

SPECIAL SABBATH REFORM NUMBER.

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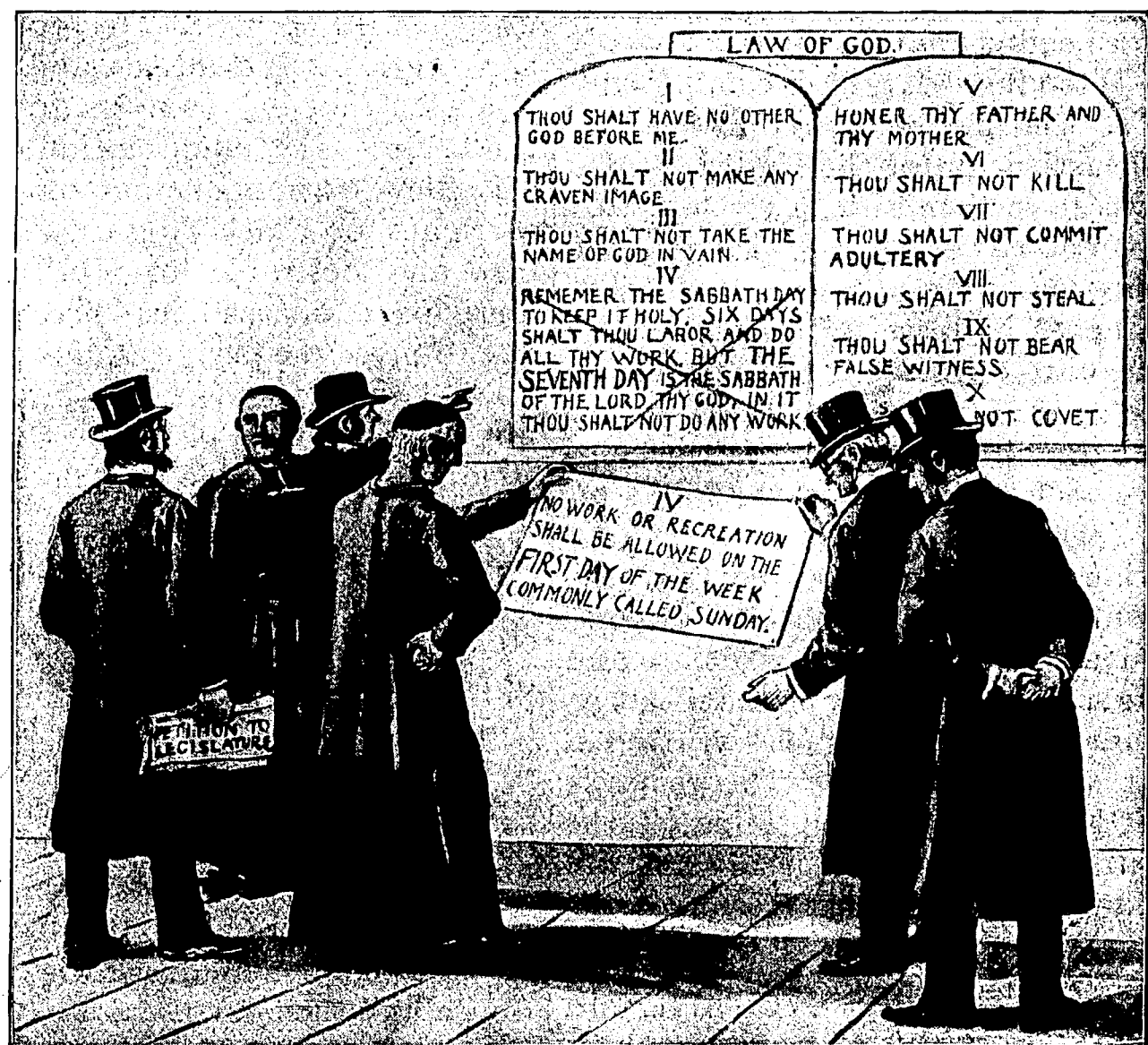
AMENDING GOD'S LAW.

THIS picture tells its own story. It embodies the popular theories. God's law says the seventh day is the Sabbath. Christ's example accorded with that law. The popular theory asserts that the Fourth Commandment is abrogated, and the Sabbath is "Jewish," and not made for the race, as Christ said it was. When the authority of God's law is denied, some other must be adopted. Hence the substitution shown in this picture. Such an attempt condemns itself. Study the picture. The issue is grave and momentous. Christ said:

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven. Matt. 5: 17-19.

Sunday legislation began under the Pagan state-church. There is no trace of a Christian idea in Sunday legislation until 386 A. D., when the term "Lord's Day" appears in connection with the Sun's Day. The Sunday law fosters holidayism, and tends to destroy Sabbathism. For an hundred years past, Sunday laws have grown weak and weaker; and yet Christian men, finding no warrant in the Bible for Sunday, continue the vain effort to support its observance by civil law. The final victory will be on the side of God's law and Christ's example.

We are indebted to the courtesy of the *American Sentinel* for this cut.



AMENDING GOD'S LAW!

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PLAINFIELD N J

Sabbath Recorder.

A. H. LEWIS, D. D., Editor.
J. P. MOSHER, Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

ON another page we give further information concerning the "Sabbath Evangelizing and Industrial Association," as promised last week. This includes the Constitution, Incorporating Act, Circular of Information, etc. The spirit which has guided in the organization of this Association, the experience of Bro. Booth on the African field, and the wisdom of the industrial method in missionary work, seem to us to be a full guarantee of the success of this enterprise, under divine blessing and guidance.

WE are glad to learn, through a private letter from Milton, Wis., that Bro. Dighton Shaw, teacher-elect for Shanghai Mission School, who was obliged to leave his work at Alfred on account of ill health, is "much better now." The RECORDER joins in the pleasure all will feel because of his restoration to health.

WE have news of a Sabbath-keeping woman who has established a Home for Needy Children, black and white, at Chattanooga, Tenn. We hope to learn more of the enterprise at an early day. Writing to a friend, this sister speaks in strong terms concerning the rest of soul and the peace of mind she has experienced in accepting the Sabbath.

STRONG effort will be made during the present session of the legislature of Connecticut to secure an amendment of the Sunday laws. A bill already introduced is brief, including only two sections. The first resolves that, according to the Constitution of the United States and of the State of Connecticut, every citizen has a right to do as he pleases, provided he does not interfere with the rights of other persons. The second section resolves that it shall be legal to open meat and provision establishments and grocery stores a few hours on Sunday, in order that the working-man can get his food fresh, and that all traffic in newspapers shall be legal on Sunday. In this section it is further resolved that the following kinds of sport are legalized on Sunday: Bicycling, golf playing, base-ball and horse racing. Whatever may be the result as to this particular bill, Sunday-desecration in Connecticut will go forward. The remarks of President Eliot at the late meeting of the Sabbath Protective League in Boston will furnish plenty of ammunition in favor of the bill.

THE NEW ENGLAND SABBATH PROTECTIVE LEAGUE.

The fourth annual public meeting of this League was held in Boston on the evening of Sunday, Jan. 29, 1899. Rev. Dr. George A. Gordon, pastor of the New Old South church, where the meeting was held, presided. Dr. M. D. Kneeland, General Secretary of the League, made the opening address. This is a summary of his words: The League is not radical. It seeks to protect one day in seven as a day of rest and for religious uses. Twelve religious denominations are represented in the League. We do not aim to restore the "Puritan Sunday," but when the religious idea is gone from Sunday, the day is lost. We seek to do our work wisely and moderately. Our main work is educational. The League has nearly 10,000 members, as

against twenty at its organization five and one-half years ago. The standard set by Dr. Kneeland was far from being radical. If fully carried out, it would do no more than aid in checking, in a slight degree, some of the worst features of the holiday Sunday. The work, as outlined, is not strongly nor radically religious.

Colonel Thomas, postmaster of Boston, made the second address. He began by admitting that the United States government is an habitual desecrator of Sunday, on the ground of necessity. Work went on in the Boston office all day on Sundays. Nevertheless the people should be held to the good old ways, and children should be taught to reverence the past. The Colonel's speech is fairly summed up by saying: Something ought to be done to make things better as to Sunday-observance, but I do not know what that something is.

State Senator Roe, of Worcester, was the next speaker. He talked pleasantly, but in a rambling manner. As a whole he was the most radical speaker of the evening, in favor of a strict observance of Sunday. He asserted that things were going from bad to worse, and that the American people are being "wrecked on the rocks of fun, on Sunday." He denounced the bicycle as an agent of great wickedness, acknowledged himself an enthusiast as to base-ball, and praised the Boston nine because they refuse to play paid games on Sunday.

PRESIDENT ELIOT.

President Eliot, of Harvard University, was the next speaker. He proposed to give the League some advice, and began by announcing that he was not a good speaker for the League. He made the following points:

1. Bicycle riding, riding on horse-back, in carriages, or beach-wagons, for pleasure, is a just and desirable form of Sunday-observance for many people. The League ought not to press the pledge against bicycle riding upon young people. For himself, he could not sign such pledge. Such pleasure-seeking is permissible and desirable on Sunday.

2. Pleasure-seeking by families, especially families of working men, by riding, driving, etc., is desirable, and the League should not oppose it. Sunday is the special day for family pleasures. He said: "I love to see an hundred carriages and beach-wagons, filled with people, driving for pleasure on Sunday."

3. Catholics secure attendance on public worship by arranging the hours of worship so that people can discharge their religious duties and then devote a large share of the day to pleasure. Protestants will do well to follow their example. Even gay Paris is a church-going city. Less church-going may not be an evil. The Puritans went to church too much, and under compulsion. One church service is enough. We must not suppose that the world will go to ruin if people go to church less than they used to. We must "soak ourselves with high ideals of life," and religion in the family will do more to rescue the nation than all else.

The speech of President Eliot was listened to with marked attention. His position gave double weight to his words. The morning papers of the next day interpreted his address as favoring the pleasure-seeking Sunday. It was a blow between the eyes for the

work of the League. There was a marked absence of the more Puritanic supporters of the League. We were impressed that they did not care to listen to views so liberal; views which will strengthen the hands of many whom the League now holds to be the enemies of Sunday. It would not be fair to say that President Eliot favors the Sunday of crime and debauchery; but his position will give unusual support to all higher forms of pleasure on Sunday. It will also foster absence from church on Sunday. Whether the managers of the League intended it, or whether they were disappointed in the position taken by the President, the meeting was reduced to a minimum as to influence in favor of the "Protection of Sunday."

Dr. Gordon made a brief, but incisive, speech at the close of the meeting. He said in substance: The Sunday problem is difficult. We are in the whirlwind of a great religious transition. The world has thrown off authority in matters of religion, especially in Sunday-observance. Insight has not yet come. Anarchy abounds. But anarchy is a step forward, toward the promised land of reasonableness. When better insight comes, men will hasten to agree with what President Eliot has said.

It was evident that President Eliot and Dr. Gordon held the balance of influence with the meeting. We do not see how the "Sabbath Protective League" can recover from the damaging effect of the last two speeches of that meeting. We were not surprised to hear what was said, but only to hear it then and there. Doctors Eliot and Gordon represent the natural result of casting the Sabbath aside, as antiquated and Jewish, and trying to put Sunday in its place, on a false basis. If only the lower class of Boston people opposed the Protective League, in matters pertaining to Sunday, it were an easier task to make a theoretical defence of it. But when the highest representatives of intellectual and religious Boston take a position which supports the pleasure-seeking Sunday, its orthodox friends must find double difficulty.

QUESTIONS.

ST. JUST, Orange County, Va., Dec. 22, 1898.

To the Editor of the SABBATH RECORDER:

If you have time and space will you please answer the following questions in the RECORDER:

1. What is the evidence, if any, that Judas was not present at the institution of the Lord's Supper?

2. What do the First-day commentators say about the fifth verse of the fourteenth of Romans? Does Paul refer to the weekly Sabbath?

3. Please read the enclosed clipping [Report of a sermon by Rev. Morgan Reed, who claimed great things for Sunday, because the Spaniards were defeated on that day], and then you will be prepared to appreciate the following questions:

We have been taught that Dewey sailed into the harbor of Manila on Sunday morning for the purpose of fighting, and if so, was he not the aggressor? Which fired the first gun? Did our forces enter Santiago on Sunday morning? Any information in regard to the question raised by Pastor Reed will be thankfully received.

Yours truly,

A. R. JONES.

1. John 13: 27 indicates that while Judas was present at the Passover Supper, he was sent out by Christ at or about the close of that supper and before the Lord's Supper was instituted.

2. "First-day commentators" includes a large number of men whose opinions are of little value. All those whose opinions are of value, agree that the primary discussion in Rom. 14: 5 is concerning ceremonial days.

Some say that the weekly Sabbath is included; others say it is not. We think that the chapter, taken as a whole, shows that the Sabbath was not included. The discussion is of "doubtful" questions, the value of foods, drinks and days, as a means of purification or of salvation from sin. That those to whom Paul wrote did not understand that he prohibited the keeping of the Sabbath, is shown by the fact that they, and many of their successors continued to keep the Sabbath until the fifth century. Paul was a strict Sabbath-keeper. He never wrote a word about the observance of Sunday.

3. Certainly, Dewey went into Manila Bay on Sunday morning, as the aggressor. He went in haste to surprise the enemy, intending to make the day one of battle. The Spaniards fired on him first, but he withheld his fire, not from piety, but policy and good marksmanship. At Santiago the enemy came out of the harbor on Sunday morning and our forces opened fire on them as they appeared. To attempt any argument on the Sabbath question, from the incidents at Manila, or Santiago, is the height of folly.

SOME SABBATH POINTS.

Some one has sent to me a copy of the SABBATH RECORDER. I have read it diligently. It has incited in my mind some thoughts that perhaps others may share.

I wish first to suggest the chronological impossibility of Sabbath-observance. Perhaps "difficulty" would be strong enough as a word to describe the dilemma of the case. Sabbath begins on Mount Moriah about the hour when it is six o'clock Friday in New York, and three o'clock Friday in San Francisco. Do the Seventh-day people begin their Sabbath at those hours in those localities? If not, are they not habitual violators of their own chosen day?

The mutations of the ages are many. Is anybody able to trace the rotation of the weeks unbrokenly from the day the law was given to the present? Who shall assure us that we are keeping the day commanded by Moses? Who can now take out any single twenty-four hours and guarantee to us that it is an exact succession, in periods of seven, to the day on which God is said to have "rested"?

Is it noticeable that in communities where Seventh-day ideas largely prevail the regard for that day, and its observance on the part of those who profess that faith, is better than the observance of Sunday by the remainder of the Christian world? To put it another way: Is it so certain that the disregard for any day of rest and worship is due to the habit or belief of Christians in keeping the first rather than the seventh day? Is it not true that the world keeps neither day sacred, not because it has a choice, or will have a choice, of one day above another, but because it has no rest-keeping spirit?

