VITAL subject of national importance is discussed by A. H. Lewis, D. D., in a small volume called the "Swift Decadence of Sunday. What Next?" The question is a serious one, and in some lights it is not hard to answer, reluctant as we may be to acknowledge the end of the way we seem to be traveling as a people. In many details of action as to Sabbath-observance even Christians may be able to quiet their consciences, no one can regard the general tendency in this respect without serious apprehension. If such things as we see about us everywhere are done by those who profess a reverence for Sunday, what will be the standard of the next generation? Dr. Lewis marshals a long array of facts and testimony from Protestant sources, all showing the decay of Sunday. Then he formulates his ultimatum: Either accept the Roman Catholic idea of Sunday, or return to the Seventh-day Baptist idea. He sees no other course. He considers that legal enactment as to Sunday-observance has been proved ineffectual. The only motive strong enough to make men hold the Sabbath sacred, according to the New Testament idea, is to return to the observance of the seventh day, and make it a day of rest for worship, not for recreation. He claims that Sunday has no biblical ground of appeal to conscience, and follows out his belief with logical persistence. He quotes freely from Methodist writers words of warning in regard to Sabbath desecration, and yet condemns us as a church for our complicity in the evil through our camp meeting system. He pays a tribute to the late J. H. Knowles, D. D., Secretary of the American Sabbath Union, regarding him as far in advance of many others active in Sabbath reform, because he showed the folly of reliance upon inoperative Sunday laws. He says: "He has gone to his reward, but it is a pleasure to bear a tribute to his candor, his sweet spirit, and to his clear apprehension of the true basis of reform." While we may not agree as to the ultimatum of Dr. Lewis, no one can read his earnest words without being impelled to renewed effort and higher example in this vital matter.—Christian Advocate, N. Y., July 6, 1899.
Commenting on the case, the Congregationalist says:

"But after all allowance is made for the peculiar conditions under which Sunday journalism sprang up in this community, the fact of this case and the impossibility of enforcing the old Sunday laws, the fact still remains that the Sunday newspaper is what it is in this country to-day chiefly through the complaisance of readers and advertisers who are nominally Christians.

It is evident that the "Puritan" and the "Ecclesiastical" theories concerning Sunday are stronger in England than in the United States.

Rev. C. G. Nichols, in the Defender for June, in commenting on the "sad and fearful time" in which we live, and of the dire evils which impend because disregard for Sunday is so prevalent, among other things he says, "We are in peril! There is danger ahead; God is not dead; neither has he gone into a journey; the masses of our young men now on the Sabbath? Not in our churches! Whither are we drifting? Let us consider this matter—wisely, and act accordingly, before it is too late." Thus writes the man who, in the same article, repeats the fact that the fourth commandment was given to secure the observance of Sunday, rather than the true Sabbath of Jehovah. He teaches men to dishonor God's Sabbath, and then denounces them for disregarding Sunday also. He disobeys God's law under the cloak of the fruits of his own disobedience.

SUNDAY "CHURCH TRAINS."

We have published, hitherto, important facts concerning the origin of Sunday trains in and around Boston, Mass. In the June number of the Defender the leading facts relative to the "church trains" are reproduced. We print them again, that our readers may note that the defenders of Sunday, in Massachusetts, are the leaders of how Christians are responsible for the evils of which they so much complain. We published the following and much more when the report of the Bureau first appeared in 1885.

"Oh Israel, thou hast destroyed thyself."

The first railroad to run to Boston, locally made connecting trains were put on in November, 1859, between Brookline and Boston. Certain well-to-do people, who were members of churches in Boston, had moved out to Brookline, but wished to retain their membership and continue to attend church in Boston as formerly. As Mr. Henry Twiggell, the superintendent and controlling power of the Boston and Worcester road, was a resident of Brookline, they applied to him to put on a Sunday local, as there had already been week-day locals for a number of years. It being wished to run any of the United States mail trains on Sunday, Mr. Twiggell hesitated a long time before granting their request. He was a public-minded man, however, and felt a pride in using the resources at his command to oblige his fellow citizens. He, therefore, yielded to the steadily increasing pressure of their requests, and put on two trains each way. These trains were called the "Boston Mail." The Defender, of Monday November 26, 1859, these trains being unlawful, special pains were taken to guard against accidents. The right of way was secured from the Post-Office Department to make sure that these mails could be carried if they might thus become lawful.

As soon as they began to run, a new movement of travel was developed; and it is said that people who had formerly lived in Brookline, but were now living in Boston, desired to attend their old church and were using the newly started trains for that purpose. Thus it came about that these Sunday trains were carrying people both ways to church.

A similar state of affairs was the case of those trains which were run to Newton Lower Falls, and which were first put on August 2, 1857. They were only opened after much urgency, and the party who was perhaps most active in the matter, carrying about the petition and otherwise working up the case, was a leading musician and chorister in one of the most prominent churches of Boston. Formerly his custom had been to go into Boston on Sunday, and return on Monday. It seemed to him that a Sunday train, by which he could go into the city in the forenoon and return in the afternoon, would be a great convenience. His efforts were at length rewarded, and a train was run three times each way on Sunday.

The Defender of the same date just cited is that of the Old Colony railroad. Formerly a horse railroad was run to Quincy; and it appears that a considerable number of people dwelling there were accustomed to use this road to attend a very popular church in Boston upon the ministrations of one of the popular preachers in the city.

There came a time, however, when the horse railroad was to be discontinued, but before this the authorities of the Old Colony road were appealed to, and an agreement was entered into, by which local trains were run on Sunday to accommodate those who had been accustomed to go into Boston by the horse railroad and return. In respect to this, then, there were appeals for Sunday trains on Monday, June 3, 1872, Sunday day "locals" from South Braintree to Boston, and in two return were announced. Thus began the "church trains" on the Old Colony.

A striking and significant incident, in connection with these trains, occurred a few years ago. A clergymen, who lived in one of the stations on the line of this road was engaged for a length of time to supply a church on the west side of Boston. In fulfilling his engagements, he was called by the superintendent of the road, that the train might be brought in a few minutes earlier for his benefit.

The experience of the Boston and Providence railroad in this matter was quite similar to that of the roads already given, for among the signatures of the petition which finally secured the Sunday "locals" on that road was that of a pastor of Boston.

To sum up the whole matter in brief, it can safely be asserted that all the facts, so far as ascertained, show that the organization and agitation for Sunday trains on the local train system on the railroads which center in Boston was wholly the work of church-going people, and that it was, also, for their convenience in going to special churches to which they had become attached: it was not called for, however, by any necessity in enabling them to attend upon the public worship of God. Moreover, the preparations made for the Boston and Worcester (now Boston and Albany) railroad in this matter is just; for not only did it run Sunday specials for more than one road, but the general testimony is that it was the example and influence of this, the most powerful road company in New England, that rendered it necessary for the other roads to yield to the importance of their patrons, and do as that road was doing.

APPRICATIVE BOOK NOTES

The following notices of "Swift Decadence of Sunday; What Next?" will increase the desire of our readers to examine the book. Of its timeliness and value there can be no doubt. Every day adds new proofs of the swift decadence, and the consequent importance of the facts and conclusions set forth in the book: $1 post-paid.

The Journal, Lincoln, Nebraska, June 12, says:

"This book enters a new field in a most timely manner. It is a companion publication that regards a rapidly passing away. This book presents testimony since the year 1882, from all the leading Protestant denominations. This testimony is strong in all its chapters; Baptists, Methodists, Congregationalists, Presbyterians, Episcopalians and Roman Catholics are represented. One remarkable feature of this is the great number of persons six, three by three chapters; that shows that Christians charge the responsibility for this decay of regard for Sunday upon each other. Whatever may be the condition of denominational and other consequences that have produced the present situation, no one is at all interested in the Sunday question, religious or otherwise, can fail to be interested in this book."

The Post, Chicago, June 10, says:

"Swift Decadence of Sunday; What Next?" is a vol-
The Times-Herald, Chicago, June 14, says:

Abraham Herbert Lewis, D. D., in his book, "The Swift Decadence of Sunday," tells the reader that the general voice of reform is an alarm. He brings testimony from all sources to prove that the observance of Sunday as a holy day is rapidly becoming a thing of the past. It is now more generally a holiday. Basic causes are not as potent as other days, around postroutes and the railroad depots and the steamboat landings. Pleasure resorts are open and great newspapers, full of ungodly matter, are furnished to those people who elect to stay at home. In fact, Sunday, all over the country, seems to have assumed the character which the Rev. Herbert Lewis describes as "holy and".

The Book of Common Prayer is rapidly losing its hold on people. The book contains 275 pages and has a copious index.

We must close these extracts for want of space from the following:

The New York Tribune, June 14, says:

"Swift Decadence of Sunday; What Next?" by Abraham Lewis, D. D., is a book of facts relating to the Sunday question. Though small in size, it is a veritable handbook and very like a work of reference. The author says: "There was a message of Sabbath and Sabbath Reform on the Bible. Deny the right of the civil law to control men in consciences of obedience to the law. Hold men face to face with God and his law. Accept Christ as the best interpreter of that law. Stand on his interpretation and follow his example. Christianity is dying as to Sabbathism; because it has traded Christ's Sabbath for Constantine's Sunday. It has bartered the Bible for half-Fugian traditions of the Roman Catholic state church."

BISHOP McVICAR ON THE DECAY OF SUNDAY-OBSERVANCE.

The following from Bishop McVicar are addressed to the people of the United States, in which two sources of danger to society and to Christianity were sharply outlined. These were "Growing laxity in social morality," and "Sunday-observance." He pointed out that the evil was easy and consoled. In Rhode Island during the past year there had been solemnized 3,332 marriages and granted 400 divorces. Another factor in the increasing social immorality is shown in vile literature, debasing plays and obscene posters. Having spoken wisely and with power on the social question, as reported in "Journal for Religion", June 14, the Bishop said as follows:

Another matter, which in its way, I believe, is as fundamental and as important as this last, is that of Sunday and its proper observance. I know the difficulties which surround the subject. I know how widely men differ in their views. But I believe that no earnest, thoughtful Christian can observe the drift and tendency of the time without the most serious apprehension as to results in the growing non-observance of this holy day. That there is a drift there can be no doubt. One has only to glance through thirty or even ten years ago to be sadly convinced of it. And the sudden thing about it again is that this drift is not confined to the East; it is not new to the West. Our country is not a religious country. The tendency to care the time devoted to God's service, to compromise on a singleservice and even that of shortest character, and that but intermittently, while the rest of the day is given over to self-indulgence and festivity, suggest an awful contrast with the quiet and happy Sundays of our children's childhood, their memories, with their precious opportunities for spiritual growth and the cultivation of the cogitative frame of family life. And if all did not prune alike these privileges, at least a sense of decency and propriety prevented the open violation of these holy hours. It was quite another thing for the violations now to become a public disreard for what others held as sacred. How changed all that is now! when the very members of the church themselves not only neglect their own services but perform them in order that they may be the only safe basis for conclusions. What has been is the indicator of what must be. The future is the fulfillment of the conclusion of the present. The Reverend Doctor takes the ground in his book that all reliance upon civil legislation for "Sabbath Reform" is useless. He contends that the question is a religious one and one for which there is no civil answer. The book is published by the American Sabbath Tract Society of Plainfield, N.J.

