fresh heavenward will
With poor earthward striving;
We quench it that we may be still
Content with merely living;
But would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing.
Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread his ways,
But when the spirit beckons—
That some slight good is also wrought
Beyond self-satisfaction
When we are simply good in thought,
Howe'er we fail in action.

—Selected.

Sabbath Recorder.

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

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On the morning of May 28, before the Methodist Ministers' Meeting in Philadelphia, Rev. Dr. Mitchler read a paper on "The Sabbath Question." He rejoiced in the fact that the ancient law of 1794, "prohibiting secular pursuits on the Lord's-day," was still sustained by the decisions of the Supreme Court of Philadelphia. He urged that the great question before the friends of Sunday is, what to do in order to "preserve for the poor man one day in seven for rest and religious duties." He said that there were in Philadelphia more than twenty-five hundred places where candy was sold to children coming to and from Sunday-school, that the children spend the money which is given for contribution in their classes in these places, and cover their wrong-doing by falsehoods to their teachers. He censured clergymen for using the cars on Sunday, and for similar desecrations of the day. A discussion followed the paper, in which the thought was expressed that Dr. Mitchler ought to condemn people who hold high official positions, playing golf and hiring Sunday-school children to carry their golf-sticks on Sunday. The discussion adds another testimony to the rapid decline of regard for Sunday, and to the weakness of all efforts to check such disregard through the civil law.

"THE SABBATH QUESTION, OR ANARCHY, ITS CAUSE AND CURE."

In the *Defender* for May, George M. Powell, of Philadelphia, writes at length under the above head. He takes the position that all disregard for Sunday tends toward, and results in, actual political anarchy. He paints in strong colors what he claims to be the loss, so far as money is concerned, resulting from Sunday labor. The cure suggested by Mr. Powell is an increase of vigor on the part of the national conscience. He would have a finer-grained moral fiber, that will lead men to attend to "Christian politics" as the first duty of the Christian citizen. He declares that Sunday "is the spindle to take up moral slack twist in individual and national conscience." He says that in "Culture of conscience only can the interests of laborer or of capitalist, of the church, the state, or of the citizen, be saved from ruin."

All that Mr. Powell says is true, in general. The difficulty lying back of the situation against which he declaims, begins in that perversion of truth wherein Christians have set aside the law of God and his Sabbath, thus beginning the breaking down of conscience, that finds its full expression in disregard for Sunday. No amount of argument like that put forth by Mr. Powell, and no amount of civil legislation, however holy as to terms, can secure regard for Divine authority or create conscience in men. Hence our plea for a return to the Bible as supreme authority, and to the Sabbath according to the Fourth Commandment and the example of Christ. However long men may struggle to secure this lost conscience, failure will attend all efforts until they are based upon direct Divine authority. If the Bible be thrown aside, the basis for conscience is gone, and the evil results over which Mr. Powell mourns will continue to the end.

SUNDAY-OBSERVANCE IN BELOIT, WISCONSIN.

The *Beloit Free Press* of May 17, 1900, reports a discussion of the Sunday question by the pastors in that city, on Sunday, May 10. The *Free Press* declares that the summary of these addresses indicates "that true Christian Sunday-observance can only come through conscientious scruples of the people who hold that it is the Lord's-day, to be observed to the Lord's glory, and that legal action against those who hold different opinions will be a complicated matter, beyond what the public sentiment favors." Dr. Leavitt, at the First Congregational church, emphasized the fact that church-members were finally responsible for the observance of Sunday; that the Sabbath is a universal and everlasting institution, the maintenance of which is essential to the success of the Gospel; that now there is "an amazing disregard and desecration of Sunday;" that Christians have fallen into this desecration "very largely;" and that the remedy for the evil lies primarily with the church. Dr. Leavitt added that each year increases the force of the downward tide, and that resistance must be vigorous and prompt if anything be saved.

Rev. Howland Hanson, of the Baptist church, said: "Society is divided on the Sabbath question. A few demand Saturday as a religious day. They are loyal to Judaism. A larger number, though still a minority, desire to observe Sunday as a day of worship. This is loyalty to the Risen Christ. But the majority, in loyalty to the five senses, is for any day of rest, leaving it optional with each whether it shall be observed in worship, recreation or both. This divided sentiment presents serious problems to him who would face facts instead of theories."

Mr. Howland discussed the fact that compulsion could not secure the religious observance of any day, and that the only road to success consists in securing a "Sabbath conscience," without the compulsion of outward law. If Dr. Howland had not created a false conclusion in saying that those who demand a return to the Sabbath are loyal to Judaism, and that the observance of Sunday is loyalty to the risen Christ, there would be little ground to differ from anything he said. We who demand this return to the Sabbath, demand it because Christ observed the Sabbath, and loyalty to his example, as well as to the universal law of Jehovah, requires its observance still. The association of the Risen Christ with Sabbath-observance is a human element, which does not appear in the history of Christianity until after its paganism was well advanced.

Dr. Peake, of the Methodist church, pursued much the same line of thought. Father Ward, of the Roman Catholic church, joined in condemning the prevalent disregard of Sunday.

We are glad to chronicle this increased agitation concerning Sunday-observance. The general position taken by these men in Beloit is correct, in that Sabbath-observance must be secured from conscientious motives and under the behests of religion, if secured at all. We trust that Beloit will continue the agitation until the men who now see little hope, because there is little conscience, may come to that greater light in which they will see Christ as Lord of the Sabbath, purifying and keeping it. That they will also see that the

introduction of Sunday into the Christian church, and the illogical reason for its observance, have been the primary causes which have destroyed the conscience, over the death of which they mourn. Seeing this, they will see yet more plainly the fact that regaining of conscience, and, therefore, of genuine Sabbath-keeping, must be attained by returning to the example of Christ and the plain teachings of the Word of God. This will give genuine Sabbath Reform. That reform will check the downward tide which is carrying all Sunday-observance to swift destruction.

SATAN A SIGHT-DESTROYER.

In the fourth chapter of his second letter to the Corinthians, Paul describes Satan as the king of this world, who makes men blind that they may not see the light of the glorious gospel, etc. The figure is a strong one. The fact is a terrible one. Much of that terrible-ness comes because men thus blinded are not conscious of their inability to see, and so walk into danger unawares. A study of Paul's words will show that the express object on the part of Satan in bringing about this blindness is to prevent men from being blest by discovering the truth. It is far easier to prevent a man from doing right by blinding him to the light, than it is to turn him away from the truth when he has caught a view of it. The shrewdness with which the blinding process is carried forward is one great element of danger. Almost all error has some elements of truth in it. He who would discover the truth that lies in waiting must be keen-eyed and always observant. He who accepts the truth which is in hand to-day, as being the whole of truth, grows blind to whatever may be developed later and soon becomes unwilling to accept anything more.

This state of the case is everywhere apparent in matters of Sabbath Reform. Having accepted the conclusion that the Sabbath according to the Bible cannot be restored, even though it ought to be, the minds of men are closed against any appeal in favor of the truth. One remedy only can come in such cases. That is the failure of the error to produce good fruit, and the growth of evil results because the error is held to. At the present time God is crowding the church toward reaction through the growth of evil results in connection with Sunday-observance and Sabbath-rejection. Yesterday a Baptist clergyman, speaking of the decline of regard for Sunday, said to the writer, "Where are we coming to, and what will be the result?" He added, "If the loose notions which prevail were taught by unbelievers, the case would not be as bad; but when prominent religious teachers lead men astray through loose and antinomian views, the prospect is discouraging indeed."

All great struggles for reform pass through these stages. Men accept a partial truth, or a compromised adjustment, as being full truth. They soon conclude that change from that position cannot be made, and is not needed. As new truth appears, they are blinded to it. As the blindness increases, evils grow. Nothing but comparative or absolute disaster can awaken men from such blindness, and secure reaction by way of reform. How deeply disastrous the ruin must be before the reaction comes in favor of the Bible and the Sabbath, none may prophesy; but that the prevailing blindness and indifference can be cured in any other way, now seems impossible.

MR. SHELDON ON SABBATH-KEEPING.

To the Editor of the SABBATH RECORDER:

Your issue of March 12 contained an article of mine referring to C. M. Sheldon's issue of the *Topeka Capital*, for one week, to show how our Lord would run a modern newspaper.

This paper has appeared. I would like to notice its number for Sabbath, March 17. Its reading matter is mostly Scripture quotations. These are grouped in subjects, and under each head are copious and well-selected quotations. The Sabbath occupies about three columns; two are from the Old Testament and about one from the new. Every quotation, without exception, is based on the seventh day as the Sabbath, and all these are urgent for its observance. Its eternal appointment is taught as in Exodus 31, and none show its abatement; many similar quotations could have been added. On the same page Mr. Sheldon inserts an editorial, leaded and bordered to make it conspicuous, which in part reads as follows: "We read in the Bible that God rested after the work of creation, and declared that this rest period was to be observed by the human race." He also says "that God's wisdom in this is recognized by the most thoughtful men and women. Disobedience to it has always resulted in loss, and obedience in blessing, both to nations and individuals." But now comes the strangeness of the whole matter. He transfers this whole body of Scripture, in total obliviousness of its terms, to the first day of the week, and winds up with, "There has been no Sunday work done on this paper. The press and mailing work stopped before midnight of Saturday. The carriers got home before Sunday. His editorial responsibility ended here." His paper reached but few homes where God's Word, truly edited by the Lord Jesus, has not lain for years, with these same words as dead in the hearts of its readers, as his paper now lies dead in the waste-baskets of its readers. He is careful to assure us that every particle of the work done on that issue was done on the very day referred to, in each paragraph quoted in his three columns of references to God's holy Sabbath-day, of eternal continuance. God the Father kept it "in the beginning." God's reasons for choosing the seventh day are unalterable, and are as much in force to-day as on the day they were given, and will remain in force forever. God, the Son kept it while on earth, and God the Holy Spirit declares in Isaiah 66, that under the conditions of the New Heavens and the New Earth which are yet to be, "All flesh" shall observe it. Time and Eternity are here included. Is not this obliquity of Scripture handling phenomenal in any one who reads the Bible at all? and more especially in one who offers himself as an exemplar of "God's will done in earth as it is done in heaven." We may not know much about heaven beyond this doing of God's will, but yet the Psalmist gives us a glance at it in the words, "Bless the Lord ye his angels that excel in strength, that do his commandments hearkening unto the voice of his Word. Bless the Lord all ye his hosts, ye ministers of his, that do his pleasure."

I thought to gather some of the Scriptures which teach the wisdom of loyalty to God's Word, but I soon got beyond the limits of your columns. Besides, if Scriptures are not allowed their due weight while occupying their proper place in the Word of God, they seldom attain it if taken out and used in discussion. I

know of no remedy for the existing state of things unless a livelier conscience can be awakened toward the Word of God. The boy Samuel's words ought to be ours, "Lord, speak, for thy servant heareth." Our Lord came in the Father's name. His meat was to do the will of him that sent him. The Father gave him commandment what he should say, and what he should speak, "And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak. The word that I speak they are spirit and they are life. He that rejecteth me and receiveth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge him in the last day." A sharp sense of the fact that this "Spoken word" is the basis of judgment in the last day is the only thing which can lift us "out of the world" or out of the ruts of false teaching.

It is not difficult to try some of these questions, in thought at least, at the bar of God. The final Judgment is presented to us in the Word, as a court of assize: "The Thrones were set and the books were opened." Whatever these terms may include need not be discussed. The statement of our Lord that his "Spoken Word" shall judge even those who reject it in the last great day is enough for us now. No liberty is given to men to change it, in the least point. In our own courts a prisoner is cleared if he can justify under the statutes of the state where tried. This statute book always lies on the desk before the judge. So, then, if I should be asked why I kept Saturday, and not Sunday, I could justify under the Fourth Commandment, or under any Scripture found in Mr. Sheldon's three columns of quotations. If God should say to me, "Did you not know, my son, that this Fourth Commandment was done away, and another Sabbath-day was instituted, and for another reason? I could reply that I did not. And if I should ask the Heavenly Father to point out to me this change in his Word, I say reverently that I do not think he could do it, for the one who is called the "Word," and who was made flesh, and dwelt among us, declared that the law should stand "in every jot and tittle till heaven and earth passed," and Christ's "spoken words" are the statutes under which I am on trial.

J. W. WOOD.

SUMNER, Washington.

PRESBYTERIANS AND SUNDAY-OBSERVANCE.

Rev. Robert F. Sample, retiring Moderator of the Presbyterian General Assembly, preached the opening sermon at the meeting in St. Louis last month. Among other things, he said:

The increasing desecration of the Lord's-day presents a serious problem. The Sabbath is imperiled by a growing tendency to secularize it, to neglect its religious privileges, to substitute the vulgarities of the Sunday press for communion with higher and sweeter themes, to devote its sacred hours to travel, to excursions of pleasure, and to mere social functions. If this memorial of Christ's resurrection were banished, whatever of Christianity might remain would hide in mountain fastnesses, or in crypts of deserted temples, and the race, dominated by infidelity, despotic rule, and the prince of darkness would sit in ashes on the circle of the earth, nursing the impatient earthquake.

In addition to these remarks by Dr. Sample, the Committee on "Sabbath-Observance" presented a report in which the views expressed by Dr. Sample were repeated and "the existing condition of the Sabbath question was described as having more threatening aspects than hopeful signs, and more difficult problems than encouraging features." The report condemned Sunday newspapers, Sunday excursions and the rapid increase of

business, by corporations and others, upon Sunday. It also urged that pastors preach sermons at least once a year on "Sabbath-observance."

