For the Sabbath Recorder.

THE MAIN ISSUE.

By the Rev. R. M. Dunn.

At our recent covenant meeting one of the students, when it came its turn to speak, remarked that "Christianity was the main issue before the people." It struck me as a very pitiful utterance. It came out as epigrammatically as if it were the substance of all he had to say, and of all that need be said. But really with how few members of the church is Christianity actually regarded as the main issue!

In our Presidential campaigns we have been told at one time that the extension or restriction of slavery is the main issue before the people; at another, the protection of home industries, or a free ballot, or prohibition, and so on; but how subordinate are these to Christianity, which should always be the main issue before the people, and before every individual of all nations? At the greater includes the less, so Christianity includes every reform which has to do with the welfare of individuals and nations for time and eternity. Men acknowledge this in theory, but as a matter of fact instead of being in the forefront of every man's life, people are too apt to allow it to have a position only in the background.

Imagine a company of young men assembled together who propose to make commerce their occupation in life—what they say is, "business first, religion afterward." Very likely they imagine that the principles of religion will obstruct their course in business, will prevent them from taking short and dubious cuts to success, and so in the very beginning of their business career they say, "Business first, the kingdom of God after." Jay Gould, whatever he may have thought, acted upon the principles that the great issue before the people is, "How to make money." And with how many persons is that the main issue! We must make religion the main issue or we will become so absorbed in other things as not to be able to give it the attention that is necessary to make it really worth anything to us. A characteristic of Christianity is that it must have the first place or none.

Some young men say, "First of all, let me make my fortune; after that, when I have a competence I will do a great deal of good with it; I will benefit society. I will encourage religion, I will be a philanthropist." Little do they know that they will have acquired such habits, tastes, and so fixed their character as to render them morally incapable of doing what they perhaps sincerely propose, and promise themselves that they will do.

Religion, the kingdom of God in the soul, is a growth. After an individual has become rooted in worldly habits, tastes and appetites, what hope is there that the kingdom of God can grow in such a soul?

Again, Christianity is the main issue before us when we consider the pressing need of the evangelisation of the heathen nations. Not civilization, but Christianization, is what we need to be anxious about, and to aim for. For civilization depends on Christianity. It is a striking fact that no civilization has ever been permanent that did not strike its roots down into Christianity. Standing alone, without a Christian subsoil, like all other social forces of human origin, it decays and dies. Only when it is rooted in Christ, does it live. Our republic is to continue, Christianity must be its protection and defense.

Christianity is the main issue whether you consider the conflict which each individual has to wage with himself and his environments, or whether you consider the conflict which society has to wage with the evils that are in society. One of the great perils threatening our nation is the foreign element that is continually flowing in upon us. Nothing can prevent it from proving our overthrow except the Christianizing of that element. We congratulate ourselves upon our home mission enterprises and activity, but we have not yet begun to realize what must be done in this direction if we would save our republic from overthrow.

GOD'S PECULIAR PEOPLE.

By J. E. Hamilton.

"God's people were very peculiar in the manner in which he manifested himself, and known his will to them. During their sojourn in the wilderness of Arabia they were under his special protection. He directed all their movements, and guarded them by night and by day. There were no gushing springs or flowing streams of water in that dry and barren land to quench the thirst of man, beast, which must have been intense and constant in that hot climate. So the refreshing fluid which alone could supply this want was given in a very peculiar and miraculous manner. The hard, flinty rock quickly responded to the touch of Moses' rod, and a living stream of the purest water burst forth, and followed them all their journey through," in quantity to supply all their need.

Then the manner in which he had always held intercourse with his chosen ones was very peculiar. Sometimes angels bore the message on swiftest wings to the beloved ones. At another time, when deep sleep had shut up every sense to all surrounding objects, a ladder pathway from the skies would be revealed to his servants. And guarded them by night and by day. It was done by the mighty power of God, so that they stood upon the rock and the thunder's roar were mingled with the "sound of a trumpet, exceeding loud," with prolonged sound waxing louder and louder, as if the entire mountain were shaken and trembled to the very bottom of its solid, granite foundation. And how awful must have been that voice which made the people fear they should die as the result of hearing it. Then when they came to the borders of the God-given land, and another unbridged body of water obstructed their progress, another peculiar work had to be performed by the mighty power of God, in order that they might enter the promised inheritance. The waters of the swelling flood—the overflowing Jordan—were damped by the mighty power of God, so that they stood upon a "heap" from above, while they were on the point of entering, and flowed on to their destination, leaving an unobstructed passage of solid ground in the river's bed, through which the conquering hosts of God passed, dry shod. And when the unbelittled legions of the army of God made their first conquest, and obtained their first victory, how peculiar was the battle by which it was gained. Not a sword was drawn, no sound of rattling musketry was heard, no booming cannon sent their thundering echoes among the adjacent hills and along the extending valleys; nothing but the numinous blast of the crooked man's horn trumpets, and the uplifted shouts of the soldiers of God's invincible army, was what caused the solid walls of the more than ten times encircled city, to fall with awful crash to the ground. It was done by the mighty power of God, who thus procured this peculiar victory for his peculiar people.


The last census shows the number of communicants in the Episcopal church in the United States to be 523,064. Nearly one-fourth of all these communicants live in the State of New York. The value of their church property is estimated to be $81,065,334.
THE SABBATH RECORDER


THE RELATION OF JUDAISM AND CHRISTIANITY.

AS VIEWED BY JEWISH CHRISTIANS.

(Reprinted from "Comparative Religions.")

(Continued.)

For the real, while we may criticize the positions of the Jewish theologian, we do not quarrel with them, because treated for the consideration which our non-Jewish Christian theology has worked for centuries. What were the ancient controversies over faith and works, over the Law and the Gospel, over particularism and universalism, if not attempts to arrive at the right mediations between these two classes of New Testament statements? What is the moving influence in the newer criticism since F. C. Baur except the recognition of the fact that the attempts at mediatisation hitherto made were insufficient? Perhaps many things that will be helpful to a solution of this problem may be learned from the attempts of such Jewish-Christian theologians as our author and his older predecessor, Jechiel Lichtenstein, who views the question from quite a different side.

"It remains yet for us to consider what significance Jesus Christ has in the system of doctrine of the Eduth. But we seek in vain here for a comprehensive discussion in regard to the person of the Saviour, his metaphysical relation to his works. All the Eduth or has to say of Jesus is comprehended in the one sentence: Jesus is the Messiah. From this proposition comes for him the whole question at issue between Judaism and Jewish Christianity. He settled all the laws of itself, e. g., the necessity of the virgin birth, the necessity of the death of Christ, his position as the Son of God. To a Jewish opponent who attacked the Editor on account of these Christological doctrines he rejoins: "I understand that you mean the Messiah. Do they not agree with all that the Holy Scriptures and our sages of blessed memory have taught? You are missing the point at issue. Our sages of blessed memory also taught that the Messiah would be concerned in the destiny of that, he would renew the youth of the Torah by the Spirit, and that he would die, to atone for the sins of the first man. If now this is so, our controversy comes to the one question: Whether God has already set this one person aside, or not. Vol. I., p. 173, et seq. At another time he says to the same opponent: 'If you go at once to the bottom in your research, and history serves you as line and plummet, then you will see and understand that it was Jesus of Nazareth, the great wonder Man, that all the tribes of our ancestors waited for. For the Torah of Moses was like an eagle, whose youth was renewed by this great man of wonder, who has in his right hand justice and mercy, and in his left the love of mankind and true salvation. And he, the pride of our nation, he is the ornament of our race, the Saviour who has done great things to save many nations! He, he is the Messiah, whom God appointed to appear in the fullness of the days, and who appeared at the end of the time, that he might bring to bring to bring to the world righteousness to all the sons of Adam and Eve, and to torn down the wall of partition between Israel and the nations. And if he is the Messiah he is also God's Son, and we do not need to philosophize on this point for it is by no means a strange one to us.' Vol. I., p. 197.

"All the statements of the Eduth in regard to the Lord bear this impress of joy at having found the Person whose photograph one knew already, and its way is not so much to describe the person himself as to note the similarity, the agreement with the photograph. The central point of the argument used to show this is plainly found in the wonderful words used again and again in similar form: Jesus has renewed the Torah by the Spirit. The fact it was that the Editor himself recognized the Messiah, and by this fact he would have his people recognize him, namely, that this Jesus so fully, so energetically, so wonderfully and magnificently stood out before them, it is no other. It is the same that we find in the Hungarian Lichtenstein, and it is the same that we recognize wherever one finds in Jesus his Lord. Through the Law to the Gospel. That was also Luther's way, and it remains to-day for every Christian. Therefore only can we believe in Jesus, Christ, because the holy majesty of the divine Law is imprinted on his brow. But this law is none other than that original law which God gave to the people of Israel, and which to-day is jealously guarded by Israel. If we understand aright the thought of the Eduth, it is a mercy of God that Israel has still guarded this law, and the very law itself is the thread by which Israel is to find its way from the darkness to sink upon the breast of its Redeemer.

WORLD'S RELIGIOUS CONGRESS.

Since it is now settled that the Seventh-day Baptists represent at this Congress participated in the Religious Congress of the World's Fair, it may interest the Readers of the Recorder to know what this Congress is to be, and what part Seventh-day Baptists will have in it.

The motto, "Not things, but men," which is at the top of the circular before me, will express the general purpose of having such a Congress. The Fair is worse than a failure if it does not, after all its material display, impress the truth that the things upon which the world is founded, character, spiritual forces, are greater than matter, than material achievement, than that which money can buy. It is for this purpose that the various Congresses, and especially the Religious Congress of the World's Fair, will be held.

That the reader may know how such an undertaking is regarded by the leaders of religious thought, I will insert a few extracts, taken almost at random, from letters received by Dr. Barrows, chairman of the General Committee, August 26th, 1894, from Edward Everett Hale:

"The Rev. Francis E. Clark: One of the happiest conceptions that has yet been suggested in connection with the World's Fair. The Rev. Joseph Cook: You may rely upon my doing all in my power to promote its usefulness. Miss Frances E. Williard: The most comprehensive utterance in the history of the world." The Rev. Josiah Strong: The Congress "is in the interest of the final triumph of truth, and of the brotherhood of man." The following names, among many others of equal note, are on the list of those composing the Advisory Council, and are of themselves a guarantee of the high character and importance of the enterprises: E. Benjamin Andrews, President of Brown University; Dana Boardman; the lamented Phillips Brooks; Henry Drummond; Principal Fairbairn, of Oxford, England; Geo. P. Fisher; President Gates, of Amherst; Washington Gladden; Prof. E. F. Haldeman, of Western University; Bishop John F. Hunt; George Parsons Lathrop; R. S. McArthur; President Patton, of Princeton; Philip Schaff; William T. Stead, Editor Review of Reviews; Richard S. Storrs, President Northrop; Henry Van Dyke; Bishop Cheney, etc.