Do not the RECORDER and the other Seventh-day advocates place more confidence on a command outwardly recorded in the Bible, whose interpretation is admittedly in dispute, than upon reasons addressed to the common and sacred sense of Christendom? Which in the end is more binding, a commandment about a day, that the great majority of Christendom insists is no longer in force, or reasons that are evidently grounded, in the absence of any well-understood command, in the needs and nature of man and society? It may be that you are in the position of setting the consensus of Christian common sense over against a disputed affirmation concerning a commandment, and choosing the latter as your ground and guide. It is a great responsibility. It is not as if you were setting a command itself, admittedly in force, as your ground. It is setting an affirmation concerning that commandment, and an affirmation that the major part of modern Christian scholarship denies.

It would not be sufficient to answer to all this that the first day of the week has no warrant nor authority. It has just the warrant and authority I have named, to wit, the consensus of Christian judgment the world over. That may be wrong. Certainly! But it includes the great working church.

I recall the reply that some of the Seventh-day advocates make. "We are left, then," it is said, "with no warrant for any day of rest and worship whatever."

Not so. We are left without any commandment for any, that is all. But this is merely reverting to the question whether the judgment of Christendom of to-day

is not a competent commandment, or the equivalent of a commandment, on the conscience of all who recognize the value of the Christian religion at all, or mean to conform their practice to it. *Would any who do not, keep a commandment?*

And this brings me to the point of the whole matter. It seems to me that it is a distinct sin to divide Christian forces on the affirmation that one day rather than another should be observed. I do not believe it is a matter of conscience, notwithstanding so many good people seem to make it such. I think it is wholly a matter of opinion, upon a question that ought instantly to be abandoned. I mean abandoned as the reason for a separate ecclesiastical movement. As an individual opinion, it has the same rights that any man's honest opinion has. Put to expend an atom of the force of the church on the question of maintaining one day above another, as between two days, is a sinful waste of the Lord's substance and the Lord's talents.

You would not score any point against this assertion by saying that the advocates of Sunday are doing it. They are not. No advocate of Sunday, so far as I know, exists. The Christian church advocates one day in seven. They merely agree on Sunday as being, on the whole, a good day that has come down to us from our fathers, and which there is no good reason for changing. I suppose most of us would be perfectly willing to observe Saturday, or Friday or Wednesday, if the change were convenient and could be generally adopted. The trouble of doing it is not worth while, in our view, because no importance attaches to one day above another, and no good reasons for Saturday above Sunday are given.

Respectfully yours,

WILLIAM CURTIS STILES.

STONINGTON, Conn., 1899.

A pleasant letter from a Congregationalist, to which we are glad to make reply. Our correspondent creates a difficulty where none exists. Time is the measured portion of eternity. The day is the fundamental and natural unit of measure. Time does not exist at a given point on the surface of the earth until the sun and the earth unite to measure it there. It is unscientific and contradictory to talk of measuring time at one point by the standard of another point. That folly is never attempted except when men seek to create an imaginary "difficulty," hoping thus to secure an argument against Seventh-day Baptists. If there be any difficulty it applies to Sunday as much as to the Sabbath. As an attempt at argument it is superficial and childish. No actual trouble ever occurs. The Sabbath is now kept every week by Christians in Europe, Asia, America, and on many islands, with no shadow of confusion or discord. What Bro. Stiles and his fellows do in regard to Sunday, we do in regard to the Sabbath. As to confusion or chronological trouble, there is no more, no less, in one case than in the other.

IDENTITY OF THE WEEK.

The "mutations of ages" have never disturbed the week. It is easily traced in its present order as far as history goes, with an unbroken record. "Biblical Teachings Concerning the Sabbath and the Sunday" (140 pp., 60 cents), a book published at this office, shows by quotations from such authorities as Encyclopedia Britannica, Oppert, Sayce, R. A. Procter, Ideler, Brady, Wilson, Max Muller, Godfrey, Goguet, Edkins, and many others, that the week is the oldest and the one undisturbed measure of time known to our race. This book also gives the names of the days of the week in seventy-five different languages and dialects, showing that it has perdured in unbroken order and as an essentially religious measure of time from the dawn of history. As to the identity and order of the week since the ten commandments were given, the Israelites throughout the world are an unbroken chain of witnesses. Christ observed the Sabbath, and Bro. Stiles

fixes the identity of Sunday as the first day of the world-old week, by its relation to the Sabbath, as the last day of that week.

THE FOURTH COMMANDMENT.

Whenever and wherever the Sabbath or the Sunday have been kept sacred, it has been because men believed that the fourth commandment, as a divine and authoritative law, required this. When men do not believe in that law, they keep no day. It is because Bro. Stiles and his compeers teach the loose and destructive doctrine that there is no divine law requiring any day to be observed, that the ruin of Sabbathlessness grows so rapidly. Every Sabbathless man in New England will rejoice in the no-Sabbathism which our correspondent teaches. Members of his church in Stonington will need no better excuse for going sailing on every pleasant Sunday next Summer than the article printed above.

LETTER OR SPIRIT?

The RECORDER does not put greater stress on a commandment "outwardly recorded" than on the reasons for the commandment. The reasons are embodied in a just interpretation of the commandment. We accept the commandment with the reasons, as interpreted by Christ. If "the major part of" Christians, deluded by an ancient error, deny or disregard the commandment and these reasons, the commandment is not destroyed thereby. According to Congregationalism, the doctrine of "salvation by faith" was denied by the "majority of Christians" for many centuries; but that denial did not make it untrue. We are charged with exalting an "affirmation" concerning the commandment. Let us see. The fourth commandment is in the heart of the Decalogue of eternal laws. It commands men to keep the seventh day holy. The history of God's ancient people shows that they understood it to mean the seventh day of the week. All Christendom confirms this interpretation by calling the seventh day of the week the "Jewish Sabbath." We make no "affirmation" about the commandment and the Seventh day which the history of all time and the "consensus" of all Christendom does not support. The world, Pagan and Christian, Protestant and Catholic, Greek and Roman, declares that the seventh and last day of the week is the "Jewish Sabbath," according to the fourth commandment. We add that according to the example and teachings of Christ it is also the true Christian Sabbath. We accept the commandment as it is—for what it says. Bro. Stiles "affirms" that it does not mean what it says; that the seventh day is equivalent to any seventh day; that the commandment does not apply to any day; that we have no commandment in the Bible to keep any day. We leave the reader to decide where the "affirmation" is which destroys the commandment and gives the world the "Continental Sunday" and godless holidayism.

CONSENSUS OF OPINION.

Next we are charged with not accepting the "consensus of opinion of the great working church." Christianity was born because a few men dared to refuse to accept the consensus of the great working church. Protestantism was born because a few men dared to refuse to accept the consensus of opinion of the great working church. Congregationalism was born because a few men dared to

refuse to accept the consensus of the great working church. The anti-slavery reform was born because a few men dared to refuse to accept the consensus of the great working church, backed by the consensus of politics and business. Were all these wrong? Must we shut the world from all reform because, at the beginning, reformers must break with the consensus of imperfect and erroneous opinions? We are charged with "taking a great responsibility." Right. We accept it. God's Word and Christ's example are back of it. Sabbath Reform is a crying need of the hour. What Bro. Stiles teaches fosters Sabbathlessness. What we plead for furnishes solid basis for reform. We do not shrink from such responsibility. God, the Bible and Christ's example are the highest consensus.

NO ADVOCATES OF SUNDAY?

Bro. Stiles does not know of any advocates of Sunday! "The Christian church advocates *one day in seven!*" Where is that recorded? It is not so nominated in the bond of Sunday legislation, born of the Pagan state-church more than fifteen hundred years ago, and incorporated as a fundamental feature of "the great working church" of Catholic Christianity. That legislation knows nothing of "one day in seven." It advocates and commands cessation from worldly duties and secular affairs on a specific day. Our correspondent's own state, Connecticut, is struggling to maintain this legislation concerning a *specific twenty-four hours* "commonly called Sunday." Is not that advocating Sunday?

The Westminster Confession of Faith, the basis of most Protestant churches, including the Congregational church of which our correspondent is pastor, knows nothing of "one day in seven." It advocates regard for Sunday on the claim that the obligations of the specific seventh day named in the fourth commandment have been transferred to the specific first day of the week, and declares that day to be binding as the "Christian Sabbath to the end of the world." As to the manner of observing this specific day, the Confession declares in these words:

This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words and thoughts about their worldly employments and recreations (Ex. 20: 8; 16: 23, 25, 26, 29, 30; 31: 15-17; Isa. 58: 13; Neh. 13: 15-22), but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy. Isa. 58: 13; Matt. 12: 1-13. (Schaff, Creeds of Christendom, Vol. 3, pp. 648, 649.)

If words mean anything, that is "advocating" the observance of a specific day. On religious grounds, and as a *matter of opinion only*; for our correspondent insists that there is no command to keep Sunday.

Has our correspondent heard of the New England Sabbath Protective League, now nearly five years old—see p. 98—with its ten thousand members, all advocating the observance of Sunday, seeking to enforce Sunday laws, etc.? We are puzzled to know what advocating Sunday is if these things are not such advocacy. How, then, is it "a sinful waste of the Lord's substance and the Lord's talents" for us to advocate the claims of the specific day named in the commandment, and kept by Christ? Manifestly, because we dare to disagree with the majority!

THE EVIL OF BRO. STILES' POSITION.

Greater than all discussion of minor objec-

tions, such as our correspondent raises, are the evil results which the loose doctrines taught by our correspondent have already produced. The Roman Catholic position, stronger and more consistent in some particulars, has given the "Continental Sunday of Europe." The primary cause of the present Sabbathless state of Europe is found in the false claim, first taught in the second century, that the fourth commandment and the Sabbath which it enshrines are Jewish, obsolete, non-Christian. As we have said above, every man in New England who desires to be free from all obligation as to the Sabbath or the Sunday will rejoice in several things our correspondent says. "By their fruits ye shall know" is as true of theories as of apple trees. In seeking to prepare a grave for the SABBATH RECORDER, our correspondent enlarges the pit of Sabbathlessness into which the masses have fallen already. When New England is fully engulfed in the rising tide of disregard for Sunday, under the influence of such teachings as our good Congregationalist correspondent's, it will not be out of place to write over the wreck, "Thou hast destroyed thyself."

SUNDAY IS NOT CALLED "SABBATH" IN THE NEW TESTAMENT.

The RECORDER has pointed out, many times, the folly of trying to make it appear that Sunday is called "the Sabbath" in the New Testament. The effort to secure support for Sunday in this way is a modern fad, based on ignorance of the Greek phrase *μια των σαββατων*, and the Hebraism for which it stands. A correspondent of the *Outlook*—Jan. 7, 1899—puts a series of questions touching this matter, which the *Outlook* answers, as the RECORDER has done. Since Dr. Abbott's paper cannot be charged with any leaning toward the Sabbath, we give its answer for the benefit of our readers who are not Seventh-day Baptists. These are the questions and answers, entire:

"Kindly give your judgment on the Greek of the following New Testament text:

1. Could not Matthew 28: 1 be translated as follows: 'At the end of the sabbaths, as it began to dawn toward the first of the sabbaths, came Mary,' etc., meaning at the end of the old Jewish series and the beginning of the new Christian series? The above is certainly the literal.

2. Do not Luke 24: 1, and John 20: 1, 19, sustain this view? and Mark 16: 2, 9 except inasmuch as it uses singular instead of plural?

3. Is it not noteworthy that the New Testament writers always call Resurrection Day Sabbath except in Revelation 1: 10? Is not this sufficient Biblical ground for calling Sunday Sabbath? And does it not leave Sabbatarians without Biblical grounds for calling Saturday Sabbath?

4. In James 2: 10, should not "law" be supplied, if any word is needed, instead of the italicized word "point"?

5. Is the name Saturday in any sense a corruption or derivation of *σαββατων*, as is stated in the Century Dictionary and Cyclopaedia?

6. In Matthew 28: 1, the plural *των σαββατων* might be regarded as Hebraism if Matthew alone used it, but Luke and John were not so much given to Hebraisms. It is a difficult task to substitute "week" for "Sabbath," with one or two exceptions in the Bible, until it refers to the Resurrection Day, and then week is regularly substituted. Why is this? These questions are suggested in Chapter VII of Dr. M. C. Brigg's book "The Sabbath: What? Why? How?"

R. P. S.

1, 2. In Matthew 12: 1, 2, the plural form, used in 28: 1, is seen to be equivalent to the singular. It is inconceivable that Matthew, which is pre-eminently the Jewish Christian Gospel, could have written with the meaning you suggest.

3. According to the other Gospels, the resurrection took place "when the Sabbath was past," "on the first day of the week." We find no warrant for your statement.

4. No; according to the grammars, such a word as "point" is to be supplied in such an ellipsis.

5. No; Saturday means "Saturn's day." It is the German name for the day, *Samstag*, which the authority you refer to regards as connected with *σαββατων*.

6. We cannot agree with you. There is good authority for translating Matthew 28: 1, "At the end of the week, as it began to dawn to the first of the week."

The power of tradition, and the tendency to accept it without question, are illustrated with great prominence by the two ideas that Christ arose on Sunday, and that Sunday is substituted for the Sabbath on the authority of the New Testament. The facts are, according to the New Testament, that the grave of Christ was found empty before the Sabbath closed, as stated in Matt. 28: 1, and that the New Testament never associates the resurrection of Christ with the observance of Sunday in any way. In the second century, as late as 150 A. D., semi-Pagan leaders began to teach on these points what has become fixed in the traditions of the church. The error which the *Outlook* controverts above is a new effort to find some support for these traditions.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XVII.

One great blessing connected with exegetical study is that the preacher is constantly finding something new. Verses and chapters which we have been familiar with, and which we think have been exhausted as to their meaning, often produce richer results than before. Under more careful exegetical study, they are like the half-washed gravel left by careless miners, which, under careful treatment, yields more gold than at first. Truth suggested comes out like half buried diamonds. Truths that hint at other truths are constantly appearing. Truths within truths, like pearls within pearls, are always coming to light. Secret springs which our fingers had never found before are touched, and lo! there are opened new and unknown drawers, and unseen caskets are revealed filled with gems, choice and rare, new and old. Earnest and continued exegetical study becomes a sort of spiritual revelry, from the delight of finding more than we have found, and of becoming conscious and certain that far more awaits as we go on. The help which comes to the preacher through exegetical study is measured only by his ability to receive and assimilate truth.

EXEGETICAL STUDY SECURES VARIETY.

Our choices and idiosyncrasies are such that we tend to run in certain channels, to the neglect of others equally important. In this way sermons are likely to be so similar as to become stale, and though skillful treatment may disguise the fact for a time, intelligent hearers will discover that the preacher is following a narrowing circle, for want of new ideas. There is no book in the Bible so devoid of variety in its truths as not to give to him who studies it carefully, relief from such a dilemma; while the gospels, and the leading epistles of the New Testament, and the richer historic and prophetic portions of the Old, afford so much, that after a few years of exegetical study, a man will be obliged to ask, what can I possibly eliminate from my overcrowded stock of themes. Or, if one choose to take a life rather than a book, and follow a biographical track in his exegesis, he will be equally successful. He cannot go far without discovering truths and duties which are related to individual life, and to human life in general.

