The PERFECT JEWEL.

BY LUTIELA D. MYDLAR.

"Go bring my Jewels to me," the rich man said,

"or they will come to pieces.

"I have some to spare for you,

Those precious gems brought from North, South, and East.

That upon their glittering beauty I may feast,

The hard-working laborer, anxious

And still his soul was filled with a strange uneasiness.

One day a little child, modest and sweet,

The child of the middle class, particularly of

The man who mutilates trees under pretence

The elevation of Archbishop Vaughan to the Cardinalate.

The triumph of ritualism in the Established Church recently is a fact whose importance may be measured in some degree by the cessation which in certain quarters it has produced, and that this may be seen to the party of the pope on the part of the clergy who have helped to produce the excitement is not a mere excursus of curiosity, but a preliminary step in committing the Roman authority, is, in view of all the circumstances, only a reasonable expectation.

No fact is better established than this, that "Ritualism" among the Episcopalians in England or America is an essential return to Romanism. The marked increase of this tendency is entirely undesirable. The Mirror claims that as the world "advances in culture" there is a necessary return to the "externality of ceremony," and to the "pure rapture of the mysticism of the Catholic Church, once denounced by apostates as superstitions and senseless forms, but which, as understood by Catholics, appeals to the highest aesthetic and intellectual sense. In this there is an element of fascination which to certain minds has an overwhelming force. The mass, the liturgy, the chant and response—these, if understood as they are intended to be, are not to be taken as a mere rhapsody of words, but are the outward expression of an esoteric principle in worship descending through the ages from remote and primitive times.

That those who apprehend religion as forms
and ceremonies, rather than as life and character, are drawn to Romanism is unquestioningly true. It has much of the pagan element, borrowed from Greece and Rome, which appeals to the senses, and satisfies men that they are religious because they do certain things. Nor do not the official Church leaders do their utmost to make the Church better, by doing that which is outwardly religious. But the fundamental error which teaches men to do, in order to become, prevents them from reaching the true idea, which is: become Christ-like in soul that you may do that which is right.

The Mirror also claims that moral decadence, great and ruinous, exists among the aristocratic classes in England. "Sensuality, corruption, lost some evils of every kind, have eaten their while the body of fashionable society, and beneath its fair outward aspect there are odious and unappeachable things." Under such circumstances it claims that "there must be some spirits incorrupt, and who long to escape secondary. What is the ultimate authority in right?"

The Mirror adds some general statements which are of deep interest to all Protestants, especially to those in the United States. It says:

Certainly the church is not unmindful of the great bearing in her direction at present. Everywhere, apparently, her policy is to be in active sympathy with national aspirations and free government. In France she has always been friendly to the Republic. The negotiations of some kind are going on in relation to a recovery of the Greek Church. In Ireland a cardinal's hag is doing much who is friendly to the same, and in England another goes to the ancient and blue-blooded family of the Vaughan. To America comes an Apostolic address. The situation shows indisputably that the present Pope possesses all of the statesmanship and political discernment that is claimed for him. Revolutionary principles meet with no favor in his eyes. With prophetic vision, perhaps, he foresees that one day not far off some successor on his throne may again extend sway over the hill tops of the year 1950 A.D. in the history of the United States.

Catholicism cannot be prevented by assailing the weaker points in the Papal system. As opposed to Protestantism, the strength of Roman Catholicism is along certain fundamental lines. These lines mark the real issue between Protestant and Roman Catholic Christianity. Protestantism suffers defeat in proportion as these differences are minimized. Methods, forms, ceremonies and ritual are secondary. What is the ultimate authority in religion, the Bible or the church? This is the true test and the true matter of the question; the "storm center." Every step in departure from the idea that the Bible only is ultimate authority is victory for Catholicism. The trend of Western Christianity from the third to the sixteenth centuries is in fact a clear acceptance of the traditional purity of the centuries between the third and the seventh, and bowls to them as authority, surrenders to Catholicism.

The case with which English Episcopalianism goes back to Rome; hence, the truth that much which we have been said of American Protestantism already exists that way. Judged from a human standpoint, Roman Catholicism at the close of the nineteenth century may well wear a smile of satisfaction and hope.

"THESE SAYINGS OF MINE."

BY REV. L. A. PLATT, D. D.

