CONTENTS.

EDITORIALS.
Paragraphs.............................. 514
Be Honest With God.................. 514
The Growth of Western Ideas in China 514
Minoe of the Name Sabbath.......... 514
"Three Prophetic Days; or Sunday the Christian's Sabbath" 515
Circumnavigation and the Sabbath.... 515
Dr. Lewis Talks Plain About China... 516
Sabbath-Keeping in the Early Church 516
Religious Expections Then and Now 517
Liquor Drinking....................... 517

MISSIONS.
Paragraphs............................. 518
From F. J. Bakker...................... 518
From S. R. Wheeler.................... 518
Treasurer's Report..................... 518
A Sure Foundation.................... 518

WOMEN'S WORK.
The House Beautiful—Poetry........ 519
Methods by Which Our Young Women May Be Quickened Along Denominational Lines 519
Why Sabbatarians Don't Keep Sunday 520
Western New York Letter............. 520
Ominous Prophecy Concerning Sabbath-Keeping 520
Iowa Letter......................... 521
"Breakneck Speed" of Sunday-Desecration 521
St. John the Aged—Poetry............ 521

YOUNG PEOPLE'S WORK.
What Would Jesus Do?................. 522
Our Mirror—President's Letter...... 522
Ignoring Christ's Example.......... 522

CHILDREN'S PAGE.
That Little Bird.............. 523
Peter.......................... 523
In Memoriam..................... 524
News of the Week.................. 524
A Book Well Appreciated........... 524
MARSHALDS.......................... 524
DEATHS............................ 524
LITERARY NOTES..................... 525

POPULAR SCIENCE.
Science Reveals Strange Things... 526
Texas-Mexican Humor................. 526

SABBATH-SCHOOL.
Lesson for Sabbath-Day, Aug. 25, 1900—Jesus the Good Shepherd 526
Information Concerning Trains........ 527
SPECIAL NOTICES..................... 527
Instruction to Delegates............. 527

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REV. JOSEPH C. BOWERS.
(See page 524.)
BE HONEST WITH GOD.

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

THE GROWTH OF WESTERN IDEAS IN CHINA.

The rapidity with which the Reform party in China has secured the introduction of Western ideas since 1895 has been phenome-
nal, and when this is set over, by way of con-
test, against the ancient conservatism of the empire, the resulting disturbance is easily explained. Formerly, nothing has existed in China by way of political parties, such as we know in the United States. The young Emperor represents the Liberal, or Reform party, with the Queen Dowager representing the Conservative party, while Prince Tuan, who has led in the revolt, has been the extreme representative of the Conservative party. That progressive ideas in China have possessed decided vitality is shown by the fact that in 1895 there were, in addition to the Peking Gazette, the oldest newspaper in the world, only eleven newspapers published in the years previous. Number three were issued in Shanghai, one in Canton, one in Fumau, and one in Tien-teh. Within three years from that date there were in Shanghai alone, fifteen newspapers published regularly, twelve of which were in English, and in addition to these there were fifteen or twenty native newspapers published in other parts of China. In the matter of magazines and other periodicals, there were in 1895 only eight, all of which were published in connection with missionary work, and five of these were in English. In the four years since there were not less than thirty-five of these publications, twenty-five of which were issued at Shanghai.

Some of these were devoted to special branches of study, such as medicine and mathematics, others to social, economic, and political evolution, and Christian work. It is said that when the reform movement was at its height, there were not less than seventy-five newspapers and magazines published in China, which shows that the people are far more intelligent and given to reading than we have been wont to suppose. The virtual deposition of the Emperor in the autumn of 1898 was the signal for a general checking of the Liberal movement.

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

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

MISUSE OF THE NAME SABBATH.

Definitions are sources of great power and influences. Many words are limited by their nature and history to a specific meaning. This is true of the word Sabbath, which means when men are dead. H. W. Longfellow belonged to a given man; and B. W. Emerson belonged to another man. If a publisher were to put the name Longfellow on a volume of Essays, and give it to the public, it would be an act of piracy, and a falsehood. If John Smith were to write the name of Chauncey Depew on a business paper, and put it on the market, the merchant would be driven to the statute prison. Proper names belong to specific individuals because the parents of those persons gave them those names. That
is the universal right of parenthood. When God created the Sabbath he named it. When he gave the Decalogue he repeated the name, and described the child to which the name belonged. Of the name of the first week as his children, we know "The Sabbath" was the name of the seventh child. This was the Prince among the days. Each of the others was known by a simple numeral; this by a sacred name, drawn from God's example. The Bible does not give God's Son a specific name—Jesus, Christ—any more than it does his day—the Sabbath. Other days have some things in common with the Sabbath, but they have something in common with Christ; but the respective names are not therefore interchangeable. Proper names are not transferable, either legally or morally.

Historically, the Sabbath retained its name until the time of the Puritan Reformers. But it is quite clear that the Bible, which is the only source of authority on such a question, never applies the name Sabbath to any day except the seventh day of the week. Whenever Christ, in the New Testament, speaks of the Sabbath, it is always by its own name. In the few cases wherein the events of history make it necessary to refer to the "first day of the week," it is always known by its own name. Often, instead of the name Sabbath, the Bible recognizes the fact that the power to change or transfer the names of the days of the week—much less does it delegate to the men of later time any such power. These simple facts of history are sufficient to every man who will seek for them in the Bible, and no amount of guessing, or assuming, or manufacturing of chronology to fit theories, can explain the facts away. Christ treated the Sabbath as the Fourth Commandment required, and honored the name and character which his Father had given to it. He pruned away the false elements which Judaism had gathered around it, and left the Sabbath fitted to meet the wants of his church, under the immediate following of his prophecy, accepted the Sabbath thus, and no trace of any question concerning its name or observance appears in the New Testament.

