SWIFT DECADENCE OF SUNDAY; WHAT NEXT?

This book enters a new field in a timely manner. It is beyond question that regard for Sunday is rapidly passing away. This book presents testimony since the year 1882, from all the leading Protestant denominations. The testimony is arranged denominationally in chapters: Baptists, Methodists, Congregationalists, Presbyterians, Episcopaliens and Roman Catholics are represented. One remarkable feature of the situation is set forth in chapters six, seven and eight, which shows that Christians charge the responsibility for this decay of regard for Sunday upon each other. Whatever may be the causes and however complicated the influences that have produced the present situation, no one who is at all interested in the Sunday question, religiously or otherwise, can fail to be interested in this book.—Zion's Herald, (Boston).

The author has collected a mass of material as evidence of the decadence of Sunday, and from the testimony thus obtained endeavors to analyze the causes of the present condition. He insists that there can be no Sabbath Reform on the present basis; and although it is not declared, yet the evident design of the book is a plea for the Sabbath of the Old Testament to take the place of that of the New.

—Christian Intelligencer (New York).
In another column will be found an extract from the Congregationalist of August 31, concerning Sunday labor in Massachusetts. The bulletin to which the Congregationalist refers is before us, and facts presented therein will be embodied in our next special issue. A similar report, made in 1885, gave the first official and important data concerning Sunday labor in the United States. In the report, as many of our readers will remember, it was shown that the inception of Sunday labor in and about Boston, and in many other places in Massachusetts, was brought about through the desire of Christian people. That Christian people are still promoting Sunday labor is set forth by the Congregationalist and by the bulletin, concerning which we shall have more to say hereafter.

SPORADIC and spasmodic efforts in what is called Sunday reform have been made in various places during the summer. These have been confined mainly to efforts to stop rude baseball playing, to close saloons where they exist, to eradicate obnoxious, and to set up barber shops. The efforts in connection with the barbers have usually been brought about by certain members of the profession complaining of others, on a purely business basis, and seeking to secure the closing of all shops, least money might be lost by those who desire to go on Sunday. It cannot be denied, it is equally evident that yielding to it with the hope of gaining the future for Sabbath-observance except upon a resolution means more than words. It calls for sympathy, money, cooperation, honesty, true and constant giving and giving loyalty. To do thus is an exalted privilege and an ever-preserving duty. Pass the resolution and endeavor to do it. This is God's work.

2. In view of the increase of general intelligence and of the critical study of the Scriptures, we recommend that we urge the establishment of reference libraries of Sabbath literature in all our churches.

Rev. F. E. Peterson, Alfred Station, N. Y., advocated the second resolution: "Knowledge is power, but in a work like ours it must be knowledge up-to-date, broad and deep. In this critical and pressing age Seventh-day Baptists must be at the front on all issues involving right and religion, especially in all matters pertaining to the Sabbath question in all its phases and relations. This full knowledge is needed to indoctrinate our young people, and to make all young people, and able to stand against the tide of opposition. A lack of attaining these ends is the establishment of Reference Libraries, touching all phases of the Sabbath question; these libraries to be open to all seeking information concerning our work, and the general question of Sunday-observance as it appears from time to time."

3. Resolved, That the plan of the Board for the circulation of "Swift Decadence of Sunday; What Next?" and of the Sabbath Reform numbers of the Resources affords the opportunity of the clerical, and others, concerning Sabbath truth and the condition of Sabbath Reform in this country: and should receive the generous support of our people.

Rev. A. B. Prentice, Adams Centre, N. Y., said: "Discriminate distribution of transient tract literature is not wise. A paper like the Recorder finding its way into a home becomes an agreeable and permanent element of influence. It awakens and directs thought, and to create a current, while it arouses the friends of truth by telling of impending danger. In the same way and in a still greater degree, in some respects, a book like "Decadence of Sunday," compels attention. Such a book on library shelf, or reading table, is a permanent and constant teacher of truth, and reminder of duty. The work of our Board, in circulating these publications, is most excellent, and must be warmly supported and steadily enlarged."

A special and important request is made for a copy of the minutes of the General Conference for the years 1870 and 1880. These are needed at the Publishing House to complete bound volumes. If anyone can supply these, please do so.

RESOLUTIONS BY THE AMERICAN SABBATH TRACT SOCIETY.

The main feature of the closing session of the late Annual Meeting of the American Sabbath Tract Society at Ashaway, R. I., on the 27th of August, was the report of the Committee on Resolutions and the discussion attendant. These are the resolutions. We give the substance of the leading speech on each resolution.

1. Resolved, That the question of the work of the American Sabbath Tract Society is fundamental to our denominational life, and that we pledge ourselves to the ardent and zealous support of the Board we have chosen, in its work for the truth and the unity of the Christian church.

Rev. Clayton A. Burdick, Ashaway, R. I., supported this resolution: "The work of the Seventh-day Baptists without Sabbath Reform is 'Hamlet' with Hamlet gone, or sun set without the sun. To push Sabbath Reform is the essential reason for our denominational existence. Our own life and growth demand that Sabbath Reform, as represented by this Society, be pushed to the utmost. This involves loyalty to the Board chosen to conduct the cause. The whole work of this resolution means more than words. It calls for sympathy, money, cooperation, honesty, true and constant giving and giving loyalty. To do thus is an exalted privilege and an ever-preserving duty. Pass the resolution and endeavor to do it. This is God's work."
in loyal obedience to it, we shall be made strong and brave in proclaiming that complete gospel in which law and love unite and bring forgiveness, life and power."

5. Raise an agitation among our people the great necessity of the true spirit of loyalty to our denominational publications, especially to the Sabbath Recorder. We do this, first, because we believe it to be one of the crowning glories of the denominational cause, in the faith of their fathers; second, because of its importance to a widely scattered people as a unifying power.

This resolution was supported by President Gardiner, of Salem, W. Va. He declared: "The family is the corner-stone of the church and of the nation. Family life and character determine the character of the denominational which the families compose. Reading and its want are leading influences in determining family life. Books and papers are companions, and hence makers of character and sources of destiny. Those homes which prize the Recorder and are loyal to our publications do most to uphold the kingdom of Christ. We need the Recorder for sake of unity, sympathy and mutual helplessness. Widely scattered families, when confronted with duties so great, we must cherish the Recorder and our other publications as an indispensable source of cementing love and growing power."

A number of people took part in the discussion of the fifth resolution after President Gardiner had spoken. Others than those mentioned above also spoke in support of other resolutions, of which we cannot write. But of the book for yourself and others, please apprise us by return mail; money for the books to be sent only when the books are ready for delivery, which, if published, we hope will be on, or before, the opening of the new year. Permit us to urge that you respond immediately, because of the value of the responses to the work of the Committee, which is to report on the 8th of October.

LETTERS TO YOUNG PREACHERS.

Another step in the enlargement of our work is under consideration, the publication, in book form, of the "Letters to Young Preachers and Their Hearsers," which have been appearing in the Recorder during the year past. The Committee on the Distribution of Literature has the matter under consideration, under instructions to report at the meeting on the 8th of October. The "Letters" will form a book of about 240 pages,—that is, nearly the same size as "Decadence of Sunday." It will be furnished as nearly at actual cost as possible. Since the people over the Publishing House, the policy of the Board is to furnish books to the people without profit so far as is consistent with sound business principles. This book, if published, will not exceed 75 cents in price, and will be sold at a lower figure, if it is practical to justify it. But upon the basis of 75 cents per copy, we call for pledges, or orders, asking that they be sent by return mail, as the pledges received before October 8 will have to do with the decision of the Committee in reporting upon the publication of the book. The Committee will consult with the theological students and to clergymen who are usually found in larger and more expensive works upon homiletics, while the "Letters" have been simplified by the exclusion of terms and features which naturally attend the class-room, so as to make the book an easy reading for all classes. Anyone reading these letters carefully will be far better able to judge of the value of a sermon, and to criticize—using that term in its better sense—sermons which they may hear more wisely, and with more benefit to themselves, than they could otherwise do. Few people who listen to sermons appreciate this labor and the study requisite to the production of a sermon that may be called the ordinary sermon, much less those that deal with special themes and extraordinary occasions. In the preparation of these "Letters," one aim has been to put the whole question of preaching before the hearer, as well as the preacher, in a way to create a better understanding between the two, and a deeper sympathy in the common work. The work of preaching and of hearing are so nearly one, when valuable results are considered, that they cannot be separated; and the attitude of the audience toward the preacher is an important factor of success or failure in the pulpit. The "Letters" have grown out of the experience of many years, on the part of the writer, and of a wide study of various authorities upon preaching and oratory, both in the past and in the present. The publishers have been led to consider the issue of this book because of the many inquiries, especially during the last six months, from theological students and others, as to whether the "Letters" are published in a permanent form. Should the book be published, it will be illustrated by the picture of the writer of the "Letters," since, in the opinion of the publishers, that will add somewhat to the interest and the permanent value of the book.