There is but one Niagara, but, standing on

the American side, you see only a part of the picture; going down the precipitous bank and crossing just below the hell of waters that rolls and boils at the foot of the falls, you see another and far grander picture. Clifton and the point from which Table Rock fell, show another, and scarcely less inspiring view; while from the point where Terrapin Tower once stood you view the very heart of the river. Before the tower fell, we have watched the stream from its balcony until everything seemed instinct with life and divine presence. The turmoil and agony of the rapids was over. The river had grown calm like the face of a martyr, when the flames are being lighted. It seemed to gather an infinite strength as it prepared to leap into the abyss below. The whole aspect of the river was trustful, as though by faith it knew that eternal rainbows would hang over its grave. So exegesis will give you views of the great and fundamental truths of our religion, so many and so impressive, that your souls will grow rich and strong while you dig deep and deeper into the riches of the eternal Word of God.

Exegetical study also carries one to the fountain head of theological truth. When in college we were greatly interested in the study of geology, especially in the coal formations. It seemed so grand to think of the measureless tropical forests buried by a breath of the Almighty, carbonized through the ages, until death itself was thwarted, and that which it sought to destroy was crystallized into life-giving heat again. It was such a wondrous transformation of sunlight into dull carbon, ready to be eliminated and changed to light again. This was theory, but when a few years later we wandered through the mines themselves, saw the coal with its attendant formations, and when, with a miner's pick, we loosened it from the rocks where God buried it ages before, we seemed to have reached the heart of things for the first time. Then we learned in a few hours what we had dimly seen after many weeks of study of charts, outlines and descriptions.

In systematic theology, creeds and catechisms, you get outlines and diagrams of truth which men have made. But in exegesis you go to the mines and dig for yourselves. Hence it is that exegetical study begets richness, promotes independence and bravery in thought, and gives lasting inspiration to the heart of the preacher.

IT PROMOTES PRACTICAL PREACHING.

The ultimate design of truth is to reach and mold the lives of men. Learn, that you may do. "He that knoweth the Master's will, and doeth it not," is foolish, and shall be beaten with many stripes. The history of preaching shows many serious mistakes in the matter of practical themes. Past ages were more at fault than is our own. But ours needs to be turned constantly toward practical channels. There is too much truth in the criticism, that the average pulpit is tame, that it deals in theories, abstractions, creeds; that its occupants are back-boneless on many practical questions. That they are limp and powerless, like oysters. That they fear to rebuke sin and condemn iniquity; that they avoid all "personal preaching." These charges are not wholly true, but they are more nearly true than they ought to be. If there be any cure for such a state of things, it must come through the study of God's Word. Let preachers who are half powerless, pulpy souls,

without strength or bravery, shut themselves up alone with God and his Word and study it. Let them tarry in the Jericho of their seclusion, until their spiritual beard is grown. The average pulpit needs to study the character of Nathan, until it dare say, even to a sinning king, *Thou art the man*. It needs to grow familiar with the spirit of Stephen, who, in sight of his winding sheet, dared call the slayers of his Lord murderers. Better still, the preacher should dwell with Christ until he can look upon the outwardly religious, but inwardly wicked, and without a waver in his voice, call them whited sepulchers. He must learn to do this when it is needed, *without apology*. To tell a plain and pertinent truth is well. To blunt the edge thereof by a quick following apology, is worse than foolish. Not bitterness, but bravery is needed. Not spiteful bickerings, but just condemnation, is demanded. Herein is the divine character of the Bible shown. It rebukes, condemns, praises, without apology and without comment. Some preachers if they chance to utter a truth which pricks their hearers to the heart, will hasten to fall upon their knees, and shame themselves with unneeded apologies. Never wound by unkind or unjust words. Be over-careful to avoid rashness. But when sin, wickedness, wrong-doing of any kind, need rebuke, whether on the part of the king or the peasant, let your rebuke be given. Let it do its legitimate work of hurting until the sword of the spirit is driven fully home. Better cleanse a heart by lancing than leave it to die by its own poison. Sinning souls, like felon-burdened fingers, are only saved by heroic treatment. You will honor God most, and befriend the sinner most, when you hold him firmly, and let the truth cut to the bone. Let it be God's truth, not your own notions. Do it in the spirit of the Master, and not for any personal end. You will be better enabled to do this, if you are constantly studying the Word that you may learn how keen-edged Truth is.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Where We Stand.

The following from a young man preparing for the ministry is something of an indication of what the coming generations of preachers are thinking: "I believe that the time has come when we, as Seventh-day Baptists, (every man, woman and child) should know where we stand, and stand there. I wonder that God does not cast us out and leave us, for the poor way in which we support his Sabbath. I wish all the boys might feel this before they go out into the evangelistic work again. We must either do our work or step out of the way and make room for those who will."

A Preaching Trip in Dakota.

One of the fruits of the revival at Dodge Centre is a movement now on foot to send Elder William Ernst on a preaching trip to the neighborhood of Smyth, S. D., or some other open field. Bro. Ernst and his wife have taken a deep interest, and an active part, in the meetings, although living five miles out of town. It seems to us that he is in the prime of his powers, his heart softened and his practical abilities developed by the experiences through which he has passed.

With others of us, he is earnestly seeking the baptism of the Spirit, that higher life, that fullness of the presence of Christ of which every one feels the need, upon whose heart the burden of the work rests. We confidently expect that this trip will result in such a blessing to preacher, hearers and senders, that Bro. Ernst will be kept in the service. His words of prayer and exhortation here have been attended with growing power.

With a strong intellect, spirit humble and gentle, and an unwavering longing to be of greater service in the Master's cause, we may surely pray for him, in the expectation that, like many another herald of the cross, "his last days shall be his best days."

A Weak Spot.

In our system of congregational government it is our failure to bring the available preachers and the needy fields together. If a church has the ability and disposition to secure a pastor, they do so, and then he is *theirs*. He must spend his time in looking after their homes, their children, their church. Now there are more preachers than there are churches that employ a pastor. So here and there a valuable man drops out, because he receives no call. He has a family to support, and he enters some other vocation. Being out of the ranks of active ministers, his chances of being called diminish rather than increase.

And the needy fields—the world lying in wickedness—waiting for its Lord, although they know it not. The real trouble, after all, is in our lack of consecration of life and pocket-book. Sad, sad travesty on the apostolic days of Christianity. Was that the way the gospel was spread through Judea, Samaria, Asia Minor, Macedonia and the uttermost parts of the earth? When a man was called to preach the gospel, the Holy Ghost called him, and he went, and those who could not themselves go helped to send him.

In our communities are men who are equipped for heralding the glad tidings. Some of them have been blessed in giving the message in days past, and under the baptism of the Spirit will be even more powerful in the future. Some are young men who are looking in that direction with beating hearts.

The living church—ah, the living, consecrated church—will lift them all up, in its prayers, to the Throne of God, to receive the endowment of power, and then help to send them. The consecrated church will give a tenth of its income, and, with the tithes and offerings all in, such plans as these can be easily and cheerfully realized.

I long to see this wave of consecration pass over our people, sending out the gospel preachers into the neglected fields. Give us churches with a mission, churches that have something more to do than to care for themselves and hold their own, churches that feel the mighty throb of the heart of Christ, as he stands with hand outstretched over a lost world. Then, little by little, new lights will begin to gleam on prairie and hill-side, old torches will be relit, and the enthusiasm of victory will come into our life.

I HAVE lived to know that the secret of happiness is never to allow your energies to stagnate.—*Adam Clarke*.

Missions.

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

OUR first visit to Salemville, Pa., was nearly two years ago, when the South-Eastern Association was held there. It was in May, when the spurs of the Alleghanies and the intervening valleys were clothed in the robes of spring. The scenery was grand in picturesqueness and beauty. Our second visit happens to be in the winter time. The trip from New York to Huntingdon was in the night, uneventful, and without view of the fine scenery along the Pennsylvania Railroad. When we arrived at Huntingdon the cold wave was upon us. It seemed as if the cold, driving wind would pierce us through. The Huntingdon and Broad Top Railroad passes through the narrow valleys and winds around the foot-hills of the Alleghany range. The tops and sides of these spurs covered with snow, and the trees on their sides with their veils of frost glittering in the sunlight, made a scenery wierd, picturesque and lovely to behold and enjoy. What an artist nature is, and how perfectly she brings out God's ideas and patterns of the sublime, grand and the beautiful.

At Bedford Bro. Lippincott meets us at the train, and at the hotel we are greeted by President T. L. Gardiner, of Salem College, and Pastor M. G. Stillman, of the Lost Creek church, W. Va. After an hour's pleasant chat, a good dinner was ready, to which we gave ample attention. Then on with our wraps for a cold ride in a piercing wind. A three-seated, topped vehicle, with two fat farm horses in strong harnesses, drove up for us, with a farmer's robust boy for a driver. With curtains down and warm robes about us, we bade defiance to the wind and cold. Up a valley for eight miles we comfortably ride, passing away the time in conversation, till we come to the foot of the mountain. No way through or around it, so up and over it we must go. Up the steep mountain-side for two miles the strong horses began to climb, with the Secretary as driver, he being the warmest clad, having a heavy ulster over his overcoat; the rest walked up. The horses did not require much driving; they were used to such climbing. The top is reached. Down the steep side for two miles is the most dangerous part of the ride. There was snow all the way, and some icy places to pass over, one quite dangerous. Missionary Pastor Lippincott takes the reins, the Secretary rides with him with brakes on, the rest walk down. The dangerous spot is reached. The horses are not sufficiently sharp-shod, one falls flat on the steep ice, the other is partly down, the wagon slides around as if it might go over the mountain-side upon the rocks below; but the horses right themselves, and by good driving we pass safely over and bring up at the foot with a long breath of relief. Kind Providence has brought us safely to the warm greeting of friends and to warm fire-sides, after the cold and rather eventful ride. That evening the Secretary preached to a full and attentive congregation.

THE next day was the Sabbath and a day fraught with great interest to the Salemville church and the whole community. It was the day set apart for the ordination of Missionary Pastor D. C. Lippincott. The delegates had arrived. On Sabbath morning, sunny and pleasant, at 10 o'clock, the church was filled, the council was organized, and the examination began and continued for a little

over an hour. The examination, being satisfactory, was followed by the ordination services. An account of the ordination has been sent to the RECORDER by the clerk of the council. Suffice it to say here that Bro. Lippincott passed the examination very creditably, which was not as technical and as full as it would have been if the candidate had been a graduate of a Theological Seminary. The ordination sermon, by President Gardiner, was strong and practical, helpful to both pastor and people. His charge to the candidate was excellent and full of good counsel. Pastor Stillman's charge to the church was short, under three heads, Pray, Push, Pay—as pat and unique a charge to a church on such an occasion as I ever heard. The people here had never witnessed an examination for the ordination of one to the gospel ministry and an ordination service. It was a new sight and experience to them and an occasion of deep interest. They were greatly pleased and it was a spiritual feast and uplift to their souls. The holding of the South-Eastern Association with this little church about two years ago was a source of spiritual encouragement, strength and blessing, and the impressive services in the ordination of their pastor will be a great spiritual impetus and uplift to this little flock. Bro. Lippincott is well liked by the people, is a faithful pastor and is doing good work. The ordination services are being followed up with a series of evangelistic meetings, conducted by Pastor M. G. Stillman, of Lost Creek, assisted by Bro. Riley Davis, of Salem, W. Va., who reached there too late to be present at the ordination. We hope and pray that by these meetings the membership will be greatly revived and strengthened, and many precious souls saved. The meetings were growing in interest.

THE Secretary left Salemville for Shiloh, N. J., Wednesday morning, February 1, with mercury 8° below zero. Over the mountain and down the valley to Bedford the ride was indeed a cold one, but very comfortably made. Safely arrived at Shiloh in due time. Pastor I. L. Cottrell has been holding extra meetings nearly three weeks. Preached the evening of our arrival. The attendance was not large, but there was considerable interest manifest in the after-meeting. Sabbath-day the Secretary combined missionary sermon and missionary conference in the morning hour, in which was brought out the work of our missions at home and abroad, and their most urgent needs. The Shiloh church is doing fairly well in lifting for our denominational lines of work, but they were appealed to to lift a little harder and heavier for the support of our missions. Sabbath afternoon the Secretary spent an hour with the Marlboro church, in the same manner as he did in the forenoon with the Shiloh church. There was a pleasant time, several gave encouraging words, and some promised to do more than they were doing for the cause. South Jersey is having more snow and winter this month of February than Jersey people like to see and experience. The grip is quite prevalent, and many are sick and are members of the shut-in society.

DR. ELLA F. SWINNEY returned to this country three years ago last August. Her coming home when she did, accompanied and cared for in her voyage by Miss Susie Burdick, saved her life. The first two years home were considered her vacation for rest and restoration, and she was paid by the Missionary Board half salary, as is the custom under such circumstances for all Foreign Mission Boards to do. At the end of the two years she gave the Board to understand that she

did not feel it her duty to return to her work in China while her mother was in such helpless physical condition, and therefore requested the Board to stop the half pay. Since that time she has had no pay from the Board. We make this statement for the reason that twice within a week we have been asked the question if she was not receiving pay now from the Board. Dr. Swinney will return to China, where her heart and work are, when it is the Lord's will for her to return, but deems it her duty now to stay with her mother. She and her mother are living in Shiloh, N. J. Her health is very good this winter. Mother Swinney is helpless in bed from paralysis, unable to turn herself, and hence needs the constant care of her daughter. Her bodily health is fairly good, suffers no pain, mind clear, appetite good, and in her soul is enjoying the loving presence of her Saviour and the comforting power of the Holy Spirit. The rich blessing of the Lord will be upon the faithful ministry of this loving daughter to her helpless mother, and the fellowship and communion of these two hearts is beautiful to behold.

WHEN last heard from, Rev. J. G. Burdick was still holding meetings with the Lincklaen church, and the interest was increasing. When through there he will probably commence meetings at Cuyler Hill.

Rev. J. H. Hurley has been holding revival meetings at Plain Valley, Neb.

Evangelist E. B. Saunders is now engaged in evangelistic work with our church at Jackson Centre, Ohio, Bro. A. G. Crofoot, pastor. The people are taking hold in the work fairly well, and respond well in the prayer service and in the after-meetings. The interest is gradually increasing. They will hold some meetings with the little church Bro. Crofoot organized at Holgate, and also at Stokes.

Evangelist L. C. Randolph is laboring in the Dodge Centre church, Minn. The Holy Spirit is blessing his work there. Pastor Clarke is working earnestly with him, that the church may be greatly revived and blessed. A number of the members of the Junior Endeavor Society have found Jesus precious and have been baptized.

