

# THE SABBATH RECORDER.

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## CONTENTS.

<b>EDITORIALS.</b>	
Paragraphs.....	98
How can Sabbathlessness be Checked?.....	98
Sunday Law in Baltimore, Md.....	98
The New England Sabbath Protective League....	99
Have we Any Sabbath?.....	99
<b>CONTRIBUTED EDITORIALS.</b>	
A Suggestion for Kentucky.....	100
"More Vigorous Work" at North Loup.....	100
A Story Without a Moral.....	100
Oil and Sandpaper.....	100
"That Scattereth and Yet Increaseth.".....	100
"Arriving on Saturday Morning.".....	100
News From Mr. Booth.....	100
Sound Advice.....	101
News of the Week.....	101
<b>MISSIONS.</b>	
Paragraphs.....	102
From Rock River.....	102
General Report of Eleven and a Half Years of Missionary Labors.....	102
<b>WOMAN'S WORK.</b>	
Paragraphs.....	103
From Mrs. Fryer.....	103
Woman's Board—Receipts.....	103
Sabbath Question in England.....	103
The Sabbath-school Board.....	103
Facts Concerning the Philippines.....	104
Sabbath Reform in England.....	104
Ordination of Deacons at Farina, Ill.....	105
Apostolic Example.....	105
<b>YOUNG PEOPLE'S WORK.</b>	
Paragraphs.....	106
Sabbath-school Work.....	106
A Misconception.....	106
A Day of Rest and Religion.....	106
<b>CHILDREN'S PAGE.</b>	
Boys and Girls in Southeast Africa.....	107
Returning to the Sabbath.....	107
<b>OUR READING ROOM.</b>	
Paragraphs.....	108
"Sabbath in Jerusalem.".....	109
"Sunday Reform Leaflets.".....	109
Sunday Railroading.....	109
Tract Society—Receipts.....	109
<b>SABBATH-SCHOOL.</b>	
Lesson for Sabbath-day, Feb. 24, 1900.— Jesus Rejected at Nazareth.....	110
<b>POPULAR SCIENCE.</b>	
An Age of Tunnels.....	110
Our Native Forests.....	110
On the Way to Africa.....	111
<b>MARRIAGES</b> .....	111
<b>SPECIAL NOTICES</b> .....	111

### THE WIND.

BY CLINTON SCOLLARD.



THE wind is a faun in the springtime  
When the ways are green for the tread of the  
May;

List! hark his lay!  
Whist! mark his play!  
T-r-r-r-l!  
Hear how gay!

O the wind is a dove in the summer  
When the ways are bright with the wash of the moon;  
List! hark him tune!  
Whist! mark him swoon!  
C-o-o-o-o!  
Hear him croon!

Q the wind is a gnome in the autumn  
When the ways are brown with the leaf and burr;  
Hist! mark him stir!  
List! hark him whirl!  
S-s-s-s-t!  
Hear him chirr!

O the wind is a wolf in the winter  
When the ways are white for the horned owl;  
Hist! mark him prow!  
List! hark him howl!  
G-r-r-r-l!  
Hear him growl!

—The Independent.

## Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.)  
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REV. I. W. HATHAWAY, General Secretary of the American Sabbath Union, has just issued a small booklet entitled, "Is Sunday the Sabbath?" American Sabbath Union, 203 Broadway, N. Y., ten cents. The preface announces that the purpose of the book is to help "many Christian people whose consciences are troubled concerning the true Sabbath-day by reason of the false exegesis of Scripture and equally false teachings of the so-called Seventh-day Baptists and Adventists, most of whom pervert history as freely as they do the Scriptures, in their endeavor to overthrow the Christian Sabbath and substitute the Hebrew Sabbath-day."

WE welcome this book from the pen of Mr. Hathaway, not because it gives a just view of our teachings, for, on the other hand, it misrepresents them in several particulars; but we attribute this to the ignorance of the author as to what we really do teach, rather than to any dishonesty on his part. He is evidently a beginner in his efforts to overthrow the Sabbath, and his book shows that that dominant purpose has led him to write hastily, and, upon some points, imperfectly, because of incomplete knowledge or of controlling prejudice.

THE central point in his book is that the advocates of the Sabbatherrin teaching that the Fourth Commandment and the example of Christ fix the Sabbath upon the seventh day of the week. To meet this he enters into various arguments, and indulges in many assertions, to show that the Sabbath is not any particular twenty-four hours of time. So far as our position is concerned, this is useless, since that claim as he represents it, has never been made by us. We contend that the Sabbath comes in its regular order, like every other day, and that under divine arrangement, it ought to be observed by men at each point of the earth's surface whenever it reaches that point. If this argument be of any force against the Sabbath, it is equally forceful against the Sunday; so that this effort to overthrow the Sabbath rebounds upon any other day of the week.

FOLLOWING this line of thought, Mr. Hathaway lays down as a central proposition the following: a proposition in which every no-Sabbathist will delight, and according to which all efforts made for the observance of Sunday, as a particular day, are both illogical and ineffectual. This is what he says on page 21: "In the application of this law it may be placed on any day of our present week that *Divine Providence may appoint*, for any dispensation, age, or people." This being true, Seventh-day Baptists meet all requirements of the divine law, while the full no-Sabbath doctrine, which has wrought ruin and only ruin in the history of the world, may be built upon this statement of Mr. Hathaway's. As a whole, Mr. Hathaway's booklet will aid in destroying whatever regard there may be for divine authority touching the Sabbath question, and leave it open to the choice and fancy of men. His effort, in common with all similar efforts,

results in such confusion of divine authority and human notions as cultivates and strengthens the Sabbathless tide against which he aims to place barriers.

It seems difficult to understand the narrowness with which he attacks Sabbath-keepers whom he attempts to oppose, and it is certain that he has not read with any care what they have written, or he would not assert as he does. He does the Editor of the RECORDER the honor of quoting in brief or referring to the "Decadence of Sunday; What Next?" but without calling into account the facts therein presented, some of which are from his own pen. We pass by the misrepresentations which he makes concerning the position of the Seventh-day Baptists as of little account, and thank him for this effort to call the attention of his readers, even in an imperfect way, to our position. We trust, that should he make another edition of this booklet, he will be more just in his treatment of the truth for which we stand. But even if he shall not thus do, we have neither time nor inclination to spend in complaining of his treatment. The great issues which are forced upon Mr. Hathaway and his brethren are not between Seventh-day Baptists and the American Sabbath Union. The real issue is whether the law of God as formulated in the Fourth Commandment, and illustrated in the example of Christ is binding upon Christian men. Touching this issue, Mr. Hathaway's booklet, although it abounds in italics, black-letter and capitals, to make his assertions emphatic, says nothing. On the contrary, while attempting to check the force of the truths represented by the Seventh-day Baptists, it opens every door toward the increased decay of regard for all sacred time and for the Sunday, in favor of which he writes.

SUCH writing for the time may quiet the consciences of those for whom the book was written, but since they are disturbed by the plain and calm statements of the Word of God, and since the Bible will not change to fit Mr. Hathaway's assertions and wishes, we believe that those who are disturbed and are thoughtful will be helped to further examination and deeper inquiry by what Mr. Hathaway has written. We therefore thank him, and invite him to come again, hoping that larger views and a sweeter spirit may mark his next effort.

AN English correspondent, John E. Vane, sends us the following from the *Daily Chronicle*, London, Oct. 3, 1899:

There is an amusing item of Parliamentary news by yesterday's Australian mail. Raratonga is a little dependency of New Zealand. It has a British Resident and a miniature Legislature based on the British model. This little Pacific Parliament has just passed a bill transferring the observance of the Sabbath from Saturday to Sunday. An error of the early missionaries became crystalized into a custom, but on and after Jan. 1 next it will be rectified.

In a symposium on the Sunday question, published in the *Evening Bulletin*, of Philadelphia, Oct. 18, 1899, Rev. Geo. D. Baker, Presbyterian, said, among other things:

"Nothing is more discouraging, and nothing is more absurd, than to see the very same people, who, at morning service, have piously ejaculated in response to the Fourth Commandment, 'Lord, have mercy upon us and incline our hearts to keep this law,' in the afternoon going through their social functions, with their men-servants and maid-servants 'doing work.' Our

Sabbath, to-day, is in most danger, not from the worst, but from the best society — so called. There are no breweries so dangerous as those within the camp; the church Sabbath-breakers are the most to be feared of all, those who laid the heavy burden of Sunday work on the shoulders of others, simply for their own pleasure, while professing to be governed by the golden rule! It is all a sad exhibition of godlessness and selfishness."

OUR readers will be glad to note the communication from Bro. S. S. Powell, in another column, and they will join us in the prayer that God's blessing may be granted to him, for guidance and strength unto the end.

### HOW CAN SABBATHLESSNESS BE CHECKED?

The anxiety which crowds upon the friends of Sunday is great and ought to be greater. The loss of regard for it is, essentially, the destruction of all basis for public worship, religious culture and spiritual life. Two great experiments have been made: One the Catholic-Continental; the other, the Puritan Experiment. Both have failed. The holiday Sunday is the common result. The test of fruitage is final. That is Christ's test, and men cannot escape the verdict of God and history.

The only remaining hope for genuine Sabbath Reform is in the restoration of the Sabbath based on the unabrogated law of God as written in the Decalogue, and as interpreted by Christ. This would lay a permanent and efficient basis for conscience and loyalty toward God and the Bible. On such a basis the spiritual life of the church would rise to a point which it has never reached, and can never reach under the prevailing theories. All of these, openly or virtually, set aside the Bible and the law of God, and the example of Christ in the matter of Sabbath-observance. So long as Sabbath-observance is made a matter of convenience; so long as it is left to the authority of custom, or made to rest on the dictum of civil law, there can be no basis for loyalty toward God, no soil in which to grow a Sabbath conscience in the hearts of men. Conscientious regard for Sunday decreases steadily. The friends of Sunday declare that prominent forms of its desecration would cease if the patronage of Christians was withdrawn. Beyond question, no-Sabbathism and the half-truth of the Puritan compromise, have enervated spiritual life, and destroyed conscience beyond the hope of redemption, unless new ground is taken.

Hence the Sabbath, though long rejected and secularized, rises in this hour of peril, and offers in the name of God the law-giver, and of Christ "The Lord of the Sabbath," the one and only road back to higher spiritual life, to firm and abiding conscience, and to the long train of blessings which are enfolded in love, loyalty, obedience, and communion with God, through his Divine Sabbath.

### SUNDAY LAW IN BALTIMORE, MD.

The ancient Sunday law of Maryland, passed in 1723 A. D., reads as follows:

No person shall work or do any bodily labor on the Lord's-day, commonly called Sunday, and no person having children or servants shall command or willingly suffer any of them to do any manner of work or labor on the Lord's-day (works of necessity or charity always excepted), nor shall any one suffer or permit any children or servants to profane the Lord's-day by gaming, fishing, fowling, hunting or unlawful pastime or recreation.

Urged forward by the Sunday reformers,

the authorities of Baltimore ordered the rigid enforcement of the law. An order was issued to the entire police force for Sunday, Jan. 28, 1900, to note all violations of this law. It was announced that this order included cigar dealers, grocers, meat dealers, messenger boys, hackmen, coachmen, saloonkeepers, drivers, bootblacks, fruit dealers, soda-water dealers, ice-cream dealers, newsboys, lunch-room dealers, clerks, typewriters, confectioners, stationers, etc., etc.

Such was the program for Jan. 28. As a result hundreds of violators and of witnesses who were registered by the police, gave fictitious names, and the plans of the Grand Jury were thwarted. The movement which the friends of Sunday had urged was turned into a movement against the ancient law by inducing steps for a new statute. Hence we have the following report, through the New York *Tribune*, of the situation one week later. Under date, Feb. 3, 1900, its Baltimore correspondent says:

The blue laws will not be enforced so rigidly to-morrow, for the reason that the Grand Jury has about six thousand witnesses of violations of the law already on its hands, and it is not anxious to have that number doubled by the police to-morrow. At a conference of the police authorities to-day it was decided to make exceptions to-morrow in the cases of newsboys, bootblacks, baggage-wagon drivers, elevator boys and cabmen. It is apparent that it is impossible to enforce the laws, made 172 years ago, without stopping street-cars, newspapers and even cooks and servants from performing duties. The bill for the modification of the laws now in the Legislature will probably be passed next week, and permit those members of the Grand Jury who insisted on a rigid enforcement of the old laws to get out of an embarrassing position.

#### THE NEW ENGLAND SABBATH PROTECTIVE LEAGUE.

The annual report of this League for 1899 is before us. It shows increasing interest in New England, and increasing activity in the matter of Sunday Reform. It indicates more clearly than any other report has done that the League is not laboring to advance the religious interests of Sunday-observance, directly, and that its main purpose is to secure regard for Sunday "as a day of rest." It makes a great point of co-operating with the Labor Unions, and attacks only those forms of Sunday-desecration which can be modified, because modern opinions in New England have come down to a certain popular level. The League disclaims all idea of seeking to reinstate the "Puritan Sunday." In general, the temper of its work is earnest, and marked by thorough conscientiousness on the part of those engaged in it.

The report recognizes that the desecration of Sunday is steadily increasing in New England, although it claims to have made some gain during the past year. The points reported show that this gain, if it be a gain, is like the clipping away of twigs from the outer branches of a great tree, while the character of the tree and the vigorous life which throbs in its roots and trunk are unchanged. In whatever the League does to secure attention to the deeper phases of the Sabbath question, we rejoice, while we believe that its superficial work cannot produce results of permanent value to Sunday or to the cause of Sabbath Reform as a whole.

A notable article appears in the February number of the *Defender*, organ of the League, written by Rev. A. H. Plumb, D. D., under the head, "Divine Authority for Observing the Lord's-day." He devotes something more than two pages to the review of a booklet, by

Mr. Torrey, which has been noticed in these columns. Of the book, Dr. Plumb says:

A small book, written lately by an esteemed Christian minister, to defend the observance of the Lord's-day against the teachings of the Seventh-day Adventists, has been deemed by many intelligent Christians subversive of the truth, and calculated to weaken the foundation of the Christian Sabbath. To review all the positions taken would exceed our space. Some of its errors, however, can easily be made apparent.

Dr. Plumb attempts to avert the danger to all Sabbath-observance which Mr. Torrey's book fosters, by showing wherein Mr. Torrey is wrong. It will be quite in order for Dr. Plumb, in the next number of the *Defender*, to take up the volume by Mr. Hathaway, which is noticed elsewhere; for, in attempting to overthrow the Seventh-day Baptists, Mr. Hathaway has fallen into the same evils touching the Sunday that Mr. Torrey did when attempting to answer the arguments of the Adventists.

