

SPECIAL SABBATH REFORM NUMBER.

THE SABBATH RECORDEE.

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

VOLUME 56. No. 29.

JULY 16, 1900.

WHOLE No. 2890.

CONTENTS.

EDITORIALS.	
Paragraphs.....	450
Sunday Labor in Massachusetts.....	450
Denying Christ.....	451
From East Africa.....	452
John Ruskin and the Sabbath Question.....	453
MISSIONS.	
Paragraphs.....	454
Sunday-Observance in Massachusetts.....	454
WOMAN'S WORK.	
"A Life Lesson".....	455
Work of the Woman's Board.....	455
Woman's Board—Receipts.....	456
A Word to our Auxiliaries.....	456
How to Spread the Sabbath Truth.....	456
John Ruskin.....	457
Tract Society—Executive Board Meeting.....	457
Tract Society—Receipts, Quarterly Report.....	457
Rates to Conference.....	457
YOUNG PEOPLE'S WORK.	
The Need of Spiritual Power in C. E. Work.....	458
Our Mirror—President's Letter.....	458
Resolutions of Sympathy.....	458
CHILDREN'S PAGE.	
A Boy's Confession.....	459
Mrs. Chippywee's Housekeeping.....	459
Saved by a Pumpkin.....	459
Happy Baby.....	459
The Lord's-day.....	460
"The Influence of the Pulpit".....	460
News of the Week.....	461
Cheering Report from Georgia.....	461
MARRIAGES.....	461
DEATHS.....	461
LITERARY NOTES.....	461
POPULAR SCIENCE.	
Popular Science in Japan.....	462
SABBATH-SCHOOL.	
Lesson for Sabbath-day, July 28, 1900.—The Transfiguration.....	462
The Church and Sunday.....	463
An Exemplar to Jews.....	463
An Artist in a Storm.....	463

THE ONE WHO STAYS AT HOME.

BY JOSEPH S. DUNN.

THE family grows: and some must go,
Far from the sheltering roof,
Where high suns burn, or cold winds blow,
To hold the foe aloof.

But while the many forward run,
And great ships go and come,
Yet let us sometimes think of one—
The one who stays at home.

Stout hearts have they who cross the seas
And distant perils face,
Who wish to 'scape from deadening ease,
Or scale to higher place.
But valiant, too, is he whose heart,
Like theirs, would breast the foam,
Yet at the old hearth keeps his part—
The one who stays at home.

New countries have great fields to reap,
Need young and vigorous brain;
But Motherland some sons must keep,
To sow and bind her grain.
The old folk, too, need some one there—
They can no farther roam—
Of all the flock there's one to spare—
The one who stays at home.

—The Independent.

\$2.00 A YEAR

PLAINFIELD N J

Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.)
Post-Office, March 12, 1895.

In another column the reader will note an important statement made to the Congregational Association of Massachusetts, in which it is suggested that no help can be expected from the legislature of Massachusetts, hereafter, in support of Sunday-observance. When the friends of Sunday, everywhere, adopt this conclusion and act accordingly, much will be gained. There is such essential fallacy and self-destructiveness in the idea that Sabbath-keeping can be secured by civil law, that the conclusion reached in the report to which we refer marks an important step in advance. Still more is this the case when the corresponding fact be considered that real Sabbath-keeping is destroyed by reliance upon civil law. To secure the right position upon this point, the erroneous notion so often expressed in the words, "The Sabbath is both a religious and a civil institution," must be eliminated. For many years the SABBATH RECORDER has pled that the friends of Sabbath-observance who hold to Sunday should make the issue distinctly on religious grounds, and on those only. The student of history knows that the fruitage of legislation concerning Sabbath-keeping, while it may seem to have temporary good at times, has always ended in unfavorable reaction. These final results are destructive to the religious observance of any day, destructive to conscience concerning Sabbath-observance, and worse than valueless so far as the mass of men are concerned.

A SEVENTH-DAY ADVENTIST barber of Newark, Ohio, named Dorsey, was arrested for keeping his shop open Sunday, June 19, and was fined \$13 and costs, amounting in all to \$17. This was done at the instigation of the Barbers' Union. The Sunday law of Ohio provides an exemption for those who observe the Seventh-day, which Mr. Dorsey has regularly done; but this did not interfere at all with the prosecution brought against him for working on Sunday. And this illustrates about how valuable these Sunday law exemption clauses are as a protection to conscientious observers of the Seventh-day, when their enemies are determined to make them trouble for doing Sunday work. This is the third case of prosecution of conscientious Christians under the Sunday laws that we have reported within a month.—*The Sentinel of Liberty*.

THE futility of all efforts to enforce existing Sunday laws, or to secure the adoption of those more stringent, is abundant proof of what has been said in the preceding paragraph. In spite of repeated efforts by way of organization, in spite of the earnestness and ability of good men who are still seeking to save Sunday through various organized efforts, the tide of disregard rises with each year, and the popular opinions concerning Sabbath-observance as a whole grow less religious with each year. Even the efforts to prevent those forms of business and recreation on Sunday which are most objectionable fail of any permanent good. No small part of the cause is found in the false basis which assumes that Sabbath Reform can be secured

by civil law. History does not go backward, and when any given line of thought and action has been tested until its full fruitage is developed, it is worse than useless for men to struggle against the decisions which God makes in that great law of history which Christ embodied in the words: "By their fruits ye shall know them." We are therefore glad for even a slight indication that the friends of Sabbath-keeping who still cling to Sunday begin to see the uselessness, and the folly, of spending time and money in favor of Sunday laws. Since the fundamental issue in Sabbath-keeping is religious, the only way to success, whether that success shall be in connection with one day or another, is to place the whole question upon a purely religious basis, and measure all issues connected therewith by the highest standards of what is right in view of the Bible and the requirements of the law of God. In proportion as this result is attained, something like solid ground will be secured for further progress.

It is reported that the *Daily Telegraph* and *Daily Mail*, two papers of London, England, have begun the issue of Sunday editions. This would indicate that the victory against Sunday papers, of which we have heard so much, was but temporary and futile.

ACCORDING to the *Defender* for July, bicycle racing on Sunday in Rhode Island is carried to a great extent, thereby giving that little state "an unenviable notoriety" in New England. The *Defender* represents the influence in favor of such racing to be very strong, and suggests that the war against it is but just commencing.

THE afternoon of July 16th is to be devoted to the consideration of Sunday-observance by the Christian Endeavor Convention in London, Eng.

THE National Educational Association met at Charleston, S. C., on the 10th of July, 1900. A large attendance of educators indicated a wide-spread interest, and the discussion touching a "National University," "Small Colleges," etc., were of much value.

DO NOT waste time and lose strength by waiting for great opportunities. Opportunities are made great by the spirit and purposes of those who seize upon them rather than by anything connected with them. Grasp the first common occasion for doing whatever is right, and fulfill the obligations of that occasion with such true devotion as will make it a great occasion within the circle of your influence.

"THERE is a chance for a Sabbath-keeping shoemaker at Leonardsville, N. Y." This sentence from one of our correspondents is worthy of attention from any Sabbath-keeper who can meet the demand. We suggest that anyone desiring to know more of the situation write to William C. Daland, D. D., pastor of the Seventh-day Baptist church at that place. Tell this news to your Sabbath-keeping friends who are shoemakers.

IT now seems that no concerted action will be secured concerning an informal conference at the Thousand Islands during the week previous to the anniversaries. Most of those whose opinions have come to our knowledge think that it will be impossible for them to attend such a gathering previous to the

meetings at Adams Centre. The general opinion seems to be favorable toward a meeting for consultation, on the part of executive officers at least, after the anniversaries. The RECORDER therefore suggests to any who may desire to visit the Thousand Islands previous to the meeting of Conference inform Rev. A. B. Prentice, of Adams Centre, at once, asking him to secure such accommodations as they may desire.

SUNDAY LABOR IN MASSACHUSETTS.

The report of Horace G. Wadlin, Chief of the Bureau of Statistic of Labor for the State of Massachusetts, was noticed in these columns a few weeks ago. Some general features of the conclusions drawn by Mr. Wadlin are worthy of further consideration. He concludes first that the change in social customs within the last 25 or 50 years have been a prominent feature in producing the present situation concerning Sunday-observance. He shows that a large part of the Sunday labor performed in Massachusetts is due to social customs, and not to any absolute necessity. The important industries of the state do not require a large amount of Sunday employment. What is known as domestic and personal service demands the larger portion of the labor now done on Sunday. Many of those who work on that day still have some portion of the day, or one Sunday in each month, to themselves. The concentration of population in cities intensifies the power of social customs and increases the demand for Sunday labor.

So far as working men are concerned, if they are opposed to Sunday labor it is that they may have leisure; although many of them prefer to work on Sunday for the sake of the extra pay. The report shows that the moral and religious question does not figure largely in the opinions of those who work on Sunday, or of those who require work in their service. Many of those connected with Sunday labor declare that the need for a full day's rest is not so great when men have shorter hours on each day, and that it is preferable to work eight hours on seven days, than not to work on Sunday and have the length of the other day's work increased. The conclusion reached by Mr. Wadlin is this: "In case legislation is proposed, individual liberty to work if the employee desires to do so, should be preserved, and hence prohibitory legislation should be permissive rather than compulsory." This conclusion, based upon statistics and careful observation, is in exact keeping with the position the RECORDER has taken these many years. All legislation concerning business that is not of itself immoral should be permissive rather than mandatory. Let each man employed be given one day's rest in each week, if he desires. Let the time and manner of that rest, or release from employment, be arranged by mutual consent between the employer and the man employed. This would reach the fundamental principle on which Sunday legislation is now defended by its friends, that is, the need of a period of rest. Compulsory legislation, which forbids labor of any kind, as we have often shown, promotes dissipation, and thousands of men are worse at the end of Sunday, so far as moral and physical life are concerned, than they would be if they followed their usual vocations.

Such investigations as Massachusetts has made through Mr. Wadlin will be more fully

recognized as to their value as men continue the study of the question from a purely scientific and economic standpoint. The religious side of the Sabbath question belongs to religion alone, and that will be dragged down, and higher development will be hindered, so long as the effort continues to associate in one, and that under the mandate of civil law, what are called the "civil Sabbath and the religious Sabbath." To compel these to coincide on any day, by civil legislation, is to prevent genuine Sabbath Reform, without regard to any Biblical question as to the time of the Sabbath or any theological question as to its observance.

DENYING CHRIST.

In his pamphlet entitled "Is Sunday the Sabbath?" I. W. Hathaway, Secretary of the American Sabbath Union, closes with the following paragraph:

A Saturday Sabbath stands for Judaism and the rejection of Christ as the Messiah, and denies the power of the Cross and the resurrection. A Jewish teacher says: "He who breaks the Sabbath denies creation." If so TO KEEP SATURDAY IS TO DENY JESUS.

We reprint the paragraph as it appears in Mr. Hathaway's tract, that the reader may see with what evident rejoicing he aims this blow at the keeping of the Sabbath. Seen in the light of history and of the example and teachings of Christ, there is no denial of the Master more prominent than that which Mr. Hathaway makes in discarding the Sabbath and refusing to follow His example. Christ is the central point for Christian theories and practices concerning Sabbath-keeping, as he is the center and foundation of Christian faith. To assume, as Mr. Hathaway does, that Christ's idea of the Sabbath was in any sense identical with the imperfect and incorrect notions of the Jews, is to deny plain facts and to condemn Christ most unjustly. It is equally absurd, and little less than blasphemy, to evade the force of Christ's example and teaching by saying that his Sabbath-observance was merely that of a Jew. The fact that he opposed almost every feature of Sabbath-keeping as it was held by the Jews, and that he taught the higher spiritual views concerning the Sabbath, which fitted it for a place in his new kingdom, shows that his teachings and example were, in an especial sense, the teachings and example of the Christ. It was not merely the son of David who taught the new and spiritual view of the Sabbath that finds expression in every word of Christ's concerning it, but rather the work of the Son of God, the founder of the Christian church, and the king of the Christian commonwealth.

There are few examples of blindness greater than that which Mr. Hathaway represents when he thus assumes that to consider the Sabbath as Christ considered it, and to keep the Sabbath as Christ taught it should be kept, is to deny Christ. We ask the attention of those of our readers who observe Sunday—for whatever reason—to this fundamental fact in the history of Christ's teachings and work, that in opposing and denouncing the imperfect and false notions of the Jews as to the Sabbath, he indicated the only line of action which is consistent with Christian Sabbath-keeping. We are willing to leave Mr. Hathaway's apparently triumphant denunciation of Sabbath-keeping in the dilemma of this contradiction, this clear and unjustifiable denial of Christ and of the authority of his example.

SEVENTH-DAY BAPTISTS SINCE THE REFORMATION.

Few people, comparatively, have given attention to the facts which form the earlier history of the Seventh-day Baptists, whom the SABBATH RECORDER represents. To aid in forming right conclusions, we give an outline of some important facts touching that history, together with references that will guide in further investigation.

The history of the Sabbath during the earliest years of the Reformation is necessarily meager. The descendants of the Waldenses in Bohemia, Holland, and other parts of Northern Europe, came to light when the rays of Reformation began to illumine the night of Papal apostasy. These Sabbath-keepers were Baptists. Most writers have, therefore, passed over the history of those years by saying of Sabbath-observance that it was "revived by some sectaries among the Anabaptists." When Sabbath-keepers were persons of prominence, more definite notice was taken of them. Enough can be gathered, however, to show that Sabbath-keepers were not uncommon on the continent of Europe from the opening of the sixteenth century forward.

Doctor Hesse (Lectures on Sunday, p. 374) refers to these Sabbath-keepers on the Continent of Europe as the progenitors of the Seventh-day Baptists.

A voluminous work by Alexander Ross, speaking of these people at the beginning of the Reformation, says:

Some only will observe the Lord's-day; some only the Sabbath; some both, and some neither.—A View of all Religions in the World, etc., p. 237. London, 1653.

Bishop White, speaking of the Sabbath-observance, bears this testimony:

The same likewise being revived in Luther's time by Carlstadius and Sternebergius, and by some sectaries among the Anabaptists, hath both then and ever since been censured as Jewish and Heretical.—A Treatise of the Sabbath-day, p. 8.

Ross, (View of all Religions, p. 235) above quoted, bears concurrent testimony to the Sabbatarianism of Sterneberg. Carlstadt it will be remembered was an intimate friend of Luther, between whom and himself a separation was initiated because of Carlstadt's extreme radicalism in his plans of reformation.

Mr. Gilfillan quotes a writer of the year 1585, one John Stockwood, who states that in those times there were "manifold disputations among the learned," and "a great diversity of opinion among the vulgar people and simple sort, concerning the Sabbath-day, and the right use of the same, some maintaining the changed and unchangeable obligations of the Seventh-day Sabbath, etc.—Sabbath, p. 70.

Chambers' Cyclopaedia refers to the Bohemian Sabbath-keepers and others as follows:

Accordingly, in the reign of Elizabeth, it occurred to many conscientious and independent thinkers (as it had previously done to some Protestants in Bohemia), that the Fourth Commandment required of them the observance, not of the first, but of the specified seventh day of the week, and a strict bodily rest, as a service then due to God. They became numerous enough to make a considerable figure for more than a century in England, under the title of "Sabbatarians"—a word now exchanged for the less ambiguous appellation of "Seventh-day Baptists." . . . They have nearly disappeared in England, though in the seventeenth century so numerous and active as to have called forth replies from Bishop White, Warner, Baxter, Bunyan, Wallis and others.—Article, Sabbath, Vol. 8, London, 1866.

Thus it is seen that there were Protestant Sabbath-keeping Baptists in Bohemia, Holland and England as early as the beginning of the sixteenth century. This link unites

the past with the present, and gives an unbroken chain of Sabbath-keepers from the days of Christ, the Lord of the Sabbath, to the present hour. The church has never been without witnesses for the truth concerning God's holy day.

The complete development and organization of the Seventh-day Baptists in England is easily traced.

JOHN TRASK.