It was our pleasure while at Shiloh to be a guest at the golden wedding of old friends, Mr. and Mrs. John S. Bonham. On Feb. 3, 1849, Mr. Bonham married Miss Margaret Davis, and began the battle of life in humble circumstances. By hard work, economy, good management and good health, Mr. Bonham became one of the best and most affluent farmers in the community of Shiloh, and in his township. Two sons blessed their married life. The oldest is a large and successful farmer in Shiloh. The other farmed it successfully on the old home farm until asthma compelled him to go to Colorado. For a number of years he has been living in Denver. This golden wedding was not a large one; only the immediate family and a few friends and their pastor were guests. The son from Denver, because of delay in traveling, did not reach home in time to be present at the festive board. The wedding dinner, provided by their daughters-in-law and grand-daughters, was worthy of the occasion. A very interesting and appropriate poem was read, and a song as appropriate, full of tender sentiment, was sung by the children and grand-children. The presents were few, but highly valued, not for their commercial worth, but as real expressions of affection. This simple, unostentatious golden wedding, with only the family and a few friends as guests, was unique and greatly enjoyed, for love was the queen over it all. May these friends who are going gently down on the other side of the hill of life see many years yet, to be a blessing to their children and grand-children and to the community in which they live.

Woman's Work.

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

THE PUREST JOY.

If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by—

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

The purest joy—
Most near to heaven—far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 't will be well
If on that day of days the angels tell
Of me, "She did her best for one of Thine."

—Selected.

THE PHILIPPINES.*

The Philippine group of islands, numbering twelve hundred or more and varying from three hundred miles to a few yards in length, is one of the most beautiful portions of the globe. Spain took possession of the Philippines in 1565. The Pope had decided that all lands to the west of America belonged to Spain. It was made compulsory with the king to "establish and maintain the Catholic religion" in all of the islands. The friars who were sent there zealously carried out this order. It was said, that to convert and baptize the whole population of Cuba required only eight days. We conclude that Spain used force then to gain her ends, as she has ever since, for it is by force and force alone that she retains her hold, as she has done nothing to win the affection of the people; rather her policy seems to have been to crush the life out of them. The people are oppressed; and every device is resorted to to extort money from them. Impossible laws are made, and when broken unjust fines and punishments follow.

One writer who has spent a considerable time on the islands says, "Spanish officers pass through the country, shooting down any who oppose them, leaving matters worse than they found them, and call it government. Spain has made some honest efforts to improve the condition of affairs there, but so far has always been defeated by the friars and home supporters, who are under the control of the friars. These friars are very wary about admitting any natives to the priesthood or allowing them any position of influence. Nothing has been done to improve the condition of the Indians, as they may be found only short distances from the settlements in a wholly wild condition. Although there is much idolatry, witchcraft, licentiousness and drunkenness among them, they possess naturally many noble qualities. They are grateful, sensitive and hospitable, and the priests testify to their liberality toward the erection of churches and to the support of religion (so-called) generally. However, some of the tribes, at the time when Spain took possession, had attained a considerable degree of culture. They were masters of music and the arts, and have been sometimes called "the Italians of the East." They believed in a Supreme Being, the Creator of all things, and worshiped him in their temples. The women of the Tagalog tribes are still very fond of music. The harp and viol are their favorite instruments.

*A review of an article on the Philippines and the Filipinos from the *Missionary Review*.

The climate is tropical and very little labor is required to furnish the necessaries of life, and as so few industries have been developed the people, as a rule, are indolent. The natural resources of the country are excellent; the land bears crops in abundance. The mountains are full of precious metals, but any attempt to develop these resources is promptly resisted by the Spanish officials. It is hard to conceive of a worse policy, commercially, than this. Catholicism is still supreme. No other religion is permitted. Churches are everywhere. The finest is in Manila. It took twelve years to complete it. It must have cost over a million dollars. In the city of Manila the Romanists have fine schools, where the boys and girls are given a liberal education, but the training is such that the children are absolutely under the control of the priests, not only while in school but for life. No English newspaper is allowed to be published, and all matter for the Spanish papers has to pass under the eye of the archbishop, who allows only the publication of such things as suits his purpose. There is no freedom of the press there.

The Manila Lottery seems to be a most exciting feature of life in the island. It is a government monopoly presided over by the governor and his high officials. These many years have afforded an excellent opportunity for showing what Roman Catholicism will do when left to itself. What is the record? Mismanagement, oppression, sin, no advancement, industrially, intellectually, morally or spiritually. Is this to continue forever? Is not the light of the pure gospel to shine there? May it not be that the recent revolution has opened the way for Christianity to enter?

A former agent of the British and Foreign Bible Society says, "If God is pleased to open up the way; we shall begin work quietly, at some convenient point, and enlarge the work as the Lord may direct. Personally I feel that a non-sectarian, but strictly evangelical, mission, aiming at the Christianization of the whole territory, is what would succeed best, and I have good reason to believe that several of the friends whom I left behind are ready to welcome any Christian missionary who may go there." Such terrors as have met those who have attempted work there have never hindered the onward march of Christ's kingdom into the dark places of the earth. Are there not soldiers of the King ready to go to the neglected and oppressed people of these islands, and churches and societies ready to equip and support them?

THE EMPRESS DOWAGER.

The Boston Evening *Transcript* gives the following account of the Empress Dowager:

"The true story of the woman who is at the head of the Chinese Empire, and who has just summoned Li Hung Chang back to power, is of extraordinary significance, as well as interest. It has been told how, disappointed with her son's weak and characterless rule, she has again taken into her own hands, openly, the reins of power which she has held in truth for a generation. This monarch, who is comparable to Catharine of Russia in her sagacity and shrewdness and judicial wisdom, was once a slave. When she was a little girl she was sold by her father to be a slave in the family of a viceroy in a remote province of China. Her father was of Tartar blood, and

one of those who could read, and would not have thought of selling his child, although she was 'nothing but a girl'; but as the family had become destitute in a rebellion, the little girl of eleven suggested this means of getting bread for her mother and little brother and her father; the little brother who long after she sought out and made rich and powerful. Tuen served the viceroy's wife and mother-in-law, and was taught spinning and other useful arts by their maids. When she was twelve she embroidered a beautiful tunic for the viceroy, and he was so delighted with it that he offered the little slave whatever she wished most. Then Tuen fell on her knees and declared her heart's desire. She wanted to learn to read like her father! It was a most extraordinary request. The viceroy told her that girls could not learn such a thing; but Tuen told him she was not to blame that the gods had made her a girl, and she could not help longing to know how to read. So her master had her taught, and his own daughter dying after a time, she was adopted as a daughter of the house and given beautiful clothes as well as lessons.

"Later the viceroy received some political honor from the Emperor of China, and being desirous to give him a beautiful and worthy present, in token of acknowledgement, he followed the artless Oriental custom and sent Tuen to Peking. The girl's feet had never been bound, of course, and she could walk upon them, and her mind was developed beyond that of most Chinese women. The favorite slave of the Emperor of China became the favorite wife, and when the empress consort died she became Empress of China. On the journey by river to Peking, with servants sent with her by the viceroy, she had given a ring to a young lad who saved a man from drowning in the river. She had promised the ring to anyone who would save the drowning man. The youth to whom she gave the ring had a bright, intelligent face; he was a sailor in the coarse clothes of the lower class. That was Li Hung Chang. During her son's minority Tuen was regent, and now as Empress Dowager she again assumes command. The emperor is about twenty-four; the empress is sixty. Bishop Galloway says that her birthday was to have been celebrated with great pomp, but the Chinese-Japanese war prevented. He says truly that it is significant that in China, 'where women are at a discount, are secluded and kept in ignorance, are protested against at birth, and regarded as a calamity in youth, the ruling spirit in all national affairs is a woman.' In 'Tuen, Slave and Empress,' by Katharine Nelson, her story is told, and the tale closes with the history of a gift made to her at the time of her discouragement after the Japanese War. She was alone, at a little distance from all others, in one of the beautiful gardens of the palace. She motioned away the kneeling servant who brought her news of the gift of a teak box; but he dared to tell her that it was a strange and unusual gift, for it had come 'from the barbarians who teach the Jesus doctrine in China.' With her own hand she raised the lid of this casket, wondering what jewel or article of priceless value these strangers had sent her, while the ladies of the court peeped eagerly over. But what she saw when the lid fell back was a book, whose covers were of silver, embossed in bamboo designs, while in one corner in letters of gold was the name of the New Testament, and below was engraved 'Scriptures for the Salvation of the World,' and words showing that the gift was from the Christian women of China."

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

Constitution.

ARTICLE I.—NAME AND OBJECTS.

This Association shall be called the Sabbath Evangelizing and Industrial Association, and its objects shall be the planting in Africa and other countries of industrial missions, for the education and training of the natives in Christian doctrine, and educating them to be farmers, mechanics and good citizens, and developing among them carefully selected industries or manufactures, and devoting the proceeds to be derived therefrom to the support and duplication of such mission centers, less necessary charges and expenses; for the more rapid diffusion of the Gospel and Sabbath truths in heathen lands by means of self-supporting and self-propagating mission effort on Seventh-day Baptist principles; to relieve and support such of the members of such missions in the field as shall by sickness, casualty, old age, or other cause, be rendered incapable of attending to their usual occupation or calling; to discourage intemperance and diffuse the principles of benevolence and charity; to give and extend benevolent and charitable relief and assistance to persons who are not members or incorporators; to promote religion, morality and industry by local missions, or Sabbath-schools, or schools of a charitable nature, or hospitals, or for other charitable objects.

ARTICLE II.—MEMBERSHIP.

Any person of lawful age may become a member of this Association by subscribing to one or more shares in each series of the capital stock. Minors may hold stock by trustees, who shall have the right to vote at meetings of the Association, but shall not be eligible to office.

ARTICLE III.—STOCK.

Twenty thousand shares of stock shall be issued, in four annual series of five thousand shares in each series, of a par value of one dollar per share. These certificates shall be of such form and device as the Board of Directors may adopt.

ARTICLE IV.—MANAGEMENT.

SECTION A.—The affairs of this Association shall be managed by a Board of Directors consisting of thirty members, each being a member of the Seventh-day Baptist denomination and a stockholder, five to form a quorum, to be elected by the Association at its annual meeting, to serve for a period of three years, such election to be by ballot. At the first election therefore, ten shall be elected for one year, ten for two years and ten for three years, and thereafter at each election ten shall be elected annually.

SEC. B.—Officers.—The officers of this Association shall consist of a President, a first and second Vice-president, a Secretary and a Treasurer; these officers for the first year shall be elected by ballot by the Association for a period ending with the annual meeting in October of the Association, but thereafter shall be elected by ballot by the Board of Directors from among their number.

SEC. C.—The Board of Directors shall have full charge of the society's operations, calling its meetings, collecting, controlling, expending or investing its funds, appointing its committees, officers and agents at home and abroad, fixing their compensation, defining their duties and designating their spheres of labor and terms of service.

SEC. D.—Should any officer or member of the Board of Directors retire from any cause, the continuing members of the Board of Directors may by resolution elect a successor for the unexpired term.

ARTICLE V.—MISSIONARIES.

SEC. A.—No missionary under the Association's direction in a foreign land shall be permitted to trade, plant, or have any private undertaking, or acquire land or flocks on his or her own account, or on behalf of any person or persons, other than the Board of Directors they serve under, but they may be owners of stock in this Association to such amount as they may purchase or have donated them.

SEC. B.—All missionaries shall hold themselves pledged to use their earnest and continued endeavor to make the station or stations at which they may be located self-supporting and self-duplicating at the earliest period consistent with efficiency in other aspects of mission work, each in the special line or department to which they may be assigned by the Board of Directors.

SEC. C.—Missionaries becoming incapacitated for work, and missionaries' widows and orphaned children, who have not other means of support, shall be entitled to such help and support from the funds of the Association as in the judgment of the Directors shall seem just and right.

ARTICLE VI.—TREASURER'S BOND.

The bond of the Treasurer shall be in such sum as the Board of Directors may require, and shall be signed by a surety or sureties to be approved by the Board of Directors.

ARTICLE VII.—OTHER OFFICERS.

The Board of Directors shall have power to elect, appoint and employ missionaries and such other officers, agents and servants as shall be necessary for the proper conduct of the business of the Association.

ARTICLE VIII.—MEETINGS OF MEMBERS.

Notice of special meetings shall be printed in the SABBATH RECORDER for two weeks successively prior to such special meeting.

ARTICLE IX.—MEETING OF DIRECTORS.

The Directors may meet in any place in New Jersey that the Association may designate, or in any place outside of the State that the Association may designate for the purpose, and they shall meet regularly on the first Monday of January, April, July and October, at the office of the Association, wherever same may be fixed by the Association.

ARTICLE X.—QUORUM.

The quorum at a stock-holders' meeting shall be a majority in interest of all the stockholders represented in person or by proxy.

ARTICLE XI.—TRANSFER OF STOCK.

Shares shall be transferred by the holder thereof by person or by attorney duly constituted in writing, on the books of the Association, and upon surrender of the certificates for the same, whereupon a new certificate will be issued to the transferee.

ARTICLE XII.—BOOKS, WHERE KEPT.

The books of the Association shall be kept at the office of the Association.

ARTICLE XIII.—BANK ACCOUNT, ETC.

The Treasurer shall deposit all funds received by him in a bank or banks designated by the Board of Directors, subject to be drawn therefrom on the draft of the Treasurer, countersigned by the President or a Vice-president.

ARTICLE XIV.—SEAL.

The seal of this Association shall be circular in form and have engraved thereon the words, "The Sabbath Evangelizing and Industrial Association," incorporated January, 1899, and shall bear such device as the officers may select.

ARTICLE XV.—AMENDMENTS.

This constitution or the by-laws of the Association may be amended, altered, repealed or suspended, by a vote of two-thirds in interest of all the stockholders, at any regular meeting or at any special meeting called for the purpose, provided notice be given in the SABBATH RECORDER for four weeks successively prior to such meeting of the proposed change or alteration.

ARTICLE XVI.—DISSOLUTION.

This Association may be dissolved at any time according to the provisions of the law of New Jersey, established for the purpose, providing that just provision shall have first been made for the missionaries and their dependents then in the field, or otherwise chargeable; the property, funds and general possessions, after the discharge of all just claims and debts, and after the payment to each stockholder who may choose to receive it, of the par value of his shares, to be then donated free of charge or duty to the Sabbath-keeping Missionary Society then existing whose objects, methods of operation and faith approximate most closely to those of this Association. In the event of there being found no society answering to these requirements, and willing to take over and continue the operations, in such case, the members who are willing to carry on the work shall have the sole right to said property, funds and general possession, subject to the then existing obligations providing they re-organize with the same objects and upon a similar basis.

Certificate of Incorporation.

Be it remembered that on the thirtieth day of January, in the year One Thousand Eight Hundred and Ninety-nine, at a regular meeting of the Sabbath Evangelizing and Industrial Association, a benevolent Association of not less than ten persons, held at their usual place of meeting, in the city of Plainfield, New Jersey, the said Association did by a majority vote, elect by ballot, that being the method prescribed by the Constitution of said Association, the undersigned David E. Titsworth to be President, and the undersigned Henry M. Maxson and Arthur E. Main to be first and second Vice-presidents, and the undersigned William C. Hubbard to be Secretary, and the undersigned Eugenia L. Babcock to be

Treasurer of the said Association, for the term expiring October second, Eighteen Hundred and Ninety-nine, and the said Association did in like manner, and by a like vote, assume as the corporate name of the said Association the following to wit, The Sabbath Evangelizing and Industrial Association, and they did, by a like vote, direct us, the said David E. Titsworth, Henry M. Maxson, Arthur E. Main, William C. Hubbard and Eugenia L. Babcock, to make and file this certificate, to the end that this Association may become a body politic and corporate in law by the name aforesaid, under and by virtue of the provisions of an act entitled "An act to incorporate Benevolent and Charitable Associations," Revision, Approved April 9, 1875, and the several supplements thereto.