The several Congresses will be held in the Memorial Art Palace. This building contains two large audience rooms, seating 3,000 persons each, and about twenty smaller rooms which will accommodate from 300 to 800 persons each. The Christian Social Congress, September 5th; the Parliament of Religions, Sept. 11th; the Denominational Congresses, Sept. 21st; the Missionary Congresses, Sept. 23th. These are to be followed by meetings of the Evangelical Alliance and other Bodies. Special days will also be set apart for various religious conventions, such as Christian Endeavor, Y. M. C. A., and Y. W. C. A., Sunday-schools, etc.

The Parliament of Religions, which begins September 11th, and lasts ten days, will be the most unique, interesting, and important feature of this magnificent fair. It is a conclave of the nations, and if it is possible, to exhibit will be magnificent, the representatives of the leading historical faits will meet in fraternal conference over the great things of human life and destiny. It is not to be a mass-meeting for controversy, but, rather, an orderly school Comparative Religions, where worthy representatives of various faiths will tell what they believe, and why they believe it. There is no doubt that this phenomenal convention will make apparent the fact that men of all nations, not only have come together to see, but, that a guarantee of these common truths. And while the object of the Parliament is to promote the spirit of human brotherhood, it scarcely need be said it is not to foster indifferentism in regard to important peculiarities distinguishing the religions of the world; but rather to bring together, in frank and friendly conference, the most eminent of different faiths, strong in their personal convictions, who will strive to see what truths are held in common, what is held as truth by each, and what each religion has to throw on the great problems of our age. Some of the theories to be considered are: The Foundations of Religious Faith; the Triumph of Religion in all ages; the Present State of Religion among the Nations, and its future; The Literature, Art, Commerce, Government, and the Family Life; its power to promote Temperance and Social Purity, and to contribute to those forces which shall bring about the unity of the race, the worship of God simply and commonly.

In this Parliament of Religions, the Seventh-day Baptists are to have a liberal representation of some twenty persons. One or more of our leaders are to appear upon the programme for the discussion of general topics, and for the presentation of our views.
be given to Seventh-day Baptists, and a large hall will be placed at our disposal. It will thus be seen that in the Parliament of Religions, and the multitude of the multitudes, there will be a fair chance, and, I may add, a grand opportunity, to set forth the principles of our faith. But what is of far greater importance than any impression that we may hope to make upon the crowded multitudes of the fair, is the labors that shall be published in the Cyclopaedia, Seventh-day Baptists will there have their principles placed on record, and the truth we so dearly love will be read to the uttermost ends of the earth, and will go down to succeeding generations, embodied in the most lasting monuments, unaltered by the passage of time.

I am one who firmly believes that God sends opportunities in order that we may improve them. It is not often that an opportunity comes to an obscure people to enshrine their truth in such large letters before the gaze of the nations of the earth. Let us thank God that he has given talented men and women to our denomination, who are well qualified to set forth the important truths for which we stand, before the world. For some years past we have been preparing for these meetings, that our testimony may be given in a fitting manner. There is some delay, but I am sure that we shall be ready in time to do our work in a proper and fitting manner.

We went from Los Angeles to Tustin City, where is our church, and Bro. L. C. Thomas and family. They were from Alfred Centre, N. Y., and Mrs. Thomas is a sister of Eld. O. D. Sherman. At Santa Ana, three miles west of Tustin City, live the late Misses In-daw-naw, Bro. Thomas, and family, formerly of Andover, N. Y. There are living here seven members of the Tustin Church. Our people here hold a Sabbath-school every Sabbath, alternating at the homes of brethren Thomas and Beebe, and also in the public schools. A sermon, sometimes a written sermon sent them by one of our ministers. What services we have held here have been at the house of Bro. Thomas, and the neighbors have been very hearty in attending them, though it has been very rainy and cold and windy.

While here at Tustin we went down to San Diego City to look up some Sabbath-keepers. We were the guest of Mr. M. S. Babcock, who was a school-mate of mine in Alfred University, and is a brother of Eld. S. H. Babcock, of Wallworth, Wis. He is a successful lawyer in the city and county. We received a most hearty welcome from him and his good wife, and we recollected and lived over in memory many pleasant scenes and events of our college days in Alfred Centre, and paid our tribute of praise and esteem to the good people who were among the first to go to their eternal reward. To our regret the golden opinions and golden age have gone to their eternal home.

At Orange, three miles north of Tustin City, we found Walter M. Rogers, whose, as a pupil of Mrs. Whitford, and a Sabbath-keeper we" -we published", and a faithful member of the world's Sabbath-keepers we"

The little things done for Jesus’ sake make the great sum of “well done” before the throne.

PROFESSOR TOTGAN TOTN.

THE MILLENNIUM.

In speaking of his work "Professor Totten stood yesterday in an interview and said, "I had not the shadow of a doubt as to the general accuracy of the chronological work, nor as to its particular accuracy within the necessary per-
SABBATH REFORM.

DESTROYING SUNDAY BY FALSE CLAIMS.

By REV. A. R. LEWIS, D.D.

The Chicago Fair, Feb. 7, 1893, publishes an anonymous letter touching Sunday laws, which is a fair representative of a large class of literature which goes forth to aid Sunday-observers, but which is steadily injuring it by an unavoidable reaction. It is too late in the work to dwell about Sunday laws of the Sabbath of the Bible. Men who have investigated the case know that it is not. Here is the letter:

A TENNESSEE YAWP.

The following anonymous letter was received yesterday with a Tennessee postmark on the envelope:

The reasons assigned for opening the Columbian Fair on the Lord's day are:
1. For the benefit of the workman.
2. In the interests of education.
3. To prevent the patronage of saloons.
4. Ticket of admission can be sold and money made on the first day.

This is what the Lord has to say about it. It is old, but still valid, and has the sound of one who believes that this man who sends anonymous communications to a large number of men is not a true and loyal citizen of the country.

We quote the above to show that the strict letter of the commandment was not do any work, neither thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor any stranger that is within thy gates; for in six days the Lord made heaven and earth, and all that is in them, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.

ONE WHO LOVES THE AMERICAN SABBATH.

Our esteemed correspondent hail from Tennessee, where, we understand, they put men who observe the Sabbath on the Sabbath-day in jail for plowing on Saturday. When one wants to know what the Sabbath will point out that portion of the Scripture which authorizes the observance of the first day of the week as a Sabbath, will give a reason why reason, for calling it "American," instead of Swiss or Huguenot or Puritan or Scotch, we will be glad to shake hands with him on a common basis of enlightenment.

Then if he will explain the immorality that lives concealed in the carrying of passengers for pay by the railroads, or in the purchase of a Sunday newspaper, or how business will be increased for the saloons when the people are working on the Sabbath he is not a grog-shop, instead of loafing about the town where there are thousands, or where the evil is behind closing for tickets of admission, we believe that this man who sends anonymous communications is possessed of sense instead of lacking in knowledge of the traditions of the United States, which have never known intolerance in matters of religion without scotching.

Besides, do you honestly believe it only took 144 hours in the year 4004 B. C. to make this universe? Note that the most important portion of that interesting work was done on Sunday.

The heading chosen by the Mail as quoted above is not elegant, but it is expressive. "Yawp," as a synonym from "yelp," indicates a "boast," or a "cry of joy." Anonymous writers for newspapers usually combine both these elements. They are likely to be bragging crows, posing as brave reformers. We quote the above to show how reactionary and destructive are the false claims which the advocates of Sunday make in their efforts to secure the fourth commandment as authority for Sunday or talks about "Nehemiah's Sunday law," poses under false colors. The friends of Sunday show either ignorance or willful misrepresentation; with most of them we think it is ignorance. They have accepted traditional notions of biblical truths, and so continue to "wrest the Scriptures," and handle the Word of God deceitfully. This is an affront to truth and ultimate suicide for the cause of Sunday.

AN INDICTMENT AGAINST ALL SUNDAY LAWS.

So very much has recently been said and written in favor of, and against the Sabbath laws of this country, that some people may feel that the subject is becoming stale and inapropiate, and may already have been said on that subject. But when we consider the excitement now agitating the public mind in regard to the cruel persecutions inflicted upon these quiet, peaceable Adventists under the Sunday laws of the State of Tennessee, and the agitation now existing, nothing less than the World's Fair on Sunday by act of Congress, we see that the Sunday law question is a very live one still.

The fact that these Sunday laws put it into the power of men to afflict and worry and persecute good people, seems to be among the most objectionable features of these laws. A notable case of this kind occurred in the State of Arkansas, and was most vividly described in a speech of Senator Crockett before the Legislature of that State. In this case a young man was arrested and dragged from his family, confined in jail for an infant child, and was incarcerated and held there till the young child and its heart-broken mother both died, being liberated from prison just in time to meet the cold remains of his beloved wife at the door of his desolated home as it was being taken from the power of its cruel persecutors and carried to its last resting place. And the pretext for all this cruelty was that this young man was a Seventh-day Adventist, and after he had kept the seventh day in strict accordance with the fourth commandment of the Decalogue, he went quietly about his common work on the Sunday, disturbing no one.

An other notable case of the same kind is that of Mr. S. R. King, of the State of Tennessee. He also was a Seventh-day Adventist, and after keeping the Sabbath-day according to the strict letter of the commandment, went quietly about his common work on the first day of the week. For this he was arrested, dragged into court, and heavily fined. And as he did not pay the fine, he was cast into prison. This man conscientiously believed it to be his duty to keep the seventh day, and to work on the first day of the week. After that day he paid that fine, and worked again on Sunday, he was liable to be arrested and fined. He also knew that the Constitution of his State, as well as that of the United States, guaranteed to him the free right and privilege to worship God according to his own convictions. Consequently, he chose to seek to obtain his rights through the judicial power of his country. And his case was appealed till it reached the District Court of the United States, presided over by Judge Hammond. In his decision the Judge freely admitted that he had a case of persecution by the Sunday-keepers against those who kept the seventh day. But in as much as the former were in the majority they had a "sort of factious advantage" over the latter, and there was no remedy for Mr. King, and the case was absolutely dismissed. This opinion is substantially Judge Hammond's position, but not his exact words. Thus this good man was soon docketed to death, and his case came to its end. Encouraged, however, by the result of this case, those vile persecutors intimidated, arrested, fined and imprisoned a large number of faithful Sabbath-keepers. And some of them, after lying in prison for many weeks, were put into the chain gangs with common felons, and made to work out their fines on the highways at two u turn on the first day of the week. Many cases in recent years of like vile persecutions have occurred under the Sunday laws of Pennsylvania, and some other States of this Union.

The same heart-sickening cruelties were the order of the day when our Puritan fathers of New England called into requisition the civil arm to enforce the decrees of the orthodox church. All dissenters were made to feel the force of the civil power in the infliction of the most cruel tortures that could be invented. The Sunday laws' points out that an innocent victim was made to feel the lash without atonement. Quaker women were tied to tails of carts, and whipped through towns, all because they dissented from the orthodox church. And when we study the history of the Roman inquisition, and the Sunday laws that have been enacted since the days of Constantine, we see that these laws have always borne the same legitimate fruits that they are so richly bearing in our own country. And I have yet to learn that the less amount of good has ever been conferred to the community by virtue of Bodeemer by any of these Sunday laws.

