

SPECIAL SABBATH REFORM NUMBER.

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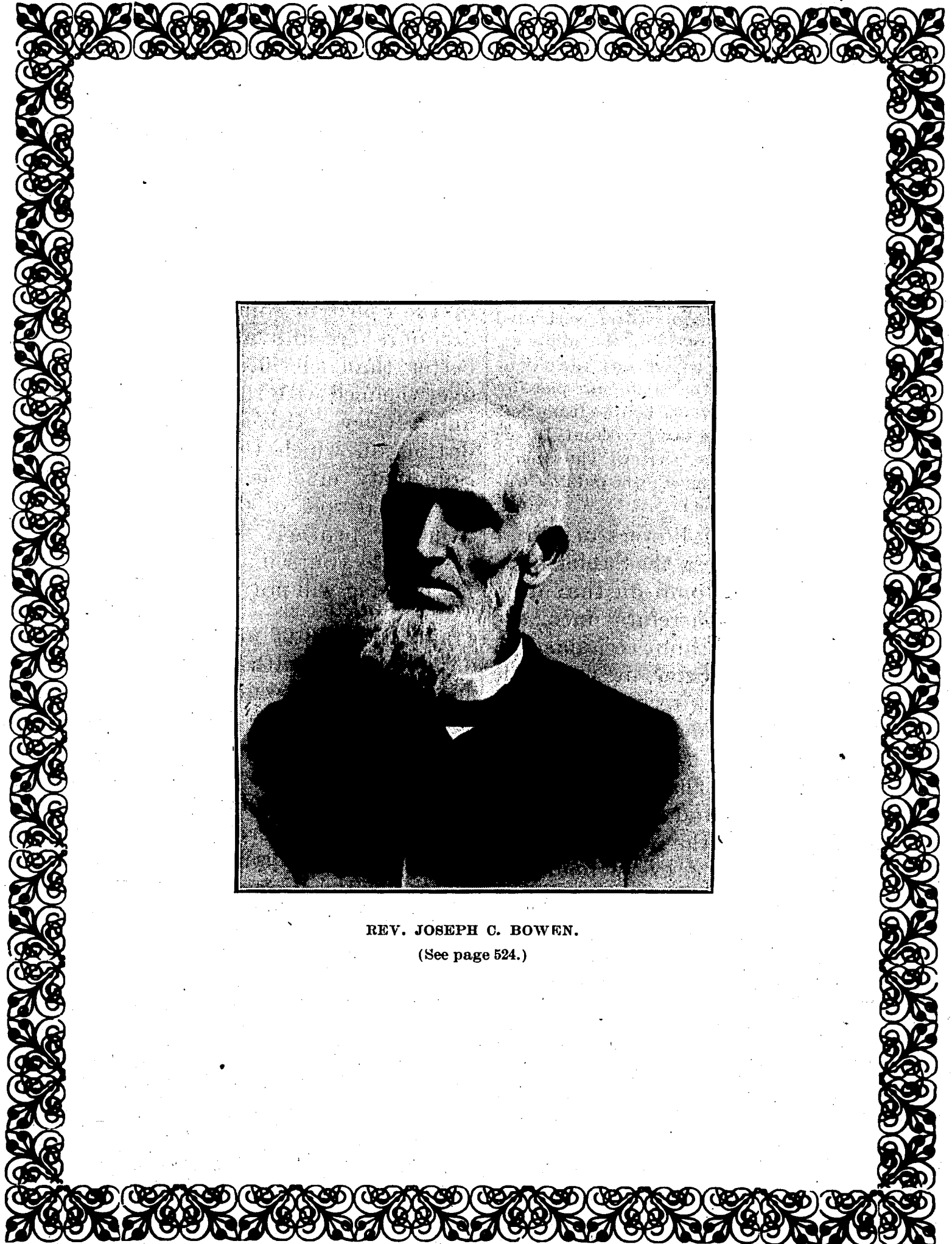
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REV. JOSEPH C. BOWEN.  
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## Sabbath Recorder.

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A CORRESPONDENT of the *Congregationalist* reports of Mr. Sheldon at the late Christian Endeavor Convention in London: "He, at least, tries to be consistent. On Sunday, rather than encourage Sabbath traveling, he walked eleven miles in the broiling heat and preached three sermons on the way."

UNUSUAL activity is seen in Philadelphia, in the matter of enforcing Sunday laws. Much, if not most of this seems to be on the part of those who desire to see the present law modified or repealed. An organization has been formed—the Business Men's League—with the avowed purpose of carrying the Sunday law issue into state politics.

THE Congregational State Conference, lately held at Auburn, Maine, appointed a committee to "make a study of the civil and religious observance of Sunday in that state," and report at the next Conference. Rev. H. N. Pringle, of Eastport, was named as the Committee.

ONE of the most reckless efforts at pushing the Sabbath aside to make way for Sunday is reported from an Easter sermon by the Rev. William Morris Kincaid, in the Central Union church, of Honolulu, Hawaii. The quotation from one of the dailies of Honolulu is as follows:

At the beginning of the Christian era the Jewish people celebrated the last day of the week as their religious festival day, while the Pagan world celebrated the day sacred to the sun as theirs. But the followers of Christ could not keep as a festive day the day in which their Lord had lain in the tomb, nor pass by without rejoicing the day on which he rose from that tomb; so, without ecclesiastical law, without Divine authority or prophetic utterance, saying, Thou shalt change the day, the day was changed; the old day was swept away, and a new one came in.

The statement that the followers of Christ could not continue to keep the Sabbath because Christ lay in the tomb on that day, and that they passed, therefore, into the observance of Sunday "without ecclesiastical law, without Divine authority or prophetic utterance," only shows how reckless men can be concerning the plain facts of New Testament history, when they have a purpose to serve, as in this case. That the disciples made no such change, and that no such change appeared during the New Testament period, is too well known to every reader of the Bible to need more than simple statement here. A little more honesty in dealing with the Word of God would be commendable on the part of men like Rev. William Morris Kincaid, of Honolulu.

THE *Congregationalist* of July 12 commends Governor Crane, of Massachusetts, in that he did not veto a Sunday law bill, lately passed, which lessens the legal observance of Sunday in no small degree, but which was opposed vehemently by some of the more conservative friends of Sunday. The *Congregationalist* says:

The bill was not one which a Chief Executive could be expected to veto, and had he vetoed it, he would have brought upon the state an amount of criticism wholly uncalled for. In nothing has Governor Crane more strongly shown himself a wise and discreet leader than in declining to yield to the demands of well meaning but inconsiderate men.

### BE HONEST WITH GOD.

No man can succeed who is not honest with God, and true to the deeper convictions of his own soul. God and truth never measure our duty by what others do or what is convenient for us to do. Christ gives us no privilege of going with the many for the sake of company. It requires no small degree of moral bravery to pioneer any great reform; but the peace and strength which come to every noble God-fearing soul in doing what is right for its own sake is of incomparable worth. The popular notion concerning the keeping of Sunday is so loose and indefinite, and no-Sabbathism has so poisoned the public conscience that it will cost the leaders in true Sabbath Reform something to break away from former habits, and perhaps associations, for the sake of keeping God's Sabbath and obeying his law. But one with God is a majority, and he who is true to what God demands is a king among men. Now that the truth has come to you, and you feel God calling you to obey it, to honor his law and hallow his Sabbath, we beg you confer not with flesh and blood, but obey, at once, the voice of the Spirit in your own heart. The trial is half past when you determine, with God's help, to obey. He will grant you support, and open paths for your feet when you least expect them. We know something of the struggle it costs to obey, and of the surpassing satisfaction of being true to one's deepest convictions of duty. Listen to no flattery of temptation which promises you better place or more influence by continuing to do what your heart tells you not to do. Heed the voice of the Spirit in your soul, and obey. Duties are ours; results are God's. Obedience is better than sacrifice. The church is being overwhelmed with the tide of no-Sabbathism and revelry. God's law is the only foundation on which the edifice can be rebuilt. Somebody must lead in the work of recalling the people of God to the law of God. You, my brother, are called to this work. Be true to yourself and honest with God, and his blessing will not fail you.

### THE GROWTH OF WESTERN IDEAS IN CHINA.

The rapidity with which the Reform party in China has secured the introduction of Western ideas since 1895 has been phenomenal, and when this is set over, by way of contrast, against the ancient conservatism of the empire, the resulting disturbance is easily explained. Formerly, nothing has existed in China by way of political parties, such as we know in the United States. The young Emperor represents the Liberal, or Reform party, with the Queen Dowager representing the Conservative party, while Prince Tuan, who has led in the revolt, has been the extreme representative of the Conservative party. That progressive ideas in China have possessed decided vitality is shown by the fact that in 1895 there were, in addition to the *Peking Gazette*, the oldest newspaper in the world, only eleven newspapers published in the Empire. Three of these were issued in Shanghai, one in Canton, one in Fu Chau, and one in Tien-Tsin. Within three years from that date there were in Shanghai alone, fifteen newspapers published regularly, twelve of which were dailies. It is said that in addition to these there were fifteen or twenty native newspapers published in other parts of China. In the matter of magazines and

other periodicals, there were in 1895 only eight, all of which were published in connection with missionary work, and five of the eight were issued in Shanghai. Within three years, that is, in 1898, there were not less than thirty-five of these publications, twenty-five of which were issued at Shanghai. Some of these were devoted to special branches of study, such as medicine and mathematics, others to science, general education, and Christian work. It is said that when the reform movement was at its height, there were not less than seventy newspapers and magazines published in China. This was a mighty force among a people far more intelligent and given to reading than we have been wont to suppose. The virtual deposition of the Emperor in the autumn of 1898 was the signal for a general checking of the Liberal movement.

We have not space to give in detail the various changes, political, judicial and otherwise, which were proposed by the Liberal party, and which were pushed forward by the young Emperor. It is enough to say that these changes were calculated to insure a gradual revolution in all public life, and to overcome many of the evils that had grown up around the ancient system. The fact that many of these radical changes were embodied in edicts by the young Emperor, hastened the reaction against him, and his deposition. To check the reform movement, the Empress resumed power, and, while the Emperor's life was saved, a number of his friends were promptly beheaded. The organ of the party in Peking, *The Reformer*, was confiscated. Thus the reaction began.

The vitality of the Liberal movement makes it certain that this oldest civilization cannot recover from the breaking up which began the present reaction. Whatever the future may be, the political stagnation and its resultant evils can never return, fully. There are already influences which must result in two great parties, the Chinese people and the China of the Mandarin classes. So far as we can learn, the masses of China, while revolting against many of the improvements that break up social and commercial features of their former life, are still ready to welcome any changes that give permanent advantages to the common people. But enough has been said here, and can be learned by those who watch the current events, to indicate that the China of the past will be unknown from this time forward. Meanwhile the immediate effects of the revolution cannot be understood at this time, and will not find their full development for many years to come.

### MISUSE OF THE NAME SABBATH.

Definitions are sources of great power and influences. Many words are limited by their nature and history to a specific meaning. This is true of proper names, even when men are dead. H. W. Longfellow belonged to a given man; and R. W. Emerson belonged to another man. If a publisher were to put the name Longfellow on the title page of a volume of Emerson's Essays, and give it to the public, it would be an act of piracy, and a falsehood. If John Smith were to write the name of Chauncey Depew on a business paper, and put it on the market, the courts would deem him a fit subject for the state prison. Proper names belong to specific individuals because the parents of those persons gave them those names. That

is the universal right of parenthood. When God created the Sabbath he named it. When he gave the Decalogue he repeated the name, and described the child to which the name belonged. Speaking of the days of the week as his children, we know "The Sabbath" was the name of the seventh child. This was the Prince among the days. Each of the others was known by a simple numeral; this by a sacred name, drawn from God's example. The Bible does not give God's Son a specific name—Jesus, Christ—any more than it does his day—the Sabbath. Other days have some things in common with the Sabbath; other good men have some things in common with Christ; but the respective names are not therefore interchangeable. Proper names are not transferable, either legally or morally.

Historically, the Sabbath retained its name until the time of the Puritan Reformation. But more important is the fact that the Bible, which is the only source of authority on such a question, never applies the name Sabbath to any day except the seventh day of the week. Whenever Christ, or the writers of the Bible speak of the Sabbath, it is always by its own name. In the few cases wherein the events of history make it necessary to refer to the "first day of the week," it is always known by its own name, and no other. The Bible does not recognize that it has the power to change or transfer the names of the days of the week; much less does it delegate to the men of later time any such power. These simple facts of history are plain to every one who will seek for them in the Bible, and no amount of guessing, or assuming, or manufacturing of chronology to fit theories, can explain the facts away. Christ treated the Sabbath as the Fourth Commandment required, and honored the name and character which his Father had given to it. He pruned away the false elements which Judaism had gathered around it, and left the Sabbath fitted to meet the wants of his church, under the gospel. His immediate followers accepted the Sabbath thus, and no trace of any question concerning its name or observance appears in the New Testament.

The term Sabbath was not confounded with the names belonging to the first day of the week, until within the last three hundred years. It happened in this way: When the Puritan reformers developed the compromise theory, and taught the transfer of the law of the Fourth Commandment to the first day of the week, they transferred also the name of the Sabbath; and however pure their intentions may have been, they thus began a system of deception which would not be tolerated in literature or business, a system which now results in teaching a falsehood to the masses, and especially to the young. This has been carried so far that during these later years writers of Bible lessons for children teach that Sunday is the Sabbath, and that Monday is the first day of the week. The religious people of the present time are most at fault in this matter. Having robbed the Sabbath of the name God gave it, they constantly apply to it a Pagan name—"Saturday." This course perverts the facts concerning it and its history. Thus men seek its destruction. We protest. Honest dealing with the Bible and with history demands that Christian men cease thus to misname

and misrepresent. Leave the names and the facts as God has left them in his Word. Even if men do not design to be dishonest, still the result is deception. It is unpardonable to use the term Sabbath for Sunday, in the discussion of the Sabbath question, and in work of Sabbath Reform. When the term Sabbath is wrested from the day, and the place in history where God has fixed it, and falsely applied to any other day, the case is a serious one, which demands more than a passing notice. If it be answered that the people do this innocently, thinking it to be true, the case becomes so much worse for the religious leaders, who know, or ought to know, the facts. The persistency with which good men continue to call Sunday the Sabbath shows that it is done in order that the name may lend sacredness to the day. It will not do to answer, "there is nothing in a name." The history of the use of the term as applied to Sunday shows that there is everything in a name. We think that many excellent men have misapplied the name without designing to do evil, perhaps thoughtlessly. But it is more than time when the deception should cease. Let each day stand forth under its true name, and abide by the results.