And we do further certify and make known that the sole and exclusive objects of the said incorporation shall be the planting, in Africa and other countries, of industrial missions for the education and training of the natives in Christian doctrine and educating them to be farmers, mechanics and good citizens, and developing among them carefully selected industries or manufactures, and devoting the proceeds to be derived therefrom to the support and duplication of such mission centers, less necessary charges and expenses; for the more rapid diffusion of the Gospel and Sabbath truths in heathen lands by means of self-supporting and self-propagating mission effort on Seventh-day Baptist principles; to relieve and support such of the members of such missions in the field as shall, by sickness, casualty, old age or other cause, be rendered incapable of attending to their usual occupation or calling; to discourage intemperance and diffuse the principles of benevolence and charity; to give and extend benevolent and charitable relief and assistance to persons who are not members or incorporators; to promote religion, morality or industry by local missions or Sabbath-schools, or schools of a charitable nature, or hospitals, or for other charitable objects.

In witness whereof we have hereunto set our hands and seals this thirtieth day of January, 1899.

D. E. TITSWORTH,

President.

H. M. MAXSON,

1st Vice-president.

[SEAL]

ARTHUR E. MAIN,

2d Vice-president.

WILLIAM C. HUBBARD,

Secretary.

EUGENIA L. BABCOCK,

Treasurer.

State of New Jersey, } S. S.
County of Union, }

Be it remembered that on this thirty-first day of January, 1899, before me the subscriber, a Master in Chancery for said State, personally appeared D. E. Titsworth the President, H. M. Maxson, the first Vice-president, Arthur E. Main, the second Vice-president, William C. Hubbard, the Secretary, and Eugenia L. Babcock, the Treasurer, of the Sabbath Evangelizing and Industrial Association, whom I am satisfied are the persons named in and who executed the within certificate of incorporation, and I having first made known to them the contents thereof, they did thereupon acknowledge that they signed, sealed and delivered the same as their voluntary act and deed for the uses and purposes therein expressed.

WM. M. STILLMAN,

M. C. C.

LIST OF INCORPORATORS.

Chas. Potter, Mrs. Grace A. Dunn Tingley, Joseph Booth, Orra S. Rogers, J. G. Burdick, Mrs. Nettie P. Titsworth, D. E. Titsworth, Arthur E. Main, H. M. Maxson, Mrs. Henrietta L. Maxson, A. H. Lewis, Mrs. Geo. H. Babcock, J. D. Spicer, Wm. M. Stillman, W. C. Hubbard, Mrs. W. C. Hubbard, Elizabeth A. Stillman.

Circular of Information.

PRESIDENT.

DAVID E. TITSWORTH.

FIRST VICE-PRESIDENT.

HENRY M. MAXSON.

SECOND VICE-PRESIDENT.

ARTHUR E. MAIN.

SECRETARY.

WILLIAM C. HUBBARD.

TREASURER.

MRS. GEORGE H. BABCOCK.

FIELD SECRETARY.

JOSEPH BOOTH.

OBJECTS.

I. The evangelization of heathen lands by the creation of self-supporting and self-extending Industrial Mission Stations.

II. Civilizing and elevating the life of heathen peoples by the creation of Christian villages centered about the industrial work of the Missions.

METHODS.

- I. Preaching the gospel and teaching various industries.
- II. Making the industries so taught eventually support the Mission.
- III. Developing each station, so that while effectually carrying out the above aims it shall itself produce a revenue for the planting of new stations.

LINES OF WORK.

- I. INDUSTRIAL.
- II. EVANGELIZING.
- III. EDUCATIONAL and CHARITABLE.
- IV. FOR WOMAN AND THE HOME.

THE NEED.

There are to-day more heathen than when Dr. Carey started his work a century ago. All over the world Mission work is halting because of a lack of funds. Present methods do not seem to show enough self-extending power. To meet this need and to multiply the power of Mission funds; also to bring into the field a new set of workers, hitherto unused (mechanics and farmers), the Industrial Mission is proposed.

OUR PLAN.

The Industrial Mission designs to train the native himself so as to become *the chief factor in solving the financial difficulty*. It seeks to transform him from being an absorber into a producer of funds, and so convert him into the chief subscriber by developing the resources available around him, utilizing his labor to that end.

At present this is being accomplished in East Africa according to plans instituted by Mr. Booth, by adding to the ordinary Mission Station and staff a coffee or tea plantation, with a separate set of industrial workers of the artisan missionary type. A substantial income is thus realized under fair management, sufficient to support and duplicate each station yearly after the fourth year. Since Africa is capable of yielding products similar to those which India furnishes, it will be seen the reproductive principle may also be applied to other industries. The method is, in fact, an attempt to put in practice the recommendation urged a century ago by Dr. Wm. Carey, the pioneer of modern missions, viz., to make Mission Stations self-supporting.

As a basis for our work, it is proposed to purchase 1,000 acres of land in the vicinity of Lake Nyassa, East Africa. The industrial workers will convert part of this into a Mission plantation, employing and training the African to do the work. This will draw about the Mission numbers of the Africans, who will make homes on the Mission land, and new native villages will be started under the most favorable influences for the evangelizing staff to do its work. As the work goes on, the natives are not only evangelized; they are taught that Christianity may be carried into the business relations of life, and they are placed under the most favorable conditions for conserving and strengthening their Christian character.

From past experiences of Mr. Booth, it is expected that in about five years the Mission will become self-supporting; a year or two later the station may return a revenue for planting another new station, and so go on and multiply the means for spreading the work.

It should be noted that this plan does not lessen the evangelizing work. It simply adds to the station a force of industrial workers, that would not ordinarily be chosen for mission work, and whatever money is used for that department at the start is returned many fold in later years. Why should not a man with the missionary spirit, who does not feel called to *preach*, be given opportunity to *work* for the evangelization of the world?

WOMEN'S WORK.

The saddest feature in Africa is the position of its women and girls. It is a land of women's wrongs. There are wrongs women may have to endure which cannot befall men. There are to-day

in certain sections of Africa millions of women and girls who may be bought, sold, loaned from man to man, bartered, pillaged or poisoned at will. Muslin, value \$1, will often secure the redemption of a child; \$2 to \$3 the redemption of a woman.

If ever there was a need for woman's help for woman it is in Africa, and the opportunities which the Industrial Mission offer for effectively carrying on the work for woman are immeasurable. Freeing the women from bondage of soul and body will be a definite part of the mission work, which will be under the especial care of Mrs. Booth, who, by experience and consecration, is particularly fitted for it.

PRACTICABILITY.

It has already been done. Missions established by Mr. Booth have already reached the self-supporting basis.

EXPLANATION.

In presenting a new cause we wish at the outset to disclaim all intention of creating an interest that shall be a rival to any of the existing Boards, or that shall in any way diminish their income. The situation is this. The Missionary Board says, "In view of our diminished resources, and growing demands, we have most serious problems on our hands, and cannot undertake more without endangering what we already have." At this juncture, we who are interested in Industrial work come forward and say, "We understand and appreciate your situation, we do not question your decision; still it does seem to us that there is in our denomination money available for this cause, if it can be found. We will attempt to find that money and at the same time will include in our Constitution a clause that will permit us to turn the work over to you whenever you feel able to carry it on."

We therefore issue this appeal for help, both to those now interested in mission and tract work, and to those who are not now interested. To those now aiding other causes, we say, "If helping the Africa mission would cause you to diminish the support you are now giving to either of our Boards we would not wish to solicit your aid. We hope, however, that you will find it in your heart to help the new cause and still continue your support of the old, or rather that your interest in the new will increase your interest and support for the old." To you who are not now supporting the missionary cause, we say, "Here is a new interest, on a new plan. We seek to save souls, but by a method that shall, as early as possible, establish centers of civilization and industry in the darkness of heathenism, which shall, in turn, plant new centers from which the light of heaven shall radiate. Come over and help us."

FUNDS.

It is estimated that the first mission will require, for the support of all its lines of work, \$5,000 per year for four years. A problem that has received long and careful consideration by us, is how to raise this money in a way that will not diminish the income of the Missionary and the Tract Boards. We have sought for a plan as different as possible from ordinary methods for raising benevolent funds, and have secured incorporation as a Stock Company, under the laws of New Jersey, with a capitol stock of 20,000 shares, of the value of \$1 each, to be issued 5,000 each year, for four successive years. We appeal to you to help us secure persons who will take up one or more of these shares for four years.

As it was necessary for some one to assume the initiative, the friends in New Jersey have secured incorporation and have undertaken the direction of the work until the annual meeting in October, when a full board of officers and directors will be elected and located by the stockholders.

Whatever restrictions or peculiarities may appear in the Constitution, are due to the necessities of incorporation under New Jersey law.

Here is a man (Mr. Joseph Booth) peculiarly qualified for the work, experienced and trained by past service in this very line, approved by many of the eminent men in the Baptist denomination, who

comes to us as if divinely sent. Can you say we ought to shut this open door? If not, then it is the duty of some one to support this cause.—Are you giving to the work of the Master all you might if really interested? If not, send at once to our Treasurer an application for shares in this great work. If necessary, deny yourself some pleasures of this life to give life eternal to those now living in darkness who may never receive light unless you send it.

Subscriptions may be sent to the Treasurer at Plainfield, N. J.

ARE THE JEWS ADOPTING SUNDAY?

Now and then a statement is made that the Jews are deserting the Sabbath and adopting Sunday. In making such statements the wish is father to the thought, or those who make the statement are sadly ignorant of the facts. According to the *American Israelite*—Feb. 2, 1899—only one congregation in the United States has established a Sunday service, and this one has not ceased to hold service on the Sabbath. This was done by the Sinai congregation, Chicago, twenty-five years ago. On the twenty-fifth anniversary of that movement, a few weeks since (see *Reform Advocate* for Jan. 15, 1899), special services were held, and the results of the effort for Sunday services were discussed. The *Advocate* contains a glowing account of this anniversary. An analysis of the sermon of Rabbi Hirsch, pastor of the congregation, on that occasion, overthrows the claim that any permanent success has been gained by the Sunday service. He pays a tribute to the Sabbath, showing what it has done for Judaism, and how Judaism has suffered through disregard for it. What he said of the Sabbath shows the impossibility of substituting Sunday for it. Judaism grew around loyal devotion to "the Creator of heaven and earth." The Sabbath was given as his representative in time, and the spiritual life of the Hebrew people has risen or fallen in proportion to their loyal and consistent observance of the Sabbath. In these later days, blinded by love of money, and drifting into a cold rationalism devoid of spiritual warmth and power, Judaism has suffered inevitable decline as to ethical teachings and religious life. To expect that this can be overcome by teaching the Jew that he may yield still more; may trample on the Sabbath for sake of gold, and compromise with God by holding a Sunday service, is the height of folly. The leading Jewish papers have condemned this giving up of the Sabbath with united voice. Good results already appear in that new efforts for true Sabbath Reform are being stimulated by the call of Dr. Hirsch for Sunday service. Even he acknowledges that his Sunday service has not been a success by restoring even "a Sabbath" to the Jews who have attended it. The *Hebrew Observer*, the *American Israelite*, the *Jewish Messenger*, the *Jewish Exponent*, the *Jewish Voice*, and other able papers, decry the Sunday service, and call for new organized efforts to save the Sabbath. The National Council of Jewish Women is leading in the same direction. Judaism needs less philosophy and less ceremonies, and more teaching of ethics according to the Ten Commandments, far more than it needs Sunday services. The former would bless it. The latter will hasten its decay.

GIVE until you feel it, and then give until you don't feel it.—*Mary Lyon*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

THE following letter to our young people speaks for itself. As the Permanent Committee is now scattered, it is impossible for it to act officially in this matter. As Secretary, I have no authority to suggest any plan in reference to the request. This is the first I have heard of the matter, and I cannot speak with authority regarding these young men. As an individual, I suggest that those of our young people who are interested in this matter communicate at once with Miss E. K. Cartwright, Richburg, N. Y., and find out from her what she knows about these young men.

Dear Young People:

On September 10, 1898, a letter was read in our church from Joseph Ammook and Sons, of Saltpond, Gold Coast, Africa, saying that they had come to believe in and observe the seventh day as the Sabbath, asking information about our denomination and its regulations, and requesting us to send money for one or two of their boys to come to us for training in our beliefs, that they might return and teach their own people, and stating that the boys should work out all that we spent for them when they were able.

As I listened to the letter I felt that, somehow, it meant me—something for me to do. It seemed that the church thought so, too, for I was requested to answer the letter. I did so, and received in reply a more definite statement of their beliefs and how they reached them, of their needs and what they had tried to do; also, a repetition of the request for the two students, saying that they were "preparing for our readiness," and that they would write to President B. C. Davis, as I had suggested, but wished I would see him before, and do what I could for them. I was unable to see him, so he was unprepared for the letter when it came, but I have written him since and sent him the letter that came to me, and he says:

"The letter that came to me arrived when I was from home, and was turned over to the Registrar, Prof. Kenyon, to answer. It was so brief and peculiar that we could not understand it, as we had no data from which to interpret it. It did not say that he was a Sabbath-keeper, only that he was ready to come to school and was waiting to receive his ticket from us.

"You can see how dark and peculiar the matter seemed to us, and as we have no fund with which to pay traveling expenses, we did not think it worth while to look it up any further. Your explanation makes the matter very much clearer, and if the young man may be gotten here we will give him not only free tuition in the Theological work, but will be able to help him to a little money from a fund which we have for helping young men to prepare for the gospel ministry.

"If you can get the young people to take up the matter of this young man, helping him to get here and to get along, clothing, books, etc., I will pay \$10 toward buying his ticket and getting him here.

"I hope you will look the matter up as rapidly as possible, and that we shall soon have him here."

Now, dear young people, I hope that as you have read you have felt that this means you, and that you are willing to help to get these young men here, and to take up the responsibility of "seeing them through."

The training of native workers is a familiar and successful method of missionary work, and it seems to me that it is our privilege as Seventh-day Baptists to help these young men prepare for work among their own people.

Let us put ourselves in their place for a moment while we consider it. They live among Sunday-keepers who are hostile to them in all things, both financial and spiritual; they have learned of a people of a belief like their own, and have written to them for help; their faith in these unknown brethren is so strong that they have made their preparation to come and are waiting for their request to be granted. Shall we prove ourselves unworthy of such faith?

In their New Year's letter the Permanent Committee ask us to give especial thought to the subject "opportunity" this year. Can we call this by any other name?

They set forth their need of a minister in touching terms, and it will be sufficient work for the older people to supply this need if we young people care for the other.