I am aware that it is claimed these laws are necessary in order to secure a quiet rest to those who keep the Sunday as their religious day; but it is evident that there is no necessity for any such cruel laws for that purpose. It is well known that there are thousands of Englishman's all over the country holding meetings on all days of the week, while a majority of the people are attending to common business all around them, and we hear no complaint that they cannot succeed in their work on that account, because they attend their religious services on the seventh day of the week, while they are surrounded by many people who are busily engaged in their common work on that day, and they find no difficulty in the enjoyment of a quiet Sabbath rest. The reason of their success is that they attend to their own business, assembling in their churches for worship, irrespective of what may be passing around them. If all those who are so anxious to sustain these cruel Sunday laws would consider the Seventh-century Adventists, and Jews, all hold their religious services on the seventh day of the week, while they are surrounded by many people who are busily engaged in their common work on that day, and they find no difficulty in the enjoyment of a quiet Sabbath rest. The reason of their success is that they attend to their own business, assembling in their churches for worship, irrespective of what may be passing around them. If all those who are so anxious to sustain these cruel Sunday laws would consider the Seventh-day Adventists, and Jews, all hold their religious services on the seventh day of the week, while they are surrounded by many people who are busily engaged in their common work on that day, and they find no difficulty in the enjoyment of a quiet Sabbath rest. The reason of their success is that they attend to their own business, assembling in their churches for worship, irrespective of what may be passing around them. If all those who are so anxious to sustain these cruel Sunday laws would consider the Seventh-day Adventists, and Jews, all hold their religious services on the seventh day of the week, while they are surrounded by many people who are busily engaged in their common work on that day, and they find no difficulty in the enjoyment of a quiet Sabbath rest.

Again, should the attempt be made to justify these cruel laws by the plea that it is a sin against God to do common work on the first day of the week, the Sunday, the proper answer would be that the plea is not good, that it cannot be sinful to do common work on that day. Sin, in its proper sense, is the transgression of the law of God, and the Bible is the only place where the law of God is to be found. Search that book from Genesis to Revelation, and in the law that is written down in the first day of the week as sacred time, or that declares it to be sinful to do common work on that day. More than that, in the fourth commandment of the Decalogue, where the law of the Sabbath is found, the first day is designated as one of the working days of the week. The text reads: "Six days shalt thou labor and do all
thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, etc." Now that the seventh day, which is the last day of the week, is appointed for rest, and the six other days for labor, it is positively certain that the first day of the week is included among the days which the Lord appointed for common labor. It is thus proven that it cannot be sinful to do common work on the first day of the week, but is in perfect accordance with the plainest expressed will of God. When people who claim to believe in the religion of the Bible, and to be the true representatives of God's revealed truth, besiege the civil power to enact laws to make it a penal offence—a crime—a sin against God, for people to do just the thing that God has commanded them to do, they ask that power to usurp the prerogative of the Creator of the universe and place itself in direct antagonism to his revealed will.

The first count in my indictment of these Sunday laws is, that they are essentially bar- barren in character; they put it into the power of wicked, unprincipled men, to worry and perplex, and wound their spirits against God, against Christian people; they have been the cause of more downright, bloody persecution in the world since they were first inaugurated by the pagan Emperor Constantine in A. D. 321 than all other laws put together.

Second. They stand in direct and positive conflict with the plainest teachings of the Word of God.

Third. That there is no call for such laws, from the fact that whoever thinks it right to keep the Sunday has no need to be coerced to do so by the civil power. It should be the privilege of each individual to choose which to do, and to rest on that day which accept the teachings of the fourth commandment of the Decalogue, and use the Sunday as a day of common labor.

Fourth. That these laws are emphatically religious in character, and hence are in direct conflict with the first amendment to the Constitution of the United States.

FIFTY FACTS REGARDING THE SABBATH OF THE LORD

BY BLIO'DF, F. H. WILSON.

1. Christ is the active agent in the creation of all things. (Gen. 1:1; 1 Cor. 8:6); therefore Christ made the Sabbath.

2. Christ rested on the seventh day (Gen. 2:2); thus making it his Sabbath, or rest-day.

3. The Sabbath was given to Adam, the father of the race, and was thus enjoined upon his descendants, the whole human family. Gen. 2:1-3; Mark 2:27.

4. The Sabbath was given to man in his innocency, and was therefore designed to meet the needs of man, and prevent his fall.

5. In thus being given before sin entered the world, it therefore bore no relation to the types, ceremonies, or ritual connected with the remedial system of sacrificial offerings.

6. The Sabbath commandment is and was a part of God's law. As such it was observed by Abraham and all the holy patriarchs after sin entered, thus proving it to be suited to the needs of man in all conditions. Gen. 35:5.

7. The Sabbath was in particular the specified holy day of the weekly cycle. This is emphasized by the fact that forty years God raised true Israel from bondage, to supply them with his people for the first six days of the week, and withheld it every seventh day.

8. The Sabbath is a sign. He has given a law of moral principles for the guidance of man. All moral principles are eternal principles, re- lections of the moral character of their divine Author. The Sabbath commandment was placed in the very bosom of that law of moral principles, thus proving it to be likewise moral in its nature, and as suchbinding and enduring as the other nine associated with it. Ex. 20:3-17; Neh. 9:13, 14.

9. When Christ, the Lord of the Sabbath, visited this earth, his bearing toward the day he had honored as his own was in keeping with his sacred character. He labored by precept and example to rid the world of those burdensome traditions of the Jews, and bring it back to the place and use appointed it in the beginning, the day of joy and delight. Matt. 5:17-19; 12:1-12.

10. It was customary for Christ to use at least a part of the seventh day for the purposes of public worship. Would we follow his example, we will do well to devote a part of it to the same object. Luke 4:16.

11. His most learned disciples, those who performed for him the last acts of burial, understood nothing else from his example and teaching, the day of rest should sacredly regard the day enjoined in the commandment. Luke 23:56.

12. These same disciples regarded the seventh day so holy that they would not perform upon it the work they did without scruple upon the first day of the week. Luke 23:56; 24:1.

13. The Apostle Paul, following the example of Christ, has been instructed in many visions and revelations, used the seventh day of the week as a time for regular public worship. Acts 17:2; 18:11.

14. He did this not alone while laboring for the Jews, but also when preaching to the Gentiles. Acts 13:14.

15. The Sabbath will be observed and regarded as a stated and set time for divine worship by the ransomed of the Lord in the world to come. They do the Sabbath, like a mighty arch, span the gulf of sin, reaching from Eden, the garden of God, to Paradise restored. The design of God in its observance has been turned aside for a time, but not thwarted. In the eternal ages will the Sabbath be observed, planted in beauty and holiness, he carried out according to the design of God—an eternal joy, blessing, and delight to the nations of men.

SPECIAL WORK.

There is a work for all of us. And there is a work for each, work which I cannot do in a crowd, or suffer a man, actuating, singly according to my own gifts, and under a sense of my personal responsibility. There is, no doubt, associated work for me to do; I must do my work as part of the world's great whole, or as a member of some great body. But I have a special work for the Lord to do, work which Godby plan and appointment has a separate position, separate responsibilities, and a separate work; if I do not do it, it must be left undone. No one of my fellows can do that special work for me, which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well ordered or powerful. They have their own work to do, and it may be a very noble one; I should not work for me. I must do it with these hands or with these lips which God has given me. I may do little or I may do much. That matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's will in making what I am, and more truly glorify his name, than either if I were going out of my own sphere to do the work of another, or calling in another into my sphere to do my work for me.—Ruskin.

The devil will never trouble himself about ruinedcrop; he has a special work, which he is called to do, in his own particular sphere. Matthew 6:33.

That a dollar will go five times farther in soul-saving work in heathen lands than in our own is a well known fact.—Heathen Woman's Friend.

The donations to the American Board last year were $845,097 47; legacies, $249,777 71; receipts from other sources, $45,929 62; total $840,504 70.

The Society for the Diffusion of Christian and General Knowledge among the Chinese publishes a list of more than 1,000 books and pamphlets.

It is said that heathen Chinese give up their idolatrous ceremonies in planting rice, when they see that their Christian neighbor's crop is good without them.

The Free Church of Scotland wants to establish a hospital at Tiberias, upon the Sea of Galilee. This is fruit of the Spirit of Him who once taught and healed in that same land.

A UNITARIAN is authority for the statement that the 15 Congregational Churches of Worcesters, Mass., give more in a year for missionary purposes than all the 450 Unitarian Societies in the country.

A YOUNG Chinese Japanese has established an orphanage in an old Buddhist temple at Kamachamura. He preys to God for means; and is teaching the boys trades, in the hope that the enterprise may become self-supporting. There are now 200 inmates.

BRO. M. E. MARTIN writes from Salem, Va.: "I have just returned from a long, weari- some trip in Braxton county. I preached at eight different places, with large congregations at all the meetings; I never knew such deep awakening, and so many feeling after God and fearing truth as there are at present."

ROMAN CATHOLIC Indian schools have received from our government in the last eight years $2,968,416; and all Protestant Indian schools in the same period $1,491,555. Protestant churches have decided to receive and use more government funds for their Indian schools; and there is hope that Roman Catholics will do the same.

A PRESBYTERIAN Church of 30 members, in Southern Ohio, pays the pastor's salary and gives him one Sunday a month for missionary work among the "feebie" churches around. He is the only resident minister on the river for a
ON BUSINESS: PRINCIPLES.

A business man once said to the writer, in substance, "I think it is absolutely necessary to look at things from a business or practical point of view; and we want to see adequate returns from our investments."

These words were spoken with the manifest self-assurance that they were an overwhelmingly unanswerable refutation of the claims of foreign missions.

Such statements, due to lack of information or to prejudice, have been answered again and again; and must, we suppose, be answered many more times.

Convert cost less per head, in heathen than in Christian lands; if the sacred subject is to be brought to so low a level; and the large denominations carry on their various lines of work at proportionately less cost than do the small bodies, just as large commercial enterprises surpass, in this respect, small ones. Would it then, be "business" for Christian churches to labor in heathen lands only; and for us to transfer our denominational "plant" to some larger Christian body?

On the contrary, it is to be fervently believed that several denominations are in well-grounded hope that the Lord will yet bring great enlargement to the cause, at home and abroad, for which we labor and pray. Many business men, on business principles, sink hundreds of thousands of dollars through faith in possibilities of the future.

The results named above rewarded faith that was often severely tested:

If we except the Baptists, the missionary world has acknowledged the Centenary of Modern Missions in 1892. Dr. A. T. Pierson, however, with his unusual enthusiasm, has taken some measurements of the great advance that has been made within a century, and within limited portions of it.

Taking only portions of it, here are some of his results: "From the beginning of mission work in Tahiti in 1797, 14 years passed without a convert. Then two natives (who had been impressed by Christian influence in a mission- ary's family), after all the missionaries had been banished from the island, were found praying for the conversion of their countrymen. Since then (1811) the number of converts in Western Polynesia has risen to 800,000."