Among the first who taught the truth relative to the Sabbath, and suffered for it, was John Trask—spelled also Trasque and Thraske. Ephraim Paggitt, in his "Church Herisiography," devotes more than fifty pages to the history of Trask, his wife, and his followers. From this it appears that he first began to observe the Sunday according to the law of the Fourth Commandment. One of his comrades, Lackson, (Hessey says Jackson,) carrying the question on to its legitimate results, taught that the day mentioned in the law must be observed. Trask accepted this and many more with him. Paggitt mentions William Hillyard, Christopher Sands, Mrs. Mary Chester, who was afterwards imprisoned, Rev. Mr. Wright and his wife. He also mentions in the same connection, "One Mr. Hebden, a prisoner in the new prison, that lay there for holding Saturday Sabbath." Mrs. Chester was kept in prison for some time, but was finally released upon her apparent conversion to the church. But her love for the truth was too strong, and "twelve months after she was set at liberty she relapsed into her former errors." Paggitt charges Trask and his followers with Judaical opinions concerning Christ; but the charge seems to have grown out of the fact that they observed the Sabbath, and no "official" charge of this kind is made against them on their trials.

Mrs. Trask, before her imprisonment, kept a private school for children, having one assistant teacher who was also a Sabbath-keeper. Attention was drawn to her from the fact that she would not teach upon the Sabbath, and on the trial she was condemned to imprisonment. Concerning which, Paggitt speaks as follows:

His wife, Mistress Trask, lay for fifteen or sixteen years a prisoner for her opinions about the Saturday-Sabbath; in all which time she would receive no relief from anybody, notwithstanding she wanted much, alleging that it is written, "it's a more blessed thing to give than to receive." Neither would she borrow. She deemed it a dishonor to her head, Christ, either to beg or borrow. Her diet for the most part of her imprisonment, that is till a little before her death, was bread and water, roots and herbs. No flesh, nor wine, nor brewed drink. . . She charged the keeper of the prison not to bury her in church nor church-yard, but in the fields only; which accordingly was done. All her means was an annuity of forty shillings a year; what she lacked more to live upon, she had of such prisoners as did employ her sometimes to do business for them. But this was only within the prison, for out of the prison she would not go, so she sickened and died. So there was an end to her sect in less than half a generation. 'Tis true it begins of late to be revived again; but yet faintly. The progress it makes is not observed to be much; so that of all gangrenes of spirit, with which the times are troubled, as yet it spreads little; and therefore it is hoped a short caveat (such as this is) may suffice against it.—Herisiography, p. 196.

This prophecy concerning the extinction of the Seventh-day Baptists was written about 1661, A. D., forty years after the trial of Trask, and when the English Seventh-day Baptists were steadily growing in numbers and in influence.

Trask was brought before the infamous

"Star Chamber" in 1618, and tried upon the following charges, which appear in the speech of Bishop Andrews against him. The Bishop states that his fault consisted in trying to make "Christian men, the people of God, His Majesty's subjects, little better than Jews. This he doth in two points, and when he takes it in his head, he may do it in two and two, and two more."

These are the specifications:

One is, Christians are bound to abstain from those meats which the Jews were forbidden in Leviticus.

The other, that they are bound to observe the Jewish Sabbath.

Bishop Andrews labors, in a lengthy speech, to prove both these positions heretical. This trial resulted in the following sentence, which was executed upon Trask:

Set upon the Pillory in Westminster, and from thence to be whipped to the fleet [prison] there to remain prisoner.

He afterwards made a recantation and was released.

Thus did the hand of persecution suppress the first prominent development of Sabbath truth in England. In spite of this, many others followed Trask whose words and writings moved all England deeply. The English Seventh-day Baptists were organized permanently, and by emigration to Rhode Island a nucleus was formed in America, and the denominational ancestors of the present Seventh-day Baptists were organized at Newport in 1671, A. D. Hence the RECORDER is in your hands.

FROM EAST AFRICA.

PLAINFIELD MISSION STATION,
Cholo, British Central Africa,
May 8, 1900.

To the Editor of the SABBATH RECORDER:

I feel sure many who have taken an interest in the genesis of the East African Seventh-day Baptist Mission, and have watched its varying developments, would be interested to see the shape it has assumed at the present date. If I could invite one of you to accompany me throughout an ordinary day's work as a visitor, there would, I imagine, be some things interesting, while others would perhaps be a little disappointing. Still, at the risk of a good deal of quiet censure, I will invite any one who has the leisure and patience to accompany me.

The present being coffee harvest, and the days all too short, we will leave the mission house (a roomy, brick with abundant verandah space, looking eastward upon the noble mountains of Matanji, 8,000 feet high, about 40 miles away) by Machilla—carried by eight natives,—for they travel quickly and it is too far to walk. We are going first to the pulping ground, where, by the aid of a good-sized water-wheel we extract the coffee berry from about 300 baskets of cherry-red fruit, gathered daily by five bands of pickers, thirty in each band. On the wayside are the drying tables and sheds, where women, girls and boys dry, sort and bag the cured bean, after it has gone through the pulping, fermenting and washing process nearly two miles away. A well trained native overseer, or Capitas, is in charge of this department. The bean, you see, is brought here by a train of people carrying on the head each a basketful. The three or four hundred rush mats you see are for drying upon, in the sun; the sheds adjacent are for carrying coffee and mats into in case of sudden rain; not very frequent in the curing months. Now we pass along through coffee

gardens in various stages of development, some in good clean order and some not so; then through a piece of forest by a six-foot-wide road, then down a steep hillside to the strong stream used to drive the water-wheel which turns the pulping machine and swiftly separates the sweet, fleshy cherry from the coffee-bean of commerce, much as you would an ordinary cherry-stone. The capacity of this machine is about twenty to twenty-five hundred weight daily. Twice daily the 150 pickers arrive here each with a basketful weighing about 30 pounds; they come from various gardens; some near, some far; some from the estate bought for the mission (for three days in succession); at another time for three consecutive days from an estate adjacent, which the Sabbath Evangelizing and Industrial Association is working for one year. Do you see that square box over the pulper, with a boy in it? He stands in the midst of coffee fruit, steadily feeding or stopping the supply for the machine below as the intelligent and experienced Manganja overseer indicates. The skin and fleshy refuse from the fruit is being carried away, you perceive; that is for fertilizing purposes at a future date. The bean coming from the opposite side of the machine goes into one or other of the fermenting vats, each day's quantity lying there 12 to 18 or more hours to ferment, according to weather; then it is let out through that grated door at the lowest point into that large cement washing cistern, also well grated, through which pass the branch stream of fresh water, so that after due motion and equalized cleansing the bean is free from all saccharine matter, and thence carried to the drying department. In spite of all this good attention and kindly treatment, there is a certain perverseness quite human about even common-place coffee-beans, and many succeed in escaping with part of their skins saved; but no mercy is shown to these willful ones, and so you see little groups, ten or twelve of them, picking by hand these remnants, which cling tenaciously; though I think we must by and by find a more excellent way of treating these escapees. But we must not linger longer, but away to the garden now being hoed by hand, the estates having been sorely neglected and crops lessened by growing weeds in place of crops. Here are over 150 who choose hoeing as their work; many are men and stout youths, some are women who select that work because they can be paid for what they do; that is by the number of trees hoed per day. If they like to do the same quantity of work as men they take the same payment, and, strange to say, they often do more than men, and finish their work earlier. Each person on the mission plan can do as little as they like or as much as they choose; no one is pressed; all is voluntary. The idlers or grumblers soon sink out of sight and hearing, by the force of shame at seeing the work cheerfully done by others, weaker to look at, so we have no labor difficulties. Doubtless the hoeing is the hardest work on the estate, yet all have finished by 3 P. M., most by 2 P. M., many by 1 P. M., and some, often those who have done most, by 12 o'clock. They all commence at bugle-call, 6 A. M., or a little before. We used to have services before the work; but as it is cold and damp so early, and the workers do not like to be kept back

from work, the service and singing is preferred in the afternoon and evening; then those come who wish, and there is no feeling of compulsion, as in the morning. In the evening the best educated native Christian, by name Stephen, teaches a special class, from 4 to 5 P. M., an English class; from 3 to 5 several Manganja classes in different stages by other native Christian Sabbath-keepers. But I am discursive, and must go back to the practical side.

Let us now proceed along the four-mile road which connects the two estates. Sections of this still need completing, and here are 66 Christian men at work road-making, or rather road-widening, for there has long been a track. Some are felling trees, others taking out stumps and stones, others hoeing away smaller obstacles. This band works two days weekly on this road at present, and four days weekly they fetch bags of maize, corn, from a place forty miles away, where food is plentiful, to this part, where at present none is grown. Each man carries a bag containing about 60 pounds of corn, with which we feed all the workers on the estate; one bag being given to each seven workers for a week—adults and others who are working. Another season, if we have sufficient labor, we hope to grow our own.

Observe, please, as we pass along, the beautiful trees; the graceful acacia, the broad-leaved masuku with its apricot-like fruit, valued for its mahogany-colored wood; the tall, tapering bamboo and the fan-shaped ornamental palm trees, both affectionately following the ever-flowing streams which we cross. These streams are three in number in a four-mile journey—quite remarkable for Central Africa (the very spot you see for Baptists).

Where are the pickers, did you say? Come into this twenty-acre garden on this mountain slope, and you will see. To-day there are 146 at work, and each should bring a basketful twice a day to the pulping machine; though the four overseers (Seventh-day Baptist Christians) who have to constantly inspect the contents of each basket, are instructed not to sacrifice quality in order to obtain quantity. None but the reddest, ripest fruit must be plucked, or the market value is impaired. I see you are like myself, you cannot keep your eyes off the weeds lying now in great ridges between the plants; they are hoed down now, but they ought to have been down four months ago; hence about half the crop will be the result. See, many, many berries have "scorched," that is, dried up, before maturing, as nature never intended a crop of weeds and a crop of coffee to grow together. Very pleasant work, picking seems to be; singing hymns, you notice, is quite common while at work, if the latter is not too heavy. After the fruit-bearing gardens have been picked over several times, according to the periods of ripening, then comes the pruners, nipping, cutting and sometimes even sawing down certain of the oldest trees. The intent throughout is to force new wood and waste none of the tree's strength upon old wood that is disposed to bear leaves rather than fruit; strange, is it not, that coffee plants and Christians should develop similar symptoms and need analogous treatment?

Would you like to go to the sawpits? No! I agree with you, it is too far out of the way;

but we have to follow the timber and most of that near at hand has been picked over in the past five years for the buildings on the estates. I do not go every day; it is so easy to count the quantity of planks sawn and see if the size is according to requirement; it is however the Chief Capitaos' duty to go daily. We must not turn back before visiting the brick yards, for they are our great hope of the future for church building, hospital and school accommodation on a more ample scale. Then, too, we want by and by, decent, three or four roomed houses of brick, for such native Christians as may be deemed fit to appreciate them, and set a cleanly, kindly example to their poorer friends. There is our first kiln of burned bricks; outside, for foundations and flues, the ordinary 3x9; inside, layers of octagon tiles for house flooring and verandahs. One side you see is not so pleasing to the eye as the other. The bricks are not the true red we like; they are over-burned, but strong and equally useful for out-of-sight sections. For one month we kept three brick-making hands making 800 per day; now we have only one, but many stacks of sunburned bricks waiting their turn to be burned. Not far hence are the nurseries, composed of fifty or sixty beds of young plants, some only three inches apart; others, and by far the greater quantity,—transplanted by us during the two months of possession—are nine inches apart, so as to remain a year longer to fill up vacant places or plant a new garden. We have not cared to put in new seeds this year. The area already planted needs properly mastering in order to get the full results; till that is done it would be folly to plant out further. The kitchen garden is some distance away by the side of another stream. The native Christian Maskona (who was with me at the Shirwa Lake and then Kami, and indeed throughout the fugitive period) has charge of this and the poultry department. Of fowls we had over fifty a short while ago, till a family of leopards found them out, broke into their house by night, killed and carried off or frightened away many, over a score. Again last night two older and two young ones visited the fowl-house, but the sensible fowls had taken to roosting in the trees; still the leopards climbed the trees and caught some of the best; their deep claw marks up the trunk and along the branches are very plain to be seen. We do not feel any too secure, as there is nothing but the glass panes to keep these visitors out of our rooms. We do not like to make a "Boma" of trees, as we did at Kami, or to use guns as the ordinary planters do. I am not satisfied that "the terror by night" should concern us personally, while the promises of the 91st Psalm remain; but the poor poultry have not the same refuge, so we must take means to protect them.

Likely by this time lunch will be waiting at the mission house; but please do not expect much variety, for so far we have only had imported supplies for the first six months.

Sabbath-day is the great day to all the work people as well as ourselves, though every day is delightful to we two Americans! The work being so congenial, and the natives for the most part so pleasant to work with. Two hearty services are held at each place, the other native Christians taking an active part. I feel sure I can hear some reader of the RE-

CORDER saying "what a funny mission." Why is there so much work, and so little preaching? I would answer that this is the time of laying the foundation adequate to the superstructure which has to be reared. The African, although poor in many ways, is rich in ability to work abundantly at a moderate charge, and so furnish the means for his own support—and the support of those who come to teach him to help himself to the blessings of this present life and the saving knowledge that will fit him for the life to come. The *heathen* native here are drawn from long distances by three things: 1. The clothing they can get for work done. 2. The hope that they will get sufficient cash to enable them to pay the government tax. 3. A little by personal interest and sympathy owing to past events.

Some are Manganja, Ajawa or Chikunda. These are local. Others have come long distances. These are Chipeta, Angoni, Atonga and MaKanga. The last named have come to work with white people for the first time, none of that tribe having ventured before. In their country there are many slaves. If funds allowed, we should redeem many girls and make the training home for them; this we hope to do presently. All the women's dresses sent from America are now finished. They have been very eagerly sought for; some days they positively clamored and struggled with one another who should get them. The supply, though pitifully short, has still been a great benefit in changing the appearance of the women, girls and even boys around the station. What I have said of the motives which have drawn the heathen natives here does not hold good of the Christians. They have come and remain because they have accepted the Sabbath truth and wish to settle where the true Sabbath is kept.

Yesterday these have formed themselves into the Seventh-day Baptist church of Plainfield, British Central Africa. Twenty-four persons, 4 women and 20 men, all previously baptized in the industrial stations with which I was formerly connected. They chose Stephen Lundy as native pastor, and William Samama as Treasurer. Both these were baptized in July, 1893, by myself. Three deacons were also chosen. A number of candidates are applying for baptism and membership, but of those matters more another time.

With hearty greeting to all.

Fraternally yours,

JOSEPH BOOTH.

JOHN RUSKIN AND THE SABBATH QUESTION.