"THREE PROPHETIC DAYS; OR SUNDAY THE CHRISTIAN'S SABBATH."

Such is the title of a book of 230 pages, bound in paper, by William Frederic, published by the author at Clyde, Ohio. Price 30 cents. The first half of the book is taken up with a clear and scriptural setting forth of the fact that Christ was crucified on Wednesday, and rose late on the afternoon of the Sabbath. The author is so impressed with the power of this argument that he offers to refund the price of the book to any minister of the Gospel who may purchase it, and is not convinced that "Wednesday crucifixion is a fact, and an important truth as well." As an evidence of more careful study of the basis on which the observance of Sunday has been predicated hitherto, this book shows a gratifying advance in the matter of investigation. Much of the argument presented by Mr. Frederic has appeared in the columns of the RECORDER, and in other forms in the publications sent forth from this office.

The astonishing feature of the book is that, after having removed, by Scripture testimony, the basis upon which Sunday-observance is supposed to rest, the author occupies the last half of the book in inventing various phases of so-called argument, mainly in the line of types and anti-types, to show that the observance of Sunday, although not based upon the fact of Christ's resurrection, should be continued upon the assumptions and interpretations which he gives. These assumptions and interpretations are so utterly illogical and unscriptural that it would be impossible to follow them in any review of the book. We do not remember that any writer, either of former or of modern times, has attempted to base the observance of Sunday upon such an uncertain and purely imaginary basis. The only explanation of Mr. Frederic's effort is that, while he has become convinced of the truth set forth in the first part of the book, he is still unable, or unwilling, to accept the other simple truth, that the seventh day is the Sabbath, according to the commandment, and equally according to the example and teachings of

Christ; therefore, he feels bound to make an effort to invent some new reasons for the observance of Sunday. The general effect of the book upon thoughtful men will be to break down regard for Sunday, first, by removing the basis on which its observance has always been predicated; and second, by creating such a light-obscuring fog through the so-called interpretation of types and shadows, as buries the whole question of Sabbath-observance, and leaves the reader in the morass of no-Sabbathism.

CIRCUMNAVIGATION AND THE SABBATH.

There are many foolish objections raised against keeping the Sabbath which are hardly worthy of time or space for notice or answer. One of these is much paraded by second and third-class writers, and may give trouble to some honest people and hinder them from seeing the truth. It is the claim that since there is an apparent gain or loss of time in circumnavigating the globe, therefore the Sabbath cannot be kept. This claim is based upon the misconception that the periods of time called days are distinct segments of duration measured off at a given starting point, by the standard of that point, and sent on a journey round the globe. Whereas science, experience and common sense teach that each day is measured, and comes into existence, at any given point on the surface of the globe only when it reaches that point. Each day is thus identical with itself at all points, going out of existence at any given point, and coming into existence at the next given point when it reaches there. For instance: No one thinks of measuring Sunday, Aug. 26, 1900, by London time, at New York, or of complaining because when the day has begun in London it has not begun in New York. When the day reaches New York every man calls it Sunday, Aug. 26, and acts accordingly. The succession and order of the days of the week are untouched by this progressive standard of beginning and ending. The science of navigation has provided fully for all possible emergencies by fixing the "day line" on a given meridian in the Pacific Ocean, so that men coming from either direction correct their reckoning at that point, thus avoiding either scientific, commercial, or theological difficulty. Thus, the apparent discrepancy in the calendar of the week is adjusted in practical life. Common sense and common honesty ought to lead theologians to do as much in their theories. And further: If the objection be of any force against the Sabbath, it is equally valid against the Sunday or any other day. The arbitrary change made in the time standard at the suggestion of the railroads of the United States, shows how the comparative difference in time may be adjusted without affecting the order of the days of the week. If the civil law, or common consent, should agree to make a similar change in the calendar of the year, ordering the new year to begin on the first of July instead of the first of January, the week would not be touched thereby. The whole talk about the circumnavigation affecting Sabbath-keeping, as a practical question, is not an argument. It is only a whimsical objection, even though honestly offered by ignorant men. It is a straw shield against the demands of the law of God.

NOTICE corrected list of trains for Conference, and announcement concerning sleeping car from New York City, on page 527.

## DR. LEWIS TALKS PLAIN ABOUT CHINA.

(From the Plainfield Daily Press, Aug. 13, 1900.)

Rev. Dr. Lewis preached at the Trinity Reformed church yesterday. His theme was: "The Duty of Christian Nations Toward China." Among many other things, the Doctor said:

The Christian world is confronted by a strange and hitherto unknown situation. The representative Christian nations seem to be defied by the Empire of China; and, while they are ostensibly at peace, their representatives in the capital of China are forbidden to communicate with them, and many Christians, both European and native, have been killed during the late troubles. These troubles are said by China to be the result of an uncontrollable mob, but there are many evidences that this mob is aided by the government. To understand such a situation and to appreciate the duty of Christian nations toward China is one of the highest and most important questions of the hour. Next to questions of personal duty toward God, the theme of this morning demands our attention.

In point of age China outranks all other nations of the world. The present Empire has been in existence and many important features of civilization have flourished in China for the last 4,500 years. It was a nation, large and strong, 2,000 years before Christ was born. All the great modern empires have risen and fallen, while China has perdured. It occupies at least one-tenth of the habitable globe, and contains not less than one-fourth of the inhabitants of the world; 400,000,000, at least.

Not less than three distinct efforts have been made to establish Christianity in China. The first was made under the missionary zeal of the early Christians of St. Thomas, who carried to that far-off Empire a type of primitive Christianity untouched by the influences, which, later, gave Roman Catholicism to Christian history. Compared with the history of China in general, this effort had brief and limited success. The second representative movement was under the Roman Catholics some centuries later. Many features of the Pagan system of China were incorporated with the Catholic faith, and considerable success followed; so that large claims have been made by Roman Catholics for priority of possession and supremacy in Christian circles in China. That supremacy has been much reduced in these later centuries, and Roman Catholicism is comparatively weak in China at the present time. The period of modern missions, represented by Protestant denominations, begins with the present century.

Three influences have entered into the causes out of which the present situation has grown—commerce, politics and Christianity. The worst features have been connected with the purpose of certain Christian powers to absorb China, practically, if not actually. We can only understand the situation by placing ourselves in the position of the Chinaman, as far as possible, and looking at the question from his standpoint. No better view of that standpoint can be secured than the one presented by the following extract from the late edict of the Empress Dowager, in which she said:

The various Powers cast upon us looks of tiger-like voracity, hustling each other in their endeavors to be the first to seize upon our innermost territories. They

think that China, having neither money nor troops, would never venture to go to war with them. They fail to understand, however, that there are certain things which this Empire can never consent to; and that, if hardly pressed, we have no alternative but to rely upon the justice of our cause, the knowledge of which in our breasts strengthens our resolves and steels us to present a united front against our aggressors.

In the light of such words we cannot fail to see that whatever may have been the faults of China—and it is true that

"For ways that are dark and for tricks that are vain,  
The heathen Chinese is peculiar"—

this purpose on the part of the Powers makes it appear to China that by unjust force and un-Christian invasion the ancient Empire is likely to lose its existence. These words from the Empress Dowager would be deemed commendable patriotism at the lips of the ruler of any Christian nation. Meanwhile, the fact remains that within this century Western civilization has carried to China more immediate evils than it has wrought immediate good. If only a pure Christianity had been represented, the case would be different. Greed of commerce, lust of sea-going and commercial men, dishonest practices and political scheming have gone before the true teachings of Christianity, and in the Chinese mind these influences are a part of the Christian system. Under the extended treaty rights which have been secured by diplomacy, force, or threat, Christianity has come in for a large share. These are just and necessary in many cases, but the fact remains that they appear to the Chinaman not so much as religious truths as political schemes for baser purposes.

As a result of various influences, a Liberal party, favoring Western ideas, has grown up with great rapidity within the last few years. It was represented by the young Emperor, and under his edicts a revolution began which threatened all the interests of conservative China, social, religious, commercial and political.

To check this revolution which was carrying China toward Western civilization, the young Emperor was pushed aside and the Empress Dowager, with her conservative advisers, assumed full command of the Government. Pushed by greed, most of the Powers united in making an attack upon the forts at Taku—we are thankful that the American Admiral was wise enough not to take part in that attack—and the results with which you are all familiar have followed swiftly.

In many respects the Western Powers have sown to the wind, and Christian missions, which have sought to carry the higher principles of Christianity into China, have begun to reap the resultant whirlwind. Taken as a class, the missionaries in China are consecrated, devoted, and God-fearing men and women.

These Christian interests must be protected as far as possible, and China must be compelled to abide by the just international laws of the world. In the meantime the Christian Powers ought to repent for much which they have done, and the Christian people of the world must unite to exalt true Christianity in China, separated from political and commercial schemes. Probably a revolution in Christian mission work in China has already begun, which will continue for half a century, perhaps more, and we trust that many valuable lessons will be learned. Above all else, the representatives of Christianity must put

aside every thought of vengeance, seeking only such righteous justice as can be attained by diplomacy, and avoiding, unless it be to overcome a lawless mob, war and bloodshed. If anything is gained for the future of Christianity, and if Protestant efforts in China shall not share the fate of the experiments which have been made hitherto, it will be because in this time of terrible confusion the Chinese people shall be taught that Christianity has something better for them than the greed of commerce and the chicanery of politics. Revolution in China must come. After thousands of years of isolation, China herself will finally hail the changes that are now inaugurated. But from this time forward the purest motives and the highest endeavor for the good of China, rather than her exploitation in the interest of politics, must be the watchword of the hour on the part of all true Christians.

## SABBATH-KEEPING IN THE EARLY CHURCH.

Ignorance of facts and consequent misconceptions unite to prevent correct conclusions as to the observance of the Sabbath during the early centuries of Christian history. What the practice of Christians was (and these non-Jewish Christians) is shown by the following from the earliest church historians. They show that the Sabbath had such a hold on all Christians that the process of driving it out was slow. *Socrates Scholasticus*, whose history covers the period from 306-439 A. D., speaking of different practices concerning the observance of the Paschal feast and the communion service, says:

Such is the difference in the churches on the subject of feasts. Nor is there less variation in regard to religious assemblies. For although almost all churches throughout the world celebrate the sacred mysteries [Lord's Supper] on the Sabbath of each week, yet the Christians of Alexandria and Rome, on account of some ancient tradition, have ceased to do this. The Egyptians in the neighborhood of Alexandria, and the inhabitants of Thebais, hold their religious assemblies on the Sabbath, but do not participate of the mysteries in the manner usual among Christians in general; for after having eaten and satisfied themselves with food of all kinds, in the evening making their offerings they partake of the mysteries. (Ecc. Hist., Book 5, chap. 22.)

In another place (Book 6, chap. 8) *Socrates* describes the struggle between the "Arians" and the non-Arians as follows:

The Arians, as we have said, held their meetings without the city. As often therefore as the festival days occurred—I mean Sabbath and Lord's-day—in each week, on which assemblies are usually held in the churches, they congregated within the city gates about the public squares, and sang responsive verses adapted to the Arian heresy.

The effect of civil legislation in exalting Sunday and deposing the Sabbath is well shown by the church historian, *Sozomen*, who was born about 370 A. D. His history of the church covers the period from 323-425 A. D. Pagan philosophy and Pagan statecraft had taken full possession of Western Christianity at this time, but so sturdily did the Sabbath hold its place against both these influences, that from only one or two prominent centers of Pagan culture had it been expelled. Speaking of the fasts and festivals, *Sozomen* says:

In some churches the people fast three alternate weeks, during the space of six or seven weeks, whereas in others they fast continuously during the three weeks immediately preceding the festival. Some people, as the Montanists, only fast two weeks. Assemblies are not held in all churches on the same time or manner. The people of Constantinople, and almost everywhere, assemble together on the Sabbath as well as on the first day of the week, which custom is never ob-

served at Rome and Alexandria. There are several cities and villages in Egypt where contrary to the usage established elsewhere, the people meet together on Sabbath evenings and, although they have dined previously, partake of the mysteries.

Thus from the testimony of two of the earliest church historians, writing, so to speak, as eye-witnesses, we have the fact clearly stated that *at the opening of the fifth century* the Sabbath still held its place in "almost all" the churches in spite of the effect of Pagan philosophy and Pagan civil laws. The two cities named by Sozomen, where the observance of the Sabbath and the celebration of the communion on the Sabbath had ceased, were the great centers of Pagan sun-worship and of the Gnostic philosophy. This testimony of the most reliable authors who lived and wrote "on the ground" places the position of the Sabbath clearly before the reader. Corresponding with this is the testimony of modern writers.

Lyman Coleman says:

*The observance of the Lord's-day, as the first day of the week, was at first introduced as a separate institution. Both this and the Jewish Sabbath were kept for some time; finally, the latter passed wholly over into the former, which now took the place of the ancient Sabbath of the Israelites. But their Sabbath, the last day of the week, was strictly kept, in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing, until it was wholly discontinued. (Ancient Christianity Exemplified, chap. 26, sec. 2.)*

King says:

For the Eastern churches, in compliance with the Jewish converts, who were numerous in those parts, performed on the seventh day the same public religious services that they did on the first day, observing both the one and the other as a festival. Whence Origen enumerates Saturday as one of the four feasts solemnized in his time, though on the contrary *some* of the Western churches, that they might not seem to Judaize, fasted on Saturday. So that, besides the Lord's-day, Saturday was an usual season whereon many churches solemnized their religious services. ("Primitive Church," first published 1691, A. D., pp. 126, 127.)

"A Learned Treatise of the Sabbath" by Edward Brerewood, Professor in Gresham College, London, has the following:

And especially because it is certain (and little do you know of the ancient condition of the church if you know it not, that the ancient Sabbath did remain and was observed (together with the celebration of the Lord's-day,) by the Christians of the East church, above three hundred years after our Saviour's death. (p. 77, London, 1630, A. D.)

These quotations are given that the reader may be aided in further investigation. Many pages of similar testimony are found in "A Critical History of the Sabbath and the Sunday," published at this office. The status of the Sabbath for the first five centuries is easily summarized. It held its place among all Christians, Jewish and Gentile, with great persistency and power. In the West where Gentile influence and anti-Jewish prejudice were strongest, it was dislodged with great difficulty. It does not disappear from the general history of Christianity until the close of the fifth century, or later, under the development of the state church and the Papacy. No honest investigator can come to know the facts of the period over which we have passed in this short article and still say that the Sabbath and its observance did not form a conspicuous feature of early Christian history.