Again he takes the seventy-five years of the religious work of the American Bible Union, of which Judson was the first representative: "After ten years he had but sixteen converts. They wrote him from America inquiring about his prospects. His reply was, "Prospects all right; bright as the promises of God."

"Now," says Dr. Pierson, "taking into account the last ten years of comparative failure, there has been established a new church for every three weeks of the entire time, day and night; and there has been a new conversion at the rate of three hours of the entire time, day and night."

As to Barma in particular, the first Karen was baptized in 1857. Ten years later there were 60,000 Karens, either sleeping in Jesus or living to testify of Jesus. An eminent authority says that 3,900 Karens are in the Christian community, and 500 self-supporting provinces."

Again Dr. Pierson takes fifty years in China, between 1842 when the work began, and 1892, and he sums up nearly 50,000 converts, and says: "The ratio of increase during the twenty-five years was by ten, or seventy-one, or eight thousand, or eighteen hundred, or eighteen hundred and per cent."

Again take Fiji up to the year 1883, when the Wesleyan and London Missionary Society were in the dark shadow of heathenism and cannibalism. In 1886, after fifty years, there were 8,000 of the Fijis in the Fijian group alone, and out of a population of 110,000, 104,000 were habitual attendants upon worship.

Again Dr. Pierson, turning to Ongole, says: "Take from 1878 to 1892, and you will suppose there was nothing in the original Pentecostal days to exceed what fourteen years have seen among the Telugus. In one day in 1878, 2,922 were baptized. In six weeks there were 5,000 baptized, and in ten months 10,000, and in the year 1890, 22,000. Now and then there are between 30,000 and 40,000 church members."

Surely these facts, quoted from Dr. Pierson's sermon, preached in Harley Lane Chapel, Leicester, England, June 1, 1892, and published in "Regions Beyond," are calculated to impress us with the possibilities of the power of the Holy Spirit. If all the enemy's plans were in vain, and thereby have encouraged us to trust in the cavelas of their enemies.—Church at Home and Abroad.
WOMAN'S WORK.

Encouraging reports begin to come in concerning the canvass for the Recorder. But the pleasure is not without alloy. Some are found who really want it but do not feel able to give it. Others who have interested and would not read it if they had it. Here is need of both money and prayers; prayers that there may be a spirit of loyalty in every Seventh-day Baptist heart as also a desire to be well informed, and have a reason for the faith they profess. All this is materially helped by reading this excellent paper. Are there not some who would be glad to contribute to the most worthy object of placing the Recorder in those homes where it would be a comfort and a blessing? They do not go except by the kindness or helpfulness of some friends more favored with the good things of this life than these worthy families, where sickness or affliction cast their dark shadows? If there are any such, please report to any member of Woman's Board.

THE JOY OF SELF-DENIAL.

When we read the three letters in the Recorder of January 26th, from our missionary sisters in China, and full of gratitude and heart-felt thanks for their Christmas gifts, we could but feel there was no joy sweeter than that of knowing we had been instrumental in giving happiness to others.

Yet in all these little deeds of service, seen in comparison to the sacrifice they have made for uplifting and winning souls to Christ. As their field of labor broadens and increases in strength, year by year, it calls for greater effort, on our part, to give as we have the means and ability, so that the Master's work may not be crippled for a lack of energy and greater self-denial if need be on our part. O, if we could but know the richness of a life swallowed by a love that seeketh not the good of self alone, but findeth the joy in seeing others, completeness for its own sake.

For there is no life complete that has no love or desire to benefit others. The sweetest and most beautiful lives have ever known or read were of those whose whole life was spent in self-forgetfulness, and for the good of others.

Not many years ago a young girl, a teacher in Ohio, was sent by her own desire as a missionary to India. For six years she labored in that far-off land, in a city where her health failed and she was compelled to return home for rest and treatment. Her disease seemed to baffled the skill of the physician she consulted, for she grew no better. The thought finally occurred to her that her symptoms were the same as those she had known in India who were afflicted with that loathsome disease, leprosy. She told her fears to her physician, who advised her to consult an eminent physician in New York. By doing so she found her fears were correct. She immediately made up her mind what she would do.

She would return to India, to a place she knew of inhabited by lepers, people, who were in need of some Christian soul to tell them of Jesus and his unying love. The next day she bade farewell to home and loved ones, suppressing the desire to be clasped once more to a fond mother's heart, refusing the kiss of a much loved sister, for fear she might impart the dread disease to them.

There she will suffer and labor till Jesus calls her home to that beautiful mansion prepared for her, where there will be no more sickness or sad farewells.

The influence of such a Christian life will never die. Its power to benefit and lift up the world will go on forever. If we would make our "life work" a success, if we would attain that higher life which all true Christians so much desire, we must follow the example that Jesus has set for us. He lived not for self, but delightfully in doing good and sacrificing for others.

"Who doth good by loving deed or word, Who lifteth up a fallen one or dieth a tear, Who helps another bear his heavy cross, Oh, Christ, for this I give thee praise!""

Berea, who, by the kindness of some friends more A

Kennersly, concerning the canvass for the Seventh-day Adventist mission.

Sister Swinney, who has been instrumental in giving some most worthy object of

for her hard day's labor. Arriving in Shanghai, and spent another most pleasant

missionary to India. For six years she labored in that far-off land, in a city where her health failed and she was compelled to return home for rest and treatment. Her disease seemed to baffled the skill of the physician she consulted, for she grew no better. The thought finally occurred to her that her symptoms were the same as those she had known in India who were afflicted with that loathsome disease, leprosy. She told her fears to her physician, who advised her to consult an eminent physician in New York. By doing so she found her fears were correct. She immediately made up her mind what she would do.

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"Who doth good by loving deed or word, Who lifteth up a fallen one or dieth a tear, Who helps another bear his heavy cross, Oh, Christ, for this I give thee praise!""
THE SABBATH RECORDER.

REV. L. B. LITHERMORE.

ONE GIFT.
ONE SMILE CAN GLORIFY A DAY.
ONE WORD NEW HOPE INSPIRET.
THE LITDL. CHILD NEEDS A BRIEF.
THERE ARE NO AIMS TO GIVE AWAY.
IF LOVE BE IN THE HEART.

HOW MUCH TROUBLE HE AVOIDS WHO DOES NOT LOOK TO SEE WHAT HIS NEIGHBOR SAYS, OR DOES, OR THINKS, BUT ONLY TO WHAT HE DOES HIMSELF, THAT IT MAY BE JUST AND PURE—Marcus Aurelius.

HOW MANY PEOPLE EXCUSE THEMSELVES FROM CHRISTIAN DUTIES BECAUSE OF THE ACTUAL OR IMAGINED FAULTS OF OTHERS. BUT REMEMBER, THAT IF YOU LOSE YOUR SOUL, IT WILL NOT BE BECAUSE THERE ARE HYPOCRITES IN THE CHURCH, BUT BECAUSE THERE IS SIN IN YOUR OWN HEART.

WE DESIRE TO PROCEDE A FEW EXTRA COPIES OF THE RECORDER OF THE ISSUE OF MARCH 18, 1893. IF ANY WHO HAVE READ THEIR PAPERS, AND DO NOT CARE TO PRESERVE THEM, WILL KINDLY SEND THEM TO THIS OFFICE, THEY WILL CONFERR A FAVOR UPON FRIENDS OF THE LATE DR. POTTER.

IT IS WORTHY OF NOTE, WHILE DISCUSSING THE QUESTION OF RESTRICTED IMMIGRATION, THAT THE FEWEST HILARION PEOPLE WHO COME TO OUR SHORES FROM THE COUNTRIES OF THE OLD WORLD ARE SCANDINAVIANS. THEY ARE LESS THAN ONE PER CENT OF ALL WHO COME FROM NORWAY, SWEDEN AND DENMARK. ITALY SENDS THE GREATEST NUMBER OF HILARIOU PEOPLE. MORE THAN SEVENTY-FIVE PER CENT OF THE IMMIGRANTS FROM THAT COUNTRY CAN NEITHER READ NOR WRITE.

THERE HAS BEEN NOTICABLE A GROWING DEMAND AMONG OUR PIONEER CHURCHES AND HOME MISSION PASTORS FOR FRESH, CRISP, THOROUGHLY EVANGELICAL LITERATURE, FROM OUR OWN PRESS, FOR DAILY AND WEEKLY USE IN CHRISTIAN WORK. A BRIGHT WEEKLY PAPER, DEVISED ESPECIALLY TO PUNGE PARAGRAPHS OF TRUE GOSPEL TRUTH, TOGETHER WITH THE LIVING ISSUES OF THE GREAT AND INTENSELY INTERESTING QUESTIONS OF SABBATH REFORM WOULD FILL A MOST IMPORTANT PLACE NOW IN OUR WORK. BROTHERS AND SISTERS OF THE DENOMINATION, DO YOU WANT SUCH A PAPER?

IN A RECENT NUMBER OF THE UNION SIGNAL THERE IS AN EARRING CALL FOR "A WEEK OF PRAYER," THE FIRST WEEK IN APRIL, FOR THE "SABBATH CAUSE." AN ESTEEMED FRIEND SUGGESTS THAT ALL WHO LOVE THE SABBATH OF THE BIBLE COULD MOST REASONABLY AND HEARTILY JOIN IN THIS REQUEST, AND DEVOUTLY PRAY THAT ALL CHRISTIANS MAY BECOME LOYAL TO THE SABBATH, AS CLEARLY POINTED OUT IN THE DECATALOGUE, AND ALWAYS FAITHFULLY OBSERVED BY CHRIST AND HIS APOTHESES. BUT THIS DOES NOT MEAN THE SUNDAY OF POPULAR OBSERVANCE, BUT THE SABBATH OF JEHOWAH'S APPOINTMENT AND SACRIFICED.

AN INTERESTING LETTER COMES TO US FROM REV. J. H. WALLISACH, M.A., D.D., OF LIEGNITZ, GER-MANY, WHERE HE IS LOCATED IN EVANGELICAL AND SABBATH REFORM LABOR. HE RECEIVES HIS SUPPORT LARGELY FROM PRIVATE CONTRIBUTIONS SENT BY FRIENDS WHO ARE INTERESTED IN HIS WORK. HE APPEALS TO ANY FRIENDS OF THE CAUSE IN THIS COUNTRY FOR FUND TO CARRY ON HIS WORK OF PREACHING, PRINTING AND DISTRIBUTING THE TRUTH OF THE GOSPEL. ANY PRIVILEGE TO HELP THIS BROTHER IN HIS GOOD WORK MAY BE SENT DIRECTLY TO HIM AS ABOVE INDICATED OR TO THE EDITOR OF THE SABBATH RECORDER, WHO WILL SEE THAT IT IS PROPERLY FORWARDED. THIS BROKER, WHO HAS HIS DEGREE, DOCTOR OF MUSIC, AT MILTON COLLEGE, CONSERVATORY, A FEW YEARS AGO, AND HAS THE CONFIDENCE OF OUR BRETHREN IN WISCONSIN WHO KNOW HIM.