In the Autobiography of William J. Stillman, now being published in the *Atlantic Monthly*, the June number—pages 818, 819—details an experience of Mr. Ruskin in connection with Sunday-observance which is of no small value. That value does not consist simply in the fact that it was the experience of John Ruskin, but that the fundamental argument by which Mr. Ruskin's mind was turned from his former belief is one that must demand increasing attention. The line of argument pursued by Mr. Stillman in his conversation with Ruskin has found acceptance with a steadily increasing number of individuals for several years past. That it will come into greater prominence in the future is certain, unless growing indifference to any basis for Sunday-observance except convenience, shall carry the question entirely away from any connection with the Bible. Witnessing the slow but steady acceptance of the facts stated by Mr. Stillman in the following extract, during the last quarter of a

century we have learned that a part of every reform is patient waiting for such preparation of the soil of public opinion as will give consideration to the seeds of truth. The tradition that Christ rose upon Sunday is yet held without investigation, and only when careful and logical thinkers who are deeply in earnest meet that issue as related to Sunday-observance, are the real facts in the case appreciated. We give this incident in Mr. Ruskin's life because of its definite bearing upon the imperative conclusion that the assumed basis for Sunday-observance, as connected with Christ's resurrection, is utterly without foundation. This is the extract:

On Sundays no work was done; we used to climb to some easy hilltop, and there Ruskin spent the afternoon in writing a sermon for a girl's school in which he was much interested, but not a line of drawing would he do. To me, brought up in the severity of Sabbatarianism, the sanctity of the first day of the week had always been a theological fiction, and the result of contact with the larger world and the widening of my range of thought had also made me see that the observances of "new moon and fast-days" had nothing to do with true religion, and that the Eden repose of the Creator was too large a matter to be fenced into a day of the week; so that this slavery to a formality in which Ruskin was held by his terrible conscience provoked me to a discussion of the subject. I declared that there was no authority for the transference of the weekly rest from the seventh to the first day of the week. We went over the texts together, and in this study my Sabbatarian education gave me an advantage in argument, for he had never given the matter a thought. Of course he took refuge in the celebration of the weekly return of the day of Christ's resurrection, but I showed him that the text does not support the claim that Christ rose on the first day of the week, and that the early fathers who arranged that portion of the ritual did not understand the tradition of the resurrection. Three days and three nights, according to the Gospel. Christ was to lie in the tomb, not parts of three times twenty-four hours. But the women went to the tomb "in the end of the Sabbath, as it began to dawn toward the first day of the week," and they found that he had already risen and was gone. Now as by the Jewish ritual the day began at sunset, the first day of the week began with the going down of the sun, and therefore as Christ had already risen he must have risen on the Seventh-day. The reason of this twilight visit was in the prohibition to touch a dead body on the Sabbath, and the zeal of the disciples sent them to the sepulchre at the earliest possible moment. I showed Ruskin how careless or ignorant of the record the distribution of the sacred time had been, in the fact of the total disregard of the words of Christ that he should "be killed and raised again the third day," for they supposed him to have been crucified on Friday, while he must have lain buried Thursday, Friday, and Saturday, and was therefore buried on Wednesday just before sunset. And this is confirmed by the text which says that the disciples hastened to bury Christ on the day of crucifixion because the next day was the day of preparation for one of the high Sabbaths, which the early Christians who instituted the observance of the first day confounded with the weekly Sabbath, not knowing that the high Sabbath could not fall on the weekly Sabbath.

To this demonstration Ruskin, always deferent to the literal interpretation of the gospel, could not make a defense—the creed had so bound him to the letter that the least enlargement of the stricture broke it, and he rejected not only the tradition of the Sunday Sabbath, but the whole of the ecclesiastical interpretation of the texts. He said, "If they have deceived me in this they have probably deceived me in all." This I had not conceived as a possible consequence of the criticisms of his creed, and it gave me great pain, for I was not skeptic, as I have since learned he for a time became. It was useless to argue with him for a matter of mistaken credence he had always held to its infallibility and the exactitude of doctrine, and his indignation was too strong to be pacified. He returned somewhat, I have heard, to his original beliefs in later days, as old men will to the beliefs of their younger years, for his Christianity was too sincere and profound for a matter of mistaken credence in mere formalities ever to affect its substance, and the years which followed showed that in no essential trait had the religious foundation of his character been moved. For myself I was still a sincere believer in the substantial accuracy of the body of Christian doctrine, and the revolt of Ruskin from it hurt me deeply. My own liberation from the burthens of futile beliefs had yet to come. But we never discussed theological matters again.

Missions.

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

ON our way from South Dakota to Jackson Centre, Ohio, a day and a night were spent in Milton, Wis., three hours and a half in Walworth, Wis., and a night and a day in Chicago. It was all in the midst of a hot wave, mercury ranging from 90° to 95° in the shade. The heat was almost unendurable in Chicago. It was very warm, dry and dusty in Jackson Centre. The hot wave was broken Sabbath night by thunder showers, and at this writing it is cool and pleasant. Attendance to church Sabbath morning was not as large as usual because of the very warm weather and some sickness, yet it was our pleasure to speak to a good and attentive congregation. A short sermon was preached from the text, 2 Cor. 5: 18, "And hath given to us the ministry of reconciliation," which was followed by a presentation of our missionary interests.

Sabbath afternoon Pastor Crofoot took us to Stokes, about ten miles to the northeast, where he preaches every two weeks to a remnant of our people there. A Sabbath-school was held, followed by a sermon by the Secretary. The service was held in a private house, with a congregation of about twenty, mostly young people and children. The evening after the Sabbath we enjoyed the consecration service of the Christian Endeavor Society of the Jackson Centre church. It is quite a large Society, and we judge that it is in good working condition. Pastor Crofoot is to be congratulated in having such a large and fine class of young people to aid him in his work here and to keep up the interests and prospects of the church. On Sunday night another sermon was preached to a good congregation.

This is a fine field for labor, and if our people here shall be loyal to the Sabbath, true and exemplary in Sabbath-observance, diligent in the use of the means of grace for spiritual growth, there is a bright future for it. The country about here is looking fine, crops good, excepting grass and wheat. The largest corn here that we have seen in our journeyings. Since God is prospering our people in Jackson Centre, no doubt they will render unto the Lord a generous offering for the support and advancement of his cause in the world. Pastor Crofoot is doing good and acceptable work in this church and on this field.

THE student quartet evangelistic movement is now at high tide. The first week in July, Mrs. Townsend went with a lady quartet of Milton, Wis., to Garwin, Iowa, for an evangelistic campaign. At the same time another of the Milton College quartets went to Calamus, Iowa; and another to Marquette, Wis., which is to be joined by Pastor Geo. W. Hills, of Nortonville, Kan., as leader. Pastor L. A. Platts, of Milton, Wis., was to go at the same time with a lady quartet to Cartwright, Wis., but sickness there will delay their going for a week or two. The Chicago quartet was not settled as to their opening campaign work, but were considering the question of going to a field in northern Michigan, Pastor Kelly going with them.

In the Western Association the Alfred University quartets started out for their work the last week in June. One quartet is at Main Settlement with Pastor J. G. Mahoney. An-

other quartet went to Preston, N. Y., and is working with W. D. Wilcox on that field. They go from there to Scott, N. Y. The third quartet is at Scio, N. Y., with Pastor L. C. Randolph as leader.

The Salem College quartet, though we have not learned their definite plans, is expected to be at Berea, W. Va., with the Ritchie church.

As a people we all are deeply interested in this student quartet evangelistic movement. It is a forward step for evangelism and Sabbath Reform. Some of the young people in these quartets have had some experience in this work; others go out for the first time. They all go out in the name of the Lord and in his strength. If they should go out depending on their own powers and strength, they will fail. The Holy Spirit must dwell in them, attend and bless their endeavors, to give success. We all are deeply anxious for this movement to be a success. To that end we all must devoutly pray to God to bless these young people and the leaders who go with them, bless the work and make it the means of bringing many souls to the saving knowledge of Jesus Christ and to obedience to his truth. This work should be a great blessing to the little churches, enlarging and strengthening them, leading the people up to a higher plane of spiritual life and activity, reclaiming the wandering ones, and inspiring Christians to live more consecrated lives and do more for Christ.

The eyes of the people will be on this movement. They will follow its labors. Reports from the various fields will appear from week to week in the RECORDER. Much praying must be done. This work must be borne to the throne of grace with earnest and importunate prayer. If God shall greatly bless this evangelistic work and many souls shall be gathered into his kingdom, it will require great care and wisdom to look after results that they shall be permanent, not lost to us, and prove a great blessing to our cause. God bless these quartets as they sing the gospel with power, do personal work, preach, pray and testify, and God bless their leaders. God bless us while we pray for them and the work.

THE General Conference will soon be at hand. It seems to us that there have never come to our Conferences such important and weighty questions to answer and problems to solve as shall come to this Conference next August. Are we as a people coming to a crisis? What about Industrial Missions? What about the Gold Coast? What about China? What about Evangelism? What about Sabbath Reform? What about our interests in England? What about the work on the Home Fields? What about consecration, devotion, men and means? As we take this survey we are almost overwhelmed with the questions and with the responsibilities upon us. How we ought to pray and think *before* we go up to Conference! How we all should be filled with the Holy Spirit *as* we go up to Conference! How we should have wisdom, humility, divine direction and a loving spirit *while at* Conference! May God be with us with mighty power, giving wisdom, purpose, direction, decision, consecration, devotion, that wise steps shall be taken and a forward movement made for our cause and to the glory of God.

RELIGION is the right relation of the total man to God and humanity.—C. R. Brown.

SUNDAY-OBSERVANCE IN MASSACHUSETTS.

"The General Association of the Congregational Churches of Massachusetts," in its late session, listened to an elaborate report upon the question of Sunday-observance, made by Arthur Little, D. D., chairman of a committee upon that question. The report is published in the *Defender* for July, and we give below the main parts of it, that our readers may see how the best friends of Sunday in the state of Massachusetts describe its situation, and the need of reform in connection with its observance:

The efforts to secularize and destroy the Sabbath are as determined and audacious as ever. The foes of the Sabbath are as alert, insidious, and persistent in their assaults upon this bulwark of our civilization as ever. Devices for evading the statute laws on Sunday-observance are as ingenious, sinister, and specious as ever. The plea, in the name of personal liberty, for what, as a matter of fact, is the utmost license and lawlessness, touching Sunday legislation, is urged with more subtlety and sophistry than ever.

The spirit of commercialism and greed is more assertive than ever. The apparent apathy of good people is as widespread and prevalent as ever. The difficulty of getting good men, immersed in business, to give thoughts, time, and personal attention to enforcing the legitimate claims of the Sabbath is as great as ever.

Such considerations as these, united with the fact of the low tide of spiritual life in the churches, justify the assertion that the Lord's-day as a divine institution, was never in greater peril than at the present time. It is still on the defensive, and must make a strenuous and persistent fight to maintain its ancient prestige and influence as the best ally of the church and a constructive and conserving force in the life of the Commonwealth.

It is always wise to observe the drift of things. Two or three noticeable tendencies may be mentioned.

1. The Lord's-day is becoming more of a holiday, devoted to pleasure seeking. Railroad and steamboat excursions, bicycle meets, golfing, yachting, driving, sleigh-riding and skating in winter, evening concerts, receptions, musicals, and various social functions are increasing. Thus the Puritan idea is yielding to the Continental usage.

2. While the workingmen, as a body, though not fully agreed, are becoming more urgent in their demand for one rest day in seven—not necessarily the Sabbath—some, if not most, of the great corporations and industries are becoming more tyrannical and reluctant to grant their employees this inalienable right.

3. It is not worth while for the friends of the Sabbath to look to the Legislature of Massachusetts for help. The tendency of recent legislation is to weaken the force of existing Sunday laws. It may not be many years before most of them will be swept from the statute books.

Our chief confidence must be in the living God and in enlightened and quickened Christian sentiment. Old, threadbare truths and principles must somehow be freshened in the public mind. Frequent reiteration in the pulpit, in the Sunday-school, in the prayer-meeting, in the Christian Endeavor Societies, of the claims of the Lord's-day upon the individual, upon the church, upon the state, and upon the community, is absolutely indispensable. It must be "line upon line, precept upon precept, here a little and there a little." The educational process is the most potent and hopeful factor in the problem. . . .

The most fatal mistake is to imagine that nothing needs to be done; that all is going well; that the Sabbath is so entrenched in the hearts of the people that it can never be lost. There is a trumpet call just now to incessant watchfulness, prayer, and well-directed effort in its defense. Its ablest and wisest champions and defenders are the evangelical ministry and churches. To them comes, this hour, the old appeal, reinforced by the fact of new perils, but, likewise, by the assurance of new grounds of confidence and hope.

The Christian church and the Christian Sabbath, identical in aim, will live or die together. They will not die, because God is on the throne and Christ is in the world."

PRACTICE to make God thy last thought at night when thou sleepest, and thy first thought when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labors prosperous.—Francis Quarles.

Woman's Work.

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

"A LIFE LESSON."

[The following sketch of "Mother Swinney's" life was taken from her own lips by Dr. Ella, soon after she came home from China. It carries us back to our childhood days, when we so often enjoyed a visit in her home, it being one of the bright spots in our life to go home with the daughter Phebe after school, to stay all night and then bring our dinner with her to school the next morning. Our childhood life was very carefully guarded by our parents, but they never feared to trust us in the home of our dear "Mother Swinney." Her motherly interest in us and her beautiful Christian character have left to us very sacred memories. We remember especially her faithfulness to all the appointments of the church, and her devotion to the Sixth-day night prayer-meetings where she never failed either in prayer or testimony to show her love for the Master and his work.—R. T. R.]

Eliza Frazier Swinney was born at Beebe Run, three miles east of Shiloh, N. J., Aug. 26, 1814. She was the daughter of David O. and Sarah Davis Frazier, and the granddaughter of Eld. Samuel Davis. On her mother's side was a direct descendant of the Sharpless family, of Chester, Pa. Her paternal ancestors came from Scotland, and her father died in 1819, when she was only five years old, and her mother in 1824, when she was only ten years of age. Her grandfather took her to her aunt Eliza, the wife of Jeremiah B. Davis, near Shiloh, where she grew up. She united with the church in 1827, when thirteen years old, and was baptized by her uncle John Davis, the pastor. That same year the first Sabbath-school ever held in Shiloh was started, which she attended, her future father-in-law, John Swinney, being the superintendent.

She was united in marriage to Ethan B. Swinney March 16, 1833, and there came to them eight children, six sons and two daughters.

In 1831 there came to the Shiloh church a great revival of religion, and from the neglect of secret prayer she found herself a poor miserable backslider; but through the mercies of God he helped her to come to himself fully. She always knew and said that this backsliding had come from the omission of secret prayer, and resolved then, by the help of God, that she would never be found in that condition again, and she never was, though sometimes her prayers seemed weak and trembling. There came another revival when Eld. Azor Estee was pastor at Shiloh (1843) in which about one hundred united with the church. In this her heart was thoroughly engaged and she became one of the earnest workers. After this came the interest in foreign missions which was fanned to a flame by the departure of the pastor of the church, Eld. Solomon Carpenter and wife, to China, and a few years later Eld. Wm. M. Jones and family to Palestine. The love of missions had always been in her heart, and among her most valuable possessions were the histories of Judson and his wives and their work, and of Newell and his wife—books which she often read.

The next epoch of interest in her life was the educational, which took its start in the coming to Shiloh of Prof. E. P. Larkin, and the opening of Union Academy. This was an important epoch, both on account of her children, and also to others in the church and community. It was the beginning of a movement that changed the whole character of

the people, and its influence grows wider and deeper to this day.

The next great event was the revival of the neighborhood prayer-meeting in Bowentown, the school district where she resided. Two, besides herself, agreed to pray for half an hour for this meeting, between the hours of four and five o'clock, each day. This was continued all summer, when in the fall the meetings, which had been neglected for two or three years, were commenced again. The first one was held in her home, and the house was full, and especially was it noticeable that many young people came. That very evening a wild young man in the neighborhood, to the surprise of all, arose and said he wished to ask their prayers, for he wanted to become a Christian and had been thinking deeply about it for some time. The interest increased in the meetings until ten or more young men were converted who united with the various churches where their families were accustomed to attend.

Soon after that, the War of the Rebellion broke out, when one or more of these young men from each of the neighboring families went out to the defense of our beloved country; yet in the sorrow and perplexity of these times all rejoiced that these young men were already Christians. All the mothers were interested, and there was formed in Bowentown "The Ladies' Aid Society," to work for the soldiers, meeting at the different homes. The subject of this sketch greatly regretted that they elected her the first President, because, she said, "she did not know how to act her part," yet time and again they voted and retained her in that position till the end of the war. Large amounts of money were raised and many boxes were sent to the front. Four or more of our soldier boys never returned. Her own son, Major A. E. Swinney was one of the slain. About this time her daughter Phebe died, having been injured by an accident in Kansas, and returned home to die.