A BROTHER'S sufferings should ever claim a brother's pity.—*Joseph Addison.*

#### RELIGIOUS EXEMPTIONS THEN AND NOW.

The exemptions usually provided in the Sunday laws of to-day for those persons "who conscientiously believe in and regularly observe Saturday as the Sabbath," have their counterpart in exemptions that were provided for conscientious dissenters from the religion of the state church in the early days of New England.

For example, we cite the law ("Church and State in New England," Johns Hopkin's University Studies, pp. 43, 44), passed in New Hampshire in 1714:

Be it enacted by His Excellency, the Governor, Council and Representatives convened in General Assembly, and by authority of the same, that it shall be lawful for the freeholders of every respective town within this province convened in public town meeting, as often as they shall see occasion to make choice of, and by themselves or any other person or persons by themselves appointed, to agree with a minister or ministers for the supply of such town, and what annual salary shall be allowed to him or them; and the minister or ministers so made choice of and agreed with shall be accounted the settled minister or ministers of such town; and the Selectmen for the time being shall make rates assessments upon the inhabitants of the town for the payment of the minister's salary, as aforesaid, in such manner and form as they do for defraying of other town charges, which rates, by warrant from a Justice of the Peace, with the Selectmen, or major part of them, directed to the constable or constables of the town shall be by him or them collected and paid according to the direction of the Selectmen, for the end aforesaid:

Provided always, that this act do not at all interfere with Her Majesty's grace and favor in allowing her subjects liberty of conscience; nor shall any person, under pretense of being of a different persuasion, be excused from paying towards the support of the settled minister or ministers of such towns aforesaid, but only such as are conscientiously so, and constantly attended the public worship of God on the Lord's-day according to their own persuasion; and they only shall be excused from paying towards the support of the ministry of the town.

In other parts of New England the following law was in force in 1784:

1. No person soberly and conscientiously dissenting shall incur any penalty for not attending the worship and ministry established by law.

2. All persons who belong to the denominations known as Episcopal, Congregationalist (Separatists), Baptist or Quaker, and those who usually worship with societies of any of these sects, shall be exempted from supporting the state church.

3. Societies of dissenting sects may have the same privilege of supporting their ministers, repairing their meeting-houses, etc., as those of the church established by law.

4. All who do not attend and help to support a society of one of the dissenting sects shall be taxed for the support of the ministry of the society wherein they dwell.

Of the New Hampshire law, as regards its exemption clause, the historian tells us that "It looked very fair," but a different aspect was given it when it came to be construed. "Everybody was taxed, and whenever a dissenter claimed exemption he was asked to furnish proof that he was a dissenter. At every point his evidence was contested by the state. One of the dissenters, to prove that he was a Baptist, was required to prove that he had been immersed. . . . It was assumed that all were to be taxed; each individual had to fight for his exemption." ("Church and State in New England," pp. 89, 90.)

Thus it is evident that the exemption clause contained in our religious statutes for the benefit of those who "conscientiously" dissent from the prevailing religion is no evidence of any greater regard for religious freedom than was felt in New England early

in the eighteenth century. It is only such a degree of religious freedom as is consistent with the church and state legislation of those colonial days, when people were compelled to pay taxes to support the state religion. It is interesting to note in this connection that such legislation at that time was supposed to be perfectly consistent with the full "liberty of conscience" allowed by "Her Majesty's grace and favor" to her American subjects. Americans have grown wiser on this point since that time, and there is still room for improvement.

Exemption clauses are not to-day a recognition of the right of religious freedom any more than they were back in the days of state religions, and they do not save the character of the religious laws to which they are joined. Such laws are religious legislation, and have no proper place in the American system of government. As noticed recently in the case of the Adventist barber prosecuted for Sunday work in Newark, Ohio, there is the same tendency to ignore the exemption clause to-day that was manifested in the cases to which the exemption applied in colonial times. That is characteristic of human nature, which is the same now that it was then. Real religious liberty exempts everybody from compulsion in religious matters. That is the kind of exemption called for by American principles of government.—*The Sentinel of Liberty.*

#### LIQUOR DRINKING.

Liquor dealers are regarded as bad risks by life insurance companies, and can get their lives insured only at extra rates. Of course the reason is that liquor dealers are liquor drinkers, and often high feeders also. An examining physician has been talking in an instructive way to a reporter for the *New York Evening Post*. Among the cases cited was this: "A well-known business man came into my office a few days ago to find out why he was not regarded by our company as a first-class risk. 'Why, there isn't a sounder man in New York City than I,' he declared. And to all appearances he was perfectly right. On examination, however, it was found that he was simply soaked with alcohol and stuffed with food. I asked him how much he usually drank during the day, and at last he admitted that his average was fifteen cocktails a day, a bottle of claret at dinner, and perhaps a glass of whisky before going to bed. He had never felt the effects of this indulgence, had never been drunk in his life, and couldn't understand why we should take his liquor-drinking as a factor in raising his rating. Nobody but Prince Bismark could stand that kind of drinking." Hence liquor dealers, brewers, bar tenders can get insured only at high rates, or not at all. They are apt to die young and very suddenly. In constant contact with alcohol, breathing it, drinking it, they become saturated with it, until it destroys their stamina and vitality, leaving them victims of special diseases, such as "alcohol pneumonia," and when an acute attack comes they succumb. Such facts may impress some persons who will not listen to moral considerations. The great railroads will not have drinking men among their employes, and other business corporations must finally adopt the same rule. Alcohol is a foe to soundness of body, clearness of mind, strength of character, and to immortal blessedness.

## Missions.

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

REV. GEO. W. HILLS, and the Quartet with him, closed their three weeks' work at Marquet, Wis., on Wednesday night, July 29, with a crowded house. On Sabbath-day six joined the little church there, which greatly rejoiced their hearts. Much prejudice has been removed by the meetings, and there is the greatest religious feeling in the village and community that has been experienced for many years. Mr. Hills baptized three in the lake on Wednesday afternoon. Four of the six new members are recent converts to the Sabbath. All who joined are adults, one the leading business man of the place. Several others would have joined but for objections of parents, and husbands and intimate friends. About twenty in all claim conversion. Some have promised to join our church there soon. The Quartet gave a concert before they left. They went from Marquet to Grand Marsh, Wis., where they all are now laboring.

MRS. TOWNSEND reports that the work at Garwin, Iowa, chiefly is to get the church into harmony and unity. Five have come back into the service of the Master and have given hearty co-operation, and others have promised so to do. Three have risen for prayers and four are ready for baptism. The Quartet is doing good work and are brave, consecrated workers. They have solved the problem to her mind that women quartets can hold the work up, and can accomplish as much as men quartets, and oftentimes give an arrest of thought which men overlook. She is pleased with the progress of the work, but it is not yet where she wishes to see it. One evening she preached on "The Sabbath, and How it Came to Her." The First-day churches held a union meeting that evening, yet she had a fair congregation, and her sermon was well received and well spoken of by those who heard it.

BROTHER AHVA BOND, of the Salem College Quartet, writes from Berea, W. Va., July 30: "Our labors closed here last night with a precious meeting. The people tarried after they had been dismissed, and at their request the Quartet sang "Life's Railway to Heaven," and "Onward and Upward." The church has been revived, and wanderers have come back to Jesus. One family in which there was not a Christian when we came here now has a praying mother and daughter. May God keep them faithful and help them that they may be able to win father, son and younger daughter to Christ. Pastor Davis and Mr. Lippincott went to Conings, Sabbath-day, leaving the meetings with us boys and the members here. Jesus was present, and we had the pleasure of hearing some testify for Christ who had not testified before. We thank God for what he has done for the people of Berea. We start to-morrow for Walnut, W. Va., where there is one Seventh-day Baptist family and several young people. We shall drive through the country sixty miles." May God bless all the quartets in the field and all consecrated hearts at home who are praying for their success.

BE frank; do not keep your notions of right and wrong to yourself.—*Cardinal Newman.*

FROM F. J. BAKKER.

Have had good health the past quarter, so I could do my work in different ways uninterrupted. I have had the blessed privilege of seeing my work bear some fruit; that sowing, praying and waiting have not been vain. On the 8th of April I baptized five happy souls, three men and two women. One was 72 years of age and belonged to the Reformed church all his lifetime. We had a happy day at Haarlem; for not having a suitable place to baptize here, through the kind invitation of the Haarlem church we went there for baptism. These new members are steadfast in their faith, although they have had to meet already some difficulties in the way. We hold religious services and the Sabbath-school on the Sabbath as usual, and are living in peace and love. We enjoy coming together on the Sabbath to listen to what God has to say to us out of his Holy Word. Have made 107 visits during the quarter, and have distributed tracts, *Boodschappers* and temperance papers. Have held in all 43 meetings. Nearly every week have visited the passengers of the Holland-American Steamship Line, giving out papers, tracts and little books, and talking with the people as I have opportunity. Have written many letters, some to America, Argentina, Java, Denmark and Germany. Last week received a letter from a brother in Denmark (had written him twice before), who wrote me that there were five persons there who believed in the principles of the Seventh-day Baptist faith. They had been Sabbath-keepers since 1890. They had never seen there any Seventh-day Baptist brother. The writer is a man 72 years old, and he most earnestly begged that some brother might visit them. It would cost about \$25 for one to go from here to that place. I am teaching a Sunday-school on First-day morning of about eighty children between six and thirteen years of age. Am enjoying it very much and pray that the Lord will bless the work. When Bro. W. C. Daland was at Haarlem, Bro. Schouten and I met him at Schiedam, West Africa, and of our people there. We are very much interested in that mission there and also in East Central Africa, where Bro. Booth is. We Dutch people have always been much interested in the evangelization of Africa. May the Lord keep and bless these missions which God it appears has opened up to Seventh-day Baptists.

ROTTERDAM, July 15, 1900.

FROM S. R. WHEELER.

During the quarter the interest in public services has been well sustained. Two converts to the Sabbath, women of mature years, were baptized on Sabbath, May 19. One of these came forward while Mrs. Townsend was with us. The other we knew nothing of until some weeks later. The young woman who came forward and was received for baptism during Sister Townsend's labors, went to North Loup and was baptized there. Thus we are keeping the work along in the fear of God.

BOULDER, July 18, 1900.

THE noblest deeds of heroism are done within four walls, not before the public gaze.—*Jean Paul Richter.*

EVERY man desires to live long, but no man would be old.—*Jonathan Swift.*

## TREASURER'S REPORT.

For the Month of July, 1900.

GEO. H. UTTER, Treasurer,

In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.	
Balance in Treasury, July 1, 1900.....	\$2,051 73
Churches:	
Hammond, La.....	14 00
Wet. n. Iowa.....	8 35
Second Brookfield, N. Y.....	4 22
Greenbrier, W. Va.....	3 40
Middle Island, W. Va.....	2 05
Lick Run, W. Va.....	7 05
Black Lick, W. Va.....	4 45
Lost Creek, W. Va.....	2 00
Scott, N. Y.....	3 05
DeRuyter, N. Y.....	6 00
G. and Junction, Iowa.....	5 32
West Edmeston, N. Y.....	23 03
New York.....	21 95
Milton Junction, Wis., for Eld. Bakker.....	30 00
First Brookfield, N. Y.....	11 95
First and Second Verona, N. Y.....	5 15
Adams Centre, N. Y.....	20 00
Plainfield, N. J.....	37 74
Second Westerly, Niantic, R. I.....	11 76
Hornellsville, N. Y.....	12 65
Attalla, Ala.....	50
Second Alfred, N. Y.....	27 20
Pawcatuck, Westerly, R. I.....	90 06
Fouke, Arkansas.....	5 00
Farina, Ill.....	17 93
First Hopkinton, Ashaway, R. I.....	8 71
Jackson Centre, Ohio.....	19 79
Walworth, Wis.....	15 00
West Hallock, Ill.....	6 00
Boulder, Col.....	20 71
First Brookfield, N. Y.....	8 47
Hartsville, N. Y.....	11 00
Chicago, Ill., China Mission.....	\$8 00
General Fund.....	1 20—
Xenia E. Bond, Salem, W. Va.....	50
One-half collection at South-Eastern Association.....	14 52
One-half collection at Central Association.....	14 79
William Jeffrey, Elmdale, Kansas.....	5 00
One-half collection at North-Western Association.....	26 00
Mrs. Eliza Saunders, Grand Junction, Iowa.....	1 00
Mrs. Marshall Flansburg, Jacksonville, Fla.....	4 00
West Edmeston (N. Y.) Y. P. S. C. E.....	4 18
Sabbath-school, North Loup, Neb.....	3 22
Mrs. E. R. Hoge, Ogden, Utah.....	60
Payment in Ayers property, Unadilla Forks, N. Y.....	11 00
Sabbath-school, Hornellsville, N. Y.....	3 51
R. I. Maxson, Gentry, Ark.....	5 00
Friends at Boaz, Mo.....	1 00
Mr. and Mrs. Shannon, Crowley's Ridge, Ark.....	2 00
Income of Permanent Fund.....	335 05
Sherman Park Sabbath-school, Syracuse, N. Y.....	25 00
Ezra Crandall Estate, China Mission.....	25 00
Ladies' Mite Society, Shiloh, N. J.....	17 10
By Evangelistic Committee:	
Collection at Smyth, Big Springs and Viborg.....	\$25 00
South Dakota Association.....	25 00
W. D. Burdick, Nile, N. Y., Student Evangelist.....	12 00
Collection in Nebraska by E. A. Witter.....	6 45
D. E. Livermore, Independence, N. Y., Student Evangelist.....	15 00
S. C. Maxson, Utica, N. Y.....	4 00
Collections.....	4 80—
Woman's Executive Board, debt.....	100 00
	\$3,292 11

CR.

O. U. Whitford, balance of salary, traveling expenses, etc., quarter ending June 30, 1900.....	\$ 273 98
A. G. Crofoot, salary and traveling expenses, quarter ending June 30, 1900.....	18 38
L. F. Skaggs, salary, quarter ending June 30, 1900.....	6 25
R. S. Wilson, salary and traveling expenses, quarter ending June 30, 1900.....	34 40
Chas. S. Sayer, salary, quarter ending June 30, 1900.....	25 00
G. F. Fitz Randolph, salary and expenses, quarter ending June 30, 1900.....	153 12
Churches, quarter ending June 30, 1900:	
Attalla, Ala.....	\$25 00
Boulder, Colo.....	50 00
Berea, W. Va.....	18 75
Garwin, Iowa.....	25 00
Cuyler Hill, N. Y., labor to date.....	2 00
Hammond, La.....	37 50
Hornellsville, N. Y.....	50 00
First Westerly, R. I.....	50 00
Second Westerly, Niantic, R. I.....	18 75
Shingle House, Pa.....	7 68
Second Verona, N. Y.....	20 00
Farnam, Neb.....	25 00—
Rieburg (N. Y.) church, last six months, 1899.....	329 68
Freight on goods of Wm. C. Daland, and charges, London, Eng., and Leonardsville, N. Y.....	62 50
Orders Evangelistic Committee, Orders Nos. 180-188.....	156 99
Orders Evangelistic Committee, Orders Nos. 180-188.....	192 80
One-half of taxes on Ayers Place, Unadilla Forks, N. Y.....	2 77
Interest.....	64 39
Reduction of debt.....	1,240 00
Cash in Treasury, Aug. 1, 1900:	
To re-enforce China Mission.....	\$320 22
Available for current expenses.....	411 63—
	731 85
	\$3,292 11

E. & O. E.

GEO. H. UTTER, Treas.