The Globe, Boston, June 8, says:

That is a deep regard for Sunday is passing away the author proves by testimony from many leading denominations. He also proves to his own satisfaction that the attempt of the Puritans to make a Jewish Sabbath of a Christian Sunday was the cause of the well-seated antipathy to Sunday-observances. He maintains that the Reform of Sunday that has been taken since the year 1882, from all the Protestant denominations, is one long, unbroken grid, to take part of Sunday for free exercise and fresh air and the country—and I would not deny them surely it is mere self-conceit on the part of those who are masters and so double weight. More than that, it is a piece of pure selfishness, when their pleasure necessarily finds extra burdens for those that must serve them.

Bishop McVicar stands first in the Episcopal church as a brave, broad-viewed reformer. His words can not be put aside. They represent the least Puritanic branch of Protestantism. They are the words of one whose dignity is inestimable double weight. They give the conservative view of impending dangers. To hold them lightly is to proclaim one's folly.

STATISTICS OF MAINE.

The Rev. Dr. E. T. Dunn, president of the Board of Trustees of the Maine Bible Society, reports that the right field workers of the society visited 20,000 families in Maine during the past year, and found 7,000 families who go to no church, 6,000 children not connected with any Sunday-school, and 565 houses without a Bible. The Bible, and the New Testament, and the Bible and given away 1,500 copies during the year.

The state official record has been carefully examined, and the following startling facts are before the churches or meeting houses in Maine. What does the governor of Maine have to say about it?—The Defender.

What does the Defender say of its teach

Defender: Sunday, by false claims concerning the true Sabbath, thus creating such results as it chronicles above? In the same connection the editor of the Defender writes as follows:

Rhode Island Sunday Laws.

A recent trip through Rhode Island, speaking to mass meetings of several of the Baptist churches, and addressing three different ministerial gatherings, has confirmed our opinion that Rhode Island is in peculiar peril from Sunday secularism. We ventured to suggest, at some of their services, that Rhode Island was near the foot of the list among the New England states. We were surprised to hear after each address remarks like these: "He did not put it strong enough."

Rhode Island Sunday Laws:

And yet, on his next visit to this "smallest and wickedest" state, the editor of the Defender will further undermine public opinion and promote no-Sabbathism by teaching that Sunday is only a Jewish affair." He will finish his visit by inculcating another to the effect that Sunday is God's holy day, and that it is wicked to disregard it. This is successful self-destruction.

SUNDAY IN ELMIRA, NEW YORK.

The Defender, of Elmira, commenting on the loss of Sunday, says:

Lest—the American Sabbath!

Will the church bells of Elmira ring out this alarm? Will the light of the Lord shine with great brilliancy? Why should we not have the same liberty and freedom from church bells, as the English have in London? If we would have been considered shocking not long ago. To tell truth, it is not now so openly manifested by the liquor people as others. Not Sunday goes by without a trial in the stores, the drugstores, the ice cream places, the fruit stands, and the soda fountains of Elmira are all in full blast, and doing business on that holy day.

The liquor saloons have as right to hold open as these. It is unjust to the saloons to demand closed hours of them, and let these other places be wide open.

The Law and Order League grows red in the face because of the attempt to wall all liquor houses. Mother Hubbard costume, and insists that the public is quite as much to blame as that of any other liquor. Instead of doing this, we are hearing not of righteousness anger because the Sabbath is decorated by a hundred badges of impurity; the majesty of the law is not invoked, in behalf of good morals and of tradesmen who respect the Sabbath sanctities.

Lest—the American Sabbath!
The work of the International Peace Congress at Hague, Holland, is drawing towards a close, and certain valuable results seem well assured. That "arbitration" will be adopted as a fundamental factor of international law is practically certain. It will be voluntary, however, and the interference which it may add to the Congress will carry will be so great that few cases, if any, will be likely to arise in which it will not be resorted to. In this alone there will be gain enough to repay for the Congress. The discussions in the Congress, and in committees, and in the newspapers, carry immense influence for good. The probability of war in any given case will be reduced to the minimum. The spirit of tolerance and of concession which has marked the work of the Congress will be gratifying, and every Christian will rejoice in the general results, which are promised as the outcome of this Congress. The "exemption of private property at sea," in case of naval warfare, is a second result which seems to be practically certain. This may go over to a second Congress for final settlement, and will add strength rather than weakness to the movement. Justice and Christian civilization find a victory in this. The wholesale destruction of private property at sea, because found under the flag of any enemy, has been a shame to our civilization. The United States has always advocated this exemption. It is just cause for congratulation and for satisfaction that the representatives of this nation have been foremost in the advocacy of these two great principles which now seem so near to a place in international law. In this way the United States has come to be a prominent factor among the great Powers of the world for good, justice, and peace, at the moment when she has gained such prestige through territorial expansion.

The height of the rainy season in Luzon has been great over there, and the Interior Secretary, in his report for the fiscal year 1898, says:

"The height of the rainy season has been very great, and the amount of water that has reached the rivers has been very large. The floods have occasioned great suffering to the people, and have caused great loss to the crops. The damage done by the floods has been estimated at $500,000."

The 436th Session of the Council of the International Council of Women, which held its first session in Washington, D.C., in 1888, held its annual session in London, June 28-July 4, 1899. The Council represents the various organizations of women, social, re- gional, etc., in the world, and questions pertaining to woman's work and influence are discussed. The session was marked by the death of Lady Aberdeen, one of the most prominent features of the late session. Other themes were prayers, reformatory education, physical culture, training of children, food, etc., etc. Mrs. May Wright Sewall, of the United States, was re-elected President, to succeed Lady Aberdeen. The next session of the Council will be held at Berlin, Germany.

A WESTERN VIEW OF THE SUNDAY QUESTION.

The utterances of the Presbyterian General Assembly concerning the loss of regard for Sunday and the wickedness of popular practices on that day drew out some strong and significant replies in the West, as well as in the East. Among others, the Oregonian, of Portland, Oregon, said:

"This action by the Assembly is sincere and well meant, but will accomplish nothing. The Hebrew Sabbath stood for the public opinion of its day and generation, and the American Sunday will be exactly what American opinion makes it. To make it, for the American Sunday of to-day is not the Hebrew Sabbath, and never can be made such in the quality of its observance. In the country street, and in the Sunday excursion, no Sunday excursion, in the Sunday excursion by rail or water transportation, the Sunday excursion train, of the Sunday excursion train, according to the authorities that have been on record, there is something to be said about the Sabbath, and the Sabbath is a day of business and civilization. Under our federal Constitution there is no union of church and state, no state religion; and the protection of the federal or state legislation for protection can only be effectively made to protect the right of those persons who believe in making the American Sunday a Puritan Sabbath from any wanton interference on the part of the government to observe the day in a different manner or do not observe it at all.

As to the religious basis of Sunday observance, the Oregonian says:

"The Hebrew Sabbath was a season of rest—"a day in seven appointed for rest or worship, observance of which was enjoined upon the Jews in the Decalogue, and has been continued by the Christian church, with a gradual increase in the observance, not limited to the first day of the week. The seventh day, or Saturday, was originally the Sabbath until the day of rest was transferred by the Council of Jerusalem to the first day of the week. The Catholic Sunday was not different from the Hebrew Sabbath as Christianity was from Judaism. The Old Testament commandment, "Remember the Sabbath day, to keep it holy," was not applied to the first day of the week, but to the seventh day. The Sabbath was a day of devotion and worship, and the observance of it was enjoined upon all members of both the Hebrew and the Christian church."

The Hebrew Sabbath was ended with the Christian dispensation and was abandoned by the church. The New Testament does not enjoin the observance of the Hebrew Sabbath, and the founder of Christianity repudiated it. Sunday, which was established by the Catholic church, was not treated by Luther or Calvin as a day for public worship, but was derived from the influence of the first day of the week. The Sabbath was never a day of recreation, but was observed as a day of prayer and Bible reading. The Sabbath was abolished by the church, and the first day of the week was substituted, which is the Sunday of the New Testament. The majority of the American people, whether church members or not, agree with this view of Sunday.

The importance of what the Oregonian says concerning the religious basis of Sunday observance cannot be overestimated. So far as the Hebrew Sabbath is concerned, it repeats what Christians have taught it to say. In this all Basis for any Sabbath is de- stroyed. The present attitude of the world toward Sunday is a legitimate result of what its friends teach. What the Assembly com- pletes, it helps to create. The "secular world" is making a full and logical applica- tion of the lesson taught by it. It is non-Sabbath-keeping Christians. Slowly but surely this fact is dawning upon the consciousness of Christians. Over all this confusion, born of the church, God writes: "Come back to my holy day, or lose all." Cannot Presby- terians see the "hand writing on the wall?"

Under the above head, the Christian Advocate, New York, announces certain military news on Sunday, May 11, 1899. It reports the Governor of the state, closing as follows:

"This picture of the Governor at the head of the squadron passing through the towns and villages between the bridge and the town blocks be- seeing the Governor not to pass through the village in the hour of church services; the march arranged to pass through Peekskill as the people were just going to church; the church steps and the sidewalks thrown; the boys of a boarding-school marching to church holding the spectacle; and the squadron band in the presence of the vast multitude, in total forgetfulness of who is Governor among the nations, bursting out with "Hail to the Chief!" does not augur well for the preserver of what is left of the Sabbath. We fear the Governor, like too many of the religious professions of Christ, has remembered only that what he did not say was not done for the Sabbath as he did say. The other half of his saying was, "The Sabbath was made for man," and it is a holy day, not indeed to be ridiculously fore, but never to be lawfully treated as a day of rest, but to be so used as to dignify the original devotion of it to religious worship."
Wayland Wilcox, one of the members of the quartet. He was converted during the meetings at Richburg, and almost immediately changed his college course to the classical, with the view of entering the gospel ministry. He has been in active and growing Christian service since, but this was the first suitable opportunity to be baptized since he decided to enter this work. He was keen and enthusiastic before entering the waters and prayed that, as in days of old, he might receive the baptism of the Holy Spirit. Brother Wilcox has other questions still to meet, but he will work them out. He is keen for the Spirit. He has laid all on the altar. With marked gifts for public speaking, and social sympathy with men of all classes, he is a welcome recruit for the brotherhood of soul-winners. Walter Brown and Henry Jordan are widely known, loved and respected in the neighborhood where the meetings are held. The former graduated from Alfred this year, and is engaged to teach in the Richburg school. The latter continues his course at Alfred with the ministry in view. We have many to whom the value and benefit of the spiritual power in speaking for the Lord is now manifest. One is George Ellis, the youngest of the four, is a natural singer, and has a rich, tenor voice, which is so manifest, great good will certainly be accomplished and a victory won. A number of attempts have been made in the past few years to stir up a revival in Richburg, without much apparent success. But there is a large number of young people to be reached, as well as heads of families. May it not be that, in the good providence of God, this campaign will prove to be just what is needed to appeal to the hearts of the people?

Pastors W. D. Burdick and D. B. Coon, on either side, will assist all that they can. Bro. Coon’s health will not permit him to do the service that he would be glad to do, but Bro. Burdick is with the boys several nights of a week. His sermons and practical advice are exceedingly valuable, he having been a member of the pioneer evangelical quartet.