The next great and very sad event was the death of her husband, Ethan B. Swinney, which occurred suddenly from apoplexy, April 23, 1880. After the sale of the homestead she moved to Smyrna, Del., to be with her children, three of whom were practicing medicine there. The following spring her daughter, Dr. Ella F., rented a house, making a home for the mother. Here she found work to do even among strangers. Her home being opposite a hotel, she saw there what she had never seen before, and soon gathered her little grandchildren and others, forming the first Band of Hope Smyrna ever had. After a year or two the number became too large for the house, when she gave the Band over into the hands of a younger person, and rejoiced in knowing that the number of members had soon reached two hundred.

Her son, Dr. John G., failing in health in 1883, gave up his practice in February of that year and moved back to Shiloh. The same summer her daughter, Dr. Ella F., was called to go as Medical Missionary to China, and the mother made her home at Shiloh, N. J. After the death of Dr. John in 1894, she returned again to Smyrna, and in August of the following year Dr. Ella returned from China; the same autumn the mother was paralyzed in the back. From this time she was a helpless invalid, and all joined in caring for her though most of the responsibility fell

upon the daughter. During the years of her "shut in" life, she was letting her light shine, being a lesson of faith and patience to all who came in contact with her. Her cheerful, joyous spirit, though helpless in body, was inspiring, and her many witty sayings are treasured by her family.

Before her daughter broke up her home in Shiloh to go to the hospital in Philadelphia, the mother was taken on her little cot in an electric launch across the bay to Delaware to her son's, where each vied with the other for her comfort and happiness. She was again stricken with paralysis, and on June 2, 1900, she calmly and peacefully fell asleep, entering into the heavenly home as the first rays of the early sun streamed across her bed, that beautiful Sabbath morning.

WORK OF THE WOMAN'S BOARD.

The closing months of the Conference year are a time of much care and anxiety in the Board, when, as at the present time, appropriations for our regular pledges, Miss Burdick's salary and that of the Bible women, or native helpers, come in slowly, and we can hardly help fearing they may be inadequate. Those who have been longer on the Board say, "We have always had it before the year closed," and so we take courage and *watch the mails*.

The effort to raise the amount undertaken by our Board for the debt of the Missionary Society seems to have affected somewhat the regular lines of work, by Associations, although regular pledges have been faithfully met in churches that have given most liberally to this special fund. On the first of July the fund stands as follows:

Shanghai, China, Susie Burdick, \$5; Dr. Palmberg, \$5.

South-Eastern Association, given at Conference, \$3; Lost Creek, 25c; Aberdeen, W. Va., \$1; total, \$4.25.

Eastern Association, Dr. Swinney, proceeds of entertainment, \$9; given at Conference, \$40; Plainfield, \$29.85; New York City, \$26; Northboro, Mass., \$1; total, \$105.85.

Central Association, given at Conference, \$7; DeRuyter, \$3; total, \$10.

Western Association, given at Conference, \$12.50; Bradford, Pa., 50c; Little Genesee, \$20.50; Alfred Station, \$36; Alfred, \$48; Rushford, \$4; Akron, \$1; Westfield, \$1; Wellsville, \$2; Hornellsville, \$5.35; Andover, \$10; Independence, \$2; total, \$142.95.

North-Western Association, given at Conference, \$23; Nortonville, \$56; Milton, \$110; Milton Junction, \$63; Dodge Centre, \$5; Welton, \$19; Chicago, \$4; Utica, \$10; Edgerton, \$2; New Auburn, \$2.50; Cartwright, \$2.50; Walworth, \$21.75; Oshkosh, \$1; Farnham, Neb., \$6.63; Edelstein, Ill., \$15.50; Dell Rapids, \$6; Berlin, Wis., \$6; Marquette, \$2; Rock River, \$1; Boulder, \$3; Grand Junction, \$7.50; Colony Heights, \$6; Garwin, \$5; total, \$378.38.

South-Western Association, Hammond, \$8.25.

Total amount, \$659.68.

Communications of more than a mere financial interest sometimes reach us, as when the Secretary of the Eastern Association in forwarding a remittance from Mrs. Dr. Charles Stillman, of Plainfield, says: "She was the President of the first Woman's Society of our church, which was the first in Plainfield. After ours was organized the ladies of the First Baptist church invited Mrs. Stillman to help them organize, which she did. As you can see, she has been an interested worker always. When Eld. Carpenter went to China it was from her home where he had been studying medicine with her husband, preparing himself for his mission work. When they sent boxes to the missionaries, Mrs. Stillman stood as a model for

fitting the dresses for Mrs. Carpenter." So the very beginning of our mission in China links itself with the present, and those of us who knew the two ladies are reminded of the beautiful, quiet, gentle dignity which characterized both—choice spirits of then and now.

Mrs. A. K. Witter, of Niantic, R. I., sends a remittance for the beginning of an Industrial Department in the China mission, and expresses the wish, if such a department can be established, to give twenty-five dollars a year toward it for four years. Later, a lady at Alfred, an invalid, bed-ridden for many years, sends money for the same object.

The alarming news from China during the last month gives us great solicitude for the well-being of our dear friends there and for the safety and perpetuity of the mission. Can it be possible that the purposes and plans of so many consecrated hearts during the many years covered by the history of our China mission are to come to naught through the madness of a mob of human fiends? Let us rather hope that the All-Wise Ruler of the universe will make even the "wrath of man to praise him," and that out of the terror and confusion he will bring peace and order and right conditions for the spread of his truth and the final blessing of poor, benighted China. E. T. PLATTS.

WOMAN'S BOARD.

Receipts in April, 1900.

Walworth, Wis., Ladies' Benevolent Society	\$ 5 00
Welton, Iowa, Debt	4 00
Milton, Wis., Miss M. M. Jones	10
Andover, N. Y., a friend, Debt	3 00
Hebron, Pa., Ladies' Aid Society	7 00
Andover, N. Y., Ladies' Seventh-day Baptist church, Debt	7 00
Niantic, R. I., Mrs. A. K. Witter, Industrial Dep't, China	5 00
Walworth, Wis., Ladies, Debt	20 00
Westerly, R. I., Aid Society, Native Helpers, \$5; Board Expenses, \$5	10 00
Milton, Wis., for African girl, "Verna," Mrs. H. Estee, \$3; Mrs. Johanson, \$3; Mrs. Vine Clark, \$3; Miss Anna Jordan, \$3	12 00
Little Genesee, N. Y., Ladies' Auxiliary Society, Tract Society, \$3.70; Susie Burdick, \$6; Native Helpers, \$5	14 70
Alfred Station, Woman's Evangelical Society, Tract Society, \$4.19; Susie Burdick, \$2.37; Missionary Society, \$4.19	10 75
Boulder, Col., Woman's Society	5 00
Oshkosh, Wis., Mrs. Louise Babcock, Debt	1 00
Farnam, Neb., Ladies, Debt	6 63
Edelstein, Ill., Ladies, Susie Burdick, \$10; Native Helpers, \$2; Board Expenses, \$1.50; Debt, \$15.50	29 00
Dell Rapids, South Dakota, Ladies, Debt	6 00
Rockville, R. I., Mrs. McLearn, .50; Lottie Burdick, .50; Susie Burdick	1 00
Nile, N. Y., Ladies' Missionary Society, Tract Society, \$2; Susie Burdick, \$4; Native Helpers, \$1; Home Missions, \$2; African Mission, \$2	11 00
Berlin, Wis., Ladies' Aid Society, Debt	6 00
Milton, Wis., Ladies' Benevolent Society, African Mission	10 00
Total	\$174 18

Receipts in May.

Milton, Wis., Ladies' Benevolent Society, Tract Society	\$ 10 00
Dunellen, N. J., Ladies' Aid Society, Susie Burdick	10 00
Walworth, Wis., Ladies' Benevolent Society	6 00
Independence, N. Y., Ladies' Aid Society, Susie Burdick, \$7.50; Board Expenses, .50	8 00
Marquette, Wis., Mrs. Inglis, \$1; Mrs. Noble, \$1, Debt	2 00
Rock River, Wis., Mrs. R. C. Maxwell, Debt	1 00
Milton, Wis., Woman's Board, African girl, Charity	12 00
Greenbriar, W. Va., Ladies, Helpers' Fund	30
Alleyton, Texas, Mrs. Estella Wilson Lammes, African Mission	75
Boulder, Col., Mrs. Myrtle VanHorn, \$1; L. Irene VanHorn, \$1; E. J. VanHorn, \$1, Debt	3 00
Adams Centre, N. Y., Ladies' Aid Society, Tract Society	20 00
Hammond, La., Woman's Missionary Society, Unappropriated, \$10; Debt, \$7.25; Mr. and Mrs. Crofoot, \$1	18 25
Plainfield, N. J., Society of Christian Work, Tract Society, \$25; Susie Burdick, \$20; Board Expense, \$6; Missionary Society, \$25; Debt, \$28.75	104 75
Dunellen, N. J., Mrs. Geo. S. Larkin, Boys' School	5 00
Alfred, N. Y., Woman's Evangelical Society, Tract Society, \$5; Boys' School, \$1.30; China Industrial Dep't, \$2; Missionary Society, \$5; Debt, \$47.10	60 40
Chicago, Ill., Ladies' Society, Tract Society, \$5; Missionary Society, \$5; Debt, \$1	11 00
New York City, Ladies' Seventh-day Baptist church, Dr. Swinney	44 00
Walworth, Wis., Ladies' Benevolent Society, Debt	1 75
Independence, N. Y., Mrs. Emma Crandall, \$1; Sylvia Livermore, \$1, Debt	2 00
Milton, Wis., freight on China box, Miss M. M. Jones, .50; Mrs. Robert Williams, .50; Lucy Clark 25	1 25
Edgerton, Wis., Mrs. M. H. W. Stillman, Tract Society, \$5; Board Expenses, \$1; Missionary Society, \$5; Debt, \$1; SABBATH RECORDER, \$2; African girl, "Doris," \$6	20 00
Milton, Wis., Ladies, to complete African girl, "Doris"	6 00
Grand Junction, Iowa, Ladies, Debt	7 50
Total	\$353 95

Receipts in June.

Adams Centre, N. Y., Ladies' Aid Society, Susie Burdick, \$10; Board Expenses, \$6	\$ 16 00
Syracuse, N. Y., Bible-class	5 00
North Loup, Neb., Woman's Missionary Society, African Mission, \$6; Unappropriated, \$22	28 00
Crowley's Ridge, Ark., Ladies, Tract Society	2 50
Hammond, La., Woman's Missionary Society, Debt	1 00
Richburg, N. Y., Ladies' Aid Society	7 00
Lake View, Cal., Ladies of Colony Heights church, Debt	6 00
New York City, Woman's Auxiliary Society, Susie Burdick, \$20; Home Missions, \$5; Salem College, \$10; Debt, \$26	61 00
Milton Junction, Wis., Ladies' Benevolent Society, Debt	13 00
Westerly, R. I., Ladies of Pawcatuck church, Susie Burdick	40 00
Plainfield, N. J., A Friend, \$1; a Friend, 10, Debt	1 10
Ashaway, R. I., Sewing Society	10 00
Nortonville, Kan., Woman's Missionary Society	50 00
Garwin, Iowa, Ladies, Debt	5 00
Alfred, N. Y., Western Association, for Dr. Swinney	17 25
Trenton, Minn., Florence Ayars, one Mission, \$1; China Mission, \$1; African Mission, \$1; India Relief, \$1	4 00
Trenton, Minn., S. M. Ayars, Home Missions, \$1; China Mission, \$1; African Mission, \$1; India Relief, \$2	5 00
Milton, Wis., Ladies' Benevolent Society, Evangelistic work	5 00
Total	\$276 85

E. & O. F. MILTON, Wis., July 6, 1900.

Mrs. GEO. R. BOSS, Treas.

A WORD TO OUR AUXILIARIES.

The treasurer of the Woman's Board closes her books for the year, July 31. All payments to have credit this Conference year must reach her on or before that date. We lack a goodly amount of what we are trying to raise, and will each Society look over its record and see in what line of work they have failed to make their usual payments, and make up the deficiency as soon as possible? We cannot afford to fail, and we can wonderfully succeed if all our helpers do their part.

Yours in service,

MRS. ALBERT WHITFORD, Cor. Sec.

HOW TO SPREAD THE SABBATH TRUTH.

Extracts from a paper read by Major T. W. Richardson, before the Conference of Christian Sabbath-keepers, at Exeter Hall, London, on Wednesday, the 25th of April, 1900.

This paper is intended as an address to those who are already enlightened upon the subject; one of the objects of our Conference being to "devise the best means to that end," i. e., "to spread the knowledge of the Sabbath of the Lord." I will deal with the question under two heads:

Is the Sabbath Truth worth a special effort? and, What methods are there of advancing it?

As Sabbath-keepers we are all agreed that it is the duty of every Christian to do the will of God, and that it is his will that we should keep the Sabbath-day, and not the heathen festival Sun-day.

Many contend that we have but to preach the whole Gospel as we find it, letting the Sabbath take its place without any undue prominence. But directly we preach the Sabbath truth at all, we are charged with being crazed on the one idea to the neglect of the more weighty matters of the Gospel. To such objectors I would simply say that we do not consider the duty to keep holy the Sabbath-day of any more importance than the duty of every Christian to keep from theft, murder, adultery, or any other violation of the ten laws of the great Creator.

We have, however, this fact to face, that the great bulk of those who profess and call themselves Christians, not only wilfully omit to preach the Sabbath, but deliberately preach the heathen, Romish substitute—Sunday. We, therefore, as a comparatively small body of Christians, are compelled to make an immense prominence of the Sabbath truth to in some slight way make up for this deplorable neglect and opposition on the part of those who fail in their duty in this respect. And, indeed, were we to devote (which we do not) our entire energy wholly and solely to preach the Sabbath truth, and that alone, we could not make up for the neglect and opposition of Christendom in general.

It is the duty of every Christian to preach the truth to all who are in error. What truth? Every truth? Why, certainly, if those we are speaking to are in error upon every truth. But it must be manifest to all that we need not preach baptism to those who have been baptized, nor temperance to the sober, nor the 8th Commandment to those who are honest, but to each one that particular truth to which they are not acting up. Thus, while we preach repentance to the unconverted, we must preach especially, and with great prominence, the Sabbath truth, to those who have accepted Christ as their Saviour. It further seems to me that this work should be undenominational, and

independent of any one sect or denomination. The Sabbath of the Lord belongs as much to the members of the Established Church as it does to the Sabbatarians or Seventh-day Baptists, to the Wesleyans and Congregationalists as much as it does to the Seventh-day Adventists or to that energetic body of Christian Sabbath-keepers who style themselves "the church of God." From the foregoing considerations I contend that the spread of the Sabbath truth is worth a special effort, and that on undenominational lines.

[Mr. Richardson prefaced his discussion of "Methods" of spreading Sabbath truth, by stating that there are many people in England who earnestly seek to know and do the will of God, and that these people need instruction as to what God's will is concerning the Sabbath. After mentioning several methods which are familiar to our readers he speaks as follows.]

In personal example we have one of the most powerful means of spreading the truth. If we only knew how great an influence even the least known of us possesses, we should take much greater care to do that which is right and true. A gentleman who believed he had no influence at all was persuaded to sign the pledge for the sake of others, though he believed it would be to the injury of his own health. Then he kept count of those who signed the pledge as a result of his having signed, till to his astonishment he had counted over a thousand, and then he gave up counting. Personal example can be shown in the home, where friends and neighbors cannot fail to notice it, but it must not cease there. In this connection it is well to remember that "ye are the salt of the earth," which we could not be if we were not in the earth. I believe therefore that one of the best ways to make our influence felt, is by taking our proper place as citizens, where opportunity occurs, by joining in all possible public functions, and by becoming members of as many societies and organizations as we can—they of course being consistent with our faith and Christian duty. We should thus increase our field of influence in a very marked degree. A young Sabbath-keeper attended a certain First-day Bible-class for a few weeks without forcing his views upon the other members, till one day the Sabbath question came up in the ordinary course of events. Now was his opportunity, and he dealt fully with the subject, and not only astonished the class, but he created such an interest that he was invited to continue the subject at another meeting, and was ultimately chosen leader of the class. The value of thus joining outside societies is again shown in my own recent experience when I read a paper on "Romish Error now in the Protestant church," before a lodge of Orangemen who are genuine and earnest Protestants. In my paper I dealt a heavy blow to their faith in Sunday-observance, by showing its authority to be that of the Church of Rome. My paper was well received, and I have been asked to prepare and read another paper shortly.

