

THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.	
Paragraphs	786
Do We Wickedly Rejoice in the Decadence of Sunday?	786, 787
President McKinley's Message.....	787
Letters to Young Preachers and their Hearers—No. 8.....	787, 788
CONTRIBUTED EDITORIALS.	
Paragraphs	788
About Marquette.....	788
Politics as Heard on the Train.....	788
Alfred Station and Chicago.....	788, 789
A Night in Germany.....	789
In Touch—Poetry.....	789
Free From the Law or From its Condemnation.	789
MISSIONS.	
Paragraphs	790
The Boys' School in China.....	790
Missions and Spiritual Life	790, 791
Treasurer's Report.....	791
As Others See Us.....	791
WOMAN'S WORK.	
Paragraphs	792
Have You Read It?	792
Unawares—Poetry	792
Memorial Resolutions.....	792
The Macedonian Call.....	792
Another Tribute to Mrs. Miranda A. Fisher Dean	792
YOUNG PEOPLE'S WORK.	
Paragraphs	793
A Letter to Miss Mabel Blue.....	793
Prayer-Meeting Kindling-Wood.....	793
Quarterly Report.....	793
Our Mirror—Paragraphs.....	793
Why I Abandoned Sunday-Keeping.....	794-796
The American Sunday and the Sabbath.....	796
Tract Society—Receipts.....	796
OUR READING ROOM.	
Paragraphs	797
Sabbath-Observance.....	797
Why Was the First Day of the Week Called Sunday?	797
POPULAR SCIENCE.	
A New Idea for Short Railroads.....	798
Shoddy	798
North Loup Church	798
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Dec. 24, 1898.—Review	798
The Lord's-Day	798
MARRIAGES.....	799
DEATHS.....	799
The Filipinos: Who They Are.....	799
SPECIAL NOTICES.....	799

AND GOD SPAKE ALL THESE WORDS.

THOU shalt have no other gods before me.
 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;
 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation or them that hate me;
 And shewing mercy unto thousands of them that love me, and keep my commandments.
 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.
 Remember the sabbath day, to keep it holy.
 Six days shalt thou labor, and do all thy work:
 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.
 Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
 Thou shalt not kill.
 Thou shalt not commit adultery.
 Thou shalt not steal.
 Thou shalt not bear false witness against thy neighbor.
 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Sabbath Recorder.

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THE *Congregationalist* says, "Christians in Korea display white banners from their homes on the Lord's-day. Some sign is becoming necessary in order to distinguish on Sunday the homes in this country which profess to be Christian."

WE ask attention to an article from Malcolm B. Birnie in the *Christian Intelligencer* on another page. Slowly, all too slowly, the fact is dawning on the friends of Sunday that the question of its decay, and the cognate question of the claims of the Sabbath, cannot be ignored forever.

AT the late meeting of the Iowa "Sabbath Association," the two leading papers bore significant titles. One was, "The Christian Sabbath Essential to the Nation's Life"; the other, "Who is Responsible for the Loss of our Sabbath?" Something is gained when the friends of Sunday come to know that it is "lost."

A SABBATH REFORM CONVENTION is to be held at Leonardsville, N. Y., Dec. 16-18, 1898. The churches at Leonardsville, Brookfield and West Edmeston are to unite in the convention, and a cordial invitation is extended to all persons, Seventh-day Baptists or others, to attend the convention. On the 20th of December the Editor of the RECORDER expects to speak at Scott, N. Y., on Sabbath Reform.

THEOLOGIANS seeking to escape the claims of God's law and of his Sabbath are loud in their protests that the Bible requires no specific day of the week to be kept; and that we who insist on keeping the seventh day are urging Judaistic nonsense. But the moment that these theologians turn "good citizens" and political reformers, they call on the civil power to compel every man to desist from labor on the specific first day of the week because religion and good morals require it. Self-condemnation can go no farther than it does with such men.

CONGRESS assembled on the 5th of December, in a serious mood, as well it might. These are days which call for high-minded and broad-viewed men in the national legislature. Interests great and grave await treatment and solution. He who is now a partisan or a sectionalist in Congress will disgrace himself and shame the nation. He who seeks personal or local ends to the detriment of national and world-wide interests, ought to go into quick-coming oblivion. We are glad to hope that which we shall be glad to write down as fully confirmed, hereafter, that the present session of Congress will surpass all others, in the best, highest and most noble elements of such statesmanship as befits such a Republic as ours, and such years as these.

DISCOMFITED in the struggle against Sunday street-cars in Toronto, Canada, the "Lord's-day Alliance" reports that it has instituted a number of lawsuits to enforce Sunday-observance upon corporations and individuals, and is waiting for a final decision by the courts which will serve as a rule for future trials. The attorney-general has declared

that in the opinion of the government "the Lord's-day should be preserved inviolate from labor." It is expected, further, that the Ontario government will submit a special case to the Court of Appeal for the purpose of ascertaining the real meaning of the Lord's-day Act. Judging by the results in similar cases, and the prevailing tendencies in the United States and Canada, this appeal to Cæsar will hasten the downfall of Sunday legislation.

THE Emperor of Germany has made his somewhat famous visit to the Orient, and returned, not to find rest, but quite the opposite. The political ferment at home has increased, and there is no strong-willed and friendly Bismark to aid him, such as his grandfather had when the storms swept the sea of German politics. The Slavic question grows intense because of the tide of Polish life and influence setting westward. The Danes and the Alsacians are restless under harsh restrictions. The Anti-Semites and the communistic elements are active, so that in the Council of the Empire conflicting plans and policies entangle the situation. The relations between Germany and Russia are not at the best. France has both eyes open when anything happens in Germany. Austria is not smiling. The unconcealed efforts to make friends with the Sultan of Turkey, while on his recent trips have not endeared the German Emperor to the rest of the world in general, and although the United States will seek to hold friendly relations with Germany, the actions of a German man-of-war at Manila have not gone wholly out of mind. If Germany has gained political prestige by the visit of the Emperor to the East it is not yet apparent.

THE Managers of the American Sabbath Union have put forth a manifesto condemning Mayor Hoos, and calling on the people of Jersey City to join battle against the holiday Sunday. Among other things they say:

It is the sacred, not the civil, Sabbath upon which the American institutions are builded.

It is the sacred, not the holiday, Sabbath that is the palladium of our liberties and the bulwark of private and public virtues.

A secularized Sabbath always has been, is and ever will be, the doorway through which sweeps a flood of immorality, destructive of the home, the peace and good order of society, and the national life.

Very true. Very true. And these good men who are so eager in appealing for help to oppose Mayor Hoos' holiday Sunday, mistaken and blinded, are profaning the true "sacred Sabbath" of God, and of his Son, Christ, the Lord of the Sabbath, every week making it a holiday or a business day, sneering at its claims, calling it Saturday, an old "Jewish affair," just as Mayor Hoos calls their Sunday an old "Puritan affair." They say truthfully, "A secularized Sabbath always has been, is and ever will be," etc. They secularize the Sabbath as much as Mayor Hoos does. They seek to compromise with God by offering Sunday, after disregarding the Sabbath. Mayor Hoos does not.

DO WE WICKEDLY REJOICE IN THE DECADENCE OF SUNDAY?

Two letters are before us to which it is a pleasure to make answer. One is without date as to place. It is signed Chas. S. Kemble. The other is dated Ashland, N. Y., and signed by Rev. H. M. Dodd, pastor Presbyterian church. These letters deal mainly with the thought that the RECORDER seems to re-

joice in the growth of disregard for Sunday. Mr. Kemble occupies most of his letter in trying to show that the Sabbath is not binding on any but Jews, and that Sunday perpetuates all that was good in the Sabbath. Mr. Dodd writes with such Christian earnestness and candor as find quick and full response in the RECORDER. Here is the main part of his excellent letter:

ASHLAND, N. Y., June 18, 1898.

To the Editor of the SABBATH RECORDER:

For many years I have been a reader of the Seventh-day papers, (*Outlook*, etc.) sent to us gratuitously, and have always been gratified at their candor, if not persuaded by their arguments. It pains me however in looking over the RECORDER to see that you seem glad that Sunday-observance as a holy Sabbath is on the decline. I suppose you think it will lead the church to return to the Seventh-day Sabbath. But do you not see that revolt is not against the First-day, but against the holiness of the day. If men will not keep the First-day holy, they will not keep the Seventh. It seems to me that you should seek to strengthen the hands of those who would sanctify the First-day, and hope to convince them, later on, that they are sanctifying the wrong day. Why should you, who so earnestly contend for a holy Sabbath, be found in the company of men who are trying to destroy the holiness of the First-day and who have not the slightest intention of observing the Seventh?

Had Bro. Dodd been familiar with all that the RECORDER says and has said for many years, he would know that we have neither sympathy with wrong-doing on Sunday, nor with any of the many forms of dissipation which have come to be a part of Sunday holidayism. This we have said again and again. The saloon, the brothel, all forms of gambling from base-ball to faro, have no greater enemy than the RECORDER. To charge us with sympathy or complicity with these is unjust and out of accord with fact. We do not rejoice in the increase of evils connected with Sunday. We know that all the revelers are against righteousness and Sabbath-observance on any day. We do not expect that a law making the Seventh-day the "Civil Sabbath of the nation," would make things any better; we would not have such a law if we could. The RECORDER never reaches a saloon keeper or a Sunday reveler by any wish or work of ours. Its mission is to Christians, to just such earnest, high-minded men as Bro. Dodd is. The sum of our contention is this.

Bro. Dodd and his compeers in rejecting the Sabbath as God's holy day, and thus setting at naught the letter of the Sabbath law and the example of Christ and the New Testament church, and in attempting to introduce Sunday in its place, on grounds unscriptural and unhistoric, have struck a fatal blow at the Bible doctrine of sacred time. Take the bulk of Mr. Kemble's letter, referred to above; every Sunday reveler in the land would applaud his effort to show that the RECORDER is all wrong in pleading for the sanctity of the Sabbath. They know that if any day is sacred it is the Sabbath. When Christian teachers tell them the Sabbath is a forgotten fragment of Judaism, they, knowing that Sunday has no sacredness, cast off all restraint, and rejoice in the actual freedom from divine law which results in Sunday holidayism.

We would join Bro. Dodd and the few who stand with him—they are few indeed—in seeking to secure regard for Sunday as a "holy day," if there were any grounds for it. But there are none. It has no "Thus saith the Lord" back of it. If we sustain it on the idea of church authority, we must accept the Ro-

man Catholic as the church. As every reader of the RECORDER for the last twelve months knows, the leading Christian newspapers and the representative Christian bodies say that Sunday is "lost," or "being lost," and that, largely, through the practices and teachings of Christian men who treat the day as though it were not holy. The only joy the RECORDER has in the matter comes from the fact that Christian men, and newspapers like the *Observer*, the *Congregationalist*, the *Advance*, the *Christian Advocate*, the *Examiner*, and the *Interior*, are beginning to see the truth, even though they are driven thereto by fear of impending evils.

Our deep sorrow is that Bro. Dodd sets the example to wicked men; and teaches them to disregard all sacred time by treating God's day, Christ's day, as a working, or a holiday "Saturday." Our complicity with those who go rioting on Sunday is nothing, less than nothing, when compared with that of these brethren whose error makes them lead in teaching a system that has resulted in the holiday Sunday. The RECORDER and the Seventh-day Baptists have not created the Sunday, "Continental" or "American." It is the product of the no-Sabbath system which was for a thousand years Roman Catholic, and for the last three hundred years—outside Catholic circles—has been a vain endeavor to compromise between the Roman Catholic and the Seventh-day Baptist position. When next Sabbath morning comes, if Bro. Dodd and his Presbyterian brethren will follow Christ's example, what we are pleading for will be accomplished, so far as they are concerned. Sabbath Reform must begin with the Christian church. The fatal element in the whole situation begins with the error of rejecting the Sabbath, not the day merely, but the idea, the true conception of sacred time, representing God, in all his attributes. Our protest is against the wrong done to God's Book, God's Son, and God's Sabbath in the no-Sabbath theories on which Sunday-observance came into the church, and from which no change of theory, or aid of civil law has been able to free it. Sunday dissipation grows, not because a handful of Seventh-day Baptists plead with Christians to return to God's day, but because the mass of Christians set the wicked world the example for evil by disregarding that day.

PRESIDENT MCKINLEY'S MESSAGE.

The President's Message went to Congress and the people on the 5th of December. It is a history-making document. It is clear, comprehensive, concise. It has a definite personality, but without egotism. It needs must recount what the President has been doing through the past eventful months, but the man is subordinate to the events. A brief history of the war and its results forms the bulk of the Message. Fifty years from now the value of the facts set forth will be appreciated by statesmen and historians as we cannot appreciate them now. Whatever the next fifty years may bring to the nation, those who then seek to know the fundamental facts which enter into the crisis of the year 1898, and the results to which that crisis led, will turn to this Message as to a mine of treasures. Each sentence then, will be weighed and analyzed, better than now. The deeper meaning and the mature judgment which fill the message to repletion will then appear, even more clearly than they do now.

Then, if not now, all men will turn to it as authoritative history, written by the chief actor. Full meed of honor and commendation is given to his subordinates, and befitting recognition is given to the devoted nurses of the Red Cross. Little is said concerning the terms of peace or the details of government to be established in the new possessions. These are questions for Congress and coming days, and the President wisely refrains from attempting to dictate as to the future. On the other hand, he assures the nation that all will be done that can be done to bring to these new fields the best results of peace and freedom. Business interests will be fostered. Order will be secured. Education will be encouraged. Our readers will find the text of the Message in other papers. Our space permits only these words concerning its general character. Free from partisanship or sectionalism, it is the Message of a nation's servant and ruler; the ruler of a united and victorious nation, the servant of a brave and grateful people.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER VIII.