Holgate, Ohio, will be remembered as the point where Saunders and Crofoot went to hold a revival, and where a Seventh-day Baptist church was organized. It is a town of about two thousand inhabitants, but the religious interest is small. The quartet went from Chicago with their tent July 5. Bro. M. B. Kelly following about the middle of the month. The music furnished by this quartet is simply superb. Sixteen times at the Northwestern Association they sang without a book, repeating only one song. It is not so much singing as gospel preaching in rythmic form. Sympathetic and impressive, it touches the heart with a strange power. We have rarely seen a quartet anywhere who show such a conception of Yhua’s character. A hardened Chicago man who cursed them at first, afterward followed them into the street with tears and a “God bless you, boys.” Young men, there are wonderful possibilities in these study gospel songs. Let every verse be a message from God.

The leader of the quartet, Charley Sayre, graduated at Milton last month, and enters the divinity school of the University of Chicago next Fall. He has been connected with the church a sufficient length of time, having been a member of quartet number two that went to southern Illinois in the summer of 1893. Edgar Van Horn (his surname would be a sufficient guarantee of his musical abilities) is a prince of first tenors. He also has had experience in quartet evangelical work. He and Sayre have both shown a knack as fishers of men, winning hearts, not for themselves, but for their Master. Hutchins and Rood, comparatively unsatisfied men from North Loop, give good promise of usefulness in the work. Rood has shown ability as a journalist, and will probably have charge of the press department of the evangelistic campaign. For Hutchins this testimony has been given, “He has a voice that is fitted to make a man sing.” The quartet are in perfect harmony and sympathy. They sing as one man, and a like unity characterizes their work in general.

Of all our student evangelists, east and west, this may be said: They are clean and strong, balanced, rounded, developed. The ancient joke of giving the runts to study for the ministry finds no foundation in them. They are picked men, leaders in school, capable of excelling in the various departments of human activity. They do not enter this campaign lightly. Full of life, humor and good comraderies, they yet give evidence of realizing the seriousness of their responsibility and the source of their power. We may well be thankful that the reinforcements now appearing are able worthwhile to bear the standard which they receive from honored hands.

The quartet will report their work frequently to the readers of the Sabbath Recorder. We, on our part, will bear them up before the throne that they may have great wisdom and the full endowment of power.

From The Hand Book, "God’s Eternal Truth.

Dear brother, from my brief evangelistic experience permit me to offer two or three thoughts that may be helpful in the Master’s service, and especially in evangelistic work.

(a.) “Let thine own soul be so charged with the truth you would present, so filled with the genuine worth of the Gospel message that your confidence may manifest and your soul speak out in every utterance. Yea, let God’s eternal truth be firmly fixed in your soul life, not as the marble holds chiseled in its bosom the cold unimpassioned message there inscribed, but with the warmth of sympathy and love to be given out.”

(b.) Be strongly assured that the Gospel message is to dying men, and under God is the power of God unto salvation to every one that believeth.

(c.) Ever bear before thee as in letters of living light: Let the Spirit guide, and follow implicitness.

How a man’s character shines out in the advice he gives! You can feel the heart-beat of words, and might readily guess that they came from Pastor Witter, of North Loop.
MISSIONS.

BY O. U. WATSON, COR. SECRETARY, WESTERLY, R. I.

The Missionary year closed July 1, our General Conference will soon be at hand, Aug. 23-28. Reports from workers should be coming in. Funds for missions from individuals, benevolent societies, Sabbath-schools, Y. P. S. C. E.'s, and the churches should be sent to the Treasurer of the Missionary Society as soon as possible.

REV. J. H. HURLEY, who is conducting the gospel tent work in South Dakota, reports that five were baptized and joined the church at Dell Rapids. A young lady twenty-two years of age living at Sioux Falls, So. Dak., came to the Sabbath by studying the Bible. She is a bright, intelligent, earnest Christian lady. She asked for membership, and he gave her the hand of welcome into the Dell Rapids church. Mr. Hurley is now holding meetings with the church at Big Springs, So. Dak. He writes that the gospel tent work has been deeper and more far-reaching than in any before in spirit and feeling and power. He deems the Scandinavians a field very hopeful one, and the urgent need to hold the forts there and especially the young people to us, is a live missionary indication. He has left the little church in his care, a strong young man who will interest and guide the young people.

The last heard from Bro. L. C. Randolph, at Hebron, was that there was to be baptism next Sabbath. Interest was moving on. The young people are softeening and becoming serious. We must hang right on. When I shall have to leave this field and go home, Walter Green, a student of Alfred University, will take my place and carry on the work.

REV. J. G. BURDICK reports that he closed up four weeks' work at Scoti, N. Y., on Sixth-day evening. There was fair attendance, good music, good meetings, and an increased zeal and interest on the part of the church. The work was almost entirely among the Christians and adults, which was very much needed, it appears to have been richly strengthened by the effort, but next fall when it is a more propitious time for holding meetings some one should go there and give them another help. Bro. Burdick is now at Otselic.

EVANGELIST E. B. SAUNDERS performed a very successful work in West Virginia the last quarter. This work closes his labors with us as an Evangelist for he settles the first of July as pastor of the Shiloh, Seventh-day Baptist church. He writes: "It is with sadness I leave the employ of the Board and this work to accept the pastorate of the Shiloh, N. J., church, hoping the change will allow me to do the work in a better way, and a rest from preaching so many times during the year, being nearly 300 times. I only wish I was more desiring of all the kindness shown me in so many ways by Mr. Landis and Burdick who are now employed, also the student evangelists, the churches and pastors, and especially the churches without pastors.

The Student Evangelists and Quartets are not heard from at this writing. We could hardly expect to hear from them, as the Alumni University Quartet commenced their work at Richmond the first Sabbath in July or earlier in the week. The Evangelists and Quartets from the States are probably at work in their labors at Holgate, Ohio. We expect to hear soon a good starting in of their work.

FROM ROSA W. PALMBOURG.

May 24, 1899.

Dear Friends in the Homeland:—The months speed along with astonishing rapidity, and again the time has come for a letter from my pen. With our disappointments and discouragements I think we are learning to say "The Lord's will be done," and we have many blessings for that. The work in South China appears to be making progress, and the general health of the mission seems good. For some time past, we have been receiving "showers of blessing" in the way of meetings and opportunities to lead others to Christ. First we had with Mr. Inwood, of Keswick, who held meetings for foreigners and Chinese, for one week, the purpose of which was the deepening of the spiritual life of Christians and Christian workers. We had long prayed for God's blessing to rest upon these meetings, and our prayers were abundantly answered. Mr. Inwood gave the most searching talks, helped us to see and to know ourselves, and what we lacked in order to be true to our colors and may be used to them. When I could not find my voice to join in the singing, the choirs sang our praises, and we had places on the program. The National Y. M. C. A. Convention was held May 13-19, and 18 and 19 were devoted to the Triennial Conference of the Educational Association of our Board, being a rich treat for all interested in educational work. Although I could not attend all of the meetings on account of my work, I was very glad to go whenever I could. It would be impossible for me to give anything like a report of the Conference in this letter. The question of self-support received a great deal of attention. Some urge that all school-work should be self-supporting, but at the same time have to acknowledge that under such conditions it is impossible to keep the pupils for any length of time. Self-support, in most cases, is impossible without teaching what the Chinese now most desire, which is English; and as soon as a pupil gets enough of that to use in making money he is gone. There is little chance of getting Christian workers in that way. We have taken the position that the "way of salvation" is not the "way of self-support" and in theological schools, self-support is as yet impossible.

These questions were asked: How many of the missionaries present had never received help in the preparation for their work? and, How many home colleges were represented which were entirely supported by the students and parents? and, by the present missionary stated that in the colleges at home, only one-tenth of the expenses were met from the tuitions paid by students. If, with all the enlightenment of Western lands, schools and colleges at home cannot be self-supporting, how can they be so here, where knowledge, as yet, is sought more for its material value than for its spiritual value.

Theological schools, medical schools, colleges and high schools, girl's schools and day schools, the methods used in them, their aim, their progress and their results were all fully and ably discussed by some of the best Christian educators of China.

One thing was made very plain: that students and graduates of our Christian schools must of necessity have the places of teachers and professors in the new schools of Western education which are being started all over this land; because, although Confucians would be preferred, there are few prepared to take such positions. In that way our schools must have a great influence on the future of China.

There will certainly be a great change in China soon. She is no longer sleeping. If she gets Western science and thought and learning, without the Light, the Source of it, all, her last state will be worse than her first. The sin, the corruption, the dishonesty are appalling; and the new civilization and Christianity will only furnish a richer soil for their growth. Only the purifying, enlightening influence of the gospel can save this land. It is corrupt to the very core. May the Lord give us faith to go forward in our work, to do with might those things he has given us to do, that we may gain a new approval when we stand before him, and rejoice with him in the salvation of this people.

The national Y. M. C. A. Convention was held May 19-22. There were delegates from many parts of China, splendid young men. The civilization of China depends largely on these young people, who are now earnest in their desire to do the Lord's work, but who will be placed in the most trying positions and have almost overwhelming temptations to overcome. They need the prayers of all Christians that they may be kept strong in his might, to battle for the Lord.

SALOONS FOR CUBA.

Since the United States came into control of Cuba, "American Enterprise" has opened two thousand liquor saloons in the island, according to the New York Tribune. It has been our sop to conscience for the Spanish-American war that we were engaged in freeing and civilizing a race which was suffering under the oppression of a cruel tyranny. We entered into war because we felt it our duty to take up "the white man's burden," as Rudyard Kipling expresses it—the burden of carrying our civilization to those who have none or a lower kind.

The positive outcome to humanity that one of the first fruits of our success should be the creation of two thousand American saloons there. It emphasizes the brutal selfishness of many of those who demanded the war. They sought opportunities to loot the conditions, and their "sacrifices for humanity" were too thin to cover the greedy selfishness within. Instead of rushing in to feed the starving and open schools to educate a pitifully ignorant people, we flood them with intoxicating drink. And Mr. Landis and Burdick who are now employed, also the student evangelists, the churches and pastors, and especially the churches without pastors.
OUR CHINA WORK.

BY REV. G. R. T. RANALD.

A paper read at the Woman's Hour at the Western Association.

You have all been interested in hearing about the African Mission, and all who saw Mr. Booth were, I am sure, enthused by his earnestness of purpose. For myself, I was delighted that such a door of opportunity had opened to our people, and prayed that they might enter the door so providentially opened to them. I have rejoiced that you have responded so well, and that Mr. and Mrs. Booth are on their way to their work. The plan of work and the promise of self-support have appealed to our business instincts, and we have entered into the plans and work with enthusiasm.

Now, what I want, and what I believe you want, is to see something of the principle at work in our China Mission. I have often been asked, “Could there be any such features introduced into our Mission work in China?” I always reply, “Yes, there can and ought to be;” of course, not in the same line of work but we would be out of the question—but in other ways I believe our work there could become more nearly self-supporting.