Grave and serious as the problems are which are thus referred to, when considered by Christians alone, the attitude of the secular press and of the people generally, who are not connected with church work, adds to the gravity of the situation. In any great movement like the decline of regard for Sunday, the opinions and practices of the masses form a large and important factor. The *New York Sun* of May 20, 1900, comments at length upon the report of the Assembly, and indicates the general opinion of the secular press and of non-church-goers. The *Sun* supports the idea that there is a marked decline in the religious observance of Sunday, and insists that this decline is due to a lack of faith on the part of the people in the church and out of the church, in the Decalogue as a Divine law and in the authority of the Sabbath Commandment. It also says: "Sunday, too, is not historically the Sabbath to which the commandment applies, as was indicated by the circumstance that in the early days of Christianity converts from Judaism, and other Christians, frequently observed both days, the one as the Lord's-day, the commemoration of the Resurrection of Jesus, and the other as the day divinely set apart by the Decalogue." The *Sun* adds that higher criticism, as it exists in the church, has increased the want of faith in all logical minds concerning the authority of the Bible, and therefore of the Ten Commandments, and that many Christian ministers set the example for employment and recreation and travel upon Sunday. In view of these things, the *Sun* says:

The General Assembly, therefore, wasted its words, and worse still, it laid itself open to a charge of an inconsistency which many people will think savors of hypocrisy, though it was rather in the utterance of merely perfunctory language. Moreover, the General Assembly treated a consequence as a cause; and it is yet to be demonstrated if it will dare to probe for that cause of the whole religious decline of which Dr. Sample spoke so alarmingly.

The cause of the decline of Sunday-observance and in the number of religious conversions is the decline of religious belief consequent upon the theological rejection of the authority of the Scriptures and their relegation to the domain of human literature. The talk about the trouble being with the Westminster Confession or any other creed is illogical and insincere. It comes, of course, from loss of faith in the Divine authority of the Bible, and consequently in the very foundation of Christian theology, "for other foundation can no man lay than that is laid, which is Jesus Christ;" and that foundation for the Presbyterian church is solely faith in the Bible. If the infallible authority of the Bible goes, all the fabric of theology tumbles to pieces and the institution of Sunday becomes human merely, and Sunday-observance a matter of expediency simply, to be settled according to the judgment of men as to its practical advantages.

Until, then, the General Assembly grapples with this great question, whether the authority on which it founds its faith is supernatural and Divine or human only, it will not begin to deal with the cause of the religious decline, of which the neglect of Sunday-observance is merely one among many more important consequences.

It is well for our readers to see the question as it appears to the world outside the church. That the rejection of the Sabbath, and the efforts of Christian men to lessen the authority of the Fourth Commandment, in order to escape the claims of the Sabbath, has been a prominent cause of the decline of regard for Sunday and for the Bible, there can be no doubt. The Presbyterian General Assembly will do well to read what the secular press says, and to take that into account as an important factor in the solution of the problems concerning Sunday.

NEWS OF THE WEEK.

The long silence of Lord Roberts has been broken with the news that after a stubborn fight with the Boers he has entered Pretoria. There is as yet no official account of the movements of the British army. Lord Roberts' report is dated Monday, June 4, 8.30 P. M., and states that his army had started at day-break and marched ten miles to Six Miles Spruit, where there was a brisk fight with the Boers, who were driven off, but could not be followed because of darkness. The next despatch is dated June 5, 11.40 P. M., and without mentioning any further fighting says: "We are now in possession of Pretoria. The official entry will be made this afternoon at 2 o'clock." It seems probable from these despatches that the Boers, having been defeated at Six Miles Spruit, got away during the night, abandoning Pretoria. That is an indication that the war is to be continued, although it is not probable that a large force can be gathered to resist British occupation.

Under date of June 6, in answer to a telegraphic inquiry to President Kruger, informing him of the offer of a hundred acres of land in America to each burgher, the President replies: "We thank you for the generous offer of land; but the burghers are determined to fight for their own land and independence to the bitter end."

Reports from Shanghai, China, state that the soldiers despatched to attack the Boxers have fought an engagement quite close to Peking. Many were killed on both sides. The Russian Minister at Peking, M. de Giers, has made another attempt to induce the Chinese Foreign Office to formally request Russian assistance to restore order, but the offer has not yet been accepted. Violent dissensions are reported to exist between the Chinese Commander-in-Chief of the forces, Jung-Iu, and Prince Ching-Tuan who, in accordance with the wishes of the Dowager Empress, is strongly supporting the cause of the Boxers. The station at Yan-Ting, three miles from Peking, has been burned. In consequence of the representations of Japan, the landing of a large Russian force at Taku is alleged to have been stopped. It is believed that should Russia persist in sending a preponderating military force to the front, a collision with Japan will inevitably result. Alarming reports are current of the hurried completion of the mobilization of the Japanese fleet.

The first session of the 56th Congress adjourned on the afternoon of June 7, with the customary closing exercises in both branches.

"OOM PAUL" AND "OOM PAUL'S" WIFE.

BY BELLE V. CHISHOLM.

The economy of President Kruger and his old wife is regarded by many as downright stinginess, or even miserliness. With the large income realized from their millions of money, people cannot make allowance for their industry—the menial work which the old wife especially continues to perform just as in the old days when it was necessary for her to pinch and save to make both ends of her husband's salary meet.

But there is a great difference between the demands of society in America and Africa. The simplicity and primitiveness of the Afrikanders is even more marked than that of the American Republic's infancy in the old far-away days when Mrs. Martha Washington as first lady of the land set the fashion of

industry to the aristocratic dames of the new republic.

Madame Kruger is the mother of a large family of grown-up sons and daughters, all of whom have been trained to be frugal, and hence thrifty, citizens of the staunch little republic of the Transvaal. Three of her sons and ten of her grandsons have taken up arms in defense of the rights of the land of their birth. Though a grandmother of grown-up grandsons, Mrs. Kruger has not been relegated to the past like so many of the grandmothers in American homes. On the contrary, she is hale and hearty, and as fleet-footed as she is nimble-fingered and witty-brained. Instead of a retinue of servants being in charge of a princely palace, the Afrikanders' Presidential mansion consists of a little two-story cottage presided over by the wife of the chief ruler—an exceedingly plain, almost homely, old woman, who insists upon being her own housekeeper as well as home-maker. She is an excellent cook, with all her Dutch habit of compound-messes, and, like her worthy ancestors, she religiously wages war against all cobwebs and dust particles so apt to accumulate in much-used dwellings. She takes all the care of her husband's private apartments upon herself, thinking, no doubt, that no hands can minister to his wants like her own. And, indeed, with all the responsibility that rests upon his shoulders, who but a wife knows how best to make him a restful couch or smooth his pillow for the repose that must be wooed before it brings its nightly blessing? Gossipy tourists tell us that the old wife is no stranger to the laundry-room, and that her hands that might be sparkling with diamonds dug from her own rich mines, are large, red and rough, the result of the soap-suds and rubbing and ringing to which they are subjected in the weekly wash. Fashionable people censure her for what they term "niggardliness," though in her own country it is quite possible that her course is approved, and that she would be considered uppish if she dared forsake the good old custom of looking after the household personally.

At any rate, if she enjoys such domesticity, preferring activity to idleness, whose business is it whether she pounds on the washboard or the piano for exercise? All labor is honorable, and in her case, at least, this love of homely, housewifely duties does not spring from a humble or ignoble origin, since she boasts such ancestors as the great and good Cardinal Richelieu and his kith and kin. She is well educated, too, but in her early days money was less plentiful than at present, and having been taught to economize when it was really necessary to do so, she cannot unlearn the lesson, and why should she if the simple life she lives is happiness to her? When "Oom Paul" first made his home in the Transvaal in search of the freedom he could not find even in the Congo Free State, he found an unproductive, almost barren soil, and it was not until the discovery of the gold and diamond mines that he became a millionaire.

A friend who vouches for the truth of the story of the old wife's economical habits, says that the husband is just as penurious as she, and by way of illustration relates how on a certain occasion, when in agony with the toothache, the Afrikander President cut the offending member out by the roots with

his penknife, to save the dentist's fee. Years before, when a mere youth, he amputated a badly-mashed finger with the same identical knife, and for exactly a like purpose, to save the expense of professional skill. If the jobs were bunglingly performed, his constitution rallied from the shock, for he made a perfect recovery on both occasions, and no doubt would be willing to repeat the operations under similar circumstances to-day.

Mother Kruger is both fond and proud of her big, ugly old husband, and takes the greatest delight in honoring his guests on state occasions. But, instead of gracing the great banquet by taking her place at the head or even the foot of the table, she honors her guests by serving them with her own hands, not as a servant in cap and apron, but as the hostess arrayed in all the dignity and splendor becoming her wealth and station in life. She is always on the alert where her "good man" is concerned; and on one occasion, during the exciting days that followed the Jameson raid, she chanced to overhear one of the guard-men plotting his assassination. He was talking in English, and mistaking the homely old woman, busy among the currant-bushes with her pruning-knife, for a servant as stupid as she looked, she thus got the whole plan. Apparently she heard nothing, however, and finished her task before leaving the garden. A few minutes later an officer took the schemer in charge, but not until he caught a glimpse of the face of his accuser, the same one he had seen in the garden less than half an hour previous, did he suspect the nature of the crime charged against him. On account of his youth the poor, misguided fellow was permitted to live, a fact he appreciated so highly that he became a most devoted slave to the very man whose life he had once schemed to destroy.

When "Oom Paul" asked for his liberty, the authorities, having less faith in his repentance than their leader, objected, and when he insisted, demanded security for the prisoner's good conduct while on parole. Thereupon the President of the republic himself, the victim the guard proposed to sacrifice, became responsible for his would-be murderer, and upon his bond the prisoner went forth free.—*Christian Work*.

DOOMED THROUGH SUNDAY-DESECRATION.

The *Christian Intelligencer*, May 15, 1900, writes at length concerning the Sabbath question. Of Sunday-desecration it says:

Despite all this, he must be blind who does not perceive that now the Sabbath is undergoing a serious assault; that troops of influences destructive of its sanctity and prejudicial to its integrity are widespread, swift and defiant. The deadly peril with which the Sabbath is threatened is being recognized with deep concern by all lovers of God and righteousness. The present aspect of affairs is appalling. The Lord's-day prostituted to bacchanalian revelry; Sunday papers hawked about everywhere, even at the doors of Christian churches; games of ball and golf more numerous on Sunday than on week days; excursions and amusements of every kind; all show what this nation is coming to, except the people of God rise up in their might and come to the rescue. Christianity must be recognized as our governing principle; the Sabbath and our Christian institutions must be maintained in their integrity and sanctity; the people must do with the seventh day what the Commandment requires—"Remember it, sanctify it, keep it holy"—or, as sure as God is the God of truth and righteousness, this nation is doomed.

Will the *Intelligencer* begin the reform by returning to the example of Christ, Lord of the Sabbath, and by keeping that day as the command requires?

"NO CHANGE IN THE DAY."

Under the above heading, the *Christian Standard* of April 14, 1900, makes an extended discussion concerning the change of the Sabbath. The central thought in the article is that no such change has been made, and that those who assert such a change confuse the facts and fail to strengthen their claims concerning the observance of Sunday. The *Standard* asserts that the Sabbath passed away, and that the Sunday came in its stead as an independent day, based upon reasons other than those which sustain the Sabbath. It says that whoever contends that the Sabbath has been changed from the last to the first day of the week puts himself at the mercy of those who contend for the seventh day, since there is no proof whatever of any change. The destructive no-lawism of the *Standard* comes out yet more clearly when it says: "Whenever Christian teachers insist that the Ten Commandments are to be observed by authority, they give up the whole case. To be consistent, they should keep Saturday as a day of rest, and do no servile work on that day." . . . "The Sabbath has not been transferred. It was nailed to the cross with other legal institutions."

The reader has only to compare these statements with the statements of those who plead for the transfer of the Sabbath, or the change of the day, to see how thoroughly divided the forces are which seek to support the observance of Sunday. To be logical, the *Standard* does away with the Ten Commandments, rather than fall into the necessity of keeping the Sabbath; not seeing that this position has been the source of the no-Sabbathism represented by the Continental Sunday, by the Roman Catholic Sunday, and by the present popular view which has destroyed all regard for sacred time. The *Standard's* position is an excellent type of self-destruction.

DOWIE'S LATEST.

The newspapers of this city have at last adopted the right method in the treatment of Dowie. They ignore him almost entirely except to publish the burial permits issued to Zion. Several of these have been issued lately. He is at present chafing under a restricted notoriety. Last Sunday he was ready to bet, if he had been a betting man, that the papers would not notice the gathering of 3,000, and his denunciation of the sins of Methodism. His cries of misrepresentation and lies fall flat when it is known that nothing has been reported, but like *deludat Carthago* of old, his anathemas must be repeated, for he is a professional at reiteration. This master of epithets is now hurling his javelins of simulated scorn and indignation at masonry and Methodism. His attack on the latter is probably due to the presence of the General Conference and the widespread influence of that denomination.

"The delegates to this convention," Dowie says, "are not sons of Wesley, but sons of the devil." They are "politicians," and worst of all, "supporters of masonry." He made the statement that the former pastor of a new member of Zion was a mason. Upon this member's failure to substantiate the charge, he said, "Well, he is a mason on general principles, for nine-tenths of them are."

"If John Wesley were alive to day he would be at the head of the Christian Catholic church in Zion, and had I lived in his time

I should have been—here he paused and the action and voice were significant—a Methodist."

When these subjects have become as worn and threadbare as "doctors, druggists and disease," no doubt he will find other topics as interesting to his admirers. It is barely possible that there are a few RECORDER-readers holding a half-hearted belief in Dowie's doctrine of the cure by faith. They may feel that we ought to expect it and that the days of miracles are not over. Such are entitled to their own views, and ought to work them out for "faith without works is dead."

Sabbath-keepers, however, will find but little sympathy from Dowie in the one belief that has made us a "peculiar people." In the course of a Scripture exposition, he stated that some people are worried about the sixth-day or the seventh-day, and spend so much time contemplating their narrow-minded belief that they never amount to anything else. They fail to take the broad view that the Sabbath was made for man. The Jews were narrow-minded Sabbatarians. Probably not one in a hundred of the congregation recalled the fact that Christ was one of these.