## A SURE FOUNDATION.

Isaiah 28: 16.

A great engineer who had charge of the erection of a new suspension bridge over the Hudson in 1889, before he began to build the towers made a most minute inspection of the rocks on which they were to stand. He not only examined them carefully, but sent divers down to see if there were any cavities or washouts under them. Their reports would have satisfied almost any engineer; but this man was not content. He sent for a diamond drill and took a core out of the rocks a hundred feet long. The work took twelve days, and the result confirmed the conclusion, that the rocks were absolutely solid. Then, and not till then, he began to erect the towers. When a man is building his life and work for eternity he should take care that he has a sound foundation, and that he has it in Christ.—*H. L. Hastings.*

## Woman's Work.

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

### THE HOUSE BEAUTIFUL.

BY EMMA H. WEED.

It stands in my Father's gardens  
With their marvelous odors rife;  
And the winds blow soft around it,  
And about are the trees of life.  
Fair blossoms droop from the porches,  
And cluster its doors above;  
And the smile of the sunshine crowns it,  
Like the light from the eyes we love.

I know not how it is fashioned,  
Or if it be high or low;  
But, planned by the Master-builder,  
It must be right I know.  
And I'm sure that it hath no chamber  
For pain or grief as a guest;  
No couch for the dead, low-lying,  
But beautiful rooms for rest.

I know that want shall not enter,  
That its threshold care may not cross;  
Nor longing look from its windows  
O'er wastes where the dead leaves toss.  
But instead shall the eye be gladdened  
By the wonderful river's flow,  
And the green of the sunlit highlands  
Where the sheep of his pastures go.

O house of the sure foundation!  
When the warring winds go by  
In these lonely lands of exile,  
What need for dismay have I?  
Thou art builded above the tempests,  
And the swell of the tides and sea!  
And he carries the keys at his girdle,  
My Lord, who loveth me!

—Congregationalist.

### METHODS BY WHICH OUR YOUNG WOMEN MAY BE QUICKENED ALONG DENOMINATIONAL LINES.

BY MRS. E. CARPENTER, REDLANDS, CAL.

Read at the North-Western Association at North Loup, Neb., June 15, 1900, by Mrs. Esther Babcock.

Since the days of the Plantagenets, a noble English family has borne this motto, "Love, Serve," but the experiences of every life prove how closely Christ touched the mainspring of all human interest, when he said to those eager men whose blessed privilege it was to sit at his feet on that Galilean mountain, twenty centuries ago, "Where thy treasure is, there will thy heart be also." We rejoice in the privilege of labor for those we love, but, as truly, we soon come to love those for whom we labor. "If thine enemy hunger, feed him; if he thirst, give him drink," for in so doing thou shalt not only heap coals of fire on his head, but thou shalt learn that through the door of service one may easily follow the otherwise difficult command to love his enemies.

The nation's heart goes out to India's suffering millions, as it would not do if their cry for bread had not been followed by the investment of earthly treasures in their behalf. "Our hearts follow our hands," but before we are willing to invest our treasure, be it our means, labor, or lives, in any cause, we must first be made conscious of its needs. In bringing for your consideration some of the methods by which the interest of our young women may be quickened along denominational lines, I wish to substantiate this statement by the testimony of one of our pastors whose eminent success as a denominational leader commands attention to his words. He says: "In the front rank of means for promoting interest in our work among our young women, I would place information concerning present fields, work and workers. Facts are essential for fuel. There is no danger of emphasizing this point too much." If interest comes through knowledge, whence then comes knowledge?

First, always from the Bible. In addition to the instruction which comes in the home, pulpit and the Sabbath-school, many of our

pastors are organizing their young people into classes for the systematic study of the tenets of our faith. This work should extend through every church in the denomination; and for the benefit of the deplorably large number of isolated young people, who surely need it most, a correspondence class should be started. It is sometimes said that our most loyal members are converts to the Sabbath. If this is true, it is only because they know the value of a step won in battle. If we can be made to realize that we are not Seventh-day Baptists because our fathers were, but because to us has been intrusted God's eternal truth, and that it is our privilege, not burden, to carry it forward, loyally and lovingly, our interests will be stimulated. With the world superciliously telling us we are wasting our time in behalf of a dead issue, we need to know well "the reason of the hope" that is in us.

After the study of the Bible should come the careful reading of the RECORDER, bringing us weekly reports from all departments of work—sometimes letters from England, India, Africa and China in one issue. It should be to each of us what a letter from his office is to the absent business man. It must mean a life-long misfortune to any girl who is born into a family where the denominational papers are not read and revered. Probably no Seventh-day Baptist young woman in America will ever clasp the hand of her sister in India, yet who can read the letters telling of her sacrificial life in that dark land without at least a prayer that the seed which she is so faithfully sowing may, in his appointed time, bring forth an abundant harvest? And may it not be that a letter of love and sympathy, even if it must go through the hands of a translator, would do her and the writer both good?

To many of us, Mr. and Mrs. Booth are strangers, yet as we read of their consecrated work in "that last and largest empire whose map is but half unrolled," our souls are stirred with the thought of the future into which God may be leading us. Our China workers and home missionaries have the advantage of being more generally known. Their letters are always full of interest, and they are marked by that same "absence of allusions to self-denials, and the exaltation of privilege" which was noted in the Ecumenical Conference. A half century ago, our first missionary to China wrote home: "What I have already seen is an abundant reward for all the pangs of parting with friends and native country, or the dangers experienced on the mighty deep. The privilege of hearing poor heathen pray! It seems as though it were too much to enjoy." Eld. Wardner has gone, but his spirit of consecration lives in his successors.

The Associational gatherings and the Conferences are powerful incentives to interests, and will repay any effort that may be made to attend them. Would that more of our young women could have the spirit of the girl who for months has been counting on the possible opportunity of attending Conference in 1901!

There we may not only learn more fully of the work, but we may meet face to face the workers whose names may have long been familiar, but whose personalities were unknown to us. We catch new fire from their presence; and if afterwards we can associate

with their printed messages the flash of the eye, the peculiar modulation of the voice, the expressive sweep of the arm, or some other characteristic action by which words are emphasized, the pages of the RECORDER, and of the Minutes of the meetings, become alive with new interest.

Another source of inspiration is the study of the history of our past, which tells of "worthy men and women of worthy deeds." Carlyle calls the history of the great men who have worked here "the soul of the world's history," and says, "we cannot look, however imperfectly, upon a great man without gaining something from him." A New York business man gives this testimony along this line: "I always thought I was a good Seventh-day Baptist, but I am sure I have become a better one from studying the history of our people." It is not too much to say that in education, culture and all that makes for true refinement, our people have never been out-ranked, and many who might have made their names known around the world have laid their talents, and finally their lives, down on the altar of devotion to our cause. Of Pres. Allen it was said by one who well knew what characteristics such leadership demanded, "With his innate and acquired capabilities, he was equipped for the successful leadership of a great metropolitan community, with its unlimited needs and possibilities." His is only one of the many life-histories which should be studied, for in the familiar words:

"The lives of great men all remind us  
We can make our lives sublime,  
And departing leave behind us  
Footprints . . . that perhaps another  
Seeing . . . shall take heart again."

A crisis in a young woman's interest in denominational work is when she is too old to belong in the Young People's Society, and too young to feel at ease in the Ladies' Societies. Anything that will make her welcome, and to feel that she may grow into usefulness in the latter, will save many a willing worker.

We need whatever will cleanse our hearts from selfishness and make us feel that our lives are for service. Some may be missionaries across the seas; more, evangelists in the home land, and all may have some work. However small the talent, we can labor in the spirit of Saint Theresa, who said, when she was about to build a hospital, and had only three half pence to begin upon, "Theresa and three half pence are nothing, but God and three half pence are incalculable." Nature's law of growth is not to pull at the top of the sapling. In developing California's fruitage, man works hand and hand with God's sunshine, by constantly stirring the soil, and if he ceases to do his part, even for a season, the orchard tells the story of neglect, though the sun and rain may have been pouring their life-giving qualities into the soil never so abundantly. A rancher once told his foreman: "Whenever you are out of work, take the team and cultivate." So, though the task may often get wearisomely monotonous, it is the privilege of our leaders to keep stirring the ground, that there may be abundant root-life, and in time a corresponding fruitage, remembering always that "this is progress—to so live and labor that what came to us as seed shall go on to the next generation as flower, and what came to us as flower shall go on to them as fruit."

### WHY SABBATARIANS DON'T KEEP SUNDAY.

A tract issued by British Sabbath Society, 31 Clarence Road, Wood Green, London, N.

What are the Sabbatarians? As to who they are it matters not; they may be Lords or Labourers, Professors or Plebeians; we don't care who they are, but will endeavor to explain what they are and why.

Primarily we may say they are Christians who do not keep Sunday. Let us look at a really good dictionary for an explanation. Dr. Rees, D.D., F.R.S., F.L.S., in his magnificent and comprehensive Cyclopædia (45 vols.) gives it thus: "Sabbatarians, or Seventh-day Baptists, a sect of Anabaptists; thus called, because they observe the Jewish or Saturday Sabbath, from a persuasion that it was never abrogated in the New Testament by the institution of any other."

Sabbatarians, then, are people who "Keep the Commandments of God and the faith of Jesus." Rev. 14: 12. For the "Seventh day (not Sunday) is the Sabbath of the Lord thy God," (Ex. 20: 10,) and they are "Buried with Him, (Jesus) in baptism, wherein also ye are risen with Him," &c. Col. 2: 12. Thus they are also called "Seventh-day Baptists."

The reason then why Sabbatarians don't keep Sunday is very plain. They endeavor to obey God rather than man. God says, "The seventh day, (not Sunday) is the Sabbath," and "Six days shalt thou labour," thus making Sunday a working (or amusement day), and Saturday (or rather Friday sunset to Saturday sunset) the day of rest and worship. In most languages the only name for Saturday is "Sabbath." See "Chart of the week," in 160 languages by Dr. W. M. Jones, of 11, Northampton Park, N., and the late Prince Lucian Bonaparte.

Sabbatarians do not keep Sunday because there is no Scriptural authority for keeping it; but they, like the Apostles, rest "the Sabbath-day according to the Commandment." And we see in Matt. 12, that Jesus claims to be Lord of the Sabbath-day, not of the heathen Sunday.

Sabbatarians don't keep Sunday because "no man can serve two masters." Matt. 6, 24. Sunday was made a holy day by Constantine over 300 years after Christ. The Emperor, in his hatred for the Jews, issued the following edict: "Let all the judges, and all city people, and all tradesmen rest on the venerable day of the sun." Sunday was afterwards adopted by the Church of Rome; and this is the highest authority that can be found for its observance.

Sabbatarians don't keep Sunday because "this is the love of God that we keep his commandments." 1 John 5: 3. Jesus did not in any way abolish the commandments, but on the contrary, he said, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill." Matt. 5: 17.

Sabbatarians don't keep Sunday because whosoever "shall break one of these least Commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5: 19. How many preachers of the Gospel, and very worthy Christians will come under this condemnation? Let each pause and reflect before he again ventures to teach Sunday-observance, without a plain "thus saith the Lord" for it.

Sabbatarians don't keep Sunday because Sunday-keeping requires false pillars to sup-

port it. Sunday is not a memorial of the resurrection as many suppose, for Jesus rose "late on the Sabbath-day," Matt. 28: 1, (Revised version), as it began to draw on "toward the first day of the week." See leaflets "When did Christ rise?" and "Sunday, the mark of the beast." This passage also proves that the Sabbath is the seventh-day.

The Sabbatarian Church now existing in London is over 270 years old; it is best known as the "Mill Yard Seventh-day Baptist Church." The old building was recently pulled down for railway extension. John Trask was probably a member in 1618, and from its earliest history this church has been favored with professional men of great distinction. Dr. Peter Chamberlain, an eminent surgeon, and the first physician to the Royal family in the reign of three sovereigns, was a leader of the church in 1654. William Sallers in 1671, Henry Sourby prior to 1710, and Robert Cornthwaite, subsequent to 1733, were pastors of the church and able writers on the Sabbath question. Rev. Joseph Stennett was "a well-known Seventh-day Baptist clergyman of London" about 1710. Daniel Noble "ministered here for thirty years in the second half of last century." Nathaniel Bailey, the noted English lexicographer, whose dictionaries preceded that of Dr. Johnson, was an influential member of the church for fifty-one years. Rev. William Henry Black, an accomplished antiquary, while pastor prior to his death in 1872, "performed most important services" to the British Government.

### WESTERN NEW YORK LETTER.

The quartet at Scio has just closed a very valuable and important work. Pastors Peterson and W. D. Burdick have alternated in preaching, the hours of the day being spent by the entire quartet in practice, devotionals and personal work. Their singing is enthusiastically spoken of. Our people at Scio stand high in the regard of the community, and the campaign by our quartet has, likewise, won the respect of all. There has not always been the sweetest and friendliest feelings in some religious circles of the community. This campaign, with its kind and loving spirit and faithful work, has made a deep impression. There will be a few baptisms, but the main value of the work lies in the stimulating and strengthening of our church. Elder Stephen Burdick has stood faithfully by them in their days of weakness and discouragement, and, although having two other churches in his charge, has come once in two weeks to preach. It is a cause for rejoicing to him now as well as to the rest of us that the church has taken a new lease of courage, and called a pastor to be with them every week. Brother Henry Jordan, of the University, has accepted a call for one year. In addition to preaching, he will spend the time from Friday night till Sunday night among the people in pastoral visitation. Until the University opens, Elder W. D. Burdick will visit the church each week.

The quartet at Main held what they supposed would be their closing meeting Sabbath night, July 21st. The last two meetings, however, were of such tenderness and power that it seems the work should not yet be given up. Further meetings will be held there. We pray for a thoroughly united and loving church and a great awakening among the uncon-

verted. Pastor Mahoney will probably have baptism in the near future.