If you desire one or ten copies of the book, for yourself and others, please apprise us by return mail; money for the books to be sent only when the books are ready for delivery, which, if published, we hope will be on, or before, the opening of the new year. Permit us to urge that you respond immediately, because of the value of the responses to the work of the Committee, which is to report on the 8th of October.

SPECIAL OFFER FOR NEW SUBSCRIBERS.

Being anxious to extend the circulation of the Recorder, the Board, at its meeting on the 10th of September, voted to offer the Recorder to new subscribers—cash to accompany each copy at the close of the year 1900. We earnestly request pastors, local agents and friends of the Recorder to extend the knowledge of this offer to those who are not subscribers at the present time. We shall be very glad, also, if the Christian Endeavor Societies and representatives of the Woman's Board will join in extending the knowledge of this offer, and in canvassing for new subscribers upon this basis. You have already noted, among the resolutions passed by the Conference, one setting forth the importance of families of the Sabbath, and those who keep the Sabbath, as well as among those who do not. There can be no question as to this value. It is, indeed, of supreme value among the influences that make for the strengthening and up-building of the Church. The secular periodical is a constant witness of the interests of the people. The large number of those who keep the Sabbath, and to whom this very issue is of the highest value to historians and antiquarians. The early history of Pennsylvania was rich in those forms of religious development which are usually classed as sectarian, and which have contributed much toward that development of truth and the development of spiritual life, sometimes called mysticism, that marked the seventeenth century, in Europe and America. Mr. Sachse has in press a book.
concerning the Sectarists of Pennsylvania, in which he is making a careful study of the history of the early Seventh-day Baptists of that state. These were mainly Germans, although an English-speaking church was organized in 1747. Many valuable facts were brought out in an address by Mr. Sachse, in which important dates, the work of prominent individuals, early baptismal records, and other features of Seventh-day Baptist history were set forth. In closing his address, Mr. Sachse referred to his forthcoming book, one or two of which we are able to reproduce, thus:

In addition to what appears in the extracts given below, he related several incidents connected with the life of Peter Miller, a prominent Seventh-day Baptist at Ephrata, Pa. Mr. Miller was one of the most scholarly men of his time, and George Washington secured his services in translating the Declaration of Independence into seven different languages, that it might be sent to the nations of the earth. Learning of this, Miller made a forced journey, that he might reach Washington in time; he made an impassioned plea for the life of the condemned man. Washington said, "Fear, Mr. Miller, that I can do nothing for your friend. The case is as I have stated it, and I do not feel at liberty to commit the sentence of death." Miller replied, somewhat hotly, "My friend! He is the worst enemy I have in this world." This fact so wrought upon Washington that the life of the criminal was saved. Mr. Sachse's remarks set forth the fact, which has long been a matter of satisfaction, if not of pride, to Sabbath-keepers, that the German Seventh-day Baptists of Pennsylvania, at and before the time of the Revolution, stood first in matters of learning, piety, uprightness and spirituality, in their relations to the Moravians, and the influence of the Sabbath upon them, we have the following:

NICHOLAS LUDWIG.

Count of Zinzendorf and Pottendorf, born at Dresden, Saxony, May 26, 1706, the essential founder of the Moravians, landed in New York Dec. 2, 1741. Before the close of the month he was on the way to Ephrata, Pa., seeking to induce the German Seventh-day Baptists to join in a movement to unite all Christians in one denomination. Speaking of this visit Mr. Sachse, in a book now in press, says:

"The strongholds which the SABBATARIAN doctrine had obtained in the populace in Pennsylvania was an unexpected surprise to the noble evangelist, and more so when he found that the question of the true Sabbath had even been raised previous to his arrival among them. Records have been preserved by him, who, for the double purpose of conciliating the Sabbath-keepers and conforming strictly to the Holy Word, for a time had also kept the seventh day as well as the first. This action was officially approved at the council held at Bethlehem on June 24, 1742, at which Zinzendorf was present. The council was called by Mr. Sachse: "To observe as a day of rest not only Sunday, the day of the Lord, but also Saturday, the Jewish Sabbath."

It was partly in order to avoid giving offense to the Seventh-day Baptists at Ephrata, and partly on account of the Indians and missionary laborers among them, whose heathenish notions he had learned that few Indians might be descendants of the ten tribes of Israel, which had been led into the Assyrian captivity.

This was a manner designed to give the character of this congregation for a number of years.'
The Sabbath Reporter.

News of the Week.

The situation between England and the Transvaal Republic has remained at great tension during the past week. Early in the Transvaal all pictures of peace appeared as though imminent, but the piece of news which culminated in his second condemnation. We represent the better world over has evidently made a deep impression upon the French people, and we hope to be able to announce that Dreyfus is pardoned before this paper goes to press. Physically, the Captain's health is badly broken, but he is holding up well, all things considered.

Business interests alone may compel Mr. Vanderbilt, or anyone else, than there is of the restoration of Sunday to any observance that is Sabbathian. For these, and for all others, it is to be remembered that the Bible, and Christ, the Lord of the Sabbath, all of whose teachings and examples serve to strengthen and enforce the obligation of Christian to observe the Sabbath, we ask a consideration of the facts presented in this issue of the Recorder.

The Medieval Sunday.

The Nineteenth Century for July contains an interesting and strong article, entitled "The Medieval Sunday," written by Rev. S. J. C. as a Roman Catholic, and a student of Roman Catholic history, Mr. Thurston is well prepared to treat the theme concerning which he has written. Those who desire to see the same matter and almost the entire group of authentically Catholic, Mr. Thurston, from more than in our history of the Sabbath and the Sunday. The article is valuable as showing that, under Roman Catholic rule, the authority of the church in the Middle Ages was not an observance of Sunday, in accordance with Roman Catholic notions, without an appeal to miracles and direct divine authority, through immediate and miraculous revelations of God's will.

Incidentally, this is a strong argument in favor of the Sabbath, it is quite a remarkable fact that every pseudo-Sabbath-keeping, as connected with Sunday, has never succeeded to any greater extent than human authority back of it. This same truth is brought out more notably in connection with the establishment of a Puritan Sunday. A worse wrong or actual injury, Sunday has attained, whether in the Middle Ages or in the Puritan movement, has been attained by the imposition of actual or pretended divine authority.

This verdict of history supports our claim that, whether you see any grounds for Sabbath Reform and restoration of actual Sabbathism in the Christian church, it must be done by a return to the Bible and the Sabbath. Smile at our folly, as some of our friend do, or sneer at our hopeless efforts, as some characterize them, the sweeping verdict of the past supports our position without discount. With such facts standing on every hand, we are quite willing to continue what the hopelessness of effort in the final recognition of divine authority according to the Word of God and as interpreted by Jesus Christ, in is matter of Sabbath-keeping.

If the friends of Sunday think it wise to continue disregarding divine law, and patching compromises to keep up the appearance of success along the line of a failing cause, we must leave them to their blindness, and await their retribution, as long as it is upon a just course. We only ask the divine authority, actual, definite and Biblical, forms the only basis for anything that may be called Sabbath Reform in the future.

Do not fail to read the notice of the Annual Meeting, on page 509. If you are a shareholder, do not fail to vote. If you are not, become one by return mail, and then vote.

Contributed editorials.

"When he is a hypocrite and a scoundrel from the crown of his head to the sole of his feet. I do not believe that any man of intelligence can talk as outrageous as he does and be sincere."

These words were spoken with great vehemence of conviction by a physician of high repute.

So the old religious question, "May this rooster and hen be my atonement. It shall go to death, that I may go into the life of the blessed, with all Israel." That is thus offered as a substitute given to the poor. Christian readers generally understand but little how deeply this idea of penance and atonement, which follows repentance enters into the Jewish faith. On this point, ignorance concerning the fundamental features of the Jewish religion results in being given a very unjust, judgment relative to the Jews.
THE REAL VALUE OF CRITICISM.