This division of opinion among the friends of Sunday is a marked feature of the situation, and an element of great weakness as to its defense. For example: A small minority of the friends of Sunday, like those represented in the New England League, seek to retain the fundamental features of the Puritan theory. A larger number drift with a good deal of latitude between the Puritan theory and the Catholic-Continental theory, the bulk of their influence being toward the latter. The largest number of Christians have adopted the Continental theory almost entire, while the great Catholic world still holds to the original Catholic-Continental theory, against which Puritanism made revolt. As a result, there is no common basis upon which the friends of Sunday can be united, and the words of a thoughtful and far-seeing man, spoken in our hearing two or three years since, are abundantly fulfilled. This man had been invited to accept the presidency of a national organization in favor of Sunday Reform. His conclusion was expressed in these words: "If there were any common ground on which the friends of Sunday could be united in its defense, I might feel inclined to accept the position. Since there is no such ground, I cannot accept it." While this divided sentiment weakens the cause of reform, we trust that it will in the end help toward a just solution of the question by driving all friends of Christianity back to the position which Christ occupied, and, therefore, to the Sabbath.

#### HAVE WE ANY SABBATH?

As pertinent to one of the lessons of the present month, rises the much-mooted question we have stated above. There is wide diversity of view among devout and reverent believers in the Bible. Many sincerely regard the Sabbath as a Jewish institution, that, like many another Jewish institution, ceased to be obligatory when the Saviour came, and maintain that though the church of Christ has been accustomed to observe one day in seven as a day of rest and worship, it is not the Sabbath, but the Lord's-day, and is distinctively for the Lord's people rather than for other people. One consideration that has probably constrained them to seek refuge in this view is the fact that they have found themselves hardly bested in their attempt to answer those who have charged them with changing the Sabbath from the seventh day to the first, and that without authority from the Word of God.

Now we insist that no necessity of ecclesiastical consistency ought to drive us to the repudiation of a mandate which is as plain and as imperative as anything in the Word of God.

The Sabbath is not a Mosaic or Jewish institution. It antedates Abraham and Moses by thousands of years. The memory first associated with it was the

completion of the world's creation. In its renewal and re-enforcement in the case of the Jews, there was the added memory of the completion of their deliverance from Egyptian bondage. But that elder creation was only a faint prefiguration of the sublimer glory of the new creation in Jesus Christ, and that Egyptian deliverance was a feeble foreshadowing of the soul's emancipation by the world's Redeemer. Thus the sanctions and the memories and associations changed, but the original necessity for this periodic pause for rest and worship remained the same, and will remain to the end of time.

The Sabbath, we are distinctly told, was made, not for the Jew, nor for the Christian, but for man. True, only the Christian is capable of its proper observance, but the same is true of every other commandment. The Decalogue was not a new thing in the world, but was only a formal and explicit promulgation of what had been the law from the beginning. The Fourth Commandment is imbedded in the very heart of it, and has no more ceased to be binding than the first, or second, or third, or fifth, or sixth, or seventh, or any other of the ten.

Jesus is, indeed, Lord of the Sabbath, but he came not to destroy, but to fulfill. He cleared away some of the absurd Sabbath barbarianism with which the hard-hearted, hard-headed and hypocritical scribes and Pharisees had encompassed it, but he never abrogated or disparaged it.

If it be alleged against us that we are guilty of inconsistency because we do not keep the seventh day, we reply by asking, What seventh day? There is no seventh day of which it may be said in every land. This is the lineal successor of that seventh day that followed the sixth day of the creative week. It is as clear as anything can be that the six days of creation were mighty epochs, and not successive periods of twenty-four hours each, and this cuts all the ground from beneath the feet of the Judaizing Sabbatarians. Or, even leaving this out of the account, taking the circuit of the globe, there is no twenty-four hours that can be said to be the one and only sacred seventh.

They have a different seventh in London from the one in New York, and a different still in China. Going one way around the globe we gain a day, and going the other way we lose a day. There can be no world-wide seventh day. The whole contention is puerile and preposterous. What the Lord meant for all men and for all time is the sacred observance of each recurring seventh day, and the thing that gives it glory now is not the remembrance of the material creation, nor the deliverance from the hand of Pharaoh, but that sublimer creation and redemption which was consummated by Jesus Christ. And it was with respect to this that the psalmist sung: "The stone which the builders refused is become the head-stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."—*Baptist Teacher*, December, 1899.

Note the only defense this *Baptist Teacher* makes for discarding the Sabbath: There is no one day of twenty-four hours which is the "lineal successor of that seventh day that followed the sixth day of the creative week." No one claims any such day. The *Teacher* builds a man of straw. The Sabbath-law holds us to the following of God's example. As he wrought and rested in the creative week, we are to do in the human week, which is the first and universal measure of time.

The attempt to discredit the Sabbath because the world is round, and because time-reckoning is confused when the few men who circumnavigate the globe fail to adjust their reckoning to the movements of the earth, throws equal discredit on the Sunday. There is no actual trouble in the matter, as every one knows. It is another straw man.

The attempt to make the quotation from the Psalms equivalent to the use of the expression, Lord's-day, which was applied to Sunday for the first time about the close of the second century after Christ, is neither exegesis of Scriptures nor fairness in literature or theology. Such confusion of facts may endure for a time, but they help to hasten the still more ruinous decline of regard for Sunday and for the Bible.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Alfred, N. Y.

## A Suggestion for Kentucky.

The Milton *Journal* thinks that the Frankfort, Ky., ministers did well to set aside a day for humiliation and prayer; but, if the city authorities can set aside the contents of all masculine hip-pockets, the answers to the prayers will be more certain.

## "More Vigorous Work" at North Loup.

The Endeavor Society of North Loup is "rallying for more vigorous work," and is preparing to send one of their number to the Conference next summer. It is a good sign that this Nebraska church is sending an increasingly large number of students to Milton College to prepare for lives of greater usefulness. There is an attendance of from fifty to one hundred at the weekly prayer-meeting, and the church is full on Sabbath mornings. One brother reports that he never saw the time before when so many were so deeply interested in the work. The pastor is hoping to find the way opened to hold a series of meetings in a neighboring town before the Association. God bless Brother Witter in his great field.

## A Story Without a Moral.

The following item is not intended to teach any particular truth, unless it be the old one, that mistakes will happen. Just have a good laugh over it, around the evening fireside, and you will be more wide awake to take hold of the next editorial.

At a recent church dedication the preacher, who was a stranger, followed up his sermon with an earnest appeal for the balance of the money needed to pay for the building. The collectors went round and the promises came in. As the subscriptions were one after another read, a collector announced: "The five Black children, \$1." The courteous preacher quickly amended the statement by announcing: "Five little colored children, \$1." Amid an outburst of merriment, the pastor hastily explained that the donors were white children of the name of Black.

## Oil and Sandpaper.

Advice to a young preacher by a conservative business man: "I hope you are getting some of the rough edges knocked off in your work, and that, as each week becomes smoother, all things will be running without friction in the near future. You will have to use a good deal of oil—and some sandpaper for the rusty spots."

## "That Scattereth and yet Increaseth."

An illustration of the fact that our people have plenty of money for a cause in which they are sufficiently interested, is at hand from last summer's Student Evangelistic campaign in the West. In July six students had been sent out to work. It was found that still another was available and wished to go, but only a small part of the amount needed for his salary and expenses was pledged. What should be done? A preacher whose resources were more in faith than in money, said promptly, "Send him along, and if there are not funds enough to pay him at the end of the season, I will pay him myself."

When accounts were figured up at the end of the campaign, that student had received about \$25 more than enough to pay for his part in the summer's work, and was enquiring what to do with the extra money. We believe that it has been placed into the general fund for future Student Evangelistic work.

## "Arriving on Saturday Morning."

It was not so long ago that I read an item about a Seventh-day Baptist young man from the pen of a reporter who is not a Seventh-day Baptist. The item ran something like this:

"Robert Ridley came home to visit his mother this week, arriving by the Red River Railroad on Saturday morning. Robert has been making a brilliant record in the business world, he having been promoted recently to the Superintendency of the Radway Roof Repairers. His many friends here are glad to know of his success."

Now there was one word in that local which spoiled it for me. Robert Ridley is an earnest Christian and a loyal Seventh-day Baptist. He is not in the habit of traveling on the Sabbath. If he did in this case, it was under some exceptional circumstances; but the item gives us no hint of these when it announces in a matter of fact way, that Ridley came home on Saturday morning. That newsgatherer may have been entirely innocent in his intentions, yet we wondered if he was laughing in his sleeve at the clever way in which he had announced to the public, "You see, this Sabbatarian business is played out. A few people in the backwoods still keep the day strictly, but when a man gets to be successful out in the world, he gives it up."

Not but there are times when railroad travel on the Sabbath may be found necessary, but the occasions are far rarer than the world would have us think. I ask you business men to be careful, careful of your example and careful of the way it may be construed to the public. It is sometimes difficult to draw the line. Draw it on the safe side. Let us guard sacredly the truth entrusted to our keeping and reinforce it with the example, without which the profession is barren.

## NEWS FROM MR. BOOTH.

[The following letter was written about a month earlier than the last news from Mr. Booth, which was published in the RECORDER, being delayed in passage.—EDITOR.]

KAME RIVER, Portuguese E. C. Africa, about 100 miles N. of Kabassa Falls Zambesi, and 140 miles W. of Blantyre, B. C. A. Oct. 8, 1899.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—It is now a little over three months since we arrived at the mouth of the Zambesi River. By July 18, we reached Blantyre, B. C. A., from whence I trust several letters have reached you recording various developments. My last letter, of September 21, to the officers of the Sabbath Evangelizing and Industrial Association, was from Dondo Village near Referbre River. Therein I stated we were making our way to the Chipeta country, where we had been heartily and deliberately invited to settle, and where the English had not entered to take possession. I am now beginning to see what it means to be a Seventh-day Baptist in this country. To honestly declare and expound God's law is deemed to be revolutionary in a high degree. Spies were sent out to find how the Chipeta people had received me, consequently before my wife and I could return there, three bands of soldiers of thirty in each band were sent to subjugate the people and arrest me if I should pass beyond the Portuguese boundary, for part of this Chipeta country has been claimed by the British and part by the Portuguese, without the knowledge or consent of the natives. Word was brought to me by a

native sympathizer a day before reaching the part where I had arranged to settle, and where two new native huts were ready built for my wife and child and our goods. Many people had been killed by the bands of soldiers, and I now learned for the first time that \$500 reward had been offered to any native or other person who would secure my apprehension, if found in the sphere marked as British.

Under these unpleasant circumstances, I judged it to be prudent to find out from the Portuguese Consul on what terms land may be taken up in his territory. He seemed sorry and somewhat ashamed of the treatment I was receiving from white men, and was certainly far more tolerant and considerate than the British officials of B. C. A. I have judged it to be wisest to go out into the wilderness, far from any native village and to settle for the present where wild beasts reign supreme, that we may serve God according to the conviction his words impress upon our hearts. There are nine of us, myself and wife and seven well-proved native men; these are married and have families most of them, so that when they follow we are likely to number sixteen Christians besides the children.

I believe each one of the nine now here is ready to suffer imprisonment or lay down life for the convictions we hold which are the outcome of the law of God. If anyone wishes to hunt us from this place, I do not think we shall go further, but live or die as freemen in Christ Jesus. On Sabbath, September 30, we held the first service. There were present twenty native carriers who came to carry our goods and to help in building quickly some sort of sleeping place. My wife and wee Mary stayed two days journey behind, at an Angoni village, till we had some place chosen. Three days ago they arrived with many more carriers and loads of goods, and also the women's dresses (eight men's loads).

Our first service was held in the "Boma"; that is, a place of defense against savage creatures by night or day. It is about thirty feet square and twelve feet high, built of the straight trunks of trees sunk in the ground and bound together with cross poles inside and tied with bark rope. Outside, leaning against and interwoven with the trees, is a mass of thorns and prickly bushes, for leopards often climb trees twenty to thirty feet. Good stout thorn bushes are treated with great respect by such animals as leopards, hyenas, and even elephants are not indifferent to them, nor are snakes fond of them. We arrived on Sixth-day, and our boma was roughly completed before the Sabbath began. Our first service in this place was specially interesting and solemn; for every one there, carriers included, knew well that this uncovered dwelling in the forest was the outcome of constantly declaring the Commandments of God to be obligatory upon all people, white or black, and that any breach of them is sin, for which sin nothing but repentance toward God and faith in the atonement of his Son can make amends. The Fourth Commandment seems to have been especially obnoxious to the missionaries of B. C. A., whilst the 6th, 8th and 10th have raised a small whirlwind of resentment on the part of government officials and planters. Most of our first service here was conducted by the native Christians themselves, as I seek to impress upon them their personal responsibility

to spread abroad the law of God and the gospel of Jesus Christ;—not the gospel only, as heretofore (for I notice that the ordinary gospel preacher passes by unrebuked the most flagrant transgressions of God's laws as a thing of no account.) I do not wonder at this so much, since I have done the same myself in times past.

At our second Sabbath service about twenty persons (nine Christians and eleven or twelve native followers who seem to wish to stay with us) were present, the strangers eagerly attentive. I lead and speak a little, but make it a rule to draw out and give scope to the spiritual gifts of the natives. Four took part, two of those who were driven away from Shirwa Island, led the way. Makonda, a man of 40 to 45 years, who has been with me since September, 1892, spoke fluently and convincingly. Bochele and Samuel (both men of 30 to 40 years) and both of whom were slaves when they came to me, six or seven years ago, prayed and read between them. The quietness and solemnity of the people is a great contrast when compared with the noisy way of worship favored by the negroes of America generally. Of course we do not know how soon the wickedness of our persecutors may find a way to disturb the delightful peace of this happy Sabbath settlement, that is with God; what he permits we are satisfied he is able to subdue to the furtherance of his purposes, so our mind is best expressed by the Psalmist, "Though the earth be removed, and the mountains be cast into the depths of the sea, yet will not we fear." No sound is heard here on the Sabbath save sounds of worship and peaceful enjoyment of the beauties of God's creation. If a native is in the distance walking through the forest, the sound of a hymn heralds his whereabouts; this is true of those we do not count as Christians.

The Industrial Mission prospects must claim a little space before closing. There is excellent land, with good water, suitable for coffee plantations, but the Portuguese official whom I saw and am still in correspondence with, tells me that they have no objection to lease land to an American person or society for a plantation, but not for a mission as they know them. I see no reason why the name of plantation will not answer just as well, for any planter who kept the Sabbath and worshiped God with his work people on that day, would be a missionary without being called by that name. A peculiar feature in the case of the section of country where this official is located, is this: the Native Chief Mandala called him to come to protect them against the British, when the Zambesi Industrial Mission people led them into the Angoni country, hence they do not resent the declaration of the Commandments as the former have done. This official has sent word a few days ago that he will come over the first opportunity and see what land is wanted for the plantation, and arrange terms. As to laborers, hosts of people from the Chipeta country, two or three days journey away, will gladly come and work at rates which will be ultimately less costly than to carry through a plantation in the Blantyre district, so that from the capital point of view more may be accomplished, and certainly the people there (Chipe-taland) are far more needy both spiritually and temporally. This is even more true of the next people west of us, four days journey,

where slavery abounds. These we are planning to reach bye and bye.