KEEP UP WITH THE TIMES.

Still another and indispensable requisite in your general preparation is that you keep abreast of the age in which you live. You are to instruct men concerning living issues. The great truths and the general principles which remain through all times you are to take and apply to your time; hence you must study the influences and questions which enter into your own age. You must know its wants and its issues. The people of the present time are too intelligent to be interested by preaching which is not in advance of them. The years are full of questions, theories and problems that directly affect the characters and lives of men as Christians. These questions and issues include all the leading departments of thought. Scientific, social, political and theological themes are being discussed in books and periodicals, from the lecture platform, and on the corners of the streets. This, too, is pre-eminently the age of questioning and of doubting. The preachers of such an age ought to be up with the times, fully familiar with each important issue, and always ahead of the people.

These requirements will demand an extended and carefully conducted plan of reading. There is now a surplus of books and periodicals. You cannot read them all; you ought not to desire, nor attempt, to do so. Time and strength will restrict you to a few, hence we counsel you to read only the best. Select the masters on each topic, and read them carefully. Pay no attention to the crowd of second-rate and inferior books and papers. They are not worth your time, much less your money. In this way you will become acquainted with the really essential facts and the living issues; with anything less than these you do not care to deal.

All such reading, which is essentially personal intercourse with the masters in each department of thought, will prove a burden and a snare, unless you supplement it by such habits of meditation as will give you vigorous mental digestion. It is not the number of facts we learn, but the power promptly to assimilate them, which gives real strength. Without the habit of careful and prolonged

meditation, you will be comparatively feeble and helpless. He who is overloaded with that which he cannot use is weakened, wearied, disgusted, defeated.

COMPARISON OF IDEAS WITH OTHERS.

This work of mental digestion will be greatly aided by a judicious interchange of opinions with others. In doing this, seek men of equal or greater attainments than your own; this is not, however, always necessary, nor will you always be able to do it. Nevertheless, you can gain much from the "average man" that will benefit you. One who is inferior in knowledge may make valuable suggestions that will lead you into new paths of thought. Compare notes at all times, and with all persons, thus keeping the matter in hand fresh, and adding to it that which you will thus be enabled to gather. This constant comparison will advance your work of personal investigation. The more you seek to draw from other men concerning a given question, the keener your own insight will become.

Such reading, meditation, and comparison of ideas will prove a double help by adding steadily to your store of facts or suggestions. This material becomes a stock in trade, from which you are to draw at all times. In the study of a given theme, you will gather more or less material which you will not use at that immediate time. This should lie in reserve to be called forth whenever needed. In this way the reservoir of unused material may be kept constantly filled. Only a small portion of its contents will be demanded on any one question, or at any one time. Nevertheless, the presence of such a supply is invaluable. You must turn to it to meet the numerous demands that will arise, often at a moment's warning. It stands related to you as a reserve force does to the commander in battle; its presence is the promise of victory. Its presence or absence will usually settle the question of success or failure. A well-filled and constantly enlarging reservoir of miscellaneous materials is an indispensable adjunct to general preparation.

USE OF MATERIALS.

The successful use of materials also depends upon certain habits of thought, which must be acquired as a part of your general preparation. An arsenal, crowded with weapons of the most approved pattern, is worthless to one who knows not how to use them. He who attempts to choose from such a supply is only bewildered, or wounded through want of skill. However earnest he may be, he cannot learn the use of these weapons at once, and without the requisite knowledge and practice they only insure defeat.

He is not the most successful thinker who thinks most, but rather he who thinks to the point. Never slur a question over, never shoot at random when you are seeking for facts, or examining theories. Be specific before you begin to generalize. To borrow from a hunter's phrase, never use a shotgun when you need a rifle. The former may make the most noise, but the latter is far more effective.

Cultivate the habit of brevity in thinking as an important help in attaining definiteness and precision. Earnestness is always brief. It goes straight for its object, and a straight line is the shortest distance between two points. Find where the nail is before you strike, otherwise you will waste blows. In

most cases, if not all, deliberateness will be necessary at first. See clearly. Plan carefully. Strike deliberately. Such blows will tell. Experience will enable you to increase the rapidity of your blows without losing precision. Indeed, you should hasten the process of striking as fast as is consistent with precision, and thus unite precision and rapidity.

All these habits of thought must be formed subjectively, before they can be objectized. The *sine qua non* of successful speaking or writing is successful thinking. This item of general preparation is, therefore, an important personal matter with each one of you. It is a work to be done for yourself, within yourself, by yourself. Suggestions from others will aid you. Correct models will be of much value to you, but the attainment is one which you must make in the realm of your inner life. Comparatively little can enter from without to aid you.

IMPARTING WHAT YOU KNOW.

Having learned to think clearly, concisely and definitely, the next essential step is to convey your thoughts to your hearers in such a way that they will be clearly understood. General habits of expression are of great value in this direction. If one is accustomed to express himself clearly when out of the pulpit, he will do the same when in the pulpit. Otherwise he will not. We cannot urge this fact too earnestly. You must accustom yourselves to think carefully, define accurately, speak pointedly, always and everywhere. Do this, even though the careless call you "over nice," or charge you with "putting on airs." Every habit of a man's life has to do with his success or failure in the pulpit, especially habits of thought and expression.

Words are the medium by which you are to convey your ideas. The choice of words will determine your success in making yourself understood. In choosing words, note carefully the following suggestions.

Choose such words as are quickly and easily understood. If your hearer must stop to search for definitions, his mind is taken from the general subject. He loses pace with the sermon and soon becomes bewildered, wearied, perhaps disgusted. It is usually true that a definition which does not readily appear to the average hearer makes the word practically meaningless. Few men will trouble themselves to seek out an obscure meaning. Thus the central idea of your sermon is easily lost. The desire to use pretentious words is a prevailing error. Such a habit is not proof of wisdom, nor of real knowledge. A literary pretender can string "big words" together, and seem to be wise, but wisdom does not dwell in words of endless length and thundering sound. A sermon should be in such language that the average hearer cannot fail to understand it. Many men who are otherwise able, deform and vitiate their writings and sermons by words which are beyond the ability of their hearers and readers.

TAKE SPECIAL NOTICE.

The snow-bound mail train delivered Dr. Platts' excellent report of "The Wisconsin Sunday Rest-Day Association" meeting too late for insertion in this issue of the RECORDER. We trust that it will find most careful reading and consideration next week. Any one wishing an extra copy of next week's issue for sake of that report can secure it by sending a request to this office.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

THE meetings at Cartwright were expected to close the second week in December. A few are ready for baptism.

EVANGELISTIC services begin at Dodge Centre the first week in January. A large vote was given in a recent Sabbath morning service, committing the people to work for the success of the meetings. This is an important field. Remember Dodge Centre in your prayers.

AT North Loup large congregations are reported, both at the Loup and at the Barker school-house. Pastor Witter is putting his soul into the work. He preaches regularly for the Presbyterian church, frequently for the Methodist, and is loved by everybody in general. He has been made president of the school board, and is introducing some new features into the school system. In the affectionate characterization of one of his members, "He is a good man—what there is of him."

ALVA VANHORN, student in Milton College from Welton, will spend the winter term in evangelistic work. The Chicago Y. P. S. C. E. is contemplating taking up the student evangelistic movement inaugurated by the pastor, and will interest themselves in Mr. VanHorn's trip.

THE Semi-Annual Meeting of the churches of Central Wisconsin was lightly attended, on account of stormy weather. The churches are rather small, and from twenty to forty-five miles apart. Reports are encouraging from them all, except the community of Fish Lake, where no regular services are held. It is a good, open field for work.

About Marquette.

Where the Fox River widens into a marshy lake, not far from the point where Father Marquette pitched his camp, the village which bears his name slopes down from the Wisconsin hills to the water level, rambling all over the hill-side. A few old buildings going an easy decline hint of the good old days when Marquette was the county-seat, before the rail-road towns came to rival and supplant. Some 260 souls still find shelter beneath the roofs of the quaint village, and in the early fall hunting parties swell the population.

Among strangers, and only two nights in which to present the gospel message. But faces soon become friendly, and on the second night the commodious church was nearly filled. Out of an audience of probably over a hundred, only about a dozen stood up on a broad and comprehensive invitation to those who wanted to use their talents as God would have them. Just such a sight we never saw before. These years Marquette has been allowed to go its own worldly way without much attention, except for an occasional revival fever, which passed away with the first sign of spring. A body of intelligent-looking young men sat in one section of the house, and not a working Christian among them. Such a proportion of unconverted people in an earnest, attentive audience we do not remember to have seen before.

We are glad that our people have entered this field again—we hope, to stay. The work

of missionary-pastor Loofboro, which is everywhere highly spoken of, Socwell and the Semi-Annual Meeting in June, the ringing evangelism of Hills and Babcock this fall, have made a deep impression. Infidelity is passing away, interest is rising. Our cause has gained a little in numbers, and the faithful few are burning and shining lights. They have a deep and abiding interest in Bible study, which has crystalized into a regular meeting on Friday evening for the purpose. Their welcome to the visiting preachers is eager and cordial. That earnest, intent congregation lingers in our memory. There is a harvest to be gathered, and the time is ripe. Who will be the reapers?

Politics as Heard on the Train.

"There are two difficulties about entering into politics in our city. If a man is honest he gets no adequate remuneration, and cannot afford to spend the time necessary. Second, people think he is dishonest anyway. They give him the name of being in it for the plunder. A man has to sacrifice time, and risk reputation."

"If we could only handle sects in religion as they do in politics—if anyone starts an independent movement there, the machine sits down on him. He is out of it. They make short work." (Spoken, evidently, by a churchman in authority.)

Alfred Station and Chicago.

For the first time since the young church at the western metropolis became independent and self-supporting, it has been called to pass through the experience of a change of pastors. Whether or not the methods by which the change was arranged for were ideal, the spirit shown by this church and by the church from which the future pastor is to come, has been an evidence of Christianity better than any offered in the text-books.

On October 22, the pastor read a letter from the Missionary Secretary calling him to the evangelistic service for the year 1899. He requested that the present pastoral relation be severed at the close of the year, and that the church at once take steps to secure his successor, that the transition might take place without break and the work move steadily on.

There have been many expressions of Christian love and tenderness since then to make the pastor feel very unworthy as well as grateful; but, whatever personal sorrow was felt, the prevailing word has been, "If you feel the conviction that this is the work to which you are called, God bless you, go."

In calling a new pastor the church has endeavored, while moving as quickly as possible, to look the ground over and decide what was best, not only for this church, but also for the coming pastor, and for the cause at large. On November 12, M. B. Kelly was invited to take the place about to be vacated.

November 26, Bro. Kelly's reply was read, the letter making a deep impression. On the previous Wednesday night the church of Alfred Station had met to consider the resignation of the pastor. The church was unanimous in desiring him to stay, and voted not to accept the resignation. Then, moved, I believe, by the Spirit of God, one and another began to speak of the other side of the subject. This opportunity had come to their beloved pastor to obtain a further education, come in contact with city life and prepare for

wider usefulness. Ought they to stand in his way? Should they not look to the wider interests of the cause at large? In this spirit of self-renunciation the vote was reversed and the resignation accepted.

It is with profound thankfulness, as the time draws near when good-bye must be said, that we have seen the spirit of Christ thus manifest in his servants. We believe that this time of transition, often so trying to church and pastor, will be made into one of blessing to all concerned; that it will mean an era of advancement rather than of discouragement to both churches, and will result in the greater efficiency of the men who have been thus associated with them. There will be a new tie binding us to one another and to our common work. God bless the churches of Alfred Station and Chicago, and in them may God be glorified.

A Night in Germany.

Whether the absorbing subject of conversation just then was the perseverance of the saints or the blessedness of married life, at all events the missionary pastor lost the road between Coloma and Dakota, and we suddenly awoke to the fact that we were three miles below Richford. To go back to the expected hospitality of Bro. Hill meant an extra ten miles on the total journey to Marquette, and the mare was ailing. The Mortisons lived only two miles to the west, but we knew it not. The council of war decided in favor of going on. At the first pleasant farm-house we stopped and asked lodging.

Three generations were gathered in the roomy kitchen. The grandfather, a typical German, looked for all the world like his picture as seen in the illustrated magazines. His brown and ruddy face, round as the moon, was completely framed in a wreath of hair; for the fringe of whiskers round the chin met the Teutonic hair half way and completed the circle. The quaint, old-country pipe with its big bowl and long, crooked stem, rested quietly in position. He took occasional gentle puffs, regarding us the while with grave, solemn eyes. Not until later in the evening did the inscrutable expression relax into the seamiest and jolliest of smiles. The grandmother can "nicht sprechen" English, for she has staid close at home these years. The son, a big, broad-shouldered, hard-working, hospitable farmer. He has a foreign twist to his tongue and a wholesome pride of race. He cannot help betraying an easy contempt for the Yankees—the kind that settled his section of country. Unable to make a living on this sandy soil, their place has been taken by Germans, the survival of the fittest over again. The one American family left in the township manage to keep along by the help of a war pension. Here amid weak soil and short seasons our German farmer, by some knack or other, has prospered, paid for his place, cared for his parents, accumulated stock and tools, built an addition to his house, and probably has a snug sum in the bank.

Albert, Ella and Martha eye the guitar-case with absorbing interest, and shyly sidle up to their father to ask if the men will not play on the wonderful instrument. They sit like statues through "When the Curtains are Lifted," "I Surrender All," "List, the Spirit Calls to Thee." Young Germany, aged twelve, planted squarely in front of the guitar, comes out of his trance only as the last echo of the

strings dies away. The conversation turns to the German army, Bismarck, the language of the fatherland, education in America, religious denominations and matters personal.