The quartet went Sunday to Shingle House and held a meeting that night according to appointment. The next night they were joined by Ellis and William Davis from Scio. The work has opened there with good attendance and interest. The work will be continued there by a quartet consisting of Davis, Ellis, Wolfe and Jones. Pastor D. B. Coon, of Little Genesee, will do the preaching. Green and Cottrell have gone back to Main Settlement, where they will be joined a little later by the writer. After a few more meetings at Main, we expect to go to the White School House on Bell Run. We believe that these three communities, being near together, with the possible addition of West Genesee for a few nights, will form an important field of work from now until Conference time.

It has been the pleasure of your correspondent to spend some time in each one of these campaigns, and the work has been a delight. It could hardly be expected of an old war horse to rest quiet with the scent of the battle in his nostrils from so near by. Whatever may have been the effect on others, it has certainly been a great blessing to him.

Splendid tidings come from the quartet in the Central Association at Preston. Some have come out in religion who have never expressed interest before. The church is to be reorganized and several baptized. The quartet has gone now to Lincklaen, working in company with Brother Wilcox.

We are very grateful for the inspiring reports that come from the West. Brethren, we have much to learn; plans and methods must be developed as we go; and we shall still make mistakes; but we are on the right track, and the Lord of Hosts is with us.

L. C. RANDOLPH.

### OMINOUS PROPHECY CONCERNING SUNDAY-OBSERVANCE.

On Sunday, July 15, 1900, Rev. Dr. George H. McKnight, rector of Trinity church, Elmira, N. Y., preached a sermon on "Sabbath-observance," from text, "The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

After a general discussion of the need of a day of rest, Mr. McKnight referred to a fundamental feature of the Sabbath question, as follows:

Again, without entering into a lengthy argument as to the change of the day from the seventh to the first day of the week, it is sufficient to say that the whole Christian world from the beginning has been a unit on this point, with the exception of a small and insignificant sect called Seventh-day Baptists. The resurrection of our Blessed Lord on the first day of the week was regarded as ample authority for this change. Again, all are in essential agreement as to its observance with our canon law, which reads as follows: "All persons within this church shall celebrate and keep the Lord's-day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion and in acts of charity, using all godly and sober conversation." Nevertheless, it is not to be a day of austerity or gloom, but of joy and gladness.

The fruitage of these assumptions, that the Sabbath can be set aside for Sunday, appears in the present state of Sunday-observance, as described by Mr. McKnight in the next paragraphs:

But, it seems as if in these days of excitement and business and pleasure, when so many are absorbed in worldly interests, that very few stop to consider the



promise of God's Word or what is involved in the hopes of the Gospel—and the forces of the world are so strong and multiplied that we are in danger of losing the Lord's-day altogether as a day set apart for worship and serious meditation in view of the judgment and eternity that are before every one of us. I regard the present tendencies in this respect as most ominous; for the mind is now devoted to business and pleasure during the six days, and if the seventh is also captured by the world, what will save us as individuals and as a nation from utter demoralization, from, in fact, the lowest depths of sensuality and heathenism? Yet the tendency is just in this direction. There are multitudes in this favored land who turn their backs on all religious worship and give themselves up to sensual pleasure and dissipation, and numbers of others who buy and sell on this holy day and get gain. In these two ways at the present time the day is desecrated in this city and all over the land. While many are seeking pleasure, others are seeking profit, and the two go together; for, when numbers are engaged in all sorts of amusements, in pleasure excursions, or games and sports of various kinds, others are tempted to money-making, and to many the day becomes one of labor.

A great effort has been made to shut up the drinking-saloons on this day, yet other places of traffic are open, which are also a violation of Divine law. Our Mayor, with commendable zeal, has stopped the playing of baseball, yet other games and amusements go on. And as a sign of the times and an evidence that we are on the down-grade as a nation in this respect, I notice that the two great political parties at their meetings in Philadelphia and Kansas City took the Lord's-day for their caucuses and the consideration of their political schemes and interests. I am not a politician or a partisan, but we need to remember that no party and no theories of a party or legislation of the state can save us as a nation if we are disobedient to the Divine law. Righteousness alone exalteth a nation and righteousness alone can save us from those judgments which have destroyed the nations of the Old World when they have become utterly demoralized by the forces of evil. If this is, as has been said, a government "of the people, and by the people, and for the people," then we are to remember that its preservation depends upon the righteousness of the people—that the people fear God and keep his commandments.

History shows that nations as such receive their deserts in this world, blessings on the one hand and judgment on the other, according to their obedience or disobedience of God's law, and no law is of more importance than that which requires the sanctity of the Lord's-day.

Every minister, therefore, should lift up his voice like a trumpet in warning and admonition; nay, every Christian and every good citizen should resist the present influences and forces that seek its destruction, that would turn it into a day of worldly pleasure and amusement or labor. Works of necessity and mercy. I repeat, are lawful; but every one knows that a thousand things are now done which cannot come under any such a rule, a thousand things that are a wanton and wicked desecration of the day, and which justly deserve the righteous judgments of heaven. Let us beware, then, lest God's judgments do fall, and like his chosen people of old we perish because we would not be obedient unto the voice of the Lord our God.

It is passing strange that men can see so clearly the trend of Sunday-observance, without going deeper into the primary causes which have produced these results.

#### IOWA LETTER.

Those interested in Bible-school statistics will be glad to learn that Iowa has 6,286 schools with 50,288 officers and teachers and a total enrollment of 464,440. This is 22 per cent of Iowa's population. These schools have 1,506 pupils in the Home Department. It may seem a low average, that only 22 out of every 100 people in this great state attend Sunday-schools, but there are only twelve states in the Union that equal it, while in the United States the per cent of population in Sunday-schools is only 16. South Carolina is the banner Sunday-school state, with a per cent of 31, and Delaware comes in second. With 84 people out of every 100 in this country who do not go to some Bible-school, it

sounds a little presumptuous for Mr. Crafts and other Sunday-law advocates to talk about this "great Christian nation." Is it a Christian village where 160 attend church or Sunday-school, and 840 go visiting or fishing? Is it a Christian family where a mother attends divine worship and father and three children do not?

Some of the RECORDER readers are alarmed at the rapid growth of the papal power in this nation. There are 401 papal priests in Iowa; 397 churches; 167 parochial schools with an attendance of 20,500 pupils. Under the supervision of an archbishop, many, many country schools in Jackson and Dubuque counties have been put into the hands of Rome, and the Roman Catholic religion is now a part of the school course. The largest Catholic stronghold in Iowa has the largest number of saloons, and the cost in money from crime and poverty is the greatest. Catholic supremacy means ignorance, crime and ruin. "By their fruits ye shall know them."

Iowa is having its share of Seventh-day Baptist evangelistic and quartet work; as each quartet will report its own work we will not duplicate it. We sincerely hope the Sabbath-reform part of the gospel will not be neglected, and that Iowa will find out that the ten commandments are not a back number. Seventh-day Baptists have too great a mission, too little money, too few workers, to scatter their energies by furnishing First-day churches evangelists and quartets free of expense, to build up the Sunday and no-law organizations. But such is certainly the case where our workers preach generalities and have little or nothing to say to the people about the all-important and neglected truth of God's holy Sabbath and the authority of the Bible involved therein. Dear young friends in Iowa and elsewhere, can you not arrange to sing some stirring Sabbath songs? When that pioneer and fearless leader in Sabbath reform, Eld. L. C. Rogers, engaged in tent work for four years, he used to write such hymns which his assistant would sing before crowded tent audiences, and they had their good effect.

H. D. CLARKE.

GARWIN, Ia., July 16, 1900.

#### "BREAKNECK SPEED" OF SUNDAY-DESECRATION.

Rev. J. M. Foster, in the *Morning Star*, Aug. 2, 1900, discourses upon "Our National Outlook." Among the influences which make that outlook ominous he reckons the following:

The second upas of secularism still grows. It threatens the life of the nation. It is alarming in its proportions. Think of its branches! There is *Sabbath-desecration*. The United States mail is carried on the Sabbath. This compels Sabbath-work by those in that service. And this compels the railroad companies to serve on the Sabbath and affords a pretext for interstate commerce and passenger service on the Lord's-day. And this compels the express companies and transfer companies to do business on the Sabbath. And this serves as a covering for Sabbath excursions, and Sabbath newspaper trains, and Sabbath baseball and Sabbath theatricals. Our American Sabbath is becoming a Continental Sunday at breakneck speed.

The trouble began, Bro. Foster, when Christians fell into the error of discarding God's Sabbath, and offered him the "American Sabbath" under the false plea that the Bible sanctions such a course. The "American Sabbath" grew out of a compromise between the Continental Sunday and the true Sabbath of Jehovah. It has made this swift reversion, and is going back to its original character with "breakneck speed," by an inevitable law of reversion which follows all compromises. Jump off, while you can, and return to God's day

#### ST. JOHN THE AGED.

The following anonymous poem was found years ago in a magazine published in Philadelphia. Its beauty of language, fervor of feeling and exalted religious sentiment claim for it a wider circulation than it has yet attained:

I'm growing very old. This weary head  
That hath so often leaned on Jesus' breast,  
In days long past that seem almost a dream,  
Is bent and hoary with its weight of years.  
These limbs that followed him—my Master—oft  
From Galilee to Judah; yea, that stood  
Beneath the cross, and trembled with his groans,  
Refuse to bear me even through the streets  
To preach unto my children. E'en my lips  
Refuse to form the words my heart sends forth.  
My ears are dull, they scarcely hear the sobs  
Of my dear children gathered round my couch;  
God lays his hand upon me;—yea, his hand,  
And not his rod—the gentle hand that I  
Felt, those three years, so often pressed in mine,  
In friendship such as passeth woman's love.

I'm old; so old I cannot recollect  
The faces of my friends; and I forget  
The words and deeds that make up daily life;  
But that dear face, and every word he spoke,  
Grow more distinct as others fade away,  
So that I live with him and holy dead  
More than with living.

Some seventy years ago  
I was a fisher by the sacred sea.  
It was at sunset. How the tranquil tide  
Bathed dreamily the pebbles! How the light  
Crept up the distant hills, and in its wake  
Soft purple shadows wrapped the dewy fields!  
And then he came and called me. Then I gazed,  
For the first time, on that sweet face. Those eyes,  
From out of which, as from a window, shone  
Divinity, looked on my inmost soul,  
And lighted forever. Then his words  
Broke on the silence of my heart, and made  
The whole world musical. Incarnate Love  
Took hold of me and claimed me for its own.  
I followed in the twilight, holding fast  
His mantle.

Oh, what holy walks we had,  
Through harvest fields, and desolate, dreary wastes!  
And oftentimes he leaned upon my arm,  
Wearied and wayworn. I was young and strong,  
And so upbore him. Lord, now I am weak,  
And old, and feeble! Let me rest on thee!  
So, put thine arm around me. Closer still!  
How strong thou art! The twilight draws apace.  
Come, let us leave these noisy streets, and take  
The path to Bethany; for Mary's smile  
Awaits us at the gate, and Martha's hands  
Have long prepared the cheerful evening meal.  
Come, James, the Master waits; and Peter, see,  
Has gone some steps before.

What say you, friends?  
That this is Ephesus, and Christ has gone  
Back to his Kingdom? Aye, 'tis so, 'tis so.  
I know it all; and yet, just now, I seemed  
To stand once more upon my native hills,  
And touch my Master. O, how oft I've seen  
The touching of his garments bring back strength  
To palsied limbs! I feel it has to mine.  
Up! bear me once more to my church! Once more  
There let me tell them of the Saviour's love;  
For, by the sweetness of my Master's voice;  
Just now, I think he must be very near—  
Coming, I trust, to break the veil, which time  
Has worn so thin that I can see beyond,  
And watch his footsteps.

So, raise up my head.  
How dark it is! I cannot seem to see  
The faces of my flock. Is that the sea  
That murmurs so, or is it weeping? Hush,  
My little children! God so loved the world  
He gave his Son. So love ye one another.  
Love God and man. Amen. Now bear me back.  
My legacy unto an angry world is this,  
I feel my work is finished. Are the streets so full?  
What, call the folk my name? The Holy John?  
Nay, write me rather, Jesus Christ's beloved,  
And lover of my children.

Lay me down  
Once more upon my couch, and open wide  
The eastern window. See, there comes a light  
Like that which broke upon my soul at eve.  
When, in the dreary Isle of Patmos, Gabriel came  
And touched me on the shoulder. See, it grows  
As when we mounted toward the pearly gates.  
I know the way! I trod it once before.  
And hark! It is the song the ransomed sang  
Of glory to the Lamb! How loud it sounds!  
And that unwritten one! Methinks my soul  
Can join it now. But who are these who crowd  
The shining way? Say!—joy! 'tis the eleven,  
With Peter first! How eagerly he looks!  
How bright the smiles are beaming on James' face!  
I am the last. Once more we are complete  
To gather round the Paschal feast. My place  
Is next my Master. O my Lord, my Lord!  
How bright thou art! and yet the very same  
I loved in Galilee. 'Tis worth the hundred years  
To feel this bliss! So lift me up, dear Lord,  
Unto thy bosom. There shall I abide.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

### WHAT WOULD JESUS DO?

Paper read at the Central Association by Miss Eliza J. Wilcox, and requested for publication.

The Lord Jesus is our perfect pattern as Christian Endeavorers, and he has given us, in the New Testament, a record of "All that Jesus began both to do and to teach, until the day in which he was taken up." Let us turn to these inspired records and learn what Jesus did under the conditions in which he was placed, and we will have the perfect pattern to follow, under the various circumstances in which we are situated.

The first point we notice is that he humbled himself and took upon him the form of a servant and made himself of no reputation. This we must always remember, because His humility was so marvelous and infinite. He who was above all the angels and archangels in heaven, in honor and glory, in dominion and power, humbled himself and became a helpless babe, in weakness and suffering, and tabernacled in human flesh! Oh, the humility of our blessed Saviour! How low the condescension! How marvelous the change! Should we not be willing and glad, if duty calls, to give up all that is pleasant in life and all that is dear to our comfort and joy, if we can save those who are in sorrow and sin? Should we not be glad to forego our luxuries if we can help the wretched and lost about us? What a lesson Jesus teaches us in humility, in leaving heaven to seek and save the lost. Our missionaries have to leave home, friends and native land, but they only follow Jesus, who gave up all for the salvation of sinners. We must be willing to give up honor, pleasures and many advantages if we would keep the Sabbath and follow the meek and lowly Jesus.