We not infrequently see it written and hear it said that criticism has no real value, the assumption sometimes going so far as to attach the minus sign, to indicate that the critic's work passes beyond mere worthlessness and actually does harm instead of good. This is an estimate applied to literary criticism alone; but all to all of the attempts to pass authoritative judgment upon human interests and activities. There seems to be growing a curious liberality of selfishness, so to call it, which clamors for an indefinitely wide latitude, corresponding to the artificially constricted liberty of judicial interference. The individual, no matter how intimate and vital his connection with laws, societies, business circles and political and religious organisations, is rapidly coming to demand practical immunity from the operation of fixed standards. He will not recognize the binding force of limitations, restrictions, precedents and prohibitions, which make up the real body of law. He huge that idea of freedom which makes him a law unto himself.

The present almost ground, temper of the world greatly affects the spread of contempt for critical standards. Even science is obviously losing its ancient criterion and clinging itself free of established precedents. Of course this is not true of the orthodox remnant; but it applies to the great, heaving, ever-moving mass of mankind. What do even the educated masses care for settled rules and fixed measures? And as to the uneducated crowd, it pours over the fine barriers of critical taste and judicial restraint like water over a broken dyke, for what the people, high or low, are going to please themselves with. Take politics, the theater, the novel, sport—what will they have? Guess as you may, your surprise is sure to be profound. The unexpected will certainly happen. Imminent criticism, a force floating in the air, takes them by storm—a criticism which sometimes puts professional critics to shame. As, for example, the gust which has blown "David Harum" through multitudinously editions after a succession of trained literary critics have rejected it as not to their taste. "People gladly run with the crowd; they hear the cry of fire and do not even look for the smoke, but set off at a jolly break-neck pace whichever way the tide of runners is flowing. Critics may cry, 'It's nothing! it's nothing!' But not a foot is stayed. At a casual glance this condition of things would seem to indicate a public temper quite refractory under the best educational forces; but we must remember that permanent human progress is not cataclysmal; true enlightenment is the result of accumulated education and conservation of slender gleams and sparks. The individual, in resisting criticism as a guide, cannot hinder a certain part of its truth from lodging in his centers of taste. The very fact that "David Harum" has turned up and flared so high, having been condemned by competent critics before publication is really a strong point in favor of criticism as an educator of taste; it shows that the average of public acumen and judgment is not low, that the demand for popular amusements is ever-present in the people. And we may safely assume that such a demand has been made possible by the slow but sure educating influences of correct criticism.

Of course the extremist who will admit nothing in favor of popular taste must be expected to point out the artistic shortcomings of a novel like "David Harum"; and we cannot deny that these shortcomings are glaring and many; but what remains, after the strictest and most peculiarly perfect of standards is applied, is that the popular judgment was not in the main. The author of "David Harum" created a genuine dramatic character. He showed that he possessed the absolute vision with which genius separates a man from the crowd, and the art to impress it before us as an individual and living creature.

That popular acumen was keen enough and sure enough to cut through the substance of adverse criticism and reach the golden kernel of value in a rejected novel does not by any means establish the superiority of popular taste over the judgment of trained literary critics. Popular franchise may elect a better President of the United States than perfectly honest and highly specialized experts in statesmanship would choose at a particular moment, but what of the long run, who will doubt that the trained experts, granting their honesty, would be oftenest right? This is the saving quality of adequate criticism: no matter how often the masses reject, essentially apply to the popular grace, an increment, of good taste in the popular mind; and it is this increment that makes up, little by little, the sum of education.—The Independent.

THE VERDICT OF HISTORY.

Extract from the Report of the Corresponding Secretary of the American Sabbath Tract Society. It is one unmistakable verdict as to Sabbath-keeping. It must rest upon divine authority, and the Word of God must be recognized as that authority. Seventh-day Baptists, working through the American Sabbath Tract Society, owe it to the religious world that the claims of the Sabbath and the supremacy of the Bible be pressed with an earnestness hitherto unknown. Many friends of Sunday are eager for new light. They long for high and solid ground on which to seek reform. To them the truth must be shown. Nothing but the simple, straightforward, unceasingly, almost vehemently, must we press it upon their attention. In that truth is found the only road to better things. At such a time duty to the world equals duty to ourselves. If we fail to give wide circulation to the Sabbath truth, we shall fail in the imperative duty of the hour. This outside work is a comparatively new phase of our mission. It is the more imperative because of the danger involved. To us this truth of the Sabbath has been specially committed. We have been trained and through the sakes of this larger opportunity. More than denomi- national considerations are not worthy to be mentioned, when compared with this latter duty. If the world is the field in which Christians are bound to teach the truths of the Bible, as the lesser circuit field in which we are bound to raise the cry of danger, and point to the source of safety in the matter of loyalty to God and Sabbath-keeping. That this is like this, negligence and slothfulness deserve the condemnation which came to the Pharisees, Now that many of this century are heaping upon Seventh-day Baptists new and larger duties than ever came to their ancestors. Loyalty to our mission must joyfully accept the duties we now owe to the world outside.
Woman's Work.
By Mrs. R. T. Rogers, 117 Broad St., Providence, R. I.

"Not by the works of righteousness which we have done, but by the blood of Christ shed for us are we cleansed from sin."

"By this ye shall know them,"

"The things that we do, And the words that we say, Are the fruit that we bear each day."

INCENTIVES TO HIGHER EDUCATION FOR WOMEN.
By MRS. MARY E. ODEN.
Read at the meeting of the Education Society at the Seventh-day Baptist General Conference, Ashaway, R. I., August 25, 1899.

"Heaven is not reached at a single bound. We build the ladder by which we rise to the lowly earth to the vaulted skies, and we mount to its summit, round by round."

In this laborious, ladder-building life, which the poet pictures, various means are mercifully provided for sustaining the courage and spurring on the energy. These stimulating influences are called incentives. Derived from the Latin verb meaning to sing, and the preposition in, an incentive may be likened to an angelic chorus, cheering and urging on the climbers who are about to achieve the consummation above. Building and mounting this heavenly ladder is only a poetic paraphrase for the pursuit of true wisdom. If, then, there be incentives sufficiently powerful to make this painful pursuit a pleasure, it is well to emphasize them on this and all other equally fitting occasions. In a company of people united for a single purpose, it is interesting to note the different incentives actuating the members. Such a study suggests Hawthorne's tale of The Great Carbuncle. As those empty, weary but expectant figures gather about the camp-fire, planning for the morrow's search, and telling how the coveted gem will be used by the lucky finder, the reader instinctively feels that they represent as many and as widely varying classes of knowledge-seekers.

The world has produced a few book-worms moved by no higher incentive than moved the grim old Seeker who had consumed his life in a despairing search, hoping for no enjoyment of the gem except to retreat to a certain cave and there, grasping his prize in his hands, to die. Impelled from the start by a selfish incentive only, he had become a mere toy in the hands of a relentless fate.

Equally impotent, because equally selfish, is the mercenary spirit of Master Figsor, the Book worm merchant, who thought only of the highest market price for the gem. Many a teacher has suffered from this sordid tendency in his pupils, a disposition to value education only in dollars and cents and to scoff at all subject matter that does not bear a strictly commercial and text-book. Still another class, and by no means a small one, seek education as did Lord de Vere the Great Carbuncle, for a personal or family adornment. Through this acquired glory, it is hoped that the name may be exalted and the envy of the world provided. A third class of partly equaled and literate truth-seekers includes a Cynic. He holds himself to their number with the avowed purpose of proving the non-existence of truth. Happy indeed for him if he seek a wiser incentive or give up the quest before the radiant revelation removes his sight forever! for such was the fate of the Cynic in the tale.

A few of these adventurers were seeking the Great Carbuncle mainly for the brilliant light it was said to emit. Among them was Matthew, the young rustic, and Hannah, his bride. They desired to place the gem in their newly-built cottage in order that their neighbors, as well as themselves, might rejoice in its radiance. In the presence of its light like simplicity, they were wiser than all the rest. With love for their incentive, they toiled happily together up the steep ascent, searching for the light of home. Surely they seek in vain who seek a nobler incentive to a higher education. In the darkness, where the carbuncle shall have been dispelled from all homes, then the whole land will be ablaze with light. This time will be hastened according as every woman comes to feel that she, too, must seek the light as earnestly as did Hannah in the story.

It is an encouraging fact that multitudes of women, already, have so believed and acted. There are undoubtedly multitudes more who would seek a liberal education should they come to recognize it as a duty. It is possible for a woman, young or old, who lacks nothing but a sufficiently powerful incentive, is the very one who would make the best use of the knowledge for which she is thirsting. Her finely-wrought nature shrinks at the thought of the grinding toil and severe mental application, consuming so many of her life's best years, and involving, perhaps, long separations from home and loved ones. Moreover, she may have been repelled by some of the so-called "brilliant women" who have been puffed up by a little knowledge, and by the lowbrow feminine incentive of carelessly profaning the sun's precious kisses.