THE BOSTON TRAVELLER SPEAKS IN STRONG LANGUAGE AGAINST THE WHISKY TAX, AS A SOURCE OF INTERNAL REVENUE; AND CLOSES ITS ARGUMENTS IN FAVOR OF ITS ABOLITION WITH THE FOLLOWING COGNITIVE REMONSA:

FIRST. EVIDENCE IS ABUNDANT That THE EFFECT OF THE NATIONAL BEER AND WHISKY TAX HAS BEEN TO BUILD UP A POWERFUL Oligarchy THAT DEFIES ALL MORA LAW AND INTENDS TO CONTROL ALL POLITICAL ACTION.

SECOND. THAT THE LIQUOR TRAFFIC HAS GREATLY THRIVEN THROUGH THE QUASI PARTICIPATION OF THE GOVERNMENT.

THIRD. THAT THE MORAL SENSE OF THE NATION HAS BEEN GREATLY DEBACULRED BY THE RECEIPT OF VAST SUMS OF MONEY COLLECTED FROM THE BEER AND WHISKY TAX.

FOURTH. THAT THE ENFORCEMENT OF STATE AND LOCAL LAWS FOR THE SUPPRESSION OR RESTRICTION OF THE LIQUOR TRAFFIC IS THUS GREATLY IMPAIRED BY THE POWERS ACQUIRED, OR SUPPOSED TO BE ACQUIRED, BY LIQUOR DEALERS ON ACCOUNT OF GOVERNMENT TAXATION.

FIFTH. THAT THE LIQUOR TAX SYSTEM FURNISHES PROTECTION FOR ALMOST EVERY CLASS OF CORRUPTION IN NATIONAL POLITICAL.

PROFESSOR TOTTEN'S INTERPRETATIONS OF PROPHECY HAVE ATTRACTION CONSIDERABLE ATTENTION IN SOME CIRCLES, AND THOSE CURIOUS AND VIVID DESCRIPTIONS HAVE BEEN FROM TIME TO TIME PUBLISHED IN BOTH RELIGIOUS AND SECULAR PAPERS. IN THIS ISSUE WILL BE FOUND HIS LATEST STATEMENTS, CLIPPED FROM THE PRESS, NEW YORK, OF LAST WEEK.

WHILE WE ARE NOT PREPARED TO ACCEPT THE CHRONOLOGICAL EXACTNESS OF THE PROFESSOR'S CALCULATIONS, WE CERTAINLY ARE NOT DISPOSED TO DISMISS HIS INTERPRETATIONS OR RESEMBLE THEM.

BUT WE CANNOT FORGET THAT MANY OTHERS HAVE SPEAKEN AT DIFFERENT TIMES, WITH ALL THE POSITIVENESS OF HIS CONVINCIONS, AND ALL THE DEFINITENESS OF HIS DATES, AND YET THE AFFAIRS OF THIS WORLD GO RIGHT ALONG AS LITURGO. WE BELIEVE THE SCRIPTURES TEACH THE TRUTH OF THE PERSONAL SECOND COMING OF OUR SAVIOUR, BUT WE ALSO STRONGLY INCLINE TO THE OPINION THAT, "OF THAT DAY AND HOUR KNOWETH NO MAN, NO, NOT THE ANGELS OF HEAVEN, BUT MY FATHER ONLY." MATTHEW 24: 36. SEE ALSO ACTS 1: 7, THES. 2: 2. OUR GREATEST CONCERN SHOULD BE TO BE FAITHFUL AND HONEST IN THE FAITHFUL PERFORMANCE OF CHRISTIAN SERVICES, AND IN DEVOUT ACKNOWLEDGMENT OF GOD'S SUPREME AUTHORITY IN ALL THINGS. THEN IT WILL MAKE LITTLE DIFFERENCE TO US WHETHER PROFESSOR TOTTEN'S VIEWS ARE CORRECT, OR THE VIEWS OF OTHERS, PERHAPS EQUALLY AS COGNITIVE, TO INTERPRET THE SCRIPTURES, WHOSE CONCLUSIONS ARE QUITE UNLIKE HIS OWN.

IT IS OF PUBLIC INTEREST TO KNOW THAT THE ATTEMPT MADE IN NEW JERSEY TO SECURE APPROPRIATION OF PUBLIC FUNDS IN SUPPORT OF CATHOLIC SCHOOLS, HAS PROVEN A FAILURE. A DECISION BY THE ATTORNEY GENERAL OF THE STATE DECLARES SUCH APPROPRIATION UNCONSTITUTIONAL. IN THE BILL, AS PRESENTED, THE USUAL OBJECTIONABLE TERM, "PEROIAL SCHOOLS," WAS OMITTED AND "PRIVATE INSTRUCTION" WAS COMPROMISED. BUT IN THIS CASE, IT IS TRUE, AS JOB SAID IN HIS DAY: "HE TAKETH THE WISE IN HIS OWN CRAFTINESS."

ONE OF THE MOSt DANGEROUS TENDENCIES OF OUR TIMES IS THAT OF UNITING CHURCH AND STATE THROUGH RELIGIOUS LEGISLATION. AND ONE OF THE STRANGEST HALLUCINATIONS INTO WHICH MANY PROTESTANTS HAVE BEEN LED IS TO JUDGE ANYTHING AGAINST WHICH THEY IN OTHER CASES, PROTEST, ETC., RELIGIOUS LEGISLATION, TO ENFORCE THE OBSERVANCE OF SUNDAY AS THE SABBATH. HERE THEY UNITE WITH CATHOLICS IN DOING WHAT THEY LOUDLY AND STEADFASTLY DEEMED NEVER TO BE DONE! AND WHEN THIS POINT IS ONCE CARRIED INTO THE LEGISLATURE, WHAT FOREIGN PROTESTANTS WILL BE HORRIFIED TO FIND THAT THEY TOO HAVE BEEN "CAUGHT IN THEIR OWN CRAFTINESS," AND THAT THEY ARE AT THE MERCY OF THE CATHOLIC HIERARCHY, NOT ONLY IN MATTERS OF RELIGION, BUT ALSO IN THE PUBLIC SCHOOL SYSTEM, AND MANY POINTS OF RELIGIOUS FAITH AS DISTINCTIVELY CATHOLIC IN THEIR AUTHORITY AS THE OBSERVANCE OF SUNDAY.

chant to advertise his business; the humanitarian to study his fellow creatures; the hotel-keeper to fill his purse; the pick-pocket to get the purse of others. The country confines to visit their luckless city connections; the boys and girls to have an indefinitely glorious time. The honest merchant and the honest man in the honest line of business. If there are certain earning souls have found in Chicago and the World's Fair a grand 'opportunity to preach the gospel. Evangelistic services will be conducted in Chicago next summer on a scale which the world has never seen before.

The Commander-in-chief of the campaign will be the veteran Moody, who will spend part of the summer on the ground. He will be ably assisted by a staff of such well-known men as B. Fay Mills, Major D. W. Whittle, Theodore L. Cuyler, T. DeWitt Talmage, J. Wilbur Chapman, and the English preacher, John MacNeill.

The music will be in charge of the famous quartet of workers, Ira D. Sankey, D. B. Tower, H. H. McGranaahan and George C. Hebbins.

The work will be divided into two distinct divisions, church work and tent work, under separate managements. Meetings will be held on each of the three “sides” of the city at some central church. Then there will be the tent meetings under mannsmouth spreads of canvas, and the tent services have been very successful in Chicago, and much is expected of them. Mr. Moody has been looking forward to this campaign for some time. It will be the crowning event of his long and successful career.

At this age when science and invention are daily combining to display to us new and bewildering tricks, we pause a moment to admire the feats of isegrimen, which Prof. Eliahs Gray is preparing to perform with his "holomograph." Prof. Gray proposes to drop the dots and dashes of the telegraphic alphabet into oblivion and transmit handwriting, and outline sketches by electricity. A New York merchant will then be able to send his check to Chicago in the time required to write it, and a newspaper correspondent can furnish to all the illustrated morning papers the facial outlines of the man who is latest before the public eye. Aladdin, with his wonderful lamp, was all right for his day, but if he were living now he would scarcely be mentioned in the papers, except as a harmless genius, who had outlived his usefulness.

A correspondent quotes our statement in the Recorder of February 16th, that "the State has nothing to do with the first four commandments of the Decalogue," and raises the following questions which had caused his own mind to doubt the entire soundness of the principle:

1. "I have understood that there are one or two companies in Boston, engaged in the manufacture and sale of idols to the Chinese. Has the 'State' no right to enact laws for the suppression and prohibition of such a nefarious business?"

2. "How do you harmonize your statement with Job in reference to idolatry? 31: 26-28. "If I behold the sun when it shineth, or the moon walking in brightness; and my heart hath been secretly enioyed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge; for I should have denied the God that is above."

The civil government of God's chosen people in Old Testament times was a Theocracy. That is, the same God who was the spiritual sovereign of the people was also their temporal ruler. The judges and kings who wore in authority were under his direction. There was no distinction between civil and religious laws.

Why this was so we need not inquire now: it was so; but when Christ came to perform his mediatorial service, the old compensation passed away. The new kingdom, Christ's kingdom, was a spiritual kingdom set up in the hearts of men everywhere, independent of civil government. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," said Christ. His gospel was to go everywhere, subduing men by its spiritual power. "The kingdoms of this world" were to be made subject to Christ,—not civilly but spiritually, "for the kingdom of God is within you."

The founders of our government recognized the fact that religious matters were beyond their jurisdiction. Civil government was necessary for the mutual protection of rights, one of them being the right to worship God according to the dictates of individual conscience. Under our Constitution, there is no authority to prohibit the manufacture and sale of idols—on religious grounds. If the business were a direct menace to the peace of society, the government might interfere to protect its citizens; but it should show no partiality among religions or religious institutions as such.

The friends of Sunday laws get their authority and comfort from the Old Testament. They leave the New Testament out of the question. If the Old Testament authorizes us to make laws to support the scribes and Pharisees, and public worship by government tax, and use the machinery of government to advance the Bible religion. You and I take Christ as our authority and study the Old Testament in the light of his words. Where will we find in the New Testament any authority for bolstering up our religion or our religious institutions by civil law?

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., March 21, 1893.

Cleveland v. the Democrats, is the theme of all of the rumors, hints, mutterings, and hinted expectancies of a coming storm. How much of this is more imagination and guess-work time will tell. It is reported that the President is disposed to assert an unusual independence of Senators, and consult his constituents, directly and without apologies. It is further said that this course will provide allies for Senator Hill in case the latter takes the war-path, which many think he is sure to do.

That Senator's ambition is neither dead nor sleepy. He has been a frugal, sober, domestic happiness, literary or oratorical distinction, and of all else that could divert the current of his political ambition. Cleveland has been the rock that stayed his triumphant course. Him he could not sweep aside though his friends were melted out of place. How? The President stand by those friends and right their wrongs without a grapple with his former rival? If the President could depend on the Senate he might deprive Hill of all influence in the distribution of patronage; and if he could even induce President to turn his influence upon him as it did old of Aaron Burr when Jefferson ignored that ambitions scheme. These things Democrats are whispering and Republicans uttering aloud, but history will not be encored, and the most curi-
PRAYER-MEETING COMMITTEE.
BY MARY WHEELER.