Each one of us is personally responsible to God for what we do and for what we fail to do. We cannot shift our responsibility to the shoulders of Bishop, Priest or Deacon; nor if they are blind to the truth and their duty, will that avail us as an excuse for clos-

Young People's Work

By EDWIN SHAW, Milton, Wis.

THE NEED OF SPIRITUAL POWER IN C. E. WORK.

A Paper by Almond Burdick of Nortonville, Ka., read at the Young People's Hour of the North-Western Association, June, 1900.

Our Christian Endeavor world to-day is already too full of young people whose narrow and ruling passion is money, fashion, or distinction; by whom all the most valuable and sacred possibilities of life are despised or neglected. To counteract this, the interests and purposes of life need to be broadened, and elevated to a standpoint where the successes and failures of our earthly striving shall be seen as simply accidental and unimportant, wherein the real life may stand unaffected and one is free in his own conscience.

How many Christian Endeavorers are there to-day who keep such a close insight of the temporal affairs of their society that they lose sight of the spiritual side? Many of us are willing to help with committee work, arrange for socials and musicales, and in fact attend to the pleasant and popular duties of our Society, while we are just a little more willing that the pastor and older members shall attend to the less pleasant duties. In short, we wish to see the machinery part work smoothly while the real spiritual influence is sadly neglected. There must be a certain amount of machinery in a society, yet if we neglect its higher purposes it must soon wear out. Like the harvester in the wheat-field, if allowed to lie idle it will soon rust. What we need is work, and as we begin our work we should be careful to become such men and women as the Spirit of God can use. If we become indolent, or proud and domineering, having little or no belief in the power of the Holy Spirit, is it likely that God will bless our efforts? The vessel that God uses must be clean, must be cleansed from all that is worldly and be full of the spiritual. It need not be of silver or gold; it may be only an earthen vessel, but it must be clean, for our God is a jealous God, and he cannot accept such vessels as are used by the world. How careful then we should be in our private life, as well as in our ordinary work and conversation.

Furthermore, since we depend wholly upon the Spirit, we should be prepared in all our work to use the Word of God, for the Holy Spirit's sword is the Word of God. Let it then be our purpose to deal with real life, and walk in the law of liberty. Do we as Christians realize the freedom there is in Christ? On the contrary, young people often refuse to accept Christ because of the restraint it places upon them. This is because of an unwillingness to make a complete surrender of the will. Christ does not ask us to be sad and long-faced Christians; he invites us to be free in him, and if we will banish as much as possible of our worldly nature, his work will be pleasant. We should remember first that Godliness is profitable unto all things, and then the Spirit will lead us to a place where we can live in the joy of Christ, and it will be our greatest pleasure to work within our own Society, and prove to the world that we have true freedom and happiness, remembering that it is not by might nor by power, but by the spirit of Christ dwelling in us.

Mr. Spurgeon once said that a Christian life is the light of the world. Then by the

Spirit's power we must keep this light burning. A Christlike spirit will bear the fruits of righteousness; and to keep unspotted from the world, and to preserve a clean heart, is a duty that will keep us, as young Christians, busy. Our C. E. Societies should be to the church what military Academies are to the country. A military Academy not only trains its cadets in the science of military affairs, but it instills into them love and loyalty for their country, so that they will advance its interests at all times. So our C. E. societies should not only train the members in God's truths, but also in responsibility to defend and protect them. It is then our opportunity and duty as young disciples to fit ourselves for the work of Christ and the church, for we know that soon the burdens of the church must be shifted to our shoulders, and duty calls us to be worthy of the charge.

Then let us be loyal to our church and society; remembering that it is the representative of Christ in the world and that he does not think us too weak to be instruments in his hands. It hurts to have a person fling out a hateful remark about our Society, but for every criticism there is a corresponding virtue, so let us be alive and jealous of its reputation. Every Christian Endeavorer has a mission to perform. There is a place for us in the church. Have we found our place and are we doing our work? Opportunities of service always lead one to ask the question: "How can I be useful?" We can greatly aid our pastors in their arduous and sometimes thankless toils. The past cannot be changed, but inspiration from the past should be gathered for future service; God counts and measures our purposes rather than our accomplishments.

Young life is proud of victory. Christian Endeavor workers, shall we strive for earthly or for heavenly laurels? What if the millions of earth's brave heroes had, like Christ's heroes, Abraham, Elijah, Luther and Bunyan, used their talents and energies for Christ's cause? The world would have been christianized long since. If we strive for the laurels of Christ's kingdom, we must be so forgetful of self, and so filled with the Holy Spirit, that the salvation of souls shall be our highest aspiration. We may not be able to preach like Paul, but we can, with God's help, give our earnest prayers and talents and let the Divine Light shine forth from our lives. The power and beauty of a spiritual life are never ending! I can see now the Divine Light as it used to beam from Elder Todd's face as he told us of our duty to God. As iron can be welded only at white heat, so only souls aglow with the enthusiasm of the Spirit are in a fit condition for Christ's service. It is the enthusiasm of the Spirit which sets all our powers in motion, and fires the soul with the love of knowledge, which awakens spiritual life and higher purposes. It is the endeavor of the spirit that leads to ideal growth and consequence, and the spirit of Christ that gives us the noblest rewards and the highest approval of efforts to grow in wisdom, spiritual power and light.

Upon the sacred walls of the old Chapel at Alfred University hangs this well known motto: "Let there be light." Even now I can feel the inspiration it gave to me and still gives to all its students; not a light in worldly vanity, but an inspiration of the light of life—to do and to be. Let us then kindle this sacred flame as the high priest fed the golden candlestick in the temple at Jerusalem, with the finest oil, that it go not out by night, nor by day, as long as man shall need the light which leads to life eternal.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

The Psalmist says, "One thing have I desired of the Lord, that will I seek after." Consecration of effort upon any noble purpose is praiseworthy in any one; and in these days, it is especially desirable that every young person begin early in life to direct his attention to some "one thing," the successful attainment of which should be the grand purpose of life. The one thing toward which the Psalmist aimed was to "dwell in the house of the Lord all the days of his life; to behold the beauty of the Lord, and to enquire in his temple." A noble ambition; and one well worth centering all his energies upon.

The principle is a good one, and necessary, not only for high attainment in spiritual life, but also in the direction of our secular affairs.

This is an age of specialization, and other things being equal, the man who early selects "one thing" as the goal toward which he presses; he who sees before him some high ideal, upon the attainment of which all his energies are focalized, is the man whose life will make a distinct impression upon the world. The fields of history, art, literature and science have extended their boundaries over such vast areas, that the brief day of life affords opportunity to thoroughly explore only a small portion of them. It is only by selecting a comparatively small spot from a desirable field, and then concentrating one's powers upon it, that great success is attained. Disregard of this principle accounts for many failures in life. Life's energies are dissipated upon many things, rather than focalized upon one.

The one thing which we C. E.'s should desire, and seek after, is a clean heart, a holy life; without which there can be no true Christian endeavor, and with which is accompanied the power of the Holy Spirit to teach transgressors, and convert sinners.

To this end, let us plead with the Psalmist, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with a free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

M. B. KELLY.

CHICAGO, Ill., July 8, 1900.

RESOLUTIONS OF SYMPATHY.

WHEREAS, our loving Father has called from this life of service our sister, Anna Belle Ticknor; therefore be it Resolved, By the Milton Junction Y. P. S. C. E., of which Society she was a loved member, that we express our appreciation of her personal worth and emulate her devotion to duty.

Resolved, That while we mourn her loss our hearts go out in sympathy to the parents in their hour of sad bereavement, and we do assure them of our earnest prayers that the God of all comfort may sustain them and bring healing to their wounded hearts.

Resolved, That a copy of these resolutions be presented to the family and also sent to the SABBATH RECORDER for publication.

NETTIE M. WEST,
G. M. BURDICK,
FLORENCE BURDICK, } Com.

HE gives most to his generation and to all the generations following who sets them a great example of steadfast self-devotion.—
Selected.

Children's Page.

A BOY'S CONFESSION.

BY MILTON O. NELSON.

Aunt Kate she said the other day,
 "Jim's nothin' but a boy," she said.
 That's just the way I heard her say,
 As if she wisht all boys was dead.
 She ac' as if boys wasn't fit
 To be alive a little bit.

Pa, all the time he says: "Here, James!
 Don't let me speak to you again!
 Don't call your little sister names!
 Don't tease the cat! Don't scare the hen!
 Now do be quiet if you can,
 An' ac' a little like a man."

Seems like they ain't no room for me
 To move er make a bit of noise.
 I wisht Aunt Kate, I just wisht she
 Was more than forty 'leven boys,
 All set up in a stiff back chair,
 An' made to stay all quiet there.

I didn't go to sass Aunt Kate,
 "Shut up" was all I ever said.
 An' Pa he turned an' made me skate
 Out of the room up here to bed,
 An' made me leave the table, too,
 Jus' when I wasn't half way through.

Ma she come up, an' she been here.
 I heard her creakin, up the stairs.
 She say to me: "I come, my dear,
 To tuck you in an' hear your prayers."
 An' then I choked an' cried, "Boo! Hoo!"
 An' cried, an' cried, an' Ma cried too.

I'm sorry now I sassed Aunt Kate,
 An' hurt her feelin's like I do,
 'Cause Ma say she been sick of late,
 With nervous prostration too.
 An' Pa was worried to night
 'Cause the store business don't go right.

An' Ma she tell me I shall pray
 That I don't do them things again,
 An' God fergive me, which I say
 I ast fer Jesus sake amen,
 An' I fergive Aunt Kate an' Pa,
 An' everyone—an' love my Ma!

—Advance.

MRS. CHIPPYWEE'S HOUSEKEEPING.

"Mother," called Louise from the nursery, "do you think I might take Belinda out on the lawn? It is so warm to-day, I'm sure we wouldn't take cold." Mother thought a minute. It was a bright, warm day. There would be little risk in sitting outdoors, and the warm spring air was fresh and sweet. "Yes, little daughter," she answered. "Mother will carry your chair. You may bring doll Belinda and sit in the sunshine."

Up in the apple-tree Mrs. Chippywee was beginning her preparation for housekeeping.

"Chippywee," she called to her little companion, "lets gather some twigs and straws from the lawn. But, oh, dear! What's that? A little girl coming right near our tree! Twitter, twitter, twit! All our chance for work gone!" And Mrs. Chippywee looked very disconsolate.

"Louise," said mother, softly, I see two bright-eyed birdies above your head. Keep still and watch. Perhaps they intend to begin housekeeping." Mother went back to the house, and Louise and Belinda kept so still that presently Mr. Chippywee ventured out on the lawn—a long way off at first; but, gaining courage, he came nearer until he picked up one straw close to the little brown shoes.

All the afternoon Louise watched the birdies working, until mother came out to say that father was waiting to take his little girl out for a walk.

"O Belinda!" cried Louise, delightedly. "Keep still, my dear, till I tie your sash. Oh, me! Oh, my! I can't wait to fix you any finer. We're going for a walk with daddy!" And off flew the happy child and smiling doll.

"Such a dear little girl!" twittered Mrs.

Chippywee. "She never hindered us at all!"

"Sweet, sweet!" assented Mr. Chippywee, gratefully. Just then Mrs. Chippywee gave a long "Tweet" of astonishment.

"What can it be?" she cried, "on the lawn? Look, dear, look!"

Mr. Chippywee flew down to investigate. Back he came in a minute to perch on a branch, swinging back and forth, and sing.

"It is red," he sang. Bright, beautiful red, like the strawberries. The little girl has left it. She has given it to us. Oh, what a nest! Sweet, sweet! Twitter, tweet!"

Down flew Mrs. Chippywee in a great hurry. "It is made of straw," she cried. "We will line it with wool from Mother Sheep. We will make a soft warm bed for two blue eggs. Oh, sweet, sweet, sweet! Hurry, Hurry!" she called. "I cannot lift it alone." Two little birds, glad and grateful as birds could be, lifted from the lawn something made of straw and trimmed with pretty red ribbons. It was quickly fastened to the branch with bits of string, and wound round and round with pliant twigs and straws.

"Chipper, chipper chee!
 The prettiest nest I ever did see!"

sang Mrs. Chippywee; while Mr. Chippywee joined in a hearty chorus. "Oh, sweet, sweet, sweet!" The gate swung open for Louise, father and Belinda. "Dear daddy," said Louise, "do come with me to find Doll Belinda's bonnet." Over the lawn they came, searching and looking, but nothing could be found of the missing bonnet.

"Little girl," called the birdies,
 "Do look here in the tree:
 The prettiest nest you ever did see!
 Thanks, thanks for the straw, and the ribbons of red,
 That made the dear nest that hangs overhead!
 Chip, chip, chipper chee!"

"What are the birdies making such a racket about? laughed papa.

Louise looked up in the tree, then stopped a minute in astonishment. "Why, daddy!" she cried, "look at the ribbons! Why, they have certainly flown off with Doll Belinda's bonnet, and turned it into a bird's nest."

"Would Belinda like me to climb the tree and get her the bonnet?" Papa asked it quite soberly, though his eyes twinkled. Louise laid her ear close to Belinda's cheek, so that she might catch the faintest whisper that should indicate Belinda's wishes in the matter. "Belinda says," she reported triumphantly, "that she would rather wear her sunbonnet the rest of the summer than have the dear birdies' nest taken away from them. Belinda thinks, daddy"—and Louise nestled close to papa,— "that it will be such fun to watch the nest. It's really half ours, you know; for we helped build it."—*Christian Register.*

SAVED BY A PUMPKIN.

Nearly two hundred years ago two girls, Prudence and Endurance Place, twin sisters, lived in the Cocheco Valley, New Hampshire. At that time the country from Portsmouth to Ossipee was an unbroken wilderness, and settlers were few in the beautiful valley.

The Place family lived in a log house in a small clearing. Indians occasionally called at the house, but Mr. Place treated them courteously, and never sent them away empty-handed.

When Prudence and Endurance were fourteen years of age Mr. and Mrs. Place, with the younger children, went on a visit to Portsmouth, leaving the twins to keep house. During the first day of their home-keeping the girls gathered the big yellow pumpkins from the field and laid them in a pile near the back door.

While resting from their labor they amused themselves by cutting two hideous jack-o'-lanterns from large pumpkins, each seeking to outdo the other in carving the grotesque features. They stuck them on poles, fixing the candle inside, and made ready to astonish their father on his return by showing the grinning ogres at the window.

While Endurance prepared the simple supper and set the house to right for the night Prudence went out to drive home the cow and sheep. She had to go farther than she had expected, and as she came near a brook she was startled to see three Indians on the other side, talking earnestly, gesticulating, and pointing now and then toward the log house in the clearing.

Prudence was alarmed by their suspicious conduct. Turning back, unseen by them, she fled homeward and told her sister what she had seen.

"They've found out father and mother are gone away, an' they're coming here to steal, an' p'r'aps to kill us," the two said to each other.

For a minute the frightened girls knew not what to do. The jack-o'-lanterns were lying in a corner of the room, and, like an inspiration, it came to Endurance that with these horribly grinning faces they could scare away the Indians. Near the back door was a pit, dug for storing potatoes, and now covered with boards and brush. Taking their jack-o'-lanterns, they scrambled into the pit, and concealed the entrance cleverly by drawing the boards and brush into place. After what seemed hours of waiting and listening, the girls heard stealthy steps about the house which was in total darkness. Listening intently, they heard the Indians in the garden, evidently searching for them.

Now was the moment for action. The candles were lighted in the jack-o'-lanterns, and they were thrust up through the brush. The Indians caught a glimpse of the frightful faces, and filled with superstitious terror, fled, believing they had seen devils.