Obviously, the first thing necessary for our hypothetical woman is a change of perspective. Viewing life from a different angle, she may come to see the shortness of the preparatory years and the beauty of a life-work, long because well performed, and rich in the treasures of wisdom.

Not all untrained minds are capable of excising such a lengthened foresight, so this incentive fails to move. The heart often prompts when the mind is inert. Many a young girl has been roused from apathy and sluggishness by the love of a mother's fond wish for her, the poetpicturesque view of her career, the prospect of making a happy home, the beauty of a life-work, the love of the Saviour, the assurance that she has been fitted to perform that sad, sweet service of poverty.

Every possible occasion found her sitting at the feet of the Great Teacher, obtaining the highest of all educations, and satisfying her hungry soul with the Bread of Life. To do what we can does not mean simply what we think we can do now, but what the highest possible thing for each of us, with the grace of God, shall enable us to do.

It may not be amiss to emphasize here the commonly accepted distinction between a liberal and a professional education. A college course is not supposed to transform a student into a nurse, an accountant, a minister, or a skillful housewife. It is intended, however, to make of her a refined, well-balanced woman, capable of choosing wisely her future career.

Mrs. Emma C. Embury, in an address delivered at the Brooklyn Collegiate Institute for Young Ladies, in 1831, gives this wise counsel: "Form your taste on the classics, your judgment on the sciences, and your principles on the book of all truth. . . Let the first from your intellects be right views. Next, a narrow, selected, and skillful housewife. It is intended, however, to make of her a refined, well-balanced woman, capable of choosing wisely her future career.

"One important end of all true education is a knowledge of one's self, with the characteristic powers, limitations, and adaptabilities. Hence the best instructors are constantly emphasizing Longfellow's golden maxim: 

"Suffer yourselves; and most of all note well Wherefore kind Nature meant you to excel."

"A woman who has thus "found herself" need not go very far wrong in the choice of her life-work."

All professions are coming to recognize the mistake of omitting a college education. Technical knowledge seems to fit the untrained mind very much as "a camel the eye of a needle." This is equally true of what Helen Wattersen Moody designates "the profession of poverty." Not infrequently it has been generally condemned as a waste of time for a woman to seek an education and then to become merely a house-keeper. Public opinion of to-day has swung to the opposite extreme and is discussing how much special training should follow a liberal education in order to fit a woman for the position of wife and mother.

There is little danger of placing the standard too high. Even under the most favorable circumstances, the mother and home-maker must be either a diplomat, a philosopher, a domestic economist, or an engineer of all domestic machinery. Then there come emergencies when the household, like Cesar fighting the Nervii, "has all things to do at the same time," and nothing short of a Cesar's generality will save the household, other than the multiplicity of cooking-schools and text-books on hygiene, there is little excuse for neglecting the physical well-being of the household. After all, the best school in which to become expert in the art of homemaking is a well-equipped one for the faculty. Happy is the daughter who improves all opportunities in such a training-school.

If the family's physical comfort depends so
largely upon the mother's wisdom and skill, much more does the spiritual welfare. It is indeed impossible to define the limits of a mother's influence, but she who realizes even a fractional part of the power in her hands will find the truest pleasure in fulfilling the mission worthily.

The educated mothers of the world are the ones who have discovered and corrected errors in home-teaching and discipline. They are earnestly looking for the better methods of inculcating truth, purity and obedience. Such mothers are not rare in our own denomination. They are rearing in homes where, certainly, the noblest, stoutest, Sabbath-keeping, young Christians. The very atmosphere of these homes inspires loyalty to God and truth.

Not all cultured, consecrated women who are laboring to sweeten and brighten the homes of this world will ever become queens in a home of their own. Thers is a harder, more sacrificing service, because lacking the inspiration of family love. Nurses, teachers, and all others who till for the two-fold purpose of self-support and the welfare of humanity, find that the ease and success of their work is upon the degree of conscientious preparation made for it.

In all efforts put forth directly for Christ and His cause, there is an inalienable function. God does certainly accept any service rendered out of love for him, whether the doer be learned or laymen, but there is a question of means, however, that idly refuses the chance to become a skillful servant. Education opens the eyes wonderfully wide to the small and large things to be done toward helping on the kingdom, and finds the best way to do them.

They are needed, there is a need, of trained mission-workers and Bible-school teachers, services to which women are well adapted by nature. No amount of natural ability however, can make up for the thorough training. The future of our beloved cause depends very much on our attitude toward the Bible. Those who would teach it should not worship the book in superstitions less, but love it, and love it well enough to be willing to study hard for a correct understanding of the whole, and to dig out the great treasures it contains. The Bible would be a help to those who have their desire for it by “searching the Scriptures diligently.”

The world needs strong, Bible-loving women to give the “living epistles” of Sabbath truth and free from all tendencies to fade and fanaticism. Critical observers will judge our contribution toward the Bible in this world, by the truth we hold by the fruit they bear in our lives. May these very lives serve as beacon lights, ushering in that glorious dawn when “the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea.”

THE CASE FOR SUNDAY IN BRITAIN.

BY WILLIAM C. BALDWIN, D. D.

The “Holy Convocation’s” case has found an ally. It is said that the unexpected always happens, and an aid in the disimulation of light in regard to the Sabbath has appeared in what would seem an unlikely quarter. It is no less a personage than Mr. Punch, that most various and widely read journal, no less a purveyor of truth than of fun and jollity, has appeared the declaration that the Seventh-day and not Sunday is the Sabbath. But this announcement will have much effect on either Anglican or Non-Conformist adherents of the “British Sunday” may perhaps be doubted, but the declaration itself, coming from so impartial a witness, is more interesting, although to us Sabbath-keepers it rather lacks the charm of novelty. But the way the testimony has been given makes it look as though it were a new idea to some minds. Not to the mind of Mr. Punch, of course, for he is wise with all the wisdom of the ancients. But has he not struck his readers with all the force of a brand new joke?

It happened on this wise. A meeting was held protesting against the opening of the Crystal Palace on Sunday, and a letter in Punch on July 20 raised the question of the true inwardness of the opposition. In the midst of the letter occurs the following passage:

“If it is a question of desecrating the Sabbath? Certainly not; especially as the Sabbath is the Seventh-day, i.e., Saturday.

This may be a pearl cast before swine so far as any result in affecting the religious public of London is concerned. Indeed it may be questioned whether London’s pious population ever look into the pages of Punch. The writer of the letter doubtless was not many a wholesome lesson. Mr. Punch is to be commended for one thing. He is independent and doesn’t care whom he hits. In that he will rank above many excited teachers and Bible-school leaders; he despises his abilities as beneath the dignity of their cloth. If the clergymen and ministers would be perfectly brave and honest and tell all they know and think on this question, their congregations would soon find a way to keep the Sabbath. The lone Christian coming out on the Sabbath platform has a hard time of it. The moral support of the ministry would make it easier for him. But, as it is, the last man to tell the truth is the minister.

But the “British Sunday” is still at the front as a question of the day. It has not died down even since the triumph of popular sentiment which caused the failure of those enterprises papers which wanted to start Sunday editions. Two reviews in July, the Nineteenth Century and the National Review, have valuable and interesting articles on this subject; the latter is by Mr. Father and that in the latter by a strict Anglican Churchman. Clearly the attempt to publish daily papers on Sunday did not catch the popular idea. In fact the breeze was all the other way, and so strong as to be an astonishment to the minds of all who are fond of saying that the regard for Sunday is going. This reverence for Sunday is, of course, deceiving, and the apparent revival of Sunday-keeping which effectually stopped these Sunday papers was due, as the Anglican writer, the Father, says, to a surging alliance of incongruous forces all making for the one and the sameend. It was certainly “a fact extraordinary and potent” that the high Anglican hierarchy, the Non-Conformists and Presbyterians (or the sentiment of ordinary Christian Sunday-keepers of the pious variety,) and the socialist labor leaders, atheistic or whatever, all united to demand that these Sunday papers be put down.

The result of this incongruous alliance and the various and contrary arguments put forward in behalf of the better observance of Sunday has been a large increase in the amount of information and enlightenment prevailing on the subject.