First, what are the duties of the Prayer-meeting Committee? The model constitution says, "It shall be the duty of this committee to have in charge the prayer-meeting, and, to see that a topic is assigned and a leader appointed for every meeting, and to do what it can to secure the faithfulness to the prayer-meeting pledge."

The standard says the Christian Endeavor meeting is a co-operative business institution. Business means what a person buses himself about, and co-operative does not mean that one person is to do all the work and another to get all of the profit.

The question is asked, "What is necessary to the attainment of the ends of this Christian Endeavor meeting?" First, the Holy Spirit, without which nothing is possible. Second, enthusiasm. Third, prayerful seriousness.

Enthusiasm is something we need, and it is obtained through prayerful seriousness. We must be in earnest seven days in a week, and for this we must pray.

How can we help our meeting? By prayer. To have the prayer-meeting in charge means not only to select a leader and a topic, but to pray for the meeting before we go. Simply to select a leader is not enough. He should be spoken to beforehand in order that it may be upon his mind. Also if we have found anything upon the topic, we might tell him about it or let him take it to read. If a person who is timid is to be the leader he should be looked up about two weeks beforehand and helped to prepare to lead the meeting. Of course our suggestions or help must be offered in a way that will not offend.

One person will like personal help while another can be helped more by the committee's asking some of the more active ones to take definite part early in the meetings. In this way those awkward pauses are avoided, and the timid boy has no time for reflecting and thinking that the meeting drags because he is leader. In fact, this is a good plan for few of the active ones to adopt, not to allow any of the first part of the meeting to drag.

Another thing which is helpful is for each one of the committee to be prepared on the topic as though he were to lead. If we would have faithfulness to the prayer-meeting pledge, we must all do we can to make the prayer-meeting interesting, encouraging the backward ones to take part by taking part ourselves.

The great success in the prayer-meeting comes from prayer. Not altogether the prayers offered in the meeting, but those before are of great benefit. An excellent plan is for the committee to meet sometime during the week to pray specially for the meeting.

I hope you will all read, if you have not already done so, the excellent article in the November Standard on the work of the Prayer-meeting Committee.

In closing I will quote these words from the Standard: "Prayer in our present connection is consultation with God about his work. As we talk with God we shall be the more convinced that we are on the right road, and more into his way of looking at them. And only when we are in accord with the will and purposes of God can the Holy Spirit work with us; then it is possible for us to be filled with that divine enthusiasm which no man can get up, but which comes from above."

YOUNG PEOPLE'S WORK.

YOUNG friends, have you noticed that card in the Recorder signed by H. D. Babcock, asking for a foreman in the molding department of his iron works? Do you suppose that a Sabbath-keeper has secured the position? I doubt it. Do you suppose that Mr. Babcock preferred a Sabbath-keeper? Most certainly. That was his object in advertising in the Recorder. Between two men of equal ability would he have chosen the Sabbath-keeper? Most assuredly. Would he have employed an incompetent man for this reason? We should infer from this cause he was a Sabbath-keeper? Of course not. No one could ask it of him. Why then are not these positions of trust and profit in our shops and factories filled by Seventh-day men? Simply because we have no men who are qualified. Without doubt, many a young man in our denomination saw that notice in the Recorder, and wished for the place. How could he secure it? In no other way except that way in which other men obtain such positions. Being at the bottom, and a Sabbath friend, do you really desire to be foreman in some department of labor? Then you must have patience to work two, three, five, ten years to prepare yourself. But our space is limited. More of this same subject next week.

MRS. HARDSCRABBLE'S WOOD-PILE.

Mrs. Hardscrabble went to the consecration meeting. How did she enjoy it? She listened intently to the different testimonies. One young man told how he thought that it was easy to live a Christian life here in this village than in many other places, because there was so much work for Christ one could find to do. It brought to her mind a scene she had witnessed that winter. Mrs. Hardscrabble had attended the annual dinner given by the church. Mrs. Garet Thoughtful had seen to it that she and Susy Poorhouse had invitations as well as Mrs. Des-Thrift, and Mrs. Fulpure. She had gone from the dinner fed in more than one sense. As she drew near her home there seemed to be an unusual commotion in her back yard, and as she entered the gate she saw three young men working industriously at her wood-pile. "Well boys," she said, "you seem to have taken advantage of my absence. Come in when you finish and I will pay you." "We won't be paid already," they said, and from the tones of voice and expression of face she knew from whence it came. They were improving their opportunity, and working for Christ. One of the boys was the young man she had heard at the consecration meeting. Where were the other two at the time? They had gone to carry the glad tidings to a small community a few miles distant. "Surely," thought Mrs. Hardscrabble, "these boys must be nephews or cousins of Miss Thoughtful." They were the same boys who, with the three brothers, had dug a small garden of potatoes for Uncle Rheumatism last fall.

Perhaps if this incident were related in the Recorder, which visits so many homes, it might set others to looking around to see if they were not so occupied in their back yard by hordes whose business might be lightened. It is greatly to one's advantage to be related to the Thoughtful family. Suppose that we who are not related should form acquainstices and marry into the family.

Make life a ministry of love, and it will always be worth living.

OUR MIRROR.

PRESIDENT'S LETTER.

If we cannot induce people to come where there are all means, in order to reach them, it will be necessary to go with the gospel where they are.

Several singers and Y. M. C. A. workers, under the direction of the pastors of the two churches at Milton Junction, Wis., began a series of gospel meetings in that place, alternating between the two churches. Services were skillfully conducted day and evening for one week. Immediately following this, L. C. Randolph, of Chicago, continued the meetings for another week, presenting very much the same methods of work. Few unconverted people attended, except Sunday evenings. Although these meetings were ably conducted and were endorsed by the active church people of the town; although there was a trained quartet and concert music, yet it was noticeable that at some of the meetings not more than two unconverted people were present.

There are two large public halls in the place, and one of the business men volunteered to bear all the expense for a week if the services could be removed to them. There was no opposition by friends of the cause. A few had been converted during the first two weeks of the meetings, but the following week, while the meetings were held in the hall, no one came every night. The sixth evening of our meeting went forward, nearly all converted. Some who had already found the Saviour were not present, and others asked for prayers by raising the hand. Probably about thirty in all have been converted and reclaimed in this writing.

All these meetings were well-attended and supported by the Christian people of both churches, but without the unconverted present it seemed impossible to reach them. The attendance in the hall has been from one hundred to three hundred, and the number of unconverted people from twenty-five to one hundred. Pastor Hills will provide a regular Sunday or Sunday night service at some place suitable to continue this work. May God lead us to the places where unconverted people are, and make our instruments in his hands to lead men to Christ.

My next letter will be written at Jackson Centre, where, with the Milton College Quartet, No. 2, we are holding revival meetings.

E. B. SQUIRES.

The revival meetings at Salem, W. Va., which were recently held by the Rev. J. L. Huffman, were interesting and resulted in several conversions. The outlook for the spring term of school is very good.

This series of revival meetings which have been held at Milton Junction during the past few weeks under the direction of the Rev. L. C. Randolph, closed Sunday evening, March 19th. The interest remained great until the close and the hall was crowded at the last meeting, several making the decision then to lead Christian lives.

The first list of twenty names of persons who have agreed to read the Recorder every week for a year was signed by James Babcock of the Alfred Centre. The second list also came from Alfred Centre, and was secured by Elon Gilbert. Let the work continue. Remember that a list of ten names secures fifty cents, and that twenty-five cents will be given for lists of five names.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

SECOND QUARTER.

April 29. Wisdom's Warning .............. April 29, 1893.
May 6. The Value of Wisdom ............. Prov. 11 : 30-34.
June 17. Messiah's Kingdom ............. Mat. 11 : 30-32.
June 24. Review ......................... June 24, 1893.

LESSON II.-AFFLICTIONS SANCTIFIED.

For Sabbath-day, April 8, 1893.

SCRIPTURE LESSON.-Job 1 : 1-22.

GOLDEN TEXT.—For whom the Lord loveth he chasteneth.—1 Pet. 4 : 12.

INTRODUCTION.—Job wrestles to the reality of religion by his patience and belief in God. In his affliction he "sins not with his lips." The question of the workings of Providence now begins to be discussed. Job mourns that he was ever born and wonders why life is given unto the bitter in soul. Three friends, chief men, come to console with him and give him some advice. The first to speak is the oldest, Eliphaz, the Temanite, who reproves Job for what he supposes is a lack of religion. In his argument in this respect he contends that God's judgments are for the wicked. He advises Job to seek God and commit his cause to him. The presence of this holy God is enough. The argument is short and clear.

EXPLANATORY NOTES.—v. 17. "Happy." Especially favored. "Whom God correcteth." No matter by what means or by what means an affliction which comes from God is much better than to be witted and have every worldly pleasure or all its wealth. "Despair not." Do not complain bitterly, nor murmur against the Almighty. "Chasteneth." Correction by punishment to purify from faults. v. 18. "Malath son." Causeath pain l fr man's good. "Bindeth us." Healeth when sufficient pain has been endured, when God's purpose has been accomplished. The next line repeats the same thought in different wording. Eliphaz implies that Job is a sinner above other men or else he would not suffer as he did. Job, however, is not conscious of any such notion, but knows that in sincerity he has served God. Eliphaz was true in his speech, but made the wrong application. v. 19. "Six troubles, yes, in seven." An indefinite number. We are told to forgive as often as one repents. How much more should we be merciful and deliver in time of troubles. "No evil touch thee." No injury come to the believer. v. 20. Here begins an enumeration, which winds up with the one thing which come upon the sinner, but from which the righteous are exempted, "death" and "war" say their thousands. v. 21. "Scourge of the tongue." The very common gossip which too often rends the peace of society and says the bitterest "outsides" all the worms of the Niles. "Fear of destruction." Spoil terror the righteous, no pestilence or destruction appear with alarm. v. 22. "Destruction and death." The powers of nature, these even work for the good of God's people. "Beeste." That dwell in eastern districts and attack sheepards and flocks. See Is. 11. 6-9. v. 23. In league with the stones. They shall agree, as it were, not to hurt him or trouble him with great abundance on ruined ground. Providence shall be on his side in ordering all things and inflicting as "famine" or dearth, or if afraid of him and thus flee. v. 24. "Thy tent is in peace." No bands of robbers shall molest thee, as in Job 1 : 12-17. God foresees the fold of his servants and they "shall miss nothing." Likewise their families shall escape danger. See v. 1 : 19. How all this from Eliphaz implies will all individuals do with their affliction, and the more they shall have their sufferings, and the more they shall have to rely on God's aid. v. 25. "Thy seed be great and raw." They shall multiply and increase as a "sheep of the forest."" / Sin. Purify by action, but knows that in sincerity it is one of the dangers which come to the church by his patience and belief in God. In his affliction has been accomplished. The next line repeats the same things. Eliphaz implies that God's judgments are for the wicked. He advises Job to seek God and commit his cause to him. The presence of this holy God is enough. The argument is short and clear.

CHRISTIAN ENDURER TOPIC. (For week beginning April 29.)