At one time it was Mr. Randolph’s privilege to do a little business for a brother missionary living in another city. That business was to oversee a Chinese collector who collected the house-rent for this missionary. He had a large number of Chinese houses in a certain part of the settlement, and was renting to Chinese families. From this investment he was receiving a very good income. Now, in order to settle a young man with means go there with intention that way for the Lord. I would want him and his wife to occupy one of the houses, and in connection with it have a day-school and a chapel. Then I would want them to mingle with the people, teaching them cleanliness and godliness. You see this is quite like the college or church extension plan in our cities, and quite as promising a field of labor. I should expect the income from the investment to keep the family and carry on all the missionary work they were able to do.

There are many ways in which business and missionary work could be carried on side by side, but I will not stop to particularize. I come now to the object of this paper, to tell you what I want to see done for the Boys’ School, in order that it may do better work and at the same time be partially or wholly self-supporting.

First, then, I would like to see it located somewhere. You all know the history of the School; how it was started and how it has been carried on since—moved around from pillar to post, never knowing where it would last next season. I believe there are two stages of growth. Make the school a clean place for something big, and then make it such. I have said, and I shall still say, if you do not awake to the possibilities in store for the work, that I pity the man who goes to that school. And why? Because he will see what ought to be done, and have no means to do it. It has heard one’s feelings, who has no knowledge of the Chinese language and is in the midst of Chinese people, completely surrounded by a high wall with no way of escape. There can be nothing said, nothing done, no way out of the dilemma. But that is nothing compared with the utter helplessness of one who sees the possibilities of helping those around him, but who, because of the efficiency of his school or any other branch of work and have no means to do it.

You all know there is an acre of land at Lien-nou given our Mission by Mrs. Ng and it is known the boys could be bought of Mrs. Ng if needed. This, it seems to me, is the spot for the school; not so far from Shanghai as to call for giving up the contracts of boys in the School, and yet far enough to open another circle of influence. Do your hearts not rejoice for this God-given opportunity of beginning the work anew and aright?

I would have plain, semi-Chinese buildings on this ground, both dwelling-house and school-buildings, the latter built for teaching the boys to work, as well as teach and preach. Have it separate schoolrooms and dining-rooms, of course; but also have a carpenter-shop, a tailor-shop, a shoe-shop, and as many more as seem practical. These could be fitted up at small expense, and in the course of time would bring in a small or larger income, according to the management.

Did you read in Mr. Davis’ report for the year 1896 the following? “At the close of the last Chinese new year, W-chen, one who had been in the school since it opened, was allowed to go out. While he had a fair knowledge in some branches of study, in none of the others was he very well trained. He was quite evident that he could never become a proficient student, and it seemed better for him to be learning some business whereby he could be able to maintain himself.”

Did it mean anything to you? Did your hearts have a pang for the boy who had been better than the rest, but sent back into heathendom, where all the things he had been taught would be ridiculed, and where all the better impulses he had received would be choked out? To me it brought sadness to see a friend’s, this Chinese language collector who was capable of being used by the Lord, and were able to do. Choked out? To me it brought sadness. I believe the School must examine its hearts in light of God’s claims upon us, and consecrate our own pocket-books without regard to what our neighbors are doing, and then, not in our own strength but in the strength of him who has promised his Holy Spirit to guide us in all our plans for his service, we should witness the same increase in the gifts for the Lord’s treasury, and also lighten the hearts of our workers and lift a heavy load from those upon whom we have placed the responsibilities of our denominational work. Let us pray more and give more.

A HINDU, who lived a long distance from any post station and who never been inside a Christian church, was led to believe in Christ by reading the Gospels. Finding a couple of glasses of water, he asked for and drank in mixture with the Lord’s death, and knowing nothing of church order and ritual, he was accustomed each day to take a little stronger mixture. In remembrance of Christ; and, drinking a little water, he would say, “I drink this because Christ died for me.” Thus in his solitude he was taught of the things above and his inner life was nourished without the help that comes from “the communion of saints.”—Missionary Review.
unfitting them for usefulness in their homes, or shall we put our hands to the work and push it on to success? We can do either, I suppose, but I entreat you, let it be the latter! We have no idea how far the great benevolence we are interested in; let us now show our interest in this work by flooding our Missionary Board with requests that the work be done right, and with the money to do it.

Very few of us know the first letter of sacrifice. We have yet to learn what it is to deny ourselves, take up the cross and follow Jesus. Let me now ask you that you look over your plans for the summer, and see if there is any way in which you can deny yourselves and thus help to make the world a better place for the seashore? What a nice sum that would add to our Boy's School fund? Is it two weeks at Silver Lake? Deny yourself and add that amount to the Lord's treasury. Is it an excursion to Niagara? Give it up for the Lord. Is it a new dress or hat or coat? Wear the old, for the love you have for your Saviour. Then, when autumn comes and our missionary goes to the school-work, he will have an abundance to do all that has been suggested in this paper. God help us to see things as we see them, and do as we would like to have us do.

Dighton Wellman Shaw.

The subject of this sketch was the third son of John Leland and Catherine Amanda Shaw. The family home was in Cattaraugus County, N. Y., and had two uncles of the same family name who moved from Stephentown, in that state, and settled in Alfred. The mother was the daughter of Elder Russell G. and Adaline Maddow, and was born March 9, 1869, in Freeborn, Minn., but lived the greater portion of his youth at Freedom, a few miles northwest of that place. Up to his eighteenth year his time was occupied mainly in attending a common school and in working on a farm in a comparatively new country.

When twelve years of age an event occurred which exhibited the sterling traits of his character. This event is mentioned in the Sabbath Recorder under the date of June 23, 1883, in a communication giving an account of the Semi-Annuenl of the Churches of Minnesota, held three days, opening June 8 of that year, at Alden in that state. It relates that on Sabbath-day "three children presented themselves for baptism, each showing the power of Christ's love in the heart of the young." Dighton is described as "one of them, a boy about twelve or fourteen years old, living about twenty-five miles away, starting out on foot and alone, coming prepared for the ordinances of baptism, sickness in the family preventing his parents accompanying him. He won our admiration by his manly deportment." The rite was administered by Elder C. J. Sindall, and the boy, with the other two candidates, was received into the membership of the Trenton church by Elder Henry B. Lewis, on the day following.

In the fall of 1886 Dighton entered Milton College with the purpose of completing a full course of study. Here he remained eight years, with an absence of several terms while engaged in teaching four district schools in central Southern Wisconsin, to aid him in meeting his expenses in the College. Here he pursued both the preparatory and the collegiate studies of the Scientific Course, though nearly all of them belonged to the Ancient Classical. He was graduated June 28, '894, on Commencement-day, presenting an interesting paper entitled "An Unpopular View of a Popular Problem." He attained an excellent standing in all his classes, and won the honors at the close of his course.

For the three years subsequent to leaving college he was in charge, for one year, of the graded school at Cartwright, Wis., and for two years of that at New Auburn, Minn. In these, as in the district schools, he gained the highest satisfaction of the pupils and patrons by his ministrations of the lessons taught, and by his firm and kindly control of the children and youth. In the fall of 1897 he began theological studies in Alfred University, with the view of entering the ministry, and prosecuted them until about the middle of last January. He supplied very acceptably the pulpit of the Seventh-day Baptist church on Hartsville Hill, near Alfred Station, a portion of the time while in the University. Late last fall, he, with his intended, Miss Amy Gertrude Campbell, of New Auburn, Minn., was engaged as Professor of Greek of General and Missionary Society to take up a portion of the work, particularly that belonging to the boys' school, in our mission at Shanghai, China. Bright expectations were entertained by those acquainted with his proficient scholarship, his success in teaching, and his deep-seated piety, in reference to his usefulness in this important field. He entered at once all his plans and energies in considering the preparation needful to beginning this labor sometime during the year.

But his studies at Alfred were suddenly interrupted, and his return to the home of his parents at Milton, Wis., became necessary, on account of a partial collapse of his nervous powers. For at least a month afterwards he remained in physical strength and in clearness of mind; but in February last he slowly reappeared with greatly increased force, and a fixed mental depression was the result. He formed the delusion that he was dead, and that all who visited or attended him were in the same condition. From this he was not relieved for a moment. His recovery was not quick, but sanitary measures at the Asylum Hospital at Palmyra, Wis., for nearly three months, and, lastly, in the State Hospital at Mendota, near Madison, Wis. His death occurred in the latter on First-day evening, June 25, 1899, from the gradual exhaustion of his nervous system caused by acute melancholy. The funeral services were held at Milton, Tuesday afternoon following, conducted by Rev. L. A. Platts, pastor of the Milton Seventh-day Baptist church, of which the deceased had been a member for several years. Rev. G. J. Grandall, of Milton Junction, and President W. C. Whitford, of Milton College, assisted the pastor. The audience was composed, not only of relatives and immediate friends, but of citizens of the place, and the faculty and students of the College. All the members of the other member who Dighton belonged on graduation were present.

It seems that he was endowed from the start with a nervous organism which operated with remarkable intensity. He was accus- tomed from early life to check by his will the overpowering activity of this system. While outwardly calm and deliberate, he felt within the burning of a force, which at length consumed his vital energies. This contest between these two conditions led him, as he grew older, to be retiring, revealing his experiences, and rarely disclosing to even confidential friends his inmost thoughts and feelings. He was somewhat distrustful of his opinions and of his ability to accomplish the results demanded of him. In religious matters, as well as in business affairs, he inclined to give doubts an undue place; but these he restrained and modified by his clear insight into the fundamental facts of knowledge and the principles of a sound faith. He had an original way of forming his ideas and of studying different subjects, and a unique and attractive style in presenting them. He was honest to the core, thorough in all his intellectual processes, and conscientious in his moral convictions and actions. He had high ideals of culture, manliness, Christian devotion, self-sacrifices, public service in school and the ministry, and sincere affection for his home and friends.

His departure brings the sense of a great loss to his family, his many acquaintances, the College, and the denomination to which he was ardently attached. W. C. W.

The Sunday question in England.

As our readers know, the Sunday question has been discussed much in England within a few months past. In general, the question there is yet in the polemic stage. The defenders of Sunday are still clinging to prevalent traditions and theories which have been abandoned by most people in the United States, and which were never held on the continent of Europe. Seventh-day Baptists in London have taken prominent part in the current discussion. Besides the local issues as in the discussion, they have laid many excellent things touching the fundamental facts involved. We clip as follows from various numbers of the Kent County Examiner and Ashford Chronicle:

Rev. Dr. Dulanb said: — What "Nonconformist" or "Christian Martyr" (writing Justin Martyr and Barnabas?) does not illuminate the question perceptibly? I am unable to find that Justin Martyr "wrote plainly" that "Sunday was a Sabbath of the Gentiles". Justin Martyr indeed, in the middle of the second century, writing an apology for the Christians, does make the first direct reference to Sunday as observed by them. He nowhere in this document, nor elsewhere, does he imply that it was "the Christian Sabbath of those times." In fact, in his writings he gains and again affirms that there is no "Christian Sabbath" at all. Justin Martyr was thoroughly against any Christian Sabbath. All he states about Sunday is that in his time on that day they assembled, having in view the hoisting of Jesus resurrection. Everybody knows that in the second century this practice was begun, as also the fasting on Friday, and other practices. The character of whatever. If "Nonconformist" can find anything in the writings of Justin which in the least shows that the apostles observed Sunday, the seventh-day Sabbath, he will do the cause of the Protestant Sunday-observance an immeasurable service by bringing it to light. But Christians in the middle of the sec- ond century met on Sunday to honor the resurrection in far from showing this. I wonder if "Nonconformist" will follow Justin Martyr in all the other opinions and practices contained in his writings.