The term Sabbath was not conformed with the names belonging to the first day of the week, until within the last three hundred years. It happened in this way: When the Puritan reformers developed the compromise theory, and taught the transfer of the law of the Fourth Commandment to the first day of the week, they transferred also the name Sabbath; and however its intentions may have been, they thus began a system of deception which would not be tolerated in literature or business, a system which now results in teaching a falsehood to the masses, and especially to the young. This has been carried so far that during these later years writers of Bible lessons for children teach that Sunday is the Sabbath, and that Monday is the first day of the week. This is the opposite of the present position, and is most at fault in this matter. Having robbed the Sabbath of the name God gave it, they constantly apply it to a Pagan name—"Saturday." This course perverts the facts concerning it to history. Thus means destruction. We protest. Honest dealing with the Bible and with history demands that Christian men cease thus to misname and misrepresent. Leave the names and the facts as God has left them in his Word. Even if men do not design to be dishonest, still the result is deception. It is unpardonable that we substitute a name for Sunday in the discussion of the Sabbath question, and in work of Sabbath Reform. When the term Sabbath is wrested from the day, and the place in history where God has fixed it, and falsely applied to any other day, the case is worst of all, and the presumption is a serious one, which demands more than a passing notice. If it be answered that the people do this innocently, thinking it to be true, the case becomes so much worse for the day they select. It is the religious obligation of every one to know, the facts. The persistency with which good men continue to call Sunday the Sabbath shows that it is done in order that the name may lend sacredness to the day. It will not do to answer, "There is nothing in a name." The history of the use of the term as applied to Sunday shows that there is everything in a name. We think that many excellent men have misapplied the name Sabbath, or have mistaken, perhaps, through carelessness. But it is more than time when the deception should cease. Let each day stand forth under its true name, and abide by the results.

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

Such is the title of a book of 230 pages, bound in paper, by William W. Clyde, published by the Recorder, at Clyde, Ohio. Price 30 cents. The first half of the book is taken up with a clear and scriptural setting forth of the fact that Christ was crucified on Wednesday, and rose late on the afternoon of the Sabbath. The author is impressed with the power of this argument that he offers to refund the price of the book to any minister of the Gospel who may purchase it, and is not convinced that "Wednesday crucifixion is a fact, and an important truth as well." As an evidence of more careful study of the basis on which the observance of Sunday has been predicated hitherto, this book shows a gratifying advance in the matter of emergencies by which the Sabbath is supposed to rest, the author occupies himself with the name of the original Sunday. The whole talk about the circumnavigation of the globe to gather around it, and leave the other days. The Bible does not show that it is done in order that the name may be known by its own . . . It is always known by its own name, never by any other. The Bible shows that it is done in order that the name may lend sacredness to the day. It will not do to answer, "There is nothing in a name." The history of the use of the term as applied to Sunday shows that there is everything in a name. We think that many excellent men have misapplied the name Sabbath, or have mistaken, perhaps, through carelessness. But it is more than time when the deception should cease. Let each day stand forth under its true name, and abide by the results.

CIRCUMNAVIGATION AND THE SABBATH.

There are many foolish objections raised against keeping the Sabbath which are hardly worthy of time or space for notice or answer. One of these is much paraded by second and third-class writers, and may give trouble to some honest people and hinder them from seeing the truth. It is the claim that since there is an apparent gain or loss of time in circumnavigating the globe, therefore Sabbath cannot be the valid name for this observance, and leaves the reader in the morass of no-Sabbathism.

This objection raises the question: What does it mean to circumnavigate the globe? Does it mean to pass over one meridian in the globe? If it be true that the earth has moved since Christ was crucified on Wednesday, and rose late on the afternoon of the Sabbath, and no trace of any investigation. Much of the argument presented in the book of the Sabba.th thus, and no trace of any investigation. Much of the argument presented by Mr. Frederic in the columns of the RECORDER, and in other forms in the publications sent forth from this office. The astonishing feature of the book is that, after having removed, by Scripture testimony, the basis upon which Sunday-observance is supposed to rest, the author occupies himself with the last half of the book in inquiring various phases of so-called argument, mainly in the line of types and anti-types, to show that the observance of Sunday, although not based upon the fact of Christ's resurrection, should be continued upon the assumptions and interpretations which beileges. These assumptions and interpretations are so utterly illogical and unscriptural that it would be impossible to follow them in any review of the book. We do not remember that any writer, either of former or of modern times, has attempted to base the observance of Sunday upon such purely imaginary basis. The only explanation of Mr. Frederic's effort is that, while he has become convinced of the truth set forth in the first part of the book, he is still unable, or unwilling, to accept another simple truth, that the seventh day is the Sabbath, according to the commandment, and equally according to the example and teachings of Christ; therefore, he feels bound to make an effort to invent some new reasons for the observance of Sunday. The general effect of his book upon thoughtful men will be to break down regard for Sunday, first, by removing the basis on which its observance has always been predicated; and second, by creating such a light-obscuring fog through the so-called interpretation of types and shadows that the whole meaning of Sabbath observance, and leaves the reader in the morass of no-Sabbathism.

NOTE: Corrected list of trains for Conference, and announcement concerning sleeping car from New York City, on page 557.
think that China, having neither money nor troops, would never venture to go to war with them. They fail to understand that there are certain things which this Empire can never consent to; and that, if hastily pressed, we have no alternative but to rely upon the power with which in our breasets we reinforce ourselves and assert us to present a united front against our aggressors.

In the light of such words we cannot fail to see that whatever may have been the faults of China—the Chinese—of the Chinese nation, it cannot be said that the Chinese Emperor is likely to lose its existence. These words from the Empress Dowager would be deemed commendable patriotism at the lips of the ruler of any Christian nation. Meanwhile, the fact remains that within this century Western civilization has carried to China more immediate evils than it has wrought immediate good. If only a pure Christianity had been represented, the case would be different. Greed of commerce, lust of searing and conquering purposes, and political scheming have gone before the true teachings of Christianity, and in the Chinese mind these influences are a part of the Christian system. Under the extended treaty rights which have been secured by diplomacy, force, or threat, Christianity has come in for a large share. These are just and necessary in many cases, but the fact remains that they appear to the Chinoannotsomuch as religious truths as political schemes for baser purposes.

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

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

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

These Christian interests must be protected as far as possible, and China must be compelled to abide by just international laws of the world. In the meantime the Christian Powers ought to repent for much which they have done, and people of the world must unite to exalt true Christianity in China, separated from political and commercial schemes. Probably a revolution in Christian mission work in China has already begun in that country, which, which, perhaps more, and we trust that many valuable lessons will be learned. Above all else, the representatives of Christianity must put aside every thought of vengeance, seeking only such righteous justice as can be attained by diplomacy, and avoiding, unless it be to overcome a lawless mob, war and bloodshed.