The question has been asked in the RECORDER, "Is Dowie sincere?" He is sincere in his desire for power; that ever dangerous tendency of priesthood. He is sincere in desiring notoriety and money, for the former he seeks and the latter he accepts. Like the anarchist he has a hammer to build for himself and a torch to burn the dwelling place of others.

OBSERVER.

ONE OF LAWTON'S STORIES.

General Lawton never wearied of telling the following story, illustrative of the irrepressible good nature of the Negro soldier:

The night of the El Caney affair, when my division was marching back to El Poso to take up a new position the next morning, I was sitting with Major G. Creighton Webb, Inspector General of my staff, and one of the pluckiest men I know, at the side of the road. My men were filing past, and we watched them. They were tired out, but full of ginger. The day was just beginning to dawn when we heard some one coming down the road, talking at the top of his lungs. He talked and laughed, and laughed and talked, and the men with him were chattering and joking.

"Here come the colored troops," said Webb, and sure enough the Twenty-fifth Infantry came along. The man who was doing the talking was a six-foot corporal. He carried two guns and two cartridge-belts, loaded full, and the man to whom the extra gun and belt belonged was limping alongside him. The tall corporal was weighted down with his blankets and haversack, but in his arms he carried a dog, the mascot of his company.

"Here, corporal," said Webb, "didn't you march all last night?"

"Yes, sir," said the corporal, trying to salute.

"And didn't you fight all day?"

"Sure, sir."

"And haven't you been marching ever since ten o'clock to-night?"

"Yes, sir," said the Corporal.

"Well, then," shouted Webb, "what in the mischief are you carrying the dog for?"

"Why, boss, the dog's tired," was the reply.

Webb just rolled over in the dirt and laughed and cried like a boy.

THE HUMORS OF CONGRESS.

Who is the homeliest man in Congress? There are two claimants to this distinction. One is Representative F. M. Eddy, of Minnesota, and the other is Representative F. W. Cushman, of Washington. Mr. Eddy declines to yield priority to his younger colleague, and feels quite aggrieved that the latter should have dared dispute his supremacy. Mr. Cushman, on the other hand, is enthusiastic in his belief that he can surpass the Minnesotan, and offers to submit the question to a vote of the House.

Not very long ago, Mr. Eddy had to go home to check a rival who aspired to his seat in Congress. This rival, at a public meeting, denounced Mr. Eddy's course in a certain political matter, and declared that the Congressman was two-faced.

Mr. Eddy secured a hearing in the same town later, and asked his audience these questions:

"Is it likely, if I had two faces, I would come before you boldly and exhibit them? Isn't one of this kind enough?"

In the outburst of merriment which followed this sally, the rival's chances were swept away.

It cannot be truthfully said that either Mr. Eddy or Mr. Cushman could win a prize in a beauty-show. I gazed at them long and earnestly, the other day, and tried to arrive at an impartial decision. I intended to assign five minutes to each gaze; but when I came to consult my watch, I found that it had stopped.

Mr. Cushman has pallor in his favor, whereas his rival has high color. Out in Tacoma, they call the young Congressman "Abe Lincoln No. 2." He looks it,—tall, gaunt and thin.

"Ye ain't much on looks," a constituent once told him, "but ye'll be away so often in Washington that we won't see ye much."

"But I can't get away from myself, even in Washington," replied Cushman, a merry twinkle in his eye.

"Then the Lord help ye!" said the constituent.—*Success.*

H. W. BEECHER AND THE BEE.

Mr. Beecher's brother-in-law, Mr. Scoville, has a fund of good stories about the great preacher, and one of the best is the following:

"Among his latest ventures were bees. When he bought them he sent me two swarms, and I had become somewhat proficient in handling them. One time I went with him to his apiary to get some honey. He was to occupy a safe place behind a tree, while I manipulated the swarm.

"He thought he was safe, but a bee spied him. He used to say that he knew that the lower orders of animal life are endowed with a sense of humor. If it were so, I am sure the whole swarm must have broken out into inextinguishable laughter as they witnessed his frantic efforts to save himself from his tormentor. Now he beat the air with outstretched palm, and now he smote it with his hat as if trying to rise into the heavens. He acted as if he wanted to be an angel, and with the angels stand, or almost anywhere else than in his present location, in order to escape that bee. But he could not be an angel just then, and he could not rise, and he did not escape. The bee got in one of his fine points, to the great enlargement of Mr. Beecher's facial organism."

Missions.

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

At the Ecumenical Conference the following statistical view of foreign missions was presented in a summary:

All Missionary Societies and Boards engaged directly, indirectly and independently in foreign missions.....	449
Income from home and foreign sources.....	\$19,126,120
Total of foreign missionaries.....	15,460
" of native helpers.....	77,338
" of organized churches.....	11,039
" communicants.....	1,317,684
Additions during the past year.....	84,186
Contributions from the natives.....	\$1,841,757
Number of native Christians.....	4,414,236

THE attendance to the Central Association held at Scott, N. Y., was good. The people from DeRuyter, Brookfield, Leonardsville, Lincklaen and Scott came in goodly numbers. The weather was fine. The preaching was spiritual and uplifting. The Hours for Missions, Sabbath Reform, Education, Young People, Sabbath-school, Woman's Board, were full of instructive, inspiring and earnest words. The Scott people did splendid for the comfort and enjoyment of those in attendance. Not least, but of the best, was the excellent and soul uplifting singing of the Scott church choir in adding interest and success to the sessions of the Association.

THE Missionary Hour occurred on Sixth-day afternoon. Our missionary interests were faithfully presented to the people. Rev. A. H. Lewis spoke upon the new open doors for missionary effort. Rev. O. D. Sherman spoke upon the benefits which come to churches and denominations in carrying on missions. President B. C. Davis gave a fine talk on systematic giving. Additional information was given by the conductor in regard to the mission fields and the workers. The Missionary Hour was followed by a sermon by the Missionary Secretary from the text, "He that hath an ear, let him hear what the spirit saith unto the churches." Rev. 3: 22. Theme: The message of the spirit to the churches.

1. The ministry of the Holy Spirit. The ministry of the incarnate Son of God upon earth ceased when he ascended to heaven. His spiritual ministry unto men will never cease. He is at the right hand of the Father now as our able Advocate and loving Mediator. He promised that when he left the earth he would send the Comforter, the Holy Spirit. He came in his fuller power and ministry after the ascension, which was soon manifested in the endowment of the Apostles and the pouring out of his power at Pentecost. We are now in the ministry of the Holy Spirit. That ministry is unto men and unto the church of Christ.

2. His ministry unto men. 1. He enlightens men. As the Divine Illuminator, he shows men the truths of God, the words of Jesus. 2. Convictor of sin. The still small voice coming to the hearts and consciences of men, convicting of sin, righteousness and judgment to come, ever appealing to men to repent and believe in the saving mercy of Jesus Christ. 3. The regenerator of the soul. 4. The sanctifier. 5. The developer of the soul in righteousness and holiness; the molder of the character in Christ-likeness.

3. His ministry to the churches. He is instructor, approver and reprove. In his messages to the seven churches of Asia Minor he first approved and commended their good

works, patience, faithfulness, loyalty to truth, and to the great head of the church. On the other hand he reproveth wrong, heresy, luke-warmness, and departure from their first love. I have somewhat against you because thou hast left thy first love, thou hast accepted the doctrine of the Nicolaitans, thou hast a name, that thou livest, and art dead, thou art neither cold nor hot, thou sayest I am rich and increased in goods and have need of nothing. Repent, repent, for I come quickly, and will remove thy candlestick out of his place, as many as I love I rebuke and chasten. Has the Spirit any messages to the churches to-day? Are they not departing from God?

Why the lament in Christian denominations to-day, of loss of numbers, of loss of spiritual life and power in the churches? The Spirit says to the churches of to-day, *Repent*. 1. Of your indifference to religion, to piety, to growth in grace, to the Word of God and his commandments. 2. Of your worldliness, love of pleasure, of amusements, of social follies which are leading you to leave your first love, sapping you of spirituality, and leading you to neglect the means of grace. 3. Of the desecration of the Sabbath and rank disobedience of my commandments, of agnosticism and departure from the teachings of Jesus Christ. 4. Repent of your luke-warmness, of your lack of devotion and consecration to Christ and his service. Repent and live. Be alive, overcome, be faithful, do your first work over again and I will bless and prosper you. The message of the Spirit to the churches is *repent*. He that hath an ear let him hear what the Spirit saith to the churches.

FROM R. S. WILSON.

This has been a very gloomy quarter in some respects. It has been the rainiest quarter of the year. I rode on horseback several times, seven and eight miles, through the rain, got there and found no one in attendance. We have been rained out on several occasions where we would have had good congregations. It has been so several times at our own church at Attalla, but when we do have a good day we have a good congregation. Here at Attalla we have just about held our own. We are glad to see our members all hold fast to that which is good. We feel very happy over the thought that our house is completed and no indebtedness resting upon it. It is all paid for, and when we meet for worship we feel at home. Our work at the Heald school-house, I think, will pay well some time. Some of the people are very much interested in the Sabbath question, and there is a general good feeling toward us among all the people of that community. I shall continue to preach there as long as I can see an interest.

I have organized another Bible-school at Victory Hill school-house, where I think some good work may be done. It is within a half mile of my house, and I will try to be with them two Sundays in each month. I have carried on Sunday-school there before, and always taught a class, and had the privilege of talking and explaining to the people the Scriptures, according to our faith, or all Scripture pointing to the Sabbath-question.

A few words about our Cullman work. The Mrs. Willingham, who accepted the Sabbath after hearing me preach one sermon there, last fall, is dead. I was told by the people

there that Mrs. Willingham never faltered in her new faith. Bro. Hawkins, who lived near her, said he was at her house several times after Mrs. Willingham came to the Sabbath, and always found her strong in the faith. Her husband was a traveling man; sold Bibles and other books and maps, etc., and he had moved to a little town about sixteen miles north of where she lived when she accepted the Sabbath, and I had arranged to visit there on my last trip to Cullman, which I made the two last weeks in March. I did not see Mr. Willingham. I hope to see him on my next trip. Mr. Willingham told me last winter that he intended to investigate the Sabbath question himself, but I have not seen him since.

While it has been a bad winter, and I have not preached as much as I would like to have done, the work has gone on. Mr. Carrel, who heard me preach three sermons on the Sabbath question, last fall and winter, has accepted the Sabbath, with his wife and three bright children. I have been to see them and find them a good family. Mrs. Carrel is a very intelligent woman, and is well acquainted with the Scriptures. Another family, Mr. Laid, is almost persuaded, and I think when I go back there in April I will find Mr. Laid and family keeping the Sabbath. Another family, Mr. House and his wife, will be keeping the Sabbath before long, if he does not change from what he was two weeks ago. There are many others who are interested in it; and, while I could not get crowds of people together to preach to, I have gone from house to house and talked to one family at a time, and sometimes to one man or one woman, leaving tracts at every house, and as I travel through the country I hand a tract to all I meet. On my last trip I passed about five churches on the road through the country with the doors open. I stopped my horse, got out of my buggy, and went in and scattered tracts on the seats, all over the house. In this way I left nearly two hundred tracts on the road on my last trip. I hope in this way to get this matter before everybody from Etowah County to Cullman County. I believe the Lord is blessing our labors.

I have traveled about 223 miles by private conveyance; entire amount of expenses, \$8.25. Brethren, pray for us, and for me, that I may be able, by the help of the Lord, to do the work that is before me, in that way and manner that would win souls to Christ and to the Sabbath.

ATTALLA, Ala.

TREASURER'S REPORT.

For the Month of May, 1900.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance in the Treasury May 1.....	\$1,418 08
Junior Society of Christian Endeavor, Salem, W. Va.....	2 00
Y. P. S. C. E., Welton, Iowa.....	11 00
Ethan Lanphear, Plainfield, N. J.....	5 00
A. C. Burdick, Alfred, N. Y.....	10 00
Mrs. B. W. Bentley, Westerly, R. I.....	5 00
J. W. Looftboro, Welton, Iowa—debt.....	5 00
Young People's Permanent Committee—Dr. Palmberg.....	75 00
Wm. A. Langworthy, New York, N. Y.....	33 34
Churches:	
Walworth, Wis.....	15 00
Attalla, Ala.....	1 10
Berlin, Wis.....	9 00
Second Brookfield, Brookfield, N. Y., General Fund,	
\$13.12; Evangelistic Com., \$3.....	16 12
Nile, N. Y., North Carolina Mission, \$1.25; General Fund,	
\$18.22.....	19 47
Chicago, Ill., China Mission, \$6; General Fund, \$4.....	10 00
Rotterdam, Holland, China Mission, \$4; Home Mis-	
sions, \$4.....	8 00
New Auburn, Minn.....	5 00
Plainfield, N. J.....	27 51
First Alfred, N. Y.....	34 36
Milton, Wis.....	6 35
Rockville, R. I.....	10 00
Salem, W. Va.....	40 00
	\$1,769 36

Cr.

O. U. Whitford, advance on travelling expenses.....	\$ 65 00
Church at Boulder, Col., quarter ending March 31.....	50 00
Garwin, Iowa.....	25 00
Evangelistic Committee—Orders Nos. 181-183.....	185 53
Loans.....	500 00
Cash in Treasury, June 1, 1900:	
To re-enforce China Mission.....	\$320 22
Reduction of debt.....	24 00
Available for current expenses.....	599 61—
	943 83
	\$1,769 36

E. & O. E.

GEO. H. UTTER, Treas.

Woman's Work.

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

JUNE.