You would like to know how much is needed? They

write that the cost from Gold Coast to Liverpool is £15. I believe a ticket from Liverpool to New York can be secured for the same sum. That would make the passage of two persons cost \$300. President Davis has pledged \$10. We, of Richburg, hope to raise the same amount, and are making plans for an entertainment for that purpose. It will take only thirty ten-dollar pledges to raise the necessary sum, and one hundred contributions of ten cents will make one. No contribution is too small to help, few persons so poor that they cannot give as much as five cents.

We wish to get them here as soon as possible, in time for Conference anyhow. As it takes almost two months for a letter to make the journey, the tickets ought to be ready to send by the first of May. That will give us about three months in which to raise the money, so we have no time to lose. "What thou doest do quickly." This may not be done without sacrifice, but we must remember that it is

"Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds three:
Himself, his hungry neighbor, and me."

Hoping that this may touch your hearts as it has mine, I am

Yours in the bonds of Christ,

EMMA CARTWRIGHT.

RICHBURG, N. Y., Jan. 30, 1899.

THE CASE OF SIMON SWELHED.

August 4. Called to-day in a great hurry to attend Simon Swelhed, who was suffering, as I saw at a glance, from acute cranial expansion. Discovered that it was caused by eating too much taffy. Tried to reduce the swelling by main force, applying a cold compress of ridicule, but was entirely unsuccessful. But the swelling became more marked.

Decided upon slower but more efficacious means. Administered in swift succession three of my Pride Powders, composed as follows: (Rom. 3:23) "All have sinned and come short of the glory of God"; (Ezek. 18:4) "The soul that sinneth, it shall die"; (Rom. 7:24) "O wretched man that I am! who shall deliver me from the body of this death?"

With marvelous rapidity the swelling was reduced, but the parts affected remained very sore and painful. I thereupon applied to the patient's cranium a healing ointment of the formula: (1 Pet. 2:24) "Who his own self bare our sin in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we are healed."

The soreness speedily passed away, and the patient obtained a prompt and thorough recovery. If he leaves taffy alone, he need feel no recurrence of the malady.—*Selected.*

QUARTERLY REPORT.

J. DWIGHT CLARKE, Treasurer,

In account with
YOUNG PEOPLE'S PERMANENT COMMITTEE.
From November 1, 1898 to February 1, 1899.

RECEIPTS:	
Smyth.....	\$ 5 10
Leonardsville.....	6 50
Albion.....	15 00
Brookfield (Second), Dr. Palmborg.....	1 00
West Hallock, Dr. Palmborg.....	9 00
New Market, Missionary.....	5 00
Hammond.....	6 25
North Loup.....	5 00
Adams Centre.....	23 00
Westery.....	18 75
New Auburn.....	10 00
Milton Junction.....	6 25
	\$110 85

EXPENDITURES.	
Geo. H. Utter, Missionary Society, Dr. Palmborg, \$57 02	
General Fund, 5 00—	62 02
J. D. Spicer, Tract Society, General Fund.....	47 18
Prof. Edwin Shaw.....	76
	\$110 85

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

I write again from Jackson Centre, Ohio. The interest in the meetings is still growing. Some have found Christ, and some have returned to his service. We have had many things to contend with as usual at such times as this, sickness, and many other things going on; new ones are attending, and new voices are heard nearly every night. Sabbath-day was a busy, and a good day too, to

many of us. The Sabbath-school at ten o'clock, a large school and good interest; following this at eleven the preaching service. In the afternoon, at half past two, the young folks gathered at the church, took their singing books, and went out to make calls from house to house; we shook hands, chatted and sung, made our calls short enough so that we were asked in every case to come again, I think. Sometimes our eyes were too much dimmed with tears to read the music as we thought: When and whereshall all these voices next unite in song; what shall be the song? The afternoon was too short to make all the calls we had wished, but we made a circle, brought the two extremes of life together, the old and young, the cradle and the grave.

Four times I have been permitted to visit this place, and some of these homes; great changes have come. Nine years ago I helped them organize their C. E.; later I came with the Student Quartet, not the original (package) as our Western Editor calls the Morgan Park boys, but of Milton College, and again some three years ago. Now God is pouring out his Spirit on the hearts and homes of Jackson Centre. Last night after the meeting had closed, while shaking hands and talking, one young man said, "I did not do the thing I should have done to-night." I said, "do it now." Here on their knees some twenty gathered around this young brother to pray and sing. The light broke in, as he joined us in singing, "I'm kneeling at the mercy seat, where Jesus answers prayer."

Others who have been confessing the sins of the church are now confessing their own sins. Thank God! The Prodigal has got home when he does this. Pray for us here.

E. B. SAUNDERS.

THE following are the reports of the committees of the Young People's Christian Endeavor Society of the Seventh-day Baptist church at Milton, for the month of January, 1899:

To the Milton Y. P. S. C. E.:

During the month of January your Lookout Committee tried to do the work usually devolving on such a committee. With the opening of the winter term of school in the College, a new field of labor was opened to us in which we trust much good has been done. We do know that we, who have tried to help others, have been helped.

We feel that the Lord is blessing the Society, and its influence, and sooner or later the ranks will be reinforced.

The response at the last consecration meeting shows a better attendance and interest than common.

We would recommend that the name of Cora Clarke be placed on the "absent list," and that Miss May Socwell be accepted as an active member of this Society.

Respectfully yours,

COMMITTEE.

Your Social Committee would report as follows:

One meeting has been held during the month, at which a social was arranged for. The social held at the home of R. W. Brown, Wednesday evening, Feb. 1, was well attended. A short program was carried out, after which a social time was enjoyed.

Respectfully submitted,

NELLIE COON,
POLLY RICE,
CLARENCE DUNN,
DWIGHT CLARKE,
FLOYD COON, } Com.

To the Y. P. S. C. E. of the Milton Seventh-day Baptist Church:

Your Correspondence Committee would report that ten letters have been written to absent members during the past month, and three received. One meeting of the committee has been held.

Respectfully submitted,

THE CORRESPONDENCE COMMITTEE.

To the Y. P. S. C. E. of the Milton Seventh-day Baptist Church:

Your Committee on Relief and Good Literature would report that visiting the sick, giving relief where it was

possible for us to do so, and distributing society books, and other religious literature, has been the work of the committee the past month.

Respectfully submitted,
COMMITTEE.

To the Y. P. S. C. E. of the Seventh-day Baptist Church:

Your Flower Committee would report that we find it impossible to do anything in our line of work during the cold weather, as people do not like to have their plants and flowers exposed to the cold.

Respectfully submitted,
COMMITTEE.

To the Milton Seventh-day Baptist C. E.:

The Bible-School Committee would report that one committee meeting has been held, at which the work for the month was planned. Some member of the committee has remained in the hall each Sabbath morning, during Sabbath-school, to open and shut the door, so that the session of the Sabbath-school will not be disturbed by those coming late. Also the committee has endeavored to give many earnest invitations for new members to the Sabbath-school and to gain more regular attendance on the part of the old members. During the month twelve new members have been added to our Sabbath-school. Your Committee would be grateful for any suggestions as to other work it may do.

Respectfully submitted,
COMMITTEE.

To the Y. P. S. C. E., Milton Seventh-day Baptist Church:

Your Juniors began, with the month of January, the study of "The Great Men of Israel," and find it very interesting and profitable. Some plans of extra work, by a portion of the Society, have not been carried out, on account of sickness. Several of the Intermediates have regularly visited an old lady who is too feeble to attend any of the church services, holding with her a little praise service. She greatly enjoys being thus remembered, and the young people are themselves blest by it.

At the beginning of the year, a new class was formed, making four classes in all. There has been considerable interruption of the work on account of sickness, but we have had faithful helpers in those who have temporarily filled the vacancies thus caused.

Two persons, outside of our regular corps of workers, have cheered and helped us by their visits and good words, Mr. E. B. Saunders and Mr. H. C. Van Horn. Three new members have been added during the month.

On the whole, we feel that our work is growing in interest and in usefulness.

MYRA CAMPBELL,
L. A. PLATTS,
GERTRUDE CAMPBELL, } Com.
PEARL CROSLY,

THE Pawcatuck Society observed Christian Endeavor day, on Sabbath, Jan. 28, by using the special exercise prepared by the United Society. This represented Christian Endeavor as a rainbow, and the service was a pleasing and profitable one under the direction of Mrs. S. H. Davis.

A well attended Bible-school Convention has recently been held at the Methodist church, at which a number of our members were present who are actively interested in our Sabbath-school work.

The Y. P. S. C. E. Social Committee invited the members to a social at the home of the chairman, Miss Emma S. Langworthy, on the evening of January 31. Although the evening was a snowy one, about thirty responded to the invitation and spent a most enjoyable time together. Refreshments were served, and much amusement was furnished in guessing the names of the books in the circulating library and hearing the poetic effusions on the subject of apples.

Two new members have just joined the Society, and we are hoping for further additions from the ranks of the young people, some of whom are soon to put on Christ in baptism and unite with his church. X.

WESTERLY, R. I., Feb. 3, 1899.

THE prospect is as bright as the promises of God.—Adoniram Judson.

Children's Page.

SISTER SUE.

BY MRS. H. L. H.

Say! don't you think it's pretty hard
For little chaps like me
To get waked up these mornings
When it's cold as cold can be?

And told to shovel off the walks,
And go and feed the stock,
And bring some water; and the wood
To fill the old wood-box?

I say I think it's pretty tough,
Now, honestly I do;
But I think I'd stand it very well,
If 'twan't for Sister Sue.

You see, now, it is just this way:
I like to wake up slow,
And drop from dream-land easy-like;
Just stretch and yawn, you know.

But mother, in her quiet way,
Will come to the stair door,
And gently call, "Come, Johnny, dear:
Come, bounce out on the floor!"

And pa? O, well, he *sounds* quite fierce,
With "John, get up! Be spry!"
But somehow I don't mind that much;
I sometimes wonder why.

Then Baby Beth, through the open door,
Her curly head will stick,
And warble like a little bird,
"Tum, buzzer, det up *kick!*"

And brother Jim will loudly shout,
"You lazy sleepy-head!
If you don't come instanter,
I'll pull you out of bed."

But sister Sue! She's drefle mean—
As mean as mean can be!
And when I tell you what she does,
You'll symperthize with me.

She goes and gets the water-pail
And up the stairs she'll come,
And, 'fore I know what she's about,
She'll dowse me—then she'll run.

Now don't you think that's *awful* mean?
And wouldn't it make you blue?
I tell you, living ain't much fun
When you've got a sister Sue.

ALLENTOWN, N. Y., Feb. 2, 1899.

PIGWIGY.

BY CLARENCE A. JENKS.

Pigwigy had his home on a ranch in California. He had little brothers and sisters that looked very much like him. They were not just like him, however, for when Pigwigy was only a day or two old one could plainly see that he was not so lively and so full of mischief as were his little brother and sister pigs.

Farmer Stuart, who owned the ranch where Pigwigy lived, said that Pigwigy would surely die. But when Mrs. Stuart, whose mother heart loved all the colts and calves and lambs and everything else, saw him, looking so miserable and so forlorn, off by himself in one corner of the pen, she declared that he should live, and, gathering him up in her big checkered apron, she carried him around the barn, across the yard, and into the kitchen.

The quantity of warm milk that Pigwigy managed to store up in his hungry stomach that night was surprising; he sipped and sipped, until Mrs. Stuart wondered how such a wee bit of a pig could contain so much.

It was on the next morning that Pigwigy demonstrated that he was indeed a superior pig.

How Farmer Stuart laughed when, bright and early, he opened the back door of the kitchen and saw, coming across the yard as fast as his shaky little legs would carry him, Pigwigy, squealing lustily, "A-wee-e-e, a-wee-e-e;" he seemed to say, "I'm—coming—to—eat, I'm—coming—to—eat." He did not stop at the door, but scrambled across the threshold, and, taking an unsteady course, made for the place by the stove where his bowl of

milk had been the night before. Once there he began to root his little nose about at a great rate.

"Well, I swan!" exclaimed Farmer Stuart, "that is an uncommon pig, I do declare!" And he stood and watched while his wife filled a bowl with warm milk for the little fellow.

How Pigwigy ever found his way all alone around the barn and across the yard, when he had only been carried once to the kitchen and back again, and then, too, in the depths of an apron, was a mystery that no one could explain except that he was an "uncommon pig."

After this Pigwigy came to the kitchen door, as regular as clockwork, for his three meals a day. He began to grow, and was soon as fat and jolly as any pig.

Pigwigy was very aristocratic. He would have nothing to do with the other members of his family, and seemed to feel that all other pigs were beneath the notice of such a fine fellow as he, Pigwigy, who dined on the fat of the land at his master's very back door. So at night he carefully kept himself aloof in a certain warm corner of the pen, and at the first sign of the break of day he would squeeze through the bars and scamper away to the back door to await breakfast. If breakfast was a little tardy, he would sit back on his plump haunches and squeal in his very best hog Latin, "Please—hurry—up."

Pigwigy became the pet of the household. He would follow Farmer Stuart's little boy John about like a dog. When Johnny stopped to play, Pigwigy stopped too; if Johnny played long and Pigwigy grew tired of waiting, he would find some shady nook and take "forty winks."

Sometimes Pigwigy played tag with Johnny. First he would show that he wanted to play by frisking about in front of Johnny; then they would take turns tagging. Johnny would slap Pigwigy on the back with his hand, and Pigwigy, in his turn, would nudge Johnny with his round nose. It was great fun, and Pigwigy seemed to enjoy it, with his little grunts of delight, as much as any one.

When Farmer Stuart would begin to hitch up the horses, Don and Ben, to what was called the "town wagon," Pigwigy seemed to realize that he was going to be left alone, and watched the operation very dolefully; and when the wheels began to turn he would lift up his voice and squeal as plainly as possible, that he—wanted—to—go—too.

When they came back, Pigwigy was always on hand to greet them. He would rub against the wagon-wheels, and almost topple Johnny over, so eager was he to show how glad he was that they were all back again.

Thus Pigwigy grew and grew, until his span of days far exceeded those of any ordinary pig. But at last Pigwigy had to go the way that all good pigs go.

How glad everybody felt! But, as Farmer Stuart said, Pigwigy was just as nice and sweet in the barrel as he had been out of it.—*The Outlook.*

IN a car a small boy was observed to be suddenly agitated, but regained his self-control after a few moments. Soon after, the conductor appeared and asked for fares. When he stood before the small boy, there was a slight pause, and the passengers were surprised to hear the following: "Pleathe charge it to my papa; I've thvallowed the money."—*Exchange.*

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.

PLAINFIELD, N. J.—Last Sabbath morning Mr. Joseph Booth addressed our congregation in a way that awakened new interest in the evangelization of Africa. On Sunday night, before the Men's Meeting, he gave an instructive address upon the present and prospective social, political and commercial conditions of that great continent.

PASTOR MAIN.

FEBRUARY 7, 1899.

VERONA MILLS, N. Y.—A visit from our brother, A. H. Lewis, is to the Verona churches what the long looked-for and much-prized oasis in the great desert is to the thirsty and weary traveler. We drank, as though we were thirsty, from the cup of Truth which he placed to our lips.