The article in the National Review is cor-
rect in the main in its statement of facts, and presents about the best claim that can be put forward for the modern ecclesiastical view of Sunday-observance. The writer treats the view of the divine enactment of the Sabbath and the development of the Seventh-day as theories, to be brought to the test of practical utilitarianism. He deplores on the one hand the giving up of the idea of the divine origin of the Sabbath and rejoices on the other in the more practical idea of the ecclesiastical origin of Sunday. His conclusion is that the “British Sunday” survives. It survives, he writes, “in a dilapidated condition amid unkindly surroundings; but it survives; the question is, ought it to be kept, protected and fostered so that it rather to be cleared away as an outworn fashion, nay, an antique imposture cumbering the ground?”

This question he proceeds to answer by going over the practical benefits of a day of rest to human labor, which comes from laxity and a disregard of sacred things, and concludes with an expressed hope that the “decline of the British Sunday” may be arrested.

Father’s article in the Nineteenth Century is a very interesting antiquarian research into the way Sunday was observed in the Roman Catholic church as a day on which we perform certain religious duties and get them soon over and then have a good time. He begins his article by saying, with reference to the entering of the seven-day newspaper, and in maintaining equivalently the seventh-day concert, the public opinion of this country is as a rather serious question, but rather in one which, I venture to think, would have recommended itself alike to the wise and to the foolish fanaticism of our Sabbath teachers.” He rejoices that the opinion of the people in general is coming nearer to the Roman Catholic position. He states as follows: “It was by public worship in the church, offered to God especially at the parish Mass, in the service of early morning and at afternoon, that the day was to be sanctified. With the discharge of this duty no amusement could be permitted. The law of the Church of England, and the canonists dealt indulgently with all other reasonable employment. The praise of the Sabbath, as the day of rest for body, mind and soul, the key to a life of peace and rest, the day, as far as this life is concerned, of freedom and the realization of liberty as a day of charirty and good-will between class and class.

It is remarkable that the extremes of seculists and ecclesiastics, as well as the middle moderate religious people (except the few who may be called Sunday Sabattaneans) all continue weak the seventh-day newspaper, uniting to secure a kind of respect for religion, a prohibition of hard work, and an allowance of leisure for the calculation of things in Britain just now. Neither the Puritan theory, nor the ecclesiastic theory, nor the holiday theory has prevailed, but the advocates of all have united to fight the encroachment of hard labor on the rest of the Sunday that remains.

LONDON, Eng.

THE RELATION OF SABBATH REFORM TO EVANGELISTIC WORK.

BY MRS. M. G. TOWNSEND, OF OHIO

Remarks before the American Sabbath Tract Society at the Annual Session.

[Mrs. Townsend is State Treasurer of the W. C. T. U. of the state of Ohio. She has lately embraced the Sabbath, in connection with certain evangelistic work on the part of Seventh-day Baptists in that state.]
Christ's commission, under which we are to preach the gospel, involves the teaching of all truth, as it appears in the law of God, and in the life and teachings of Christ. Nothing less than this can give full development to the kingdom of God among men. This must be accomplished, the gospel fits all classes, and meets the needs of all men, high or low. In the present state of things, Sabbath Reform is a practical and important part of Christian truth and duty. My own experience, my careful study of the American Sabbath-observance, and the strength which it brings, is able to aid looked on with surprise and admiration, life correspondingly great and abundant example, taught the lessons, and met the needs of all men, high or low. In the light of this, Mr. Davis's remarks gave an impulse to those who are not Sabbath-Baptists. 

Truth must enter the soul before it is of value. It must find embodiment in life before men find its power. In all work of reform, reformers must embody their faith in actual practice. Example presupposes theory. It is said of Alexander the Great, that when his army was striving to cross the highest barriers of the mountains, by cutting a path through the ice, the soldiers mutinied, in despair, in the belief that it was a hopeless effort. Seizing an axe, Alexander began cutting with his own hands. The soldiers who had thrown down their tools looked on with surprise and admiration, soon redoubled their efforts, and the way was opened to victory. Roosevelt, at San Juan, led his men to victory, when example became highest command. The Seventh-Day Baptist whose Sabbath Reform is but theory is not a reformer. His efforts are valueless. First of all, he needs to be persuaded by the example of those who hold. The truth committed to us must become a part of ourselves, finding expression in our actions and words. Sabbath-observance, as an essential act of obedience, must find embodiment in every walk of life. Reform is a vital element in reform. The lack of this consistency in connection with the observance of Sunday is seen on every side, and the earnest friends of Sunday mourn over it more than over all else. They acknowledge it as a weakness against which Christianity cannot resist. If we are to fulfill the mission God has committed to us, a mission held in waiting now since centuries, it must be by the embodiment of the truth for which we stand in the practices of our lives, and in the purposes which direct our efforts in every form of Christian work. The highest degree to which any truth can receive is given by the obedience of those who hold that truth. In the matter of Sabbath Reform, obedience not only brings consistency, but it becomes a source of power. The consistent man is secure, because conscious of his inconsistency. The man who holds truth only as a theory is weak, because the power of truth does not pervade his work. The appeal which rises to my lips at this hour is an appeal for that obedience in spirit and in life. It is an appeal to the hearts and the guidance of the Holy Spirit, which will make us strong in endeavor, and, or, and beyond criticism and censure. In Spirit, it is the word of God, which is more than emotion, and into which conscience and obedience enter as prominent factors, is the only soil in which the truth of Sabbath Reform is thrived and ripened. Keeping these thoughts in view, being patient with the weaknesses and errors of men, and believing in the final triumph of truth, because it is part of God's thought, our work of Sabbath Reform must be carried forward.
Young People's Work

By E. B. Saunders

IN MEMORY OF F. L. SHAW.

Whereas an esteemed member of the Walworth, Wis., Seventh-Day Baptist Young People Society of Christian Endeavor, Prof. Frank L. Shaw, has been called to the higher life, we desire to express our appreciation of his worth and our sorrow at his departure. The past school year he has been of great help and encouragement to us. Such an one can but be missed from our ranks. Yet with the eye of faith we behold him among the blessed in eternity, in the assurance of the Master, who said, "I am the resurrection and the life, he that believeth on me though he were dead yet shall he live." We would encourage his stricken friends to look beyond the clouds that overshadow them to the glad day when they may enjoy the reunions of an endless life.

MRS. LILLIE GREENE,
Miss Jessie Biggs,
L. A. Bonham,

E. B. SAUNDERS TO THE YOUNG PEOPLE.

I do not know that I can be anything to the young people, though I am no longer President of the Young People's Board. I cannot realize that seven years have gone since that wonderful Conference at Newtonville, Mass., in 1892. Our first student evangelist trip had been made, and most successful. We had something to talk about because we had something to say, and the Lord had something for us to talk about. I think there and then Geo. H. Babcock said: "Let us keep out a quartet the year round," and we have had them ever since in a substantial way, or offered to do so. We failed to do this thing. I suppose it was thought that with all of our other calls we could not do this, and that the young men who could go out must go back to school when vacation was over. I cannot say that we made a mistake when we did not send them out permanently; and we repeat that mistake every year we delay.

This was not what I started to say, but that for seven years we have had our "C. E. Hasselton quartet." This group, have worked together in an organized way to sustain church and Sabbath-school. We have reported with a promptness and concert of action that shows a strength, if applied constantly, which will develop and bring to the front a working force of young people little to be heard of. We can raise as many quartets now as we want.

In 1644 the settlements of Newport, Portsmouth, Providence and Warwick were consolidated under the name of the Providence Plantations, and were granted by King Charles II; the first charter that ever guaranteed complete freedom for us.

These hardy refugees had liberal ideas of freedom for all. In 1652 the colony passed an act that no person should be held in slavery for more than ten years. The penalty for violating this act was a fine of forty pounds, and for the first time, was twice the value of a negro slave.

In 1660, by consent of the Colonial Legislature, a company of persons from the island of Rhode Island bought from the Indian Chief Soson a territory known by the Indians as Misiquimicut, but which the new settlers called Westerly. It comprised the present towns of Westerly, Charlestown, Richmond and Hopkinton. The purchasers well knew that the ownership of Misiquimicut was disputed by New England States, Rhode Island, Massachusetts and Connecticut each claimed it, and this disputed ownership must greatly retarded its settlement. In 1661 two of the new settlers, Robert Burdick and Tobias Saunders, who must have declared their allegiance to Rhode Island by the authorities of Massachusetts and taken the Oath of Abjuration, where they were imprisoned till they should each pay a fine of forty pounds and give security in one hundred pounds for their future good conduct. In 1663 a Connecticut marshal attempted to arrest the two, and was seized and taken to Newport, where Saunders was imprisoned and Babcock, the first white man child born in Westerly, was sent to prison for four years. These hardy & independent men of Westerly, who refused all bonds of allegiance, were declared to be free and independent, and a settlement afterward became the first pastor erected on this spot.