O June! delicious month of June!
When winds and birds all sing in tune;
When in the meadows swarm the bees,
And hum their drowsy melodies
While pillaging the buttercup,
To store the golden honey up;
O June! the month of bluest skies,
Dear to the pilgrim butterflies,
Who seem gay-colored leaves astray,
Blown down the tides of amber day;
O June! the month of merry song,
Of shadow brief, of sunshine long;
All things on earth love you the best—
The bird who carols near his nest,
The wind that wakes and, singing, blows
The spicy perfume of the rose;
And bee, who sounds his muffled horn
To celebrate the dewy morn;
And even all the stars above
At night are happier for love,
As if the mellow notes of mirth
Were wafted to them from the earth.
O June! such music haunts your name;
With you the summer's chorus came.

—St. Nicholas.

MRS. ELIZA F. SWINNEY, mother of Dr. Ella F. Swinney, passed away on Sabbath-day, June 2, at the home of her son, in Smyrna, Del. Funeral services were at Shiloh, N. J., on Tuesday morning, June 5. We hope to give a life-sketch of this noble mother in a subsequent issue.

AN unavoidable delay of the report of the Woman's Hour at the South-Eastern Association makes it necessary to give only a summary of the report.

The Woman's Hour was under the direction of our Secretary, Mrs. M. G. Stillman. Devotionals were conducted by Mrs. Mollie Davis, President of the Lost Creek Society.

The Secretary urged upon all the sisters the need of making a faithful use of the Prayer Calendar, both out of loyalty to the denomination and because of their helpfulness to each individual sister. The paper on "Christ our Model," presented in RECORDER of June 4, was by Miss Aura Bond, of Roanoke. Mrs. S. C. Bond presented the paper on "Silent Influences," which has also been in Woman's Page.

The poem entitled, "A Morning Reverie," was written by A. J. C. Bond, of Roanoke, and recited by Miss Ora VanHorn, of Salem. Appropriate music was furnished by the Ladies Quartet, of Lost Creek, the closing anthem being "Jerusalem my Glorious Home."

LOVING WORDS.

A loving word is always a safe word. It may or it may not be a helpful word to the one who hears it, but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation to which we have given utterance finds a place among our sadly-remembered expressions. Looking back over our intercourse with a departed friend or fellow-worker, we may indeed regret that we were ever betrayed into a harsh, or hasty, or unloving word of censure or criticism, and we may wish vainly that we had now the privilege of saying all the loving words we might honestly have spoken while yet the dear one was with us. But there will never come into our hearts at such a time a single pang of regret over any word of impulsive or deliberate affection which has passed our lips at any time.

We have reasons to be on our guard in our speech in most directions, but we can be fearlessly free in our loving utterances. M. L. G.

"HOME, SWEET HOME."

BY E. C. WILLIAMS LIVERMORE.

It is not always the husband that brings home a cask of molasses or a barrel of sugar, that makes home sweet.

Some persons seem to feel that when the necessities of the family are provided for, their duty is completed, forgetting that, "Better is a dinner of herbs, where love is, than a stalled ox, and hatred therewith." "A word fitly spoken is like apples of gold in pictures of silver." Many are afraid to show themselves "kindly affectioned, one toward another." They shrink from the possibility of being called "soft;" but we are told by the best authority, that "A soft answer turneth away wrath."

Let love at home always stand with her arms over us, to help lift the burdens that otherwise would weigh us down. Love lights a lamp that glows on, when all might be shrouded in gloom. Love, sweet angel, strengthens the weary and steadies the hand that carries cordial to the sufferers' lips.

"Time will softly, sweetly, glide,
When there's love at home."

Admit and keep love as a member of your household.

Never, for one moment, think that your doing is unimportant, even if much of your time is passed in the kitchen. The noblest and the wisest live by eating, non-poetic and common as it may seem. Think, tired housewife, not how your piano-trained fingers are becoming stiff, awkward and flushed, from molding the "staff of life," but consider what the members of your "sweet home" are accomplishing. For instance, the husband is, perhaps, a minister of the Gospel, winning souls to Jesus. Your son is taking high rank in college, and your lovely daughter is to go as a missionary, and all of them derive strength of mind, frame and muscle from "mother's table." Are you not doing something indispensable? Your kitchen effort helps run all the machinery of life. What would become of "Home, Sweet Home," if, in discouragement, the mothers and home-girls ceased their doing? Out of well-kept homes come the noblest of our land.

You are tired, to-night. You expected to have an "easy day," but you have answered to the call of "Mother," until the sun has set, and its departing glory almost makes you long for the beyond. And now there are the children to be put to bed. Your limited circumstances may not permit you to have a nurse, but remember you cannot keep them with you long, and your patient service will be richly rewarded. Go lovingly, prayerfully, you know not when the last time will come.

Death wounds deeply, even if we have been kind to our friends. Comb the golden tangle carefully, smooth the pillow and straighten the little dream-dress, and, laying your cheek close by your little darlings, listen to "Our Father," and "Now I lay me," and then wait patiently for the ruby lips to slowly ask God for some wished-for toy. Kiss a fond "Good-night." In short, lock the door of the day gently, and leave the child-heart happy. Let none of the shadows that come with riper years slant athwart the youthful threshold of the soul. The weary foot that rocks the cradle may be lulling a future president or governor. Rock on, fond mother; sing your lullaby. God has use for the frail humanity that smiles in its infant dreaming. Never let

discontent enter "Home, Sweet Home." Keep a cheerful tone and helpful hand.

Disease, with threatening mien, prostrated one of our loved ones. There came a tapping on the kitchen door. Who could intrude at such a critical hour? Hastening to quiet the stranger, a dark, simple-faced, dingy Armenian came to view, offering his wares for sale. In whispered tones and impressive gestures, he was told to desist, that there was sickness in the house. Instantly, a look of genuine sympathy overspread his tawny features, and, in broken accent, but low, sweet tone, he said: "Tell my Jesus!"

Ah! that back-door lesson! How much he had done to help the inmates. Lowly as he was, he conveyed a thought that would make every home safer and sweeter, if acted upon. Whatever of anxious thought forms a strand in life's braid, "Go and tell Jesus."

"NOTHING TO DO BUT DON'T."

BY LOUISE SEYMOUR HOUGHTON.

A bright little poem in a recent children's magazine tells the trials of a restless boy on a stormy day. Wherever he goes, kitchen, parlor, mother's room, by whatever means he undertakes to amuse himself, he is checked with, "Don't do that!" until he forlornly comes to the conclusion, "There's nothing to do but don't!" Another little poem tells the same tale in another way. Somebody asks a little girl what her name is. "Kitty," she replied. "Kitty what?" is the next question; and the little one, after a moment's hesitation answered, "Kitty Don't!"

Just to read them is enough to make mother and teacher blush with regret, if not with shame, recognizing that this is pretty apt to be their way with the little ones—not leading the children as the shepherd leads the sheep, but checking them, thwarting them. Not one of us means to make these little ones unhappy, but how unhappy we should be if our every impulse was thwarted by those from whom we had most right to expect sympathy. The interest of children in their plans and purposes is far more intense than that of grown people, who have learned that nothing is as necessary to their happiness as it seems to be. Therefore, to be checked in a matter of interest is a much harder trial to them than it would be to us. The wonder is that they bear it so sweetly in the main; that the small boy does not get cross till the very end of a rainy day, and that "Kitty Don't" is almost always smiling and summer.

The true method with a child is never to say "don't" when "do" will answer the purpose—not "Don't make so much noise," but "Come and play this quiet play." One mother we wot of, a constant sufferer from headache, never checked the boisterous play of her seven exuberantly noisy little ones in any other way than by the suggestion, "Let's play whispering was talking," and the little folks would whisper together an hour at a time.

Lead, not thwart, the children. Devise something that they may do, don't leave them nothing to do. This is the lesson those little children have to teach the grown-ups.—*Advocate and Guardian.*

THE praise which comes from the lips of some one we love is not likely to make us vain, but rather gives that self-confidence without which self-respect is hardly possible. The heartache and discouragement which a sensitive girl often feels from petty fault-finding can hardly be appreciated, and what use is all the condemnation and censure unless it leads the individual to better things another time.—*New York Tribune.*

SUNDAY-OBSERVANCE.

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

(Concluded from last Special Number.)

The Sunday of the Christian Church came into being on Sunday with the edict of Constantine, issued on the 7th of March, A. D. 321. The edict runs as follows: "Let all judges, and all city people, and all tradesmen, rest upon the *venerable day of the Sun*," etc., and makes no reference to the day as a Sabbath, as the Lord's-day, or as in any way connected with Christianity. Nor is the idea of any moral obligation or Christian duty found in it. It is merely the edict of a heathen emperor, addressed to all his subjects, Christian and heathen, to refrain from doing business on the "*venerable day*" of the god whom he most adored, and to whom he loved to be compared.

On the very next day, March 8, Constantine commanded that in case of public calamity its meaning should be sought from the soothsayers. Apollo, honored as the god of the Sun was their patron deity, was also the patron deity of Constantine. This most Christian emperor did not formally renounce heathenism, and did not receive baptism until 327, when, at last, on his death-bed he remarked: "Now let us cast away all *duplicity*."

Sunday was a prominent day under the religious system of the Pagans, a system which was burdened with festal days. Gods, goddesses, heroes and events all had their commemorative times, and so Sunday, through Pagan civil legislation, crept into the church, not as a Sabbath, but as a semi-Pagan festival. Agricultural labor on Sunday was not prohibited by law until 558, but even then the day continued one of joy and pleasantness. The first Protestants were not Sabbatarians in the modern sense. Luther, in all his fondness for talk and for rapping all things on the head with a stout stick, never alluded to Sunday. When John Knox went to Geneva he found John Calvin playing bowls on Sunday afternoon.

From this course of history several things are clearly evident. First, that the construction of Sunday as a day on which all play as well as all work is deemed wrong, is not truly a Sabbatarian construction, seeing that the Jewish Sabbath was not merely a holy day but also a holiday—a day of rest and social jollity. Secondly, that Sunday is no historical continuance of the Sabbath, seeing that the two ran parallel for centuries, each with a character of its own. Thirdly, that for thirteen centuries after Sunday ceased to be a working-day, it remained a holiday throughout Christendom, a day of sports and pastimes. Thus it would appear that those who hold to the idea that Sunday is a day on which labor and play are both forbidden by divine command, have neither Scripture nor antiquity upon their side. Their Sunday is a modern innovation, less than three centuries old.

But liberty, when unchecked, soon becomes license, and finally the excessive rudeness and coarseness of the Sunday sports which were directly fostered by English Catholics and half-way reformers like Henry VIII. and Queen Elizabeth, resulted in a protest by certain zealous Christians. In consequence of this reaction, these indignant Puritans, on coming into control, instituted that form of Sunday-observance which has since been

the ideal of evangelical Protestantism. The Puritan Sunday was a modern effort to reproduce the Mosaic age, to obey the Bible in its purity and to the letter.

To this influence of the Mosaic age must be added the fact of a certain wave of asceticism which makes all kinds of solemnity and self-denial seem works and virtues which commend the soul to its God. This asceticism always existed in India; it came and went in the long life of the Hebrew nation; it stood close to Christ in the band of the Essenes; it took the sandals from John's feet, put a girdle of camel's-hair around his loins, and fed him on locusts and wild honey; it touched Marcus Aurelius with its melancholy wand and reduced his palace to a tent; it changed happiness into endurance; it made the Carmelite monks (who vowed to hold no property) to live each in a cell by himself, to eat no meat, to maintain silence when not compelled to speak; it entered the lofty mind of the gifted Pascal and persuaded that genius to wear a girdle of spikes pointing inward, and to fear lest it might be a sin for him to bestow any marks of friendship on his sister. Such was the thought, or the sentiment, which went northward and repeated its exploits among minds which were already infatuated with the religious statutes of Moses. What we who are native to America are most of all familiar with are, its asceticism of domestic usage, its absolute prohibition, on Sunday, not merely of amusement, but of recreation (the two are very different things), its dreary denial even of innocent occupations, its stern rebuke of the gayety and mirthfulness of children, and its hard construction of the domestic affections and of neighborly courtesies.

It is not certain that the ancient Hebrews ever saw a Sabbath as dreary and inhuman as the Sunday of the Puritans in older New England. In many ways and in strangely different garbs, have different societies striven to re-introduce, as the highest type of religion and the finest flower of character, a rule of prohibitive asceticism which Christ, in his own person, once and forever dismissed. By this have men sought to produce those choice fruits of conduct which have never ripened, save as men have faced life and conquered it. And so it will be, whether the question be the observance of a day, the mastery of the appetite, or the enfranchisement of the will. In a word, we shall get a good Sunday in America when men learn to recognize its meaning; not when we have closed all the doors which, if opened, might help to teach them that lesson.

The Christian theory of life, as enunciated by Christ himself, demands, most of all, as between things tolerable, permissible, and prohibited, what may be called the habit of discrimination. A man need not take a monastic vow of celibacy or poverty in order to live a pure and unselfish life. He is to deal with the question of his duty to money, to society, to friendship, in accordance with the dictates of an enlightened judgment and conscience, and so he must do with the Sunday question. He has not suddenly become a godless and profane person because he differs with other and equally conscientious people about Sunday, or because he holds that there are inherited views as to the observance of that day which cannot, by any process of ingenuity, be read into the pages

of the New Testament, nor into any canon by which Christendom is bound either in its interpretation of that Book or of the Lord's-day. Those inherited views, however dear to some of us, have just so much weight as can be gained for them from the study of the history of the origin and institution of the Christian Sunday, and no more. And if such a study makes plain to us the value of a day of rest, of worship, and no less of a cheerful and manly exercise of our Christian liberty in things indifferent in the observance of such a day, we may justly consider whether a Sunday wisely guarded for such uses is not the best Sunday.