SABBATH-KEEPING IN THE EARLY CHURCH.

In point of fact, the Sabbath was made the accepted day of worship by the early churches, because they saw that the Sabbath had such a hold on all Christians that the process of driving it out was slow. Socrates Scholasticus, whose history covers the period from 306-439 A.D., speaking of different practices concerning the observance of the Paschal feast and the communion service, says:

This is the difference in the churches on the subject of the Sabbath. There is less variation in the religious assemblies. For although almost all churches throughout the world celebrate the sacred mysteries [Lord's Supper] on the Sabbath of each week, yet the Christians of Alexandria and Rome, on account of some ancient tradition, have ceased to do this. The Egyptians in the neighborhood of Alexandria, and the inhabitants of Rhoda, hold their religious assemblies on the Sabbath, but do not partake of the mysteries in the manner usual among Christians in general; for after having eaten and satisfied themselves with the offerings, and the evening making their offerings they partake of the mysteries. (Eccl. Hist., Book 5, chap. 22.)

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

The Arians, as we have said, hold their meetings without the city. As often therefore as the feast days occurred—I mean Sabbath and Lord's Days—they have certain assemblies which are usually held in the churches, they congregated within the city gates about the public squares, and many responsive verses adapted to the Arian heresy.

The effect of civil legislation in exalting Sunday and deposing the Sabbath is well shown by the church historian, Sozomen, who was born about 370 A.D. His history of the church covers the period from 323-435 A.D. Pagan philosophy and Pagan statecraft had taken full possession of Western Christianity at this time, but so sturdy did the Sabbath hold its place against both these influences, that from only one or two prominent centers of pagan culture had it been expelled. Speaking of the festivals and festivities, Sozomen says:

In the Christian churches the people fast three alternate weeks, during the space of six or seven weeks, whereas in others they fast continuously during these weeks. Immediately preceding the Sabbath, pious, as the Montanists, only fast two weeks. Assemblies are not held in all churches on the same time or manner. The people of Constantinople still fast one day in each week, where, assembled together on the Sabbath as well as on the first day of the week, which is custom is never ob-
REligious exemptions then and now.

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

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

Be it enacted by His Excellency, the Governor, Council and Representatives convened in General Assembly, and by authority of the same, that it shall be lawful for the freeholders of every respective town within this province convened in public town meeting, as often as they shall see occasion to make choice of, and by themselves or any other person or persons by themselves appointed, to agree with a minister or ministers for the supply of such town, and what annual salary shall be allowed to him or them: and the minister or ministers so made choices of and agreed with shall be accounted the settled minister or ministers of such town; and the minister or ministers so made choices of and agreed with shall be accounted the settled minister or ministers of such town for the payment of the minister's salary, and all other costs and charges that shall be necessary for the support and encouragement of religion and good moral order; and shall have and enjoy all and every other privilege of supporting their ministers, repairing their meeting-houses, etc., as those of the church established.

LYMAN COLEMAN says:

The observance of the Lord's-day, as the first day of the week, is the most ancient institution. Both this and the Jewish Sabbath were kept for some time; finally, the latter passed wholly over into the place of the former, as the Sabbath of the Jeresmites. But their Sabbath, the last day of the week, was strictly kept, in connection with that of the first day, for a long time after the overthrow of the Papacy. Down even to the eighteenth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing, until it was wholly discontinued. (Ancient Christianity Exemplified, chap. 26, sec. 3.)

KNOWING:

For the Eastern churches, in compliance with the Jewish institutions, who were numerous in those parts, performed on the seventh day; the same practice prevailed. They did so on the first day, observing both the one and the other as a festival. Whence Origen enumerates Saturday as one of the four feast days of the church established. At high rates, or not being able to pay, they were sometimes dislodged. Thus the effect of the ancient condition of the church, that they might not seem to Judaize, for the Eastern churches, in compliance with the Jewish practice, was taxed, and whenever they succumbed. And to all appearances he was perfectly right. (p. 77, London, 1630, A. D.)

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

It is certain (and little do you know of the ancient condition of the church if you know it not, that the ancient Sabbath did remain and was observed in certain portions of the church, that of the Jews, day, but by the Christians of the East church, above three hundred years after our Saviour's death. (p. 77, London, 1630, A. D.)

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

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

Liquid drinking.

Liquor dealers are regarded as bad risks by life insurance companies, and can get their lives insured only at extra rates. Of course the reason is that liquor dealers are liquor drinkers, and often bad feeders also. An examining physician has been talking in an instructive way to a reporter for the New York Evening Post. Among the cases cited was this: "A well-known business man came into my office a few days ago to find out why his health was not regarded by our company as a first-class risk. 'Why not?' he asked me. I said he usually drank a brandy and whisky a day, which he took at dinner, and perhaps a glass of whisky before going to bed. He had never felt the effects of this indulgence, had never been drunk in his life, and couldn't understand why we should take his liquor-drinking as a factor in raising his rating. Nobody but Prince Bismarck could stand that kind of drinking.' Hence liquor dealers, brewers, bar tenders can get insured only at high rates, or not at all. They are apt to die young and very suddenly. In constant contact with alcohol, breathing it, drinking it, they become intemperate, and alcohol destroys their stamina and vitality, leaving them victims of special diseases, such as "alcohol pneumonia," and when an acute attack comes they succumb. Such facts may impress some who will not listen to moral considerations. The great railroads will not have drinking men among their employees, and other business corporations must finally adopt the same rule. Alcohol is a foe to sound-minded healthy, clear-headed character, and to immortal blessedness.
THE SABBATH RECORDER

[Vol. VI. No. 33.

FROM F. J. BAKKER.