In 1667 John Randall, a citizen of Westerly, who refused allegiance to Connecticut, was carried off by the Connecticut authorities and imprisoned in Hartford jail; and it was not until 1728 that Connecticut completely relinquished her claim to the land lying between the Pawcatuck River and Narragansett Bay. Westerly was incorporated by the General Assembly on April 21, 1728, it being the first town organized under the new Colonial Charter of 1663, and the fifth in the Colony. At the time of the adoption of the Town Charter there were but twenty-four freemen in Westerly, four of whom were Babcocks; James, the emigrant from the Rhode Island Babcocks, and his three sons, James, John and Job. After the incorporation of Westerly, King Philip's war broke out, and it was a terrible scourge not alone to Westerly but to all the scattered settlements, far and near. Such were the treacheries and cruelties of the Indians that most of the pioneers were obliged to flee from their homes and seek refuge on the island of Rhode Island. No delegate from this town appears in the records of the General Assembly for twenty years. An idea of the meager financial ability of the town at that time can be had from the apportionment of a tax laid by the Colony in 1678. Newport was taxed 136 pounds, Portsmouth 68 pounds and Westerly only 2 pounds. Yet two years later, 1680, when the settlers were slowly recovering from the ravages of war, they erected on this spot the first meeting-house built in the town, and for more than fifty years it was the only meeting-house in the then large town of Westerly. It is interesting to note that Capt. James Babcock, the first white man child born in Westerly, was a member of this first church, as we are also others of his family, including his grandfather, James, the emigrant; and Capt. James left by will a legacy of one hundred pounds to this church. At first those who worshipped here retained their membership in the mother church, which was organized at Newport in 1671, but on July 17, 1708, this church became an independent organization.

George Washington Greene, LL. D., in his history of Rhode Island, referring to Westerly Day Baptists, says: "In 1607 they were sufficiently numerous in this town to require a white meeting-house to be built. It stood in Market Street, and was a large and spacious edifice, with a wooden interior. The old church was built some years before the war, when the town was settling its boundaries, and was purchased for $30 by Capt. Thomas Burdick, who was the first pastor of a church after the incorporation of Westerly, in 1728. In 1677 aAssembly for two years. An idea of the meager financial ability of the town at that time can be had from the apportionment of a tax laid by the Colony in 1678. Newport was taxed 136 pounds, Portsmouth 68 pounds and Westerly only 2 pounds. Yet two years later, 1680, when the settlers were slowly recovering from the ravages of war, they erected on this spot the first meeting-house built in the town, and for more than fifty years it was the only meeting-house in the then large town of Westerly. It is interesting to note that Capt. James Babcock, the first white man child born in Westerly, was a member of this first church, as we are also others of his family, including his grandfather, James, the emigrant; and Capt. James left by will a legacy of one hundred pounds to this church. At first those who worshipped here retained their membership in the mother church, which was organized at Newport in 1671, but on July 17, 1708, this church became an independent organization.

Rev. Frederick Denison, in "Westerly and its Witnesses," referring to this first church in Westerly, says: "It was a large and strong center of moral power. Direct and far it cast its sacred light. Its members held high and consistent great standards against the flood of sin, and valiantly wielded the sword of the Spirit for the overthrow of private and public wrong. They were champions for liberty. Always they stood in the van of the anti-slavery movement. Nor less readily and active were they in the temperance movement. In these respects no organization has a purer and more praiseworthy record."

The members of this church have at all times been earnest and loyal supporters of the colony and the state, and have participated so extensively in legislation and other public acts that, while Rhode Island is justly celebrated for its influence on behalf of civil and religious liberty, a generous part of that
Children's Page.

THE BOY WHO PLANTS SEEDS.

The small boy who lives across the street looks like a picture of Puck, full of fun and frolic. When he moved into the neighborhood, everybody had to get to know him. Now everybody said to relate, everybody would be glad to have him move away. This state of mind did not come all at once; it grew like a plant, and the small boy sowed the seed. First it was the grocer-boy who hoped he would move. The small boy sowed the seed of that wish by throwing stones at the horse when the grocer-boy went in the houses to deliver goods. The horse ran away, and some eggs were broken and milk spilled. Fortunately, the small boy was frightened, and behaved well for a week or more when the horse from the grocer's was in the neighborhood. The next seed sown by the small boy was in the heart of the mother of the baby. Every day the baby was waked from her nap by the small boy. Sometimes he pounded on the fence with a stick; sometimes he runs up and down yelling and screaming in front of the house; sometimes he kicks a tin can along the walk; one thing is certain—the baby is never asleep long before the small boy wakes her. Next a seed was sown in the mind of the man who owns a dog. The dog, before he came, could run out of doors alone. He cannot now; the small boy beats him with a stick, or torments him by throwing stones at him, or shuts him in the vestibule. The lady who baby-walks the baby for some time the small boy will bite the small boy, so she stays out of doors with him. The wish-seed in her mind is very strong and big. But now, in everybody in the neighborhood the wish-seed is sown and growing very strong and tall. Every day, and at intervals all day, the small boy is firing off torpedoes, and caps in a pistol. There is never a minute's peace. All day, bang! bang! bang! The baby does not sleep at all, and is getting so white and fretful. The dog refuses to go out in the daytime. The grown men put extra men on the wagons when they come in the neighborhood. Everybody dislikes the small boy, dislikes him so much that he no longer looks jolly and fun-loving to them; he looks like a disagreeable person who does not care about anybody but himself.

Another thing: when Fourth of July comes, all the other little boys who have been saving their money to buyfreecackers, torpedoes, caps, and pin-wheels for that day will have a jolly, fun-making day. This small boy will not, for he is afraid of the dog! On Fourth of July fun, he will have grown tired of the things the other boys have.

Perhaps you have met this small boy who plants the wish-seed of "Do move away." You must say sorry to him for he has no neighborhood friends, and that is sad. It may be that if you would tell him about the wish-seed he is planting, he would stop sowing that kind of seed in the neighborhood.—The Outlook.

THE RUBBER-TREE.

When you put on a pair of overhoes or look at a rubber tire, do you ever think of the rubber-tree which gives its sap for these useful articles? In Mexico, the rubber-tree once grew wild—great forests of rubber-trees. About a hundred years ago, it is said, the Spanish Government sent a man to Mexico to study its vegetable productions, and he discovered how valuable the jamaica, or rubber of the rubber-tree, whichever you wish to call it. The natives soon learned its value, and they used the trees up, as we have our forests, and did not think of the time when there would be no wild trees to furnish the rubber sap.

About some men bought land and planted rubber-trees. These trees are self-propagating—that is, they sow their own seed.

In the cultivated forests of rubber-trees the trees are planted to grow in regular order, and the young shoots are cut down, or trampled. The method of gathering the sap is not unlike our method of gathering maple sap, and before the rubber sap is ready for market it must be boiled as our sap is, to get rid of the water, and pressed into cakes. Then the cakes are packed in bags and shipped to manufacture the many things into which rubber enters.

The milk or sap of the rubber-tree is white. Perhaps if you have a rubber-plant at home you may have discovered this when a leaf has been broken.—Outlook.

TWO IN ONE.

A little girl who had disobeyed mamma asked for forgiveness, and, on receiving it, started back to her play.

"Stop," said mamma; "isn't there some one else whose forgiveness you should ask?"

She thought a moment, and then asked:

"Papa?"

"No, not papa; but who is it who said, 'Children, obey your parents?' When you disobey me, disobey you too.""

"Oh!" said the little one, "I didn't know there were two disobies in one." That is just it, though; there are always two in one. One way in which little ones are to obey the heavens above is by obeying their parents and teachers.

FORWARD.

Extract from the Report of the Corresponding Secretary of the American Sabbath Union Society.

Little need be said in closing. Gathered on this historic spot we must gain new conceptions of our inheritance of duty and of privilege, for we have a debt of seed in the mind of the little one who hopes he will be happy.

Another thing: when Fourth of July comes, all the other little boys who have been saving their money to buy freecackers, torpedoes, caps, and pin-wheels for that day will have a jolly, fun-making day. This small boy will not, for he is afraid of the dog! On Fourth of July fun, he will have grown tired of the things the other boys have.