Dean Stanley says: "In our great cities must we not feel that there are vast numbers of the humbler classes to whom that day furnishes the only, or nearly the only, opportunity for those innocent and, at the same time, elevating recreations and studies which we of the higher class enjoy, not only on the Sundays, but every day of the week? The breathing of the fresh air, the sight of flowers in the fields, the gazing on noble works of art, the insight into God's works as revealed by science or by nature—all these blessings, which those who have means and leisure so highly value, are the very gifts which, if they can be bestowed upon our humbler brethren without interference with the sacred and solemn character of the day, and without entrenching on the hours of repose so dear to weary workingmen, we should most desire to place within their reach. Such enlargement of the opportunities of Sunday is advocated, both in the direct interests of religion and in the interests of morality, which is, after all, only religion under another name; in the direct interests of religion, because it is important that the greatest religious institutions of the country shall not suffer in the estimation of the young or the uneducated; in the estimation, I will add, of the hostile or the indifferent, by being associated with enforced gloom or listless idleness.

"It is an enormous gain to have a day which gives the money-making man the opportunity of getting rid of the thoughts of money, and of having set before him the higher aims and purposes of existence. This, to him, is a gateway of escape from some of the vulgarizing influences which surround him. It is a gateway of escape, also, from the vulgarizing influences of the pursuit of pleasure. It is an enormous gain to have a day which gives an opportunity to the idle butterfly of society to remember that God made men and women, not to be butterflies, but by love to serve one another. There is enough frivolity in the world, and nothing so destroys kindly feelings, generous impulses, the capacity for self-denial, as the life of incessant frivolous pleasure.

"If the heart ceases to love, if compassion is no longer moved, if thoughtfulness for others vanishes, if the conscience is no longer uneasy about wasted hours, if the hunger to grow nobler and more useful has ended, if life, instead of being viewed as earnest and real, has sunk to the level of a masquerade, then all that is best and worthiest is dead.

"As Sunday is a day of opportunity, let it be consecrated chiefly by the rich to the use and happiness of those whose opportunities of tasting of life's feast are few. Let all that is best and brightest in life be on that day the portion of those who labor. Give them the

opportunity of everything which can gladden and refresh them. Show that you reverence life and life's higher possibilities by exerting strenuous self-denial for the sake of giving to God's poor the freest opportunities of recreation, cultivation, and worship.

"To those whose only idea of pleasure is the pursuit of what is empty and frivolous, the day of opportunity becomes a snare. Truly conceived, Sunday is the opportunity of cultivating what is higher in our natures, but should it be turned into a day of demoralizing frivolity; a day of amusement and pleasure to the wealthy and of harder work for the poor; a day in which principle is undermined, sturdy self-conquest rendered less possible and self-sacrifice for the sake of others unfashioned; then, little as I sympathize with rigid Sabbatarianism, I would prefer to become a prim Puritan rather than aid in any movement which weakened the moral fibre or rendered less keen the sense of brotherly love in the community."

But there is something possible which is better than either the Puritan Sunday or that which merited the Puritan's indignant scorn. It is a Sunday which, without abatement of religious service or needful rest, should be a day of sweet and quiet recreation. In the higher light of the present times the European and Puritan Sundays must be looked upon as experiments which have met with disgraceful failure. Rome made a Sunday, Calvinism made Sunday. It is no insult to those workmen to say that they had better try again. If Rome once held views on astronomy which it has since recalled; if Calvinism once threw into the flames children who have been plucked from the fire by later hands, it is probable that the Sunday these Christians once made needs many new moments of deep thought and bold touches of reconstruction.

If the religious possess any true sense of religion, they can find and worship their God in the silence and peace of the hour. In the Fourth Commandment nothing is ordered except a cessation of all work. No allusion is made to any service or sacrifice, psalm or prayer. The pause was worship. But absolute rest, perfectly satisfactory to horse and dog, is not adequate to the high nature of man. He should realize that he has a form of soul which needs each week at least one good feast of more divine food. His nation or state, if it has any mind and sentiments worthy of the nineteenth century, will for his sake compel labor to cease, will close saloon, race-track, the fighting ring, will close all gates that are infernals and will fling open gates of a celestial quality so far as they are possessed by our defective civilization.

REMARKS.

The paper of Dr. Koyle, of which the foregoing is the second section, was secured for the RECORDER by one of its friends who had the good fortune to hear it. In consenting that it should be published, Dr. Koyle said: "I have drawn freely upon what others have written concerning the Sabbath and Sunday, and claim no originality for my paper, beyond the method of putting the material together." The RECORDER has published the paper because it presents the two leading views which are now before the American public. The first section of the paper, which appeared May 14, presented arguments in favor of the Bible Sabbath—that means the Sabbath for all

time and for all men—in a clear and convincing way. The second portion of the paper describes a sort of ideal conception of Sunday which has in it many excellencies, if so be the observance of Sunday could in any way be sustained upon grounds other than human custom. The ideal Sunday which Dr. Koyle describes has never yet existed. The germs of destructive holidayism have been so great, from the hour of its birth, that the final result, except under the brief reign of Puritanism, has been almost entirely that coarser holidayism which Dr. Koyle condemns. Our conception of the true observance of the Sabbath rather than the Sunday, according to the teachings of Christ, would make it a day of glad joy, of spiritual culture and uplifting, and notably a day for home life, especially such portion as may be spared from public religious service. The picture which Dr. Koyle presents, if it were built upon the foundation of the law of God and the example of Christ, would be beautiful indeed. That some such observance of the Sabbath rather than of Sunday will be attained, finally, we have great hope. The present downward drift in Sunday-observance cannot be checked until strong religious convictions are interposed. Those convictions must be based upon the Bible and the example of Christ. When thus based they will compel a return to the Sabbath, as the only salvation from the ruin now impending in connection with Sunday.

SABBATH VERSUS NO SABBATH IN THE EARLY CHURCH.

The superficial assertions concerning the cessation of Sabbath-observance in the Early Church are disproved by the facts of history previous to the fifth century, and the full development of the Roman Catholic church. The student of church history knows that Sunday-observance, no-Sabbathism, appear simultaneously, and in the same man, Justin, about the middle of the second century. These teachings, so antagonistic to the teachings of Christ and the apostles, did not, and could not, appear until the heathen element gained great influence in the church. Since the Sabbath was a prominent feature in the Jewish creed and practice, the prejudice which grew up between the heathen and the Jewish elements in the church bore heavily upon it. The fact that Justin and his successors pressed their no-Sabbath philosophy shows that the Sabbath was yet vigorous in its hold upon the church, even after the Jewish element had been driven out, or subordinated. The main weapon with which Paganism fought the Sabbath during the last half of the second century, and the third, fourth and fifth centuries, was the slur that the observance was "Judaistic." If the Sabbath had died during the New Testament period, as some claim, it could not have been resurrected, and restored to such vigor by the Pagan element in the church, as to make it necessary for that same element to introduce its no-Sabbath philosophy as a defense against the Sabbath. The urgency with which the no-Sabbath doctrine was pressed shows that the Sabbath had a strong hold even on Gentile Christians, which could not be broken except by continued appeal to man's natural love for lawlessness, and his desires for a weekly festival for "indulgence to the flesh," as Tertullian calls Sunday. Viewed in the light of the philosophy of his-

tory, the fact that the Sabbath was persistently opposed, and at length legislated against, is more than an answer to the assertion that the Sabbath ceased to be observed during the apostolic period.

Another important fact must be remembered here, namely, the authors of the no-Sabbath theories, which began with Justin, were men of Pagan, not Apostolic, culture. No-Sabbathism had its source in Pagan philosophy. Men whose gods had been, hitherto, only enlarged editions of themselves, revelling on Olympus, and delighting in sensuous indulgences, were not ready to embrace the new religion until the sharp rigidity of the Fourth Commandment had been so softened that the Sabbath could be put aside, and a weekly festival put in its place. But the facts show that, in spite of this abrogation of the Sabbath in the theories of the philosophers, the influence of Apostolic Christianity was so strong that the people continued to keep the Sabbath long after the philosophers had decried it. Keep in mind the fact that neither the Sunday festival nor the doctrine of no-Sabbathism appear in history until a half century after the time when Uhlhorn says the western wing of the church was ruptured from the Jewish element, and filled with Pagan converts.

NOT UNIVERSALLY ACCEPTED.

But evidence is not wanting to show that the no-Sabbathism of Justin and his successors was not universally accepted, and that it was definitely opposed by some whose theories were far more Apostolic than Justin's philosophic vagaries were. Irenæus, who was Bishop of Lyons, France, during the latter part of the second century, wrote his noted work "Against Heresies," about 185 A. D., about twenty years after the death of Justin. He treats the idea that Christ abolished the Sabbath as a heresy, as it was, from the Apostolic standpoint. These are his words:

For the Lord vindicated Abraham's posterity by loosing them from bondage and calling them to salvation, as he did in the case of the woman whom he healed, saying openly to those who had not faith like Abraham, "Ye hypocrites, doth not each one of you on the Sabbath-days loose his ox or his ass, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound these eighteen years, be loosed from this bond on the Sabbath-days?" Is it clear, therefore, that he loosed and vivified those who believed in him, as Abraham did, doing nothing contrary to the law when he healed upon the Sabbath-day? For the law did not prohibit men from being healed upon the Sabbaths; [on the contrary], it even circumcised them upon that day, and gave command that the offices should be performed by the priests for the people; yea, it did not disallow the healing even of dumb animals. Both at Siloam and on frequent subsequent occasions, did he perform cures upon the Sabbath; and for this reason many used to resort to him on the Sabbath-days. For the law commanded them to abstain from every servile work, that is, from all grasping after wealth which is procured by trading and by other worldly business; but it exhorted them to attend to the exercises of the soul, which consist in reflection, and to addresses of a beneficial kind for their neighbors' benefit. And, therefore, the Lord reproved those who unjustly blamed him for having healed upon the Sabbath-days. For he did not make void, but fulfilled the law, by performing the offices of the high priest, propitiating God for man, and cleansing the leper, healing the sick, and himself suffering death, that exiled man might go forth from condemnation, and might return without fear to his own inheritance.—(Irenæus Against Heresies, Book 4, chap. 8, Ante-Nicene Library, Vol., p. 397.)

Be charitable before wealth makes thee covetous.—Sir Thomas Browne.

Young People's Work

By EDWIN SHAW, Milton, Wis.

SOUTHERN WISCONSIN.

A very profitable session of the C. E. Union of Southern Wisconsin was held at Milton, Sunday afternoon, May 27, 1900. The meeting was called to order by the Vice-President, Mr. E. D. VanHorn. The following excellent program was given:

Music, Milton College Ladies' Quartet.
Prayer, Rev. L. A. Platts.
Exercise, Milton Juniors.
Music, Mixed Quartet, Milton Junction.
Paper, "Christian Citizenship, or Christ in Politics," A. E. Webster, Albion.
Duet, A Message of Love, Messrs. Hutchins and Van Horn.
Paper, "The Children for Christ," Lura Burdick, Milton Junction.
Duet, Rev. S. H. Babcock and daughter, Miss Abbie.
Reports from the Societies of the Union.
Music, Milton College Glee Club.
Consecration Service, led by Miss Anna Belle Van Horn, North Loup.

The following are the reports from the Societies:

WALWORTH.

The Walworth Society has added one new member during the past quarter. The attendance at the prayer-meeting is good. Active members, 41; affiliate, 22; associate, 11; total, 74.

ALBION.

Active members, 37; associate, 8; affiliate, 8; total, 53; average prayer-meeting attendance, about 25; interest just fair. Money raised—Missionary and Tract, \$15.98; other purposes, \$6.34.

MILTON.

The Milton C. E. Society has a total membership of 130, of which number 90 are active members, 10 associate and 30 honorary.

New officers and committees were elected April 7, with Mabel Clarke, President; Elfred Perry, Vice-President; Lillian Babcock, Recording Secretary; Cora Clarke, Corresponding Secretary; Floyd Coon, Treasurer.

The attendance at the weekly meetings is good, and the meetings inspiring and helpful.

The committees are doing the usual work of the respective committees. Worthy of special mention is the work of the Relief and Good Literature Committees, in visiting the aged and sick, and in sending a box of literature to the lumbermen; also, in getting up a club for the Sheldon Edition of the *Topeka Daily Capital*, thus adding \$1.10 to our treasury.

The Home Department of the Sabbath-school has been re-inaugurated by the Bible-school Committee.

The Missionary Committee were interested in the work of the College Quartets during the spring vacation at Welton, Iowa.

Total amount received by Treasurer during the last quarter, \$19.57; total amount paid out by Treasurer, \$25.71, \$20 of which went to the Missionary and Tract Societies. Balance on hand, \$6.95.

Trusting in the Lord Jesus Christ for strength, may we each strive to do the duty that lies nearest us.

MILTON JUNCTION.

Our Society can report little done for the past quarter but the regular work of the committees. The Lookout Committee try to keep in touch with the absent members by correspondence, and many letters have been

received from them which showed their appreciation of being remembered by the home Society.

Thirty copies of the Christian Endeavor Edition of Sacred Songs have been purchased for use in the Society with the proceeds of a social arranged for by the Social Committee. A sum of money, which was also the proceeds of a social, was placed in the hands of the Relief Committee for distribution, and has been the means of bringing much cheer and comfort to the sick rooms of our members. The class which was first organized for the study of the Sabbath question is now taking up a history of the Sabbath, and is finding it a pleasant and profitable study, under the leadership of the pastor.

The prayer-meetings of the Society are well attended, and a good degree of interest manifested.

By invitation, the Milton Society held a joint meeting with us, which, we trust, was helpful to both Societies.

We need your prayers, that we may feel to a greater degree the responsibility the Master has put upon us as his representatives, and that we may do more and better work for him.

To the Southern Wisconsin Seventh-day Baptist C. E. Union:

The committee to correspond with the isolated Sabbath-keepers have written to several of the isolated ones, and the replies which they have received have been very gratifying, indeed. However, there are many more who have been written to who have not taken the trouble to reply. We cannot tell whether the seed was cast in barren soil, but trust it was of the right kind, and that it will receive the best conditions of growth, until a bountiful harvest is garnered.

Respectfully submitted, COM.

SOUTH-EASTERN ASSOCIATION.