Have had good health the past quarter, so I could do my work in different ways uninterrupted. I have had the blessed privilege of seeing neighbors and relatives; that sowing, praying and waiting have not been in vain. On the 8th of April I baptized five happy souls, three men and two women. One was 72 years of age and belonged to the Reformed church all his lifetime. We had a happy day at Haarlem; for not having a suitable place to baptize here, through the kind invitation of the Haarlem church we went there for baptism. These new members are steady in their faith, although they have had to meet already some difficulties in the way. We held religious services and the Sabbath-school on the Sabbath as usual, and are living in peace and love. We enjoy coming together on the Sabbath to listen to what God has to say to us out of his Holy Word. Have made 107 visits during the quarter, and have distributed tracts, Book-schappers and temperance papers. Have held in all 46 meetings. Nearly every week we have visited the Sabbath-school of the Grand-American Steamship Line, giving out papers and tracts and little books, and talking with the people as I have opportunity. Have written many letters, some to America, Argentina, Java, Denmark and Germany. Last week I received a letter from a brother in Denmark (had written him twice before), who wrote me that there were five persons there who believed in the principles of the Seventh-day Baptist faith. They had been Sabbath-keepers to 1860. They had never seen there any Seventh-day Baptist brother. The writer is a man 72 years old, and he most earnestly begged that some brother might visit them. It would cost about $25 for one to go from here to that place. I am teaching a Sunday-school on First-day morning of about eighty children between six and thirteen years of age. Am enjoying it very much and pray that the Lord will bless the work. When Bro. W. C. Dulaney was at Haarlem, Bro. Schouten and I met him at Schiedam and he told us of his trip to Gold Coast, West Africa, and of our people there. We are very much interested in that mission there and we hope to visit them in a few years. I am going to the Book is. We Dutch people have always been much interested in the evangelization of Africa. May the Lord keep and bless these missions which God it appears has opened up to Seventh-day Baptists.

RODERTON, July 15, 1900.

FROM S. R. WHEELER.

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

BODORRON, July 15, 1900.

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

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

A SURE FOUNDATION.

Isaiah 28: 16.

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

**By Mrs. H. T. Rogers, Alfred, N. Y.**

**THE HOUSE BEAUTIFUL.**

By Emma H. Weed.

It stands in my Father's garden
Where daisies trimly do rise;
And the winds blow soft around it,
And about are the trees of life.

Fair are its doors and its windows,
And cluster its shutters above;
This world should extend
Through every church in the denomination;
And for the benefit of the deplorably large number of isolated young people, who surely need it most, a correspondence class should be started. It is true that many of our most loyal members are converts to the Sabbath. If this is true, it is only because they know the value of a step won in battle. If we can be made to realize that we are not Seventh-day Baptists by birth! whereas but because to us has been intrusted God's eternal truth, and that it is our privilege, not burden, to carry it forward, loyally and lovingly, our interests will be stimulated. With the world superciliously telling us we are wasting our time in behalf of a dead issue, we need to know well "the reason of the hope" that is in us.

After the study of the Bible should come the careful reading of the Recorder, bringing us weekly reports from all departments of work—something may be learned from each denomination. Papers are not read and revered. Probably no Seventh-day Baptist young woman in America will ever clasp the hand of her sister in India, yet who can read the letters telling of her sacrificial life in that dark land without at least a prayer that the seed which she is so faithfully sowing may, in his appointed time, bring forth an abundant harvest? And may it not be that a letter of love and sympathy is said to pass through the hands of a translator, would do her and the writer both good?

To many of us, Mr. and Mrs. Booth are strangers, yet as we read of their consecrated work in "that last and largest empire whose enemies are but half unrolled," we are filled with the thought of the future into which God may be leading us. Our China workers and home missionaries have the advantage of being more generally known. Their letters are always full of interest, and they are marked by the "absence of allusion to personal matters, and the exaltation of privilege" which was noted in the Ecumenical Conference. A half century ago, our first missionary to China wrote home: "What fruit have the laborers for all the pangs of parting with friends and native country, or the dangers experienced on the mighty deep. The privilege of hearing poor heathen pray! It seems as though there were too many to pray," Warder has gone, but his spirit of consecration lives in his successors.

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

There we may not only learn more fully of the work, but we may meet face to face the workers whose names may have long been familiar, but whose personalities were unknown to us. We catch new fire from their presence; and if afterwards we can associate with their printed messages, the flash of the eye, the peculiar modulation of the voice, the expansive sweep of the orator's characteristic action by which words are emphasized, the pages of the Recorder, and of the Minutes of the meetings, become alive with new interest.

With the aim of inspiration is the study of the history of our past, which tells of "worthy men and women of worthy deeds." Carlyle calls the history of the great men who have worked here the soul of the world. He says, "we cannot look, however imperfectly, upon a great man without gaining something from him." A New York business man gives this testimony along this line: "I always thought I was a good Seventh-day Baptist, but I am sure I have become a better one from studying the history of our people.

"It is not too much to say that in education, culture and all that makes for true refinement, our people have never been out-ranked, and many who have made their names known around the world have laid their talents, and finally their lives, down on the altar of devotion to our cause. Of Pres. Allen it was said by one who well knew his character and his leadership, "With his innate and acquired capabilities, he was equipped for the successful leadership of a great metropolitan community, with its unlimited needs and possibilities. His is only one of the many life histories which should be studied, for in the familiar words:

> "The lives of great men all remind us;
> We can make our lives mightier;
> And departing leave behind us;
> Footprints, ... the more.
> Another seeing ... shall take heart again."

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

We need whatever will cleanse our hearts from selfishness and make us feel that our lives are for service. The Baptist, as the name shows, is the people across the seas; more, evangelists in the home land, and all may have some work. However small the talent, we can labor in the spirit of Saint Theresa, who said, when she was about to build a hospital, and had only three half pence to begin upon, "Theresa and three half pence are nothing, but God and three half pence are inestimable.

Nature's law of growth is not to pull at the top of the sapling. In developing California's fruitage, man works hand and hand with God's sunshine, by constantly stirring the soil, and if he ceases to do his part, even for a season, the orchard tells the story of neglect, though the same rainfall that may have been pouring their life-giving qualities into the soil never so abundantly. A rancher once told his foreman: "Whenever you are out of work, take the team and cultivate some more land. So, though another word is wearyingly monotonous, it is the privilege of our leaders to keep stirring the ground, that there may be abundant root-life, and in time a corresponding fruitage, remembering always that "this is the day of grace and labor that what came to us as seed shall go on to the next generation as flower, and what came to us as flower shall go on to them as fruit."
WHY SABBATARIANS DON’T KEEP SUNDAY.

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

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

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

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

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

Sabbatarians do not keep Sunday because there is no Scriptural authority for keeping it; but they, like the Apostles, rest “the Sabbath-day according to the Commandment.”