When Dr. Lewis, as he and I parted at the depot, asked what he should "write up" concerning the work here and the service which he had conducted the night before, my reply was, "write anything you wish, but be sure to speak well of yourself." But his account as it appeared in the RECORDER seemed to leave the "hero" so far in the background, that I deem it necessary to bring him forward.

Permit me, dear Editor, to bestow praise where it is due. His lecture was grand! It was scholarly, up to date, convincing, sweet; and, best of all, well received. The people, half of whom were First-day people, were very attentive, and I hope went home "and searched the Scriptures (to ascertain) whether those things were so." One man who did not intend to go, because, as he said, it might make him angry, but finally did attend after being strongly urged, said to one of our people, "Why, I could have listened to that man all night; it was the finest thing I ever heard!"

How thankful we as a people ought to be that we have this life flitting to and fro, through the RECORDER and in person, among our churches and homes; this life crowded so full of light and truth, love and power, all of which are his because of close contact for many years with Him who said of himself, "I am the way, the truth and the life;" also because of contact with the historic page, and the page of truth inside the Bible and out. Who can know the result of the seed sown by our dear brother Lewis. He is our Moses! Where is Joshua? My prayer is that God will use this Moses, his successor Joshua, and all of us, in leading the world out of Roman Catholic Sunday-bondage into the blessed land of true Sabbath-observance.

PASTOR SINDALL.

BROOKFIELD, N. Y.—The affairs of the church and community at Brookfield show little change. It is a staid old town, and yet we know of no place with a closer hold upon the hearts of its people than this. Those who drift away from our pleasant borders to find better places, as a rule, come back to rest beneath the shade of our hills. We chronicle a few events which may be of interest to the readers of the RECORDER.

The Young People's Society started to hold prayer-meetings at Five Corners and continued them for a while. The people seemed

glad; but sickness became so prevalent that it was useless to go on until there was a change in this respect.

Mr. Devillo J. Frair, who has been in attendance in school at Alfred, is once again with us for a time.

The Convention of the local Y. P. S. C. E. Societies of this and the neighboring towns will be held at West Winfield, Wednesday, Feb. 8.

Our school is doing well under the supervision of Carroll P. Miner. In the contest in declamation between the schools of this commissioner's district we congratulated ourselves on being able to capture the first prize.

The Ladies' Missionary Society is to hold a souvenir supper, and the Young People's Missionary Society an entertainment, in the near future.

Miss Merletta Langworthy, who has been taking a course in the Teacher's Training Class at Alfred, is once more with us, and is a help in the work of the church.

We have suffered much from the prevalent condition of health the country over. Many deaths have occurred, and a number are yet seriously ill, but among our own people all now seem to be improving.

Mr. Elmer Hibbard, lately of North Loup, Neb., is spending the winter with his mother and sister here.

FEBRUARY 6, 1899.

IN MEMORIAM.

EDWARD C. BURR.

On the night of January 13, at about the hour of retiring, God gave him rest. The sleep in Jesus "from which none ever wakes to weep" stole over the weary eyelids, and the pilgrimage was done.

The privilege of speaking in his memory on the day of his burial would have been prized most highly by his pastor and friend, but it was not to be. Thankfully to-day we take up the pen instead.

The Chicago daily paper records that "the Rev. Mr. Percival preached the funeral sermon, referring in eloquent terms to the integrity and kindly disposition of the late Mr. Burr." Love will always lavish its tributes upon the casket of its dead. Words of appreciation for the husband, father, friend—how sweet they are to the ears of those who listen for "the sound of a voice that is still." I would fain speak of that rare, kindly smile, the broad, earnest views of life and its duties, the genial ways, the practical advice, the loving heart winning its own return, the faith in a heavenly Father and a moral order in his world.

But I am writing in his behalf, to try to say what he would have said. This is his page and his opportunity. Young men are coming up over the brow of the hill, looking with eager eyes toward the future. How can I honor the memory of my brother, better gather up the lessons of his life, than to point those who read to the Saviour in whom he trusted?

He was born in Rosendale, N. Y., in 1846. After leaving the public school he was educated at Kingston Academy and in the State Normal School at Albany. After teaching school for some time he entered the mercantile business in New York state, and afterwards at Manchester, Vt. In 1887 he moved to Chicago, where he has since resided. Being characterized by marked business sagacity, he made a successful record in real estate and related interests. He has been a prominent and trusted man in both the business and the social life of Englewood.

Early in his career he became a member of the Masonic order, and has since held various responsible positions therein. He was active in its service until about the time that he became a Christian.

Something over two years ago he began to notice a slight loss of control over some of his muscles. For some unaccountable reason his strength was failing. The change was very gradual; but its persistence was alarming. Various physicians were consulted, sanitariums visited, and all that loving solicitude could suggest was tried. The muscular atrophy continued its steady march. Its progress varied at different times; but almost imperceptible as it was, its grasp never relaxed. The Christian Science treatment was employed steadily and faithfully during the last months of his life. The pastor and many friends cordially hoped that it might result in restoration to health. That it was a help along certain lines of spiritual life we have no doubt. There are some grand truths contained in the Christian science system—true wherever found. God is all and in all, and all shall be well with those who trust in him. That faith was promoted in his heart. It was a good faith, though its fulfillment did not take on a physical form. God's answers to prayer do not always come in the way that we fondly expect. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." How he was wont to say, "I'm going to get well." Ah, yes, dear heart, for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

One year ago last July he was baptized and entered into the fellowship of the Chicago Seventh-day Baptist church. His earnest testimony at that time will not be forgotten. He had always been a believer in the Bible, the Bible salvation, the Bible Sabbath. His deep and continual regret was that he had not long before taken this step. His constant longing was to get well in order that he might show the genuineness of his conversion and spend the balance of his life in doing the Master's work. The honors which had been given him, his standing in Masonic lodge, his business success, were to him the dust in the balance. Let others write his eulogies. His own thought was, "I am so unworthy of all God's mercies." "Bless the Lord, O, my soul." "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty, I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust." His faith was not in great deeds, but in a great Saviour. In the rest of that faith which has been sufficient for the greatest and humblest he passed on. Death had no terrors to him. It was the vestibule of the train by which we pass from those we love in one car to other loved ones in the next.

The struggle with disease was long, and he grew weary. From his home comes this message of his last days: "He said to me a few mornings before he left us as I stood by his bedside, 'I have been praying through the night that the Saviour would take me to him.' And then he said, 'It would be better to be with the Saviour.'" "And he was not: for God took him."

Would that I might put into adequate ex-

pression the lessons of life which came from his lips in many interviews. He loved to hear the Bible. "Talk to me about Jesus," he would say. The things for which the men of the world struggle—wealth, honors, display—were empty baubles. Character, peace with God, the peace of God, a life lived in harmony with God's plan—how grand the prizes to be aimed for! O men, young men, you who toil and struggle and worry, what is it all for? Trust God. Commit yourselves unreservedly to him. Get his idea of what your life should be, and fill out that pattern.

The message which went singing its sweet song over the wires that Sabbath afternoon is a fit one to write here in closing benediction:

"Blessed"—yes, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

L. C. R.

HOW CHRISTIANITY WAS TURNED FROM A BIBLICAL BASIS.

Since the New Testament church and the New Testament were both developed within the Jewish church, and on Semitic soil, and since all the writers of both Old and New Testaments were Jews, it is interesting to learn how Christian history was turned aside from its Biblical basis. As our German friends say: "The answer lies in the hand." Three distinct factors entered into the influences which gradually gave to the world a Christianity in many respects quite unlike the Christianity of the first and one-half centuries. So far as any line of demarkation can be made it must be drawn at the middle of the second century, with Justin Martyr as the chief representative. These factors were as follows:

(a) *Gnosticism*. This was a prominent school of thought compounded from Persian Dualism and Greek philosophy. Its contact with New Testament literature is shown in a marked degree in the opening of John's gospel. Theologically, Gnosticism claimed to be seeking for the Logos of God, the term "Logos" being of Gnostic origin. John meets the false conception of this system by announcing Christ as the true Logos, pre-existent and divine. Gnosticism dealt largely with theories concerning the existence of God and of the universe. Stated in a single sentence, its core was this: The real God is unknown. By various descending emanations he may become known to men in part. Among these emanations, or inferior deities, they classed Jahve the God of the Jews; but since he was creator of the world, and since, according to Dualism, all evil existed in matter, Gnosticism concluded that the God of the Jews was an inferior, if not an absolutely evil, deity; and that any revelation he could make must be unimportant and not authoritative outside the nation whose god he was. Here was the philosophical starting point for bitter anti-Judaism. Prejudice against the Jews was already rife among the Pagans with whom they had come in contact, because of their intense Monotheism and their refusal to recognize the gods of other nations. Philosophy and religious prejudice thus combined to assail Christianity the moment it left Semitic soil; Gnosticism said that Christianity must be freed from all Judaistic tendency and taint. In process of time this anti-Judaism seized upon certain of the writings of Paul in which he had taught the larger conception of Judaism according to Christ, and, perverting

Paul's teachings, developed an unreal antagonism between the New Testament and the Old. All these things undermined and gradually destroyed the position of the Old Testament as an authoritative book:

Prominent among the Ten Commandments was the Fourth, with the Sabbath as the special representative of Jahve, "Maker of heaven and earth." As maker of the earth, *i. e.*, the creator of matter, he was pre-eminently to be despised in the eyes of the Gnostic, hence the Fourth Commandment, which was based upon his relations as Creator, came in for a double share of opposition. This was the philosophic basis of no-Sabbathism.

(b) The Christianity of the New Testament period was pre-eminently a life centering in love for Christ. To the Greek this was foolishness. The Greek sought to put all religious thought into the form of dogma. To him religion was not so much a matter of doing that which was right as of thinking that which was philosophically correct, according to his conception of philosophy. The dogmatic side of Christianity, in the transition which came, was determined by Greek thought, and in the end this became more a philosophy concerning religion than an actual and practical system of ethics. This dogmatic philosophy had peculiar power to destroy spiritual life, especially after it was embodied in the state-church.

(c) As Greek thought was dominant in the world of philosophy at this time, Roman thought was dominant in the world of politics and jurisprudence. To the Roman, religion was a department of state-craft. His highest conception of religion made it a contract between the gods and the state, hence the importance of citizenship in Rome, as connected with religion, as well as political privilege. Officially, the Emperor, as head of the state, was also Great High Priest and supreme authority in religion. The Pagan state-church founded, regulated, controlled and supported by civil authority, was an established institution in the Roman Empire when Christian history began its development outside of Palestine. Philosophy had already weakened the authority of the Old Testament and incidentally of the new-born New Testament as well. Religion cannot exist without authority, hence, with controlling political power, it was necessary that the Roman state should adopt Christianity—a growing and vigorous religion—as one of the religions of the state, and later as the dominant religion. Thus, during a period beginning at the middle of the second century, and reaching to the opening of the fifth century, Christianity underwent a radical change as to philosophy, and source of authority. These changes, coupled with the political influences of the Roman Empire, gave birth to the Roman Catholic church, which, as a state church, took the place of authority that the Old Testament Scriptures had held in the development of the New Testament church. This was the first great transition epoch in Christian history, the Paganizing period.

Being once established, the Roman Catholic church, aided by many influences which cannot be noted here, embodied Christian history in itself from the fifth century to the fifteenth. Exceptions appear during all this period, groups of dissenters, under various names, and more or less prominent at vari-

ous times. These in part, or in whole, rejected the authority of the Catholic church and clung to the Bible as the only rule of faith and practice. They were like dim taper lights scattered through the centuries, but enough to mark the under-current of the spiritual life from the New Testament church, in spite of the error and darkness of the middle ages, and of the spiritual thralldom in which the masses were held. When the movement which Luther's predecessors had attempted to initiate, unsuccessfully, found better success supported by the sword of Frederick, it was at once evident that some new basis of authority must be sought, or the movement would be meaningless. Hence it was that in addition to certain doctrinal phases, the central one of which was salvation by faith, the watchword of Protestantism was soon proclaimed in the well-known words, "The Bible, and the Bible only, the religion of Protestants." Neither political nor ecclesiastical influence was able to check this newborn movement. With varying success it has swept westward from Germany, finding its second stage in Holland and England, from whence it was transferred to the American Colonies. The limits of this paper forbid us to follow the history of Protestantism in detail. It must suffice to say that in some directions it has never fulfilled its claims, nor actually embodied its theories concerning the Bible as supreme authority. This is specifically true as to the observance of the Sabbath. It was well said by the late Dr. Schaff that "Protestantism accepted the Bible and such traditions as it thought could be sustained by the Bible." Three hundred years of Protestant history have shown that in England and the United States where it has had its chief development, its ancient enemy is steadily regaining position and power. Roman Catholicism saw at an early day that the best form of opposition it could give to the Protestant movement was not open nor definite contradiction. Romanism watched carefully as the Protestant movement stopped short of fulfilling its claims, knowing that soon or late it would drift backward to the position from whence the revolt had started. At the present time the danger to the Protestant movement is not so much in the fact that Roman Catholicism is gaining in numbers in both England and America, as that the Protestant church in almost all its branches is drifting into partial or full accord with the Romish doctrine, that the traditions and customs of the church are higher as to authority than the Scriptures are. This is practically universal, so far as the Sabbath is concerned.

THE STOMACH NOT TO BLAME.—A patient once said to his physician, "Doctor, I believe there is something wrong with my stomach." "Not a bit of it," replied the doctor, "God made your stomach, and he knows how to make stomachs. There may be something wrong with the stuff you put into it, or something wrong with the way you stuff it in and cram it down; but your stomach is all right." Another patient said, "The stomach has come to be a curse to the human family." This man evidently longed for an iron-clad stomach, devoid of nerves.

The truth is, the stomach is not the offender; like every other involuntary organ, it is under the direct and constant control of its Maker. Like every other organ, it has a specific work to do, and will do that work faithfully and well without pain or inconvenience, provided it is properly treated.—D. H. Kress, M. D., in *Good Health*.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

FIRST QUARTER.

Dec. 31.	Christ the True Light.....	John 1: 1-14
Jan. 7.	Christ's First Disciples.....	John 1: 35-46
Jan. 14.	Christ's First Miracle.....	John 2: 1-11
Jan. 21.	Christ and Nicodemus.....	John 3: 1-16
Jan. 28.	Christ at Jacob's Well.....	John 4: 5-15
Feb. 4.	The Nobleman's Son Healed.....	John 4: 43-54
Feb. 11.	Christ's Divine Authority.....	John 5: 17-27
Feb. 18.	Christ Feeding the Five Thousand.....	John 6: 1-14
Feb. 25.	Christ at the Feast.....	John 7: 14, 28-37
Mar. 4.	Christ Freeing From Sin.....	John 8: 12, 31-36
Mar. 11.	Christ Healing the Blind Man.....	John 9: 1-11
Mar. 18.	Christ the Good Shepherd.....	John 10: 1-16
Mar.-25.	Review.....	