The rainy season begins in a month, for which we are badly prepared. Then it will be cooler, now it is the hottest season, nearly as bad as Plainfield in mid-day, but cooler morning and evening, and at night two-blankets cold. Health of the two white adults good; of the little child, fair.

With hearty gospel greetings to all interested friends, and with one final message, viz., "Brethren, pray for us," we are ever his and yours.

(Signed) JOSEPH, ANNIE AND BABY BOOTH.

[Under date of Feb. 2, a cablegram from Mr. Booth has been received at Plainfield, saying: "Reinstated." By this, we understand that the action of the British Government, which sent him into Portuguese territory, has been recalled. In this we rejoice greatly.—EDITOR.]

#### SOUND ADVICE.

As one of the pastors of this Association, I desire, through the columns of the RECORDER, to thank Bro. Livermore and those "business men," for the hints concerning the entertainment of Conference. Not that we of the Central Association, or of the Verona churches, would shirk any reasonable duty, but there are two strong reasons why the new order suggested should be adopted this year, if such a thing is possible, through the Associational meetings in May and June.

This is the smallest and weakest, financially and numerically, of any of the four large Associations, viz.: The Eastern, Central, Western and North-Western.

As many know, this part of our state has suffered much this season from a protracted drouth, which has seriously depreciated our financial income. Added to this is the fact that several of our churches have been to additional expense this year in locating new pastors, say nothing of previous indebtedness on church property. To ask such churches to raise \$50 to \$100 apiece toward the estimated \$1,000, seems both unreasonable and unbusiness like. To allow the Adams Centre church to shoulder the greater part of this besides all the hard work connected therewith, seems an imposition not to be tolerated by an intelligent and up-to-date people. But to adopt the suggestions of Bro. Livermore is reasonable, practicable, consistent, and within the reach of all. For a delegate who could and would attend, were the entertainment free, certainly could afford to pay 15 cents a meal for two meals per day, when, if he remained at home, he would necessarily buy three meals per day, or about the same in expense as his two Conference meals.

More than this, the above is in keeping with all large gatherings like the National C. E. Conventions, political conventions and other large concourses of people. Is not the Seventh-day Baptist Conference sufficiently wise to endorse some of these larger ideas? May this subject be well ventilated before it receives a permanent dismissal.

Yours for success and justice,

G. W. LEWIS.

VERONA MILLS, N. Y., Feb. 1, 1900.

It is easy to say how we love true friends, and what we think of them, but words can never trace out all the fibres that knit us to the old.—George Eliot.

#### NEWS OF THE WEEK.

The contest over the Governorship of Kentucky is still unsettled. Fortunately there has been no appeal to arms, and the prospect of a settlement by compromise or through the courts is well assured. Governor Taylor still holds his place, and the parties are maneuvering for advantages in the final settlement. At the best, the political situation in Kentucky is complicated, and the standards as to honesty in elections and fairness of treatment as between opposing parties is far too low. It is a matter for congratulation that rioting and civil war have been avoided in the present contest. We hope that wisdom will prevail yet more, and bring an early and peaceful settlement.

Early in the week the completed treaty between Secretary Hay and Pauncefote, the British Minister, was announced. It has gone to the Senate for ratification, and the Committee on Foreign Relations announces their confident expectation that it will be ratified.

It provides for the building of an isthmian canal by the United States, which, though neutral, and open to all nations, in peace or in war, shall be operated and controlled by the United States. It is to be unfortified. The Clayton-Bulwer treaty, which made the building of the canal depend on the joint agreement between the United States and England, is annulled by the present treaty, but certain features in the new agreement are so favorable to England, and therefore unfavorable to the United States, that some opposition is shown by critics and Senators. On the other hand it is claimed that the pending treaty is modeled after the one entered into by Great Britain, Germany, Austria, Hungary, France, Spain, Italy, Russia, Holland and Turkey, which governs the use of the Suez Canal, and hence that the Hay-Pauncefote treaty has the approval of International law already. The Central American States are strongly in favor of it. It is a successful result to be credited to the State Department.

The ratification of the Hague Treaty, formulated by the Peace Congress, by the United States is about to be completed by action of President McKinley.

Judge Taft, of the United States Supreme Court, has been appointed Civil Governor-General of the Philippines, and will sail for his new field at an early day. It is evident that the President is determined to exchange civil government for military rule as soon and as fast as possible. The hemp ports are now open, and it is said that the farmers in Luzon are pushing the work of planting rice. All will rejoice in such results.

Congress has been debating the Philippine question, the currency question and the tariff question of Porto Rico during the week. No definite action has been reached which is important as to final results.

The week in South Africa has been full of events, but details are few and full information is wanting. It is certain that General Buller has made a third attempt to reach Ladysmith; that he gained a slight foothold on the north side of the Tugela river, but was forced to retreat under the fierce and effective fire of the Boers. Lord Roberts and General Kitchner are supposed to be busy at other points, and there are well-defined rumors that preliminary movements on their part have failed. As a whole, the British forces have gained nothing.

R. B. Molineux, who has been on trial since Nov. 14, 1899, for the murder of Mrs. Kath-erine J. Adams, was found guilty on the 10th of February, 1900.

## Missions.

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

THE church at West Edmeston, N. Y., Rev. Madison Harry, pastor, has been experiencing a gracious revival under the labors of evangelist J. G. Burdick. The membership of the church is greatly revived, and a number that were in a backslidden state are rejoicing in active service for Christ and the church. At last report three had been added to the church by baptism and six by testimony and by letter. There were ten converts, some of them from the First-day people. Two families have accepted and are keeping the Sabbath. Bro. Burdick has gone to Brookfield, N. Y., to work with pastor T. J. Van Horn, in some extra meetings.

MRS. M. G. TOWNSEND commenced her evangelistic labors with the church at Boulder, Col., January 15. She found pastor S. R. Wheeler sick and unable to help her in the beginning of the meetings, but he was improving and she hoped he would soon come to her assistance. The attendance was good from the start, and both interest and attendance were increasing. There are many difficulties to be overcome in the Boulder church and society, but by the moving and melting power of the Holy Spirit they would soon disappear. For the last two or three days a more united spirit has prevailed, and the young people are more deeply interested. Some who had wandered far from God and Christian living had expressed the desire and purpose to return to Christ and live better lives. Mrs. Townsend has to do here nearly all the work, sing and play the organ as well as do the preaching and conduct the after meetings. We all should pray for Mrs. Townsend, that God shall give her health and strength, and greatly bless her labors in Boulder.

PASTORS and churches are waking up to their opportunities for evangelistic work. Pastor J. H. Hurley, of the Dodge Centre (Minn.) church was sent to Cartwright, Wis., by his people, and labored there three weeks. The people were greatly pleased and helped by his visit and efforts. A report of his labors will be sent from Cartwright for publication in the RECORDER. The Y. P. S. C. E. of the Dodge Centre church has voted to pay Eld. W. H. Ernst's traveling expenses to Cartwright and return, hoping that his visit there may deepen the work and gather in souls for the Master. Pastor D. B. Coon, of the First Genesee church, N. Y., is helping Pastor F. E. Peterson, of the Second Alfred church, in a series of meetings.

### FROM ROCK RIVER.

The Milton College Quartet labored with the church at Rock River during the holiday vacation, going from house to house during the day and conducting services in the evening. The attendance was not large. Probably due to the intense cold weather at that time. Though the work was quiet, it was deep. New reforms were started and interests awakened. We expected last night to administer baptism to four candidates, but owing to sickness it was postponed two weeks when it will be attended to. All these will join the church. A Sabbath-school prayer-meeting has been started at which the lesson for the coming Sabbath is studied. This plan is already proving a help to Sabbath-school work. The

attendance at the regular services and C. E. is increasing.

At a recent social gathering for the benefit of the Sabbath-school, the pastor was presented with a valuable set of books, which will prove a great benefit and aid to him in his work. The evening was spent in a pleasant way, supper being served by the ladies. After a pleasing program a collection was taken which amounted to \$3.50. Although the pastor is young and inexperienced, the relationship between him and the people is pleasant, and the ties of Christian friendship and love are certainly blessed. God bless the people of Rock River. Remember us as for Christ and his work. E. D. VAN HORN.

MILTON, Wis., Jan. 28, 1900.

### GENERAL REPORT OF ELEVEN AND A HALF YEARS OF MISSIONARY LABORS.

BY E. H. SOCWELL.

(Continued.)

The larger part of my work has been among the common people, even the very poor, of all denominations, and into the most humble homes I have loved to go, carrying with me the comfort and cheer of the Son of God. In the home visitations we have come the nearest to the people. It is in the homes where we have listened with deep sympathy to the trials and sorrows of the people, to their longings and unrealized aspirations. There it is, where we have prayed at the sick beds, closed the eyes of the dying, wept with those whose hearts were breaking with anguish, sympathized with the sorrow-stricken, encouraged the heavy-laden, helped the people of all classes, pointed them to Jesus and learned to love them. It is in this intimate and tender home work that we have come to know the people upon the needy field, to win their confidence and affection and have come to confide in and love them in return. Many and precious are the tender memories that crowd upon my mind as I think of the scores of homes, scattered far and wide, where I have been made so welcome, as I have tried to point parents and children to the Lamb of God, to the Christ of the Sabbath, and to the Sabbath that was so dear to Christ. God bless these many, many homes.

### EVANGELISTIC LABOR.

Fully believing that the general missionary should also be an evangelist, I have performed evangelistic labor during all these years of toil upon the Iowa field. I have also engaged in special evangelistic labor upon several occasions and in various places, and have always been permitted to witness favorable results from such efforts.

Special evangelistic services were held at Garwin, upon three different occasions and upon each occasion members were baptized into the fellowship of our church. Such special services were held at Welton once, and upon several occasions at Grand Junction, and were always followed by baptism and church membership.

At the close of a Semi-Annual Meeting at New Auburn, Minn., I engaged in special revival meetings which resulted in an awakening of the church and was followed by baptism.

At Como, Montana, I labored for six weeks under the direction of the Evangelistic Committee, and upon a very difficult field. The results were not flattering, yet several professed conversion and I was permitted to administer baptism to one person.

At North Loup, Neb., I labored for four weeks, under the direction of the Evangelistic Committee. The result of this labor was a precious outpouring of the Holy Spirit upon the entire membership of the church, and was followed by the baptism of nearly a score of persons, who united with our church, while a large number united by letter and by verbal statement. In all these special efforts, the Sabbath truth was given the prominence it deserves, and brought forth fruit to the glory of God.

### SABBATH REFORM LABOR.

Being deeply conscious of the fact that to remain silent respecting God's Sabbath is criminal, and to kindly and lovingly teach this truth to the people is pleasing to God, I at once combined the two branches of gospel work, evangelism and Sabbath Reform, and never for a moment have they been separated in my work.

Had I desired to eliminate the work of Sabbath Reform from my labors, I could not have done so and yet remained general missionary in Iowa, since this branch of work crowded upon me from every side, and I must enter it. The wide acquaintance I was forming brought me into personal contact with clergymen of all denominations, and the Sabbath question was constantly brought up by them for consideration; the same was true in visiting the homes of First-day people.

Early during my labors at Garwin I was invited by the pastor of the Christian church of the town and by a unanimous standing vote of the church, to preach upon the Sabbath question in their house of worship upon a certain Sunday evening. I accepted the invitation and preached the Sabbath truth to as large and attentive an audience as has ever assembled in that house of worship.

Both at Welton and Grand Junction I have delivered two or three series of discourses upon the Sabbath question, while at each of these places and at Garwin I have preached many single discourses upon various phases of the Sabbath question. At the request of the North Loup church, I spent three weeks with them in Sabbath Reform labor, and had the pleasure of seeing almost a dozen persons embrace the Sabbath and unite with our church.

At Como and Darby, Montana, I also engaged in Sabbath Reform work, which resulted in several embracing the Sabbath, and in the organization of a Sabbath-school of thirteen members. If this work could have been followed up by judicious labor, I am confident we could have organized a thrifty church at Como and could have extended our work throughout the entire Bitter Root Valley. I have spent some little time in Sabbath Reform labor at Cartwright and at New Auburn, and in each place persons have embraced the Sabbath and united with our church.

At the request of the Ministerial Association of Des Moines, I prepared an essay upon the Sabbath question and read it at one of the regular meetings of that organization before an audience of fifty or sixty of the city pastors and several lay members. The essay was commended by more than a score of the leading clergymen of the city, and received favorable mention in several of the daily papers in their Monday morning issue. Being engaged in Sabbath Reform labor has placed me in correspondence with several different men who observe Sunday, among whom mention may be made of Rev. J. B. Weber, of Illinois; Rev. T. Enright, of Kansas City and Father Chiniguy, of Toronto, Canada.

# Woman's Work.

By Mrs. R. T. ROGERS, Alfred, N. Y.

THE need of earnest prayer for increased gifts, in response to "An Urgent Appeal," just sent out by our Corresponding Secretary of the Tract Board, Dr. A. H. Lewis, must be very evident.

PRAYER SANCTIFIES OUR GIFTS. — With childlike trust and dependence let us come to our Father, and ask for just what we desire. How many of us will give "at least two cents a week" for our Tract Society in addition to our regular pledges for this work? We realize, personally, how much we need to know more of our denominational history and biography, and what an inspiration it would give to a desire "to live more worthy of a worthy past." If we have seemed to be indifferent to the interests which are so closely connected with our life as a denomination, let us prove henceforth by our prayers for, and our gifts to, the Sabbath cause, our loyalty and our love; girding ourselves for larger service in the name and strength of him who said, "If ye shall ask anything in my name, I will do it." Not that we shall love our mission work less, but that we shall love our Sabbath Reform work more.

FROM MRS. FRYER.

MISS SUSIE AND DR. ROSA.

What shall I say of the two young ladies—Miss Susie Burdick and Dr. Rosa Palmborg? Surely there are no more earnest and faithful workers in all China than are these noble women. Besides the Boarding School, which takes a large part of her time each day, Miss Burdick has three day schools that she visits twice a week, and reviews, separately, the lessons of each pupil which have been learned in the interval when she has not been present. One of these day schools is held in the old native chapel, within the city walls. This is the church that was first built by Doctors Carpenter and Wardner in the early years of missionary work. Chung-lan, the tailor, whom the Carpenter's brought with them the first time they came to America I believe, had his home in a part of this building for many years, and his son now lives in the same rooms. The school is held in the main chapel room. I had the pleasure of visiting this one afternoon, and will here copy from the notes in my diary of that date:

"This afternoon I went early to call upon the young ladies at our mission—Miss Burdick had already gone into the native city to visit her day school, and as Dr. Palmborg was to follow, I asked to accompany her, so she insisted upon my taking her sedan chair, which was waiting before the door. This I did while she took a ricksha as far as the West Gate, and then walked through the gate, and on through the narrow, dirty streets to the old church where the school is held. I found Susie busy hearing the pupils recite their lessons, she marking the limit of each recitation in each pupil's book as the lessons were finished. One by one these children came forward, stood before her, and repeated their lessons in Geography, in the Three Character Classic, and in the Scriptures.