And we see in Matt. 12, that Jesus claims to be Lord of the Sabbath-day, not of the heathen Sun-day.

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

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

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

Sabbatarians don’t keep Sunday because Sunday-keeping requires false pillars to support it. Sunday is not a memorial of the resurrection as many suppose, for Jesus rose “late on the Sabbath-day,” Matt. 28: 1, (Revised version), as it began to draw on the “first day of the week.” See leaflet “When did Christ rise?” “Sunday, the mark of the beast.” This passage also proves that the Sabbath is the seventh-day.

The Sabbatarian Church now existing in London in over 270 years old; it is best known as the “Mill Yard Seventh-day Baptist Church.” The old building was recently pulled down for railway purposes. John Trask was probably a member in 1618, and from its earliest history this church has been favored with professional men of great distinction. Dr. Peter Chamberlain, an eminent surgeon, and the first physician to the Royal family in the reign of three sovereigns, was a leader of the church in 1654. William Sallers in 1671, Henry Sowrey prior to 1710, and Robert Cornewharte, subsequent to 1730, were pastors of the church and able writers on the Sabbath question. Rev. Joseph Stennett was “a well-known Seventh-day Baptist clergyman of London” about 1710. Daniel Noble “ministered here for Sabbatarian purposes the second half of the century.” Nathaniel Bailey, the noted English lexicographer, whose dictionaries preceded that of Dr. Johnson, was an influential member of the church for fifty-one years. Rev. William Henry Black, an accomplished antiquary, while pastor prior to his death in 1873, “performed most important services” to the British Government.

W ESTERN NEW YORK LETTER.

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

The quartet at Main held what they supposed would be their closing meeting Sabbath night, July 21. The meetings, however, were of such tenderness and power that it seems the work should not yet be given up. Further meetings will be held there. We pray for a thoroughly united and loving church and a great awakening among the unconcerned. Pastor Mahoney will probably have baptism in the near future.

The quartet went Sunday to Shingle House and held a meeting that night according to appointment. The next night they were joined by Ellis and William Davis from Scio. The work has opened very favorably and interest and the work will be continued there by a quartet consisting of Davis, Ellis, Wolfe and Jones. Pastor D. B. Coon, of Little Genesee, will do the preaching. Great interest has been taken by the people in pastoral Word of God read and taught. in private and public prayer. The change of the day from the seventh to the first day found for Jesus rose. "Sabbath, or Seventh-day Sabbath," Matt. 28: 1, (Revised edition), as it began to draw on the "first day of the week." See leaflet "When did Christ rise?" "Sunday, the mark of the beast." This passage also proves that the Sabbath is the seventh-day.

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

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

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

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

But, it seems as if in these days of excitement and business and pleasure, when so many are absorbed in worldly interests, that very few stop to consider the
promise of God's Word or what is involved in the hope of the Gospel—and the force of the world are so strong that we are in danger of losing the Lord's-day altogether as a day set apart for worship and service and multiple teen and young people during the six days, and if the seventh is also captured by the world, what will we save as individuals and as a nation for the Lord? May it be a day of rest, but with lowest depths of sensuality and heathenism? Yet the tendency is just in this direction. There are multitudes in this country by the end of the Old Decades in all religious worship and give themselves up to sensual pleasure and dissipation, and numbers of others who buy into the sin of the world. It is a day of the two ways at the present time the day is decentralized in this city and all over the land. While many are seeking pleasure, others are seeking profit, and the two go together; for, when numbers are engaged in all sorts of amusements, in pleasure excursions, by the ent influences and forces that seek its destruction, that have destroyed the nations of the Old world and the "great political parties at their amusements, in pleasure excursions, of baseball, yet other games and amusements go together; for, when numbers are engaged in all sorts of amusements, in pleasure excursions, by the ent influences and forces that seek its destruction, that have destroyed the nations of the Old world" what mind remember that its preservation depends upon the righteousness of the people—those that hear God and obey his commandments.

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

Every minister, therefore, should lift up his voice like a trumpet in warning and admonition; say, every Christian and every good citizen should resist the present influences and forces that seek its destruction, that would create and promote a world of worldly pleasures and amusement or labor. Works of secrecy and mercy. I repeat, are lawful; but every one knows that a thousand thoughts have been done which could be under any such a rule, a thousand things which are a wanton and wicked desecration of the day, and which justify divorce of God's day. Let us beware, then, lest God's judgments fall, and like his chosen people of old we perish because we would not be obedient unto the voice of the Lord our God.

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

IOWA LETTER.

Those interested in Bible-school statistics will be glad to learn that Iowa has 6,286 schoolteachers and workers and a total enrollment of 46,440. This is 22 per cent of Iowa's population. These schools have 1,056 pupils in the Home Department. It is in this Department that 5,22 out of every 100 people in this great state attend Sunday-schools, but there are only twelve states in the Union that equal it, while in the United States the per cent of population in Sunday-schools is twenty-five. Among the states, Indiana is the banner Sunday-school state, with a per cent of 31, and Delaware comes in second. With 84 people out of every 100 in this country who do not go to some Bible-school, it sounds a little presumptuous for Mr. Crafts and other Sunday-law advocates to talk about this "great Christian nation." Is it a Christian church or a Sunday-school, and 840 going to fishing or hunting? Is it a Christian family where a mother attends divine worship and father and three children from home?

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

Iowa is having its share of Seventh-day Baptist evangelistic and quartet work; as each quartet will report its own work we will not complicate it. The Sabbath law reform part of the gospel will not be neglected, and that Iowa will find out that the ten commandments are not a back number. Seventh-day Baptists have too great a mission, too large a job, too few workers, to scatter their energies by furnishing First-day churches evangelists and quartets free of cost, to build up the Sunday and no-law organizations. But such is certainly the case in this respect, as Bible-school cultivators of the state can duplicate it.

I'm old; so old I cannot recollect when I first heard the "Bible song," which I knew the way I trod. I know the way I tROd, How bright the smiles are beaming on James' face! How bright the smiles are beaming on James' face! How bright the smiles are beaming on James' face! How bright the smiles are beaming on James' face!