Second, we notice that Jesus went down to Nazareth and was subject to his parents, even though he was infinitely wise, and they were only finite and fallible. He obeyed his father and mother, though he knew far more than they did. So, we young people, though we have far greater advantages than our parents ever had, and many know so much more of history, science and art, we shall only be following the example of Jesus if we hear and heed the advice they give, for they are always striving to lead us in the right and good way.

This obedience to parents is an important lesson for us as Christian Endeavorers, for the tendency of these times is to let the young people have their own way, and they usually learn by sad experience that their way is not so good as that marked out by the loving care of their parents.

Let us respect our dear old parents even though they may be blind and lame and decrepit, for they have been over the road of life and know more about it than their inexperienced children possibly can. God bless all our parents and "make their last days their best days, and their dying days the best of all," for we are following Jesus and doing what he did in caring for his parents, and commending his mother, while on the cross, to the loving disciple.

The next point we notice in the life of Jesus is that he was careful to attend the synagogue where God's Word was read, and was so interested while in the temple in the teach-

ing of the Holy Scriptures, that he went in and sat "in the midst of the doctors, both hearing them and asking them questions." What a pattern for us, in regard to attendance on all the services of the Lord's house, that we, like him, may be wise unto salvation. The services of the temple were so precious to him that he seemed to forget himself, when his parents started for their home from the Passover at Jerusalem. He was doubly anxious to be about his heavenly Father's business. May we not be more diligent in the Sabbath-school and in hearing and answering questions about the blessed truths of the Kingdom. And especially let us study the Life of Christ in this year's Sabbath-school Lessons and learn more and more about Jesus, that we may love him more and follow him better.

We notice in the fourth place that Jesus made a public profession of religion and was baptized in the Jordan before the assembled multitude. He did not have to repent of sin, but he set us a good example in consecrating his life fully to God, thus fulfilling all righteousness. This is the perfect pattern, though some think they can live Christian lives without being baptized, and many more insist it is not necessary to join the church.

But we are Christian Endeavorers and take Jesus for our example, and if any doubt about our duty, we ask, "What would Jesus do?" Certainly he was baptized though he did not need it on account of sin, but there was a moral need of his being baptized to set a perfect example, and we ought gladly to follow him.

In the fifth place we notice that the Scriptures are very plain in teaching that Jesus did not do his duty because he had to, nor because he felt he must on account of his influence upon others; but Jesus did his duty because he loved to. It was more than his meat and drink to do his heavenly Father's will. His highest joy was to finish his work, no matter how hard it was on the earthly side. "Lo, I come in the volume of the book, it is written of me, I delight to do thy will, O my God."

It will not be easy for us as Christian Endeavorers to reach this high standard set by Christ, but that is the perfect pattern we are striving to follow. We ought to do every duty, not because we must, but because we delight to do God's will. I think this is especially true concerning the keeping of the Sabbath. We should not feel sorry that we are born Seventh-day Baptists, and silently wish we could keep Sunday as so many of our friends do, but like Jesus, we should rise to that higher conception, and higher Sabbath-observance, where we are glad to keep it, and rejoice in observing God's holy day. We can then call "The Sabbath a delight, the holy of the Lord, honorable, and we shall honor him, not doing our own ways, nor finding our own pleasures, nor speaking our own words." Such is doing just as Jesus would do.

These are only a few ways in which we may do as Jesus did. The New Testament points out a multitude of ways in which Jesus began both to do and teach, and if we study his life carefully, and ask the Holy Spirit to lead us into all truth, we shall learn what Jesus would do in every circumstance in life.

This is just what we mean when we take the Christian Endeavor pledge, and I trust we are striving to know and do more fully just what "Jesus would do."

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Juniors:—That small boy didn't know what his father had written about him to the Juniors, so, as he read it when it appeared in the RECORDER, there was a surprised smile playing about his face till he had finished, and then he promptly looked up and addressed his father, and what do you suppose were his first words? He said: "Papa, wont you go with me to-night to catch bullheads?" That boy seems bent on wreaking vengeance upon those bullheads, because they came out ahead the night we were resolved to catch them, and they were determined not to be caught. It is quite probable that his father will have to go with him again, just to please the boy, you know.

Oh, well, like all other lively boys, he enjoys fishing, likes to fly kites, climb trees, play ball, tease the cat (and sometimes his sister), and, like Peck's bad boy, play all sorts of tricks upon his father.

These tendencies are, without doubt, more or less manifest in every Junior who reads this, both boy and girl. I should be very sorry if it were not so; for it manifests strong, vigorous life—the natural condition of child life—and gives great promise of equally strong and vigorous manhood and womanhood. These playful tendencies, if kept within the bounds of gentleness and good manners, are all right, and should not be disagreeable to older people who were once young themselves. The great Apostle Paul recognized the difference between child and adult life, when he said: "When I was a child I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things."

The time will be too short till you, Juniors, too, will be called upon by the duties of advancing years to put away childish things. Learn, therefore, to appreciate the flowery fields of childhood and youth while you are passing through them, for the more somber fields, laden with the ripening grain of mature life, will soon call for all the vigor now being stored up in these, your youthful days. With great faith in God, carry the same joyous hearts, bright faces and buoyant activity into that fuller life, and you will then, instead of finding it burdensome, experience even fuller joy.

M. B. KELLY.

CHICAGO, Ill., Aug. 6, 1900.

### IGNORING CHRIST'S EXAMPLE.

32. One of our members says that if he does not get an explanation of Luke 4: 16, and Heb. 4: 8, he will go over to the Adventists. Do these passages mean that we should keep Saturday as Sabbath? E. L. P. SCHELL, Ill.

These texts have nothing to do with the question, one way or the other. No one doubts that Christ observed Saturday for his day of rest and worship, but one of the main points of his teaching was to free men from bondage to the form and the letter of things, and lead them out into the spirit, the reality of things.—*Christian Endeavor World*, July 19, 1900.

More open disregard of Christ, and his example, cannot be found than the above from the official representative of the Christian Endeavor movement in the world. Analyze it. Christ kept the Sabbath. No one thinks of denying that. But he was too narrow or blind to see that in keeping the Sabbath he was not living according to the spirit of the Gospel. Therefore, the *Christian Endeavor World* must correct Christ, and teach the young Christians of to-day that it is of no account to do as Christ did!

## Children's Page.

### THAT LITTLE BIRD.

BY M. A. A. STILES.

It's strange how little boys' mothers  
Can find it all out as they do,  
If a fellow does anything naughty,  
Or says a thing that's untrue!  
They'll look at you just for a moment,  
Till your heart in your bosom swells,  
And then they know all about it—  
For a little bird tells!

These are some of the lines which Mrs. Arey read to her little five-year-old son from the *Congregationalist* a few weeks ago as they were sitting together on the piazza.

"Is that true?" asked Frank, "does a little bird ever tell you, mamma, when I do naughty things?"

"I have certainly heard many times a sort of little voice telling me when you and Charlie have been naughty, and I believe now it is the voice of the same little bird about which we have been reading."

"Did he tell you the other day that I got at your lump sugar and ate a lot of it? And that I waded in the gutter the day it rained—and—and—that I got the matches—and the ink last Sunday while you were at church?"

He was at no loss to recall a whole list of mischievous pranks which a wise bird might have known.

"Yes," answered mamma, "that same little voice told me all those things. You know I did not see you do them, but as soon as I saw you after they were done I asked you all about them."

"Yes, I know you did, and I couldn't guess how you knew it so quick."

The next Sabbath morning Mr. and Mrs. Arey started for church, leaving Frank alone with the servant girl.

"You will not do anything wrong while we are away, will you, Frank?" cautioned Mrs. Arey as she kissed him good-by.

"No, mamma, I'll be very good."

Frank had been called a very promising child.

After they came home Mr. Arey said: "I forgot to take my watch as usual this morning. I do not see it anywhere, and I cannot recall where I put it last. Have you seen it, mamma?"

"Yes; you laid it behind the large cushion on my bureau. I saw it there just before we went to church."

Mr. Arey went after the watch and came back without it. "But it is not there," he said.

"O, dear, then Frank must have taken it, and he probably took the hammer at the same time."

She ran to the bureau to be very sure herself that it was not there before she asked Frank about it. It was gone sure enough. Mrs. Arey called Frank, who was out in the garden.

"Frank," she said, taking one little brown hand in hers and looking straight into the deep blue eyes, "the little bird has told me that you took papa's watch while we were at church and now we want to know what you did with it?"

The little face flushed a deep red and the blue eyes drooped beneath the searching gaze, but he answered stoutly, "I did not take the watch."

"But the bird told mamma so," said papa, more sternly, "and the bird always knows

when you do anything naughty. Now tell us right away what you did with the watch."

There was a moments silence, like a stillness in the air before a storm.

"That is a mean, wicked, naughty bird! He's told a lie," at last cried Frank, stamping his feet in a fearful rage while his blue eyes filled with tears. Then he threw himself on the floor and began to sob as if his heart would break.

"Why, I do not believe the child has taken it," said Mrs. Arey, with much surprise.

She gathered the poor, abused little fellow in her arms and soon brought the smiles back to his chubby face. Mr. Arey went again to the bureau and opened the upper drawer. He saw at a glance that it had been thoroughly ransacked. Two empty pocket-books lay open before him, and Mrs. Arey's jewel box was found to be empty also.

"We have been robbed while at church!" exclaimed Mrs. Arey.

Just then the servant girl came upstairs and in broken English told what had happened. About fifteen minutes after the family had gone out a man rang the front door-bell. As soon as she told him there was no one at home he pushed himself into the hall and asked to write a note in Mr. Arey's study. Believing him at first she allowed him to go into the study and he had found his way thence into other rooms.

So we found there had been a real thief in the house, and Frank had been too hastily accused.

"You won't believe anything that little bird tells you now will you, mamma?" he said.

"I shall be very sure that I hear the little bird aright the next time, darling. But remember if you had not already done so much mischief I should not so readily have mistaken the voice of the little bird. So you must be very sure every day to obey mamma and do only those things which you know to be right,

And then you can laugh at the stories  
The little bird tells."

—*Congregationalist.*

### PETER.

BY A. HYATT VERRILL.

Dorothy lived with her grandparents on a little farm among the mountains. She loved animals, and was never without a pet of some kind.

One day, as Dorothy's grandfather was taking the cow to pasture, he noticed three little creatures playing near a large rock. He thought they were young foxes, and he started to catch one; but before he could reach the place, two of the little fellows had tumbled into their hole. The other was about half in, when Dorothy's grandfather grabbed him.

It was not a fox, but a baby woodchuck—a queer, fuzzy little ball of fur, with beady black eyes, stumpy tail and big, yellow teeth.

The baby woodchuck bit and scratched, and struggled to get away. But at last he was tied in a handkerchief, and then he was carried to Dorothy.

Dorothy was delighted with this new and strange pet, and, though her grandfather said woodchucks rarely became tame, she was sure this one would. She named him Peter, and then took down her old squirrel-cage and lined it with soft hay, and placed him in it, with some fresh-cut clover and a little dish of water.

For a few days Peter was very wild. He insisted on spilling his water, and he would snap and bite whenever his little mistress replaced it. But, by and by he saw that Dorothy did not mean to hurt him. Then he gave up biting. In two weeks he would drink from his dish without upsetting it, and would nibble clover from Dorothy's hand, and let her scratch his funny little head.

In a month Peter had grown to twice his former size, and had become so tame that he would let Dorothy take him in her arms and carry him about.

One day little Dorothy forgot to fasten the cage-door, and Peter walked out. But he did not go far, and went back to his cage of his own accord. The door was never fastened again, and all day long Peter would play about the veranda or nibble grass in front of the house. He always returned to his wire house for the night. By this time he had learned to answer to his name. He would run to Dorothy whenever she called him.

One day Dorothy's grandmother was baking cookies and she gave one to Peter. It was funny to see the little woodchuck taste it, then taste again, as if he were not quite able to make up his mind whether he liked it or not. Finally, he decided that he did like it; and he ate it all. From this time cookies were his favorite food. As soon as Dorothy's grandmother began to bake, he would run to the kitchen, and sit on his haunches in the doorway, and wait patiently until his cooky was given him. Then he would scamper off to one of his grassy nooks, and eat it at his leisure. He would hold it in his forepaws, and nibble here and there in the very cunningest way, until it was all gone.

Several times during the summer Peter wandered off to the woods and spent the day. At last, one cool October day, Peter went off and did not return.

Dorothy was afraid some one had killed him. All winter long she mourned for Peter.

One fine morning in April, as Dorothy was walking down the road with her grandfather, they espied a big red woodchuck sitting on a stump in a field.

"O grandpa!" cried Dorothy. "See that woodchuck! Doesn't he look just like my dear old Peter?"

"Perhaps it is Peter," said her grandfather. "Call him and see."

Stepping to the side of the road, Dorothy waved her hand, and called: "Peter, Peter! Come here, Peter!"

And what do you think happened? Why, the big red woodchuck first looked at Dorothy for a minute, with his head on one side, and then came running across the field; and it was her dear old Peter, safe and sound, coming to her after his long winter sleep.

Dorothy took the great red fellow in her arms, and hugged and kissed him. Peter seemed to share her delight. He rubbed his nose against her cheek, and grumbled down in his throat, as woodchucks do when they are pleased.

Of course, Dorothy carried Peter home, and fed and petted him, to make up for all the time he had been away. That afternoon Dorothy's grandma got out her baking tins and rolling-pin. And the moment Peter heard the sound, he started up and ran to the kitchen door, and took his old place again, to wait for his cooky. So you see that during his long winter sleep he had not forgotten about the cookies.—*Little Folks.*

## IN MEMORIAM.

REV. JOSEPH C. BOWEN.

The subject of this sketch was born in Cook Lane, near Jericho, N. J., Aug. 17, 1829, and died at his home at Bowen's Corners, Sabbath afternoon, July 14, 1900. He had been in failing health for several years, and since last October his condition has been such as to give his family and friends grave concern as to recovery. Sixth-day before he died he took a drive with his brother, Charles B. Bowen, and wrote a letter regarding his Sunday-school work.

He leaves a widow and three sons, the latter are: Prof. Frank W. Bowen, of Glassboro; Orlando M., a professional nurse, for some time past located at Morristown; and Charles E., who resides on a farm near Shiloh. A daughter, Mrs. John Ridgway, died some years ago. Taking the county through, few men had so general an acquaintance as Mr. Bowen. This wide acquaintance was due to his work for the Sunday-school and Bible interests of the county, the great work of the latter part of his life, to which he was deeply devoted.