The other work to which I suppose "Nonconformist" makes reference, the so-called "Epistle of Barnabas," everybody knows to be the work of Ignatius, the writing of Barnabas, the companion of Paul. Further, this writing is full of all sorts of absurdities and incredulities, and its ideas are of the strangest and most extravagant. The only reference to Sunday in it is of so obscure a nature as to be of no value whatever as an indication of the opinions of the men of his time. It simply testifies that, at the time of its composition, at
rightly resist all external civil and ecclesiastical authority in their fellowship and the exercise of their discipline. Yet they respect the law and Word in order to sustain Sunday, of which day, as regards its sabbatic character, God’s Word is as silent as the grave. The Nonconformists cannot and do not consent to the acceptance of an existing popular holy day, based only upon Roman Catholic authority here in Britain. That church declares Sunday the Christian Sabbath, the Sabbath of the New Testament, and the Sabbath of God’s servants. It may be that a terrible delusion of duty to neglect what is commanded, and is so clear as that the first day of the week is called the Sabbath by the Son of God. How can God be protected in their acts? God’s ancient prophets were bidden to declare all His word, add nothing thereto, nor diminish anything therefrom. It is the secular Sabbath.

Three hundred years ago the Seventh-day Baptists in England made gallant defence of the truth. Their successors do well sustain the right.

BRITISH SABBATH SOCIETY.

The following letter from an aged servant of God, a minister who has for some years kept the Sabbath, and whose name has appeared before us in the columns of the Register, when the above was written at his request, will at all events be of interest to the readers of the paper at this time. It was written in reply to the circular sent out by the above Society, one of which Bro. Dalld, the Hon. Secretary, sent to the Rev. Mr. Hilder, thinking that he might be interested in the Society’s propositions.

Dear Mr. Dalld-Your kind favor and enclosed circular are duly to hand. Please accept my hearty thanks.

I have, with sincere regret, been informed of the death of Mr. Jones, to come here and lecture, but without success.

I question whether our people are now able to bear the expense of the railway and road journey, etc., as they are now much poorer than they were then.

They are quite convinced of the truth concerning the Sabbath, but we have withdrawn from the question when ever it is presented in the lessons or in connection with the texts. Unhappily the practical difficulties are such that the increase of the Sabbath is not at the present moment. They know that the seventh day is still the Sabbath of the Lord, and that there is no Christian motive for keeping Sunday presented to them in the Bible.

They also know that Christ arose on the seventh day at its closing hour, and that therefore he was crucified and buried three days and three nights previously, the day before the annual Sabbath of the Passover, which occurred in that year on Thursday. The “Sign of the Lion of Man” is to them a real thing and not the miserable shadow that the Dark Ages made of it.

They also know that in keeping the first day of the week as the Sabbath they are giving papal enemies occasion to blaspheme, by giving countenances to their habit of adding to the things commanded and changing the times appointed by the Great Head of the church.

I am satisfied that the Lord’s day is nearly done, as my increasing infirmities remind me. In regard to the approaching end I am glad to think that I have no more to do than to declare to my friends the “clouded counsel of God so far as I know it.

Again thanking you for your kind letter, and with very kind regards, in which Mrs. Hilder unites, believe yours sincerely,

Josiah Hinder.

We are glad to learn that the Society is hopeful of doing some valuable work for the Sabbath cause in Great Britain. Their president, Mr. W. T. Wiseman, has been the beginning deeply interested in this method of work proposed by the Society, and has generously helped in a material way to enable it to go forward with its plans. He might well be regarded as one of its original founders, together with those mentioned already. Mr. Wiseman is an enthusiastic Sabbath-keeper and an ardent advocate of the identity of the Anglo-Saxon race with the lost Tribes of Israel; he is a firm believer in the Bible doctrine of the Sabbath in the New Testament, and upholds the pure form of church, and the free use of the Sabbath.

CHRISTIANITY LOSING GROUND?

On Sunday, June 25, 1899, Rev. Dr. P. S. Henson, of the First Baptist church, Chicago, discussed the question: “Is Christianity Losing Its Grip?” The subject of his sermon as reported in the Chicago papers answers the question in the affirmative, so far as present indications are concerned. Still he insists that present tendencies are an ebb in the tide which will be overcome in time by the rising of the sun. He gives the following extract from a report of the sermon in the Times-Herald.

GROWING DISREGARD OF SUNDAY.

There is a growing disregard for the day of rest and worship among many the most casual observer. And what we have been wont to call our American Sabbath and our glory seems fast fading into the past. The birth and development of the house of God, the Orthodox Churches, and Romanism, from the stricter use of sacramental methods by the Catholic Church, have been excluded by many who, looking with the modern ages of the nature of the sense and the need of an atonement, and so the very foundations of the Christian system seem to be likely to be undermined.

The facts concerning Sunday Dr. Henson sees. One prominent cause for these facts he attributes to the neglect of the Lord’s day. With his companions, he regards “as a Day of God” in doing this and seeking to justify it by placing Sunday in its stead. A disinterested week has the Bible has been created. Holidayism, loss of activity of church attendance, and consequent lack of protest against the Sabbath laws, and the tendency of the public is unavoidable. These results will increase until Dr. Henson and his brethren cease their opposition to the Bible.

TRACT SOCIETY.

Receipts in June, 1899.

Churches:

Sibley, Wis. .......................... 7 45
Bemidji, Minn. .......................... 5 90
Hickory, N. C. .......................... 3 85
Philadelphia, Pa. .......................... 5 00
Zelienople, Pa. .......................... 2 00
Toledo, Ohio .......................... 3 00

Total: .................................. 18 35

Central Association .......................... 8 42
Parish of St. Mark, Chicago .......................... 7 50

Philo Witterholt, Brookfield, N. Y., requested to make Charts and Tracts on the Sabbath .......................... 20 00

On Pledge of W. H. G. Dun, Chicago, Minn., made before the Society, for the amount of $200:—

Kinsler, A. M., Chicago, Ill. .......................... 5 00
Miss A. E. Sanders as a permanent fund, the interest .......................... 100 00
Geo. Brum, Bellingham, Wash. .......................... 5 00
B. W. Houghton, Muskegon, Mich. .......................... 5 00
Miss Bertha Balaban, Wellington, Iowa .......................... 2 00
Dr. J. D. Orr, Boston, Mass. .......................... 1 00
D. F. Tucker, Milford, Mi. .......................... 2 00

Total: .................................. 240 00

Total: .................................. 258 35

To Dr. E. R. E. ..................
Young People's Work

By EDWIN SHAWS Milton, Wis.

The following resolution was adopted by the Milton Young People's Society of Christian Endeavor, at their regular meeting, Sabbath afternoon, July 1:

Resolved, That we hereby express some of the great blessings that are contained in the reformation of our brother, Bishop W. Shaw. This loss we deeply feel as individuals, as a local society, and as members of the denomination which had called him to the great work of spreading light in the cause of truth.

We deeply sympathize with the members of his family, and especially with his whose plans of life were so closely identified with his, and to whom this bereavement comes as it can come to none other.

Although not a member of this society at the time of his death, his former membership with us, his frequent participations in the services of the society, and the fact of his continued membership in our church, all combine to make his loss a personal one to us.

We pray for God's comforting and healing grace upon the sorrowing ones, and for a deeper consecration of our own hearts and lives to the work to which he had given himself. More grave and our more earnest sympathy is extended to those who may be chosen to do the work in the China Mission he was preparing to do.

At the Young People's Hour at the North-Western Association, in addition to the papers which have been or are to be published, two unwritten addresses were given by the Rev. E. A. Westcott, "The Sabbath, Law and Spiritual Growth," and by the Rev. E. B. Saunders, who urged the young people to send copies of the Sabbath Recorder to those who do not have it. The following paper, prepared by Prof. David Ring, Humboldt, Iowa, by Mr. Lester M. Babcock, Milton, Wis. The other paper will be published before long.

The Sabbath and Spiritual Growth.

BY D. R. HING.

The following does not pretend to exhaust the subject in hand, nor yet to discuss the most important points that might come within its scope, but simply to give some of the phases that have appealed to me in an especial manner as the preacher and the writer, nor as I have been considering what to write.

The subject is one that concerns all Christians, but us in particular, since the development of Christian character depends largely on the importance we give to the relation between the Sabbath and spiritual growth.

Presbyterians do use the terms "Sabbath" and "Spiritual Growth" convey to us? Is there any relation between them? If so, what is it?

We pronounce the word "Sabbath," and at once our attention is directed from a world of toil, worry and strife, to one of rest, tranquility and peace; from a condition of filth, indifference and gloom, to one of cleanliness, self-respect and sunshine; our souls are elevated from an atmosphere teeming with vice, malice and selfishness, to one full of purity and goodness. In fact, when we stop to consider it, the Sabbath stands as an emblem of all that is clean, elevating and holy, sharply contrasted with all that is filthy, degrading and wicked. It furnishes inspiration for purer deeds and nobler living.

In a world of toil, worry and strife, the load from the shoulders of the laboring man, and permits him to straighten himself out and enjoy a full breath of God's good air. It gives the business man a chance to wash his hands, so that he need not feel the contamination that is usually gathered from the continual handling of filthy hayre and dealing with unscrupulous men; it gives everybody a chance to relax from the strain under which everybody and soul has been kept during the week in contending with worldly surroundings, and opens far greater fields than these for the exercise of thought and effort. From the occupation of merely devising the means of making a living, the man is invited again to exert himself in planning how to live. The short release from the cares of this life gives us an opportunity to inquire where we are, why we are, and what we are. It is a time for careful reflection, sober meditation, and an examination of the secrets and influences of the family are brought into closer touch with each other, and, as a result, are made better; the members of the community, in meeting for public worship, besides exercising a healthful influence over each other in so meeting, have their thoughts directed to the object and end of life. Everything adds inducement for man to appear at his best, to wear his best clothes, his best manners and his best disposition; to think the loftiest thoughts and read the best books. With all these influences there is a common bond of relationship between all mankind, that there is a common dependence on a power higher and grander than anything on earth, and that the duty of a man is to grow more and more into the likeness of the author of that power.

No man can think a good thought, read a good book, associate with good people, listen to a good sermon, a fervent prayer or an inspiring song, but he will derive some good from it. Some seed will be left that will, in time, take root and possibly grow and bear fruit. At least, some good is done in that man's life. For every thought and act of man leaves him in a different relation to the rest of mankind, and especially his Maker, than he occupied before. It has either brought him into closer relationship, or it has carried him farther away. When it tends to make a Christian more desirous of living as his Master would have him, when it makes him forget self and put forth greater effort in trying to serve and help others, when it shows a person that he has but reached the first grounds truth that beyond are untold possibilities of purity, usefulness and holiness, he is prepared for his attainment, and when it inspires a person to put forth his best efforts in doing good and coming into the closest possible relation to the Author and Finisher of all good, then it seems we have a right to call the change "Spiritual Growth."

For, certainly, a person grows spiritually when he becomes stronger in purpose, clearer in action, purer in thought and humbler in spirit.