The following anonymous poem was found years ago in a magazine published in Philadelphia. It is reprinted, with the feeling and exalted religious sentiment claim for it a wider circulation than it has yet attained:

I'm growing very old. This weary head That hath so often bowed me down. In days long past that seem almost a dream, I was bent and heavy with the toil. These lines that followed him—my Master—off From St. John's to the Old City; Beneath the cross, and trembled with fear to bear even to the Master. To preach unto my children. I'm gentle to the North. My ears are dull, they scarcely hear the words of my dear children gathered round my couch. God lays his hand upon me—yes, his hand, and not his out-stretched hand that fell, three thousand years, so often pressed in mine, in friendship such as passeth woman's love. These are the lines that followed him—my Master—off From St. John's to the Old City; Beneath the cross, and trembled with fear to bear even to the Master. To preach unto my children. I'm gentle to the North. My ears are dull, they scarcely hear the words of my dear children gathered round my couch. God lays his hand upon me—yes, his hand, and not his out-stretched hand that fell, three thousand years, so often pressed in mine, in friendship such as passeth woman's love.
Young People's Work
BY EDWIN SHAW, Milw. Wis.
WHAT WOULD JESUS DO?
Paper read at the Central Assembly by Miss Eliza J. Wilcox, and requested for publication.

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

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

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

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

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

The next point we notice in the life of Jesus is that he was careful to attend the synagoge where God's Word was read, and was so interested while in the temple in the teaching of the Holy Scriptures, that he went in and sat "in the midst of the doctors, both hearing them and asking them questions." What a pattern for us, in regard to attendance on all the services of the Lord's house, that we, like him, may be wise unto salvation.

The services of the temple were so precious to him that he refused to forget himself. His parents started for their home from the Passover at Jerusalem. He was doubly anxious to be about his heavenly Father's business. May we not be more diligent in the Sabbath-school and in hearing and answering questions about the blessed truths of the Kingdom. And especially let us study the Life of Christ in this year's Sabbath-school Lessons and learn more and more about Jesus, that we may love him more and follow him better.

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

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

In the fifth place we notice that the Scriptures are very plain in teaching that Jesus did not do his duty because he had to, nor because he felt he must on account of his influence upon others; but Jesus did his duty because he loved to. It was more than his meat and drink to do his heavenly Father's will. His highest joy was to finish his work. He was the Word made flesh, and was tabernacled in human flesh! "Lo, I come in the volume of the book, it is written of me, I delight to do thy will, 0 my God.

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

These are only a few ways in which we may do as Jesus did. There are many more, and the list is a large one. Let us take the Christian Endeavor pledge, and I trust we are striving to know and do more fully just what "Jesus would do."
Children’s Page.

THAT LITTLE BIRD.

By A. A. STILES.

It’s strange how little boys’ mothers can find it all out as they do. It is a most wonderful thing. They’ll look at you just for a moment, Tilt your head in your bosom, and then they know all about it. For a little bird tells them.

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

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

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

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

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

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

“Yes, I know you did, and I couldn’t guess how you knew it so quick.”

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

“You will not do anything wrong while we are away, will you, Frank?” cautioned Mrs. Arey as she kissed him good-by. “No, mamma, I’ll be very good.”

Frank had been called a very promising child.

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

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

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

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

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

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

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

“But the bird told mamma so,” said papa, more sternly, “and the bird always knows when you do anything naughty. Now tell us right away what you did with the watch.”

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

“That is a man, wicked, naughty bird!” he told her, “at last cried Frank, stamping his feet in a hateful rage while his blue eyes filled with tears. Then he threw himself on the floor and began to sob as if his heart would break.

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

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

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

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

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

“You won’t believe anything that little bird tells you now will you, mamma?” he said.

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

And then the child could laugh at the stories the little bird tells. —Congregationalist.

PETE-R.

By A. HYATT VENABLE.

Dorothy’s grandmother was on a little farm among the mountains. She loved animals, and was never without a pet of some kind.

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

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

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

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

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

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

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

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

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

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

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

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

“Perhaps it is Peter,” said her grandmother. “Call him and see.”

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

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

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

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

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

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

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

Bro. Bowen was baptized by Eld. James Clason, and united with the Marboro church June 17, 1843. Nov. 5, 1857, he was elected deacon, and Feb. 16, 1887, was ordained to the gospel ministry as pastor of the Marboro church. In August, 1895, he resigned his pastorate. During this pastorate he baptized thirty-nine persons. Funeral services were all arranged by the deceased and carried out according to his wishes. Sermon by the Rev. T. J. Van Vleet, Pastor of the First-day Society. States Secretary to the Sunday-school Association, Mr. Ferguson, on Mr. Bowen's Sunday-school work, and Rev. Mr. Bridges, of Bridge- ton, spoke of his work with the Bible Society.

NEWS OF THE WEEK.
It is said that John J. Wooley and Henry B. Metcalf, respectively the candidates for President and Vice-President on the Prohibi-tion ticket, will travel across the United States and back, on a special Prohibition train. Candidates in different states on the Prohibition ticket will join the train, making speeches. A heated term of unusual severity has swept over the United States during the past week. In some sections severe and devastat-ing storms followed the heat.
The meetings at Northfield, Mass., during the week have been attended by large audiences. Powerful sermons have been preached and deep religious interest has been awakened.
The investigation concerning the shooting of Goebel, late Governor of Kentucky, is going forward, but at this writing no decision has been reached.

The Boer struggle in South Africa continues only by way of scattered and desultory fight-ing amongst smaller detachments, and yet at the end of the war may be at some distance. The trouble with the Ashantees on the West Coast of Africa has been nearly overcome.

On Sunday, Aug. 5, a battle lasting seven days and in which three thousand Boers and four thousand British troops were engaged, the Boers were defeated, retreating toward Peking. On the 7th of August it is reported that Prince Tsun was in control at Peking, and that the Boers are true to the royal house. On the 7th of August, though the reports from China were still conflicting, a genuine dispatch from Minister Conner was received at Washington, reading as follows:

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

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

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

All evidence at hand supports the conclu-sion that anti-foreign influences are perma-nently ascendant in Peking. On the 8th of August our Government sent another mes-sage to China, through Minister Wu, demand-ing that frigates upon the Envoys must cease, and the Chinese Government co-operate with the allied forces in the matter of retreating. This message is in the nature of a final demand.

When the plunge is to be made into the water, it is no use lingering upon the bank.

Charles Dickens.