In the morning, when Prudence and Endurance ventured from their concealment, they found in the garden path a tomahawk and three eagle's feathers.

The spot was ever afterward regarded with superstitious awe by the Indians, not one of whom was ever known to approach the log house of the Places.—*Selected.*

HAPPYING BABY.

"What has my girlie been doing to-day
 While mamma has been to the city away?"

"I happied the baby! And, mamma, you see,
 That made the whole morning real busy for me."

A moment she sat there; the wise little head
 Was busily thinking, then quickly she said:

"When he's big as me, what will baby boy do
 To happy himself? I wish that I knew."

"Oh! baby is learning quite nicely to play,
 And you may learn one thing, my daughter, to-day,

"By happying baby,—the dear little elf,—
 You have happied your mamma, and happied yourself."

—Companion.

ALUM BAKING POWDERS IN CONGRESS.

Report that Evidence of Their Harmfulness is Overwhelming.

The Committee on Manufactures of the Senate were sometime ago directed to investigate food adulterations, and accumulated a volume of testimony upon the subject from the best informed parties and highest scientific authorities in the country.

One of the greatest sources of danger to our foods, the Committee states in their report, exists is alum baking powders. The Committee found the testimony, they say, overwhelmingly condemnatory of the use of alum in baking powders, and recommended that such use be prohibited by law.

Senator Mason, discussing in the Senate the report of the Committee and the several bills introduced to carry the recommendations of the Committee into effect, said:

When we made this report we made it based on the evidence before us, and the evidence is simply overwhelming. I do not care how big a lobby there may be here for the alum baking powder, I do not care how many memorials they may publish, there is no place in the human economy of human food for this thing called alum. The overwhelming evidence of the leading physicians and scientists of this country is that it is absolutely unfit to go into human food, and that in many cases—if the gentleman will read the evidence, some of the physicians say they can trace cases in their own practice—there are diseases of the kidney due to the perpetual use of alum in their daily bread.

When you mix a mineral poison, as they all say that alum is, it is impossible to mix it always to such a degree that there will not be a residuum left of alum, which produces alumina, and which contributes largely to the diseases of the people in this country.

I want to give the Senate an idea of the class of men we have called. They are the leading scientists from every college in the United States that we could get hold of.

Senator Mason, from a long list of scientists who had testified as to the hurtfulness of alum baking powders, and as to the healthfulness of cream of tartar powders, mentioned the following:

Appleton, John Howard, professor of chemistry, Brown University, Providence, R. I.

Arnold, J. W. S., professor, University of New York.

Atwater, W. O., professor and director, Government experimental station, Washington, D. C.

Barker, George F., professor, University of Pennsylvania.

Caldwell, G. C., professor, Cornell University, Ithaca, N. Y.

Chandler, C. F., professor, Columbia University, New York.

Chittenden, Russell H., professor, Yale University, New Haven, Conn.

Cornwall, H. B., professor, University of Princeton, New Jersey.

Crampton, C. A., professor, Division of Chemistry, Washington, D. C.

Fairhurst, Alfred, professor, chemist, University of Kentucky, Lexington, Ky.

Frear, William, professor, State College, Pennsylvania.

Jenkins, Edward H., professor, department of agriculture, State of Connecticut.

Johnson, S. W., professor, Yale College, New Haven, Conn.

Mallet, John William, professor, University of Virginia.

Mew, W. M., professor, Army and Medical Department, United States Government.

Morton, Henry, president of Stevens Institute, Hoboken, N. J.

Monroe, Charles Edward, professor of chemistry, Columbian University, Washington, D. C.

Prescott, Albert B., professor, University of Michigan, Ann Arbor, Mich.

Price, A. F., Medical Director, United States Naval Hospital, Washington, D. C.

Smart, Charles, lieutenant-colonel, assistant surgeon-general, United States Army.

Sternberg, George M., Surgeon-General, United States Army, Washington, D. C.

Tucker, Willis G., professor of chemistry and chemist of State Board of Health, State of New York.

Vaughan, Victor C., professor, University of Michigan, Ann Arbor, Mich.

Van Reypen, W. K., Surgeon-General, United States Navy, Washington, D. C.

Wiley, Prof. H. W., Chief Chemist, Department of Agriculture, United States, Washington, D. C.

Wyman, Walter, Surgeon-General, United States Marine Hospital, Washington, D. C.

MR. PETTIGREW. Was there any testimony which showed that there were cases of injury to health as a result of constant use of alum?

MR. MASON. Yes; I can turn you to the testimony.

MR. PETTIGREW. I do not care to have the Senator turn to it. I simply want to emphasize the point. I agree with the Senator. It has always been my own impression that alum baking powder is injurious; but I wanted to bring it out and make it emphatic, if the proof sustains that position.

MR. MASON. I quite agree with the Senator. It is claimed that there is not a country in Europe that does not prohibit the use of alum. Certainly three or four of the leading countries of Europe to which I have had my attention called prohibit the use of alum in baking powder.

MR. PETTIGREW. Did the chemists who came before

the Committee, these professors, generally testify—was it the result of their evidence—that the cream of tartar baking powder is healthy and does not leave a residuum which is injurious to health?

MR. MASON. Yes; I say emphatically yes; that the weight of the evidence is, that whenever any of these distinguished men, who have a national reputation, the leading chemists of the colleges, were interrogated upon the point, they stated that fact, every one of them, to my recollection.

THE LORD'S-DAY.

BY CHAS. E. BUELL.

If the intelligent advocates of the observance of Sunday will forget the traditions set up by the Roman Catholics, and carefully note the statements of the New Testament regarding the time of the visit of the women to the tomb of Messiah, they will surely see that the arrival, as set forth by Matthew, was before the first day of the week had commenced; that the Sabbath, according to Jewish reckoning, had hardly terminated, and, according to modern reckoning it was six hours from having been completed, when these anxious women were informed by an angel, "He is risen."

If it is true that Jesus had vacated the tomb before the Sabbath was ended, as here clearly announced, it is a clumsy error to proclaim that Sunday is observed in commemoration of the resurrection.

If it was the recorded fact that Jesus rose at exactly ten o'clock on the morning of the first day of the week, in the presence of thousands of expectant people, and spoke words of greeting to them, and alluded to its being the first day of the week, there would be no consistency in abandoning the true Sabbath which was divinely established for a specific reason, "for in six days God created the heavens and the earth," and disobey the commandment so plainly given, to "remember the Sabbath-day."

Not only have these intelligent persons disobeyed the commandment to observe the seventh day as the Sabbath "in honor of the Lord thy God," but they have done that which is considered unrighteousness in ordinary business, they have appropriated the mark which distinguished the seventh day, still distinguishes it, and always must distinguish it, the title *Sabbath*, and have wrongfully applied to the unauthorized day called Sunday.

Nor is this all; they have, without just and good reasons, put another title upon the unsanctified day, called Sunday. They have given it the title, "Lord's day," and relish speaking of it as "the Lord's day," and when urged to give a reason why they have so said they refer to the statement by John, verse 10 of the first chapter of Revelation, where it is stated, "I was in the spirit on the Lord's-day."

There is a dishonesty of purpose easily detected, in the gross assumption that this reference to a particular day refers to the first day of the week, and only for the purpose of sustaining their faulty advocacy of that as having some sanctity in religious matters.

It is stated repeatedly that Jesus sustained the teachings of the prophecies, and gave full credence to the Old Testament writings. In them we find that it is taught for the comfort of us all, "Surely, the Lord God will do nothing, but he revealeth his secrets unto his servants, the prophets. "He would not permit the employment of the phrase, "the Lord's day," as used by John, except there was given the real meaning of the same;

and it is given sufficiently clear for all in the fourteenth chapter of the prophecy of Zachariah, seventh verse:

"But it shall be one particular day which shall indeed be known as the Lord's; neither day nor night; but it shall come to pass that at evening-time there shall be light." (Leeser's Version.)

The remarkable fact in connection with the use of the phrase by John, is, he was in the spirit on this predicted day, and what he thus foresaw was what Zachariah states is to take place upon this particular day, "which shall indeed be known as the Lord's-day."

"The Lord's-day" is a particular day, not a constantly recurring seventh day.

"THE INFLUENCE OF THE PULPIT."

The New York *Independent* for June 29, 1900, has a valuable editorial under the heading quoted above. It accepts the conclusion that the influence of the pulpit is decaying, to some extent, and for various reasons. Among the more prominent of these reasons it states that increasing intelligence on the part of those who fill the pews has brought about a relative, if not an actual, loss of intelligence on the part of those who are in the pulpit. Hence many teachers and professional men find themselves uninterested and not helped by the discourses of those who are less broad in their culture than themselves, and who are much given to discussion of abstract theories rather than of practical questions. Two paragraphs in the editorial are of special interest to our readers, since they indicate that the loss of regard for Sunday is aiding in the relative or actual decline of influence on the part of the pulpit. We give these paragraphs below:

Our new and growing doctrine of the Sabbath is responsible for some loss of the power of the pulpit. The old Scotch and Puritan Sabbath has nearly gone, and a new Sabbath, not quite Continental, but approaching it, already prevails. This view finds authority for the Sabbath, not in the Fourth Commandment, nor anywhere in the direct teachings of the Bible, but in its usefulness to man. Inasmuch as the New Testament has no doctrine of the Sabbath, but rather seems to treat it as part of the Mosaic ceremonial law that was to pass away; and inasmuch as the early church invented for itself a new Sabbath to take the place of the old, not from command, but for its usefulness, led by the Spirit, the sacredness of the day has been largely lost, and has given place to the idea of rest and comfort. Even our Sabbath Society confines its work to the suppression of Sunday labor, or Sunday disturbance. Coincident with this change of idea have come various pleasurable diversions, such as riding the bicycle or on the trolley car, that give a variety to Sunday which it never could know before. This detracts from the attention given to the pulpit, and thus indirectly from the respect paid to it; although the fact that the Catholic church, which has never adopted the Puritan Sabbath, gives special respect, in this country, to its clergy, is evidence that the looser view of the Sabbath is not necessarily inconsistent with respect to the pulpit.

Connected with the passing of the Puritan Sabbath is the increased provision for social gatherings of the people. In the generation not long past, before intercommunication became so easy and cheap, before every town had its swift street-cars and every town and village its grange and labor union, the Sunday meeting was the best and almost the only occasion for social gathering. Now there are a multitude of others that are better for that purpose. So the best intellectual treat of the week used to be the sermon; now multitudes find the Sunday newspaper more interesting, or, if not that, other books and papers can occupy the time pleasantly and profitably without the trouble of dressing for church, and there listening to what may be a stupid, or even ignorant, sermon for duty's sake.

OPPORTUNITY with ability makes responsibility.—*Bishop Hurst.*

NEWS OF THE WEEK.

Early in the week reports from China were more favorable, and it was hoped that the worst had not happened at Peking. But each day brought fresh contradictions, each demonstrating that reports from Chinese sources are the embodiment of unreliability. At the present date, July 13, there is little ground for believing that the worst has not come to pass in Peking, and that the allied forces at Tien Tsin have not been worsted or forced to retreat. While a little hope remains, the ominous fact continues that no direct report from the Ministers has come to hand since the despairing message of Sir Robert Hart, dated June 24. The strain of almost hopeless suspense must continue until something more definite than contradictory Chinese reports is received. Meanwhile the fear increases that the other Powers will not unite with the United States in efforts to protect their citizens and their interests, only. Greed for Chinese territory, and consequent jealousies and rivalry, may delay effectual action against the mob which seeks to overthrow stable government in China, and to expel all foreigners from the Empire.

Hostilities continue in South Africa, and quite serious reverses to British forces near Pretoria were reported on the 13th of July.

On the 12th of July the Republican candidates for President and Vice-President were notified of their nomination, and made speeches of acceptance.

CHEERING REPORT FROM GEORGIA.

The monthly report of Rev. A. P. Ashurst, Manager of the Southern Branch Office of the American Sabbath Tract Society, dated July 1, 1900, brings welcome news to our readers. He says:

Nothing gives me more pleasure than to be able to report a constantly growing interest on my field of labor, in Sabbath Reform work. Since my last report there have been developments beyond my expectation. There are those who come to my house to keep the Sabbath with me, and to hold Bible reading and to praise and bless God for the new light which they have found in the Old Book, to which their eyes have been holden for so long. Eyes have been anointed with eye-salve most precious. One brother, who lives in this city, quite a prominent citizen and member of the first Baptist church, has very boldly proclaimed himself a Sabbath-keeper. He wishes me to form a society here and do most aggressive work. I am receiving letters from others in this state who are very zealously affected. Some, about two hundred miles from here, urge me to visit them. They think I can gather quite a number and form a church. I think a visit to that section in the fall or winter will be advisable.

New opportunities are opening up around me in our suburban villas. A growing interest in the Bible Readings that I am giving in my home is being manifested. It would seem from present indications that I may, after a while, refer to "the church that is in my house." I pray God that it may be so. I did not mention in my last report that the cottage prayer-meetings I had been holding in the city are still kept up. Arrangements have been made to preach also in some of the smaller churches in this vicinity. I trust the time will soon come when I shall be able to leave off the *ego* in my reports and tell you of the work that we are doing and have done.

The box of tracts shipped me recently have been received, and most of them distributed. I shall need another shipment before my next report.

Tracts distributed the month ending July 1, 48,849 pages.

The Lord direct and bless you in your meeting, is the sincere desire of your servant for Christ and his cause.

NEIGHBORSHIP depends not upon blood, or sect, or profession, but upon humanity.—D. D. Whedon.

WE need not more method, but more motive.—John Willis Baer.

MARRIAGES.

CORNELL—CRANDALL.—At the home of the bride's parents, in West Genesee, N. Y., by Rev. J. G. Mahoney, July 8, 1900, Mr. E. H. Cornell and Miss E. A. Crandall.

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.

CAMPBELL.—At the residence of her son, Mr. Jesse M. Campbell, in Wolcott, N. Y., June 30, 1900, Clarinda McKee, wife of the late Rev. Alexander Campbell.

She was the daughter of Jabesh and Aseneth Hollister McKee, and was born in Lorraine, Jefferson Co., N. Y., and brought up in the careful, conscientious way of the best New England families. In early womanhood, she was married to Alexander Campbell, and was his lifelong help-meet, and blessed companion. God made their home happy with six children, four of whom are still living. George A., of Buffalo; Frances C.—Mrs. D. C. Whitford,—Jesse M. and William P., all of Wolcott. Eld. Campbell was the founder of DeRuyter Institute, the pastor of Seventh-day Baptist churches for half a century, and one of the most gifted evangelists of our denomination. During the more than sixty-five years of their married life, she was blest with good health and enjoyed most heartily the labors of the home, yet ever ready to accompany her husband in his long journeys to his distant mission fields. Since his death, in 1889, she has lived with the children, and peacefully passed away the last Sabbath of June. The funeral service was held at her daughter's, July 3, and the body laid to rest beside her beloved husband. L. R. S.

DUNHAM.—Frederick Melvin Dunham, son of Randolph and Kizzie C. Dunham, was born in Plainfield, N. J., October 3, 1858, and was released from years of great suffering on Sabbath-day, July 7, 1900.

Although Mr. Dunham never confessed Christ by baptism and church-membership, he was a most regular, faithful and interested attendant at religious meetings; and for fifteen or twenty years his name led in the roll of honor for regularity and faithfulness in Sabbath-school attendance. Our Lord does not break a bruised reed, or quench the dimly burning flax. A. E. M.

Literary Notes.

Success for July has several features worth mentioning, particularly a sketch of Helen Gould by Congressman Landis, a story of Lincoln under fire of the Confederate sharpshooters, by Secretary Cox of the National Museum, and a symposium, by James B. Dill, Dr. Geo. F. Shradly, and Rev. Newell Dwight Hillis, on the question, "Are the three great professions declining?" The secret of the wonderful power of this magazine lies in the fact that it has a mission, a right to live. This mission appears to be to find out the sleeping energies which every human being—even the dullest—possesses, and start them going.