OUR DELIVERANCE IS TIME OF TROUBLE.—Job 5 : 19-22.

2 Cor. 12 : 9, 10.

God's ways of deliverance are not always our ways. He does overt calamities, prevents evil from touching us, and results in the good. Righteousness and wickedness have an endless number of calamities, and he alone that have they love God's law. Obedience brings blessing. Despised brings cursing. Read Is. 58 : 2-7; 58 : 13, 14. All of God's people have to endure abuse. Christ, the apostles, thousands of martyrs, many Sabbath-keepers prove that all affliction is not the result of sin, but much is the world's persecution of the righteous. Virtue is not to be despised, but will be in God's own time. Misfortunes often furnishes a field for self-sacrifice, devotion, testing of faith, and proving the reality of Christianity.

DR. PHILIP HOBGOOD.

THE BIBLE has primarily to do with sin and salvation, and preachers dwell very much on those themes. If the members of the Sabbath-school think that the mind should be turned in another direction, and comfort to the afflicted and discouraged should be administered, the lesson to-day furnishes that comfort. The superintendent may very briefly refer to the cause of trouble in the world, viz., sin, and then show how we can free us from eternal woe. For the comfort of all, show the cross to be the way of sanctification and deliverance.

SIN. SADLY ADOPTED.

AFRICAN CHURCH.

AFRICAN SANCTIFIED.

The great Rabbis have said that this world was originally made for the Bible and its learners; that now it is "stayed up by three sup­ porters: the Bible, world, and Sabbath." The study of the Bible, then, is not simply a duty, but the greatest of all privileges. Suppose every Bible were taken from us by some pagan or ecclesiastical power, and we were denied the privilege of the Sabbath-school and study of the Word. What a loss! Over the month or years, the Word which he read and commended to his disciples, and of which he is the incarnate, could a greater calamity ever overtake us in this world? Dear reader, thank God heartily for your privilege, and improve it.

YOUNG SAYS:

"I grant, the man is vain who writes for praises, Praise no man ever desired, who sought no more."-

Shakespeare says: "Our praises are our wages."

Every noble spirit is excited by the love of praise and feels if most, and that is no selfish seeking. The desire to win it by excellent, self-denying labor is an important incentive to well doing and an element of power in that labor. To praise is a duty. Not flattery, not affected commendation, but honest, appreciative expression. You want it yourself, give it to others who deserve it.

READ THE BIBLE ITSELF, NOT ALTOGETHER WHAT OTHERS SAY ABOUT IT.

Dr. Philip Hobgood said in a prayer-meeting talk that the great mistake made about the Bible these days was, that people read books about the Bible and against the Bible, instead of reading the Bible itself and for themselves. If people would read, study, and understand the Bible as it is, it would be a cure for all the mistakes and infidelities of our time. When Presbyterians ask you to read "Will the Baptist," a book in which they attempt to prove that the immersion for baptism is not taught in the Bible, show them the following statement from Dr. Philip Schaff, one of the leading and most learned Presbyterians of the world. Cut it out and save it. Dr. Schaff, Professor of Church History in Union Theological Seminary, New York, has written the following:

"The baptism of Christ in the Jordan, and the illustrations of baptism used in the New Testament, are all in favor of entire immersion, rather than sprinkling, as is freely admitted by the best exegetes, Catholic and Protestant, English and German. Nothing can be gained by an unnatural exegesis, in which the persistence and aggressiveness of the Baptists have driven the Fedobaptists to the opposite extreme."

Little men are saying that immersion is not Bible baptism; great men of all denominations say, it was the ancient Bible mode.
REMINISCENCES.

In the year 1846 three Seventh-day Baptist students arrived from a college in New York, and a fourth from a school at Oberlin, Ohio, to pursue their course of studies in Oberlin College. Their purpose had been to reach Oberlin on Friday, but that night they found themselves in Cleveland on account of detentions. They would not travel on the Sabbath (Saturday) in Cleveland, in obedience to the rules and regulations of the college, and so they waited until Sunday, and kept the Sabbath as best they could. The next day stages were to be run out to Oberlin. The students had catalogues of Oberlin College containing the "Rules and Regulations" of the college, and if they professed to be Seventh-day Baptists, and these rules and regulations were professedly obeyed by Oberlin students in going to or from the College on the Sabbath (Sunday), and specially declaring, "That no applicant for entrance into the College would be admitted therein who had traveled on the Sabbath (Sunday) on their journey there." 

At the suggestion of Jonathan Allen those rules and that prohibition were taken under consideration early Sunday morning. Though each one spoke his mind freely, yet Mr. Allen's mind was the determining one, who said, summarily: "I have some conscience in respect to the Sabbath, and as a Seventh-day Baptist." 

We are now on our way to Oberlin because we have confidence in that College above all others; and our confidence is mostly based upon its reputed and high religious character and liberality of sentiments. But we are going there to be true Sabbath-keepers if we stay, and to be known and treated as such. In no respect and not in the smallest degree are our religious convictions, or our faith or practice to be hidden or concealed or in any way compromised. We are to live there, if we enter College, as conscientious Seventh-day Baptists, humbly we hope but openly; and I propose that we have it understood before we enter, if we enter College at all, what our faith is and that we propose to vary not one iota from it.

"Now if these stages coaches are to be run from here to Oberlin on Sunday, I do not know why the rule of the College should be violated by riding on or off on Sunday. I have no conscientious scruples against riding out there to-day, and I think it would be a good test of the liberality of the College authorities for us to do so. If, in consequence, they will not receive us as students, there would need not be any violation of the liberty of conscience which would render our stay there either agreeable or profitable. Now the quicker we learn as to that the better for us, so I propose that we ride out to-day."

That plan of action was agreed upon, fare was paid, and passage was taken on a big four- horse coach for Elpiria and Oberlin. Mr. Allen rode on the top of the coach by the side of the driver, and thus we rode into Oberlin on Sunday.

The next day those young men made application for entrance into College. As was expected, one of the first questions asked was, "When did you come into town?" Mr. Allen calmly replied, "Yesterday." "But," (in surprise), "did you not know that the rules of our College strictly forbid all travel on the Sabbath, and especially, special notice Baptists would not be accepted as a student here who had traveled on the Sabbath in coming here?" "Yes," replied Mr. Allen calmly, "we had two catalogues of your College, and saw carefully and read completely and considered your regulations."

"Then," (with some emotion), "how could you expect to be received into College to-day, having deserted our rules and violated the Sabbath besides, yesterday." 

"I will tell you," replied Mr. Allen, "we do not understand that we have violated the Sabbath at all. What we did could not reach here on Sunday; therefore we stayed over Sabbath in Cleveland and kept it as best we could in a hotel. The next day, as the stages were permitted to run in here, we could not see any reason why we should not be permitted to ride out here. Having conscientiously kept the Sabbath according to the commandment, we could not see it to be wrong." Oh! oh! well, you are Seventh-day Baptists, are you?" "Yes, sir; and we thought we might better know as we entered your college, if we entered at all, if we could do so as Seventh-day Baptists, and what liberties we were to have for the exercise of our conscientious, religious convictions, as it respects the Sabbath." "All right! All right! if you are Seventh-day Baptists! Soon President Mahan and Prof. Chas. S. Chipley entered the room from which we were introduced, and to whom an explanation of the circumstances was given, and the conversation in progress related. By both these we were cordially welcomed and requested to feel ourselves "at home," assured that our being Seventh-day Baptists would not exclude or entirely assail our fellowship there, Prof. Chipley saying, "If I was among Seventh-day Baptists, I would keep the Sabbath with them without any hesitation." 

We never knew quite surely how we ought to construe that remark. Mr. Allen seriously questioned whether that might not have been designed, not as a hint that now as we were to tarry with them for a year or two, we ought to be willing to keep Sunday with them. However that may have been designed, we were ever treated by these men, and by all the professors except one, with great cordiality and apparent unreserved friendship. We were excused from all class exercises and other duties on the Sabbath. The next Sunday at church, when Pastor Phiney presented an invitation to all new students to unite with the church for the time of their stay in school, this special, cordial invitation was publicly extended to the Seventh-day Baptists so to do, assured that such church relation need not embarrass them in keeping their own Sabbath. Mr. Allen repeatedly remarked that he felt assured that the ride into Oberlin on Sunday, thus boldly avowing our principles, was a great gain to us; that we were respected the more for the determination thus manifested to maintain what we thought to be right, religiously.

Such was ever a characteristic of Mr. Allen's character as a student, as a Professor, as a President of the University, and as a citizen.

IN MEMORIAM.

It has pleased our Heavenly Father, to take from us our loved sister, Mrs. Marcia Cushman Bute.

The Missionary Society of Nortonville, Kansas, of which she was a member, deem it fitting to place on record the tribute to her memory, in the first place, to express our regret to her death; and all those in church and society work, and her earnest, conscientious life helped her to do her work well. It was said of her, by one who knew her best, "her pocket-book was never closed to readily supply." The society request this published in the SABBATH RECORDER.

ANGELINE BABBCOCK, 
EMILY P. RANDELL, 
COM.

I WOnder.

I wonder why any one should need to be urged to the duty of reading the SABBATH RECORDER. The reports from the Missionary and Tract Boards, the earnest words of "The President," the papers full of good thoughts found on the Young People's page, the stirring and solid language accorded in the news, the cheering words from the home and foreign fields, and, in fact, on every page may be found something to interest and instruct, while the pleasure of having a knowledge of the different lines of denominational work ought to be a sufficient incentive to a careful reading of each department.

I wonder why some church members are not more interested in reading God's Holy Word. The latest fashion plate is carefully studied, the weekly periodical of news, with all of its items, is diligently searched, and other secular literature, receives a due amount of attention, and that, perhaps, on the Sabbath, while the sacred Book, whose pages unfold so much of beauty and symmetry, lies neglected in some out-of-the-way place.

I wonder if this overdoing in reading papers, magazines, and numberless books, has a tendency to destroy the desire to frequently take up God's Word and find some sweet promise to rest upon, some words to give strength when we feel assured that the ride into Oberlin on Sunday was a hotel.

The reports from the Missionary Board, the files of the SABBATH RECORDER, as it respects the Sabbath, are not found on the shelves, unless with the regular periodical, but are amid a profusion of "by-words" and "slang phrases" that must be resorted to as an aid to give expression and completeness to thought. Christ's "Verily, verily, I say unto you," conveyed a completeness not to be gainsaid; and yet, like all of his language, how pure and simple!

I wonder if the fathers and mothers who have the habit of letting fall from their lips in the presence of their children whom they are striving to train for Christ, the unnecessary "expletives," would be surprised if these same little things could some day be heard taking God's name in vain.

I wonder if we shall not soon have a reform in this, which detracts so much from the beauty of the Christian life, and I wonder if we can all find a sermon in the text, Matt. 12: 30.

LETTER.

HOME NEWS.

North Carolina.