A FIRST-DAY CLERGYMAN.
A First-day clergyman, one of our corre-spondents in Massachusetts, having received a copy of "Swift's Declaration of Sunday; What Next," writes as follows:

I thank you for the book you have sent me. I regard it as a valuable contribution to the important topic of the Sunday observance. It is, and all hands, and I regard this gathering of testimony from different sources a most happy and pertinent way of setting it forth.

For many years I have been very much interested with great pain, the increase of a spirit of defiant disad-verse of the claims of God upon the love and service of man.

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

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

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

MARRIAGES.
FRAZIER—LANGWORTHY.—At the residence of the bride's parents, in Brookfield, N. Y., on Thursday evening, July 13, 1900, by Pastor T. J. Van Vleet, David J. Frazier and Merletta S. Langworthy, all of Brookfield.
MILLER—BOWEN.—At the residence of the bride's parents, in Hebron, Pa., Aug. 1, 1900, by Rev. W. L. Burdick, Mr. John H. Miller, of Sweden, Pa., and Miss Minnie B. Burdick.

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

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

T. J. V.

At the home of his father, Brookfield, N. Y., July 6, 1900, of hemorrhage of the lungs, Charles Nesh, in the 52d year of his age.

T. J. V.

C. A. SNOW & CO., PATENT LAWYERS.
of Washington, D. C., procure patents in the United States and all countries, and all other patent matters. They are a corps of specialists. Their charges are moderate, and they aim to free of all charges, whether invented, or acquired by purchase. A complete catalog, regularly published. Pamphlet on patents and trade marks, free. Address C. A. Snow & Co., Patent Office Building, Washington, D. C.

FOR SALE!
Photograph Gallery in Seventh-day Baptist Temple.
Good rich surrounding country. First-class outfit. Fine Light. Good Prices. For price and information in detail, address Mr. C. M. Bachman Office, Plainfield, N. J.
The Delicious Fragrance

ROYAL Baking Powder improves the flavor and adds to the healthfulness of all risen flour foods. It renders the biscuit, bread and cake more digestible and nutritious.

Royal Baking Powder makes hot breads wholesome. Food raised with Royal will not distress persons of delicate or enfeebled digestion, though eaten warm and fresh.

Imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

ROYAL BAKING POWDER CO., 102 WILLIAM ST., NEW YORK.

Literary Notes.

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

"The world is too much with us; late and soon; Getting and spending, we lay waste our powers; Little we see in Nature that is ours;" sang Wordsworth nearly ninety years ago. If so then, how much more so now, when the race for a mere living is dwarving so much that is noble in our growth. In the craving for Fiction there has shown a reaction, a retiring from selfish nes-a going out in sympathy with others' thoughts.

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

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

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

"The Banker and the Bear" is the exciting and exhilarating story of a "corse" in ward, and while it is pre-eminently a book with which to wite away a Sunday afternoon or two, its author, Henry K. Webster, is entitled to a niche of his own as a writer of fiction. He has discovered that trade is romantic, and he has accomplished the clever feat of so writing this tale that it will hold fascinated even the most blasé reader. The main action lies in the light between the Banker and the Bear, but women also appear in the part that a woman plays in the winning. The book has run into four editions in as many weeks. The transition from the produce pits of the Chicago exchange to the life of a Missouri farmer may be read on James Newton Baker's "The Light Lead." It is a first band picture of characteristic rural life in Missouri, differing radically in plot from " necessities of Your All's Home House," but full of the same direct and sincere study of nature. The motive of the plot is the woman's choice in the plain youth who loves her, and who appeared to have strength of character, rather than the man with tastes like her own but with little force of character.

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


Vol. 3 of this series of valuable books deals primarily with Catholic Church in the period of the third century. This period marks an important epoch in the history of Christianity, and all students of the history of doctrines will find interest in this period. We refer the reader to a detailed discussion of the origin of this doctrine, either of the tendency which developed and formulated the faith of the church among the Gentile mind laid down in the opening of John's gospel, influenced by the ancient philosophy of Greece, and by the struggle between polytheism and the monothesticism: the Semitic Jews. It is important that the reader remember that this fourth century period was acutely emphasized by the union of pagan thought with the current of Christian history as to separate the fourth century from the apostolic period by a great chasm. Speaking of this corruption of Christianity, Harnack says, page 124:

"The most extreme superstition was thus consecrated by "apostolic" decree, or legitimatized, after the event, and at the base of the modern church, where it is regarded as absolutely necessary. As it had been in all previous ages, it demanded indulgent treatment. The religion of pure reason and of the strictest morality, the Christianity of Jesus Christ, apostolic and primitive Christianity, had long changed into a religion of the most powerful rites, of mysterious meanings, and an external sanctity. The Christian religion of the fourth century, the Christianism of Constantine, the Christianity used as an exchange to the life of the pure and simple, has come to us in the form of a vulgar Christianity, turned into a romance, and this historical romance, which was interwoven with the religion, covered by increasing the religious apparatus. The idea of the Church's teaching and doctrine of salvation ended in a most confused sacred tales, and in its course took in heathenism, polytheism, Judaism, and other religious systems, while the same time making shipwreck of its testable miracles, directed to meet the meanest instincts, and offensive to even moderately clear sense. But the real power in its sweetness and sureness of touch in its delineation of character. Its strength lies in the genius which has seen human nature as it was before Christian ideals had grown about it for two thousand years.

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

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Popular Science.

Science Reveals Strange Things.

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

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

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

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

The gun being rifled, the shell of course penetrates with a revolving motion, hence is it not passing strange that soft metal like spelter or solder, and alloy of tin and lead, or any soft material should stand an instant, or even a few seconds, if the charge were at all correct, which create greater suffering. Science reveals strange things.

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

TENASIAN-MEXICAN HUMOR.

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

Don't worry about paying your bills, the hotel is supplied with flour for supper.

any one troubled with night-mare will find a halberd on the bed-post.

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

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

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

Guests are requested not to speak to the dumb waiter.

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

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

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

The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes. Wielding the sword of the spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and privations, and have suffered unendurable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. "Away with the word in such a view and with such a thought, says Davis, "it is a disheartening one. The word is not sacrosanct; say, rather, it is a privilege." — McKinley.