At the breakfast table the farmer sits with his son and the two guests. The two eldest children stand at their father's side with bowed heads and reverent lips repeat what must be the Lord's Prayer. It has a good sound even in a strange tongue. Then the little girl alone repeats a blessing. Sweet and gracious custom worthy of introduction into more pretentious homes. The missionary puts on his overshoes, ulster, buffalo overcoat and other accoutrements of sacred warfare and asks, "How much?" "You are welcome," says mine host heartily, and we drive on our way with expressions of gratitude and good-will, praying the good Lord who is father of us all that his peace may ever dwell in this household.

Well, it was all for the best—though this shall not be used as justification for careless driving. It was well for representatives of two dominant races to meet in social contact for a whole evening. There was much to be learned, not the least of which was the deeper kinship which underlies both Celtic and Teutonic blood. The visitors will not soon forget the experience, and, doubtless, the unwonted event will be a topic of discussion in the Wachholtz home for many days to come. We must send Albert and Ella and Martha some little remembrances for the Christmas season.

Race with race and class with class, we need to mingle more with each other, if from the heterogeneous elements in America is to spring an united and puissant nation. Looking at life from each other's standpoints, understanding the thought and aspirations which throb in the breast of "the other half," our interests will be allied more closely.

In religion, speed the day when Celt and Saxon, Dutchman and Dane, shall come to worship side by side. This may properly be one of the aims of evangelistic meetings. It will take time and patience to adjust rhyme and rhythm, but may we not some day join together in "Praise God from whom all blessings flow?" And grandfather Frederick beams upon us with benignant eyes, and solemnly answers, "Yah."

IN TOUCH.

BY ANNIE L. HOLBERTON.

In touch with all that is beautiful, noble, good and true,
In touch with the heart of nature unfolding to our view,
With all that is best and purest in thought and life of man,
Learning to shape our effort in accord with God's great plan.

In touch with the truth we cherish, stand by the cause of right,
Ready to show our colors if we cannot join the fight;
Helping to win the battle if with but a word of cheer,
On, in the path of duty, fulfilling our mission here!

In touch with the Holy Scriptures, our purest thoughts have birth;
For the souls that people Heaven are sanctified on earth.

All life that is worth living, life immortal will define,
And love that has its being here partake of love divine.

Thus with true aim unfettered may the thirsting spirit seek
Its better sphere in triumph, though the faltering flesh is weak;
While in touch with inspiration of lives that conquer wrong,
Our own shall rise victorious, and in itself grow strong.

FREE FROM THE LAW OR FROM ITS CONDEMNATION.

SHINGLE HOUSE, Pa., November, 1898.

To the Editor of the SABBATH RECORDER:

Dear Brother:—I take the liberty of asking you a few questions through the columns of your invaluable paper, the RECORDER. There are some of our First-day friends that present some side issues in regard to the law, and

the Sabbath. They quote from Rom. 8: 1, 2, 3, R. V., "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the spirit of life in Christ Jesus made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh."

They claim that according to this Scripture the ceremonial and memorial laws are abolished and the believer is free from the law and is living under grace. In other words, we are in Christ as the man slayer is in city of refuge, and out of reach of the avenger of blood. And to substantiate this argument they quote Gal. 5: 22, 23, "But the fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance, against such there is no law."—R. V.

We may answer this argument by quoting Jesus' own words, "Ye are my disciples if you do whatsoever I command you." They answer by saying that Jesus never gave a command to keep the Jewish Sabbath. And then quote from Rom. 10: 4, "For Christ is the end of the law unto righteousness to every one that believeth, stating that the believer is free from the old law."

Please answer this if it is worth noticing, not by logic or rhetoric, but by the Word of God. M.

The trouble with these "First-day friends" in Pennsylvania is, they have not studied Rom. 8: 1, 2, 3. They have been so eager to find some escape from the Sabbath that they have failed to see that it is the condemnation of the law Paul is talking about. All who are in Christ, through faith and obedience, have found forgiveness, and therefore all penalty and condemnation are removed. The law is not removed or weakened, but they having fled to Christ are safe. But let Paul answer them, for evidently there were some people at Rome like these friends at Shingle House, who said, "If we are saved by grace, through faith, the law must be abolished." Paul's answer to them is found in Rom. 3: 31. "Do we then make the law of none effect through faith? God forbid: nay we establish the law." That is Paul's analysis of his own words, and his conception of the relation between faith and law. An established law is the opposite of an abolished law.

Gal. 5: 22 belongs to the same group of truths. When men are in Christ through faith, living in obedience, and bearing the fruits of the spirit, there is no law "against" them, i. e., they are not under condemnation of any law because they are living in accord with law. Let the people at Shingle House obey the laws of Pennsylvania, and bear the fruits of righteousness, and no law of the Commonwealth raises its hand "against" them. But the law is over them all the time, and the moment they break it it turns against them. Our correspondent from Shingle House does not steal horses, and the law which punishes men for that business takes no notice of him. But let him steal so much as a "ten dollar colt," and the law will be "against" him instantly.

Rom. 10: 4 is another way of putting the same truth. When a man sins, the law condemns him to death. He comes to Christ, finds acceptance, forgiveness, redemption. Then the demands of the law end, and the man is safe in righteousness in Christ. The law has not ended. But its claims on the redeemed man are ended. That is all, and to the redeemed man that is everything. In a word, throughout the Book of Romans and everywhere Paul teaches the blessed doctrine of salvation from the condemnation of the law through Christ, and equally the truth that the faith which brings acceptance in Christ establishes the law which sent the sinner to Christ by condemning him.

Missions.

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

A COMMUNICATION from Evangelist Saunders informs us that the meetings at Fouke are growing in interest. They were continued in connection with the Association. The delegates, I. L. Cottrell, E. H. Socwell, and D. W. Leath, were at the Association, and were a source of great inspiration and help. The Fouke church has been greatly broken up by dissensions among its members, but on the first day of the Association the parties at variance and the delegates and evangelists came together, and through prayer and acknowledgements, the difficulties were settled, all shook hands and were happy with the joys of reconciliation. That night Bro. Leath preached, and there was a good meeting. May that little church take on new life and power, and be a blessing to all the community.

BRO. J. G. BURDICK writes, November 14: "We have just closed a three weeks' meeting here with the Otselic church, and to-night begin the fourth week. Our congregations are growing despite bad weather. The membership are getting into good working shape. Three backsliders have been reclaimed, one has found Christ, and three are seeking. I think a number are on the point of yielding, and quite a number outside are becoming interested. Eighteen were down from Otselic Centre. Am standing the work well. Have to do all the playing and for a time most of the singing, but more help is now coming."

BRO. D. W. LEATH, after holding some meetings at Wynne and Crowley's Ridge, went to Fouke, as delegate to the South-Western Association from these two churches in North-eastern Arkansas.

THE principles of the Christian religion are active and positive. Truth is ever aggressive. He who possesses a truth cannot keep it silent if he has it fully in his heart and life. He must tell it to others. The light must and will shine. As Seventh-day Baptists there are too many of us who are still only on the defensive. We should be aggressive, push forward the truths we hold, by word and example. In aggressive work we should not be obnoxious, repelling and severe; but kind, faithful, loving and earnest. It is not crankiness to be in love with a truth, to be alive to its dissemination, and be enthusiastic in its advancement. There would be no progress in science, art, education, business or religion if there were no aggressive force and enthusiastic action.

If a man should bite off his nose to spite his face, you would pronounce him very foolish. Yet in spiritual things and in church life many are doing that very foolish thing. Some will stay away from church service, will not attend the prayer and conference meeting, deprive themselves of the means of grace, lose spiritual strength and growth, brotherly love and fellowship thereby, because of some offense or fancied wrong. Some will go away from the communion table, will not partake of the emblems of the broken body and the shed blood of Jesus Christ, in remembrance of him, and lose the blessing, because some one in the church has done wrong. All persons who act in this way do not spite the church, the prayer and conference meeting, or the Lord's Supper, but only themselves, and are the chief losers.

THE BOYS' SCHOOL IN CHINA.

BY MRS. F. E. PETERSON.

A Paper read at the Missionary Hour at the Yearly Meeting at Shiloh, N. J.

"The immediate and controlling aim in all missionary work is the awakening of faith in individual souls, and the raising up of a community of believers."

The missionary does not attempt everything that would be desirable, nor seek to carry every work to perfection. The aim of missionary work is accomplished when the moral atmosphere of a people is changed, when the spiritual forces of a nation are revolutionized by the gospel, and when Christian life becomes so firmly seated as to be capable of self-propagation and enlarging influence.

In order to accomplish this great end, every available means must be pressed into service. The work of the preacher, the teacher and the medical missionary are all of utmost importance. It is the province of this paper to speak of the office of the teacher, and more particularly of our Boys' School in China.

The Boarding Schools, both for boys and for girls, are necessary adjuncts in successful missionary work. In these are trained teachers, pastors, evangelists, and, more, founders of Christian homes.

Mission schools are not formed simply to instruct in secular things. There is a greater end in view, the destroying of the false, the supplying of the true, the enlightenment of the conscience, the leading of the soul out of darkness into the marvelous light of the gospel. And always and everywhere, education, as an auxiliary to missionary work, serves an end beyond itself, in preparing future men and women for Christian service.

"The education of the young, as a regular part of missionary work, simply means that Christian workers among the heathen should seize and use for God the most impressible years of every life." And whether the result be a real turning to God or only a state of mind more or less prepared to receive the Word, in either case there is cause for thankfulness.

The importance of this branch of missionary work is well expressed by Eld. D. H. Davis, who, in his report for 1897, says: "The time has come when it seems that the missionary is compelled to take up this line of work, or leave it for others to do. If the present demand for teachers throughout China could be supplied by Christian workers, they would occupy one of the best positions possible for molding the future of this great nation. As are the teachers, so largely will be future China." Also in the report for 1898 he says: "I was led to feel that the missionary never before stood in such favorable relations to the Chinese as at present. He is listened to more readily; he is being sought as teacher and counsellor as never before. The opportunity for enlightening and Christianizing China is surely increasing with the passing years."

So important does this work seem to the Missionary Board and to Eld. Davis, that a large portion of his time is taken from his primary work of preaching and is being devoted to the schools. Eld. Davis should be relieved from this work, which he and his wife have so faithfully carried, in order that he may give his attention to evangelistic work. Furthermore, it is evident that we need the Boys' School in China, that our girls shall

not be lost to us, and that Seventh-day Baptist homes shall be established and our work there continued. The importance and needs of this work have long confronted us.

The present imperative need is a teacher for the Boys' School. The obstacle in the way is lack of funds. When the means can be obtained there will be a consecrated man willing to go. There is also pressing need for a building in which to place the Boys' School. Until such building can be procured, the hospital wards must be closed, and the school held there. This is not a call to a new work, but to supply workers in the place of those withdrawn from the field, and to carry on a work to which our support is already pledged. There is only one course of action for us if we would be true to our Commander. We must go forward.

Are we deeply grateful for the countless blessings that we enjoy in this gospel land? Can we be thankful enough that the command, "Go ye into all the world," moved loving missionary hearts to bring the gospel to us? May our eyes be opened to this opportunity, and may all our hearts be impelled to respond promptly and generously to this urgent call.

MISSIONS AND SPIRITUAL LIFE.

BY ROBERT E. SPEER.

Dr. Otto Zockler has remarked that "it arises from one and the same divine arrangement that the foundation for the mightiest triumphs of the human mind over the forces of nature was laid at the same time with the beginning of an earnest and energetic effort of Protestant Christendom to fulfill its missionary vocation." The mind that is open to the expansive purposes of God is alert also to catch new truth in every sphere. The missionary spirit is full of intellectual stimulus.

But there is an even closer relation between a true missionary interest and the spiritual life. The spiritual life is simply the reign of the spirit of Christ within. And the spirit of Christ is not a narrow or selfish or provincial spirit. The spirit of Christ in us cannot be different from the spirit of Christ in him. He loved the world. He came to save the world. In him God was reconciling the world unto himself. His spirit did not realize itself in any inner development. Its goal was not fellowship with the Father. It reached out toward the needy and it led him to die for the sinful as he strove to seek and to save the lost. And so in us the spirit of Christ would be what it was in Christ, the spirit of out-reaching service, of sympathy as broad as the needs of the human heart and the woes of the human race. And there is something suspicious and deceptive about our spiritual life if it is able to tolerate easily a feeling of indifference toward those outer nations which Christ reached with his love, but which we leave beyond the reach of his message.

To have a true spiritual life, therefore, is to be in sympathy with missions. And, conversely, interest in missions feeds the deeper life. Obedience begets love, even as it evidences it. To have in mind the last command of Jesus, and to strive to be obedient thereto, keeps Jesus the Commander constantly before the mind and in the heart, and the memory of Jesus is a transforming power. It is impossible to be recalling every day his words, "Go, preach," "Unto the uttermost parts of the earth," without recalling him to us as he stood among his disciples in Galilee, or as the

clouds of heaven rolled down to welcome and enshroud him on Olivet. And so we see Jesus. If any man wants, like the Greeks, to see him who has not seen him as clear and sweet as he desires, here is the secret he has been waiting for. Obey, and the effort to obey will make his love a new power and his presence a new joy.

Jesus himself associated these things: "Go ye and make disciples of all nations, and lo! I am with you alway," and "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me unto the uttermost part of the earth."

The missionary spirit leads a man to think of the far distant people as though they were near. It makes him desire to subordinate all his own interests to them. He longs after those for whom Jesus died. He counts the world's ambitions cheap and tawdry in comparison with Paul's ambition to preach the gospel where Christ has not been named. He sympathizes with human suffering. He wishes to do and suffer himself for those who will never repay him, and many of whom he will never see until he sees them at the Judgment. This is "losing a man's life." And this is "finding it again." The heart expands. The spirit grows sweet. The love of God passing knowledge, and the peace of God passing understanding come to this man.