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We do not contrast the work of this Society with any other form of work. Its work is too high for comparison. Its demands are too imperative to be argued. Its opportunities are too many to need seeking for. They are here in overwhelming numbers. The question is not where the doors are open, but where they are not open. Believe, then, with all your souls, in our mission as Seventh-day Baptists. The Tract Board believes in the people. We believe in their love and loyalty. We believe in the new forms of work, and in the propositions for enlarged work which appear in this Report. We expect to find response. This year we are able to chronicle enlarged work over last. Those who live to make report next year ought to be able to chronicle attainments far in advance of what are here recorded. Set your faces, hearts and hands to the work in a clear hope, an unflagging faith, a positive assurance of divine help, and an unwavering expectation of victory. The true Seventh-day Baptist, the model for times like these, is accurately described in the following from Browning:

"One who never turned his back, but marched breast forward.
Never doubted clouds would break.
Never dreamed, though right were wrong, would triumph.
Held we fall to rise, were bafled to fight better,
"No, at noonday in the bustle of man's work time
Greet the unseen with a cheer!
Hail him in forest, but and back as either should be.
"Strive and thrive try 'speed—fight on,' forever
There as here!"

SUNDAY LABOR

The most important service yet rendered by committees in Massachusetts to secure legal safeguards of Sunday has been the act of the Legislature of last year to invest the Bureau of Statistics with the power to make a report of the Sunday labor. The result of this report is the report of the Bureau of Statistics, just published. A study of this report will suggest the value and the limits of legislation to safeguard the Lord's-day.

The report shows the great changes which have taken place in the uses of Sunday in recent years. These changes are chiefly in the lines of travel, society and entertainment. The people have broken over many of the restraints which aimed to make Sunday sacred, and many are making it the chief day of the week for recreation. Until twelve years ago the number of Massachussets statistics was the fine of $10 on every one found traveling on the Lord's-day, "except from necessity or charity." While the law had for some time ceased to be enforced, its removal from the statute-books was the announcement that all restrictions on Sunday travel, both in law and public opinion, were disappearing.

The facilities for making short journeys have rapidly increased during the last decade. In 1890 the street railways in the state had 612 miles of main track. This amount had increased in 1898 to 1,538. The number of passengers of the year 390,889,629, was almost exactly double that of 1890. The larger proportion of this increase was Sunday travel. During the last few years, beaches and parks have been opened and equipped for entertainments in every section of the State, and connected with the cities by electric railways and steamboats, whose Sunday receipts have been multiplied more than threefold. Now Sunday also has become the chief day for the interchange of social visits. Many who used to meet their friends only in the churches now spend part of the day in one another's homes.

The public demand for labor on the Lord's-day has thus been multiplied within a generation. Nor is this demand confined to any class or community. Church-goers are probably as exacting in these requirements as church-neglecters.

It must be evident that what the general public demands it will not consent to be deprived of by legislation. Attempts to forbid men by law to engage in Sunday recreations have been less and less effective, except so far as their amusements disturb the quiet to which others are entitled. Recent efforts have been chiefly directed to protecting working men from being compelled to work on Sunday. But the facts presented in this report show that working men would consider compulsory rest as great an injustice as compulsory labor on Sunday. Many of them have no religious scruples against working on that day, and they say they can thus early in the week interdependence has grown so rapidly in recent years that it has become difficult, and in many cases impossible, for individuals to adjust their hours and days of labor to suit their convenience or their convictions.

Whatever legislation is to succeed in protecting the Lord's-day must take account of existing conditions and public demands, and it must provide for a large degree of freedom both to work and to refrain from working. The people require that they shall be served with what they think they need on that day, and this includes being fed with wholesome food, having free access to green fields, and being transported to places where they can see fresh air, out-of-door life and social enjoyements.

The most important work to be done is to preserve the distinctive character of the Lord's-day for the people's satisfaction of the Lord's-day as the people's day. That shall be clearly set forth from pulpit and platform, in literature, in schools and in homes. It must be illustrated by example. And here Christian employers have a great responsibility. If the people are made to understand the value of the weekly day of rest and worship, they will never abandon it. For, without it Christianity cannot exist, and the civilization which gives a nation superiority is impossible.—Congregationalist.

When any of the four pillars of government are mainly shaken or weakened (which are religion, justice, counsel and treasure), men had need to pray for fair weather.

Francis Bacon.

The heaviest words in our language are the two briefest ones, Yes and No. One stands for the surrender of the will, the other for denial; one for gratification, the other for character.—Theodore T. Menger.

If we practice goodness, not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning, but we are not good.—Caesare.
HIGHER SPIRITUAL ATTAINMENTS.

Extract from the Report of the Corresponding Secretary of the American Sabbath Tract Society.

Standing in the presence of the work as here outlined to see that a higher spiritual life on the part of all Seventh-day Baptists is necessary to the prosecution of the work assigned them. It needs a new argument to show that a denomination existing because of a specific truth—a truth largely ignored by the Christian world—must have a specific mission. It is an unjustifiable schism and a wasteful loss of strength and co-operation with other Christians in building up Christ's kingdom, to keep up our denominational organization and to pursue independent methods, unless we have the imperative duty of thus doing, because of Sabbath truth.

The highest spiritual life which can be attained is essential to the prosecution of such a mission. High spiritual life, as used here, must be defined carefully. It does not mean emotion, nor any form of momentary experience; much less a peculiar type of Christian life, which, of itself, justifies independent organization. It means, rather, life with Christ and in Christ. It means such a conception of our work as compels us to seek high spiritual attainment in every part of that work. It means for the sake of that work. It means that all that can be involved in the terms consecration, devotion, sanctification, and higher life. It means more than can be defined by any set of terms. The standard by which this higher life may be measured is found in Christ, in his devotion to his Father's work, in his unaltering faith, and in his many-sided service. Our definition of life should be broader than any of the ordinary definitions. However it may be defined, it must involve the indwelling of the Holy Spirit, the constant baptism of power through the Spirit, the accompanying wisdom which the Spirit brings, the earnestness which divine life always gives, and the outworking of higher life in deeds as well as in creeds. It was well to make Christ's words, 'Be ye also perfect, even as your Father in Heaven is perfect,' the ideal toward which we seek to rise in attaining higher life. The seeking of that perfection must enter into every detail of duty, every form of Christian work, every conception of Christian faith. The work given to Seventh-day Baptists demands a type of Christian life greater in every particular, richer in faith, and larger in hope than the ordinary standards set by the Christian world. This, too, must be a life higher than that which comes through any one specific experience, or at any one time. It must be a life prompted by the largest ideas of holiness for the sake of service. Anything less than this will not meet the strain that is sure to increase upon us, and the difficulties that will surround us. It must also involve the idea that our mission is not to fail, but that our work will not fail. It must be that higher life which is so conscious of strength through Christ, that failure is an unknown word. It must be so high in its conception of personal character that consistent obedience, purity that will stand the lures of God's eye, and holiness which wins the severest tests, will be an essential part of it. Toward such a life we must rise. Into such a life we must enter, if our work be well done.

COURAGE consists not in blindly overlooking danger, but in seeing it, and conquering it.—Jean Paul Richter.
Sabbath School.
CONDUCTED BY SABBATH-SCHOOL BOARD.
Edited by
Rev. William C. Whitford, Professor of Biblical Language and Literature at Alfred University.

INTERNATIONAL LESSONS. 1899.

LECTURE I.-JOY IN GOD'S HOUSE.

For Sabbath-day, Sept. 30, 1899.

LESSON TEXT.—Psa. 122.

GOLDEN TEXT.—I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122:1.

INTRODUCTION.

With Psalm 120 we have the beginning of a collection of fifteen Psalms, known as the Psalms of Ascents. In these Psalms, the pilgrim Psalms, these Psalms were designed to be used on the journey to Jerusalem by those going up to attend the public worship of God at the feast. When we say, “the pilgrimage,” it is probable that all this collection had its origin after the captivity. Some have thought they were written especially to explain the connection of the pilgrim Psalms; for after many years they came again to Jerusalem. They are certainly among the most beautiful of all the hymns of the Psalmist.

The titles of the Psalms were not part of the original writings, but were added by later editors after the composition and collection of these sacred hymns. The words, “a Psalm of David,” in the title of the 122d Psalm, may mean that it is supposed to have been taken from the Davidic Psalms-book. It is hardly possible that a title added by David himself, after he was gone by David. We have also implied the existence of many monarchs of the house of David.

The writer of this Psalm recalls the delight with which he, in company with other pilgrims, arrived at the holy city, and participated in the joys of the festival occasion.