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

Through the courtesy of the various Passenger Associations, persons attending the meetings will receive a copy of the Directory, compiled by J. B. Cotton, Sec. A. M. New York.

Special Notices.

The address of the President of the Conference, after Aug. 5, will be C. M. Maxey, M. D., Thousand Island Park, New York.

The churches which have not yet paid their shares of the expenses for 1890 are requested to send the amount due to William C. Titcomb, Treasurer, Brook- field, N. Y.

Blanks have been sent to every Sabbath-school in the denomination, of which we have any record. These blanks should be filled up and returned immediately. In case there are any new-formed schools, will the officers forward to me a statement of the number of children enrolled and amount of money raised, together with the names of the officers?

J. B. Cotton, Sec.

J. B. Cotton, Sec.

SABBATH LITERATURE.

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

Books by the Editor of the "Recorder."


Bibliical Teachings Concerning the Sabbath and the Sun with two important articles on the SPZS and Identity of the Week. pp. 146. Price 60 cts.

This book presents a summary of the facts as they appear to the Bible recommender, and is an attempt to place all the information concerning the identity of week and the Sabbath in one place.


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


This is a brief statement of the history, polity, work and organization of the Seventh-day Baptists, for the purpose of acquainting the public with the organization and purposes of the denomination.

Studies in Sabbath Reform. pp. 120. Paper, 10 cents.

This book presents the Sabbath in its true light, both according to the special views held of it by the Seventh-day Baptists, and its true place in the daily life and religious practice of the people of God. It endeavors to investigate the matter from the Biblical standpoint both according to the teachings of Jesus and according to the teachings of the Apostles.


This book gives a full exegesis of the passages in the Bible which relate, or are supposed to relate, in any way to the Jewish Sabbath, and the conclusions of the author, based upon such passages and upon his study of the Biblical Sabbath Commentary ever published. It is critical, in a style of language and thought which it is impossible to characterize in a single word.


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

Serial Numbers.


Single Tracts.


Pro and Con. The Sabbath Question in a Nutshell. 8 pages.

Rules Respecting Sabbath and Sunday. 8 pages.

How Did Sunday Come Into the Christian Church? 8 pages.

A Merriment for Law's Day. 4 pages.

The Taxation of Labor. The legislators are trying to do the impossible. 4 pages.

The Great Sunday Opium; or Finding Solid Ground for Sunday. 16 pages.

The Day of the Sabbath. 8 pages.


The Diary of Christ's Resurrection and the Observance of Sunday. 8 pages.

Christian Education. By Rev. J. Lee Granville, Ph. D. An address delivered at the Gettysburg Seventh-day Baptist Education Society. 20 pages.

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


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

A Chinaman once applied for the position of cook in a family in an American city. The lady of the house and most of the family members were members of a fashionable church, and they were determined to look well after the Chinese cook. The old man, on the other hand, was a man of the people. He was employed as cook in another family, and it was in that family that the Chinaman was to work.

"Do you drink whisky?"

"No," said he, "I am a Chinese man." He was employed as cook in another family, and it was in that family that the Chinaman was to work.

"Do you play cards?"

"No, I am a Chinese man." He was employed as cook in another family, and it was in that family that the Chinaman was to work.

He was employed as cook in another family, and it was in that family that the Chinaman was to work.

The Chinese cook prepared the food in a manner that was acceptable to the family, and he was well liked by the children. He was on good terms with the other members of the family, and they all enjoyed his company.

HEALTH counselor for ten cents. Coccinella makes the bowels and stomach healthy, destroys microbes, cure headache, biliousness and constipation. All druggists.

BRIDGE BEFORE PICTURE.

During "Stonewall" Jackson's campaign in the Shenandoah Valley it became necessary that a bridge be built over the river. The railroad must be kept open, and all bridges should be built in a hurry. One evening Jackson sent for his old comrade, Myers by name, and pointed out to him the urgency of the occasion, saying that he would join the plan of his Colonel of Engineers as soon as it was done.

Next morning Jackson rode down to Myers quarters, and saluting the veteran, said:

"Captain, did you get the plan of the bridge?"

"Well," said the Captain, the bridge, General, is built, but I don't know whether the picture is done or not!" - Advocate.

The praise of the obvious is far less creditable than their censure; they praise only which they can surpass, but that which surpasses them they censure.

C. C. Colton.

The Sabbath Recorder.

Salem College...

Situated in the thriving town of Salem, 14 miles west of Charleston, on the important road to the city and the Atlantic seaboard, Salem College, from its commencement in 1842, has grown steadily, and its graduates stand among the best of the educators of the state.

The College now has 700 acres of land, and is surrounded by a beautiful park, with many fine trees, and a large residence hall, in the center of which is a large clock tower, with a fine view from the top. The College is divided into three schools: the College School, the High School, and the Normal School.

The College School, which is the junior division, has an enrollment of about 200 students. The curriculum is designed to prepare students for college work, and includes courses in English, mathematics, and the sciences.

The High School, which is the senior division, has an enrollment of about 100 students. The curriculum is designed to prepare students for college work, and includes courses in English, mathematics, and the sciences.

The Normal School, which is the junior division, has an enrollment of about 50 students. The curriculum is designed to prepare students for teaching work, and includes courses in English, mathematics, and the sciences.

The College has a large library, with more than 10,000 volumes. The library is open to all students, and is well equipped with books on all subjects.

The College has a large faculty, with more than 20 members. The faculty is composed of experienced teachers, and is well equipped with equipment.

The College has a large student body, with more than 1,000 members. The student body is well equipped with equipment, and is well equipped with equipment.

The College has a large endowment, with more than $100,000. The endowment is used to support the college, and to provide scholarships for students.

The College has a large alumni association, with more than 2,000 members. The alumni association is well equipped with equipment, and is well equipped with equipment.

Alfred, N. Y.

A LYFRED ACADEMY opens on Sixty-fifth year.

For catalogue and information address

Alfred College, Ph. D., President.

ALFRED, N. Y.

PREPARATION FOR COLLEGE.

TEACHERS' TRAINING CLASSES.

Annapolis, Md.

H. S. T. MEAD, President.

Department of Education.

The Academy offers a course of studies leading to the Bachelor of Science degree, and is well equipped with equipment.

The Academy has a large faculty, with more than 20 members. The faculty is composed of experienced teachers, and is well equipped with equipment.

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