And all this is not theory. In fact, thousands of men and women can testify to the new spiritual life and joy that have come through this realization of those responsibilities to spread the gospel over the whole world which are inherent in Christian discipleship. Revivals of missionary devotion and of spiritual life have ever gone hand in hand. The great student movement in Great Britain which led Professor Drummond into the work for students at Edinburgh, and which exerted the profoundest influence at Cambridge, Glasgow, Edinburgh, St. Andrews and Aberdeen, sprang from the consecration to missions of Stanley Smith and C. T. Studd, and the flaming zeal and spiritual powers which were in great measure the fruits of that consecration. The Rev. F. B. Meyer, who has been a blessing to thousands since, has testified that to the influence of these two young men he owes his entrance into the life of peace and power.

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him." Keeping his commandments, that is, missions. The Father's love and the manifested Christ, that is the deepest of all deep life. What Jesus has thus joined inseparably together men will try in vain to keep asunder. Let us be wise to discern this, and enter through the door Jesus has appointed into life.—*The Intercollegian.*

TREASURER'S REPORT.

For the month of November, 1898.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, November 1, 1898.....	\$1,267 57
Churches:	
Andover, N. Y.....	3 00
Wilton, Iowa.....	2 89
Brookfield, N. Y.....	12 00
Plainfield, N. J.....	37 57
Hornellsville, N. Y.....	6 00
First Alfred, N. Y.....	27 13
Pawcatuck, Westerly, R. I.....	42 43
Nile, N. Y.....	12 44
Young People's Permanent Committee:	
Dr. Palmborg's salary.....	\$75 00
Foreign Missions.....	4 50
Evangelistic Work.....	2 00
General Fund.....	25 88—
	107 38

Seventh-day Baptist Memorial Board:	
Income from Missionary Funds.....	\$ 53 00
Geo. H. Babcock Discretionary F'd 150 00—	208 00
Mrs. Charles Potter, Plainfield, N. J.....	25 00
Mrs. D. Tatill, Shingle House, Pa.....	50
Mrs. Voorhees, Shingle House, Pa.....	25
J. G. Mahoney, Shingle House, Pa.....	2 25
H. F. Looftoro, Calhan, Colo.....	2 50
Mrs. E. R. Maxson, Syracuse, N. Y., Foreign Missions.....	5 00
L. F. Skaggs, Boaz, Mo.....	1 00
Geo. Bonham, Shiloh, N. J.....	5 00
B. E. Fish, Richburg, N. Y.....	1 00
Winfield S. Wells, Little Genesee, N. Y.....	10 00
Mrs. M. A. Brown, Little Genesee, N. Y.....	5 00
Albert S. Babcock, Rockville, R. I.....	10 00
Mr. Chaney, West Hallock, Ill.....	3 00
"A Friend," Wisconsin.....	1 50
T. J. Van Horn and wife, West Hallock, Ill.....	5 00
Collection, Quarterly Meeting, Portville, N. Y.....	10 05
	\$1,808 41

Dr.

A. P. Ashurst, Gadsden, Ala., salary, October and November.....	75 00
Churches:	
Boulder, Colo., quarter ending Sept. 30, 1898.....	62 50
Hammond, La., quarter ending Sept. 30, 1898.....	37 50
New Auburn, Minn., quarter ending Sept 30, 1898.....	12 50
Evangelistic Committee—Orders 107-110.....	101 82
Balance in Treasury, November 1, 1898:	
To Re-enforce China Mission School.....	\$605 51
Available for Current Expenses.....	913 58—
	1,519 09
	\$1,808 41
E. & O. E.	
GEO. H. UTTER, Treasurer.	

AS OTHERS SEE US.

It is not a new thing to be called a Jew, nor is it altogether the worst thing. A Christian Jew is a grand person. "What advantage hath the Jew?" asks Paul, and then he replies, "Much every way." Much better to be a Christian Jew, honoring God in the keeping of his holy law, than to be a Gentile Christian blindly tearing down that law and dishonoring the Father. Better perhaps be a Jew with present blindness as to the Messiah, if consistent and honest in devotion to God, and to what truth may be known, than a half-way Protestant who denies the authority, and the reason of the Catholic church, and yet follows that church in its unholy action. Catholics take God's law and fashion parts of it into church institutions. They frankly say what they have done. Half-way Protestants deny their reasons for it, but follow their action. Thus doing, their theology becomes confused.

Now we come to our First-day brethren with a message as from brethren, and many with deep-seated prejudices and blind following of their bishops refuse to treat the message with common Christian courtesy. Such was the case recently when the writer gave a Methodist minister a copy of "Studies in Sabbath Reform," and wrote on the first page, "Kind regards of H. D. Clarke." Upon receipt of the pamphlet he returned it the same day with the note, "As I am not a Jew with deliverance from Egyptian bondage to commemorate, I have no inclination for 'Sabbath Reform' tending that way."

A lengthy review of this great fallacy is not needed here, and yet some of our "lay friends" and younger brethren may meet the same question. Just these few statements then, and this little article to cut out and hand to some Methodist neighbor who has heard his pastor say we were Jews commemorating deliverance from Egyptian bondage.

Our Methodist friends, with us, have been studying, lately, the lesson about "Hezekiah's Passover." They have taught their Sunday-school classes that the Passover festival was an annual commemoration of the Jew's deliverance from Egyptian bondage. Does God give us two festivals, or two different ordinances to commemorate the same event? Is the annual passover feast and the weekly Sabbath a commemoration of the same event? Did the United States government give us the Fourth of July holiday and then a Thanksgiving, or Labor-day, or Decoration-day to commemorate freedom from the British yoke?

Our Methodist friends think not a little of Dr. Adam Clarke's commentaries. Let them read this from Dr. Clarke:

"There is nothing either in the text or context that seems to intimate that the Sabbath was now *first* given to the Israelites, as some have supposed; on the contrary, it is here spoken of as being perfectly well known [Ex. 16] from its having been generally observed. The commandment, it is true, may be considered as being now *renewed*; because they might have supposed that in their unsettled state in the wilderness they might have been exempted from the observance of it. Thus we find: 1. That when God finished his creation, he instituted the Sabbath. 2. When he brought the people out of Egypt, he insisted on the strict observance of it. 3. When he gave the law, he made it the *tenth part* of the whole; such importance has this institution in the eyes of the Supreme Being."

Dr. Adam Clarke is honest enough here to identify Ex. 16 as referring to *the same day* as Gen. 2: 3. Are our Methodist brethren incapable of seeing how the Decalogue plainly proves that the Sabbath of the creation week is referred to therein, and not a new day just made known to Moses in Arabia?

Let the friend afraid of being a Jew read another eminent First-day commentator, Dr. Scott, on Ex. 16: "The whole narrative implies that reference is made to an institution before known, but not properly remembered or regarded; and not to any *new law* given on the occasion. Neither the inquiry of the elders, nor the language of Moses, can be consistently interpreted of an entirely new institution."

And still another First-day author, Bishop E. O. Haven, in his "The Pillars of Truth": "There are some who maintain that it can be chronologically demonstrated, that on account of some confusion in time of disaster, revolution and ignorance, the Jews are themselves mistaken, and that the genuine Sabbath is our Sunday, wrongly called 'the first day of the week.' There is no good reason, however, for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that the Christian Sunday is the first day of the Hebrew week, or the genuine week."

Of course Dr. Scott has no right to say "Jewish Sabbath" in the light of Mark 2: 27, which declares it for Gentile men as well as Hebrews, nor is there a scrap of Scriptural evidence for saying "Christian Sunday." But his words show frank acknowledgement of the identity of the Sabbath of Ex. 16, with Gen. 2: 3 and Ex. 20, and the present Sabbath observed by Seventh-day Baptists.

Our ministerial friend may have "no inclination for 'Sabbath Reform' tending" our way, and the usual wave-of-the-hand manner of dismissing an unpleasant subject may satisfy him, but God is working for his holy despised law and Sunday is fast losing all its supposed sacredness. The unscriptural and dishonorable treatment of the Sabbath of Jehovah is only plunging Sunday-observers deeper into mere holidayism, and there will be left only the hope of a reaction. When that reaction comes the advocates of the above loose theory about commemoration deliverance from Egyptian bondage will find no hearers. God's people will then wish to commemorate deliverance from the bondage of error, and that Paganism, which has survived so long in Christianity. The Pagan and Catholic Sunday will not commemorate it.

H. D. CLARKE.

DODGE CENTRE, MINN.

Woman's Work.

By MRS. R. T. ROGERS, Hammond, La.

PERHAPS the readers of the "Woman's Page" would be interested to hear something of the work in the South-Eastern Association. We still have a deep interest in the work of the Woman's Board, and we have been trying to do all we could to help forward the effort to send out a teacher for the Boys' School. Mrs. Whitford asked if we would try to raise twenty-five dollars in this Association for that work. I am glad to say that the women have been able to do much better than we expected they could. With the help given by the Salem Juniors, and the Little Sunshine Band, of Lost Creek, over thirty dollars have been raised, which, we trust, will all reach the Treasurer before the last of November. We realize that there must be no faltering in this effort, and that it must be an interest that must continue as the years pass by. It is ours to scatter the seed and God will give the harvest gathered by us for eternity.

SECRETARY.

We have read that Dannacher, a celebrated sculptor, spent eight years upon a statue of Jesus. After he had spent years upon it, he brought a little child into his studio and said, "My dear, who is that?" The little girl looked at the wonderful work, and after a moment replied, "It is some great man." The sculptor was smitten with disappointment when he perceived that his artistic eye and skilled hand had failed to produce the likeness that he desired. He took up his chisel and for two years more he worked upon the statue. It filled all his thought. He prayed about it in the vigils of the night, asking God to help him reproduce the likeness of Christ upon the marble face. Again he puts aside the chisel and calls a little child into his studio. "Who is that?" he asked. The child looked at the master-piece of work a moment in silence and then bursting into tears said, "Suffer little children to come unto me." The child had recognized the face of her Lord in the marble figure, and the sculptor said, "I have gained it; this is a work of inspiration." When people look at us, when they examine, with critical eye, our lives and our actions, whom do they see? Are we exemplifying the dear Saviour before them, or do we set an example of selfish worldliness? Oh! let us sit at the feet of Jesus, in the very "secret of his presence," until we shall bear away his image on our faces, that a sinful world may be helped to see and accept salvation.

M. S.

LOST CREEK, W. Va.

HAVE YOU READ IT?

It is told of Franklin that one time in Paris he was greatly ridiculed for his love of the Bible, and that he made up his mind to find out how many of the scoffers had read it. He informed one of the learned societies, of which he was a member, that he had come across a story of pastoral life in ancient times, that appeared to him very beautiful, but that he would like the judgment of the society upon it. On the evening appointed, Franklin had a reader of finely modulated voice read to them the book of Ruth. They were in ecstasies over it, and one after another rose to express gratification and admiration, and the desire that the manuscript be printed. "It is printed," said Franklin, "and is a part of the Bible."—*Ram's Horn.*

UNAWARES.

They said, "The Master is coming
To honor the town to-day,
And none can tell at what house or home
The Master will choose to stay."
Then I thought, while my heart beat wildly,
What if he should come to mine?
How would I strive to entertain
And honor the Guest divine!

And straight I turned to toiling,
To make my home more neat;
I swept, and polished, and garnished,
And decked it with blossoms sweet!
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrow,
And my comfort and aid to implore.
And I said, "I cannot listen,
Nor help you any to-day;
I have greater things to attend to,"
And the pleader turned away.

But soon there came another,
A cripple, thin, pale and grey,
And said, "Oh, let me stop and rest
Awhile in your home, I pray;
I have traveled far since morning,
I am hungry, and faint, and weak;
My heart is full of misery,
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I cannot keep you to-day;
I look for a great and noble Guest,"
And the cripple went away;
And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart,
That the Master to me might come.

And I thought I would spring to meet him,
And treat him with utmost care,
When a little child stood by me,
With a face so sweet and fair;
Sweet, but with marks of teardrops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I am sorry for you;
You are sorely in need of care,
But I cannot stop to give it;
You must hasten other where."
And at the words a shadow
Swept over his blue-veined brow;
"Some one will feed and clothe you, dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done,
My house was swept and garnished,
And I watched in the dusk alone;
Watched, but no footfall sounded;
No one paused at my gate,
No one entered my cottage door;
I could only pray and wait.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I cried,
"And gladdened some other home!"
My labor had been for nothing,
And I bowed my heart and wept;
My heart was sore with longing,
Yet, spite of all, I slept.

Then the Master stood before me,
And His face was grave and fair;
Three times to-day I came to your door,
And craved your pity and care;
Three times you sent Me onward,
Unhelped and uncomfited;
And the blessing you might have had was lost,
And your chance to serve had fled."

"O Lord, dear Lord, forgive me;
How could I know it was thee?"
My very soul was shamed and bowed
In the depths of humility.
And He said, "The sin is pardoned;
But the blessing is lost to thee,
For failing to comfort the least of Mine
Ye have failed to comfort Me!"

—Selected.

MEMORIAL RESOLUTIONS.

WHEREAS, God in his infinite wisdom has given the call, "Come home," to our beloved sister and co-worker in the Missionary Society, Miss Adeane Witter; therefore be it

Resolved, That we emulate her many Christian virtues, and in our work for the cause she loved so well, exercise sweet charity toward all.

Resolved, That we deeply sympathize with the aged mother and bereaved family, who so firmly trust in the God of the afflicted.

NELLIE P. GARDINER,
MARY R. WRIGHT, } Com.
S. T. JOHNSON, }

THE MACEDONIAN CALL.

The cry comes loud from the East, the West, the North, and the South, "Come over and help us." We rejoice that this call is answered by a few noble, consecrated workers in our denomination, who are willing to consecrate their lives, by the aid of the Holy Spirit, to the work of the blessed Master.