"In this school there are over forty pupils, and a great number of them were present to-day. They were seated around small, square tables, all busy studying their lessons. I

counted eleven of these tables, and upon nearly every one I noticed one or two tea-pots from which the children occasionally drank. Two native young ladies have charge of this school, they both being former pupils in the Boarding School. One of them teaches embroidery to the girls an hour both in the mornings and afternoons. This, to me, was quite a new feature of day school work, and, I can see, adds much to the attractions; for what Chinese mother does not wish her little daughters to learn to embroider nicely? There were about as many girls as boys in this school, which, but a few years ago was a rare thing to see, but which is common to-day and is another evidence of the change, though gradual, which is surely coming over this Empire. These children seemed to be from eight to eleven years old, and most of them were from homes of the very poor, though all had bright eyes, and took hold of their studies with an eagerness seldom seen among foreign children of the same age.

"While the school was going on, Dr. Palmborg was out in the small building on the street, which used to be called the *Wae-dong*, where she was doing good to the women and children who came to get remedies or treatment for their ills. She had a small battery and gave electric treatment to some of those who came. Toward the last, she came in the school-room with a mother who had brought her little daughter to be a pupil in the school. As her reasons for doing this, she said that previously she had herself received so much benefit from the medicines Dr. Palmborg had given her, that she had come to have faith in the people there, and in the school, and so had brought her little girl.

"It was after five o'clock when we left the school, Dr. Palmborg and I walking out to the city gate, while Miss Burdick, who seemed very tired, was persuaded to take the chair home."

(To be continued.)

## WOMAN'S BOARD.

November Receipts.

Ladies' Benevolent Missionary Society, Albion Wis., Redemption African Girl	\$ 12 00
Ladies' Benevolent Society, Milton, Wis., Home Missions	5 00
Ladies' Benevolent Society, Milton Junction, Wis., Home Missions	5 00
Mrs. Rebecca Rogers, Alfred, N. Y., Tract Society, \$5; Susie Burdick, \$5	10 00
Ladies' Benevolent Society, Milton, Wis., Board Expense Fund	5 00
Woman's Missionary Society, Hammond, La., Teacher Boys' School	5 00
Kings' Children from Illinois and Milton, Wis., Support Siam Mae	25 00
Mrs. Emma Witter, Wausau, Wis., Home Missions	1 00
Sale of Chinese Book Mark, on Missionary Debt	25 00
Mrs. L. A. Hutchinson, Bradford, Pa., on Missionary Debt	50 00
Ladies' Benevolent Society, Walworth, Wis.	5 00
<b>Total</b>	<b>\$ 75 25</b>

December Receipts.

Ladies' Missionary Society, Nile, N. Y., Tract Society, \$4; Susie Burdick, \$4; Helpers' Fund, \$2; Board Fund, \$2; Home Missions, \$4; Education Young Woman, \$2; African Mission, \$3	\$ 21 00
Ladies' Aid Society, Lost Creek, W. Va., Susie Burdick, \$5; Unappropriated, \$5	10 00
Collection, Junior C. E., New Market, N. J., Boys' School	2 00
Woman's Evangelical Union, Chicago, Ill., Tract Society, \$5; Missionary Society, \$5	10 00
Woman's Missionary Society, Boulder, Colo.	5 00
Sale of Miss Burdick's Photos, China Mission	1 00
Ladies' Benevolent Society, Milton, Wis., Helpers' Fund	5 00
Ladies of Seventh-day Baptist Church, Little Genesee, N. Y., on Missionary Debt	20 00
Woman's Evangelical Society, Alfred Station, N. Y., Redemption African Girl	6 00
Gertrude Crumb, M. D., Berlin, Wis.	5 00
Sunshine Band, Lost Creek, W. Va., African Girl	4 00
<b>Total</b>	<b>\$ 89 50</b>

January Receipts.

New Year Thank-offering, Church and Society, Alfred Station, N. Y., Missionary Debt	\$ 36 00
Ladies' Benevolent Society, Milton, Wis., Tract Society	6 00
Woman's Evangelical Society, Alfred Station, N. Y., Tract Society, \$5.05; Susie Burdick, \$3.40; Missionary Society, \$5; Redemption African Girl, \$1	14 45
Woman's Auxiliary Society, First Seventh-day Baptist Church, New York City, Tract Society, \$7.96; Board Expense, \$5; Home Missions, \$10; Young Woman's Educational Fund, \$10; Redemption African Girl, \$12	44 96
Ladies' Aid Society, Garwin, Iowa, Susie Burdick	2 00
Susie M. Burdick, West Gate, Shanghai, China, Missionary Debt	5 00
Ladies' Benevolent Society, Richburg, N. Y., Dr. Lewis' work, \$1; Susie Burdick, \$6; Home Missions, \$1	8 00
Ladies' Missionary Society, Marquette, Wis.	2 50
Mrs. C. A. Britton	25 00
Mrs. E. L. Noble	50 00

Ladies' Benevolent Society, Dodge Centre, Minn., Tract Society, \$10; Susie Burdick, \$8.50; Helpers' Fund, \$2.50; Board Fund, \$2; Missionary Debt, \$5; Missionary Society, \$10	38 00
Woman's Benevolent Society, Leonardville, N. Y., Tract Society, \$30; Susie Burdick, \$15; Board Fund, \$5; Missionary Society, \$15; Redemption African Girl, \$12	77 00
Woman's Evangelical Society, Alfred, N. Y., Tract Society, \$5; Susie Burdick, \$40; Helpers' Fund, \$10; Boys' School, \$1.20; Board Expense Fund, \$4; Missionary Society, \$5	65 20
Woman's Missionary Aid Society, Brookfield, N. Y., Susie Burdick, \$20; Board Expense Fund, \$5	25 00
Mrs. Anvernette A. Clarke, Brookfield, N. Y., Gold Coast Mission	2 00
Ladies' Aid Society, Main, N. Y., Susie Burdick	2 00
Mrs. m. Kingsbury, Rushford, N. Y., on Missionary Debt	4 00
Mrs. S. A. Gillings, Akron, N. Y.	1 00
Mrs. Lucy A. Davis, Westfield, Pa.	1 00
Ladies' Aid Society, Wellsville, N. Y.	2 00
Ladies of Seventh-day Baptist Church and Society, Milton, Wis., on Missionary Debt	100 00
Ladies' Aid Society, Independence, N. Y., Tract Society, \$5; Susie Burdick, \$2.50; Helpers' Fund, 50c; Board Expense Fund, 50c; Home Missions, \$5; Education Young Women, \$2.50; African Mission, \$5	21 00
Woman's Missionary Society, North Loup, Neb., Unappropriated, \$10; Redemption African Girl, \$3	13 00
Mrs. Belinda Bond, Aberdeen, W. Va., on Missionary Debt	1 00
<b>Total</b>	<b>\$471 86</b>
E. & O. E.	Mrs. Geo. R. Boss, Treas.

MILTON, Wis., Feb. 2, 1900.

## SABBATH QUESTION IN ENGLAND.

Copies of the *Sussex Advertiser*, England, are at hand, in which W. Banister and John E. Vane discuss various issues, the Sabbath question included. Mr. Banister, having denounced Englishmen for disregarding Sunday, Mr. Vane replied:

Again Mr. Banister writes down as one of the national sins the desecration of the Sabbath by allowing the shipment of guns on Sunday, by saying "that a nation which allows the deliberate setting aside of the Fourth Command is not likely to be particular as to the sixth or eighth." I grant this last, as any nation which deliberately sets aside any law is likely to go from bad to worse in lawbreaking. The Sabbath-desecration in England is of another kind altogether, of which he is not free; he must plead guilty; for Sunday is not, nor can ever be, the Sabbath, for that day was of divine appointment, and was the seventh, Saturday, and not the first, Sunday.

The Bible, church history, ancient and modern, examined fairly, support this, and allow in the case of the first no shadow of evidence for the Sabbatic character of Sunday, and church history only gives it the authority of tradition, for which every ritualist pleads as an excuse or argument for bringing in the mass, stations of the cross, holy water stoups, etc., as a report of a case of lawlessness at Brighton in your last issue. Sunday can, as a Sabbath, only show such shadowy authority as Ash Wednesday or Lent, Christmas or Easter; *i. e.*, tradition and the teachings of the fathers, instead of which, to make it binding and sacred, it ought to rest on the Word of God alone. I am quoting these views from the writings of eminent churchmen, canons Eyton and Knox-Little, Dr. Isaac Williams, and others. England is, indeed, guilty of breaking the Fourth Commandment; this, perhaps, in a great measure, through the ignorance on the people's part, and blind disregard of God's law in those who ascribe to themselves the virtues of superior knowledge and take upon themselves the rights and duties of under shepherds. They do, indeed, "draw near to God with their lips, but their hearts are far from him." They resist the "truth of God," and lead others wrong, heedless of their Judge, and Master's words: "They that relax (loosen) one of the least of these commands, and teach men so, shall be called least in the kingdom of heaven." God's word is unchangeable, and no human authority can release men—certainly not release Christians—from obedience to God's law. I submit, then, that a Christian minister is guilty of breaking God's law, if he uphold war, which is nothing short of legalized murder, or desecrating God's Sabbath upholds one of man's inventing.

J. E. VANE.

BILSINGTON, Ashford Kent, }  
14th January, 1900. }

## THE SABBATH-SCHOOL BOARD.

The members of our Sabbath-school Board are working heroically to improve the *Helping Hand* and to furnish our Sabbath-school children with Seventh-day Baptist Intermediate lesson leaves. Now let us listen to their urgent request, and take up a collection for their work in every church or Sabbath-school promptly and generously.

L. R. SWINNEY.

DE RUYTER, N. Y., Feb. 2, 1900.

## FACTS CONCERNING THE PHILIPPINES.

[The *Independent* of Dec. 28, 1899, contains an article from the pen of Jacob G. Schurman, President of Cornell University, Chairman of the United States Commission to the Philippines, entitled "Our Duty to the Philippines," from which we quote the following important facts:]

We have forty to fifty tribes to civilize, and seven or eight of these tribes have some 300,000 members each. On the Island of Luzon there is one tribe of a million and a half people, who speak one language as totally distinct from the other languages as Spanish is from English. Another tribe on the same island, numbering about 600,000, is as distinct from the others in language and characteristics as they are from the Spaniards themselves. Then on the great Island of Mindanao there are many tribes that are entirely different from each other. In the Sulu archipelago we come to another class of natives, about whose custom of slavery so much has been said recently. These are all Mohammedans, while in Luzon the natives are all Catholic Christians.

The priests have ruled in Luzon so long that their influence is widespread, and the natives know of no other form of Christianity. The Roman Catholic church has been established there for 300 years, and the archipelago was really governed by the priests and not by the Spanish civil or military commanders. Of the \$13,500,000 raised on the island annually, about \$1,500,000 was used for the church's support. Each small church would receive about \$500 for its support, and the priests an allowance of \$300. We must credit the church with having done a great deal of good work among the natives. We must reckon with these facts when we send missionaries to the Philippines.

## MISSIONARIES NEEDED.

Missionaries are needed in the islands, and I hope they will be sent there in large number. There is plenty of work for them to do, and I hope they will go with a complete understanding of the situation and an earnest desire to accomplish good. They must realize that they are contending with a Catholic educated population that knows nothing about the fine differences between Protestant sects and denominations. Therefore, it would be highly impolitic to send missionaries of different denominations to confuse the minds of the people. I do hope that when we send the missionaries we will decide beforehand on one form of Protestant Christianity. Send only one type of missionaries. The Filipinos will then have Catholic Christianity and Protestant Christianity presented to them so they can take their choice. We have no adequate idea how confusing to the simple minds of an uncivilized people the different forms of our Protestant faith appear. The Chinese, who are perhaps more intelligent than the Filipinos, regard our different denominations as so many different religions.

I think the island of Mindanao is a more promising field for missionaries to begin their work in than Luzon. The influence of the Catholic church has not been extended to Mindanao, and the simple natives would more readily accept the type of faith which the Americans would teach them. It is possible that it would be dangerous to send missionaries to the interior of this island at present, but as conditions become more settled and the Americans are looked upon with a more friendly feeling, this place will be a

rich field for the American missionary. We owe it to the Filipinos to give them the best in our religion, as well as in our education.

One reason for the stubborn opposition to our occupation of the islands was a legacy of suspicion and hatred for the white man which Spain bequeathed to us. The Filipinos know the white race only by one specimen. Spain, to them, represents the whole world of Europeans—the whole white race—and her authorities made promises repeatedly to them and broke them. They will not to-day trust Americans or Spaniards or any other Europeans. Nor is it strange that they distrust the promises of the Americans. This distrust of the white race is one of the problems that will require years of labor to overcome. You cannot overcome it with words. It must be dissipated by actual works; they must have ocular demonstration that the word of the Americans can be relied upon. Not until then will they begin to believe in us.

## A CIVIL GOVERNMENT NEEDED.

Consequently, I have urged upon Congress and the President to set up civil government in the Philippines just as soon as the military condition warrants it. A simple government is what is needed, and every province should have it, so they can learn the meaning of our promises and intentions. The President is in possession of the fullest information about the needs and condition of the islands, and he can judge better than we can what is the best thing to do. But as soon as a province is subdued some civil government should be set up, so that its operations before their eyes will teach them of its benefits.

I regret that the Americans allowed the saloon to get a foothold on the islands. That has hurt the Americans more than anything else, and the spectacle of Americans drunk awakens disgust in the Filipinos. We suppressed the cockfight there and permitted the taverns to flourish. One emphasized the Filipino frailty and the other the American vice. I have never seen a Filipino drunkard.

In Manila, which is really a cosmopolitan city; in Iloilo and other cities of the islands, you will find educated Filipinos who are bright and pleasing to meet socially. It is a good thing that we have such a nucleus of education to begin with. The great masses, of course, are ignorant, but one good thing in their favor is that they thirst for knowledge. With good American schools on the islands the leaven of general education will produce results for the masses that will develop the race rapidly.

## GOOD CHARACTERISTICS.

The Filipinos have many good characteristics. They are honest by nature, and show it in their dealings, although suspicious of the white men.

They need roads out there, and their construction is the first necessity when peace is restored to the islands. Then after that should come the schools. Let these be established and the missionaries admitted to every province, and success will be assured.

But one thing I wish to emphasize more than any other point that I have dwelt upon. We must make an honest civil service a permanent institution on the islands. Spain established the spoils system, and the corruption which has followed from it has made three centuries of evil government for the

people, and finally resulted in her own overthrow. The best man in the United States is none too good to go to the Philippines as Governor General. He must mete out justice to all, and teach the Filipinos by his decisions the example that he is their friend. Sending out such a man we will succeed, but if we send an ordinary political appointee we shall fail. I am confident that the right man will be sent, and then our experiment will be a national success.