LESSON IX.—CHRIST AT THE FEAST.

For Sabbath-day, Feb. 25, 1899.

LESSON TEXT.—John 6: 14, 28-37.

GOLDEN TEXT.—If any man thirst, let him come unto me and drink.—John 7: 37.

INTRODUCTION.

The miracle of the feeding of the five thousand was followed the next day by our Lord's discourse concerning the Bread of Life. This discourse marks the turning point in his popularity. He taught the people that they must become partakers of his nature, eating his flesh and drinking his blood. "Many therefore of his disciples when they heard this said, This is a hard saying, who can hear it?" They turned away and followed him no longer. Their difficulty was not that they could not understand what he meant; but that they were beginning to realize that Christ was not about to set up an earthly and temporal kingdom, and that membership in the kingdom of God which he was proclaiming involved personal allegiance to the meek Teacher, the man Christ Jesus.

The twelve apostles, however, clung to Jesus with renewed devotion. Jesus did not cease to teach the people and to heal; but from this time on he gave increasing attention to the training of the twelve. It was manifest, so far as outward results were concerned, that the ministry of our Lord, as well as the ministry of John the Baptist, was an apparent failure. For the actual outward establishment of the kingdom of God he must look to his disciples.

In the six months intervening between the Feast of Passover and the Feast of Tabernacles we find many events recorded by Matthew, Mark and Luke. The most important of these is the Transfiguration of Jesus.

Our present lesson concerns another public offer on the part of Jesus of himself to the people for their acceptance. This time he is again in Jerusalem, the civil and religious capitol of the nation.

In the early verses of this chapter we are told that our Lord's brothers did not believe upon him as the Messiah. They were, however, anxious that he should do credit to himself as a teacher of the people, and urged him to display his power in the most public manner. They suggested that he go to this Feast of the Tabernacles at Jerusalem. Jesus declined to go with them for he could not put himself forward in the way that they wished. But after they had gone, Jesus went up privately and declared himself to the people in the way that our lesson relates.

NOTES.

14. *Now about the midst of the feast.* The Feast of Tabernacles, like Passover, lasted for eight days; the first and last days were considered especially sacred. The last day is called "the great day" in the last verse of our lesson. The intervening days were called "half-holy days." In one of these days our Lord appeared suddenly, although perhaps not altogether unexpectedly, in the temple, and taught the people. In what part of the temple is a matter of conjecture; but in John 10: 23 we are told that he was in Solomon's Porch, and it is very possible that he might have been teaching there at this time.

In verses 15-27 we are not told so much what Jesus taught as of the impression which his words made. They wondered at his knowledge and at his teaching; and some were convinced that he was the Christ. But most of them rejected the idea of his being the Christ because they thought that they knew that he was only a carpenter of Nazareth.

28. *Ye both know me, and ye know whence I am.* Jesus admits that they have the outward knowledge of him which they think they have; but denies that they

really understand his true nature and his divine mission.

29. *But I know him.* In contrast with their ignorance of God, Jesus asserts his complete acquaintance with God, and his real origin from God. Thus he contrasts what they know about his origin externally with the real fact of his divine origin of which they are ignorant.

30. *Then they sought to take him.* His adversaries thought him guilty of blasphemy and undertook to seize him. *Because his hour was not yet come.* John sees the higher and real cause. This is not to deny the more immediate cause which in the Providence of God thwarted their purpose. We may guess that his enemies feared the people and lacked favorable opportunity.

31. *And many of the people believed on him.* That is, believed on him as the Messiah. *When Christ cometh.* "The" should be inserted before "Christ." This word is not used strictly as a proper name in the Gospels, but rather as an explanatory cognomen—the Anointed One. The people believed on account of his miracles viewed as signs.

32. *The Pharisees* were the strictly orthodox party of the Jews, and are almost always represented as the adversaries of Jesus.

33. *Yet a little while am I with you, etc.* Jesus spoke thus of his death in words very plain to us, but enigmatical to them.

35. *Whither will he go, etc.* They were at a loss to understand his words. *Will he go unto the dispersed?* Literally, "the Dispersion," the technical word used in speaking of the Jews who were scattered abroad. The form of this question in the original shows that the answer, No, is expected. It was merely a derisive suggestion. It was beneath the dignity of any reputable teacher to go to teach the Gentiles.

37. *In the last day.* See note on v. 14. *If any man thirst, etc.* This is spoken of a feeling of spiritual need; and may be compared with Christ's words to the Woman of Samaria concerning the living water.

THE SENSELESS AND VULGAR CUSTOM OF THROWING RICE AFTER THE NEWLY MARRIED.

A paragraph has lately made the rounds of the newspapers describing the painful experiences of a bride after whom rice was thrown. A kernel lodged in her ear. As she could not dislodge it at once, it began to swell, owing to the natural moist secretions of the passage that conducts to the drum of the ear. It was finally removed in fragments by a surgeon.

A few months ago the following took place on a railway train running into New York, when it was more than a hundred miles from its destination. A couple came in, of whom, from their dress and general appearance, one would naturally say, "bride and groom." At the next station there was an irruption of young barbarians—no other term fits them—with a pail from which each took a large handful of rice, and proceeded to discharge it on the backs and heads of the unsuspecting victims. The bride looked around with terror and annoyance, and, as much of the rice lodged in her loosely coiled back hair, of course, as the train went on, it sifted through her clothing; and the groom's collar fitted so loosely that he had to endure similar tortures. There was no way of relief—simple endurance was all the poor creatures could oppose to the miseries of the situation.

We witnessed a similar scene in Wisconsin, near Lake Geneva, a summer since. People otherwise well-bred and courteous become positively rude and unmannerly in such rice-throwing scenes. It is neither refined nor funny. The rude custom came from India, where rice is the symbol of fertility. This throwing is a rude way of wishing that many children may be born to the newly-married couple. It belongs to Pagan Indians rather than to cultured Christians.

We hand folks over to God's mercy and show none ourselves.—*Elliot.*

Popular Science.

BY H. H. BAKER.

Aluminum Becoming Plentiful.

Aluminum, discovered by Sir Humphrey Day, about 1807, is rapidly coming to the front as a metal of great utility in consequence of its lightness and ductility. Its manufacture is constantly being cheapened by scientific appliances, until now it is cheaper, and will produce more articles per pound, than steel. Since it has been discovered that electricity can be effectually used in separating the metal from the clay, it is produced in large quantities, and can be obtained in bars or sheets in almost any market in the world.

It readily amalgamates with other metals, which will alloy, and will thus produce any degree of hardness desired. The only drawback to its more extended use is the want of a flux that will allow pieces to be welded or soldered together. It melts a little below silver. It is truly a remarkable metal, when its metallic texture, strength and bulk, are contrasted with its specific gravity, (2.56) which is about one-third that of iron. Aluminum is to be found in the composition of a very large number of minerals. It is estimated that in its various compounds it forms about one-twelfth of the crust of the earth. In consequence of its low specific gravity, freedom from tarnish, non-poisonous qualities and ease of being worked, it is coming to be a most valuable metal. It is a good conductor of heat and electricity.

So far as adapting aluminum to practical purposes, the French are taking the lead; they are largely using it in the manufacture of bicycles, and the War Department is making nearly all the accouterments of the soldier, even to the trimmings on his gun, thus lightening the load he has to carry in every possible way.

In Russia, various tests of aluminum have been made, for horse-shoes, by placing an aluminum shoe on one foot, and a shoe of the usual kind on the other foot. It is found that the aluminum shoe outwears the other, is less affected by mud and moisture than the ordinary shoe, and is very much lighter. The Minister of War has ordered that the cavalry horses be shod with aluminum shoes.

As aluminum is so abundant, and as electricity is so effective in its separation, I see no reason why it may not very soon become as plentiful as iron. It is far more valuable, and as it does not oxydize it is very durable.

The cap of the Washington monument is in pyramidal form, and is made of aluminum; it weighs six and a quarter pounds, which was considered a large mass of the metal, at the time the monument was finished; but now a solid block weighing 60 pounds, or even more, could readily be obtained, if so desired.

Wireless Telegraphy.

A French scientific paper gives briefly the progress of wireless telegraphy since the discovery of electrical waves by Hertz, in 1889. Experiments of a practical nature are now being continued in Paris by M. Ducretet, which are assuring final success.

M. Ducretet has now a plant sending and receiving messages a distance of two miles and

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a half; thus far it now becomes valuable in many places, such as giving naval directions, connecting lighthouses with the shore, without cables, conducting and directing exploring parties, and in many other ways, by transmitting intelligence at once, without preparation or expense.

During the early days of our war with Spain, Mr. Tesla, of New York, proposed a wireless telegraph to the Navy Department, to enable war ships to communicate with each other, and with the shore. For a time the scheme commanded attention; but on Mr. Roosevelt's retiring, as Secretary of the Navy, the negotiations soon ceased.

It was only 62 years ago that the first wire was laid between the Capitol and the White House, in Washington, D. C., and a message sent over it; now the wires encircle the globe many times. Would it be any more marvelous if within the next 62 years we should be telegraphing, not only around, but to all parts of the world, without any wire at all.

MARRIAGES.

HIBBS—COPP.—At the Seventh-day Baptist parsonage in Welton, Iowa, Dec. 10, 1898, by Rev. E. H. Socwell, Mr. Isaac Hibbs, of DeWitt, Iowa, and Mrs. Matilda Copp, of Maquoketa, Iowa.

BUCK—GUY.—At Welton, Iowa, Jan. 25, 1899, by Rev. E. H. Socwell, Mr. Martin K. Buck and Miss Amber Guy, both of Welton, Iowa.

SCHRADER—BUCK.—At the home of the bride, near Welton, Iowa, Feb. 1, 1899, by Rev. E. H. Socwell, Mr. George Schrader and Miss Amy Buck, both of Welton, Iowa.

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.

COOK.—In Brookfield, N. Y. Jan. 17, 1899, Irving Cook, in the 40th year of his age.

Taking cold, while watching beside a sick father, there developed a very severe case of pneumonia, beneath which this brother passed away, after only six days of suffering. He was known as an honest man, a kind husband and father. He leaves a sadly bereaved wife with the care of six small children, who have the sympathy of the entire community. C. A. B.

LEWIS.—In Brookfield, N. Y., Jan. 27, 1899, George C. Lewis, aged 80 years.

Bro. Lewis had been in poor health, for years, but this winter had showed him failing rapidly. He was up and dressed the day before his death, but was found at 5 o'clock in the morning dead. He had been for many years a member of the Second Seventh-day Baptist church of Brookfield. He had seemed ready and anxious to go when the Lord should be ready to call, and the call came suddenly and gently. He leaves three daughters, Mrs. Albert Beebe and Mrs. Irving Cook, of Brookfield; Mrs. Duane Washburn, of Earlville, N. Y., and one son, Israel Lewis, of Brookfield. C. A. B.

SWEET.—In Boulder, Colorado, Jan. 27, 1899, of la-grippe, Arthur Alvin, son of Alma H. and Mary Sweet, aged 3 years, 5 months and 8 days.

The deceased was the only child. While the bereaved parents deeply mourn their great loss, yet are they comforted with the Saviour's words: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." S. R. W.

Literary Notes.

THREE tracts from the office of the *Reform Advocate*, Chicago, are on our table. They are by Rabbi Emil G. Hirsch, of the Sinai Congregation, in that city. They are entitled, respectively, "The Doctrine of Jesus," "Jesus, His Life and Times," "Paul, the Apostle of Heathen Judaism, or Christianity." Christians would gain a better understanding of what Reformed Judaism is if they would read such productions more than they do. Rabbi Hirsch, of whose efforts to do away with the Sabbath we have spoken on another page, is an able writer, and in these tracts he says much that is of value to any one seeking to know the true relations between Judaism and Christianity in the New Testament period. Every Christian needs such information. 175 Dearborn Street, Chicago.

DAVID W. CARTWRIGHT, Cartwright, Wis., sends two tracts to our table. They are entitled, "The Two Laws," and "False Prophets." They treat the Sabbath question from different standpoints, exalting God as the only law-giver and the Bible as the standard of Christian faith and practice. Address the author as above.

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CLING fast to the Hand which is leading you. Though it be in darkness, though it be in deep waters, you know whom you have believed. Infinite love, joined to infinite skill, shall pilot the way through every strait and trial.—J. Alexander.

WHEN thou prayest, rather let thy heart be without words than thy words without heart, and remember emphatically either prayer will make thee cease from sin or sin will certainly entice thee from prayer.—John Bunyan.

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 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 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 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 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 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 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.

THE next Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held with the church at Milton, Feb. 18, 19. The Ministerial Conference of these churches will be held at the same place on Sixth-day, Feb. 17. The following program for this session has been arranged:

1. In what sense was Jesus tempted by the devil in the wilderness? S. L. Maxson.
2. Is it possible or desirable to have an ethical creed as a basis for membership in the church, while maintaining a theological creed as a basis of doctrinal uniformity among our churches? W. D. Tickner.
3. Is there a growing neglect of public worship; if so, what is the cause, and what the remedy? L. A. Platts.
4. Have present methods of church work outgrown the "revival" as employed by our fathers? S. H. Babcock.
5. How may the interest in our Bible-school work be increased? E. B. Shaw.
6. What changes, if any, should be made in the aggressive methods of our denomination in Missionary and Sabbath Reform work? Geo. W. Burdick.

The afternoon of First-day, during the Quarterly Meeting, will be given to the C. E. work, under the direction of the Young People's Union. L. A. PLATTS, Sec.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man.—Simeon N. Calhoun.

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THE TWO FORCES AT WORK IN ASIA.

We note that one of the leading reasons which has pushed this country toward the taking of the Philippines is the desire to share in the commercial partition of China. There are evidently two forces at work, one of which must triumph and the other fail, directed to the opening of China to European commerce. One of these is embodied in Russia, which, probably with France, is looking toward the physical dismemberment of the empire. The other is British, which is seeking to preserve the integrity of the empire, but to open it to commerce with all the nations of the world. Lord Charles Beresford is the principal agent of England in this task, for he is moving among the merchants and treating with the political powers simply as the representative of Great Britain's commerce. We have information which leads us to believe that Lord Beresford is meeting with a good deal of difficulty, but on the whole is succeeding, and that he would be greatly aided if the political and diplomatic powers of his government would adopt a fixed policy toward China. Politically Russia has now a great advantage over England and all the other countries operating upon China; but if there should be a commercial alliance between the United States, Great Britain, Germany and Japan, which would guarantee the integrity of China and keep the door open to all, Russian designs would be defeated, and the cause of commerce and civilization would be enormously advanced. There is no way in which Mr. Hay may so distinguish his administration of the State Department as in bringing about such a commercial alliance, and we are sure that he would have the assistance and sympathy of Great Britain in his efforts.—Harper's Weekly.

The principal of a boys' school wrote as follows to the editor of a magazine: "I enclose a poem of mine, and trust it will find a place in your pages. I have what may be called a 'poetical school'—every scholar writes good verse." The editor returned the poem, with this note: "Dear Sir.—Your poem is not available. Please let us see the good verse written by your scholars."—Atlanta Constitution.