For such growth the Sabbath furnishes a condition of hard work to be silenced and seek the Sabbath's good; it calls upon him to look away from the present and recall whence he came, also what is his destiny; it asks him to consider what he is, and what he might be; it directs his attention away from the troubles of this world to the glory and happiness of the other.

No man can keep the Sabbath right if he does not consider these things. No man who has conscientiously considered what his true relation to his fellow-man and the Maker is, can, after that, live as exclusively for self as before; no man, who has come to understand something as to the standard by which the character is measured, can be as careless as before, his hands to the work of those who have had a foretaste of the joys to come,

with unscrupulous men; it gives everybody a chance to relax from the strain under which everybody and soul has been kept during the week in contending with worldly surroundings, and opens far greater fields than these for the exercise of thought and effort. From the occupation of merely devising the means of making a living, the man is invited again to exert himself in planning how to live. The short release from the cares of this life gives us an opportunity to inquire where we are, why we are, and what we are. It is a time for careful reflection, sober meditation, and an examination of the secrets and influences of the family are brought into closer touch with each other, and, as a result, are made better; the members of the community, in meeting for public worship, besides exercising a healthful influence over each other in so meeting, have their thoughts directed to the object and end of life. Everything adds inducement for man to appear at his best, to wear his best clothes, his best manners and his best disposition; to think the loftiest thoughts and read the best books. With all these influences there is a common bond of relationship between all mankind, that there is a common dependence on a power higher and grander than anything on earth, and that the duty of a man is to grow more and more into the likeness of the author of that power.
Children's Page.

LITTLE BOY BLUE.

POEM.

(To the words to be supplied represent the names of fish.)

Our little boy blue, while asleep in the bay,
Had a dream that the hay-boat had turned to a bay,
And in the children ares round and about,
Were hundreds and hundreds of beautiful —

He sprang to his feet, forgetting his horn
(Who cares if the cow isn't in the corn?),
He'd get him a pin with a stony piece of cord,
And it'd draw out his —

His line he threw out, his line he threw in;
He kept very quiet, his trophies to win;
But when he'd caught it, he'd cast it again,
Not a bite did he get from line fish or —

He gave a deep sigh as he drew in his line;
He was tired after the long kick of the kine;
When, behold! there stood, laughing and waving his had,
A queer little fellow, 'bout as tall as a —

His face was a sunbeam, his cheeks like a rose.
There were rings on his fingers, and bells on his clothes;
You'd have thought from the rainbow's eye he'd stole,
His dress so brilliant from head to his —

"Ho, ho, my fine fellow, would you know how to fish? Just a minute and get out your dish; I'll play you a tune on my silver-string bo.' You'll catch all you want, including some —

His touch like a zephyr on every thing string Was quick as the fan of a humming-bird's wing. Soon we talked of the fish dressing red. Then marched up the bank, being led by a —

Our little boy jumped, his basket to fill,
But when the sun went round the music was still.
The frollic was over, all over the fun.
And nothing was left but the last setting —

Selected.

MR. SQUIRREL AND HIS FAMILY.

Early one spring Mr. Squirrel, his wife and his three children moved into our street. The first member of the family which I saw was Mr. Squirrel, when he was house-hunting. He was evidently no little perplexed where to find a home for his household. After hunting several days he found a most charming place, where the snow in winter and the rain in summer could not reach it. This new home was the roof-gutter of a large house on the opposite side of the street. In order to reach his home he runs up one tree, along the branches of another and on to the roof of the house, from which he easily reach the gutter.

Mr. and Mrs. Squirrel are large and plump, with very brilliant brown eyes, and they always wear soft gray coats. As for their eyes, I think I could see them in the dark. The children are not so large as their parents, but they have the same beautiful eyes, and are dressed in soft gray coats also.

On the whole, they think it is very pleasant to live on Howland Street; for they have good neighbors, a charming home and plenty to eat. Last fall they stored away plenty of food for winter; and I often think people would be much happier if they followed their example. Besides the acorns which they stored away, the lady in the next house kindly put on the back porch other kinds of nuts. With their acorns and other stores away they too timid to come near the porch, but by degrees they came nearer, and now they come with ease and carry the nuts away. Often they do not take the nuts, but eat them sitting on their haunches and holding the nuts in their little hands. At other times they bury the nuts in the ground, and when they are hungry dig them up.

The family do not stay at home much, but run boldly across the street, up the banking in front of our house, and across the lawn to the large trees. Here they spend most of their time in running around in the trees and in eating nuts. One of their favorite pastimes is playing tag. I do not mean to say that Mr. and Mrs. Squirrel play tag, but the children do. It is great fun to watch them run from tree to tree, and branch to branch, chasing one another.

They do not perform their toilets at home, but wait until they reach the trees, and then they wash their faces. This they do much after the manner of Mr. and Mrs. Cat. Mr. Cat and Mr. Squirrel are not good friends; and Mr. Cat is inclined to chase Mr. Squirrel and trouble him, but as yet he has done him no serious harm to Mr. Squirrel or his family.

Unlike Mr. Cat, Mr. Bluebird is friendly with Mr. Squirrel, and often sings his prettiest songs for him.

Everybody would be very sad if anything happened to Mr. Squirrel and his family; and as yet they have lived happy and contented here on our street, and let us hope that they always will —Woman's Journal.

WAT THEY DO IN CHINA.

Dear mamma, I've been to the Mission Band, and what do you think I have heard?

Such a queer, queer place! I'm sure you'll agree 'is absurd. Why, mamma, the children are dressed in the same beautiful eyes, and the same beautiful eyes, and the same beautiful eyes, and the —

When mamma and baby were small, why, they said, "How do you do?" And they wish to have the greatest care, And men wear down their backs long strides of hair. Their visiting cards are all painted red, And are four feet long, our teacher said.

Their dresses for mourning are all in white; At funerals they feast to their heart's delight. They shake their own hands when a friend they meet, And long shingles they sue. Their houses build from the roof to the ground, And turn themselves round in the sun.

They shave their eyebrows to aid their sight, And have their teeth from their heart's delight. They shake their own hands when a friend they meet, And they wish to have the greatest care.

Mamma, how do you do?" They say, "How do you do?" And they wish to have the greatest care.

The next thing I knew a rough, strong hand took me by the back of the neck, and in another moment I was halfway down the slope of a snow bank. I scrambled out the best I could, and curling up in a heap in a sunny corner, tried to forget my misery. In a little while I heard steps near me, and looking up I saw the little boy, all bundled up snug and warm, pulling his coat over one hand, while in the other he held a cookie that he was munching. He did not see me, and oh, that cookie smelt so good! so I cried very softly, for I didn't want to frighten him. "Meow." He came running toward me, and sitting down on his haunches he fed me every crumb of that cookie. I was never very hungry again, for my little friend brought me something to eat many times a day. The rest of the family not only refused to let me come into the house, but shouted "cat" every time they saw me out-doors, and I soon learned to keep out of their sight. At the lower end of the lot on which the house stood was an old empty shed, and into this shed my new friend carried some pieces of old carpet that had been thrown out of doors, and every night, just before it grew quite dark, he would hunt me up, carry me in his arms to this warm nest, and shut the door carefully so that the cold wind and snow could not come in and make me shiver.

In the morning he would bring me my breakfast, and let me out again. So the long, winter passed away, and one mild day in March a strange thing happened. The sun was shining warm and bright on the back porch, so I went up there and stretched myself out for a nap on the mat near the door. Suddenly I was awoken out of a sound sleep by looking up in a heap in a poor kitten that I had thought was asleep. I scrambled out the best I could, and finding a hole in the roof, crept in and hid myself. I raised my head to get a card, and at the instant I knew it was time to go. "Ann, do come and look at this beautiful kitty." Ann, who was the house-maid, came running to the door. "So it is a beauty and no mistake," she said, "let's bring it in and give it some milk." So I was brought into the kitchen, fed royally, and given a place on the cushion of the kitchen rocking chair. The rest of the family, all but my best friend, who, it seemed, had gone out riding with his winty, came in to look at me, and the mother said, "It is a beautiful cat, I think we will stay at home and like to have it for our own." By and by when the little boy came home he found me lying on a cushion before the grate. He bounded toward me, and his mother said, "This is a cat that came to us to-day, dear, and I have decided to keep it for you, it's so much nicer than that horrid one you wanted when we first moved here." Then the little boy took me up in his arms and told his mother all about it.

She could hardly believe his story, but when he told her how he had saved pieces of old carpet and cake, and bread and to keep me, and all about the carpet in the old shed, his mother's eyes grew shiny, and she said:

"Well, dear, after this all poor kittens that come here shall be taken care of." As I sat purring on my cushion and glaring lazily at life, I often wonder where I would be now had it not been for this one little boy.

—Christian Work.

LITTLE EARNEST watched the lightning during a thunder-storm. "God's sky is getting some awful big cracks in it," he said.

Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. —Paul.
Our Reading Room.

"Hence then we have opportunity, let us be working with our own hand to provide for our own necessities, that we may not be dependent on the charity of the family of the faith."—Gal. 6:10. But to do good and to communicate, forget not.—1 Cor. 16:16.

MILL YARD CHURCH, LONDON.—The pastor has moved, and is now (June 23) settled with his family in New York. He asks his correspondents to take notice that, although he now lives in Tottenham, his post-office address is still "Wood Green." Letters addressed "Tottenham" do not miscarry, but the proper address insures a more prompt delivery; and that, because we are being aware of this disagreement between the postal and other divisions, he has given out the wrong address.

Last evening a number of the friends, members of the Mill Yard church and others of the congregation, met at the pastor's home for a social evening. Matters of interest to the church were talked over, and the time passed with music, recitations and refreshments. They must have had a good time, for it was midnight before the gathering broke up. But that was not such a late hour in England, where the Sabbath is still observed.

Bro. G. Velthuysen, Jr., of Amsterdam, is in London, attending some meetings in connection with the reform of the social evil, and we anticipate the pleasure of his presence at our services on the Sabbath. We are sorry that he brings no better tidings of his honored father's condition. We all hope and pray for a speedy and sure recovery.

Word has been received from the lawyers in charge of our case that the Attorney-General, after considering the matters laid before him at the recent interview accorded by him to the deputation, has decided that he cannot give effect to the suggestions of the church. The matter now stands as before. The reason assigned by the Attorney-General is that it is impossible to go back of the Scheme of 1890, which gave certain rights and privileges to Sunday-schools equally with ourselves in the property.

The British Sabbath Society, formed sometime ago, is still active in its work. The Honorable Secretary, the pastor of the Mill Yard church, has an engagement to address a large Bible-class on the subject of the Sabbath, on Sunday, July 14, and also another later in the month. On Sunday, June 11, in connection with the Tottenham Protestant Society, the primary object of which is "to withdraw the encroachments of the Roman Catholic church," an open-air meeting was held in the High Road, Tottenham, on that occasion Major Richardson, a Vice-President of the British Sabbath Society, presided. In an opening address he called attention to the fact that the Christian church had fallen into error; even as early as New Testament times it was far from complete. It is now our Book of Revelation. It is, therefore, no wonder that in the course of a few hundred years Martin Luther should find it needing a "Reformation," and an extensive one, too—so much so that his Reformation, good as it was, was far from complete. It is now our turn to complete it. Protestants must work with all Romish errors. Infant sprinkling is one. Keeping the heathen Sunday in the place of the Seventh-day Sabbath of Jehovah is another. A lecture was given by Mr. Nichols, a member of the Holloway branch of the self-styled "Church of God," one of the other Sabbath-keeping churches in London. The subject of the lecture advertised on the bill was "Christendom Astray," but the lecturer's theme was "The pernicious and ruinous influence of the Sabbath of Jehovah, the seventh day of the week, commonly called Saturday. After him he had spoken for forty-five minutes the meeting was thrown open and the opposition began. One caviller asked for a Biblical text proving that Saturday is the seventh day of the week, at the same time asserting that there was not a single passage that stated that Saturday was the Sabbath. Mr. Nichols retorted that he could not find Sunday in the Bible.