## SABBATH REFORM IN ENGLAND.

{MANOR ROAD, Barnes Park,  
London, N., 5th Jan., 1900.

To the Editor of the SABBATH RECORDER:

Dear Sir:—I read with much pleasure the letter in your paper of Dec. 11, 1899, by our pastor, Dr. Daland. He has given Sabbath-keepers in general some good hints, which I trust will not only stir up our people here, but also in America, that more may be done in the cause of Sabbath Reform. Many men in England would take hold of the Sabbath, if they could see any way to support their children. Almost every branch of trade is closed to a person that keeps the Sabbath. That is the reason that Sabbath-keepers should combine more together in England to help one another.

For myself, I believe a mission could be made self-supporting in England, by starting missions in different parts of the country, collecting subscriptions for its support from the public. People here do not think much of you, if you do not ask for money to carry on the work. I will give a case. When I first kept the Sabbath I took up work for several years for the Seventh-day Adventists at different seaports, but only sold books of their own order, did not ask for money to support the work. This I constantly pressed upon them, that cards should be printed and circulars sent out, giving an account of our work, etc., and asking for money to support it. I obtained permission to write to one ship-owner, who by return sent me a guinea for the mission. I have known a missionary to visit a ship after I had called and given away books and papers for all, and take up a good subscription of several pounds from one steamer. At present the Seventh-day Adventists do not take any interest in the ship work, it having ceased for several years. The ship work in London would be a good opening for our work, by sending out papers and tracts to all parts of the world. After a short time it would be self-supporting. Boxes might be placed on board the passenger steamers, papers placed in the saloons each voyage for reading, and this would spread the truth to those who travel from place to place.

Persons on ships are very willing to give to any good cause. I wish some of our good people in America would help in this way. I should be very glad to distribute any religious papers they might be good enough to send me.

There is room for several Seventh-day Baptist missionaries in England. The Adventists have started churches in many towns in England, but in the end, on account of their bigoted form of church government, the most intelligent ones leave them, they being obliged if they remain to accept all that is taught in the books they print, as being the truth and nothing else. Through this many have left them, and do not attend any place



of worship. Now, dear sir, cannot our good friends in America do something for these brethren and sisters? What is wanted is a missionary that could travel about to visit these people, and plant churches and visit them from time to time. This Dr. Daland did not have time to do, but if the Seventh-day Baptists are to hold their own in England, it must be done in the future. A church might be raised up at Southampton. This was the home of the Adventists in England; there they began the Sabbath work, but several Sabbath-keepers have left them. There is work there to do; it is a very large town. Their hall is outside of the center some two miles. Our people have been asked to come there. They have also a good church at Kettering, Northamptonshire. I had a letter from there lately, stating that a church could be formed if our minister could come; many having left the Seventh-day Adventists, but are still keeping the Sabbath.

I should like to hear that several Seventh-day Baptist ministers were on board a steamer from America, as missionaries to England. I do hope some of our wealthy friends in America will try and help spread the truth of Sabbath Reform more fully in the old country. The system of the Seventh-day Adventists will not hold the people here, they want freedom of thought, and they seem to want to build up a trade business, instead of the Sabbath being the foundation of their work.

We are all sorry that Dr. Daland had to go to Africa, but the Lord's work must be done, and we shall miss him very much, if he should return to America for good. We trust that the Lord will protect him from all danger, and bring him safe back again. I hope also, Mr. Editor, soon to hear that you will be able to send us one or two ministers to help on the work here, especially if Dr. Daland is recalled to America. We are willing to do all we can for the cause of the Sabbath, and hope to be of good courage in the future. With many thanks to the American brethren that have helped our church in the past, I remain,

Yours in hope,

W. O'NEIL.

ORDINATION OF DEACONS AT FARINA, ILL.

In my communication of last week in which I gave an account of the visits of Brethren A. H. Lewis and M. B. Kelly, and the meetings held on those occasions, I omitted one matter of interest—that of the ordination of deacons.

Within the last few years four aged deacons of the Farina church have died. About three years ago two deacons were ordained, but as there was a probability of losing one of these by removal, it was thought best to ordain others in addition. During Bro. Kelly's visit a meeting was held for the selection of candidates, resulting in the choice of Brethren E. G. Crosley and Dr. C. H. West, our dentist. A committee was appointed to arrange a program for the ordination exercises to be held on First-day, Dec. 31, which was carried out as follows:

Examination of Candidates, by C. A. Burdick.  
 Ordination Sermon, by M. B. Kelly.  
 Consecrating Prayer, by Pastor L. D. Seager.  
 Charge to the Candidates and the Church, by C. A. Burdick.

The hand of fellowship was extended by deacons of the church, after which hands of greeting were given by the membership at large.

C. A. B.

APOSTOLIC EXAMPLE.

A Supposed Dialogue with a Clergyman, by the Late C. D. Potter, M. D.

*Question to the Clergyman.*—In your opinion, was the Sabbath given to the whole human race or to the Jews only?

*Answer.*—To the whole race.

Then you believe it was instituted in Eden? Certainly.

And you believe the Fourth Commandment to be perpetual and universal in its obligation?

Most certainly.

Do you believe the seventh day of the week was commanded to be observed, or only one day in seven?

If any day one chooses, after having worked six days, is the meaning of the commandment, it would allow every day in the week to be so observed at one's pleasure, and one day would be observed by some and another by others, and so all would be confusion, and God could not have blessed nor hallowed a particular day, but the blessing and the hallowing must have been on the resting, and not the day, but the commandment says he blessed the Sabbath-day and hallowed it. When I was consecrated and set apart for the ministration of God's Word, it was myself alone and not part of the time myself and part of the time one of my brothers. No, it was the day that was blessed and sanctified.

Then, if God blessed and sanctified a particular day, why is not this day still observed as the Sabbath?

Because God has seen fit to change the day of the Sabbath from the seventh to the first day, in order that we should commemorate the resurrection of Christ and the great work of redemption.

Is there any direct command of God for this change?

No, there is no such plain command as that spoken by God on Sinai, but the example of Christ and his apostles shows that the change was made, and is as obligatory upon us as a direct command.

Do you believe the example of Christ and his apostles is always sufficient authority to bind us to follow their example?

It is when there is unity in their example, as in that of keeping the first day of the week as the Sabbath, and in their teachings concerning baptism, and other like questions.

Would you feel it *always* your duty to follow such example?

Most certainly.

Well, when Jesus and his disciples went through the field of corn, and his disciples did pluck and eat, what day did they say it was?

The Sabbath-day.

And what day of the week was it?

As he was talking with the Pharisee Jews, it could have been no other than the seventh day, or the day we call Saturday.

And what name did Jesus call this day by? He called it the Sabbath, but this was before his resurrection.

When it is said by Matthew, "In the end of the Sabbath, as it began to dawn toward the first day of the week," is not the seventh day, the day which the Jews observed, the day which is meant by him?

Certainly.

When Jesus saw the impotent man at the pool of Bethesda and said to him, "Rise, take up thy bed and walk," John says, "and that

same day was the Sabbath," was not this also the day we call Saturday?

Certainly it was.

When Paul went into the synagogue of the Jews at Antioch, and stood up and preached, and in his preaching said: "They that dwell in Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day," what day was it which Paul called the Sabbath-day?

It was the seventh day.

What name is *always* given to the last day of the week by Christ, the evangelists, and by Paul?

The Sabbath-day.

And how many years after the resurrection was it that these writers wrote these things?

It is supposed to be from ten to sixty-three or sixty-four years.

Yes, long enough, truly, so that if the Sabbath had been changed at the resurrection, these writers would not have continued to call the first, but the last day of the week the Sabbath; but as they universally called the seventh day the Sabbath as the Jews always had, has not this calling the seventh day by this name the force and obligation of apostolic example, and are you not required, by your own agreement, to follow this example, and always call the seventh, instead of the first day, the Sabbath? Remember that neither Jesus nor his apostles ever used the words "Old Jewish Sabbath," or the "Christian Sabbath," though they would have had good reasons to do so had the Sabbath been changed by them. I do not care to show at this time that if you follow apostolic example in the observance of the Sabbath, you are to keep the seventh day instead of the first, but when you have acquired the habit of calling the seventh day, instead of Sunday, the Sabbath, and when you have taught your people this habit, then it will be very easy for you to acquire the habit of following the practice of the apostles, and the early church for centuries, in the observance of the seventh day. But, without saying more concerning the observance of the Sabbath, you have agreed that you will follow apostolic example, and are you not convinced that their example obliges you to apply the word "Sabbath" to the seventh day and not to the first?

I must confess that I never saw the question in this light before. I have always thought that Sunday is the Sabbath and should be so called, but if I follow the example of the apostles in their names of the days, I must change my habit of speaking, and if I should speak of the seventh day as the Sabbath, I can hardly make my people believe that we have any authority for the observance of the first day, but I will think of this more.

Trusting that you will keep your promise and remember that no people in the whole earth ever called Sunday the Sabbath until within about three hundred years, and that now only a few English-speaking people so call it, and that the nations of Europe and Asia, speaking more than twenty-five languages, call the Saturday by no other name than Sabbath, I bid you good-bye.

EDUCATE and inform the whole mass of the people. Enable them to see that it is their interest to preserve peace and order, and they will preserve them.—Thomas Jefferson.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

LET us cultivate an intelligent, sensitive conscience.

WHY are college students, and those studying for the ministry, to have a monopoly of evangelistic glee clubs?

I WONDER why we could not have a "Doctors' Evangelistic Quartet?" There is material for at least two such quartets in Chicago. Take a vacation, doctors, for three or four weeks in the month of May, and start the summer campaign before the college students get ready for the tent.

AGAIN, there are men in high school work in Wisconsin who might make an excellent quartet. Try it next summer, professors, and God bless you. I mention no names, I suggest no methods, but I am anxious to see organized at least twenty-five volunteer evangelistic glee clubs. There are four young farmers near Milton that would make a grand quartet for gospel work.

"THERE is something which all men need; and, consciously or unconsciously, all are seeking it. Many know that they have not found it; many more are unhappy, they know not why, but this is the reason. Some think they have found it, but it turns out to be a deception. Men toil and toil for it; they hasten over seas; they search continent after continent; they tear out the bowels of the earth. What is it? What is it that can make life a success; that can fill the heart, that can afford to desire at once both satisfaction and stimulation, that can supply life with an aim, that can guarantee unending progress, that can fill the unmeasurable spaces of eternity? Is there any object that can do all this for man? Andrew and John came out from their interview with Jesus crying, 'We have found' (see John 1:41). St. John wrote this down at the close of a great and happy life, in token that he still believed it; and since then millions upon millions have set to their seal that it is true."—*From Stalker's St. John the Apostle.*

### SABBATH-SCHOOL WORK.

BY MISS MAUDE ROSE.

Delivered at a Sabbath-school social at Rock River, Wis., and requested for publication.

How can the Sabbath-school be made a success? This is a question which comes, no doubt, many times to the Sabbath-school superintendent and teacher. Of course, we are looking from a pupil's standpoint, and, no doubt, the view from the superintendent's or teacher's would present an entirely different aspect. Yet, this paper was written for the purpose of helping out our program, and *not* to offer our views to the Sabbath-school for adoption.

The first essential thing is a good superintendent; one that can be depended on in every time and place, one that is friendly to all, and is not afraid to give an encouraging word in time of need, and can appreciate any work or kindness done, or attempted, by the scholars; for often they feel their efforts are in vain, when in trying to help, they meet with a complete failure and a discouraging word, when, if a pleasant word had been spoken, they would have felt, at least that their efforts were appreciated.

Often the scholars have plans or suggestions of their own in regard to the Sabbath-school work. Whenever practical, these should be encouraged and carried out, for it shows interest, and not a selfish motive. There is no true superintendent but works faithfully for the advancement of the Sabbath-school, but no superintendent can build and keep up a Sabbath-school without the combined efforts of all. Every school should be well supplied with maps, lesson-helps, singing-books, and a library, if possible; at least, a good Bible dictionary.

In regard to teachers, better have poor ones, than good ones who do not live up to their teachings. If a teacher cannot attend regularly, or does not have the natural ability to keep up a class, get one that can and does have. We often wonder if the teachers realize what an influence for good they may have over those in their charge, if they share with them their joys and sorrows, visit them in their homes, and always extend a helping hand in times of need. We all know that to some children the Sabbath-school is the brightest spot in their lives during the week, and many times the example and influence of a teacher are the means of doing much good, not only in their lives, but in their homes.

In many churches teachers' meetings are held weekly, from which much help is gained. It certainly is a good plan, and one which might be adopted with good results. Those who attend should be promptly on time. We all know how easy it is to neglect studying the lesson during the week, and when Sabbath morning comes, for some unaccountable reason, we are taken with that tired feeling, and if we do not stay at home to recuperate, we can generally get to church about half an hour late, disturbing those present, read our verse in turn, slide over the explanation by reading the notes, leave the books in the seats for the next Sabbath, and go home and wonder *why* we do not get more help out of the Sabbath-school. Perhaps you may think that this is a little overdrawn, but if you should ever arrive at the church early and count the books left in the seats, you would know that in this there is more truth than fiction. So, take your books home next Sabbath.

To be a success, the school should open promptly on time. This responsibility rests on every member of the school. Each one should "resolve and do." Of course, circumstances alter cases; and often tardiness is unavoidable by those having little ones to care for, in addition to other duties.

Still, are we individually doing all we can to keep up the Sabbath-school here? I know it is much easier to preach than to practice, for we are but human, and have our own faults, dispositions and opinions on the different questions which must come up in the Sabbath-school; but if those on the wrong side of the question would see their mistake, these difficulties would soon vanish. Some of you may have heard of the story in which the church was compared to an old-fashioned stage-coach, to be moved by its members. The people said to the minister: "You go ahead and pull, and we will stay behind and push." The minister was obliging, and consented. After so doing for a while, the load seemed to grow heavier; and, going up a hill, he found that his strength was not equal to the occasion. Going to the back of the stage-coach, he

saw that the people had climbed in and were riding, and he had not only been drawing the whole stage-coach (or church), but all the people in it. Is this not too true of both church and Sabbath-school, to-day? Are we not depending too much on our minister and superintendent to go ahead with the work, and are we *always* pushing and trying to help? Or are we a burden in the way of others?

Still the question comes, Do we realize the responsibility resting on each one of us in regard to the Sabbath-school work? What would we do without a Sabbath-school here at Rock River? True, there are churches at Milton and Milton Junction, but it would be impossible for the majority of us to attend. We can all look around and see children in our very midst without any knowledge of the Bible whatever, and no interest in the church or Sabbath-school work. What can be done, and on whom does the blame rest? On you? On me? Shall we let them drift on, or shall we reach out a hand to help them?