FAVETTILLE.—The SABBATH RECORDER is always warmly welcomed to our homes. Four persons here have been keeping the Sabbath since the meeting of brethren Babcock and Hills last November, as part of the results of their work. My father and I went to visit a sister who has embraced the Sabbath, and it is a pleasant account to hear the adjectives that a host of "by-words" and "slang phrases" must be resorted to as an aid to give expression and completeness to thought. Christ's "Verily, verily, I say unto you," conveyed a completeness not to be gainsaid; and yet, like all of his language, how pure and simple!

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I wonder if we shall not soon have a reform in this, which detracts so much from the beauty of the Christian life, and I wonder if we can all find a sermon in the text, Matt. 12: 30.
SUCCESS IN LIFE.

What is success in life, and who is the successful man? Is it not he who sets out in life with the determination to accomplish a certain object, who devotes all energies to its attainment, and attains it, no matter what else befalls? If, then, I strive to be rich, like the last great Roman emperors, and become such, were they less successful circumstances who gave him his wealth? What a blow it was, which ruined him! We know he was a great Roman satirist, do you wish for wealth, and he becomes one- since 1878. Who were there willing to-day to give even half a dollar for his work? What a blow it was, which ruined him! We know he was a great Roman satirist, do you wish for wealth, and he becomes one- since 1878. Who were there willing to-day to give even half a dollar for his work?

A young man wrote to ask how much it was his duty, as a man with limited income, to give to the cause and work of God. The writer decried the lack of practical guidance, and finally stated that he did not give him the right to prescribe another's duty. "They have Moses and the prophets," and accepted as axiomatic the law of tithes, and numerous other offerings, were to be given to the service of the Lord. How many are there willing to-day to give even a tithe, a tenth, to say nothing about the free-will offerings, thank offerings, peace offerings, sin offerings, which were offered day by day by the sons of Israel? The Pharisees when they prayed said, "I fast twice in the week, I give tithes of all that I possess," and the Saviour testified that the Pharisees were "a burden of sinning, and burden-some;" but he also tells us "except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven!

HOW many are there to-day whose righteousness does not only not exceed, but does not at all equal the righteousness of the Scribes and Pharisees? They have never even paid their tithes to God in any shape, and as to offerings they would pay even a penny for all of these scribes and Pharisees. They have never even paid their tithes to God in any shape, and as to offerings they would pay even a penny for all of these scribes and Pharisees. How many are there to-day whose righteousness does not only not exceed, but does not at all equal the righteousness of the Scribes and Pharisees? They have never even paid their tithes to God in any shape, and as to offerings they would pay even a penny for all of these scribes and Pharisees.

A story is told of an Indian who one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The Bishop asked: "Why?" He said: "One dollar for me to give to Jesus, and one dollar for my wife to give." The bishop asked him if it was all the money he had: "Yes," he said, and went on to tell him: "It is too much," when an Indian clergyman who was standing by whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year earned for the first time of the love of Jesus!"

It is possible if some of us could for a single day be put back into the darkness of heathenism doubt and unbelief, that the gospel of Christ would have to be repeated and that we would be ready to devote our time, our talents, and our money to diffuse in all the world the glad tidings of great joy which shall be to all people. And we should not think it too much to give ourselves to live for him who gave himself to die for us.--The Christian

GOOD'S WAY.

"And he led them forth by a right way, that they might go to a city of habitation."

What a question for God to ever cruel our mistakes and failures for our highest good! No one who has been over the Pennsylvania Railroad by daylight can forget the wonderful horse-shoe bend. The first time I saw it, as I looked out my window and watched the rear cars of our train gliding along towards the curve in exactly the opposite direction to that which I was at that time pursuing, and realized that only a few minutes before I could have been there, I was flashed into my mind that this is the way in which God sometimes leads his children. They put through one small limb and seek to follow his guidance, but he places them in circumstances which seem to them unfavorable to that development in grace for which they long. They are placed on a heavenly Escalator, or can make no mistake, his work is safe, just as when the traveler who look back upon their lives from the end they will see that at the very time when they felt his guidance was forsaken, he was really hastening them on their way to heaven. Only let us be sure that we are letting Christ lead, and we will safely leave the details of the journey to him.

"As for God, his way is perfect."

"I know not the way I am going, but well I know my Guide; wind, rain, or sunshine, the woods or the plain. To the loving Friend by my side.

"The only thing I say to him: "As he takes it, 'Hold it fast; submit the covert to his hand."

"And guide me home at last."

CURIOUS BIBLES FOR THE BIG FAIR.

THE INTERESTING EXHIBIT THE BIBLE SOCIETY HAS PREPARED.

One of the exhibits that is likely to find no counterpart in the displays of the World's Fair will be the interesting and curious one which has been prepared by the American Bible Society, a large portion of which was shipped to the West recently. Space has been assigned to it in the building of Manufactures and Liberal Arts. The space is a somewhat contracted one, measuring only 25 feet by 16 feet, but it occupies a large portion of which is without error or imperfection of any kind, agent of the Society, has the exhibit in charge.

A FABLE OF TO-DAY.

Two astronomers were once talking about the other side of the moon. One of the first, that the other side of the moon is absolutely and perfectly flat, without imperfection, unevenness or mark of any kind. "It may be," replied the other, "but the fact that the side which we see is very rough and uneven would seem to weigh against your theory; besides, the observatory at Cambridge holds that the other side of the moon, as originally made, is without error or imperfection of any kind. If you object to this you must, in fact you must, retire from the observatory." "But," said the other, "may I not study the side of the moon which I can see?" "No, in deed!" was the reply. "No man can be allowed to use these instruments who does not subscribe to the immensity of the moon's other side; it is a flat doctrine of this observatory, and must be believed, in order to the right seeing of any or all of the heavenly bodies." The story is a very good one of settling such questions. But in reality the decision of the astronomer did not affect the facts, nor did it disturb their faith in the moon which was visible.—New York Evangeliast.

WORLD'S FAIR ACCOMMODATIONS.

A few persons can be accommodated at our hotels in South Carpeneters Street, the central part of the city, about one mile from the City Hall. Cable cars pass on West Madison St., within 150 feet. Terms, $1 50 per day for lodgings and two meals. Special arrangements can be made for rooms and board by addressing J. H. Oroway, 205 West Madison street, Chicago.
THE SABBATH RECORDER.

POPULAR SCIENCE.

This nearest fixed star is 21,000,000 miles from the earth.

There are estimated to be over six hundred depots of iron ore in the State of Missouri.

This moon gives out heat to affect a thermometer and make a difference of two or three degrees.

The composition of the atmosphere is growing only on a species of fir tree and always on the east side.

The only seemingly legitimate explanation is that it is due to the color of the atmosphere that surrounds the planet. When we gaze out into space the gash is met on every side by a softening blue light that is not to be seen; but when the floors on who see it on the moon, or anything like it, are now being felt by the eye, if like ours, but perhaps they are adapted to it.—Metropolitan.

The drink, however, is not harmful to the body, nor is it harmful to the brain. The drink is said to be a most excellent beverage, and it is enjoyed by all who practice its use.

The Soda Water is made up of water and air, and it is used as a medicinal beverage. The water is obtained from a spring, and the air is obtained from the atmosphere. The water is boiled and then cooled, and the air is forced through the water and then mixed with it. The mixture is then bottled and kept in a cool place. The water is then drunk, and the air is breathed.

The water is said to be good for the skin, and it is said to be good for the lungs. The air is said to be good for the brain, and it is said to be good for the stomach.

RESOLUTIONS.

The following resolutions were adopted by the Sabbath-school at Independence, N. Y., March 18, 1893, and requested for publication in the Sabbath Recorder:

WE, the Sabbath-school, do hereby appoint and authorize the following persons to serve as officers, to wit:

1. President: J. T. Davis.
2. Vice-President: T. E. Evans.
4. Treasurer: Chas. F. Maxson.

We further resolve that the following resolutions be passed:

1. That all meetings be held at 3 P.M., and that all officers be present.
2. That all resolutions be read at each meeting.
3. That all resolutions be signed by all members.
4. That all resolutions be printed and circulated.

SPECIAL NOTICES.

All correspondence addressing Rev. L. F. Shagge will please note that his office has been changed to 102 N. Carson St.

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Theoh. H. Hollander, President.

By order of the Committee.

M. H. Abell, Secretary.

By order of the Committee.

M. H. Abell, Secretary.

M. H. Abell, Secretary.

C. D. Veltheim, President.

Theoh. H. Hollander, President.

By order of the Committee.

M. H. Abell, Secretary.

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The President of all the Chicago railroads met March 25th, and settled on the World's Fair rate. It is not definitely known just what rate will be adopted. It is likely that either be one per cent, one and one-half, with the probabilities in favor of the former. The President's House was compelled to take the matter into their own hands because of the impending danger of a general demoralization of passenger rates, which would have been the legitimate outcome of a delayed decision on the subject.

MARRIED.

LEESON,—At the residence of the bride's parents, on Madison Ave., Clinton, N. Y., on Wednesday, March 14, 1894, Miss Jennie Brooks, of Clinton, to Mr. Andrew Loeb, of Wellsville, N. Y., Miss Elizabeth Redwood, of St. Catharines, Ont., to Mr. F. A. F. Bailey, of Fair, a Fable of To-day; World's Fair Accommodations. The entire detective force is

DIED.

Severe obstetrical cases are increased free of charge. Several cases of a recurring tendency to the death of the mother, at the rate of ten per cent for each life in excess of twenty.

PARKER,—In Alfred, N. Y., March 10, 1894, of tuberculosis, infant daughter of Mrs. Emma E. Parker, and Mrs. Josephine Parker, and neighbors gathered at the home of the deceased parents on Sabbath afternoon, and that his services were conducted with thought in mind. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." L. M. G.

AUSTIN,—At Shiloh, N. Y., March 7, 1894, Sarah Elizabeth Austin, after 23 years of illness, although she had been in poor health a long time. She was baptized when 14 years of age and united with the Seventh-day Baptists Church, of which she continued a member until death. She was married Jan. 8, 1854, to Win. B. Austin, whom she survives. She leaves two daughters, two sons, and one brother, besides many other relatives. She was especialty fond of children and her little garden, and planted a flower piece for her grandchildren. After her death her plants were distributed among them.

DAVIS,—At Shiloh, N. Y., March 15, 1894, George T. Davis, in his 70th year of age.

In early life he was baptized but did not unite with any church. April 1, 1818, he was married to Jemima Ann McPherson, whom he survived to mourn his loss. The immediate cause of his death was disease, but the long months of pain had disposed of him. Mr. Davis was a gentleman in every respect, and all of whose family have the assurance of the sympathy of his friends. The stock is to be permanently

EMPLOYMENT—The undersigned, a farm hand, desires to make a place to work as a Sabbath-keeping family. Will be ready to commence work on the first week in April. Address, A. O. Steedman, 820 Main St., Almeda, P. O. Box 64. Reference: J. O. Larson, same address. Wanted.

LAWSTONE.—Near Hopkinsville, Ky., March 15, 1894, Emmerie Lawstone, in the 31st year of his age.

EMPLOYMENT—The undersigned offers for sale his farm, situated at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, overlooking the county, with good buildings, and well-watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars write on or address, Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

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