The Young People's hour of the South-Eastern Association was of great interest. The following program was rendered:

Music, Salem College Quartet.
Paper, "Value of Little Things," Miss Ora VanHorn.
Paper, "Denominational Loyalty," Miss Dora Gardiner.

Music, Ladies' Quartet.

Dr. H. C. Brown, of Brookfield, N. Y., then gave a talk upon the study of our denominational tracts by young people.

Music, Salem College Quartet.

This was an unfavorable hour, as it came on Sunday afternoon just as every one was leaving to go home. But, on the whole, it was an interesting and profitable hour. The paper by Miss Gardiner was especially requested for publication in the RECORDER, and we hope to soon have it sent for publication.

SEC.

THE TEACHING WE DO WITHOUT A TEXT-BOOK.

BY ELIZABETH PRESTON ALLAN.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position,

and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but, hardly had the door closed on the last patient, when the old man burst forth:

"I thought you told me you were not doing anything!" he thundered. "Not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed at his companion's vehemence.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men."

"That speech," I said to a friend of mine, one who had spent many years as a conspicuously successful teacher, "went into the bones of the young doctor's life, and strengthened him for a life of unselfish usefulness."

"Ah!" said the professor, "that one speech was worth years of text-book teaching! And yet it was made without an instant's preparation!"

"Far from it," I answered quickly. "It had taken sixty years of noble living, struggling against sin and self, pressing forward in paths of righteousness, bearing the cross, following hard after the Perfect man, to prepare that old Christian to make this speech. Then the moment came, and he was ready to teach the glorious lesson."

For this teaching without text-books, fellow-teachers, life's normal school holds daily, hourly classes!—*S. S. Times*.

THE PRESBYTERIAN ASSEMBLY.

The Presbyterian General Assembly of St. Louis adjourned on the 26th of May to save the scandal of traveling on Sunday, after the adoption of resolutions in favor of stringent Sunday-observance. Those having the matter in charge decided to pay the hotel bills of all the delegates who could not reach home without traveling on Sunday. The utterances of the Assembly concerning the Sunday question appears elsewhere in this paper.

Several important questions which have been before the Assembly have been placed in process of solution. A committee has been appointed to learn the sentiment of the Presbyterians in the matter of creed religion. Some of the members of the committee are radical revisionists, while others are strongly opposed to any action. Steps were also taken to lessen the power of the Moderator and the Society Clerk. Hitherto these officers have appointed all committees, and those who favor more democratic methods look upon this as a step in the right direction. The famous *Warszawiak* case, of New York, which has given almost endless trouble for years, was "terminated." The case of Prof. McGiffert—trial for heresy—was also dropped. The next meeting of the Assembly will be held in Philadelphia in May, 1901. As a whole, the work of the Assembly has made for peace.

Children's Page.

HOW AILSIE SAVED THE BIBLE.

BY MARY S. HITCHCOCK.

It was the year 1555 when Queen Mary sat upon the English throne with her Spanish husband at her side, and filled the land with trouble because of her terrible persecution of the Protestants.

In the west of England was a little village called Harrant. At one end of the hamlet, standing apart from the few dwellings scattered along either side of its single street, was the blacksmith's shop, with his small house just back of it, and a tiny garden in the rear.

The smith's wife was dead, but his bonny, blue-eyed little daughter kept his house. When lonely, she pushed aside a small panel in the end of the shop and crept in and stayed with him, unless the sound of voices or hoof beats on the road drove her away, for she was a shy child.

One day when she had stolen in, her father was standing behind the door.

He had a sliver in his big hand, with which he touched the side of the great black beam in the corner. Suddenly a block of wood fell forward, disclosing a small opening. Into this he thrust a dark, leather-bound book, and quickly, but carefully, fitted the chip into its place, so that no sign of the hidden space remained.

Seeing his daughter, he started, and said sternly: "Ailsie, child! How dare you spy upon your father?"

"O, father! I am not spying!" and the blue eyes filled with tears.

"Of course you were not. I was wrong to say so child!" said the smith remorsefully. "But you saw what I did?"

"You put the holy book into the beam, father. It is a fine hiding place, too; for surely neither priest nor soldier can find it there."

"I would you knew not its place of concealment, for the knowledge may bring you into danger, lass. You must never betray it. When Parson Stow went away to foreign lands he gave me the Sacred Word, and told me to keep it as my life. For, by the Queen's orders, all the Bibles have been gathered up and burned, and we are forbidden to read from its holy pages. This is the only one between here and the sea; and it is more precious than the crown jewels. You are fifteen, Ailsie, and old enough to understand, so I have told you all."

"You need not fear, father," said Ailsie, firmly; "I will not tell." But the rosy cheeks grew pale as she remembered all that her promise might mean.

Now, there was a certain priest that came sometimes to Harrant to preach to the villagers. But, being all Protestants, they would neither listen to him nor pay him tithes. He was very angry at their behavior, and spied about until he became sure there was a Bible among them; and he knew that it was in the blacksmith's possession, because he was the only man in the village who could read.

After trying in vain to find the Holy Book, he went to the nearest town and lodged information against the village with the officers there; and one day, when the smith chanced to be away from home, an officer and six men marched into Harrant.

They called upon the cottagers to surrender their Bible; but one and all declared they had

none. Then the soldier searched every dwelling, and threatened to burn them, every one, unless the book was found.

But that did not suit the priest at all. He would get fewer tithes than ever, if the village was destroyed. So he told the soldiers to let the rest of the villagers alone, for the Bible was in the blacksmith's possession. It was getting late, and the soldiers were in a great hurry to be gone. So they resolved to burn the two little buildings, and thus destroy the book quickly and surely.

At the first sight of the strange men, Ailsie had fled through the garden, out upon the moor and hidden among the furze bushes. She was terrified, for she feared that they might find her and demand the hiding place of the precious Bible.

It was growing dark when she saw a bright light against the sky and sprang to her feet. Her father's house was on fire. The sight made the shy child a heroine. Forgetting all about her danger, she only remembered that she must save the Bible at all cost.

Swift as an arrow, she flew homeward.

The soldiers were intent upon piling straw round the burning buildings and did not see the little figure that darted in between the house and the shop, whose thatched roofs were all ablaze. Breathless and determined, she pushed aside the panel and stumbled through the blinding smoke.

The hungry flames scorched her dress and her hair, and burned and blistered her hands and face before she secured what she sought. But at last she reached the Bible and fled out into the open air.

No one had noticed her in the darkness, and she crept safely into the little garden and sank down, choked and suffering, among the vines.

But she felt that the Bible was in danger even now. She slipped off her woollen petticoat and wrapped it around the volume; then digging with her little burned hands in the soft soil, she buried it under an immense cabbage. Then she crawled upon her hands and knees to the spring at the foot of the garden, where her father found her an hour later half unconscious with pain and fright. He never ceased while he lived to praise his little daughter for her brave deed of that day.

The Bible always remained in the family, and years and year after, Ailsie's great-granddaughter carried it with her when she followed her Puritan husband across the sea to the lonely coast of New England.—*Morning Star.*

MY VISIT TO THE BIRD STORE.

BY AMY E. HOPE.

I went to get some seeds for my cockatoo and bulfinches, and after having secured my packages of rape and sunflower-seeds (mixed with cracker corn for Rosy), I lingered to see what I could of the bird store.

In the window, I saw several cages which did not contain birds at all, but cats and puppies. Two sprightly pups (one a fox-terrier, the other a French poodle) were gamboling baby-dog fashion, in the sawdust, while an admiring crowd outside watched their play with noses pressed against the window-pane. I said "How do?" to that windowful of pets, and stepped to the other, where lay two fine Angora cats curled up in bunches, fast asleep, like sleeping beauties. On the top of their cages I espied a blue jay, with most exquisite plumage, a bronze-colored magpie, and a yellow-beaked mino. They all looked stupid

and forlorn, as if store life did not agree with them.

In the shop itself I examined the shelves full of tiny cages with much interest. At least a hundred gay little birdies, finches and canaries, were struggling about in tiny wooden cages, several sizes too small for them, and at least a dozen parrots (looking much the worse for wear) occupied dingy cages above them.

An old white cockatoo of enormous size, placed in the corner, told me all about it, and explained how it was that all the birds in the store lived from day to day in the hope of being purchased by some chance visitor.

"No, indeed, we are not happy here, in this noisy, close spot in these tiny, dirty cages. The canaries are the favorite birds, and are always sold first," explained he, "but some of us stay here for years, and nobody ever buys us. Now I am considered a very rare bird and a very clever bird, and yet no one buys me. When I was young my owner charged too high a price for me, and now that I am old nobody wants me. See that parrot over there?—gray, with a scarlet tail? My master charges \$20 for him, although he never speaks a word, and he will never sell. He knows it, too, poor sad bird. We often talk together about it.

"Those monkeys in that cage by the fountain are a very noisy, troublesome set of pets, I think. My master calls them pocket monkeys, because you could tuck one away in your pocket so easily. They can't sing, they know no tricks, but just because they are small and odd people buy them. Those funny little bird people over in that dark cage in the corner are Japanese strawberry finches. They are small and dainty, and look so like a strawberry that people call them strawberry birds sometimes. They die fast, because they don't like our country at all. It is too cold and damp for them here. After all, the canaries sell the best, they are so gay, so joyous, always singing, warbling and chirping, never thinking day in or day out. Their bright plumage helps to make them the favorites they are. See that deep orange-colored one over there. How beautiful he is! And that brave fellow with the tufted head. This tiny, slender fellow near me is not so beautiful, but oh! how he can sing! Yes, canaries are charming little fellows, fashionable and gay favorites, of course; but between you and me, no brains—no brains at all. The finches have twice their spunk and twice their intelligence; but, alas! nobody buys finches because they are so cheap."

"How about those green parrots?" said I, pointing to a row of screaming and screeching birds who were hanging upside down in their cages.

"Oh! they are good enough, and favorites, too," replied the aged white cockatoo, "but no brains and no heart either. Oh! how they can nip you, the wicked fellows! And they do love to pull things to pieces, you know. They are naturally wicked, destructive birds; but people buy them, too, because they are so bright colored and talk readily."

The old cockatoo seemed to think he had said enough after he had told me about the green parrots, and began pluming his dirty white feathers.

"Good-bye," said I to him as I stepped toward the door of the store.

"Good-bye," said he, drowsily, still pluming his feathers. "Don't forget to tell about me if you meet anybody who wants to buy a real good-natured, clever cockatoo, who is only a little passe. I know my master will sell me cheap.—*Examiner.*

THE ROMAN CATHOLIC CATECHISM ON SUNDAY-OBSERVANCE.

A Roman Catholic Catechism, "Prepared and enjoined by order of the Third Plenary Council of Baltimore, and issued by Flynn & Mahoney, of Boston, Mass.," is before us. Under lesson 12 the character and authority of the church is set forth as follows:

Question—What do you mean by the indefectibility of the church?

Answer—By the indefectibility of the church I mean that the church, as Christ founded it, will last until the end of time.

Q. In whom are these attributes found in their fullness?

A. These attributes are found in their fullness in the Pope, the visible head of the church, whose infallible authority to teach bishops, priests and people in matters of faith or morals will last to the end of the world.

Q. In which church are these attributes and marks found?

A. These attributes and marks are found in the Holy Roman Catholic church alone.

Upon such a basis of authority all Christian duties are made to rest. Under lesson 32 we find the following:

Q. How are we to worship on Sundays and holy days of obligation?

A. We are to worship God on Sundays and holy days of obligation by hearing mass, by prayer and by other good works.

Q. Are the Sabbath-day and the Sunday the same?

A. The Sabbath day and the Sunday are not the same. The Sabbath is the seventh day of the week and is the day which was kept holy in the old law; the Sunday is the first day of the week, and is the day which is kept holy in the new law.

Q. Why does the church command us to keep the Sunday holy instead of the Sabbath?

A. The church commands us to keep the Sunday holy instead of the Sabbath because on Sunday Christ rose from the dead, and on Sunday he sent the Holy Ghost upon the Apostles.

Q. Why were holy days instituted by the church?

A. Holy days were instituted by the church to recall to our minds the great mysteries and the virtues and rewards of the saints.

Q. How should we keep the holy days of obligation?

A. We should keep the holy days of obligation as we should keep the Sunday.

These quotations are given to show our Protestant readers how, even the more orthodox views of Sunday-observance, as held by them, rest still upon the Roman Catholic basis. While the popular view does not exalt the authority of the church as does the Catholic Catechism, so far as deciding what is right in the matter of putting Sunday in place of Sabbath, and in deciding how the day shall be observed, Protestant doctrine generally is Roman Catholic in every essential feature. It is useless to call Sunday-observance a Protestant doctrine so long as the fact remains that it is supported on Roman Catholic grounds.

"THE BOSS KNOWS."

A building was being torn down, and a laborer, who was noted among the workmen for his lack of intelligence, was set to pull at a rope attached to the top of a wall.

"Do you think," a passer-by asked, "that you are going to pull that thick wall down in that way?" The man continued his tugs as he replied: "It don't seem so to me, but I guess the boss knows what he is about."

After an hour's pulling, the man felt a slight vibratory response to his tug, and at last the wall swayed and fell. It had been undermined, and the man who gave the order knew that, although the man who pulled the rope did not. He obeyed, as Peter obeyed Christ's command to let down the net. Perhaps, if more faith were exercised in Christ's commands now, we should be as much astonished at the result as Peter was.—*The Christian Herald*.

METHODIST GENERAL CONFERENCE.