It is indeed a blessed work, that of soul saving. There is still room for more evangelists. "The harvest truly is great, but the laborers are few." Who will answer this call? Who among our young people, not now publicly aiding in this work, will volunteer to go out, two by two, and receive a blessing by helping some poor, unsaved soul to turn to Christ? God is ever willing to aid his faithful workers.

Young sisters in our churches, we wish to ask you this question. Have you ever thought this call might apply to you as well as to your young brothers? It is our prayer you will examine your hearts and ask God to help you to decide this great question. We believe the young sisters can help in this good work very effectively in many ways. It seems to us that the time is coming when more of the sisters in our churches will feel it their duty, as well as their privilege, to aid their brother workers in this warfare against Satan.

Some may ask how we can keep so many workers on the fields when now, as nobly as our Board is doing, the cry comes for more money to help on this blessed work. We would suggest, dear sisters, that each one of us who have a burden for souls on our hearts would set aside at least five cents every week during the year to assist in aiding our Board to carry on more effectual work for the Master. Let us sacrifice until we feel it. It will bring a rich blessing for us all by so doing. As the good Book says, "It is more blessed to give than to receive." Let us ask God daily to help us to consecrate all that we have and are to his service.

The blessed Master is calling,
Dear sisters, he calls you too.
Grieve him not by refusing,
He has done so much for you.

The blessed Master is calling,
He calls us while it is day.
The fields are already whitening,
O, go without delay.

The blessed Master is calling,
Shall we? Can we say Nay?
While souls around us are dying?
No! Go and work and pray.

MRS. G. W. LEWIS.

SALEM, W. Va.

ANOTHER TRIBUTE TO MRS. MIRANDA A. FISHER DEAN.

Yes, she is gone, whom to the mind of the writer of this small tribute the name Friend so well befits.

A friend to everyone indeed,
But most a friend where most the need,
With insight keen the need to see
And there to send sweet charity.

One could in no way better realize the full meaning of that magic word, fraught with all fidelity, kindness, helpfulness, than to see it exemplified as it was in her pure, unselfish, self-sacrificing life. Sensitive only on mature conviction of just causes. Slow to criticise, except by the constant influence of her exemplary life, which could not fail to conduce to self-criticism and even mild rebuke. Few are possessed of so rare a combination of excellencies so eminently worthy of our emulation. How often has the writer of these lines been blessed and helped by the acquaintance and friendship of this noble woman! Blest be her memory.

MARY B. YORK.

FARINA, Ill., Dec. 3, 1898.

Young People's Work

By EDWIN SHAW, Milton, Wis.

A STICK of candy found in the Christmas stocking is better than a new cap hanging in the hall.

THE ordinary child will get more real pleasure out of a five-cent gift received at the Christmas-tree entertainment, than from a dollar present through the mails.

LET the old-time customs prevail; let the little ones hang up the stockings, and keep up the annual tree with Santa Claus service in the Sabbath-schools.

THE time, the occasion, and the surroundings have quite as much to do with the pleasure arising from a present, as the gift itself. In our efforts of helpfulness let us choose wisely and well the time with its attendant circumstances. Pleasure is multiplied ten-fold by sharing it with ten others.

In the December number of the *Cosmopolitan* is an article entitled, "What do you fear most?" This question was put to a large number of well-known persons, and the various responses have been summarized in the article. The answer of Mr. Chauncey Depew is worth noting as showing one characteristic of a man who has been eminently successful, at least from a worldly point of view. He says that he has always been afraid of being late. As a boy the picture of a man rushing to catch a train of cars that was hopelessly out of reach, made a great impression upon him. I know a little girl who is so afraid of being late that she is generally on hand at school, at church, at prayer-meeting, at socials, everywhere, a full half-hour ahead of time. I know a great many people who seem to have no fear of being late, at least they usually are late, and they do not seem to be as much disturbed by it as they disturb others. I know a little fellow who was once late at school. It was his first term, and he had never been tardy. Once, from some reason, he reached the school-house after nine o'clock. He took off his coat, and cap, and mittens, for it was mid-winter and the snow was deep and drifted, and hung them in the entry. On opening the door he discovered that "school had called." He turned quickly, and, without waiting for cap or coat in his fright, he ran home bare-headed.

THERE is an article in a recent number of the *Outlook* (Dec. 3.) to which I wish to call the attention of many readers of the *RECORDER*, especially the younger people. It is on a form of unpatriotism. It consists in finding fault with the chief rulers of our land, in doubting their integrity and sincerity of motives, in making charges of dishonesty, or selfishness, or cowardice, without knowing very much about the conditions. We may believe in the idea of "expansion," or we may not believe in it. But if we do not believe in it, it is unpatriotic to maintain that, as a nation, we are unable to govern wisely and honestly any island, or all the islands, which have been lost to Spain by our recent war. I, myself, was almost bitterly opposed to the war up to the last moment, but when the contest was on, it was no place for me to carp at and criticise. I am now not an "expansionist"; but it would be very unpatriotic for me to say that the leaders of our land will

surely be led by selfish, grasping motives in the management of any newly acquired territory. Because a man is in Congress, is a sign that he has qualities of sterling worth, and not that he is a scoundrel and a cheat, as many seem to imagine. Almost without exception the rulers of our country are prompted by noble purposes. Differences are matters of opinion and judgment, not of motives and personal interests. Besides it does not look well for school-boys and girls to prescribe the duties of Presidents and Congressmen.

A LETTER TO MISS MABEL BLUE.

My Dear Friend:—I wish I could help you in some way more than by my sympathy and good wishes. You are feeling rather down-cast to-day, I am sure, for you have been thinking of the future, and it does not look very bright. You have wished that you were a man so you could have a fair chance in the world. As a girl you are hedged about on all sides. You may be wealthy, or you may be poor. I do not know, but at any rate you want to be independent and earn your own living, and you do not know what to do.

This is a most noble impulse, this longing to do something, something helpful and grand and good. As it is, you have no ability to teach school. You do not like the idea of working in an office, as a stenographer, even if you could manage to get a position; for dress-making you have no taste, and as for getting married, you are very sure you will never do that. You would like to be an elocutionist, but that would not give you a living unless you became a teacher; you would like to be a missionary or a nurse, if you were thoroughly prepared and had a stronger physical constitution. Oh dear! if you were only a man there would be some chance for you.

Now, my dear girl, I am really sorry for you. Your experience is that of many another. I cannot select an occupation for you, nor promise you a position should you fit yourself for one. You have my sympathy in everything except your desire to be a man. You were born a woman, and God has some work for you to do as a woman. I can simply counsel you to do faithfully and cheerfully the duty of the hour. There is an old saying that "change the name and not the letter, you change for the worse and not the better." Against this adage I advise you to change your name from Mabel Blue to Mabel Bright. I am sure that God has something for you to do. So improve every opportunity you have to make yourself stronger intellectually, physically and spiritually. Be faithful and kind in your place at home, in church, in society, and while your name may never be heralded about the world, your life will live rich and strong in the bettered lives of those whom you have helped and cheered.

Believe me ever your friend.

JAN MEBIN.

"WORK is a tonic; if you mention it to a lazy man, it helps his circulation."

"A man who is an agreeable guest has more than paid for his dinner."

"An optimist is a person who can feel cheerful when he is in a bad humor."

"Invalids outlive healthy people because invalids take care of themselves."

"We learn more from our failures than from the whole world's successes."

"Occupation keeps us from thinking of what we would rather do."

—Selected.

PRAYER-MEETING KINDLING-WOOD.

A warm heart is more attractive than a large brain. There are men who give more pleasure in a cordial handshake than most men can give in a learned talk about literature or philosophy. Men are influenced through their emotions more easily and oftener than by their logical faculty. A strong character has added power when it shows a loving spirit. Even a weak character can win favor and do good when it evidences an affectionate nature. A good city missionary said of a man whom he valued as a helper, "He isn't much of a man if you measure him some ways, but he's worth a hundred dollars a year as kindling-wood in a prayer-meeting." The world needs warming in order to have all in it do their best work. For this use, a handful of kindling-wood on the social hearth is better than a wagon-load of ice. Which are you in the habit of furnishing?—*S. S. Times*.

QUARTERLY REPORT.

J. DWIGHT CLARKE, Treasurer,

In account with
YOUNG PEOPLE'S PERMANENT COMMITTEE.
From August 1 to November 1, 1898.

RECEIPTS:

Hammond, La.....	\$ 3 50
Alfred, N. Y.....	40 00
Aibon, Wis.....	15 00
Walworth, Wis., Evangelical.....	\$2 00
" Sabbath Reform.....	3 50
" Dr. Palmborg.....	3 60
" Foreign Missions.....	4 50—
Greenbrier, W. Va., Dr. Palmborg.....	13 60
Milton Junction, Wis.....	1 00
Conference Collection.....	6 25
Farina, Ill.....	17 31
New Market, N. J.....	26 50
Shiloh, N. J., Dr. Palmborg.....	5 00
Westerly, R. I.....	20 00
	18 75
	\$166 91

EXPENDITURES.

G. H. Utter, Missionary Society, as follows:	
Dr. Palmborg.....	\$75 00
Foreign Missions.....	4 50
Evangelical.....	2 00
General Fund.....	25 83—
	107 33
J. D. Spicer, Tract Society:	
General Fund.....	25 83
Sabbath Reform.....	3 50—
L. C. Randolph.....	29 33
W. K. Davis.....	16 25
E. B. Saunders.....	11 00
	3 00
	\$166 91

OUR MIRROR.

FOR what we are about to receive for this column, may we be duly grateful.

THE annual letter of the Permanent Committee is being prepared and will be sent to the Societies the last of December. You are requested to make this letter the topic of your first prayer-meeting in January, 1899.

A COMMON interest which should tie us together as young people is our Mission in Shanghai, China. This appeals to us all alike. It has as much interest for the young people at New Market as it has at North Loup. There is nothing sectional or local about it. Let us do more and more for it.

DO NOT forget to pray for the work of our President down in Arkansas and Texas. May we not make it a topic of prayer on the last Sabbath in the year? In a recent letter from the President he says that the Sabbath down where he is is a matter of "bread and butter." Let us pray for that spirit of consecration and for that sense of duty which shall cause us all to "seek first the kingdom of God and his righteousness," believing with our whole hearts that "all these things shall be added unto you."

SOUTH-WESTERN ASSOCIATION.

Name.	Corresponding Secretary.	Whole Number	Money raised last year.
Hammond.....	Mrs. Grace M. Booth.....	29	\$ 14.90
Attala, (no report).....			
			20 \$ 14.90

WHY I ABANDONED SUNDAY-KEEPING.

BY JOSEPH BOOTH.

Industrial Missionary, Nyassaland, East Central Africa. Late Superintendent of Zambesi Industrial Mission, Nyassa Mission, and Baptist Industrial Mission of Scotland.

"Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said, Say not 'I am a child:' for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."—Jer. 1: 6, 7.

To whom it may concern:

Some explanation is due to the many friends in England, Scotland and Australia, who have stood by me during the founding of various Industrial Self-Supporting Mission Stations in East Central Africa, since the year 1891; a similar apology is also due to the friends in America who have aided in the formation of the African Baptist Industrial Mission; as to why I now resolutely discard the day called Sunday as a substitute for the Sabbath-day God appointed and pronounced to be thenceforth "blessed, holy and sanctified."

Every Christian knows that the Fourth Commandment specially and solemnly asserts, "Remember the Sabbath-day to keep it holy," and avers that the seventh is the Sabbath of the Lord thy God; and that for some reason, more or less inscrutable, the mass of Christians go blindly on, trampling this command under foot, giving no consideration to God's warning word, "Remember."

Every age has its widespread delusions, and the present age is no exception. Despite nineteenth century enlightenment, the vast majority of Christians lazily delegate all troublesome thinking to some spiritual leader; most prefer to go with the flood, and leave deep-rooted delusions undisturbed, rather than do battle with and rectify error, and so remodel their environment. Others, again, find great reluctance to attempt the uprooting of hoary errors, for fear of peril to position, purse or personal friendships.

The popular Sunday-substitute for the God-appointed Seventh-day Sabbath I now regard as one of these hoary, moss-grown delusions, doomed to die, though apparently so flourishing for the present. It has many friends; they are legion; it has one foe—that is God's Word. God says, Remember; man says, Ignore the seventh day as the Sabbath. As a Protestant, accepting the common Protestant axiom that the Bible is the only rule of faith and practice, I venture to submit for the consideration of other Protestants the process by which I have been led to the conclusions under-noted:

First. That the Bible knows of no other Sabbath-day declared of God to be "blessed," "holy," "sanctified," but the seventh day.

Second. That the moral law, as defined by the Ten Commandments, is of perpetual obligation.

Third. That the Lord of the Sabbath, the apostles and the New Testament disciples kept—and left us the example to keep—holy the seventh day as the Sabbath.

Fourth. That the substitution of any other day, however alluring or apparently pardonable the pretext, in the place of and for the purposes of the divinely-appointed Sabbath, is a serious transgression of the law, and must be highly offensive to God.

The steps by which these conclusions have been reached have surprised me perhaps as much as my change of the day for worship has surprised my friends. After entering upon the work of an Industrial Missionary in

Nyassaland, East Africa, my attention was called to the Sabbath-day difficulty in several ways. Amongst other things, the natives themselves aroused thought by their questions. Mulungu (God) they believed in before they saw white men. Frequently they enquired what words or message had Mulungu sent to them. I would often read them the commandments of God. The fourth frequently raised the question, "Which is the day God requires us to give to him; we do not know the day?" I taught them as I had myself been taught, that Sunday was the day God's Word referred to although it plainly said the seventh is the Sabbath of the Lord thy God. Hence I felt somewhat troubled and resolved, if the opportunity came, to look carefully into the merits of the Sunday as a Sabbath-day; I would not let it pass. In God's good time that opportunity came, at Plainfield, New Jersey, U. S. A., where the Seventh-day Baptists stand as God's witnesses, upholding his sacred day and the gospel of Jesus. A few weeks' painstaking investigation, accompanied by some tumult of feeling at the prospect of the ruptured relationship with Sunday-keeping friends, resulted in a settled conviction that however painful the wrench, Sunday must give place to the Seventh-day Sabbath of the Old and New Testaments. Calm followed the storm, and much peace of soul was the immediate gain.