He was Corresponding Secretary and Treasurer of the Cumberland County Sunday-school Association, and for over forty years and since its organization he had been an officer in this Society. He was always punctual and on hand for every duty of his office. Perhaps his greatest work was as County Canvasser of the Cumberland Bible Society, a work which he began thirty-four years ago. Twice and nearly thrice he had made a house to house canvass of the county outside the cities, supplying the Word of God to those without it. Ill health finally compelled him to drop the work after visiting 5,001 families in the last canvass.

Bro. Bowen was baptized by Eld. James Clawson, and united with the Marlboro church June 17, 1843. Nov. 5, 1857, he was elected deacon, and Feb. 16, 1887, was ordained to the gospel ministry as pastor of the Marlboro church. In August, 1895, he resigned his pastorate. During this pastorate he baptized thirty-nine persons. Funeral services were all arranged by the deceased and carried out according to his wishes. Sermon by the writer from the 103d Psalm. Short talk by State Secretary of the Sunday-school Association, Mr. Fergusson, on Mr. Bowen's Sunday-school work, and Rev. Mr. Bridges, of Bridgeton, spoke of his work with the Bible Society.

LEON D. BURDICK.

AUG. 9, 1900.

## NEWS OF THE WEEK.

It is said that John J. Wooley and Henry B. Metcalf, respectively the candidates for President and Vice-President on the Prohibition ticket, will travel across the United States and back on a special Prohibition train. Candidates in different states on the Prohibition ticket will join the train, making speeches.

A heated term of unusual severity has swept over the United States during the past week. In some sections severe and devastating storms followed the heat.

The meetings at Northfield, Mass., during the week have been attended by large audiences. Powerful sermons have been preached, and deep religious interest has been awakened.

The investigation concerning the shooting of Goebel, late Governor of Kentucky, is going forward, but at this writing no decision has been reached.

The Boer struggle in South Africa continues only by way of scattered and desultory fighting among smaller detachments, and yet the end of the war may be at some distance.

The trouble with the Ashantees on the West Coast of Africa has been nearly overcome.

On Sunday, Aug. 5, a battle lasting seven and a half hours was fought between the allied forces advancing on Peking and the Chinese at Pei-Tsang, eight miles from Tien-Tsin. About sixteen thousand men from the allied armies were engaged. The Chinese were defeated, retreating toward Peking. On the 7th of August it was reported that Prince Tuan was in control at Peking, and that the Boxers are true to the royal house. On the 7th of August, though the reports from China were still conflicting, a genuine dispatch from Minister Conger was received at Washington, reading as follows:

"Still besieged; situation more precarious. Chinese Government insisting upon our leaving Peking, which would be certain death. Rifle-firing upon us daily by Imperial troops. Have abundant courage, but little ammunition or provisions. Two progressive Yamen Ministers beheaded. All connected with the Legation of the United States well at the present moment."

On the same date it was reported that Li Hung Chang, in common with other Chinese authorities, announced that the advance of the allied forces would be the signal for the death of the envoys in Peking, and that such an advance would be considered as a declaration of war. He also said: "It is my firm conviction that the missionaries are always in danger, for the relations between the Chinese population and the foreigners have been the cause of nearly all the trouble, and will always continue to be."

Up to Aug. 10 the most important news from China is that on the 6th of August the allied forces captured Yang-Tsun, an important strategic point about twenty miles from Tien-Tsin. This indicates quick work and a vigorous pushing of the advance. The casualties were numerous. The Chinese retreated toward Peking. The demand for free communication between the Envoys at Peking and their governments is granted. Only peaceful messages are permitted. The Envoys still refuse to leave Peking for Tien-Tsin under a Chinese escort, although an Imperial edict has been issued for such departure. The movements thus far seem to be a "reconnaissance in force," and it is reported that a much larger force will follow from Tien-Tsin on the 15th of August. The murder of six French missionaries in South-eastern Pe-Che-Li is reported at Shanghai. It is also reported that Russian troops have captured the city of New-Chwang, and that they are successful in Northern Manchuria.

All evidence at hand supports the conclusion that anti-foreign influences are permanently ascendant in Peking. On the 8th of August our Government sent another message to China, through Minister Wu, demanding that firing upon the Envoys must cease, and the Chinese Government co-operate with the allied forces for their safe release. This message is in the nature of a final demand.

WHEN the plunge is to be made into the water, it is no use lingering upon the bank.—*Charles Dickens.*

## A BOOK WELL APPRECIATED.

A First-day clergyman, one of our correspondents from Massachusetts, having received a copy of "Swift Decadence of Sunday; What Next," writes as follows:

I thank you for the book you have sent me. I regard it as a valuable contribution to the important topic of the danger threatening our land, and all lands. And I regard this gathering of testimony from different sources a most happy and pertinent way of setting it forth.

For many years I have been seeing very clearly, and with great pain, the increase of a spirit of defiant disregard of the claims of God upon the love and service of man.

But it is not clear to me that the sore spot is the seventh or first day, but a chosen moral quality allowed its way regardless of law, or day, or truth, or humanity, or righteousness.

The "chosen moral quality," which leads so far astray, is fostered by the loose and unscriptural theories which lessen regard for Divine law and cut men loose from God, by destroying the sense of obligation. Where law is not, lawlessness is chaos, in material or in spiritual things.

This testimony of the value of the book named above is in keeping with press notices and many similar private statements that we have received. The nature of the testimony presented, the method in which it is given, so that each Protestant denomination is represented by its own testimony, gives the book an intrinsic value as a historic record of opinions, and an immediate practical value, which no other book touching the Sabbath question has. A copy of this book will be sent to any First-day clergyman who may send his address to this office for that purpose. The design of the publishers is to spread the information which this valuable book contains. That design is far above any ordinary notion concerning proselytism or merely denominational movements.

## MARRIAGES.

FRAIR—LANGWORTHY.—At the residence of the bride's parents, in Brookfield, N. Y., on Thursday evening, July 12, 1900, by Pastor T. J. VanHorn, Devillo J. Frair and Merletta S. Langworthy, all of Brookfield.

MILLER—BURDICK.—At the home of the bride's parents, in Hebron, Pa., Aug. 1, 1900, by Rev. W. L. Burdick, Mr. John H. Miller, of Sweeden, Pa., and Miss Minnie H. Burdick.

MALTY—SAUNDERS.—At the residence of the bride's mother, near Alfred, N. Y., Aug. 7, 1900, by Pastor L. C. Randolph, Norris Lee Maltby, of Adams Centre, and Clara Ann Saunders, of Alfred.

## DEATHS.

BROWN.—At his home in Brookfield, N. Y., July 4, 1900, Charles Edwin Brown, in the 71st year of his age.

He was the son of Daniel and Abigail Langworthy Brown. He lived and died where he was born, on the old homestead taken up by his grandfather, Amos Brown, at "Five Corners." He was a genial friend and neighbor, and an indulgent father. He leaves two daughters, Mrs. Nellie J. Austin and Mrs. Angie M. Chesebro. T. J. V.

NASH.—At the home of his father, Brookfield, N. Y., July, 1900, of hemorrhage of the lungs, Charles Nash, in the 52d year of his age. T. J. V.

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## Literary Notes.

### Literature and Life.

The relation of literature to life is each year becoming more apparent. Men and women hardened by the cares of bread-winning are unable to transcend the narrow limits of their own experience, except in imagination through the pages of a work of fiction, which transports them into new scenes, and among new people. Fiction of the right kind serves to give, as it were, a holiday to the mind, a widening to the experience. It braces the moral fibre by making us live through the crisis of the souls of its "dramatis personæ." It is doubtful if the teller of stories would each year find such a large and growing audience, if there were not in his work an echo to the cries of a humanity striving for a wider exercise of its profounder attributes.

"The world is too much with us; late and soon,  
Getting and spending, we lay waste our powers:  
Little we see in Nature that is ours;—"

sang Wordsworth nearly ninety years ago. If so then, how much more so now, where the race for a mere living is dwarfing so much that is noble in our growth. In the craving for Fiction there is shown a reaction, a retiring from selfish aims—a going out in sympathy with others' thoughts.

Opinions of critics notwithstanding, the facts seem to show that there is little fashion in fiction. As an instance, take the five novels published this last month by the Macmillan Company; they include the Historical, the Problem, the novel of Modern Manners and the story of Country Life, and each is being widely read in its own field. In "The Reign of Law," James Lane Allen has given us a story whose pathos and truth will last for all time, and he has impressed his thoughts and his story in language which can hardly fail of recognition when the literature of the nineteenth century shall be discussed by our children in their day. For a man who writes with Mr. Allen's power of expression the educated American man and woman never fails in a warm welcome. A fourth edition has been called for within two weeks of publication, and upwards of ninety thousand copies of his story have already found readers.

Another novel of an entirely different nature is William Stearns Davis's, "A Friend of Cæsar." A powerful His-

torical story of nearly two thousand years ago, by a youth of twenty-one years. One of those instances of a combination of scholarship and genius which are proving so baffling to the false prophets of our American system of education. It has been said that Mr. Davis's story is a companion volume to "Quo Vadis" in its graphic portrayal of the old Roman days. It is a story of the Pagan times before Christianity had come to soften the harsh ways of men—a love story of great power in its sweetness and sureness of touch in its delineation of character. Its strength lies in the genius which has seen human nature as it was before Christian ideals had grown about it for two thousand years.

From this Roman Life in Pagan days it is a far cry to the Chicago of the Pullman strike, and "The Web of Life," by Robert Herrick is an instance in point that fashions have little to do with the popularity of fiction. This is a story of a young Chicago doctor at odds with the world and in love with a woman of great intelligence but poor training. There is a tragedy of love and egotism in the book, but the book is not a tragedy. It is perhaps the most powerful novel of its kind that has appeared for some time. In his boldness in handling the relations of men and women Mr. Herrick has been compared with the great Russian novelists. The New York Sun speaks of it as "A fine and powerful story," and is of the opinion that Mr. Herrick has succeeded "in presenting vividly a new and important phase in American life, the chafing of men of education against the growing restrictions of their individual freedom of action by the rapid increase of 'commercialism' in the professions, the combinations of lawyers and doctors into great business establishments."

"The Banker and the Bear" is the exciting and exhilarating story of a "corner" in lard, and while it is pre-eminently a book with which to wile away a summer hour or two, its author, Henry K. Webster, is entitled to a niche of his own as a writer of fiction. He has discovered that trade is romantic, and he has accomplished the clever feat of so writing this tale that it will hold fascinated even the most blase reader. The main action lies in the fight between the Banker and the Bear—but women will be interested in the part that a woman plays in the winning. The book has run into four editions in as many weeks.

The transition from the produce pits of the Chicago

exchange to the life of a Missouri farmer may be made by a word on James Newton Baskett's "As The Light Led." It is a first hand picture of characteristic rural life in Missouri, differing radically in plot from its predecessor "At You All's House," but full of the same direct and sincere study of nature. The motive of the plot is the woman's choice in the plain youth who loved her and who appeared to have strength of character, rather than the man with tastes like her own but with little force of character.

Each of the five above mentioned novels is by an American, an interesting fact when we remember the strong English affiliations of the publishers. There is perhaps no group of novels by American authors and issued by one house this summer which has been so favorably received. Each of the group is in its way a notable book.

**HISTORY OF DOGMA**, by Dr. Adolph Harnack, Ordinary Professor of Church History in the University, and Fellow of the Royal Academy of Science, Berlin. Translated from the third German edition by Neil Buchanan. Vol. 3. Boston, Little, Brown & Co. 1899. pp. vii-380. Price, \$2.50.

Vol. 3 of this series of valuable books deals mainly with Christianity at the opening of the fourth century. This period marks an important epoch in the history of Christianity, and all students of the history of doctrines will find double interest in this third volume on that account. The "Logos doctrine" concerning the nature of Christ is a prominent if not the central point in the discussions of that period. We have not space to enter into a detailed discussion of the origin of that doctrine, nor of the tendencies which developed and formulated the faith of the church along the lines of thought laid down in the opening of John's gospel, influenced by the ancient philosophy of Greece, and by the struggle between polytheism and the monotheistic theories of the Jews. It is important that the reader remember that this fourth century period was acutely emphasized by the union of pagan thought which so changed the current of Christian history as to separate the fourth century from the apostolic period by a great chasm. Speaking of this corruption of Christianity, Harnack says, page 124:

"The crudest superstition was thus consecrated by 'apostolic' decrees, or legitimized, after the event, from the Old Testament, and from the middle of the third century it ascended from the lower strata of Christians to the upper, which has lost all spiritual stability; and now, in the fourth century, when church and state were fused into one, everything was assigned to the former which had ever or anywhere been regarded as venerable or holy. As it had submitted to the church, it demanded indulgent treatment. The religion of pure reason and of the strictest morality, the Christianity which the ancient apologists had once portrayed, had long changed into a religion of the most powerful rites, of mysterious means, and an external sanctity. The historical tradition of Christ and the founding of Christianity was turned into a romance, and this historical romance, which was interwoven with the religion, constantly received new chapters; the stream of the history of salvation ended in a waste swamp of countless and confused sacred tales, and in its course took in heathen fictions and the stories of gods and heroes. Every traditional holy rite became the foundation of new and sacred ceremonies, and every falling off in morality was covered by increasing the religious apparatus. The idea of forgiveness of sins was to many a cloak for frivolity and wickedness. Up to the middle of the third century, every Catholic Christian was, in all probability, a genuine monotheist. That can no longer be said of the generations who afterwards pressed into the church. Polytheism had lost its name, indeed, but not its influence in the church of the fourth century. Great masses preserved, in spite of their baptism, the piety to which they had been accustomed. Christian priests had to respect and adjust superstition in order to keep the leadership in their hands, and theologians had no difficulty in finding in the Old Testament, and in many views and usages of Christian antiquity, means to justify what was most novel, alien and absurd. Miracles were of every-day occurrence, and they were barbarous and detestable miracles, directed to meet the meanest instincts, and offensive to even moderately clear heads. The Christian religion threatened to become a new paganism, while at the same time making shipwreck of its own unity and common character."

The above quotation suggests how vividly and accurately Harnack traces the history of Christian thought through that changing and corrupt period. Students will find abundant reason for careful study of this volume.

## Popular Science.

BY H. H. BAKER.

### Science Reveals Strange Things.

On the 8th day of May, on the proving grounds at Indian Head, near New York, a shell that was fired from a 6-inch navy rifle made a clean hole through a plate of harveyized steel 14 inches thick.

The rifle was charged with smokeless powder, and with a sufficient quantity to give the shell a velocity of a half a mile a second, being about 25 per cent greater quantity than is generally used.