An article which will attract particular attention at this time, is that in the July *McClure's* on "Railway Development in China," by Mr. Barclay Parsons, with illustrations from photographs and maps. Bret Harte contributes a story of a romantic episode in a California mining camp, and Cyrus Townsend Brady writes of the "Fall of Quebec." "The Sea Builders," an illustrated article on lighthouses and life-saving stations, is also found in this issue. The S. S. McClure Co., 141-155 East 25th St., New York.

The *Critic*, G. P. Putnam's Sons, New York, increases in neatness and value with each succeeding month. Its illustrations cover a wide range, and its literary notes are not easily surpassed in value, either as to style or information conveyed. The July number contains an article upon H. D. Thoreau, whom many of our readers will remember as a most fascinating writer and a passionate lover of nature. "The Book Buyer's Guide" and "Library Reports on Popular Books" are items of especial value in each number of the *Critic*.

The *International Monthly*, Mcmillan Co., Burlington, Vt., enters the second volume with July, 1900. That issue contains an article, "Popular Histories, Their Defects and Possibilities," which is worthy of more than usual study. The June number contains a study in the evolution of religious thought, under the title, "Relation Between Early Religion and Morality," which will

interest every thoughtful reader. In the July number, "American Literary Criticism and the Doctrine of Evolution," presents a fine view of certain movements of thought in the century just closing which await further development in the future, and in which students of history will find many valuable suggestions.

The *Cosmopolitan*, for July, 1900, offers summer reading and illustrations of a high character. The Exposition in Paris—"First Views of the Exposition of 1900,"—is shown in several full-page pictures. "Is Russia to Control all Asia," with illustrations, contributes some suggestive facts touching the great and growing Eastern problem. "The Central City of the West," reveals the greatness of the United States and the rapid, yet permanent, growth of Western life. Articles of lighter vein for easy reading abound. \$1 a year. Irvington, New York.

The *People, the Land and the Book*, an illustrated Hebrew Christian Quarterly, treating of the old and historic people of Israel, of their native land, Palestine, and of the Book, the Bible, the Jewish traditions and literature. Published quarterly by the People, the Land and the Book Publishing Company, 922 Fulton St., Brooklyn, N. Y. \$1 per annum. We are delighted to welcome the first number of the periodical bearing the above title, as the field it is intended to cover is one that cannot fail to be of interest and profit to all Christian people, and to every student of God's Word. A knowledge of the People and the Land is needful to the comprehension of the Book, which is the Book of books. Further, any magazine which can help to enlighten Gentile Christians in regard to the Jewish people and Jewish thought, must be of value in bringing about the time when erroneous and prejudiced opinions concerning that people shall be matters of the past. This magazine appears to be admirably edited, and that by a Jewish disciple of Christ of long standing, and if it continues as it has begun it is sure to be of service to those interested enough to peruse its pages. W. C. D.

Special Notices.

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, with some one of the resident Sabbath-keepers.

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.

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.

FOR SALE!

Photograph Gallery in Seventh-day Baptist Town.

Good Rich surrounding country. First-class outfit. Fine Light, Good Prices. For price and information in detail, address Mc C. care RECORDER OFFICE, Plainfield, N. J.

Popular Science.

BY H. H. BAKER.

Popular Science in Japan.

No nation in the world has ever made, or is now making progress in the arts and sciences equal to the archipelago which constitutes the Empire of Japan.

Within the last three decades, Japan has risen from obscurity, and now stands rated as the second power on the earth.

In the troubled state of affairs in the great Chinese Empire, at the present time, the allied powers, composed of England, France, Germany, and Russia, acknowledge that Japan is the only one that can send a sufficient force to command attention, and restore order among those millions of people. In 1894, Japan's war with China showed to other nations her superiority in a military point of view, which soon made the Chinese comply with her demands.

In schools and seminaries of learning; in the science of agriculture; in the progress made in manufacturing almost every kind of needful article for consumption at home, and in the advancement made in the arts and inventions of the age, Japan has commanded the respect and admiration of all civilized countries. We will illustrate this progress in Japan, simply by tracing what they have done in the line of electric telegraphy.

Thirty-one years ago there was not a telegraph in Japan. The first wire was strung between Tokio and Yokohama, a distance of only a few miles. This short line, for the want of patronage, proved an entire failure within the next three years. About that time, the Satsuma war broke out, when the government felt the need of quick communication, and organized a telegraph department, and at once began to extend its lines within the Empire.

In 1879 they joined the International Telegraph Union, and constructed lines connecting many of the cities. In 1894 they had a war with China; this increased the demand for further telegraph facilities, and the length of the lines was greatly extended.

A cable has been laid connecting the island of Formosa with Nippon, and they have now 112 telegraph offices on this island, and 1,267 in Japan proper.

Japan also has at the present time 144,570 miles of telegraph lines in service. During 1899 there were sent over these lines no less than 24,000 international messages, and 15,275,623 domestic ones; which is a remarkable showing for an island empire to accomplish, and all within about twenty-five years.

In every department Japan, although originally peopled by Chinese, has embraced the true ideas of civilization and progress, until now, with willing hands they join the Western nations in trying to teach their fatherland that those "foreign devils," the missionaries, merchants, and others are truly their friends; that they are striving to do them good and promote their happiness. Always excepting the "foreign whisky devils."

It is refreshing, even in sorrow, to note the progress of Christianity and civilization, accompanied by education, the arts and sciences, and to witness its effect upon all barbarous practices, even to the repealing of the edict exiling men and women to the tundras of Siberia.

ONE of those positive men who are prolific in maxims for the general guidance of mankind was holding forth to a group of listeners.

"Never tell your dreams," he said. "They interest nobody but yourself, and if they have any significance at all, they merely indicate some mental weakness on the part of the dreamer."

"Yes," replied one of the listeners, after a pause, "what a fool old John Bunyan was to tell that long dream of his about the pilgrims!"

After this there was another and longer pause.

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.

THIRD QUARTER.

June 30.	Jesus Walking on the Sea.....	Matt. 14: 22-33
July 7.	Jesus the Bread of Life.....	John 6: 22-40
July 14.	The Gentle Woman's Faith.....	Mark 7: 24-30
July 21.	Peter's Confession and Christ's Rebuke.....	Matt. 16: 13-26
July 28.	The Transfiguration.....	Luke 9: 28-36
Aug. 4.	Jesus and the Children.....	Matt. 18: 1-14
Aug. 11.	The Forgiving Spirit.....	Matt. 18: 21-35
Aug. 18.	The Man Born Blind.....	John 9: 1-17
Aug. 25.	Jesus the Good Shepherd.....	John 10: 1-16
Sept. 1.	The Seventy Sent Forth.....	Luke 10: 1-11; 17-20
Sept. 8.	The Good Samaritan.....	Luke 10: 25-37
Sept. 15.	The Rich Fool.....	Luke 12: 13-23
Sept. 22.	The Duty of Watchfulness.....	Luke 12: 35-46
Sept. 29.	Review.....	

LESSON V.—THE TRANSFIGURATION.

For Sabbath-day, July 28, 1900.

LESSON TEXT—Luke 9: 28-36.

GOLDEN TEXT.—This is my beloved Son: hear him.—Luke 9: 35.

INTRODUCTION.

About a week after the Confession of Peter, our Lord went up into a mountain with three of his disciples, and was transfigured before them. The significance of this event is seen in view of the preceding circumstances.

After Jesus had spoken of the stability and strength of his church, Peter and the others must have been greatly shocked and disappointed that he should prophesy a speedy and ignominious death for himself. They believed upon him as the Messiah; but they could not comprehend a Messiah set at naught by the elders of the people. They had heard of a church—the company of the called-out believers in this Messiah—which should stand firm even against the assaults of the gates of Hades; but how could the church stand if its leader was to be crucified? They needed to be taught, not only that their Lord possessed supernatural power to perform miracles like the prophets of old, but also that he was himself divine. Perhaps they already believed this theoretically, for Peter called Jesus the Son of the living God; but they needed to have the truth emphasized in their sight.

We cannot doubt also that the transfiguration was a means of strength to our Lord himself. As he was human as well as divine, he had probably been tempted when Peter had suggested that he should avoid the shame and suffering at Jerusalem, and he certainly needed strength for the continuance of the work of his ministry with the prospect of the end now always before him.

TIME.—Summer of the year 29, about a week after last week's lesson.

PLACE.—Probably upon Mount Hermon in the region of Cæsarea Philippi. According to tradition the place of the transfiguration was upon Mt. Tabor in Galilee; but many people lived upon that mountain and its summit was occupied by a garrison of soldiers.

PERSONS.—Jesus and his three most intimate disciples; Moses and Elijah.

OUTLINE:

1. The Transfiguration. v. 28, 29.
2. The Heavenly Visitors. v. 30-33.
3. The Voice from the Cloud. v. 34-36.

NOTES.

28. *About an eight days after these sayings.* The Revised Version very properly omits "an," the eight days are not grouped together. Luke does not tell us that the transfiguration was precisely a week after the confession of Peter. Matthew and Mark say "after six days;" but as Luke uses the word "about," there is no need to attempt to harmonize this statement with theirs. *Peter and John and James.* The chosen three of the apostolic company. These three are especially mentioned as with Jesus when he raised the daughter of Jairus to life, and in the garden of Gethsemane. They were chosen, no doubt, as those in deeper sympathy with Jesus than the others, and better able to understand him. *Went up into a mountain to pray.* Rather "the moun-

tain." Our Lord frequently engaged in prayer, and sometimes spent a whole night in prayer. We are told that he went to pray, and not that he went to be transfigured.

29. *And as he prayed, the fashion of his countenance was altered.* Literally "the appearance of his face became different." Matthew and Mark used the word "metamorphosed," transfigured. Matthew says that his face shone like the sun. All three of the Evangelists speak of the exceeding whiteness of his garments. Words fail them to portray the wondrous sight. It was the majesty of God shining out through the human form. It was not like the shining of Moses' face when he came down from Mount Sinai; for this was no reflected glory. The light came from within, his very garments were dazzling from the glory of the God-man. As the reality of the appearance was beyond the power of words to picture, so we must believe that it is also beyond our ability even to imagine its sublimity. Thus for a few moments these apostles had a vision that taught them that there is a power far stronger than that manifested by outward force. They never again could doubt that the kingdom of God was a real power in the world even if it outwardly appeared very weak, nor could they doubt that Jesus was king, even if he was to suffer cruel mockings from the chiefs of the people, and die upon the cross.

30. *And, behold, there talked with him two men, which were Moses and Elias.* Instead of "Elias," read "Elijah." We are not told how they recognized these two; possibly from their conversation, very likely from direct miraculous intuition. The presence of these two was very appropriate as they respectfully represent the law and the prophets, both of which have their culmination and completion in Jesus Christ.

31. *And spake of his decease.* Literally, "exodus." Thus they spoke of his death as a departure from this life. *Which he should accomplish at Jerusalem.* His death was not an accidental accompaniment of earthly life, but a distinct part of the work which he was doing. As it was necessary for him to be born, to grow up, to teach and preach and go about doing good, so it was necessary also that he should die. He shrank from death, with its agony and ignominy. It is possible that he had been praying now as in Gethsemane that this cup might pass from him, and also possible that Moses and Elijah brought him comfort and strength in speaking thus of his decease. It was appropriate that the Lamb slain for all should be sacrificed in the capital city of Jerusalem.

32. *But Peter and they that were with him.* Peter, the most prominent of the three. *Were heavy with sleep.* It is probable that the transfiguration occurred in the night. We may infer that Jesus was awake praying, and that the three disciples were near at hand asleep, or at least inclined to sleep. *When they were awake.* When they had with difficulty fully aroused themselves. This expression is all one word in the Greek, and refers to keeping watch throughout the night. *They saw his glory,* etc. They saw plainly that which they had dimly realized in their previous drowsiness. The Evangelists would have us understand that what the three apostles saw was not a vision or dream of the night, but a reality.

33. *And it came to pass as they departed from him,* etc. The Revised Version is much better, "as they were parting from him." For it is evident that Peter spoke as Moses and Elijah were about to go, rather than after they had departed. *Master, it is good for us to be here.* The "us" in this line probably refers to the three apostles. Peter thinks of their good fortune in being present when Moses and Elijah came to talk with Jesus, and suggests that he may be allowed to make three booths in order that the interview may be prolonged. *Not knowing what he said.* Not realizing that from the very nature of things the stay of the heavenly visitants could be but for a little while; and that our Lord's glorious appearance must be only temporary, for he had yet to complete his work as a human Messiah.

34. *There came a cloud and overshadowed them; and they feared as they entered into the cloud.* The cloud, symbolizing the divine presence, overshadows Jesus and Moses and Elijah. The disciples feared as the three heavenly ones were thus removed from their sight.

35. *And there came a voice out of the cloud.*

The voice of God, as at the baptism of Jesus, and again during the last week of his ministry as the Greeks were seeking him in the temple. *This is my beloved Son: hear him.* By these words the full significance of what they had seen was unmistakably confirmed. They could no longer doubt the absolute divinity of Christ, nor believe that he was making a mistake even if he should speak something so utterly beyond belief as that he must suffer and die.

36. *And when the voice was past.* Better "came," as in the Revised Version. The voice marked the end of the scene. The disciples fell on their faces in fear. Jesus came presently and reassured them by his touch. They were again along with him. *And kept it close,* etc. Matthew and Mark tell of the command to say nothing of this occurrence. Luke mentions their obedience. The reason for this reticence was from the fact that the transfiguration could not be at all understood by those who did thus understand Jesus.

THE CHURCH AND SUNDAY.

Under this title the Rev. Dr. E. W. Donald, of Boston, preached to his congregation on the 23d of April last. He claimed that only as Sunday is observed as a day of rest and with full regard to its spiritual nature, can there be any hope of saving a community from deterioration. He asserted that the church needs to be warned against the tendency to increase labor and pleasure, in connection with social life on Sunday. He laid down this proposition: "He is the real Sabbath-breaker who either compels or induces his fellow-men to toil on that day." In conclusion, Mr. Donald summarized the results upon the Christian church which the changed opinions concerning Sunday have wrought. He argued in favor of treating the question more from the religious standpoint, and relying less upon the influence and power of the state as represented by civil law. In this he spoke with great wisdom. We shall rejoice with Mr. Donald when the question is placed upon a Biblical foundation, and treated as a religious one, to be settled according to that highest standard of Christian faith and duty, the Word of God.

AN EXEMPLAR TO JEWS.

The Sabbath-observers among the Jews may take courage from the unflinching devotion paid to their ideal by the Baptists, who observe the Seventh-day Sabbath. Dr. A. H. Lewis, the staunch and brilliant advocate of this tenet strongly urged abidance by the true Sabbath-observance in a recent speech, from which the following abstract will afford new hope, even to the veteran upholders of the cause:

"In our special work as Sabbath Reformers, the storm-center is not yet fully here. Down-dragging influences will increase. Disregard for both Sabbath and Sunday will grow. But honest hearts are seeking light and guidance. More and more will these accept the truth. Scattered ones will become new centers of influence and power. For such times as these we must bring stronger faith, clear-eyed hope and brave confiding in God. His reserve forces will aid, and the truth will prevail. Fear must be banished from our hearts. Consecration must crown our lives. Service must fill all our days, and exultant hope must lead us forward. As Elijah was reassured, because seven thousand were left in Israel who had not bowed to Baal, as Elisha's servant saw the mountains filled with protecting forces, so we must come to know that within us, and around us, God's reserve forces wait to bring truth, and all who love it to victory."—*The Jewish Exponent, June 22, 1900.*

AN ARTIST IN A STORM.