Jesus concluded his only lengthy address left on record with "Whoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock," etc. In this concluding passage, Jesus "sets two things: first, the method of his teaching, and second, the tremendous issues which hung in the balance for those who heard him, according as they heeded or disregarded his sayings. There is but one mention, in the New Testament, of anything similar, and that was when, standing before his accusers, he "stooped down, and with his finger wrote on the ground, as though he heard them not." He talked with men asking and answering questions as one exchanging thoughts with his neighbor upon the current topics of the time. But, after a lapse of nearly nineteen centuries, we turn to the record of those sayings, and find them fitting marvelously into our times and into our own personal needs, as though they had been spoken to us. This unique character of Jesus' sayings has been the consolation, the inspiration of men in nearly every tongue and clime of the globe, under all the changing conditions of times, surroundings, habits of thought, and social and political state, and we now ask the question: Whence came these sayings? the question remains unanswered except in the light of the truth that in "in him dwelt all the fullness of the Godhead," and "he spake the word of life, and of man's happy destiny, of human needs and the divine supply, and so spoke an universal language. This thought, in part at least, seems to have been in the mind of the sacred writer as, concluding his record of the sermon on the mount, he added, "When Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes." The authority of Jesus' sayings was not that of one who had detected and known the inmost structure and meaning of the past, but from his own infinite knowledge. The old prophets added power to their solemn messages by prefacing them with, "Thus saith the Lord." Jesus simply said, "Verily, I say unto you."

When we read a book, we form our own opinions of what the author really meant to teach, as well as of the correctness of these teachings. If we ask another for his opinions of the same book we shall find them, perhaps, widely differing from our own, and our perplexity as to the meaning of the author will be increased; but if the author himself stands before us and declares the teaching of the book, we can no longer doubt; for, does not the author know? So when Jesus spoke of truth and life, his words were beyond question, for they were the words of the Author of truth and life. This unique character of Jesus' sayings gave them several marked results.

1. They confounded his enemies. All through his life Jesus had enemies. They were those who misunderstood the nature of his person and the meaning of his teachings. Their enmity is so well known that he has to say, "Why do they say, that he that is born of woman cannot ascend into heaven?" Our Lord's hard sayings pricked the consciences and rankled in the bosoms, and hence they often strove to catch him in his words, and to silence the power of his searching messages. In every instance they were thwarted, and put to silence. Like the soldiers who were sent to take him but who returned empty handed, they could only plead as the cause of their defeat, "Never man spake like this man."

2. The sayings of Jesus attracted many hearers. There was no effort on his part to bring his teachings to publicity. He gloried in the fact that he taught "as a man who had authority, and not as mere men who have been taught. He used no artifice, no trickery; he employed no rhetorical flourishes to captivate the popular ear, he indulged in no popular sayings, and find them fitting human standpoint, Roman Catholicism. The trend of Western Christianity from the third to the sixteenth centuries is in fact a clear acceptance of the traditional purity of the centuries between the third and the seventh, and bowls to them as authority, surrenders to Catholicism. Hence the case with which English Episcopalianism goes back to Rome; hence, the truth that much which we have been said of American Protestantism already exists that way. Judged from a human standpoint, Roman Catholicism at the close of the nineteenth century may well wear a smile of satisfaction and hope.
Leonev, in the service of the Berlin Missionary Society, gave his name as the editor responsible for the magazine. With many delays and interruptions two volumes appeared here, one of them comprising nineteen numbers. The last volume was printed by Bippil. Thus the external fortunes of the paper indicate that it had a severe struggle to maintain its existence.

"The editor proper and his fellow-workers wish intentionally to remain hidden from view by the use of the sign of the covenant, the torah. However, to see that the whole, from beginning to end, was led and inspired by one original mind. It is a strange world of thought upon which he enters, a world so foreign to the currents of thought usual among Christians, and especially in the missionary world, that we have easily perceived that from this camp the undertaking certainly did not proceed.

"In fact, the founder of the Eduth in the very first number repudiates the possible insinuation that he has anything to do with a mission, as little as he extends himself to the same in hostile way. At a later time, nevertheless, the paper was aided by the Berlin Society for the Advancement of Christianity among the Jews. On account of its position of criticism in regard to the other undertakings of missions which further appeared more clearly, we are unable to resist the impression that this dependence on a missionary Society was a mistake to which the Editor was driven by the impossibility otherwise of providing for the financial support necessary to enable the Hebrew character, the Eduth consciously places itself in the midst of the Jewish camp; or, better, it arose within it as a literature appearing in Judaism itself. In means to be a Jewish periodical, standing in the very heart of Jewish culture. It seeks to stand opposed on the heights of biblical and rabbinical culture, and accordingly it makes use of the language of the scholar, the Hebrew. So far as we are able to judge, in the purity and elegance of its diction it has not only equalled but surpassed other Hebrew periodicals.

"The Eduth draws within the reach of its journalistic activity the whole circle of Jewish interests. We find there scholarly treatments of burning questions, old and new, essays, polemical and ethical, reviews of important books of the modern Hebrews, articles of Jewish men of note (for example, Vol. I., p. 96), life sketches of modern time (Vol. II., pp. 23, et seq.), comments on Jewish affairs (Vol. I., p. 146, seq.), and correspondence from all parts of the Jewish Diaspora."