It is not a little painful to the writer, burdened with a desire to get the gospel to Africa's waiting millions, that it should seem necessary to plead with home Christians to restore the true Sabbath to its rightful place at whatever cost, yet in the spirit of Paul (Acts 20: 26, 27), this must be done, and that as briefly as may be.

The conclusions recorded are sustained as follows:

CONCLUSION I. The Bible knows of no other Sabbath . . . but the seventh day.

(a) It was instituted in Paradise prior to the fall. Gen. 2: 2, 3: "God blessed the seventh day and sanctified it."

(b) It was operative before the Jewish period and prior to the law. Ex. 16: 26: "Six days ye shall gather it; but on the seventh, which is the Sabbath, in it there shall be none."

(c) It is for all people. Isa. 56: 2: "Blessed is the man that doeth this . . . that keepeth the Sabbath from polluting it." v. 6: "Also the sons of the stranger . . . every one that keepeth the Sabbath . . . and taketh hold of my covenant." v. 7: "Even them will I bring to my holy mountain . . . for mine house shall be called an house of prayer for all people."

(d) It is to continue till heaven and earth pass away. Matt. 5: 17, 18: "Think not that I am come to destroy the law . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass."

(e) Jesus is not Lord of the first, but Lord of the Sabbath-day. Mark 2: 28: "The Son of man is Lord also of the Sabbath."

CONCLUSION II. The moral law, as defined by the Decalogue, is of perpetual obligation.

(a) "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven." Matt. 5: 19.

(b) "If thou wilt enter into life, keep the commandments." Matt. 19: 17.

(c) "Do we then make void the law? God forbid: yea, we establish the law." Rom. 3: 31.

(d) "Wherefore the law is holy and the commandment is holy and just and good." Rom. 7: 12.

(e) "Circumcision is nothing, but keeping the commandments of God." 1 Cor. 7: 19.

(f) "He that saith he abideth in him ought himself so to walk even as he walked." 1 John 2: 6.

(g) "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." 1 John 2: 4.

(h) "Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of him, because we keep his commandments." 1 John 3: 21, 22.

(i) "For this is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5: 2.

(j) "Whosoever shall keep the whole law and yet offend in one . . . he is guilty of all." James 2: 10.

(k) "Which keep the commandments of God and have the faith of Jesus Christ." Rev. 12: 27.

(l) "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12.

(m) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates of the city." Rev. 22: 14.

(n) "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

The solemn obligation to honor and obey the whole of the commandments, as far as in us lies, is therefore abundantly manifest. The enormity of the wrong committed by the present-day widespread desecration of the sanctified seventh day is beyond human computation. Those who teach and practice the setting aside of God's fourth command, no matter how ingenious and popular the substitute, need to pause, examine, repent, and at any cost conform to God's demand by practicing and teaching that which will enable them to "have boldness in the day of judgment."

It is written, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, . . . for the mouth of the Lord hath spoken it."

CONCLUSION III. That the Lord of the Sabbath, the apostles and the New Testament disciples kept, and left us the example to keep, holy the seventh day as the Sabbath.

"And they went into Capernaum; and straightway on the Sabbath-day he entered into the synagogue and taught." Mark 1: 21.

"And he came to Nazareth . . . and as his custom was, he went into the synagogue on the Sabbath-day and stood up for to read." Luke 4: 16.

"And the women also, which came with him from Galilee . . . prepared spices and oint-

ments: and rested the Sabbath-day according to the commandment." Luke 23: 55, 56.

After the resurrection the same reverence was given to the Sabbath of the commandment.

"But pray ye that your flight be not in the winter, neither on the Sabbath-day." Matt. 24: 20.

"The Gentiles besought that these words might be preached to them the next Sabbath." Acts 13: 42.

"And the next Sabbath-day came almost the whole city together to hear the Word of God." Acts 13: 44.

"And from thence to Philippi . . . we were in that city abiding certain days. And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made . . . and spake unto the women." Acts 16: 12, 13.

"After these things Paul . . . came to Corinth; and he reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks. He continued there a year and six months—78 Sabbath-days—teaching the Word of God among them." Acts 18: 1, 4, 11.

The Apostle John, who so emphatically repeats the importance of keeping the Commandments, uses, for the first time, the expression, "the Lord's-day," but if he was not referring to the future "day of the Lord," then it must have been the day over which Jesus asserted his Lordship, that is the Sabbath-day, for John strenuously upholds the integrity of the whole of God's commands, as also the New Commandments of Jesus.

"They came to Thessalonica . . . and Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts 17: 2.

Thus we perceive that both the Old Testament and the New, whether before or after the resurrection, require the seventh day to be observed as defined by the Fourth Commandment.

Meetings for Christian intercourse, prayer, the breaking of bread or baptism appear to have been held on any day of the week as might be convenient, but these did not in any way supersede or interfere with the regular worship on God's holy day. We read:

"And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts 2: 46.

"And the Lord added to the church daily such as should be saved." Acts 2: 47.

Again, at Troas, "upon the first day of the week, when the disciples came together to break bread Paul preached unto them, ready to depart on the morrow;" evidently a special and farewell meeting.

In none of these, the resurrection appearances of the Lord, or the "laying by in store" on the first day of the week is there furnished the slightest possible hint of any abrogation of the Sabbath of the commandment, or change in their observance of it, or reverence toward it; on the contrary, whatever extra week-day meetings they held, they never failed to keep the seventh day holy unto God. The so-called Sunday-Sabbath of the nineteenth century theology has no place in God's Word, and is, therefore, not of God. Yet Sunday is here, counterfeiting the Sabbath, assuming its name and authority; it has been here for fifteen or more centuries

past, and holds under its subtle thralldom multitudes of priest, preachers, legislators and people; yes, it is here, in proud possession, a hoary and cunningly devised deception, but it is doomed, for God is against it.

CONCLUSION IV. That the substitution of any other day, however alluring, or apparently pardonable the pretext, in the place of and for the purposes of the divinely-appointed Sabbath, is a serious transgression of the law, and must be highly offensive to God.

From the beginning until now there has been an ever alert enemy, whispering the word, "Thou shalt not surely," as against God's "Thou shalt." That enemy has made a favorite camping-ground hard by the Fourth Commandment, and has sought to take full possession, that he may have a good plea in every age with which "to accuse the brethren day and night before God." Rev. 12: 10.

Prejudice against the Jews was a lever early used to alienate the primitive church from the true Sabbath.

Athanasius, Bishop of Alexandria, in the fourth century, who still observed the Sabbath of Jehovah, wrote: "We assemble on Saturday, not that we are infected with Judaism, but to worship Jesus, the Lord of the Sabbath."

Constantine, in an epistle to the churches, urges: "We have learned another way from our Saviour which we may follow . . . Wherefore, let us have nothing in common with that most odious brood of the Jews."

Zozomen (Ecclesiastical History, B. 1, c. 2) writes: "Constantine also made a law (A. D. 321) that on the . . . day which the Hebrews call the first day of the week, the Greeks the day of the sun . . . all should worship God with prayer and supplication."

This First Sunday Edict ran thus:

"Let all judges and city people and all tradesmen rest upon the venerable Day of the Sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields."

This edict thus formed a favorable standing-ground for the many sun-worshippers on the one hand, and the anti-Jewish Christian element on the other, and so paved the way for the spurious Sunday-Sabbath of a later date.

The Council of Laodicea (about A. D. 350) passed the following decree:

"It is not proper for Christians to Judaize, and to cease to labor on the Sabbath, but they ought to work that day and put especial honor upon the Lord's-day, as Christians. If any be found Judaizing, let him be anathematized."

The Romish church from the fourth century forward steadily exalted the Sunday and discountenanced the true Sabbath, as numerous edicts abundantly demonstrate.

Rome, therefore, not the Bible, is the author of the Sunday substitute for God's holy Sabbath-day, and the long-continued, far-reaching apostacy therefrom. Every upholder of the pseudo-Sunday-Sabbath is therefore a devotee of Rome, though it may be ignorantly so.

Cardinal Gibbons, of America, states the case from the Catholic standpoint with remarkable force (see *Catholic Mirror*, Septem-ber, 1893):

"The Catholic church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed

the day from Saturday to Sunday. The Protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence. It was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day for over three hundred years. The Christian Sabbath is, therefore, to this day the acknowledged offspring of the Catholic church as a spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

"God's written Word enjoins his worship to be observed on Saturday, absolutely, repeatedly and most emphatically, . . . proposing to follow the Bible only as teacher; yet . . . this sole teacher is ignominiously thrust aside and the teaching and practice of the Catholic church . . . adopted, despite the most terrible threats pronounced by God himself against those who disobey the command, 'Remember to keep holy the Sabbath.'

"This teacher most emphatically forbids any change in the day for paramount reasons. The command calls for a 'perpetual covenant.' The day commanded to be kept . . . has never once been kept, thereby developing an apostacy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal, as it is within the power of language to express.

"Nor are the limits of demoralization yet reached. Far from it. Their pretence for leaving the bosom of the Catholic church was for apostacy from the truth as taught in the written Word. They adopted the written Word as their sole teacher, which they had no sooner done than they abandoned it promptly . . . and by a perversity as wilful as erroneous, they accept the teaching of the Catholic church, in direct opposition to the plain, unvaried and constant teaching of their sole teacher, . . . thereby emphasizing the situation in what may be aptly designated 'a mockery, a delusion and a snare.'

"This most glaring contradiction, involving a deliberate, sacriligious rejection of a most positive precept, is presented to us to-day in the action of the Biblical Christian world. . . . We have shown that no greater contradiction ever existed than their theory and practice. . . . The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. The Bible demands emphatically in every page that the law of the Sabbath be observed every week by all recognizing it as 'the only infallible teacher,' whilst the disciples of that teacher have not once for over three hundred years observed the divine precept."

My task, crudely performed, is nearly ended. As a fellow-traveler to the judgment-seat, I give in faith and love that which has been given unto me. I speak not of myself.

The common statements, such as follow, I have passed by, treating God's Word as the only standard recognizable:

1. The seventh day is for the Jews only. (Jesus said the Sabbath was made for "man" from the first man to the last man.)
2. One day in seven, any day, will suffice.
3. Sabbaths are ended; all days should be as Sabbath-days.
4. The letter killeth; to keep another day in the spirit is equally acceptable.
5. Sunday worship is a memorial of the

resurrection. (Baptism is the Scriptural memorial of the death and resurrection of Christ. See Romans 6: 5.)

If the testimony given proves helpful to arrest thought or to help disentangle any truth-searching soul from the wilderness of error, the rejoicing will be mutual.

If the testimony bears no visible fruit, the reward shall still be as it is written; see Ezek. 33: 1-9.

May the blessing and power of God fall upon each reader. Amen.

JOSEPH BOOTH.

PISCATAWAY, Near Plainfield, N. J., U. S. A.,
September 29, 1898.

NOTE the agreement between the closing message of the Old Testament and of the New Testament:

Malachi: Remember ye the law of Moses my servant, which I commanded unto him . . . with the statutes and judgments. Then they that feared the Lord spake often one to another: and the Lord harkened and heard it, and a book of remembrance was written before him . . . and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.

Revelation: Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Without are . . . idolaters, and whosoever loveth and maketh a lie.

Behold, I come quickly, and my reward is with me.

THE AMERICAN SUNDAY AND THE SABBATH.

A LETTER FROM ALABAMA.

Your correspondent esteems it quite a privilege to occasionally have his part of the moral vineyard represented on the pages of the RECORDER, even if his letter can offer no more than a few rambling thoughts on the latest items of news which are calculated, in one way, to be of interest to its many readers. The Sabbath and Sunday question had subsided to such quietude for such a long time in this part of the world, that we were rather startled at the news which came to us so suddenly in the Attalla and Gadsden papers, together with similar bulletins on the street corners and public places, that Mr. Edwin Thompson, LL. D., of the American Sunday League, would deliver a free address in the two above mentioned places on the 19th and 20th of November. The object of which was to prove 1st, That the American Sunday is a permanent institution; and 2d, that the Saturday Sabbath is unscientific, unhistorical and unscriptural.

Your correspondent, who heard the lecturer in Attalla on the above subjects, does not wish to review him, but merely to jot down a few points by way of conveying to your readers the drift of sentiment now advanced to sustain Sunday-observance, and to set aside all claims of the Sabbath upon Christians on any grounds whatsoever. Upon the first point Mr. Thompson appealed to the Constitution of the United States to show that the founders of this government recognized Sunday as the Christian Sabbath. And that the framers of the Constitution recognized God. 1. In the date—"The year of our Lord, 1778." 2. They recognized Sunday in the day appointed for the sitting of the Senate, namely, on the first Monday in December—not the first day of December, for this would

sometimes occur on Sunday. 3. In giving the President ten days, Sundays excepted, in which to sign the various bills passed by Congress. The speaker argued further, and finally upon this head that the decisions of the Supreme Court of the United States settled the question for all time. The fact, said Mr. Thompson, that they were unanimous in their decision of this question places it beyond controversy that Sunday is the American Sabbath.