In general, the Methodist Quadrennial Conference, held in Chicago, has made long steps toward fundamental changes in the methods of the M. E. church. As our readers know, much time was spent and much lobby work was done before any new Bishops were elected. Great gain was made in the matter of delegates who are not clergymen. Strong words were spoken and radical measures were instituted to lessen the power and influence of the Bishops. Laymen were more at the front than ever before, and in future sessions it is evident that the power of the Bishops and the clergymen will be held in, year by year. It is said that one of the ministerial delegates, who longed for the old paths, remarked facetiously, and yet one may believe with deep meaning: "Let us leave one or two familiar features of Methodism, so that we may recognize it when we meet it on the street." We have suggested, from time to time, that the rapid growth of Methodism had resulted in a weakened theology, if not a weakened conscience toward the law of God. The development of democratic ideas, as shown in the late Conference, prophesies possible changes that will compel a new definition of Methodism and require a re-writing of its history within the next twenty-five years.

LIFT UP YOUR HEARTS.

The call of the gospel to humanity is a call to exaltation. "I will lift up mine eyes unto the hills," cried the psalmist. "Glory in the highest places," sang the angels. Jesus is "the son of man that came down from heaven," and his followers gazed skyward after him as he departed. John the apostle in his apocalypse gave to the seven churches of Asia as a strong incentive to patient endeavor the revelation of things on high. All through the centuries of Christian history it has been the delight of devout souls to look upward, and the delight of scorners to taunt them for it, as being "other-worldly" and given to day dreams.

To look upward is not to look away from earth to heaven. It is to look toward earth's brightest glory and the source of all that is best in earthly things—the sunshine which lightens the world, the sun on which all life depends. If the sunlight belongs to earth as well as to the skies, so also does heavenliness belong to our life. If the earth has a right to sunshine because it needs sunshine, we may claim with equal confidence the invisible gifts of heaven. Supplication is not an abject prostration before an unseen tyrant, as the ruder nations regard it, but a turning to the light, the fulfillment of a law of nature. We seek God, whom our souls long for, in the place where he may be found.

And why should we lift up our hearts rather than stay in the low lands and gaze into the valley? Surely, there is enough, one may say, to keep us down-hearted. "There are our own troubles and disappointments, our failures to accomplish what we hoped, our yieldings to temptation; there are the troubles of others who are near to us, and these are often harder to bear than our own; there are the sin and injustice and indifference to all high things that we see among men on every side; the civic misrule, the mistakes and the crimes of nations, the wars and rumors of wars. All these surely are enough to hold our thoughts and our feelings down to prevent soaring. But no, the word comes still from every voice that

has anything of heaven in it; "Lift up your hearts."—It speaks in the sunbeams of spring, in the budding trees and the reviving grass, in the soft twitterings of birds, the voices of children, the words of good men and women, the courage of the young and the devotion of the old; it rings from the belfry of the village church at morning and evening; it echoes even over the graves in the churchyard on the hillside, where, instead of the weeping willows and broken columns of an early day, we see the upward-pointing angel and the symbols of victory. Most of all does the summons come from the Word of God, the teaching of Jesus, and the ministry of the Spirit.

We are called to lift our hearts, first in worship before the throne of God; then in thanksgiving for all that gladdens our pathway; then in prayer for strength and victory over evil; then in song and praise, in encouragement and comfort for others, in an enduring patience and good cheer. Such a spirit is well worth striving for, because it not only makes life happier, but brings us "in tune with the infinite," and touches our hearts with the gladness of the land above the clouds.—*The Standard*.

SUNDAY-CLOSING IN CHICAGO.

During the last winter special efforts were made to secure the closing of places of business in Chicago, by common agreement, through pledges. For a time something was gained in this manner. Now that the warm weather has come, those who have signed such pledges claim that people will not do their purchasing previous to Sunday morning, and that they must go back to the old custom of opening on Sunday. They say that the people who have a half-holiday upon Saturday prefer to spend the day in recreation, rather than to make purchases for Sunday. As a result, the dealers, especially in meats and other articles of food, are urged and compelled to open on that day.

DEATHS.

NOT upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.
God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

UTTER.—In Westerly, R. I., May 9, 1900, Mrs. Harriet M. Wells, widow of the late Welcome Stillman and of the late George B. Utter, aged 81 years.

FOGG.—In Shiloh, N. J., May 29, 1900, Rebecca W. Fogg.

Sister Fogg was born Nov. 29, 1825, and was the fourth child among a family of seven children born to Evan and Ann Sharpless Davis. She early gave her heart to Christ, and became, and lived, a worthy member of the Shiloh Seventh-day Baptist church until the end of life. In March, 1843, she married Joseph H. Fogg, who has gone on before. To them were born a family of nine children, all but two still living, and a family of unusual worth of character. Of her six brothers and sisters, only Mrs. Deacon George Bonham is left. A large circle of friends, though many are far away, mourn a great loss, as also does the Shiloh church and neighbors. Services were held at both the home and the church. Text, John 14: 16. Though feeble for some months, her illness was not thought to be dangerous until the last few days. Her last end was like her whole life, quiet and peaceful. E. B. S.

EMERSON.—On June 2, 1900, near Oswayo, Pa., of pneumonia, Martin Olin Emerson, aged 50 years, 9 months and 19 days.

He was married July 1, 1876, to Frances J. Witter, who, with one married daughter, Mrs. Claire, and two other children, Harrison and Pearl, are left to mourn a loving husband and father. When about 16 years of age he joined the Hartsville Seventh-day Baptist church, of which he was a faithful member at the time of his death. 2 Tim., 4: 7, 8. F. E. P.

Literary Notes.

HISTORY OF DOGMA, by Dr. Adolph Harnack, Ordinary Professor of Church History in the University, and Fellow of the Royal Academy of Science, Berlin. Translated from the third German edition by Neil Buchanan. Vol. 2. Boston, Little, Brown & Co. 1899. pp. vii-380. Price, \$2.50.

In our issue for May 7 appeared a notice of Vol. 1 of History of Dogma, by Harnack. The following notice of Vol. 2 will call the reader's attention to a book which covers the development of doctrine in the Christian church during the second century. This development includes so many salient points which were important at the time, and so many ideas which continue as prominent features in the doctrines still held, that we must be content in this notice with the most general reference; hoping thus to provoke a desire for that careful reading of the book which it deserves. The kernel of the creed of the church is found in the old baptismal formula. The idea of the Catholic or universal Church finds development in the second century, and the necessity of making it appear that all ideas and traditions which were woven into the creed reached back to the apostles, developed the idea of the Catholic Apostolic Church. The reader should remember that this antedates the latter division of the Catholic Church into the Roman Catholic and Greek Catholic. The leading influence in the development of doctrine, was Gentile-Christian communities. The prominent field of argument was developed through opposition to certain features of Gnosticism, which was a compound of Oriental and Grecian philosophies. While certain features of Gnosticism were strongly opposed, other elements from this school of thought found acceptance on the part of these Gentile-Christian leaders; so that the final development of doctrines was much influenced by Gnosticism. At the same time there was a steady and rapid decline of the early Christian enthusiasm, and notably of the idea that Christianity was a life rather than a creed. In proportion as Christian doctrines were formulated along intellectual and political lines, the spiritual life of the Christian communities declined, and a proportionate loss of spiritual power ensued.

Various efforts at reform appeared during the second century, marked by more or less extravagance. These struggled to check the tide of intellectual and political influence, and to restore the spiritual life of the Church. These were opposed and overcome, in a greater or less degree, by the leading influences which assumed to themselves the claim of orthodoxy as against heresy. Greater or less contradiction appears in almost every phase of the struggle during this century. For example, the idea of the Catholic Apostolic Church, gaining victory over Gnosticism, preserved an important part of the early Christian traditions. It also preserved a certain regard for the Old Testament, as against the Gnostic idea that Jehovah, the author of the Old Testament, was an inferior deity. On the other hand the orthodox party adopted methods of interpreting the Bible which perverted the plainer, and often the more important meaning of the Scriptures. This older Catholicism did not raise the question, "What is Christianity?" It was busy formulating rules and making standards by which to determine what Catholic Christianity should be. Two results followed; while the gospel was protected, in a certain degree, it was much obscured. It prevented Christianity from being wholly lost in the Greek philosophies, while it entered upon a systematic secularization of Christianity which robbed it of its earlier enthusiasm, and its deeper spiritual life. In the words of Harnack: "It permitted the genesis of a Church which was no longer a communion of faith, hope and discipline, but a political commonwealth in which the Gospel merely had a place beside other things. In ever-increasing measure it invested all the forms which this secular commonwealth required with apostolic, that is, indirectly, with divine authority. This course disfigured Christianity, and made a knowledge of what is Christian an obscure and difficult matter. But in Catholicism religion, for the first time, obtained a formal dogmatic system." (Chap 1, page 4.) . . . "The Scripture theology of the old Catholic fathers has a two-fold aspect. The religion of the Scripture is no longer the original form; it is the mediate, scientific one to be constructed by a learned process; it is a system of the secularization that is begun. In a word, it is the religion of the school, first the Gnostic, then the ecclesiastical." (Chap. 5, page 251.) More than a score of pages remain marked upon our memoranda, as containing important references pertinent to this notice. We must be content with stopping here, having thus suggested the value of a book which can be understood only by a careful reading of the volume.

TRACT SOCIETY.

Receipts in May, 1900.

Churches:	
First Alfred, Alfred, N. Y.	\$ 27 07
First Brookfield, Leonardsville, N. Y.	11 14
Nile, N. Y.	12 85
Platfield, N. J.	27 50
Grand Junction, Iowa	6 50
Second Brookfield, Brookfield, N. Y.	3 00
Rotterdam, Holland	2 00
Milton, Wis.	6 38
Chicago, Ill.	10 00
Pawcatuck, Westerly, R. I.	28 74
Berlin, Wis.	10 00
Wm. A. Langworthy, New York City	33 33
A. C. Burdick, Alfr d, N. Y.	10 00
A. P. Saunders, Alfred, N. Y.	8 29
E. F. Randolph, Farina, Ill.	1 00
J. S. Langworthy, Dodge Center, Minn., to complete Life Membership	10 00
H. Kerr, Pearland, Texas	4 35
L. E. Livermore, Lebanon, Conn.	2 00
J. P. Lundquist, Concordia, Kan.	5 00
	\$241 15

E. & O. E.

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., June 6, 1900.

Special Notices.

North-Western Tract Depository.

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

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. I. L. COTRELL, Pastor. 201 Canisteo St.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Church Secretary, C. B. Barber, address as above. Sabbath-keepers and others visiting London will be cordially welcomed.

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.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

SABBATH LITERATURE and lectures on the Sabbath question may be secured in England by addressing the British Sabbath Society, Major T. W. Richardson, 31 Clarence Road, Wood Green, London, N.

COMMENCEMENT WEEK.

Milton College, June 22-27, 1900.

1. Annual Sermon before the Christian Association, Friday evening, June 22, by Rev. M. B. Kelly, of Chicago, Ill.
2. Public Session of the Iduna Lyceum, Seventh-day evening, June 23. An address by Miss Eleanor M. Brown, '92, of Chicago University.
3. Baccalaureate Sermon, Sunday evening, June 24, by President Whitford.
4. Public Session of the Philomathean Society, Monday evening, June 25. An Address by Prof. Edwin Shaw, '88, of Milton College.
5. Annual Concert of the School of Music, under the direction of Prof. J. M. Stillman, Mus. Doc., Tuesday evening, June 26.
6. COMMENCEMENT EXERCISES at 10.30 o'clock, Wednesday forenoon, June 27. The Master's Oration, by Channing A. Richardson, '96, of Milton.
7. Annual Meeting of the Alumni Association, at 2.30 o'clock in the afternoon. Address by Prof. David C. Ring, '97, President of the Association; by Prof. Albert Salisbury, '70, President of the Whitewater State Normal School, and by Rev. Frank E. Peterson, '85, of Alfred Station, N. Y.
8. Class Day Exercises, at 4 o'clock in the afternoon.
9. Senior Concert by the North-western University Male Quartet in the evening.

PROGRAM of the Seventh-day Baptist North-Western Association, at North Loup, Neb., June 14-17, 1900.

FIFTH-DAY—MORNING.

- 10.00 Call to order. Devotional Services, led by H. C. VanHorn.
- 10.30. Welcome by the Pastor of the North Loup church. Response by the Moderator.
- 11.00. Introductory Sermon, E. H. Socwell.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Communications from Churches and Corresponding Bodies. Reports of Delegates to Sister Associations. Appointment of Standing Committees.
- 3.30. Devotional Services, led by Mrs. M. G. Townsend.
- 3.45. Sabbath-school Hour, conducted by H. D. Clarke.

EVENING.

- 8.00. Praise Service, led by C. C. VanHorn.
- 8.30. Sermon, M. G. Stillman, Delegate from the South-Eastern Association

SIXTH-DAY—MORNING.

- 9.30. Annual Reports, and Other Business.
- 10.30. Devotional Services, conducted by L. A. Platts.
- 10.45. Missionary Hour, led by Secretary O. U. Whitford.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Miscellaneous Business.
- 2.30. Woman's Hour, led by Mrs. Nettie M. West.
- 3.30. Devotional Exercises, led by Geo. W. Hills.
- 3.45. Educational Hour, conducted by W. C. Whitford.
- 5.00 Adjournment.

EVENING.

- 8.00. Prayer and Conference Meeting, conducted by S. H. Babcock.

SABBATH-DAY—MORNING.

- 10.00. Sermon, T. J. VanHorn, Delegate from the Central Association. Followed by a Collection for the Tract and Missionary Societies.
- 11.30. Sabbath-school, conducted by the Superintendent of the North Loup Sabbath-school.

AFTERNOON.

- 3.00. Sermon, A. H. Lewis.
- EVENING.
- 8.00. Praise Service, S. L. Maxson.
 - 8.30. Sermon, O. D. Sherman, Delegate from the Eastern Association.

FIRST-DAY—MORNING.

- 9.30 Business Session.
- 10.30. Sermon, F. E. Peterson, Delegate from the Western Association.
- 11.00. Tract Society Hour, conducted by Secretary A. H. Lewis. Followed by Collection for the Tract and Missionary Societies.

AFTERNOON.