"Throughout all the articles there is found a peculiar religious-national spirit. A Hebrew newspaper, bearing witness to the law and to the testimony (Isa. 8: 20), and to all the treasures of the nation, is its title, and what is thereby intended is further explained (Vol. IV., p. 4). "To do battle for our holy books on which we spend all our fortunes. To bring the torah of Israel, to incite to every work in the camp of Israel; to teach the tasks which lie before us to perform; to shed light on all the affairs of our dear people and all their fortunes and the questions of their life to make known the most precious treasures against the face; to bring honor upon our holy language, the tongue of Eber, the language of Jehovah, the language of Moses and the prophets, the messengers of the living God, and to glorify the wisdom of the house of Judah and its literature.""

"In an age when Israel is about giving up its noblest possessions, whose crown is the torah, the salvation, the law and the most mighty possession of Israel. It opposes all attempts to dissolve the Jewish nation and all tendencies to assimilation with other nations.

Israel is a people, a nation, just as the people and nation of Greece is a people and nation. But however, here speaks a name whatever. This proposition is defended in numerous articles and in different ways. Vol. I., pp. 18, 25, 186; Vol. II., pp. 97, et seq. But Israel is a people in quite a different sense from any other, and its national existence is grounded upon divine choice. Therefore it is a shame, if disgrace if Israel forgets her holy language and the great heritage of her past; but this disgrace culminates in the giving up of the pledge of that choice, the sign of the covenant, the torah."

"In this the Eduth places itself alongside the other Hebrew papers, Hamaggid, Hamelitz, Haspehia, and Chabatseleh, which also cherish a national and conservative sentiment. It wishes at any cost, to be recognized on the table of all other periodicals. The Eduth is to be a paper after the manner of other papers which the sons of Israel have in all parts of their dispersion. And it shall differ in no respect from any other periodical except in regard to its position and point of view. It can never be afraid of such an attack, because it knows how to help such a one. But you may ask: How shall I know that the editor of the Eduth can see better than all the other journalists, who are of greater literary renown, better than the greatest scholars, than the intellectual giants of the world, than the Talmudists, or the rabbis, or the rabbis? For us the counsel of the holy Saul, when he enjoin on the Thessalonians, Prove all things, hold fast that which is good. Do not be frightened by the giant because he is great and tall. See rather whether his words have a foundation, whether his thoughts are good; and if they are good, whether he has a mountain and a material upon which he stands, and a history, and a nation, and a place, and a name, which can hold such a one. Thus he knew to recognize in a single name, and to call it father, and to honor him."

The Sabbath Recorder. 1863.

February 16, 1863.

THE SABBATH RECORDER.

[Post 122: 4.]

Concerning this number Dr. Dalman referred in a tone of recognition of Saul auf Hoffnung, 1868, p. 88, et seq.

"Those of our readers not familiar with Hebrew will in no respect from any other periodical except in regard to its position and point of view.

3] Concerning this number Dr. Dalman referred in a tone of recognition of Saul auf Hoffnung, 1868, p. 88, et seq.
Some days ago I was privileged to call upon a non-resident member of my church living in the city of Utica. There are a few loyal Sabbath keepers in this city who meet together and enjoy, as best they may, the privilege of mutual help in the Christian life; but the nearest church of "of like faith and practice" being more than twenty miles distant, and, on account of inconvenience caused by getting here, it is naturally inaccessible for regular attendance, their "home privileges" as Seventh-day Baptist church members are very few.

In the course of conversation this matter became the subject of discussion, and our isolated brother, after admitting the inconvenience and losses sustained by his location, remarked, "But it is no cross to keep the Sabbath. I can keep it as easily here as in any other place if I choose. My patrons are given to understand my peculiarities. I believe, and they readily yield to them. I have no trouble whatever."

Young people, listen! Here is a statement from one competent to testify in the case. This is no theory of mine, but the actual experience of one who has tried it and thus knows whereof he speaks.

Now just let me reveal the secret of his experience, for it is really no secret after all.

He is a man who has been a practicing physician. Not satisfied with that, he has become a specialist in diseases of the eye and ear. His office is in Utica, and Sabbath and holidays.

In fact, his business has increased until he is obliged to employ trained assistants in order to keep up with the demands made upon his time and energies. In other words, he has fitted himself to do something that the people must have done, and he can satisfy their requirements, if he will not work one day in the week, they are bound to come to him when he will work. He has placed himself where they are the favored party, and thus he is compelled to bend to his preference. Success to such an one is a matter of course.

Here is a powerful object lesson to you, young people, who are preparing yourselves for life's work. You haven't time, in the rush and rustle of this busy world, to stop and think of the facts involved in any important undertaking, but such fact will be accomplished by the plan we are to follow. This law of Christianity requires that we keep a Sabbath.