Quite a number of Seventh-day Baptists and Adventists attended the above mentioned service, which took place in the Presbyterian church in Attalla in the forenoon. We carried our Bibles, paper and pencils, but soon learned that we had the wrong book as the speaker made no allusion whatever to any passage of sacred Scripture. We should have carried with us the Constitution of the United States and the Supreme Court decisions.

The afternoon service opened at 3 o'clock at the Methodist church. The subject previously announced was vigorously argued for about one hour, namely, that "The Saturday Sabbath is unscientific, unhistorical and unscriptural." On the first point Mr. Thompson said that it is claimed that this world was made in six days, and that God rested on the seventh day, and therefore the seventh day of the week is the Sabbath-day. This argument, said Mr. Thompson, had some credence among the ancients, but, said he, science has upset this theory and we are compelled to revise our ideas on this subject in conformity with well-known geological and scientific facts. Days, said the speaker, are used metaphorically in the account given in Genesis, and refer to long periods of time, a thousand years or more in duration. As God had created all things in these periods, he rested at the end of them; that is all, Mr. Thompson said can be made of it.

To further show the unscientific nature of the "Saturday Sabbath," Mr. Thompson referred to the long days at the poles, where it would take so much time for the Sabbath to come around that people would forget it. He made this very graphic. Our lecturer did not tell us how Sunday-observers avoided such dilemmas as the long days at the poles, and the circumnavigators of the earth gaining or losing a day in making the circuit of the earth, according to the direction traveled. But he said chronology was lost, that we could not get at any particular day, and that God did not intend to fetter us with any command to do so. As to the "Saturday Sabbath" being unhistorical, Mr. Thompson, quoting from Dr. Gamble, said even in Jewish history the Sabbath changed every year. Some years it fell on one day and the next on another, and so on. The only Sabbath the Jews ever had, said Mr. T., was after six days' work. As to the Sabbath being unscriptural, Mr. Thompson said, that there was no such statement in the Old Testament or in the New Testament as seventh day of the week. There was no expression, he said, to fix the Jewish Sabbath. The only Sabbath in history or the Bible was the Sunday Sabbath, said he, and the first Sabbath ever kept was a Sunday. He said Moses changed the original Sabbath from Sunday to the Saturday in the time of the Exodus at the time the manna fell, and from that time until the resurrection it remained, as a memorial of their being brought out of Egypt. The Jewish

Sabbath was then laid aside, he said, at the fall of Jerusalem and the original Sabbath set up. Mr. Thompson quoted 1 Peter 2: 5; Heb. 13: 15; 1 Peter 2: 9; John 20: 19, as proof-texts to sustain his position. The most emphatic statement made by Mr. Thompson was in connection with John 20: 19. Here he was quite dramatic as he said, "As a scholar, I assert that this passage is conclusive as it reads when correctly translated, 'on the First-day Sabbath;' here, said the speaker, 'is a new First-day Sabbath introduced.'" The argument of this scholar (?) is the same on this text as that made by Watson in the "Way of Faith," and what you said in the RECORDER of November 14, in answer to his claim, can just as truly be said of Mr. Thompson on this occasion, that "The effort to evade the claims of the true Sabbath is a modern invention which has been seized upon by a small class of men, who desire to find the name Sabbath connected with the Sunday, they make rather awkward work in trying to handle the Greek phrase *μια των σαββατων*, which they insist should be translated, 'The first day Sabbath,' instead of 'First day of the week.' In this they condemn every standard translation of the Greek New Testament ever made, whether in English or any other language. But this charge of ignorance on the part of the translators, is made by them with as much ease as a school-boy condemns his fellows in a ball-game contest." I am only surprised that a man with such an ornamental nomenclature as Edward Thompson, LL. D., should endeavor to establish his scholarship in support of such an un scholarly translation. By your permission, I give the true translation of this and similar passages given in the RECORDER of the date above quoted. "The Hebrews named no day of the week except the Sabbath; this was both named and numbered. It was so prominent a feature of the week that it was made the starting point from which the other days were numbered. Out of this conception grew the idioms which numbered each day as 'first,' 'second,' 'third,' etc., from the Sabbath, and in its progress toward the next Sabbath. This conception carried the idea of ownership of the days of the week by the Sabbaths between which they came and went. It is another futile effort to escape from the plain truth of the Bible, confirmed and exemplified by Christ, Lord of the Sabbath, that the seventh day of the week is the Sabbath of Jehovah. This claim of Dr. Thompson has found no standing among Greek scholars, and never will." James Bailey, with a host of others, translates John 20: 19, "Here again *μια των σαββατων* is rendered first day of the week, instead of one day of (or from) the Sabbath, as both the language of the Greek and the custom of the Jews call for." A. P. ASHURST.

TRACT SOCIETY.

Receipts in November, 1898.

Churches:	
Pawcatuck, Westerly, R. I.	\$ 42 43
First Alfred, Alfred, N. Y.	24 37
Friendship, Nile, N. Y.	12 43
Plainfield, N. J.	37 57
Berlin, N. Y.	10 00
Second Brookfield, Brookfield, N. Y.	12 00
Andover, N. Y.	5 00
Marlboro, N. J.	2 20
Young People's Permanent Committee, \$25.83, \$3.50	29 33
Mrs. Chas. Potter, Plainfield, N. J.	25 00
A. S. Babcock, Rockville, R. I.	10 00
H. R. Looftoro, Calhan, Colo.	2 50
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn.	6 00
T. J. Van Horn and wife, West Hallock, Ill.	5 00
Geo. Bonham, Shiloh, N. J.	5 00
Miss H. C. Munson, Oswayo, Pa.	1 00
"A Friend," Wisconsin	1 50

E. & O. E.

\$231 33

PLAINFIELD, N. J., Dec. 1, 1898.

J. D. SPICER, Treasurer.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

LONDON, ENG., MILL YARD CHURCH.—We held a church meeting the evening after last Sabbath (November 19), at which we voted to receive two new members. Both live out of London, but they are both baptized believers and Sabbath-keepers, and each of them asked for membership in the church wholly on his own initiative. We hope that, though unable to attend our services except at rare intervals, they may be a blessing to us and we to them. As nothing definite has yet been reached in connection with our chapel funds, we simply received the report of Bro. Richardson regarding the progress of the case. We hope to have another church meeting in December to consider this matter and some others. We have not been able yet to obtain particulars respecting the circumstances of the death of our late Brother Rolf.

W. C. D.

OTSELIC, N. Y.—The evening meetings at Otselic are still in progress. The nights have been dark and unfavorable, yet the interest has steadily increased. Our missionary has preached for the church on the Sabbath, and for the Freewill Baptists, at the Centre, on Sunday morning. Our little church has been revived and refreshed. Some old difficulties have been settled. Last Sabbath (3d inst.) we enjoyed an excellent meeting. The evening following was a meeting of more than ordinary interest. Some friends in middle life, for whom many prayers have been offered, made confession. Some from Otselic Centre have been quite faithful in their attendance. It has been a matter of joy that several in our neighborhood, who have for a long time been on the "barren mountains," have made confession and continue to take part in the service. The influence of this good work has extended to quite a distance around us. It is seen in the good spirit of Christian sociability that prevails among the people. The spirit of the Lord cements our hearts in brotherly love. May it continue. L. M. C.

CRYSTAL, ORE.—We wish to say to our friends, through the RECORDER, that we have moved from Talent, Ore., to Crystal, Klamath Co., Ore. We were sad indeed to part with our brothers and sisters of like precious faith with whom we have spent many happy hours in the service of the Master; but duty demands us to seek a home for our family, yet we will try to be ready to work for the blessed Master when the call shall come.

We expect to remain loyal to God and the Seventh-day Baptist church. Ours is the only family of Sabbath-keepers on the upper Klamath Lake, but there are many good homes here that can be bought for from two to five dollars per acre, and we hope others will buy homes here providing they like this country. I think this is the best stock county in Oregon, but the climate is cold.

K. D. JONES, Pastor Talent Church.

NOVEMBER 25, 1898.

SPECIALISTS in religious experiences are apt to forget that God deals with different people differently, as he has made them different and placed them in differing circumstances.

SABBATH OBSERVANCE.

BY MALCOLM B. BIRNIE.

One of the great problems that must sooner or later be taken up by the Christian church in New York is that of Sabbath-observance. We are even now confronted by the question as to whether or not we shall give up Sunday, the first day of the week, as a day of rest and public worship, and therefore a holy day. Within the last ten years circumstances have arisen which have brought this question to the front. We venture to say that there are few, if any, parts of the known world where such marvelous changes have taken place as in our own city. In addition to its great expansion in territory and its increase in population, let us note just three things bearing upon our subject.

1. The vast foreign influx that have landed on our shores, and the great proportion of Russian and Polish Jews that have settled in New York. These people do not recognize our Sabbath, while most of them rigidly keep their own, which is on Saturday. It is estimated that there are in the Borough of Manhattan alone nearly 300,000 of this class of people. They are, for the most part, uneducated when they arrive, but many of them have taken leading places in the mercantile world, in the professions, and in politics. Their newspapers are widely read and circulated. They are mostly law-abiding, with the exception of the Sunday laws, which they endeavor to evade or violate, and which they can do without any conscientious misgivings.

2. The great facilities for traveling offered by the many means of rapid transit, and the great reduction in the fares to places of popular resort. This induces thousands of people to avail themselves of the opportunities offered for a day's outing or a day's pleasure.

3. The tendency of the police and city officials to allow the people to do as they please, providing they do not steal from, injure, or kill anyone.

In the discussion of this problem of Sabbath-observance, the question will naturally arise as to whether it is best to enforce Sunday laws against all classes, or to make an exception in favor of the Jews. If the latter course should be considered the best, would it not be well for the Christian public to insist that this concession should not apply to those who do business on the streets and sidewalks peddling from wagons, push-carts, baskets and other contrivances? At the present time much discomfort and inconvenience is caused to Christian people going to and from their churches and to the children who attend the Sunday-schools. Our Christian Endeavor Good Citizenship Committee have for two years been trying to stop these street nuisances on Sundays by having the laws enforced which prohibit them, but, we regret to say, that in this as in the case of many other evils, the police will not enforce the laws unless they are compelled to do so by repeated protests and complaints; even then they do so very reluctantly and imperfectly.

We trust this subject will receive the consideration which it deserves from Christian citizens and from all who value the Sabbath as a day of rest and public worship, and that this Christian sentiment will be so strong that our public officials will not hesitate to perform their duties honestly and fearlessly. —*Christian Intelligencer.*

WHY WAS THE FIRST DAY OF THE WEEK CALLED SUNDAY?

The following note raises a question to which we are glad to make reply:

WESTERLY, R. I., Nov. 23, 1898.

To the Editor of the SABBATH RECORDER:

Please answer through columns of RECORDER, or as you may see fit, a question I have frequently asked, but have not had answered, viz.:

Why was the name Sunday given to the first day of the week instead of third day, for instance? Was there a reason, or was it a circumstance? I have thought it might be because the sun was the first or biggest object of heathen worship. Is it an extremely foolish question?

Very sincerely,

M. ALZINA SAUNDERS.

The origin and identity of the week are treated in "Biblical Teachings," etc., by the writer, a book which is doubtless in reach of the readers of the RECORDER. That question is germane to the one asked by our correspondent. The same question, together with the naming of the days of the week, is treated with copious quotations and translations in the *Outlook and Sabbath Quarterly* for April, 1889. The reader who desires details, for which we have no space here, is referred to these publications.

The week is the oldest measure of time. It existed for many centuries before the days were named, the days being numbered as in the Hebrew week. Assigning names to these days began in Egypt. It was purely astrological. The names were invented by the Egyptian astrologers and applied to the week, already well-known by them and the Babylonians from whom civilization had come to Egypt. Two methods were followed, or combined. Egyptian astrology was based on the idea that certain stars, called planets, seven in number, determined the order of the universe and the destinies of men. These were arranged in the order of their supposed distance from the Earth; Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. One system of astrology assigned the names of these planets to the days of the week after an intricate calculation based on an analogy between their revolutions and the system of music known to the Egyptians, in which the fourth was the dominant chord. Another system assigned each hour in the twenty-four to a specific planet, and because the 25th hour, *i. e.*, the beginning of a new day, came to the sun this name was assigned to the first day of the week. The Egyptian system passed to Rome and later to our Teutonic and Scandinavian ancestors, and the present names of the days are from that source. The primary source of our knowledge of this Egyptian system is Dion Cassius, an historian who wrote about 222 A. D. To answer Miss Saunders' question, in brief, is this: The week is the oldest and most permanent division of time. It existed long before any written history of which men now know. Its days were numbered according to the Hebrew method and the creation tradition. Names were first applied by the Egyptians, from astrology, rather than from any religious conception, and so far as we now know the name of the sun came to the first day of the week by astrological chance, rather than by any other cause. This naming came to the Romans at a time when sun worship was a growing and dominant religious cult, and when hatred to Judaism and the Sabbath of Jahve (Jehovah) was crowding the seventh day into disrepute. This dominance of the sun worship, from the second century of our era forward, doubtless helped to exalt the name Sunday.

Popular Science.

BY H. H. BAKER.

A New Idea for Short Railroads.

To make a railroad, say from six to ten miles in length, having frequent stations, or stops, and wishing to economize as much as possible in running expenses, the new idea is to so construct the road as to apply the unknown power called gravity, in connection with steam, to propel the cars.

We will suppose the surface to be about level, or that a level grade could be made, and that there are eight stations located at unequal distances, the road to be double-tracked. To determine the grade of the road, the first business of the engineer would be to fix the time to be occupied between the place of starting and the end of the route; also the number of seconds required at each station for exchange of passengers; this deducted would give the actual running time and speed required between each station, whether the distance was longer or shorter.

The next item to determine would be the probable number of cars in a train, and their average weight, including the locomotive. When all this is determined as nearly accurate as possible, the engineer is prepared to give the gradients of the road, and as the distances between the stations differ, so also the grade would be changed to meet the exact running time.