Perhaps we all feel, sometimes, that the Scriptures are a little wrong when they say: "Whatsoever a man soweth that shall he also reap," when we think of the good seed we have *tried* to sow, and cannot see that even one seed has begun to sprout, and nothing but a lot of weeds is staring us in the face for our harvest. Yet it is better to do what we can, regardless of the results, for

"Thine is the seed-time; God alone  
Beholds the end of what is sown.  
Beyond our vision, weak and dim,  
The harvest-time is hid with Him."

### A MISCONCEPTION.

SPRINGFIELD, Ohio, Jan. 22, 1900.

To the Editor of the SABBATH RECORDER:

Dear Sir:—You have sent me your paper longer than I should have allowed you to do so. It is well edited, has literary merit; but it does seem to me that its main contention is a pitiful waste of talent and time. What does the Lord, with whom "one day is as a thousand years and a thousand years as one day," care for twenty-four hours' difference in the measurement of time or in the order and naming of days? To get his church to adopt your ideas will require a miracle far greater than that of the return of the sun's shadow on the dial of Ahaz, and the Lord does not perform such miracles. Thanking you for past favors, I ask you to discontinue the paper. Fraternal yours.

GEO. H. FULLERTON.

The above letter shows how little the real question of Sabbath Reform is understood, and how slow men are to see the true verdict which God passes on theories and customs through the results which history chronicles. We do not plead for any such superficial notion as our correspondent suggests. What we ask is not only a return to the day of the Sabbath, but to the basis of divine authority, laid down in the Scriptures and emphasized by the example of Christ. As to what miracle God can or will work, we prefer to wait his answer in events, rather than decide for him beforehand, as Bro. Fullerton does.

### A DAY OF REST AND RELIGION.

We recognize the need of a weekly day of rest. Rest alone is not sufficient; it must be combined with spiritual activity. This is given to it if it be sanctioned by religion.

The state cannot give it this religious atmosphere. It can only deprive it of this influence by forcing the observance of one day upon people which they do not recognize as religiously obligatory upon them. The Sabbath Association pretends that in enforcing the Sunday law it is making simply a day of physical rest. It injures its own cause by this disingenuousness. Let it rather proclaim its religious purpose; but let each man select the weekly day of rest that his own conscience and religion enjoins.—*Jewish Exponent.*

## Children's Page.

### BOYS AND GIRLS IN SOUTHEAST AFRICA.

BY M. N. R. STORMONT, L. L. A.

Child life is interesting in every continent, and it is different. The differences enhance the attraction. The child is prophetic of the race. In Africa the mother is the basis of civilization. Child and mother are rarely separated. An African mother, like a gypsy, carries her child on her back; securely tucked into her blanket, which is fastened in front. This leaves her hands free, so that she may continue her work while still carrying her baby. She will wash, cook, hoe, or perform any other of her many duties, while the little one sleeps, or plays contentedly on her back. When the mother rests on the ground, or is tired, the little one is placed on her hip, and there he holds on tenaciously with legs and arms.

At a certain stage of growth, African children are fed with *amasi*—milk rendered sour by being kept in a calabash. Their mothers pour it down their throats, and then shake them, as if they were shaking down sugar in a paper bag, or milk in a bottle. The little ones seem to like the process, but to the onlooker it appears rather a violent way of feeding children.

An African mother is not very careful as regards her infant's state of cleanliness. A little black baby is not often sweet and fresh and inviting looking, and the result is that the child's face is a favorite resting-place for flies. Eyes, nose and head have usually a numerous train of these attendants, and they bring in their wake sore eyes, the commonest of all infantile disorders among native children. They are very scantily clothed. An old dress constitutes the wardrobe of tiny babies. As children grow a little older, a little shirt is their sole wearing garment till they reach the age when they can toddle about. At that stage in their development they have progressed so far as to wear nothing at all.

The little children of the Reds, as the heathen are called, from the brick-red color of their blankets and garments, lead a very simple life. The bright sunshine of their native land; the varying aspects and contrasts of the hills, rocks and valleys of the country; their primitive method of living; the little round huts which they call home, and their very few wants—all reflect on the child, and render him absolutely free from care for a much longer period than the average white child.

Like other children, he has his playthings, but they partake of the nature of his country. The favorite amusement is clay-modeling. The clay is dug out of a river bank, and beaten until it is one solid lump. Then pieces are broken off, and these are made into little oxen, wagons, horses, carts, pigs, goats, cows, pots, sledges, men—in short, into everything and anything with which the little modelers are familiar. They will even make little clay villages, and then they inspan their clay oxen with little yokes, load their clay wagons with dust, and sell this dust in their own little clay villages, using, in such business transactions, clay money. Clay houses, in which to store their toys in order to protect them from the rain, are also built by them. Out of clay do their imaginations

fashion the little child world that outlines the life of the villages.

The girls are especially careful of their dolls, which are usually formed of *mealie*, or maize cobs, or pieces of sticks, and house them in little huts of their own making. Their dolls may have parties, as the dolls of more favored children have, but the little black owners make their own tiny utensils for use on these occasions, out of the clay, which never fails to lend itself to their needs and wants. They are also very careful of themselves, and at a certain stage of girlhood they "preserve their complexions" from the effects of the noonday sun by smearing their faces with ochre. A girl with an ochred face is not a beauty. Girls are fond of weaving long grass into bracelets, necklets, mats, hats, baskets, and other things. Some boys also make these things very well. All these amusements are very popular with boys who spend their days herding cattle.

Almost all the children, but especially the boys, are clever at making little things with wood, using a knife as the only instrument to help them. They make little yokes, little wagons, and many neat little playthings for themselves. At the Kimberley Exhibition in 1892, one of these tiny wagons, made by a heathen boy, whose sole instrument in cutting and carving had been a knife, was shown, and attracted a great deal of attention. Sometimes a pumpkin, instead of wood, is used as the medium of which to make these toys. In America our pumpkin is called a squash, I believe. In some districts in Southeast Africa boys make a kind of piano, which is very primitive, but musical, and is a never-failing source of amusement. Most African tribes sing in a monotone, but the Baronga, in Mozambique territory, have eight sounds which correspond to our octave, and their music, like ours, is made up of various combinations of these sounds.

Boys are very fond of playing at fencing with sticks. This is their favorite game. Sometimes a number of them will take sides, and play at fighting a battle. It is all fun, but to an onlooker seems serious enough. They are fond of shooting with bows and arrows, which they make themselves. There is a top which is much used by little fellows. It is made of the fruit of a small green tree. A piece of stick is forced through the middle of this to make it spin. Many wonderful tricks can be played with this top. Children also play with beans. They take sides, about four on a side, and one side places its beans edgeways, so that they may stand up. The other side sits about four yards off, and each child lays his bean flat, and then flips at the beans of the opponents, trying to knock them down. Each plays in turn, and can aim at each of the opposite beans in turn if he knocks them down. If he miss, his turn is past. This game is like the European game of marbles.

Gole is another of their games. Something is hidden in the ground, but the children have a good idea where the hiding-place is. Sides are taken, and the fun is to try which side can dig it up first. Another strange game is called "the small bow of a lie." One boy has accused another boy of stealing, or lying, or some other offense, and the accused denies it. Then they "go to the fire," a sort of trial by ordeal to prove which is right. A small bow is placed among the ashes with the string of

the bow uppermost. The boy accused tries to cut the string with his teeth. If his mouth gets covered with ashes, he is guilty. Some of the bigger boys play at "spearing." They get a round log of wood, and let it roll slowly down a hill. While it is rolling they throw their spears or any other weapon with a sharp point, and try to make them stick fast in the rolling log. A piece of green tree is preferred so that the toy spears can stick easily.

The younger children are very fond of playing with insects, especially with black beetles, and with the bones of dead oxen which they may find scattered about. It is wonderful what their ingenuity and imagination can contrive for them from these bleached bones. "Hide and seek" is popular, and boys love to pelt each other with lumps of hard earth. "Pop-gun" is also played, and is called "the battle of the pop-gun." The gun is made of a stalk of cassava hollowed out, and a stopper fixed into it. It has also a handle. The compressed air forces out the cork just like a pop-gun. The children get a bladder sometimes, and fill it with air, making it squeak as the air escapes, just as little white boys are fond of doing.

Boys and girls are all quite at home in the water, and love to swim and play in it. An amusing story is told about a number of boys, ages two to six, in the shirt stage of civilization, who attended church one Sunday. The use of a shirt, and a shirt only, marks the first stage from heathenism. These boys, like their friends, had come to service to hear the news. They received them gladly. The preacher spoke upon a few topics that morning, and very pointedly upon cleanliness. The youngsters heard, and were convinced of the error of their fathers' ways. After the service the small fry were seen making tracks, in Indian file, for the river. They drew near the teacher of the village school, and were asked, "Where are you going?" "Oh!" replied they, "we have been to church. We are now going to wash." Godliness came before cleanliness with these young folks.

Native children are fond of riding on calves and goats, and playing with these animals. Oxen are rather big for the children, who are on that account somewhat afraid of them. The boys, however, mount them, and run races. The wonder is that they do not break their necks when they are thrown; but an African's skull is thick.—S. S. Times.

### RETURNING TO THE SABBATH.

To the Editor of the SABBATH RECORDER:

Dear Brother:—I write to ask for space in the RECORDER to say that I am keeping the Sabbath and that I was in error in ever leaving it. This I do by way of testimony, and as a matter of simple debt, that I may repair as much as possible the mischief that may have arisen from my example of over a year ago. I can only say that the Lord has done it, and that I can never cease to be thankful to him for his loving-kindness. He has brought me into a large place and I can but worship and wonder. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Psa. 107: 8, 15, 21, 31. My spirit is chastened. I hope that I am purified and that in all of my Lord's dealings with me there has been to me some deep revealing of his love and power. I had long felt the need of that. Surely if I do not know him better for all his dealings with me, I must be blind indeed. I think that many times we need to lose sight of men and methods and trust only in God. At the same time life is all too short to do all that we ought for God. Let us all, each in the sphere where God has placed us, make our lives to be literally filled with service to him. S. S. POWELL.

ROCHESTER, N. Y., Feb. 4, 1900.

## 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.

MARLBORO, N. J.—About eight months ago we came to this new field of labor. Found the field a very pleasant one, which had been faithfully worked, and was bearing good fruit for the Master. Bro. Randolph, now in Arkansas, had been an earnest, able and untiring worker, and his labors will long be felt here. We have a noble band of young people who are alive to the work of the church, on hand at the prayer-meeting and ready to do their part. They are a great encouragement to the pastor and the older people. We have a live C. E. Society, usually numbering from sixty-five to over an hundred. Prayer-meetings and church services are well attended with a good interest. We began the first day of the new year with a sunrise prayer-meeting. A light snow was falling, but soon the rising sun broke through a rift in the clouds, and it seemed that a halo of glory came with it from the throne above. Each heart seemed to respond to nature and to nature's God, and a better meeting I never attended. Twenty-three were present, most of whom came from some distance. This meeting was followed by a Week of Prayer, then it was thought the interest demanded some extra meetings, and with few exceptions, when we have had prayer-meetings, I have preached every night. I never saw better interest and attention. The spirit of God has been among us in great power. Twenty-one have started in the Christian life for the first time. One family began keeping the Sabbath last Sabbath-day. Backsliders are taking up Christian duties, and still the good work goes on. Pray for us and the work at Marlboro.

LEON D. BURDICK.

FEBRUARY 2, 1900.

SALEMVILLE, Pa.—In reading Our Reading Room column of Jan. 8, 1900, I saw that we have been remembered in prayers to a prayer-hearing God. Salemville has one of the feeble churches, and a few lone Sabbath-keepers. The Lord bless his humble servants, that though we are alone, we may be comforted by the encouraging words of others. Week after week, the Sabbath truths, and reform work and warnings against sin come to our ears through the mouths of those in consecrated service, who are trying to hold aloft the Law of God, and in the pages of the RECORDER, which bring happy moments to those interested in spiritual growth. We are thankful that we have the faithful ones who are trying to bring joy unspeakable and full of riches to all who keep the commandments of God and the faith of Jesus. The RECORDER is the only human teacher for us in Salemville, in Sabbath work. We have no pastor to teach us. Lonely, though we are, through the encouraging words of the RECORDER we have sweet meditation with Jesus. I believe in the Seventh-day, not in "a seventh day." I welcome it joyfully with all my soul, and join in the words of the poet:

"Come, dearest Lord, and bless this day,  
And bear our thoughts from earth away;  
Come, let us to his temple haste,  
And seek his favors there."

While passing through this life, temptations are many, not only for forty days, as was the case with Jesus in the wilderness, but

for a lifetime. Two roads urge us, one leading to eternal destruction, the other to eternal life. Dear young people, watch and be not deceived. Choose this day whom ye will serve. May Jesus be our leader against sin, and help us remember the Seventh-day as holy time.

We, a few Seventh-day Baptists at Salemville, feel to thank God that we are not forgotten by our brethren and sisters in Christ. We are working under clouds, yet in faith, knowing that Jesus will our leader be. So we go forward to the peace and joy that await those who walk the gold-paved streets of the New Jerusalem, and dwell forever in heavenly light. God bless us all.

A. D. WOLFE.

HAMMOND, La.—Nothing of great importance has occurred since our last communication, and yet enough items of more or less interest have occurred to entitle us to a corner in the "Reading Room." We have enjoyed mild, pleasant, and even warm weather during most of the late fall and winter. One cold snap in November sent the mercury a dozen degrees below the freezing point, and more recently we have had one quite damp day, with about ten inches of rainfall; but these were exceptional, and, as a whole, the season has been much superior to that of last year.

We are still in uncertainty about our cotton mill, though an organization was effected, and they claim to believe in its early success. We are not, however, devoid of mills, as there are in our village one steam saw-mill, one planing-mill, sash, blind and door-factory, and two other mills for working and finishing lumber.

The Oaks Hotel, the best, it is said, between Memphis and New Orleans, has added a large wing, and can now accommodate a hundred guests in first-class style. The new Southern Hotel, just receiving its finishing touches, is a showy building, with modern improvements, and will be an important addition to the town. Northern visitors have come in this winter in liberal numbers, and still others will follow next month. Some of these are of our own people. The Illinois Central has lately published a folder, showing forth the beauties and attractions of Hammond. Any one desiring a copy can probably secure the same by addressing the Passenger Department at Chicago.

Our place has been suffering from an epidemic of measles, which seems to have made a clean sweep; nor did we entirely escape the severer scourge from which our Northern cities have been suffering. School closed two weeks, but resumes again to-day. Professor Crandall is well liked, and is doing good work.

Church interests are in a healthy condition. The Sabbath-school had pleasant Christmas exercises and a tree, for the little folks, and organized with the New Year by re-electing W. R. Potter as Superintendent. Professor Crandall was elected President of the Christian Endeavor. The Sabbath congregations are increased by quite a liberal attendance of winter visitors. We observed the Week of Prayer with preaching services for six nights, with good attendance and interest. The pastor has organized a Sunday-school in the country, with a monthly preaching appointment.