The strange part of the effect produced was that this clean hole through the steel should have been made by a shell having a point made of soft metal.

One would suppose that to bore a hole 6 inches in diameter through a 14-inch plate of steel, made as hard as possible by harveyizing, would have required a point on the shell as hard as blixum (if any one knows how hard that is).

The gun being rifled, the shell of course penetrates with a revolving motion, hence is it not passing strange that soft metal like spelter or solder, and alloy of tin and lead, or any soft material should stand an instant, or even make an indentation on the hardened steel.

The rules of war forbid the using of bullets made of soft metal, as they spread and make ragged wounds, which create greater suffering. Science reveals strange things.

The test above described was witnessed by Assistant Secretary Hackett, of the Navy Department.

### TEXAS-MEXICAN HUMOR.

A friend lately copied the following humorous bits which are neatly printed and hung upon the walls of the Hotel "Ross," at Laredo, Texas, just across the river from New Laredo, Mexico:

"Don't worry about paying your bills, the hotel is supported by its foundation.

"Any one troubled with night-mare will find a halter on the bed-post.

"If your room gets too cold, open the window and see the fire escape.

"Guests wishing to do a little driving, will find hammer and nails in the closet.

"Guests wishing to get up without being called, can have self-rising flour for supper.

"Guests are requested not to speak to the dumb waiter."

Perhaps such aids to digestion are needful to season the fare provided.

"I AM glad of the opportunity to offer without stint my tribute of respect to the missionary effort which has wrought such wonderful triumphs for civilization.

"The story of the Christian missions is one of thrilling interest and marvelous results. The sacrifices of the missionaries for their fellowmen constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude and homage of mankind.

"The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes. Wielding the sword of the spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. 'Away with the word in such a view and with such a thought,' says David Livingston; 'it is emphatically no sacrifice; say, rather, it is a privilege.'—*McKinley*.

PERFECTION is to be attained by slow degrees; she requires the hand of time.—*Voltaire*.

## 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 Gentile 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 VIII.—JESUS THE GOOD SHEPHERD.

For Sabbath-day, Aug 25, 1900.

LESSON TEXT—John 10: 1-16.

GOLDEN TEXT.—The Good Shepherd giveth his life for the sheep.—John 10: 11.

### INTRODUCTION.

For ourselves we may be glad that the Pharisees continued their rigid investigation of the case of the man who had been blind. They did not want to believe that a miracle had been wrought by Jesus; but there was no way to avoid the conclusion. We have, therefore, the unwilling testimony of the enemies of Jesus, after a very careful examination, to the reality of this miracle. The witnesses were threatened with the terrible punishment of being cast out of the synagogue if they confessed that a miracle had been done. In spite of this unfairness the principal witness stood firm in his testimony. He even brought the incontrovertible facts more plain before them with sarcastic emphasis, and made them face the truth, even if they would not admit it. They replied in anger, "Thou wast altogether born in sins, and dost thou teach us? They excommunicated him from the congregation of Israel, decreed that he should be as a heathen and a leper. We can scarcely realize the awfulness of this punishment to a pious Jew.

By their action the Pharisees showed that they were more truly blind than the blind beggar had been. He was physically blind and knew his own infirmity; they were spiritually blind and did not know it. By their treatment of the blind man they showed themselves most unworthy of the position of spiritual leaders. They were unworthy representatives of the mercy of God.

Our present lesson is a continuation of the incident of healing the blind man. By the means of an allegory our Lord displays his own relation to sinful and suffering humanity needing care and guidance; and shows how that the Pharisees and teacher of the law who considered themselves guides for others were false teachers, untrue to their trust. By a bold use of the figure Jesus compares himself both to the door of the sheepfold and to the shepherd of the sheep.

TIME.—Soon after last week's lesson—probably upon the same day.

PLACE.—Jerusalem.

PERSONS.—Jesus speaking to the people. The Pharisees to whom he referred were doubtless present.

### OUTLINE:

1. The True Shepherd Contrasted with False Shepherds. v. 1-6.
2. Jesus the Door. v. 7-10.
3. The Good Shepherd Contrasted with Hirelings. v. 11-16.

### NOTES.

1. **Verily, verily I say unto you.** A form of expression very often used by Jesus as recorded in John's Gospel, to introduce some important teaching. **He that entereth not by the door into the sheepfold,** etc. In order to understand the teachings of this lesson we must have in mind the picture of the Oriental shepherd and his flock. A number of flocks are sometimes gathered at night in a sheltered enclosure where one man keeps watch against wild beasts and robbers, while

the shepherds sleep. In the morning each shepherd comes to the door to call out his flock. A robber would not be admitted by the porter. **The same is a thief and robber.** A thief steals by stealth; a robber, by violence. The double designation of the false shepherd is used for emphasis. It is plain that Jesus meant to represent the Pharisees of his time as false shepherds injuring the flock rather than caring for it.

2. **But he that entereth in by the door is the shepherd of the sheep.** More literally without "the" before shepherd. The reference is no doubt specifically of Christ; but may have a more general application to any true teachers.

3. **To him the porter openeth.** Some have thought that John the Baptist represents the porter; but it is much easier to assume that this is one of the details of the allegory for which it is not necessary to find a parallel in the interpretation. **And the sheep hear his voice,** etc. The sheep each heeds the call of its own shepherd. The shepherd leads rather than drives his flock. The people had given heed to the teachings of the Pharisees; but it was through fear rather than through love. As they come to know the compassion of God for them and the truth taught by his Son, they will approach more and more near to this ideal of following Jesus as the sheep follow their own shepherd.

6. **This parable spake Jesus unto them.** The word here translated "parable" is always elsewhere in the New Testament rendered "proverb," in the Authorized Version. It meant primarily, a saying out of the usual course, and so a dark saying or proverb; or a figurative saying. Here it is used to refer to an allegory. Those whom Jesus addressed included the Pharisee mentioned in chapter 9: 40, 41.

7. **I am the door of the sheep.** By a change of the figure Jesus again pictures his vital relation to his followers. The word "I" is emphatic.

8. **All that ever came before me are thieves and robbers.** The allusion is not to the prophets and other teachers of the Old Testament, but to those who like the scribes and Pharisees lay claims to the office of guide without reference to Christ. Jesus is himself the door. By him is entrance into eternal life, that is, salvation; by him is spiritual nourishment and rest and contentment.

9. **If any man enter in.** Better "any one." The figurative reference is to sheep rather than shepherds.

10. **The thief. Compare v. 1 and v. 8. To steal, and to kill, and to destroy.** The work of the false teachers is contrasted with that of Christ. The Pharisees cast the blind man out of the synagogue; Jesus found him and spoke to him words of comfort. **I am come that they may have life.** The word "I" is emphatic. Jesus came to bring life in the highest and truest sense—*real* life. **And that they might have it more abundantly.** Much better as in the Revised Version, "and may have it abundantly," or literally, "and may have abundance." This clause serves to emphasize the former by alluding to an abundant supply for the real life.

11. **I am the good shepherd.** Above all other leaders and guides, Jesus is the Guide, Shepherd, Leader. He is beyond all others, The Excellent One. In this verse also the word "I" is very emphatic. **The good shepherd giveth his life for the sheep.** Instead of "giveth," the best manuscripts require that we read "layeth down," as in verse 15. By this act of self-devotion the Good Shepherd shows his moral excellence and the appropriateness of his title, "The Good."

12. **But he that is an hireling,** etc. The hireling represents the Pharisees, shepherds of Israel only in name, unfaithful to their trust, because their heart was not in their work; they did not love the sheep. The "wolf" represents any open opposition on the part of Satan to the welfare of man. Neglected by those to whom they would naturally look for protection, it is no wonder that many of the common people of the Jews had fallen deeply under the power of sin.

13. **The hireling fleeth, because he is an hireling,** etc. The reason for the failure of the Pharisees in doing their duty by the people was because they did not love them.

14. **I am the good shepherd and know my sheep, and am known of mine.** In

contrast with the indifference of the hirelings is the active love of Christ, the Good Shepherd, for his followers. This love is manifest from their thorough acquaintance. When a shepherd knows each sheep of his flock, there is implied such a thorough interest and care that we cannot doubt but that he loves his flock. If the sheep of the flock know the shepherd, heeding his voice, and eagerly following him, we may be sure that they have recognized in him a friend. The last clause of this verse is more accurately rendered in the active voice, "and mine own know me."

15. **As the Father knoweth me, even so know I the Father.** By two slight mistakes in the translation this statement seems to be independent of that which precedes. The mutual knowledge of the Good Shepherd and his sheep is compared to the mutual knowledge of God the Father and of Jesus Christ his Son. The first half of this verse beginning with a small letter, should read, "even as the Father knoweth me, and I know the Father." **And I lay down my life for the sheep.** Christ gave his life to ransom us from the power of sin, as the Oriental shepherd sometimes loses his life in attempt to protect his flock.

16. **And other sheep I have which are not of this fold.** That is, the Gentiles. **Them also I must bring.** A moral necessity laid upon him. **One fold and one shepherd.** According to the best reading "One flock, one shepherd." There may be diversities in the outward form (the fold); but all believers in Jesus are to be united in him (one flock).

**INFORMATION CONCERNING TRAINS.**

Persons intending to visit Adams Centre during the coming sessions of Conference will be interested in the following:

Adams Centre is situated on the line of the R. W. & O. R. R., sixty-two miles north of the N. Y. C. R. R. There are four passenger trains daily, connecting with the N. Y. C. at Utica and Syracuse.

The first train reaches Adams Centre at 8.15 A. M. A through sleeper leaving the Grand Central Station, New York City, at 9.30 P. M., is attached to this train. The train leaves Syracuse at 5.45 A. M. The second train leaves Syracuse at 9.25 A. M., and reaches Adams Centre at 11.30 A. M. Trains leave the Grand Central Station, New York City, at 8.30 A. M.; Albany at 11.13 A. M.; Buffalo at 8.00 and 8.05 A. M.; Rochester, 9.38 and 9.55 A. M.; Binghamton, 7.50 A. M.; connecting at Utica and Syracuse with a train reaching Adams Centre at 3.35 P. M.

The last train of the day is due at Adams Centre at 8.35 P. M. Connecting with this train, trains leave New York City at 10.30 A. M.; Albany, 2.45 P. M.; Binghamton at 3.35 P. M.; Buffalo at 1.00 P. M.; Rochester at 2.24 and 3.00 P. M.

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**Beware of Ointments for Catarrh that contain Mercury,** as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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**Special Notices:**

THE address of the President of Conference, after Aug. 6, will be S. C. Maxson, M. D., Thousand Island Park, N. Y.

THE churches which have not yet paid their share of the expenses for 1899 are requested to send the amounts due to William C. Whitford, Treasurer, Brookfield, N. Y.

BLANKS have been sent to every Sabbath-school in the denomination, of which we have any record. These blanks are for the Conference report, and should be filled out and returned immediately. In case there are any newly-formed schools, will the officers forward to me the number of scholars enrolled, average attendance, and amount of money raised, together with the names of the officers?

ALFRED, N. Y.

J. B. COTTRELL, Sec.

**INSTRUCTION TO DELEGATES.**

Through the courtesy of the various Passenger Associations, persons attending the General Conference, to be held at Adams Centre, N. Y., commencing August 22, will be granted a reduction in their return railroad fare, only under the following circumstances and conditions:

1. Each person must purchase (not more than three days prior to the date of the meeting, Sunday not to be accounted a day, nor later than two days after the first day of the meeting) a first-class ticket (either unlimited or limited) to the place of meeting, for which he will pay the regular tariff fare of not less than 75 cents, and upon request the ticket agent will issue to him a standard certificate of such purchase properly filled up and signed by said ticket agent.

2. If through ticket cannot be procured at the starting point, the person will purchase to the nearest point where such through ticket can be obtained, and there purchase through to place of meeting, requesting a standard certificate properly filled out by the agent at the point where each purchase is made.

3. It is absolutely necessary that a certificate be procured, indicating that full fare of not less than 75 cents has been paid for the going journey. It likewise determines the route via which the ticket for return journey will be sold, and without it no reduction will be made, as the rules of the individual lines provide that: "No refunds of fare can be expected because of failure of the parties to obtain certificates."

4. It has been arranged that the special agent of the railways be in attendance to vise certificates on August 26. You are advised of this, because if you arrive at the meeting and leave for home prior to the special agent's arrival, you cannot have the benefit of the reduction on the home journey; or if you arrive at the meeting later than August 26, 1900, after the special agent has left, you cannot have your certificate visced for reduced fare returning.

5. Tickets for return journey will be sold by the ticket agents at the place of meeting at one-third the first-class limited fare, only to those holding standard certificates signed by the ticket agent at point where through ticket to the place of meeting was purchased, countersigned by the Secretary or Clerk of the Convention, certifying that not less than one hundred persons holding standard certificates are present, and that the holder has been in attendance upon the Convention, and visced by special agent of the railways.

6. Tickets for return journey will be furnished only on standard certificates procured not more than three days before the meeting assembles, nor later than two days after the first day of the meeting, and will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than regular unlimited fares. Certificates will not be honored if presented for return tickets more than three days after the date of adjournment of the Convention. It is understood that Sunday will not be reckoned as one of the three days either before the opening date or after the closing date of meeting. No certificate will be honored if issued in connection with children's half-fare tickets, on account of clergy, charity, employes, or at less than regular agreed full first-class fare.

7. Ticket agents will be instructed that excursion fares will not be available unless the holders of certificates are properly identified, as above described, by the secretary or clerk on the certificate, which identification includes the statement that one hundred or more persons, who have purchased full-fare tickets of not less than 75 cents each, for the going passage, and hold properly receipted standard certificates, have been in attendance at the meeting, and by the stamp and signature of special agent of the railways. A violation of the rules in certifying that the stipulated number was in attendance, when actually a less number of properly executed standard certificates was presented, will debar the offending organization from the further courtesies of the railways.

8. The certificates are not transferable, and the signature affixed at the starting point, compared with the signature to the receipt, will enable the ticket agent to detect any attempted transfer. A transfer or misuse of certificates or tickets authorized under this rule will forfeit all privileges granted.

9. A guarantee has been given to redeem at full fares any return tickets procured by persons in attendance at this meeting that may be found to have been transferred, misused or offered for sale.

N. B.—Please read carefully the above instructions. Be particular to have the certificates properly filled and certified by the railroad agent from whom you purchase your going ticket to the place of meeting, as the reduction on return will apply only to the point at which such through ticket was purchased.

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"No," said he, "I Clistian man."

"Do you play cards?"

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He was employed, and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a "progressive euchre" party and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But next day he waited on the lady and said he wished to leave.

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