William J. Stillman, of London, whose Autobiography is appearing in the *Atlantic Monthly*, in the June number of that magazine, describes a storm at sea in the following language:

The sea rose behind us in huge billows, and as a wave overtook us and we lay in the bottom of the valley, and it so over-hung us that it seemed impossible that when it broke it should not bury us, the stern was caught by the forefoot of it, and the old ship began to rise and went up, up, up, until I was dizzy, and then we hovered on the summit a moment, looking out—though the distance was hidden by the driving spray—on such an expanse of mountainous waves as I had never pictured to myself, and while I looked the wave passed from under us and we went down and down with a rapidity of descent which was almost like falling from a balloon, and after another moment's rest in the valley came the shuddering half apprehension of the next wave as it rose above us threatening again, and then again soaring aloft we raced down again into the driving of the spray. . . . Up and down like a child's swing; wallowing and rolling with the sea breaking over the side till the channels were full, pouring over the bows in green torrents and then in blinding deluges of spray and water over the stern, tearing along ten knots an hour, and yet always seeming to be left stationary by the waves that rushed by us—the great waves that obeyed the wind only to be crushed down again by it, spurning up here and there fitfully in pinnacles which were instantly driven off in foam and froth; no combing waves such as the land dweller sees,—for no wave could rise enough to comb,—only great hills of water, crystalline with wavelets, streaked with spun foam, heaving as with an inner impulse, and leaving as in a contemptuous toleration to keep afloat if we could. And now and then two great waves raced each other, as they will at long intervals, till they ran close to each other, and we were thrown aloft a little higher still to see nothing more than a wild waste of foam, spray, and watery chaos which defies human language to express it. This was the sea as I had wanted to see it, and as no painter ever has painted, or probably ever will paint it.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY, }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.



A. W. GLEASON,

Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

NOTICE.

Union County Court of Common Pleas.

In the matter of the application of the First Seventh-day Baptist Church of New York City, formerly the First Sabbatarian Church of New York, and the Trustees of The Seventh-day Baptist Church of Christ at Plainfield, Essex County, New Jersey, religious corporations, to sell lands in which burials have been made.

Upon reading the petition of the First Seventh-day Baptist Church of New York City, formerly The First Sabbatarian Church of New York, and of the Trustees of the Seventh-day Baptist Church of Christ at Plainfield, Essex County, New Jersey, duly verified and this day filed in this Court, setting forth that the petitioners are religious corporations or societies, owning real estate, in which burials have been made, and that said lands are no longer desirable for burial purposes nor in use as such; that owing to the changed condition of population and business the lands described in said petition are not in demand as a place for burial of the dead, and that it is desirable to sell said lands, and that the petitioners have secured consents in writing of all the living owners of plots or burial permits authorizing the removal of the bodies buried in said lots or plots, and that said lots or plots are designated on a map accompanying said petition, said petition also setting forth a list of all apparent owners of lots or plots designated in said petition by lot or plot number; also designated on said map; the petitioners setting forth that they were unable to find said apparent owners, their lineal descendants, widow or widowers, after having made diligent inquiry therefor, said petition further setting forth a list of enumerated lots or plots said to contain bodies of persons unknown to the petitioners, and that said lots or plots do not appear to have been conveyed by the petitioners to any person.

It is therefore on this eleventh day of July, Nineteen hundred, ordered that the following named apparent owners, to wit, heirs of Isaac Titsworth, apparent owners of Lot No. 4 west; heirs of Wm. Dunn, apparent owners of Lots 8 and 9 west half; heirs of James H. Cochran, apparent owners of Lot 14 west; heirs of Peter F. Randolph, apparent owners of Lot No. 25 west; heirs of David F. Randolph, apparent owners of Lot No. 28 west; heirs of Nathaniel Drake, apparent owners of Lot No. 30 west; heirs of Randolph and Jane Drake, apparent owners of Lot No. 41 west half; heirs of Simeon F. Randolph, apparent owners of Lot No. 43 west; heirs of John Norris, apparent owners of one-third of Lot No. 52 west; heirs of Isaac F. Randolph, apparent owners of one-half interest in Lot No. 64 west half; heirs of Gleason Wooden, apparent owners of Lot No. 62 west; heirs of Peter Ladew, apparent owners of Lot No. 18 east half; or such persons as may be interested in the lots or plots designated, and all persons interested in the following lots or plots, to wit: No. 51 west half, No. 59 west half, do show cause to this Court on the twelfth day of September, Nineteen hundred, why said lands should not be sold, and why all bodies buried therein should not be removed therefrom, as in said petition prayed for, and that a notice of this order be published in the SABBATH RECORDER, a public newspaper printed in the City of Plainfield aforesaid, for four weeks successively, at least once in each week.

Fees \$9.00

B. A. VAIL, Judge.

SABBATH LITERATURE.

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

Books by the Editor of the "Recorder."

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

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

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

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

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

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

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

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

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

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

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

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

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

This book gives a full exegesis of all the passages in the Bible which relate, or are supposed to relate, in any way to the "Sabbath Doctrine." It is the most valuable Sabbath Commentary ever published. It is critical, temperate, just and scholarly.

Review of Gilfillan. By the late Rev. Thomas B. Brown. pp. 125. Muslin, 60 cents.

In addition to the foregoing books, the following tracts are published, and specimens of any or all of these will be sent, without cost, upon application.

Serial Numbers.

The following twelve tracts are written to be read and studied consecutively as numbered. Single tracts from the series may be ordered if desired. No. 1. The Sabbath and Spiritual Christianity. No. 2. The Authority of the Sabbath and the Authority of the Bible Inseparable. No. 3. The Sabbath as Between Protestants and Romanist; Christians and Jews. No. 4. Reasons for Giving the Sabbath a Rehearing. No. 5. The Sabbath in the Old Testament. No. 6. The Sabbath and the Sunday in the New Testament. No. 7. The Sabbath from New Testament Period to Protestant Reformation. No. 8. Sunday from the Middle of the Second Century to the Protestant Reformation. No. 9. Outline of Sunday Legislation. No. 10. The Sabbath Since the Protestant Reformation. No. 11. Sunday Since the Protestant Reformation. No. 12. Various Reasons for Observing Sunday. Each 16 pages.

Single Tracts.

WHY I AM A SEVENTH-DAY BAPTIST. Reprinted from the Press, of New York, for Sunday, February 9, 1891. 20 pages.

PRO AND CON. The Sabbath Question in a Nutshell. 4 pages.

BIBLE READING ON SABBATH AND SUNDAY. 8 pages.

HOW DID SUNDAY COME INTO THE CHRISTIAN CHURCH? 16 pages.

AMENDING GOD'S LAW. 4 pages.

THE GREAT SUNDAY CONVENTION; or Finding Solid Ground for Sunday. 16 pages.

THE DAY OF THE SABBATH. 8 pages.

DID CHRIST ABOLISH THE SABBATH OR THE DECALOGUE? 8 pages.

THE TIME OF CHRIST'S RESURRECTION AND THE OBSERVANCE OF SUNDAY. 16 pages.

CHRISTIAN EDUCATION. By Rev. J. Lee Gamble, Ph. D. An address before the Seventh-day Baptist Education Society. 32 pages.

Also a series of ten evangelical tracts as follows. The first six are from the pen of the late W. C. Titsworth. 4 pages.

No. 1. Repentance. No. 2. The Birth from Above. No. 3. Salvation by Faith. No. 4. Change of Citizenship. No. 5. Following Jesus. No. 6. Sanctification. No. 7. God's Love, by William C. Daland. No. 8. Salvation Free, by Arthur E. Main. No. 9. "Time Enough Yet," by Theodore L. Gardiner. No. 10. Will You Begin Now? by Herman D. Clarke.

These tracts will be forwarded to any address, on application. Send your orders for any specific one, or for a complete set, as you desire.

THE greatest benefit which one friend can confer upon another is to guard and excite and elevate his virtues. This your mother will still perform, if you diligently preserve the memory of her life and of her death.—Samuel Johnson.

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

LOVE prays, because before love can bless it must be allied with wisdom and power.—W. R. Nicoll.

As sore places meet most rubs, proud folks meet most affronts.—Benjamin Franklin.

LET every action tend to some point, and be perfect in its kind.—Marcus Aurelius.

God's power is available power.—J. Hudson Taylor.

FIRST love never returns; true love never departs.



ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Proposed Centennial Fund.....\$100,000 00
Amount needed June 1, 1900.....\$98,698 00

- B. F. Randolph, Alfred, N. Y.
Herbert C. Farnum, Oakland, N. Y.
F. C. Saunders, Cuba, N. Y.
Chester O. Olive,
Frank B. Sibley,
D. C. Grunder, Angelica, N. Y.
Mrs. Julia Adelle McCormack, Binghamton, N. Y.
Walter E. McCormack,
Winfield S. Bonham, S. B., Shiloh, N. J.
Mrs. Eva Saunders Bonham,
Lucy E. Spencer, Suffield, Conn.
Mrs. F. M. Terwilliger, Coudersport, Pa.
Mary S. Terwilliger, Worcester, Mass.

Amount needed to complete fund.....\$ 98 621 00

50 YEARS' EXPERIENCE
PATENTS
TRADE MARKS
DESIGNS
COPYRIGHTS &c.
Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the Scientific American.
A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.
MUNN & Co. 361 Broadway, New York
Branch Office, 45 F St., Washington, D. C.

Salem College..

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. A town that never tolerated a saloon. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

FALL TERM OPENS SEPTEMBER 4, 1900.

Send for Illustrated Catalogue to

Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Fall Term Milton College. . . .

This Term opens WEDNESDAY, SEPT. 5, 1900, and continues fifteen weeks, closing Tuesday, Dec. 18, 1900. It is followed by a vacation of two weeks.

Instruction to both young men and young ladies in the Preparatory studies, as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The Modern Classical, and the Scientific. Two teachers added to the Faculty—all the old members being retained.

In the School of Music four courses are taught: Elementary and Chorus Singing, Pianoforte, Voice Culture and Harmony. Thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Elocution, and in Athletics and Military Training.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information, address

REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

- WM. L. CLARKE, PRESIDENT, WESTERLY, R. I.
A. S. BABCOCK, Recording Secretary, Rockville, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
GEORGE H. UTTER, Treasurer, Westerly, R. I.
The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

- IRA B. CRANDALL, President, Westerly, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
FRANK HILL, Recording Secretary, Ashaway, R. I.
ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 33d Street, New York City; Edward E. Whitford, Central, Brookfield, N. Y.; E. P. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1987 Washington Boulevard, Chicago, Ill.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Adams Centre, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Adams Centre, N. Y., August 22-27, 1900.
DR. S. C. MAXSON, Utica, N. Y., President.
REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y.
PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer.
MR. A. W. VARS, Dunellen, N. J., Rec. Sec'y.
These officers, together with A. H. Lewis, Cor. Sec., Tract Society, Rev. O. U. Whitford, Cor. Sec., Missionary Society, and W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Utica, N. Y.

DR. S. C. MAXSON, Eye and Ear only. Office 225 Geneva Street.

Alfred, N. Y.

ALFRED UNIVERSITY opens its Sixty-fifth year SEPT. 11, 1900. For catalogue and information, address Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Earl P. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.
W. L. BURDICK, Corresponding Secretary, Independence, N. Y.
T. M. DAVIS, Recording Secretary, Alfred, N. Y.
A. B. KENYON, Treasurer, Alfred, N. Y.
Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST.

Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.

Troy, N. Y.

JENNIE V. MAIN, Brunswick Road, Troy, N. Y., solicits orders for Celluloid Book Marks. Plain, with tassel, five cents; C. E. shield, with motto, ten cents. Agents wanted.

New York City.

HERBERT G. WHIPPLE, COUNSELOR AT LAW, St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT, St. Paul Building, 220 Broadway.

Brooklyn, N. Y.

SABBATH SCHOOL BOARD. GEORGE B. SHAW, President, New York, N. Y. JOHN B. COTTRELL, Secretary, Brooklyn, N. Y. F. M. DEALING, Treasurer, 1279 Union Ave., New York, N. Y. Vice Presidents—F. L. Greene, Brooklyn, N. Y. I. L. Cottrell, Hornellsville, N. Y.; M. H. VanHorn, Salem, W. Va.; G. W. Lewis, Verona, N. Y.; H. D. Clarke, Garwin, Iowa; G. M. Cottrell, Hammond, La.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, Pres., J. D. SPICER, Treas.
A. L. TITSWORTH, Sec., Rev. A. H. LEWIS, Cor. Sec., Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

J. F. HUBBARD, President, Plainfield, N. J.
J. M. TITSWORTH, Vice-President, Plainfield, N. J.
JOSEPH A. HUBBARD, Treas., Plainfield, N. J.
D. E. TITSWORTH, Secretary, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

D. E. TITSWORTH, President.
WM. C. HUBBARD, Secretary.
O. S. ROGERS, Treasurer.
Regular Quarterly Meetings of the Board, at Plainfield, N. J., the first Monday of January, April, July, and October, at 8 P. M.

W. M. STILLMAN, COUNSELOR AT LAW, Supreme Court Commissioner, etc. Chicago, Ill.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

M. B. KELLY, President, Chicago, Ill.
MISS MIRIAM SHERBURNE, Secretary, Chicago, Ill.
EDWIN SHAW, Cor. Sec. and Editor of Young People's Page, Milton, Wis.
J. DWIGHT CLARK, Treasurer, Milton, Wis.
ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; MISS L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; MISS EVA STCLAIR CHAMPLIN, Alfred, N. Y.; MISS LENA BURDICK, Milton Junction, Wis.; LEONA HUMISTON, Hammond, La.

BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELOR AT LAW, 606 Reaper Block, 99 Washington St. Chicago, Ill.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Hon. Pres., MRS. S. J. CLARKE, Milton, Wis.
President, MRS. L. A. PLATTS, Milton, Wis.
Vice-Pres., MRS. J. B. MORTON, Milton, Wis., MRS. G. J. CRANDALL, Milton Junction, Wis.
Rec. Sec., MRS. E. D. BLISS, Milton, Wis.
Cor. Sec., MRS. ALBERT WHITFORD, Milton, Wis.
Treasurer, MRS. GEO. R. BOSS, Milton, Wis.
Secretary, EASTERN ASSOCIATION, MRS. ANNA RANDOLPH, Plainfield, N. J.
SOUTH-EASTERN ASSOCIATION, MRS. M. G. STILLMAN, Lost Creek, W. Va.
CENTRAL ASSOCIATION, MRS. THOS. R. WILLIAMS, DeRuyter, N. Y.
WESTERN ASSOCIATION, MRS. C. M. LEWIS, Alfred, N. Y.
SOUTH-WESTERN ASSOCIATION, MRS. A. H. BOOTH, Hammond, La.
NORTH-WESTERN ASSOCIATION, MRS. NETTIE WEST, Milton Junction, Wis.
Editor of Woman's Page, MRS. REBECCA T. ROGERS, Alfred, N. Y.

ALFRED UNIVERSITY.

SIXTY-FIFTH YEAR.

A New School of Technology.

The state of New York has selected Alfred, N. Y., as the location of the newly-founded School of Clay-Working and Ceramics, and has placed the School under the care of the Trustees of Alfred University.

COURSE OF INSTRUCTION.

Two courses are offered. A course of four years, leading to a degree in clay-working, and a short course of two years, designed for the assistance of those who are already concerned in the clay industries.

Instruction will be given in the testing and preparation of clays, the actual manufacture of brick, tile, terra-cotta, stoneware, granite, hotel china and porcelain, the construction and firing of kilns, and generally in the art and science of ceramics.

FACULTY.

The School has been placed in the charge of Professor Charles F. Binns, former Principal of the Technical School at Trenton, N. J., who will be assisted by several members of the University faculty, and by an instructor in graphics and decorative art.

The next School year begins Tuesday, September 11, 1900.

Application should be made to PROFESSOR BINNS, at Alfred, N. Y., who invites correspondence.

EVERY BUSINESS MAN

Needs a Fountain Pen, AND IT SHOULD BE ONE WHICH DOES NOT IRRIGATE.

The Perry Fountain Pen

Is Guaranteed to GIVE SATISFACTION.

Liberal terms to Dealers and Agents.

Catalog for a Postal.

PERRY PEN COMPANY,

Box R, MILTON, WIS.



To Repair Broken Articles use

Major's Cement

Remember MAJOR'S RUBBER CEMENT, MAJOR'S LEATHER CEMENT.