We notice some removals in our Northern societies, and have wondered why more were

not attracted this way. Hammond should be our Southern stronghold. Land is cheap. The strawberry culture, with the newer industry of dairying, with milk at seventeen cents per gallon in the city, furnish a chance here for the farmer. Multitudes will be attracted to the Sunny South by the *Mardi Gras*, and the National Editorial Association in New Orleans, the last of February and first of March.

In closing, I desire to pay tribute to the memory of a good mother, who was granted to live so long on the earth. Her children rise up and call her blessed. How much they owe to her faithful and devoted life and loving character, none may fully know. God bless the mothers, and grant that, with all their other getting, they may know there is nothing more valuable and far-reaching for good than to fill their unique place in the home in molding the lives of their children into nobleness of character, and in fitting them for the duties of life and the joys of heaven.

G. M. C.

JANUARY 29, 1900.

NORTH LOUP, NEB.—Although so long a time has passed since any word has appeared from this place, we have, nevertheless, striven to keep the banner of God's truth and mercy floating. The first Sabbath of the New Year was the time of our communion service. It was an interesting and cheering service. A number of letters from absent members were read and greatly enjoyed. Many, we believe, started in the New Year with well-formed purposes to live on higher ground. Many members of the Endeavor Society are laboring earnestly for a quickened and deepened interest in the work of the Society. They are striving to work in harmony with the suggestions and spirit of President M. B. Kelly. There is an evident purpose to be ready for a genuine spiritual feast when the Association convenes with us next summer.

We are losing some of our best members. Two of the Milton Quartet are our boys, who have decided to make their church home at Milton. J. H. Babcock and wife and daughter, for many years among the leaders in church work, are planning to settle in Milton soon. It is a grand thing to rear up those who are wanted in life's great harvest field. Yet we feel the need of new life for the places made vacant.

A short time since there came to me a letter from one of my former parishioners, from which I quote the following, that the thought expressed may be carried to other hearts. "We have family worship every morning, and that is a great source of strength to us all. I do feel that the absence of enthusiasm, and a desire to be a worker instead of a drone in this good cause, among many of our church-members, is accounted for in the fact that they do not have family prayers, and do not read the Bible each day." Dear reader, how like some word of exhortation you have sometime heard from your pastor, but thought little of it because you took it for granted that it belonged to his profession to say such things. Now with directness it comes from one of the pews, and that one in the busy home of a farmer. May the blessed spirit help each to so consider the statement as that they may not only ask the question, "is it I?" but may each be helped to enter into that most blessed condition of enthusiasm and love for the work of the Master, that must result from such a life of devotion.

E. A. WITTER.

FEBRUARY 1, 1900.

"SABBATH IN JERUSALEM."

Of course, all Christians intelligent upon the Sabbath question know that the Seventh-day Sabbath has come down from the Jews in uninterrupted succession every seventh day; that there is no other day, save the seventh, to which the term Sabbath rightly belongs; that more than a thousand years of the Christian age had passed before the first day of the week—Sunday—was ever called the Sabbath; and that in Eastern lands the seventh day is known as the Sabbath still. Notwithstanding these well-known facts, it may be of interest to read from that stalwart organ of orthodox Presbyterianism, the *New York Observer* (Dec. 14, 1899), the following, by Edwin Sherman Wallace, under the heading at the beginning of this article:

"In places where Christianity is the dominant faith, one might, with some propriety [?], speak of the first day of the week as 'the Sabbath.' But this would not do in Jerusalem, where Sunday is far from being the Sabbath. *Even native Christians would not understand that Sunday was referred to it Sabbath were the word used.*

"The seventh day is the Sabbath here [it is in the Decalogue, Ex. 20: 8-11], and by two-thirds of the population is kept with a strictness that would satisfy the most rigid Sabbatarians. Indeed, it is the only day of the week on which the holy city exhibits any outward signs of being at rest. At most, there are not more than nine thousand Christians living in the city where Christ instituted his church. Let these 'keep the Lord's-day' [by which the writer erroneously refers to Sunday] in the strictest manner possible, which, unfortunately, is the very opposite from the way the vast majority of the native Christians do keep it, and the effect upon the life of the place will hardly be noticeable.

"Friday, the Sabbath of the Moslems, has little about it to differentiate it from any other day. The majority of the prophet's followers treat it in much the same way as the native Christians honor their day. Work, except in government departments, goes on just the same as on any other day of the week. The more devout will cease labor an hour or two at noon and repair to the Haram to say the mid-day prayer. Friday is market day, and Moslem villagers come in, carrying the products which they wish to dispose of, or driving a laden donkey before them. On the arrival of the prayer-hour, business is suspended for a time, and, their devotions made, they return to drive their petty bargains and to lie and profane with as great an ease as ever.

"Saturday gives evidence of being a day set apart. The Jews, constituting more than two-thirds of the population, keep their Sabbath scrupulously, avoiding every appearance of labor, dressing in holiday attire, and being strict in their attendance upon synagogue services. This day shows how much the Jew has to do with the real life of the city. On Friday and Sunday it seems as if every shop was open for business, just as on other days. The streets are full of men, women and children, each in the pursuit of his or her calling or pleasure. On Friday evening, before sundown, the streets are deserted, stores are closed, and hardly a Jew is seen. The preparation of the Sabbath is on, and the pious must be ready for the real Sabbath when it begins. On Saturday business goes on in the few Christian and Mohammedan shops, whose proprietors have survived competition of the sons of Jacob, but the amount of business done is very small. On this day even the Fellah women do not risk the market with their little stock of fresh vegetables, dried fruits, chickens and eggs. The Jaffa road, in the daytime usually thronged near the gate that gives it its name, is quiet and almost deserted.

"The day on which the Hebrew begins his work is the one on which the Christian is supposed to take his Sabbath rest. He may do this as strictly as his Jewish fellow-townsmen, but his numbers are too few to produce anything like the same effect. On Sunday, the old street cries that have been hushed for a day, break out again. All shops seem to be open; carriages are coming and going as usual along the Jaffa road. Fellah women are trudging in with their head-loads of anything which they may have to sell. The stranger within the gates would never know by anything he sees that it is the Sabbath of the Christians.

"When the morning services are over, these Oriental Christians have no further Sabbath restrictions. The rest of the day is as any other day to them. They buy and sell and bargain with a loudness of voice and vehemence of gesture that are commendable only for their expressiveness. This makes the contrast between the Jewish Sabbath and the Christian Sunday very decided. On his day, the strict Jew will not speak of business in

any way, will not even carry a handkerchief or watch, these being considered unnecessary, nor will he begin or end a journey."—*Signs of the Times*.

The foregoing is a fine illustration of the power of the law of God to secure regard for the Sabbath as a holy day, in sharp contrast with the "Moslem" Friday and the "Christian" Sunday.

"SUNDAY REFORM LEAFLETS."

This is the title of a series, "issued quarterly or oftener," by the Sunday League of America, at Columbus, Ohio. The one dated October, 1899, surpasses anything we have seen for ignorance of Scripture, and for that assurance which is a prominent result of ignorance. It is entitled, "The Day Changed from Saturday to Sunday—Prophecy Fulfilled." We give it below, calling attention to the contradictions between it and the *Baptist Teacher*, quoted on another page:

There is a direct prophecy in the Old Testament that the day should be changed from Saturday to Sunday. The Jews were taught prophetically that there would be a change in the day of the week, but not in the amount of time.

In Ezekiel 48: 27, we read thus: "And when these days are expired, it shall be that upon the eighth day and so forward, the priests shall make your burnt-offerings on the altar, and your peace-offerings, and I will accept you, saith the Lord."

Here is a plain statement that the offerings should be made on the eighth day corresponding with our Sunday, as Lord's-day. And unless the worship on the eighth day refers to the Christian dispensation it has not been fulfilled. In no where do we find it fulfilled in the services of the Jewish Temple. In no where do we read of the Jewish nation changing the day and their worship from the seventh to the eighth day.

By the eighth day we are to understand some particular and important day under the Gospel dispensation. But there is no particular day to be noticed under the new dispensation more than another, except the Lord's-day; all the rest were done away as types when the substance came. The Psalmist speaks of this day when he says, "This is the day which the Lord hath made," "we will rejoice and be glad in it." It is plain that the whole psalm is a prophecy concerning Christ, and the expression, "This is the day which the Lord hath made," has a direct reference to the resurrection day, which was appointed by the Lord God to be the Christian Sabbath.

In view of such an appointed record, it is sinful to creep back again to the old Jewish day, for it is evident that the seventh day has been divinely annulled, and a new day established and hallowed.

This resurrection day is the day to be forever remembered. A day set apart from all other days till the end of time, to rejoice and be glad in the Christ who rose from the grave on Sunday.

The offering of sacrifices on the eighth day, referred to by Ezekiel, has a direct reference to the worship of God in Christian churches on the Lord's-day. This is plain and pointed. It will do no good to put the verse on the rack and torture it, in order to make it to squeeze out some other meaning. It refers to the important change from the seventh to the first day—refers to the service of praise in Christian churches on Sunday. And unless it means this, it has never been fulfilled. Can any one show (since the prophecy was delivered) that the Jews transferred their worship from the seventh day of the week to the eighth? We say positively, No, they never did. Then the prophecy has never been fulfilled, and never will be again as far as the Jewish nation is concerned, for their sacrifices consisted of bulls, goats, etc. These sacrifices have been all annulled since the one great offering on Calvary was made for the sins of the world.

The prophet saw the Lord God pass through the outer gate of the Sanctuary, and shut it after him, and heard him declare that no man should ever enter in by it again. That shuts out the worshiping on the seventh day. The prophet speaks of it as having been decreed of God, and shown to him in a vision, that the worshiping would be on the eighth day; referring plainly to what would take place by Jesus Christ and his apostles, namely, celebrating the service of praise on the resurrection day, the legitimate Christian Sabbath.

Anciently the flesh-burnt-offering and peace-offering were accepted by the Lord; but the people were to be accepted as the offerings of the eighth-day priests; there-

fore, we conclude that the offering referred to here is one in which the people were to give themselves as a living sacrifice, and to such the Lord says, "I will accept you"—not something else—not an old Jewish offering. The old Jewish gate was shut when the Lord Jesus came in through it and shut it after him. Having declared this by the mouth of the prophet, in six hundred years we see a fulfillment of it. Christ said, I am the way; that is to say, I am the gate to enter in; you must enter in by me now, for I have shut the outer gate.

Peter shows us what is meant by the priests and the people who were thus to be accepted as an offering made by the eighth-day priests: "Ye, also, as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Peter 2: 5.

The worshipers of the eighth day are called a holy priesthood, because they offer to God, through Jesus Christ, not the outward sacrifices of the Levitical priesthood, but the spiritual sacrifices of a broken heart and a contrite spirit, mingled with the incense of thanksgiving and praise. See verse 9 and Heb. 13: 15. Here is an eighth-day worship entirely different from the Jewish seventh-day worship, corresponding exactly to the offering of incense and praise offered on the altar to God, through Jesus Christ, under the new dispensation, on the glorious resurrection day.

If perversion of God's Word can go farther than this, we have yet to see it.

SUNDAY RAILROADING.

The *Advance*, Feb. 1, 1900, condemns railroads as the "chief offenders against that ancient law of God which requires that man shall rest one day in seven." After recounting various points in which Sunday trains destroy regard for Sunday, the *Advance* closes as follows:

Can we retain our Christian religion if we lose our Sabbath? It is not a seventh day religion, but Sunday is the one day when Christians come together regularly for the more formal worship of the sanctuary, and anything that tends to destroy the sacred character of the day tends, so far, to destroy religion. Railroads are not alone in this, but they are the chief sinners, therefore we have spoken of them by themselves.

Railroads are not alone in destroying regard for Sunday. The Antinomianism of popular theology is the leading destructive influence.

TRACT SOCIETY.

Receipts in January, 1900.

Churches:	
Friendship, Nile, N. Y.	17 19
Pawcatuck, Westerly, R. I.	68 84
First Hopkinton, Ashaway, R. I.	26 33
Nortonville, Kansas	12 76
Walworth, Wis.	1 08
Second Brookfield, Brookfield, N. Y.	2 89
Boulder, Colo.	2 85
Plainfield, N. J.	34 71
Milton, Wis.	19 39
Second Alfred, Alfred Station, N. Y.	2 26
Piscataway, New Market, N. J.	8 15
Farina, Ill.	4 00
Sabbath-Schools:	
Walworth, Wis.	2 00
Farina, Ill.	7 89
Albion, Wis.	8 00
Railroad Surveyors, Ormsby, Pa.	10 10
Young People's Permanent Committee, from Brookfield Y. P. S. C. E.	13 75
Ladies' Aid Society, New Market, N. J., Mite-Box offering	5 00
Mrs. D. E. Titaworth, Plainfield, N. J.	10 00
George Bonham, Shiloh, N. J.	5 00
Alfred A. Collins, Charlestown, R. I.	5 00
Mrs. H. Alice Fisher, Northboro, Mass.	15 00
Mrs. G. W. Stillman, Coudersport, Pa.	2 00
Thomas Var, West Hallock, Ill.	5 00
M. S. C. D. Potter, Belmont, N. Y.	89 12
S. H. Crandall, Glen, Wis.	2 75
Mary Grace Stillman, Potter Hill, R. I.	3 00
	\$384 06

E. & O. E.

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., Feb. 5, 1900.

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- Conference Minutes, 1807-1855.
- Seventh-day Baptist Register, Vol. 1, No. 4.
- Sabbath Visitor, Vol. I., No. 20.
- " Vol. II., Nos. 28, 51.
- " Vol. IV., Nos. 48, 44.
- " Vol. V., Nos. 26, 38, 40, 42, 49.
- " Vol. VI., No. 50.
- " Vol. XI., No. 44.
- Sabbath Recorder, Vol. XVII., Nos. 37, 51.
- " Vol. XVII., No. 27.
- " Vol. X III., No. 22.
- " Vol. XIX., No. 21.
- " Vol. XX., Nos. 28, 26, 31, 35.
- " Vol. XXI., Nos. 1, 51, 52.
- " Vols. XXII-XLVI., entire.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1900.

FIRST QUARTER.

Jan. 6.	The Birth of Jesus.....	Luke 2: 1-16
Jan. 13.	The Child Jesus Visits Jerusalem.....	Luke 2: 41-52
Jan. 20.	The Preaching of John the Baptist.....	Luke 3: 1-17
Jan. 27.	The Baptism and Temptation of Jesus.....	
		Matt. 3: 13 to 4: 11
Feb. 3.	The First Disciples of Christ.....	John 1: 35-46
Feb. 10.	Jesus and Nicodemus.....	John 3: 1-18
Feb. 17.	Jesus at Jacob's Well.....	John 4: 5-26
Feb. 24.	Jesus Rejected at Nazareth.....	Luke 4: 16-30
Mar. 3.	Jesus Healing in Capernaum.....	Mark 1: 21-34
Mar. 10.	The Paralytic Healed.....	Mark 2: 1-12
Mar. 17.	Jesus at Matthew's House.....	Mark 2: 13-22
Mar. 24.	Review.....	