A specified down-grade is to begin at every station, so that but little force may be required to start the train, when the speed would be accelerated by the force of gravity on a down-grade, until nearing the next station, when the train encounters an up-grade just sufficient to stop it, in time, without the use of brakes.

It will be seen that by using descending grades for the most part of the distance, although the grade may be but a few degrees, the speed will be steadily increased until checked by the short up-grade to the station, the train being under the complete control of the engineer, to equalize the speed and control the movement of the train.

A road graded on this plan evidently would not require over one-quarter the power for its propulsion that would be found necessary were the grade on a level throughout.

It certainly at first would appear a little odd and out of place to see a railroad full of up- and down-grades, especially at a station, where the long and short grades were on one track, and the short and long grades on the other, in reverse direction. If the distance and time were made the same, if the coming to and leaving of a station were as pleasant and if three-quarters of the cost of power were saved, by applying this unknown force (which Sir Isaac Newton named "gravity" in 1685), then certainly it would prove a profitable investment, to use this remarkable force, which apparently is everywhere, yet its action is so varied that it is but very little understood.

Shoddy.

The heading of this article stands "for combining assumption of superior excellence with actual inferiority." Its true definition is "a woolen material, composed of old woolen clothes reduced to shreds, together with the clippings or rejected threads from weaving other cloths."

The large amount of shoddy in the clothing

furnished by the contractors for the Union soldiers in the earlier part of the Civil War gave the word a sudden prominence in this country. The wealth obtained by these contractors, and, in consequence of wealth, the social position to which they aspired, caused the "noun" to be changed to an "adjective," and transferred from cloth to persons, character and literature.

Although colloquial, the word represents very much, and its meaning and application are becoming extensive.

You may ask what has "shoddy" to do with science, or science with shoddy? Very much. Science has come to the aid of the shoddy manufacturer, and enables him to manufacture shoddy with less fear of being detected, thus allowing his character and social standing to appear first-rate.

Heretofore, in the purchase of old clothes and waste of every sort, there was more or less of cotton; usually the warp of the clippings and rags was cotton, and perhaps the weft was a mixture of cotton and wool, before spinning.

When rags composed of part cotton and part wool were submitted to the grinding process, the woolen fibres readily yielded, and became soft and pliable, while the cotton remained more firm, and gave the mass a thread-like appearance; this appearance would be carried along in the manufacture until it reached the cloth, thus making the shoddy appear, and cause it to be the more easily detected.

Science now comes to the aid of the manufacturer, and shows him that a certain proportionate solution of sulphuric acid will completely destroy the cotton or vegetable fibre, yet leaving the woolen or animal fibres unimpaired. Then by immersing the rags in this solution, it carbonizes the vegetable fibre, thus preventing the thready appearance in the cloth.

Heretofore shoddy would not card, or spin, alone, but science has farther assisted in the construction of carding and spinning machinery, until shoddy can now be woven, and not felted as formerly.

Of course, the textile fabric is not as durable or strong as with the cotton fibre remaining, but the outside appearance has been very much improved, while the goods, in fact, become more shoddy than before.

We think science should not give aid as in this case, for should it assist shoddy to deceive any more, it will assuredly become "unpopular," whenever and wherever detected; whether in cloth, character or company.

NORTH LOUP CHURCH.

To the members of the North Loup church, scattered abroad in various lands, greeting:

Dear Brothers and Sisters:—In the midst of all God's boundless mercies, we, as a people, and as individuals, have not been forgotten. This has been a year of new relations, new work and new experiences. May we not also feel that it has been a year of new and larger growth in the things of the Lord.

Sabbath evening, January 6, is the time for our regular covenant meeting, preceding the communion on the Sabbath, January 7. This will be a "Roll-call Meeting." We hope that every brother and sister, wherever their home may be, will be represented at that roll-call, either by word of mouth or by letter. May the Lord help us thus to begin the new year with acknowledgement of God's mercies, and a new pledging ourselves to his service.

PASTOR.

Sabbath School.

INTERNATIONAL LESSONS, 1898.

FOURTH QUARTER

Oct. 1.	Reformation under Asa.....	2 Chron. 14: 2-12
Oct. 8.	Jehoshaphat's Good Reign.....	2 Chron. 17: 1-10
Oct. 15.	The Temple Repaired.....	2 Chron. 24: 4-13
Oct. 22.	Isiah Called to Service.....	Isaiah 6: 1-13
Oct. 29.	Messiah's Kingdom Foretold.....	2 Chron. 30: 1-13
Nov. 5.	Hezekiah's Great Passover.....	2 Kings 19: 20-22, 28-37
Nov. 12.	The Assyrian Invasion.....	2 Kings 19: 20-22, 28-37
Nov. 19.	Manasseh's Sin and Repentance.....	2 Chron. 33: 9-16
Nov. 26.	Temperance Lesson.....	Prov. 4: 10-19
Dec. 3.	The Book of the Law Found.....	2 Kings 22: 8-20
Dec. 10.	Trying to Destroy God's Word.....	Jer. 36: 20-32
Dec. 17.	The Captivity of Judah.....	Jer. 52: 1-11
Dec. 24.	Review.....	

LESSON XIII.—REVIEW.

For Sabbath-day, Dec. 24, 1898.

GOLDEN TEXT.—Return unto me, and I will return unto you, saith the Lord of hosts.—Mal. 3: 7.

INTRODUCTION.

As in the last quarter we had studies from the history of Israel. So in this we have been taking hasty glances at the kingdom of Judah. As in Israel nineteen kings reigned, so also in Judah there were nineteen monarchs besides the usurping queen Athaliah. In Israel the kings were of many families; and one dynasty was overthrown by another, but in Judah the kings were all of the house of David. Of all the kings of Israel, it is said that they did evil. Many of the kings of Judah also sinned and some are noted for their wickedness, but there were notable exceptions to the general depravity. Asa and Jehoshaphat, Joash, Hezekiah, and Josiah, and, according to the Chronicler, Manasseh, are to be reckoned as reformers, and of several others it is said, "He did that which was right in the eyes of the Lord." They are not to be judged by our nineteenth century code of morals and ideas of proper conduct.

In spite of the good that there was in some of the kings, and in the minority of the people, the whole tendency of the nation was downward. The Lord was not left without a witness even in the times of greatest apostasy. The prophets, the men of God, were even more conspicuous in the Southern Kingdom than they were in the Northern. The world has seldom seen a greater man than Isaiah. Jeremiah, Ezekiel, Micah and others were but a little inferior to him in ability, and not at all in zeal for the true service of God. Urijah, the son of Shemaiah, was slain by the wicked Jehoiakim; and no prophet escaped trials and afflictions for the cause of God. The kings and people were warned by frequent calamities as well as by the voice of the prophets, but the reforms were brief. At length the long suffering of God was at an end; the king was carried away captive with the better class of the people, the holy city was pillaged and the nation seemed utterly destroyed. This was not, however, the real end of the chosen people, for the Lord preserved for himself a righteous remnant, through which at length a deliverer came, not only for Judah but for the whole world.

THE LORD'S-DAY.

On page 1,104 of September 8 issue, W. H. C. says: "It is suggested that as the Sabbath has been divinely set apart for our spiritual needs, activities and enjoyments," etc. Will he tell us when and by whom "the Sabbath (I assume he means the Lord's-day) was divinely set apart?" etc. When will our preachers and editors cease confounding the Lord's-day, his resurrection and our praise day, with the Edenic or Sinai Sabbath? Let us, as believers, all be particular and call the first day of the week the Lord's-day.—J. A. Whitaker, in the Interior, Sept. 29, 1898.

This denial of the right to use the name Sabbath in connection with Sunday is just. But if Mr. Whitaker means to indicate that "Lord's-day" is a Biblical name for Sunday, he is quite as far from solid ground as those are whom he calls to account. It was almost the close of the second century, A. D., before this term was associated with Sunday. Facts often set forth in these columns show that the passage in Rev. 1: 10 refers to the Apocalyptic view of the judgment day. Accept the whole truth, Bro. Whitaker, and call it just plain Sunday, or "first day of the week," as the Bible does.

I BELIEVE that if you and I were more to heed the whispers of our Father, we should not have so many of his thunders.—J. Harrington Evans.

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MARRIAGES.

WOLLENBERG—CASHORE.—In Milton, Wis., November 1, 1898, by Rev. L. A. Platts, D. D., Mr. Charles F. R. Wollenberg and Miss Elizabeth Cashore, both of Milton.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

MAXSON.—In New Orleans, La., November 6, 1898, Anita Fenner, only child of Mr. and Mrs. Charles Potter Maxson, aged one year and ten months. W. E. M.

TICE.—Mrs. Marietta Tice, in Nortonville, Kas., Nov. 23, 1898, after a very brief illness, beginning apparently as neuralgia of the stomach, terminating in very serious complications.

She was born in West Hallock, Ill., June 22, 1863. With her parents, C. B. and Elizabeth Miller, she came to the vicinity of Nortonville in 1870. She was married to E. N. Tice March 23, 1887, who survives her. She had for several years held membership with the Nortonville Seventh-day Baptist church. G. W. H.

WHITTICAR.—At Janesville, Minn., November 18, 1898, after a protracted and painful illness, Mrs. Amy Tefft Whitticar, in the 64th year of her age.

Mrs. Whitticar was a daughter of Jesse Tefft, Jr., of the town of Almond, N. Y. Her husband was Ira Whitticar, whose father was David Whitticar, one of the early settlers in Whitney Valley, also in the town of Almond. After various changes of residence, both east and west, they finally settled in Minnesota. Mr. Whitticar died a number of years ago, and Mrs. Whitticar kept house for a brother, J. Willard Tefft, who died four years ago. Since that time she has lived alone, except as an only son, whose business was elsewhere, was with her when he could be away from his work. This son and one sister, Mrs. L. A. Platts, of Milton, Wis., ministered to her in her last sickness, and were the only ones out of a large family of relatives to whom this sad privilege was granted. She was a devoted, humble Christian, full of faith, charity and good works. L. A. P.

LAWTON.—Harriet P. Lawton, the daughter of Edwin and Eunice Fuller, was born in Bolivar, N. Y., Feb. 26, 1844.

When five years of age she moved with her parents to Utica, Wis. She was converted in early life at Albion, Wis., and united with that church. She was married to Loyal H. Lawton, November 15, 1867, and moved to Orleans, Neb., in 1871. In April, 1889, she moved with her family to North Loup, Neb., where she became a member of the Seventh-day Baptist church, July 22, 1893. She died after a brief sickness November 8, leaving a husband and four children. Funeral services were largely attended, at the church, November 9, conducted by the pastor. Text, John 13: 7. E. A. W.

THE FILIPINOS: WHO THEY ARE.

BY MARGHERITA ARLINA HAMM.

The American who reasons by analogy is doomed to fall into error if he applies that method to the Philippine Islands. The natives of that important archipelago are not a tribe nor a family of tribes, nor even a single race. They are a human mosaic as varied as the population of New York City. They have been studied in a careless way by their Spanish conquerors, but much remains to be done before a complete knowledge is obtained of the Philippine ethnology. Nevertheless, the material which has been already gathered and

classified is sufficient to enable one to make an outline sketch of the races and race movements of the archipelago.

The first inhabitants were undoubtedly a low negroid race, analogous but inferior to the Ainoos of Japan, the My-v-ge, of Southern China, or the San-fat, of Formosa.

This race was crushed and nearly exterminated by higher and more warlike peoples who invaded the islands from the south. A few descendants survive in the hill country of northern Luzon and in the almost inaccessible districts of Mindanao. They are despised by their neighbors, who refer to them as monkeys, or "forest men." They seem to have few general ideas or religious concepts. Neither the Christian nor Mohammedan missionaries have ever succeeded in converting them to Cross or Crescent. They are dwindling in numbers, and will probably be soon extinct.

In what has been happily termed the co-historic period the islands were invaded by a brown-black race, similar to the Papuans or New Guinea men. Whether they were driven northward by Malays or Polynesians is unknown. Judging from their present characteristics, they would never have migrated of their own accord, being spiritless and weak compared with other races. They did not come in a body, but in tribes or waves similar to the Celtic or Brythonic invasion of Ireland.

This tribal organization has survived the crash and conflict of centuries, and is found to-day in all of their communities. The Spaniards call them "Negritos," which is a convenient though inexact term, they being more closely allied to the Malay than the negro type. The lower specimens of the Negritos are known as *Ætas*, the higher as *Igorrotes*, the intervening tribes as *Itaris*, *Gaddanes*, *Guinaanes* and many others. Some ethnologists claim that the *Visayas*, or dwellers of the middle islands of the archipelago, are true *Negritos*; but the better opinion seems to be that they occupy a position half-way between the *Negritos* and the *Tagals*.

* * * * *

Viewed as a whole, the Filipinos present a wide range of tribal and racial stages, running from a man not far removed from the anthropoid up to an educated and able half-caste, and in the religious world from a fetish-worshiper to a sincere and devout Roman Catholic. No other country presents such a variety of human types.—*Independent*.

THERE is a marvellous want of savor in our piety. It is a flower of autumn, colored as highly as it need be to the eye, but destitute of fragrance.—*Horace Bushnell*.

JUST JINGLES!

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 The book contains 157 pages, several full-page half-tone illustrations, and is neatly bound in cloth. Price \$1.25. For sale by all booksellers, or autographed copies may be obtained at the regular price by addressing the author at Olean, N. Y.

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Special Notices.

North-Western Tract Depository.

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

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave. **CHARLES D. COON, Church Clerk.**

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 117 Grace Street.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. **M. B. KELLY, Pastor.**

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. **GEO. B. SHAW, Pastor, 461 West 155th Street.**

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