Bro. Richardson added that those who were ignorant of the fact that Saturday was the seventh day had only to look up in their dictionary, and they would find it described as the third day of the week, and therefore Saturday must of necessity be the seventh day. When the lecturer commenced his address there were over seventy people gathered about him, but the number was maintained for about two hours and a half. A quantity of Sabbath leaflets were distributed, to passers-by, as well as to those attending the meeting.

RICHBURG, N.Y.—The Alfred Evangelistic Quartet have been with us a little over a week. They have held nine evening meetings and four cottage prayer meetings, besides assisting at the Sabbath services and doing personal work. Bro. L. C. Randolph was here two evenings, and Pastor Burdick, of Niles, has been over several times to lend the assistance in his power. There is a hopeful interest among the young people. The work has been blessed, and we look for still greater blessing.

At three of the cottage prayer meetings and Sabbath morning service we had the inspiration of the presence of the only surviving charter member of this church, "Aunt Roxey" Sherman—perhaps better known to some by the name of Truman, or her maiden name, Messenger. She was eighty-eight years old, and has been for more than thirty-five years in the service of the Master. The strong, cheery testimony she gave was very helpful, coming as it did from one who has proved for so many years the arm on which she leans.

Thank God for the words, much more for the lives, of his older children, and may he add his blessing to all our lives, that we may all be as they! K. JULY 7, 1899.

MILTON, N.Y.—After an absence from his pulpit, dating from the 18th of March, Dr. Platte is again "at home." His first sermon after this long silence was the funeral of our beloved Milton. Sunday, June 27, whose long and sad illness has been the occasion of so much solicitude throughout the entire denomination, and whose death, which occurred at the hospital in Madison the 25th, will be universally mourned.

The麝tardises of Milton College which have just closed have been, from first to last, of an unusually high order. A full account of these exercises will, undoubtedly, find their proper place in the Recorder in due time. By the thorough work of the class-room throughout the year, by the high intellectual character of these Commencement Exercises, and by the deeply religious spirit of her school, everywhere manifest, Milton College has again demonstrated its right to claim the patronage and support of all our people in the West who seek for their sons and daughters the best preparation for life's work.

Rev. T. Van Horn preached an able sermon to our people, always so well prepared for their boys, whenever they return from their fields of labor to the scenes of their school-day experiences.

Rev. E. H. Soecwell, wife and little daughter, of Welton, Iowa, have been spending two or three weeks in Milton and vicinity, making their home while here with the older children—two sons and one daughter—who have been in school the past year. Mr. Soecwell gave a fine address before one of the Literary Societies during Commencement Week. The family will return soon to Welton, the young people to come back in the fall for another year in the College.

The Evangelist Quartet have started for the scene of their labors in Holgate, Ohio, intending to spend Sabbath, July 1, in Chicago. There is good ground for hope that Pastor M. B. Kelly will spend some time with the boys on this field. The new tent has been shipped and will be set up after the fourth, and work will be begun in the name of the Lord.

We desire for a campaign of hard, earnest work in Holgate this summer, and are praying for the presence and power of the Holy Spirit upon both the workers and the work.

Rev. E. B. Saunders and family are preparing for an early move upon their new field of residence and labor in Shiloh, N. J. They expect to exchange greetings with the people of Shiloh the second Sabbath in July. While Milton regrets to lose them from the church and society here, we rejoice with Shiloh on their accession to the ranks of the Lord's hosts on that field. The people of Milton have always given them a royal welcome and are praying for the presence and power of the Holy Spirit upon both the workers and the work.

REV. W. E. BURDICK.

MILTON JUNCTION, Wis.—The month of June has been a beautiful one here, though many sudden changes in temperature have made it somewhat trying to weak constitutions. The health of the students has been quite good notwithstanding some days have been intensely hot. There has been plenty of rain to keep vegetation growing finely, and crops are looking well.

The first Sabbath in the month the Milton students joined this in a recognition service for the new pastor. This was in charge of Rev. G. W. Burdick, the retiring pastor, who welcomed the incoming one with fitting words of cordial greeting. He was followed with an address by the Rev. D. K. Davis, upon the position of the pastor to the church and their duties to him; then the Rev. Wln. C. Whitford welcomed the pastor to surrounding communities, speaking of the relationship and characteristics of the people with whom he was called to labor.
Sabbath School.
CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by
Rev. William C. Whitaker, professor of Biblical Lan-
guages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.
THIRD SERIES.

July 1. Graceful Devotions.

July 8. The Righteousness of God.

July 15. The Handwriting on the Wall.

July 22. It is God that keepeth Israel.
Ps. 124:1-8. 8-17. 9:9-10.

July 29. The New Heart.
Mark 11:26-27. 2 Cor. 5:17.

Aug. 5. The River of Salvation.
Ps. 46:5-6. 147:2. 27:1-2.


Aug. 19. The Builder of the City.

Sept. 2. Paying the Builders.

Sept. 9. Recruiting the Builders.

Sept. 16. Review.

LESSON IV.—THE HANDWRITING ON THE WALL.

For Sabbath-day, July 22, 1899.


INTRODUCTION.
After the remarkable deliverance of the three Hebrews as mentioned in last week’s lesson, they were promoted to high position in the government of Babylon. In the fourth chapter of the Book of Daniel there is recorded another wonderful dream of king Nebuchadnezzar, the former dream, none of the magicians or soothsayers of the court were able to interpret it. At length Daniel was called; and he told the king the meaning of the dream, and respect­fully urged Daniel. The dream’s fulfillment in what appears to have been a period of insan­ity for the king in which he thought himself an animal of some low rank in the kingdom, the king his­dom dwelt out of doors among the cattle. When he was restored to health again he honored the Most High God.

In the fifth chapter we have the record of the blasphemous con­duct and punishment of a successor of Nebu­chadnezzar. There are many difficulties in identifying Belshazzar and Darius in the prophetic visions and prophecies in history. But the lessons are just as valuable for us, and may leave the critical matters of history for further light.

While this Belshazzar was drinking wine before a thousand of his high officers at a great banquet in the city of Babylon, it occurred to him that it would be a token of his power to use the sacred vessels which Nebu­chadnezzar had brought from the temple at Jerusalem. These vessels were placed before Belshazzar, and he and his officers drank in honor of their gods. But their revelry was suddenly hushed; for there appeared a marvelous hand writing upon the wall. The wise men of his realm could not interpret the words that were written. As in the case of the dreams before men­tioned in this book, a last resort Daniel was called.

NOTES.
17. Let thy gifts be to thyself, etc. It is not necessary to infer that Daniel rejects with disdain the offer of re­ward. Compare verse 28. He proposes to lay his gift of interpretation at the disposal of the king with­out price.

20. The high main God gave Nebuchadnezzar thy father a kingdom. Compare Dan. 2: 37. All power is of God. He rules in the affairs of men—the Gentiles as well as of the Jews.

21. And these men be the wise men, etc. Compare chapter 4: 29-37, and the introduction of this lesson.

22. And thou sii, O Belshazzar, hast not hum­bled thine heart? This is the regis­trant in spite of his knowledge of the wonderful power of Jehovah, as shown if the case of Daniel and in the one verse under consideration, had been delivered by the fiery furnace. Care should be taken to distinguish be­tween the name of this king Belshazzar (Bei protect the king) and the name given to Daniel, Bel­shazzar.

23. And hast lifted up thyself against the Lord of heaven. This is in the impious conduct described in the rest of this verse. Which art not, nor knowest, Daniel. In referring to the letter "a" at the beginning of the fourth represents the conjunction "and." Perse of verse 28, meaning "dividing," is in the singular number and from the same stem as "phar­snas," "a name." The phrase with the vowel points and so might easily have been mistaken for certain other words from the same root, and that is the basis of the difficulty to which the writer was referred from the top down came, and not from right to left, as is usual in Semitic languages.

I. It is great wisdom for us, therefore, that the wise men, who could not even read the inscription—much less much interpre­t it.

22. God hath numbered thy kingdom. That is, fixed the number of days for its continuance.

23. And art bowed waiting. A reference to the re­jection of that which does not come up to standard expectations.

28. Thy kingdom is divided. That is, broken. It was not divided between the Medes and Persians. For God can use the kingdom, often called the Medo-Persian. It is worthy of notice that the word translated "Persians," is, when written with­out vowels, precisely the same as pereus, "division." That is, with purple—an emblem of royalty. The chain of gold was probably also to indicate high rank among the servants of the king. Some have explained this as referring to the officer as third in rank—next below the king and prime minister. Others think that the reference is to one of three men to whom the government is committed—a triumvirate.

30. In that night. Daniel’s prediction came to a speedy fulfillment.

31. And Darius the Median took the kingdom. This Prophet’s prophecy is placed as the beginning of chapter 6. It evidently belongs with the preceding nar­rative, and shows the further fulfillment of Daniel’s prophecy.

THE EPWORTH LEAGUE AND SUNDAY-OBSERVANCE.

The Christian Advocate (New York) has the following. It carries its own commentary.

The Epworth League, commonly known by the name of the decay of regard for Sunday among Methodists.

A. Q. 4,772. Is an Epworth League chapter justified in transact­ing ordinary League business, such as the election of officers? The reference is to one of three men to whom the government is committed—a triumvirate.

A. In our opinion, one of the chief causes of Sabbath desecration has been the gradual encroachment of secular (church) business on that day by the laying of corner stones, sometimes with bands of music and Masonic processions; and the meeting of Quarterly Conferences to transact all kinds of church business, the peddling of books, the carrying on of pecuniary enterprises of differ­ent sorts that relate entirely to the temporalities of the church and could be attended to on other occasions. All these we disapprove, because we cannot find a way to approve without giving up the principle on which the Sabbath is observed. Of course, therefore, we are obliged to say that the Epworth League, whose primary purpose was spiritual, is not justified in transact­ing ordinary League business on Sunday and in elect­ing its officers. It could do it to keep the day for an excited election to occur. Even the best of Leagues may get into a position where two sides and two principles would develop two parties, and to make the Sabbath-day a battle over the election of officers, and not over the Sabbath day, and not over the election of officers, and not over the Sabbath day, for an excited election to occur. Even the best of Leagues may get into a position where two sides and two principles would develop two parties, and to make the Sabbath-day a battle for its own sake.

We should hold firmly for the good of our children, for the protection of the Sabbath, and for the protection of the Sabbath, this day, for not having it.</ref>
The Sabbath Recorder. [Vol. LV. No. 28.

Three Science. 

BY H. B. BAKER.