NOTES.

1. I was glad. This is an emphatic expression. The psalmist means to picture the great joy that he had when he had reached the end of his long journey to the sacred city, and was ready to participate in the public worship of God at the feast. When they said. The subject of this Psalm is probably the connection of the psalmist upon the pilgrimage to Jerusalem. Let us go into the house of the Lord. "To" or "unto" would be a better rendering of the latter part of the second verse; for it is already within the city; they no longer need to say, "go up." They say, Let us not delay to reach the goal of our journey; it is so near at hand.

2. Our feet shall stand within thy gates, O Jerusalem. Rather, “Our feet have stood.” Or it is possible that the perfect is used for a vivid present, “Our feet are standing.” The pilgrims rejoice that they have completed their long journey, and are already within the city of Jerusalem.

3. Jerusalem is built as a city that is compact together. The psalmist remembers that Jerusalem has been destroyed. But he now rejoices that she is built again. The city of Jerusalem is divided in two, and there are now kept open spaces between houses, no heaps of ruins and rubbish, as there was for many years after the first return.

4. Let us go up. Some render this “went up.” The psalmist has in mind the glory of the holy city as the religious capital of all Israel, the chosen people of God. Into the testimony of Israel. Better “according to the ordinance of Israel.” That is, according to the direction which had been given in the law, requiring three times a year, Jer. 34:18, that they should attend the three great feasts. Compare Deut. 16:16; Ex. 23:17; Lev. 23:1-8, the observance of the Lord. This was the special purpose of the requirement for the observance of the Sabbaths.

5. For there are set thrones for judgment. Jerusalem was the religious capital as well as the political. It was a part of the duty of the king and his princes to hear complaints of citizens and their neighbors. Compare 21:1, 11; 22:1-4; 23:1-6; 13:17, 18. Of the house of David. That is, of the kings descended from David.

6. Pray for the peace of Jerusalem. The heart of the psalmist is filled with intense desire for the tranquility and prosperity of the sacred city. He urges all to pray for her. They shall prosper that love thee. He predicts good for those that are devoted to this beloved city.

7. Peace be within thy walls, and prosperity within thy palaces. These are synonymous parallelism. Instead of “palaces” read “citadels.” The Hebrew word is often translated “palaces,” but the connection is something to correspond with ramparts is intended.

8. For the sake of my brethren and companion sauls, etc. The psalmist speaks also on behalf of his fellow pilgrims as well as of himself.

9. Because of the house of the Lord our Lord we shall not die. We shall see God’s house, Jerusalem. acquaintance with the temple of Jehovah.

THE IMPORTANCE OF SABBATH REFORM TO OTHER RELIGIOUS BOODIES.

BY A. B., O. S. B., N. J.

Remarks before the American Sabbath Tract Society at its late Annual Session.

Having finished in this manner to build and then to remodel the foundations of my own belief, experience helps largely to determine my present point of view. There seems to be me to but one alternative: the observance of the last day of the week as the Sabbath, or no Sabbath at all.

But the subject given me does not require the discussion of Seventh-day Baptists, or methods of Sabbath-keeping, or ways of Sabbath Reform, but the value of Sabbath truth to the great religious world.

1. It has proved itself to be, also, a spiritual incentive. I could tell you of intelligent, spiritual-minded people, who have come into still richer spiritual experiences, upon receiving Sabbath truth. Such people are here today.

2. Public speakers and writers not infrequently say, and with emphasis, that religion and the state stand or fall with the observance of this, to them, new truth.

3. It exalts the Bible; for it stands not on the authority of church, or historical development, or custom, but on the Scriptures. Even higher criticism teaches that the Ten Words constituted the original Scripture, and stand forever.

4. Received, it becomes an intellectual stimulus. Home missionary work has brought under my observation illiterate people who have been born to a new mental life through the influence of this, to them, new truth.

5. It has proved itself to be, also, a spiritual incentive. I could tell you of intelligent, spiritual-minded people, who have come into still richer spiritual experiences, upon receiving Sabbath truth. Such people are here today.

6. Public speakers and writers not infrequently say, and with emphasis, that religion and the state stand or fall with the observance of this, to them, new truth.

7. Sabbath truth is helpful to save the religious community. Seventh-day Baptists are not free from this; among other Christians it is not as open and bitter; but it is used to be; for myself, outside the Bible, few things press me toward Sabbath truth more than the sectarianism that I know to exist among many of the sectarians of other faiths. Right must not compromise with wrong; but it need never cease to be kind and good. Truth must not close its eyes to error; but it ought to go to God and ask for largest freedom.

8. It would bring the religious world out of confusion and storm into a much needed haven of unity, peace, strength, with regard to this Sabbath question.

9. Sabbath truth is helpful to save the religious community in its world relations. Seventh-day Baptists are not free from this; among other Christians it is not as open and bitter; but it is used to be; for myself, outside the Bible, few things press me toward Sabbath truth more than the sectarianism that I know to exist among many of the sectarians of other faiths. Right must not compromise with wrong; but it need never cease to be kind and good. Truth must not close its eyes to error; but it ought to go to God and ask for largest freedom.

10. It would make all wider the separation between church and state. A Bible Sabbath has no need of “Sunday laws.”

11. The Sabbath of Eden and of Christ, not the Sabbath of Judaism, but the universal Sabbath, is needed to save the world from the despairing legalism and destructiveness.
MARRIAGES.

BABCOCK-ADDIE. At the residence of the bride's father, Mr. George Addie, in Milton, Wis., Aug. 30, 1899, by Rev. W. C. Beadle, Babcock and Miss Elfe A. Addie, all of Milton.

DEATHS.

SHAW. In Milton, Wis., Sept. 7, 1899, Frank L. youngest son of the late John Shaw, in the 20th year of his age. A funeral service will be held a little later.

AYERS. John S. Ayers died at his home in his son, Robert M. Ayers, N. J., Sept. 5, 1899. Mr. Ayers was 81 years old the 24th day of last April. Was born and always lived in Cumberland county, excepting a short residence on a farm near a young man. He leaves an aged companion, and one son, besides grandchildren and many relatives and friends to mourn the loss. One son and one daughter died in early manhood. The funeral services were held in the Shiloh Seventh-day Baptist church Sept. 7, at 2:30 P. M. From 2 Cor. 4:18. Interment in Shiloh cemetery.

Literary Notes.

New York Under Tammany Rule.

"New York Under Tammany Rule" is the title of an interesting article which Frank Moss, Counsel for the Real Investigating Committee, has written for The Saturday Evening Post, of Philadelphia. After summarizing the notorious methods of Tammany rule, whereby the leaders enrich themselves at the expense of the tax-payers, and rules of New York as "wide-open" as any Western mining town, Mr. Moss accounts for the helplessness of the law-abiding majority and suggests a few changes in the Constitution. The funeral services were held at the Shiloh Seventh-day Baptist church Sept. 7, at 2:30 P. M. From 2 Cor. 4:18. Interment in Shiloh cemetery.


This is the biography of an African youth, often spoken of as the "Kru Boy," who came to America to visit Stephen Merrill, of New York, that he might learn more of the Holy Spirit and of faith in Christ. Entering school in Indiana to prepare for work in Africa he was stricken with disease induced by a cold climate and died in 1898. This biography is published in the interest of colored people. Address, Rev. T. C. Beadle, Upland, Ind.

Our Animal Protective League is an organization worthy of commendation and support. Cruelty to animals of any kind is barbarism, whether it appears in the actions of man or the beasts. "Killing," "poaching," or otherwise abusing of horses. The league issues leaflet stories and other literature. Address, United Charities Building, 105 E. 224 St., New York City.

"The Art of Buying Food for a Family," by Mary Graham, is an able paper in the September Cosmopolitan on the very practical subject of purveying for a household. Where the average housekeeper is wasteful, and tells many things that will enable a purveyor to supply her family with variety in food, the text betrayed which she for years tried to maintain a household with a too frequent accomplishment of complaint and criticism. This Cosmopolitan seems to be a household need, for it contains another article in the same vein by Anna Leach in the "Delightful Art of Cooking." It is remarkable what a wealth of information she crowds into a few pages. One longs for more positively supplied things that suggest the promises endless variety, just as cheaply too, when one learns to prevent the wastethings which is the begetting sin of the American home.

Any act is noble that responds to a law of God. Nothing is cheap that an immortal can do, and no sphere common where an immortal toils.—W. K. Davis.

A roof always wants to shorten space and time; a wise man wants to lengthen both.—John Ruskin.

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