- 2.00. Business Session.
- 2.30. Y. P. S. C. E. Hour, conducted by Miss Lura M. Burdick.
- 3.30. Sermon, G. J. Crandall.

EVENING.

- 8.00. Praise Service, led by J. H. Hurley.
 - 8.30. Sermon, M. B. Kelly. Followed by a Farewell Conference.
- A. L. BURDICK, M. D., Moderator.
F. O. BURDICK, M. D., Secretary.
- All delegates to the Association coming over the B. & M. R. R. (C. B. & Q.) will be met at Horace if they will notify.
W. G. Rood, Com.

THE NORTH-WESTERN ASSOCIATION will hold its session with the North Loup church, beginning June 14, at 10 A. M. The church is hoping for a large delegation. Preparations are made to welcome and care for all the friends of our Zion who shall feel to come to our Western home. Those leaving Chicago Tuesday evening will reach here Wednesday P. M. at 3.30. Those leaving Omaha by the morning train will reach here at the same time. Let us, dear brethren, gather in the name of the Lord, to plan for his work. E. A. WITTER.

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

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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: 1-9; 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 XIII.—REVIEW.

For Sabbath-day, June 23, 1900.

GOLDEN TEXT.—Thy kingdom come.—Matt. 6: 10.

NOTES.

With the exception of lesson 6, all the lessons of this quarter find their chronological place in the second full year of our Lord's ministry, that is, between the passover of the year 28 and the passover of the year 29. Throughout this year our Lord was in Galilee, with the exception of the little excursion to the north-eastern shore of the Sea of Galilee, mentioned in last week's lesson. This was the time of Jesus' greatest popularity. He was continually going about teaching the people concerning the kingdom of heaven and healing every sickness. He was frequently accompanied by great crowds who pressed upon him.

We have preserved for us three great discourses of our Lord in this period, the Sermon on the Mount, the Parables of the Kingdom of Heaven, and the discourse concerning the Bread of Life. Two of our lessons have presented, for our attention, parts of the Sermon on the Mount; two lessons have been devoted to the Parables of the Kingdom. The discourse concerning the Bread of Life will be considered next quarter. Jesus performed many miracles during this year. We have studied three of the most noteworthy of these—the raising of the daughter of Jairus to life, the healing of the centurion's servant whom Jesus did not see, the feeding of the Five Thousand. We have had two lessons about John the Baptist: one concerning the important question, which, in his doubt, he asked of Jesus, and Jesus' wonderful testimony in regard to the character and work of his forerunner, and the other in regard to the tragic death of this courageous servant of the Lord. Two of our lessons, the sixth and seventh, have given us examples of our Lord's shorter teachings as he mingled among the people. He was ready for every particular circumstance: to admonish those who had heard his teaching and seen his miracles and yet remained unmoved; to give a tender invitation to all who labored and were heavy laden; to reprove the self-righteous Pharisee who thought that he owed God but little; to encourage the humble sinner who showed by her loving service that she had repented of her sin. One lesson tells of the sending forth of the Twelve as messengers of Jesus with authority to represent him.

If we let each lesson by itself present a picture of our Master, we have many different impressions; but no one of the pictures is unworthy of the Son of God come down to the earth for the sake of sinful humanity. Whether we hear him speaking the Beatitudes or denouncing the impenitent cities; whether we see him healing the sick, or sitting at meat in the Pharisee's house, we always see the loving Saviour who came not to be ministered unto, but to minister and to give his life a ransom for many.

Several of the following topics may be used as subjects for short papers:

The Beatitudes.

Judging others.

A Comparison of the Miracles of Healing the Nobleman's Son and the Centurion's Servant.

Life and Character of John the Baptist.

The Mistake of Herod Antipas.

The Gospel Invitation, Matt. 11: 28-30.

Jesus as a Guest. [Illustrated by lesson 7 and other passages.]

The Four Kinds of Soil.
The Kingdom of Heaven.
The Twelve.

It will be interesting to have each class present some fact concerning the life or character of Jesus that they have particularly noted during this quarter; or some teaching of his which has been more vividly brought to their attention than before.

THE EYES.

The eyes frequently atone for irregularities of features, especially when their beauty lies in expression, be they hazel, brown, gray or blue. Truly beautiful eyes express feeling without concealment, and look fearlessly in the faces of others. Those who have such eyes can be trusted, but beware of the possessor of shifty eyes. However, I must not dwell on their outward beauty, as I wish to speak of the care of the eyes. No matter how strong the eyesight may be, always give them a rest for a minute or two after continuous use in reading, needle-work or writing. Just closing the eyes will be sufficient to make up for an extra strain on them; indeed, it preserves the sight to merely close them a second from time to time while working in any way. If possible, have the light to the left of you or at the back; never directly in front of you. Never read in bed or when you are over-tired, as both are very bad for the sight; neither should the bed be so placed that the light falls directly on the face on waking. I think much of the weakness of the eyes in after life is due to neglect of these observances in childhood. The practice of laying babies on their backs in perambulators with the sun's rays pouring down on their faces is extremely harmful.

Another source of defective vision is cold. A young child's face should be protected from the wind; and draughts, especially for infants, should be carefully avoided. When there is any indication of weakness of the eyes they should be bathed in warm water on going to bed. If there is a feeling as if grit were in the eyes, or pricking sensation, bathe them in cold tea, or apply the following lotion on lint for a few minutes: Boracic acid, seven grains; cherry laurel water, one-half ounce; elderflower water to eight ounces. If they are bloodshot, this will be found efficacious in subduing the inflammation.—*The Living Church.*

PROMOTING EVIL BY NEGATION.

It is not direct corruptors of society alone who are accountable for its corruption. Let the innocent but withhold the righteous leaven, keep back the salt until it has lost its savor, and social putrefaction will ensue from their neglect as certainly as from the positive contamination of the wicked. When Christians lack the moral courage meekly but firmly to rebuke iniquity, when the serious-minded succumb through timidity to the assaults of the scoffer, and evil is palliated or excused in deference to social position or other accident, the complaisance, however good-natured, is negative nurture of wrong.—*Examiner.*

He that cannot obey, cannot command.—*Benjamin Franklin.*

Popular Science.

BY H. H. BAKER.

Science at Sandy Hook Proving Grounds.

Here at the Proving Grounds (as they are called), near New York, is where the United States, a government claiming to be the most enlightened, peaceful, liberty-loving government on earth, makes tests of their scientific implements of war, first, as to their death-dealing qualities, and second, as to their destructive power within a radius of twenty miles.

These war implements consist of enormously great cannon, now called by the household name of "rifles," great mortars for throwing bombs carrying a half a ton or more of shrapnel, with a bursting charge of dynamite, so that on landing within a fort or camp, and bursting, it would kill everybody. Also gun carriages, both appearing and disappearing; explosives of all kinds, detonators, and shells; together with armor plating as to its impenetrability for protecting magazines, forts and ships.

Permit me to illustrate the method of operation, by giving a single test, which was made to determine the quality of armor plate that was being manufactured for a battle-ship. The test was made under the direction of Major Butler, chief of ordnance at Governors Island.

A plate was taken at random as a sample. It was made of steel, Harveyized and especially treated, and was 12 inches thick. It was placed at an angle of 45 degrees to the line of fire. Behind it was a thick backing of oak plank, and back of that a great heap of sand, the whole being calculated to be even stronger than the side of any battle-ship now made.

The projectile, or shell as it is called, to be fired against it was made from 900 pounds of cast steel, and carrying within it a bursting charge of 129½ pounds of composition. The bursting charge was composed of 88 per cent of nitroglycerine, 8 per cent of gun cotton, and 4 per cent of camphor. This composition is estimated to be 25 per cent more powerful than No. 1 dynamite.

This charge contained effective energy sufficient to more than raise 750,000 tons one foot high.

The gun was an ordinary 12-inch rifle, charged with common prismatic powder, and when fired hurled the shell against the steel plate with a velocity of 2,000 feet a second. When it struck it exploded with a terrific report. It forced the plate to the top of the oak backing, and to 17 feet one side.

Part of the oak backing was torn away, and the bank of sand behind it entirely disappeared. Only about 4 pounds of the fragments of the shell could be found. Such are some of the missiles used in war at the present day. The destruction of human beings by such means is too horrible to contemplate. Destruction is still walking "at noon-day," with all its death-dealing surroundings, seemingly to urge on to more horrible methods, to produce still greater devastation and death. When is the dark day of war to end? Never—while we have schools and teach the art, and gold lace.

Another High Explosive.

Mr. Hathaway, of Wellsboro, Pa., is said to have invented the most powerful, yet safest to handle, of all high explosives known. The Ordnance Bureau of the United States Navy is testing it, and the preliminary tests are said to be very favorable.

The materials and proportion from which the composition is made remains the secret of the inventor. He has given it the name of "Marsite." In appearance it is said to resemble dark colored clay, and can be as safely handled. It will not explode by concussion, though pounded with a hammer. If it is set on fire it will only sizzle for a little while and then go out. A percussion arrangement, or an electric current, is sure to produce an explosion.

As a test, a small quantity of Marsite was put into

a 4 inch shell; an excavation was made deep in the ground, and the shell placed therein, and over the hole was placed a plate of steel an inch in thickness, and on this a wooden structure. Turning on the electric current, instantly a terrific explosion occurred. The shell tore a hole in the steel plate and was burst into fragments, demolishing the structure.

To show that it was not affected by cold, a shell was packed in ice, was fired and produced an equally destructive force. It is claimed that it can safely be fired from a cannon, and attain a velocity of 2,000 feet per second.

It now appears that when a ball or shell exceeds a given velocity, or penetrates a certain thickness, then is produced a plate of steel of sufficient thickness and texture to stop its force. Then comes a new shell and explosive that will rend the plates. Then again come a new shell and also a new plate, each in turn stronger and more effective or resistant.

This emulation might be inspiring and valuable were it employed for some useful purpose, but when for crushing out human life, and destroying the needful sustenance for women and children, then all such inventions should be frowned upon by all good people. Why do people delight in murdering each other? How can others rejoice, when a battle is fought and many are killed outright, and others wounded, and made sorrowful for life?

AUTOGRAPHS THE ANIMALS WRITE IN THE DUST.

BY ERNEST SETON THOMPSON.

Men and the birds are understood to possess the earth during the daylight, therefore the night has become time for the four-footed ones to be about, and in order that I might set a sleepless watch on their movements, I was careful each night before going to bed to sweep smooth the dust about the shanty and along the two pathways, one to the spring and one to the corral by way of the former corn-patch, still called the garden.

Each morning I went out with all the feelings of a child meeting the Christmas postman, or of a fisherman hauling in his largest net, eager to know what there was for me.

Not a morning passed without a message from the beasts. Nearly every night a skunk or two would come and gather up table scraps, prying into all sorts of forbidden places in their search. Once or twice a bobcat came. And one morning the faithful dust reported in great detail how the bobcat and the skunk had differed. There was evidence, too, that the bobcat quickly said (in bobcat, of course), "I beg pardon; I mistook you for a rabbit, but will never again make such a mistake."

More than once the sinister trail of the "hydrophoby cat" was recorded. And on one occasion the great, broad track of the king wolf of the region came right up the pathway, nearly to the door—the tracks getting closer together as he neared it. Then stopping, he had exactly retraced his steps and gone elsewhere about his business. Jack rabbits, coyotes, and cottontails all passed and wrote for me a few original lines, commemorative of their visit—and all were faithfully delivered on call next morning.—*Scribner's Magazine.*

SUNDAY GOLF IN CHICAGO.

The *Inter Ocean*, of Chicago, under date of May 15, publishes an article under the title, "What Sanctifies the Links?" The facts rehearsed by the *Inter Ocean* would seem impossible if similar corresponding testimony did not appear touching the general loss of regard for Sunday, even on the part of church members. It says: "Sunday golf is now played openly on all the links in and around Chicago. What is more, it is played by church members in good and regular standing. There is not a word of complaint at Lake Forest, in Evanston or in Lakeview, against this condition, although three years ago each of these suburbs protested vigorously against Sabbath-desecration by the golf players."

The *Inter Ocean* goes on to say that this revolution in religious circles is so great that in some of the fashionable north shore suburbs people take their golf outfits to church on Sunday morning, leaving them in the vestibule until services are over, then going directly to the links, where they dine and pass the remainder of the day either as players or spectators.

We have not space to quote more from the *Inter Ocean*. Startling as these facts are, they are the legitimate result of that state of public opinion which has been created by religious leaders who for so many years, and notably within the last twenty years, have declared that the Fourth Commandment is of little or no account. In struggling to overthrow the Sabbath, lest conscientious Christians should accept it instead of the Sunday, these men, without designing it, have undermined all Sabbath-observance in connection with any day. These efforts to explain away the obligations which bind Christian men to follow the example of Christ in keeping the Sabbath have brought a state of theological and social anarchy, as a result of which golf players who choose for any reason to attend service on Sunday morning save time by taking their golf equipments to church and hastening from the service to the golf grounds.

The growth of this disregard must compel Christian leaders to stop and think more carefully than they have done. The tide which sweeps men away from all Sabbath-keeping is so nearly resistless that the future offers nothing better, unless some sharp reaction takes place at an early day. No secure ground appears except that which will be found when men return to the Sabbath and its observance, as commanded in the law and as interpreted and exemplified by Christ. To seek to evade the issue by replying that Christ kept the Sabbath as a Jew only, is to add folly to folly. This claim borders closely on charging Christ with actions and motives too low for the average man, much less for the Redeemer of the world.

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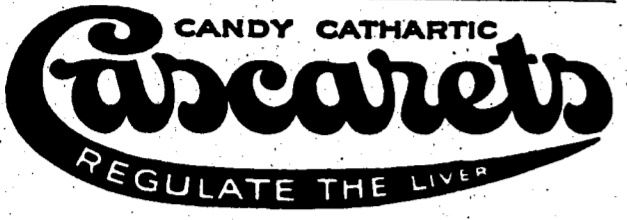
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