The Promoters of Disease.

It is comforting, even cheering, to discover that people are beginning to realize that the bacillus of many fatal diseases, especially to children, are propagated and are being carried from place to place, such as diphtheria, scarlatina, malarial, cholera, sleeping sickness, as well as many others.

The science of entomology and biology is bringing to light the fact that the spread of disease is accomplished mostly by the feet of animals; by none more successfully than by the common house-fly.

The feet of these insects are formed in such a way as to produce a vacuum, or suction, sufficiently strong to hold the weight of their bodies, so that they walk on the under side of a ceiling as easily as on its upper surface. These they will deposit the culture, and you will have a fresh growth of the germ. This, we think, clearly demonstrates that flies are chiefly the carriers and distributors of many, if not all, of the infections that visit our homes.

On my first visit to New Jersey, years ago, the flies were so plentiful and so much at home, that, as soon as the cooked food for the family meal began to be placed on the table, if cold, it had to be covered with napkins, to prevent a swarming of hungry flies settling upon it and trampling all over it with their dirty feet. Such was their want of respectability and common decency that they would not wait for a second table. Usually a servant had to stand and wave a wand over the table (made of long pepperock feathers) to protect the food from being defiled by the flies during the repast.

On setting up our crockery in New Jersey, I decided at once not to take any of that class of boarders, and took measures for our relief. We were the first, in all that section, to mosquito our doors and windows against their admittance. Since then no flies nor mosquitoes have ever been allowed to disturb our meditation, or permitted to invite their friends to come and dine.

Not long since, on a trip through Florida, at behalf Bartow, I attempted to refine a long-felt want, but before I could ever commence I had to engage a waiter to wield a baton, made by tying long strips of paper to the end of a broom-handle, and march the flies away.

The air is more or less filled with infection, and flies and many other winged insects are constantly passing and repassing, they become potent factors in transmitting bacilli and parasites from house to house, and from place to place, even miles apart.

As flies ride free on rail-road trains, they can readily take up small-pox or other germs, and travel thousands of miles. Then, on stopping for refreshments, they drop off and deposit germs, it may be of small-pox, scarlatina, typhoid fever, or other disease, when all at once the bacillus is developed and no one knows from whence the disease came, or can imagine why it should be there.

I adopted years ago the recommendation of Oliver Wendell Holmes, "that we make our houses fly-proof," and now should a fly make its appearance at my door, it would be treated as intruder, and forthwith admonished to depart instantaneously.

CONTRADICTORY REASONS FOR OBSERVING SUNDAY.

That Sunday observance is unscriptural, illogical and self-destructive is shown by the reasons given for it. There is no common reason given. Among the prominent reasons given are the following:

REASON FIRST.—The Sabbath was Jewish. It was abrogated by Christ. Therefore all men ought to observe Sunday in its place.

(a) Such a proposition destroys itself. Under Judaism the Sabbath was a day of rest and worship. If Christ annulled it, because Christianity did not need it, men have no right to impose it as observance. Therefore it is removed, not law. A thief may be pardoned from prison and go free. But the law against theft is not removed, as he finds on the first attempt to steal. That is Paul's doctrine.

(b) If it is not the law our "schoolmaster"? Yes. Then it condemns us to Christ for forgiveness. If we remain obedient, all is well. If we cease to obey, we are condemned instantaneously. Any other result would destroy all moral government. Infinite love can remove penalty for sin. If it removes law, it creates ruin. When the laws of a government are abrogated, the government crumbles and anarchy ensues. This is God's answer in human history to the falsehood that the fundamental laws of his government are abolished.

REASON THIRD.—The Sabbath was changed because of Christ's resurrection on Sunday; therefore, men ought to keep Sunday instead of the Sabbath.

Many good people learned this in the catechism and believe it to be true. If this be true, the Bible will show the fact. The following is an answer to this statement from the catechism:

(a) The Bible has not a word about the "change" of the Sabbath. Christ said nothing about it. None of his Apostles ever spoke of it. No writer in the New Testament ever spoke. It was never heard of in history before the time of the Reformation. It was first published by one Nicholas Bowdoin in England, 1595, A. D. It was a new theory invented at that time to escape from the arguments of the English Seventh-Day Baptists on the one hand and of the Roman Catholics on the other.

(b) If Christ did rise on Sunday, neither he nor his disciples nor any writer in the New Testament ever associated the fact with the keeping of Sunday or with the change of the Sabbath. It is not a Biblical doctrine. It is not good and well to do anything to justify such a proposition by the Bible. That is sufficient reason for condemning it.

(c) The Bible does not say that Christ rose on the first day of the week. All that can be made of what it says is that whenever any one came to his tomb, after the guard had been set to prevent a fraudulent resurrection, the tomb was empty, and the attending angels declared that he had already risen. According to the Revised Version, and other equally scholarly authority, one visit was made to the tomb before the Sabbath closed, and the angels then declared, "He is not here; he is risen as he said." Every effort to connect the Sabbath question or the observance of Sunday with Christ's resurrection is illogical and unscriptural. These statements can be tested by the Bible in a few minutes by any Christian who desires to abide by that test.

REASON FOURTH.—The Sabbath law does not require any specific day, but only one seventh part of time. "One day of rest after six days of work." Therefore men ought to observe this specific first day of each week from midnight to midnight as holy unto rest and worship.

If any of these popular reasons can be more
DEATHS.

Saw.—In the hospital, at Madison, Wis., after months of suffering, on June 25, 1899, Monday, W. Shawk, aged 20 years, 3 months and 16 days. Funeral and burial at Milton, Pa., Thursday, July 2, performed by Pastor G. J. Crandall, of Milton, Junction, and Preacher W. J. Millet, of Milton College. A full funeral order will be prepared later.

Davis.—In Salem, W. Va., June 25, 1899, of pulmonary consumption, Lee B. Davis, in the 57th year of his age. This brother had been failing in health for some five years. For over two years he has not spoken above a whisper, yet he continued to mingle with his friends on the street until a few days prior to his death. Though not a member of the church, he was held in high esteem by all who knew him, and in his last moments gave much evidence that he died trusting in the Saviour. He leaves a loving mother, an only brother and a large circle of faithful friends to mourn his early departure. Services were held June 27 at the M. E. church, conducted by Rev. E. B. Meredith, of that church.

text...

Kagarise.—Deo. Jacob R. Kagarise was born in Bedford County, Pa., October 2, 1819. He died at the home of his daughter, Mrs. Leonie Eough, near Salemville, Pa., June 12, 1899.

September 27, 1841, he was married to Catherine Zook, who died April 22, 1890. Four children were born to them, three sons and one daughter. The daughter and one son remain to mourn his loss, and two sons have gone to their reward. His entire life was spent in “Morrison Cove.” In 1844, he made a profession of faith in Christ, was baptized and joined the German Seventh-day Baptist church. Fourteen years ago, when Rev. S. D. Davis was laboring here, God poured out His Spirit, and the work resulted in the organization of a Seventh-day Baptist church. Bro. Kagarise was one of the constituent members. He remained a true Christian, loyal to the Sabbath, until he was called home. A large audience came to pay their respects to this worthy man. Sermon by the writer, assisted by Elds. Long and Dismont. Text, 1 Cor. 4: 4, “He that judgeth me is the Lord.”

Owens.—Deo. W. H. Owintz was born in Smithport, Pa., December 8, 1839, and died in Milton Junction, Wis., June 29, 1899. He attended a school at the Academy in Smithport, where he acquired a fair education. He worked at the printer’s trade for several years in his native town and at Carlinville, Ill., where he was married to Theresa P. Collins, at Alfred, N. Y., in 1862. After the death of his wife, Theresa, he was associated in the business of the publishers of the“Larkin Soap Mfg. Co., Larkin St., Buffalo, N. Y.”

HOW TO SPEND SUNDAY.

The Interior, June 15, 1899, writing under the above head, says: “In our rural districts the first day of the week remains in a measure what it always has been, a day of rest and worship. We have twice been called to cross a large part of the continent upon Sunday, summoned by death notices to hasten eastward or westward, and with two or three possible exceptions saw no labor upon that day in country communities, although traveling hundreds of leagues. But in the large cities the Continental Sunday is already with us. It is not a question as to whether we shall have it. We already do have it. And it is a day without rest and without consolation for the very classes that need it most. The influx of hundreds of thousands accustomed to toil uninterruptedly from year’s end to year’s end, has brought to our shores the Sunday of grinding avoird; and a careful count in more than a few cities shows that upon the morning of the Lord’s day at least one-fifth of all places of business are open. In lower New York City this day is not unusual, beginning from the other days of the week, except by the calendar. The double obligation is, therefore, laid upon God’s people to watch over the religious and physical privileges of those who as yet have lost the day. Employers of labor should conscientiously and prayerfully seek how to avoid labor upon that day, even in the most pressing avocations. This should seek as carefully how to take their rest, and

how to attain recuperation without breaking down the hedges which have been put up for the welfare of their class. We must study not only strictest right, but tendencies; not only how to enjoy our privileges, but how to protect another as well. Morally the day can never be an indifferent factor in the life of any man. It must lift him mentally and spiritually or it will drag him down.”

The primary trouble is with those whom the Interior calls “God’s people,” including itself. These people begin the evil by secularizing the Sabbath, and teaching that it has no claims on Christians. On the ruins of the Divine Law thus disregarded they seek to found the Sunday of the False Church, and to repeat the folly of the “foolish man who built his house on the sand,” and then wonder because Sunday falls. Christ’s parable is true in spite of the Interior.

There is more Catharism in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and consequently thinking it was only falling to care with local treatment, pronounced it incurable. Though not a Catholic or a freethinker, but a Seventh-day Baptist, the case is, and therefore requires constitutional treatment. Imagine the entire nation, instead of the Sunday, to be drawn on the market. It is taken internally, in doses from 10 drops to 1 dram. Pernicious. It defiles the blood and works unseen on the system. They offer one hundred dollars for any case that can be cured. Send for circulars and testimonials.

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Half’s Family Flowers are the best.

SPECIAL NOTICES.

North-Western Tract Depository.

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

Correspondence with the Rev. W. C. Dulan will be corresponded with at the office of The Western, Avenue, Wood Green, London, England.

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

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

The Seventh-day Baptist Church of New York City will hold service until further notice at the home of F. W. Knight, 1272 Union Street and Barton Road. Bible study at 10:45 A.M. Visiting Sabbath-keepers in the city are cordially invited to attend this service. Take Third Avenue Elevated Railroad to 109th Street.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the L. Maye Building, on Randolph Street between State Street and Wabash Avenue, at 2 o’clock P. M. Services are most cordially welcomed. Pastor’s address, Rev. M. B. Kelly, 545 Monroe Ave. Misses Nettie E. Smith, Church Clerk.

The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, K.C., a few steps from the Broad St. Station. Services at 5 o’clock in the afternoon. Pastor, Rev. William C. Dulan; address, 1, Stanley Villas, Wood Green, London, England. Sabbath-keepers and others visiting London will be cordially welcomed.

Bible literature and lectures on the Sabbath question may be secured by addressing Rev. W. Dulan, Secretary of the British Sabbath Society, at 31 Clarence Square, London, W., or Major T. W. Richardson at the same address.

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For further information, address REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

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