### LESSON VIII.—JESUS REJECTED AT NAZARETH.

For Sabbath-day, Feb. 24, 1900.

LESSON TEXT—Luke 4: 16-30.

GOLDEN TEXT.—He came unto his own, and his own received him not.—John 1: 11.

#### INTRODUCTION.

The conversation with the woman of Samaria led not only to her own conversion, but also to the acceptance of the Messiah by many of the men of Sychar. Soon after our Lord reached Galilee he wrought a wonderful miracle, namely, the healing of the nobleman's son. The especially remarkable feature of this miracle is the fact that Jesus and the father of the youth were at Cana, while the one who was healed was at Capernaum. Distance is no barrier to the work of Christ. This miracle should be carefully distinguished from the somewhat similar incident of the healing of the Centurion's servant, recorded by Matthew and Luke.

It is probable that Jesus was rejected at Nazareth, soon after this miracle, although there are some who think that the passage for our present lesson should find its place in the harmony of the gospel narrative after the fifth chapter of John's Gospel, that is, after the second passover of our Lord's ministry. This visit of Jesus to the village of his youth should not be confused with a later visit recorded in Mark 6: 1-6 and in Matt. 13: 54-58. It seems very appropriate that Jesus should proclaim the good news at his own home. We are pained to note with what ingratitude his neighbors listened to the blessed tidings. The disciples of Jesus are not mentioned. They had probably dispersed to their homes for awhile.

TIME.—There is no precise mark of time; probably in December of A. D. 27, or in January or February of 28.

PLACE.—Nazareth.

PERSONS.—Jesus and the people of Nazareth.

#### OUTLINE:

1. Jesus declares to his neighbors his mission. v. 16-19.
2. He remarks upon their unreadiness to receive him. v. 20-27.
3. They attempt to kill him. v. 28-30.

#### NOTES.

16. **As his custom was.** This refers to his going into the synagogue upon the Sabbath, not to his standing up to read. **Stood up for to read.** It is possible that he stood up to signify his desire to read; and that he was thereupon summoned by the ruler of the synagogue to take the roll and read; or he may have been called upon, and therefore stood, as the reader always stood.

17. **The book of the prophet Esaias.** That is, Isaiah. **He found the place.** We are not told whether Jesus read the hapharah, that is, the section assigned for the day, or not. It is possible that he substituted these verses for the lesson assigned for the day; but it seems more probable that he read the hapharah and then took parts of three verses for his text.

18. **The spirit of the Lord is upon me,** etc. The quotation is from Isa. 61: 1, 2; 58: 6. It follows the Septuagint more nearly than the original Hebrew. Many of the quotations from the Old Testament in the New Testament do not exactly coincide with the Old Testament passages as we have them. These differences in wording have risen from quoting from memory, from use of the Septuagint translation of the Hebrew, or possibly from a different Hebrew text. The great prophet of the exile is proclaiming the good news of restoration to a fainting people. It is not, however, so much an ex-

ternal restoration to native land, as a restoration to favor with God. "The poor," "the captives," "the blind," "the bruised," are symbolical terms to designate down-trodden Israel. Our Saviour sees in this comforting prophet the ante-type of himself, and in afflicted Israel of the exile, the ante-type of those who are cast down with sorrow and fallen under captivity-to-sin.

19. **To proclaim the acceptable year of the Lord.** This is a continuation of the quotation. The reference is not to a particular year, but to the time when God's favor is especially manifested. This verse has been erroneously interpreted by some as teaching that our Lord's ministry continued but for a single year. It is to be noted that Jesus refrains from quoting the next clause of Isa. 61: 2, "and day of vengeance of our God." He wishes to win the people through the proclamation of the loving care of God. It was not appropriate just then to refer to the wrath of God.

20. **To the minister.** The word "minister" does not correspond to *clergyman*, but rather to *usher* or *janitor*. **And sat down.** It was customary for the one who taught to sit. **And the eyes of all them that were in the synagogue were fastened on him.** It is evident that something in his manner led them to expect that his explanation of the scripture would be out of the usual order.

21. **And he began to say unto them,** etc. We have no more than the theme of his discourse. It was a fresh and authoritative explanation of the Messianic prophecies already referred to.

22. **And all bare him witness.** That is, were praising him. **Gracious words.** Literally "words of grace." *Grace* is not used in the sense of *mercy*, but rather as *charm* or *loveliness*. **Is not this Joseph's son?** They were surprised to find one of their own townsmen such an accomplished prophet.

23. **Ye will surely say unto me this proverb, Physician, heal thyself.** Their remark about his being Joseph's son showed that they had not comprehended, or at least that they had not believed his teaching concerning the fulfillment in himself of the Messianic prophecies. In order that they may see clearly how far they are from the right conception of him, he gives utterance to another thought which he perceives that they have in mind. They are almost ready to say, but as yet have not quite the boldness to utter, "Physician, heal thyself." By this they mean, "O wonder-worker of Nazareth, work some wonders here at Nazareth, like those you have done at Capernaum. We would like to see them." But Jesus was no mere worker of wonders. He was a prophet with a message for his own neighbors—a message which they were unready to receive. We have no record of these miracles at Capernaum before this time. Jesus very likely performed hundreds of miracles of healing of which we have no account.

24. **No prophet is accepted in his own country.** The application of this proverb is from the fact that the men of Nazareth failed to believe in Jesus. They had been delighted at his excellent discourse; but it seemed too much to expect that they should believe in him.

25. **Many widows were in Israel in the days of Elias.** Jesus proceeds to give two striking illustrations of the proverb of v. 24. **Elijah** was not received and nourished by any one of the Israelitish nation during the famine, but by a foreign widow. **Three years and six months.** In the Book of Kings we are told only of the three years; but in the Epistle of James the time is given as three and one-half years.

27. **Elisha the prophet.** **Elisha.** **And none of them was cleansed.** They did not have faith enough in the prophet to go to him for aid, as the men of Nazareth did not have faith to believe that Jesus was such a prophet as he said.

28. **Were filled with wrath.** They were angry because Jesus had suggested that they were unworthy of the truth which they had rejected.

29. **And rose up,** etc. They were angry enough to kill him; and led him out to a convenient ledge from which they might cast him down.

30. **But he passing through the midst of them went his way.** We do not need to think of this escape as miraculous, but simply wonderful. By his dignity of bearing, Jesus overawed the visitors so that no hand was put forth to touch him.

## Popular Science.

BY H. H. BAKER.

### An Age of Tunnels.

The Alps have been thrice tunneled; the Green Mountains of Vermont have been tunneled; London has her tunnel; Jersey City has her tunnel, under the Hudson, over half way to New York, but for the present work on it is suspended, yet tunnels are the order of the day.

A tunnel surveyed from the City Hall in New York to Harlem, and contracted to be built forthwith, will probably be accomplished, providing all of the thousand and one lawyers can be placated. Another tunnel will soon be constructed from City Hall, via the Battery, under the East River to away somewhere in Brooklyn. Two more are in contemplation, both crossing under the East River and connecting New York with Long Island, and yet all this becomes insignificant when compared with the tunnel lately projected by M. Paul Issartier, a French engineer.

M. Issartier's tunnel is to commence near the foot of Mount Blanc (Mon Blon) and run a straight course to a center, directly under the summit, a distance of about 19,000 feet on a rise of 600 feet, which would elevate the terminus to 7,500 feet above sea level. From this center the tunnel is to ascend vertically 8,200 feet to the summit. To accomplish this herculean task, all the tunneling is to be done from below. The elevation in the horizontal tunnel would allow of the material to be discharged by its own gravity, the cars being returned by electricity. The vertical tunnel is to be 10 by 13 feet square to the top of the mountain, at its highest point, a mile and a half above. To work this vertical tunnel from the bottom, it is proposed to have in each corner a steel rack on which is erected a two-story steel car, to be elevated as the work progresses, and the racks in the corners to be lengthened. The upper floor of the car is to be used for receptacles containing compressed air for drilling, and also for receiving the pieces of rock taken off, and the lower floor for machinery for crushing the same so that it may pass to the bottom through a tube and thus be carried away by its own gravity or by centrifugal pumps.

However chimerical this may all appear, yet such is the state of the arts and science at the present time, that its accomplishment is within the province of many of our civil engineers.

### Our Native Forests.

It really looks as though all the forests on the face of the whole earth are to be cut down by the woodman's axe until there shall not be left even a park to show their primeval state.

The lumber interests, for building and other purposes, are pushing rapidly forward and have already for their boundaries on the east and west the Atlantic and Pacific Oceans, and will soon have, on the north, the Lake of the Woods.

Following in this wave of destruction, comes the paper-pulp machine, and this smooths off every tree, however small, until mountain and valley are left denuded of all their beautiful foliage; a barren waste. Notwithstanding this enormous depletion of our forests every year, here comes another invention destined to assist in destroying the beauty and glory of our hemisphere. This invention is no less than making artificial stone from purified wood pulp, mixed with other ingredients. It is called papyristite. It is used for roofs, floors, partitions, and is a non-conductor of heat, cold or sound. It will wear like stone and feels soft under the foot, and walking upon it is noiseless. Its weight is less than that of cement, and 220 pounds of the preparation will spread four inches thick (the thickness required for a floor) over a surface of ninety square feet. It is said that the cost is much less than for other materials, and it can be laid without specially skilled labor; will dry in twenty-four hours, and will receive a fine polish.

# ROYAL

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Touch not a single bough."

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We are unusually glad that lightning has condescended to come to the relief of our forests, and will scientifically manufacture out of clay a beautiful lasting covering for our buildings called "aluminum."

We had substantial joy while in Chicago, when we saw in the streets cubic blocks of wood, that had been laid for pavement, yielding, settling, tilting, cracking, splitting and rotting, causing jolting, pitching, then swearing and wishing all the "blasted blocks" were back in the wood.

### ON THE WAY TO AFRICA.

STEAMSHIP "ROQUELLE,"  
Approaching Cape Verde,  
11th January, 1900.

To the Editor of the SABBATH RECORDER.

One week ago at this time we were nearing the island of Madeira, 1,428 miles from Liverpool, where I sent off my last letter. We are now nearing the African coast, Senegal, and expect to be at Goree and Dakar to-morrow. So I shall be able to send you a little more in the way of notes on the voyage.

First a word about Madeira. It is a beautiful island, and made a charming picture as we steamed into the harbor of Funchal a week ago. It was about seven o'clock Friday morning, and the hills covered with terraced gardens, dotted here and there with white houses, the town at the foot, gray forts in the harbor, and snow gleaming in the sunlight on the hill-tops, looked very beautiful.

Madeira is a semi-tropical island with a climate and vegetation, I should think, somewhat like Florida. Palmettos, bananas, sugar cane, oranges and other sub-tropical trees abound. It is the land of fruits and flowers.

Madeira belongs to Portugal, and the people are a sorry looking lot for the most

part. The short-sighted Portuguese government keeps them poor by means of an oppressive system of taxation, and the Roman Catholic church keeps them in ignorance and superstition. Beggars are seen on every hand. They are as numerous as the priests, but quite different; for the beggars are pinched and starved and ragged, while the priests look fat and sleek and grand in their black silk cassocks.

The streets in Funchal are very funny. There is a good deal of up and down hill, and all the streets are paved with smooth, kidney-shaped pebbles. There are no roads in the island, and Funchal is the only considerable town. Horses and wagons are not used, but the people ride in sledges drawn by bullocks. Some of these have gondola-like canopies, and some are open. Sledges drawn by bullocks also carry heavy loads, lighter burdens being conveyed on mules or on the heads of laborers. Fine ladies ride also in hammocks between two poles carried by four men. I saw one such carrying a parasol over her head. The hammock was red silk and the men were gaily dressed in colors. It made a picturesque scene against the background of the public garden, with its luxuriant tropical plants. I was surprised to find the electric light in use.

There are eighteen or twenty Roman Catholic churches in the island, and only one or two Protestant places of worship. Many English people come to Madeira in the winter for their health, and there is a kind of transient or fluctuating English society there. There is also a high Portuguese society, but the bulk of the people are poor and oppressed.

I had the opportunity of visiting a little Methodist mission, partly for seamen and partly for children. I was pleasantly entertained by the missionary and his wife at luncheon, and in the afternoon was present at a treat given to the children. There was a little service at which I played the reed organ while the children sang Portuguese Christmas hymns. For they keep Christmas there till January 6, "Twelfth Night." This was a kind of a Christmas treat. We had tea and they gave presents to the children, rewards of merit they were, useful articles. It was a pleasant break in my long voyage to spend six or eight hours on shore in this way.

All the Sabbath we sailed and reached Teneriffe in the Canary Islands on Sunday morning. Teneriffe is known all over the world by its famous peak, 12,190 feet high, always covered with snow. We had a very good view of it on leaving the island, for it was visible for three or four hours, its snowy cap gleaming in the sunlight like a mound of silver.

There is a great change now in the ship. We have an awning up and wicker chairs on deck. We can sit there at any time, day or night, in light summer clothing, and enjoy the beauties of tropical seas. We are now four days from the Canaries, and shall, as I have already indicated, be at the French coast to-morrow morning if all is well.

Goree is an island and Dakar is a port on the main land. Senegal and other parts of West Africa are French territory. Dakar has about 12,000 people, 2,000 being white. St. Louis, where we do not stop, is the capital of Senegal, and has about 30,000 people, nearly all black. About the African coast and my impressions of it, I will write later.

I will now bring this letter to a close, grateful to our heavenly Father that he has brought me thus far on my journey in safety. With fraternal greetings to you and your readers, I am, dear brother,

Faithfully yours,

WILLIAM C. DALAND.

### MARRIAGES.

STANTON—GRISWOLD.—At the home of the bride in West-erly, R. I., Jan. 22, 1900, by the pastor of the Pawcatuck Seventh-day Baptist church, Mr. Wm. C. Stanton and Mrs. Adeline W. Griswold, both of West-erly.

JONES—BURMAN.—16th inst., at S. Matthew's church, Upper Clapton, by the Rev. J. Culliv, M. A., William Black Jones, M. D., B. S. (Lond.), of Llangamarch Wells, Breconshire, elder son of the late Rev. William Mead Jones, D. D., to Elizabeth Ada, third daughter of William Kimin Burman, of Clapton, N. E.

### Special Notices.

#### North-Western Tract Depository.

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

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

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

☞ 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. M. B. Kelly, 5455 Monroe Ave.

☞ 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,  
1279 Union Avenue.

☞ 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.

I. L. COTTRELL, Pastor,  
201 Canisteo St.

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