It is no good to bring a search for the truth to the point where you stand by your solid position to accept the Fourth Commandment and thus lose all the other commandments. The Fourth Commandment is not the only commandment.

I do not wish to enforce any man to accept the Fourth Commandment, but it is not the only commandment. It is not the only law.

There are two kinds of Sabbath Keepers: one who keep it because it is enjoined in the New Testament, and one who keep it because it is a law of Christianity.

Sabbath Reform.

The following letter to the editor of the Outlook, and his comments on the same are published on account of their value to those interested in the subject of Sabbath Reform:

Boysen, O., Jan. 26, 1893.

Dear Sir,—I have just read "Passages Surviving in Christianity," and enjoyed it. I think some things I would change, but you might not agree. The main theme is important, and well handled. I know of nothing more essential to the complete triumph of pure Christianity than the enforcement of the Fourth Commandment. I do not think it has ever been seen upon the earth, but I think it is pointed out in the New Testament as a moral law, and I do not believe that the law I do not see that the New Testament makes the distinction between moral law and ceremonial law; but the distinction is made in the Bible. If you stand by your solid position to accept the Fourth Commandment, you will be long in it, and then it will be too late to change your mind.

If you are under the influence of the Seventh-day Baptists, you are under the influence of the same force that made the Jews different from the Gentiles. If you are under the influence of the Seventh-day Baptists, you are under the influence of the same force that made the Jews different from the Gentiles.

I do not believe any man who is a Seventh-day Baptist will ever want to be a Seventh-day Baptist. If you are under the influence of the Seventh-day Baptists, you are under the influence of the same force that made the Jews different from the Gentiles.

It is no good to bring a search for the truth to the point where you stand by your solid position to accept the Fourth Commandment and thus lose all the other commandments. The Fourth Commandment is not the only commandment.

I do not wish to enforce any man to accept the Fourth Commandment, but it is not the only commandment. It is not the only law.

There are two kinds of Sabbath Keepers: one who keep it because it is enjoined in the New Testament, and one who keep it because it is a law of Christianity.
sion of living Christian lives. How many of these found hope and will carry out their desires I cannot say. Three made their offering and were received for baptism and church membership. That field needs more and constant work.

On my way to West Virginia I spent one Sabbath in Jackson Centre, O. Preached four times and took into the church by baptism four, and two by letter. I have spent two Sabbaths with the Ritchie Church at Big Fork. Preached six sermons, sixteen sermons. Had an excellent time. The Ritchie Church was greatly benefited by a revival meeting in the early fall, held by Eld. L. D. Seager. There were thirty-two additions to the church, and there are others to be baptized. The church from the best of our information that I have ever known it to be. The great move of the Adventists, by which they took the pastor from the Ritchie Church, proved to be of great benefit to our people there. The church has called Eld. Seager, of Lost Creek, to serve as our pastor to take as pastor from the Ritchie Church, to help all the people, the children of Israel, God appeared to Moses in the wilderness, the church pure and undefiled religion that shall quicken the hearts of all God's children and set them at liberty. Our missionaries to save the lost are all about us. All who have power at the throne of grace, pray for us.

FROM GEO. W. LEWIS.

The quarter just closed has been to us of the Louisianas and Mississippi field truly an enjoyable one, and we trust a profitable one also. Especially is this true of us at Hammond, since it was our privilege to be blessed by the meeting of the South-Western Association, December 1st to 4th. Though not a large attendance from abroad, yet the meeting throughout was one of instruction, of deep interest and of daily spiritual gain.

Brethren A. E. Main, of the Missionary Board, L. E. Livermore, of the Tract Board, and G. M. Cottrell, of the North-Western Association, were present, and gave us much and much by the way of wisdom and Christian counsel. Bro. S. L. Seager, of Fonke, Ark., was also present, giving us many words of cheer and encouragement, he being the general missionary and the only delegate of the Association present outside of Hammond and its neighborhood. Quite a number were down from the latter place, giving and receiving aid in many ways.

And not only to us as Seventh-day Baptists was this a rare treat, but many outside of the denomination improved the opportunity and expressed themselves as greatly strengthened by the privilege thus brought to their door. On the whole it was a rich feast to all in attendance, furnishing us new impetus to take up the work assigned us for the coming year. Our next meeting will be with the Fonke Church.

The regular appointments of the churches in Louisianas and Mississippi are well sustained, though not quite that interest is manifest by the entire membership that is desired and ought to exist. Especially is this true of the regular weekly prayer and conference meetings.

The young people and the Sabbat-school are surely doing wise and effective work in their respective departments.

But the blessings of the quarter have not all been of a spiritual nature, and yet none the less important and timely. And for some unknown and unexplainable reason have the pastor's family been among the fortunate recipients. This blessing took on tangible form, first, in the receipt of a "mite box," or collection box, containing $5, from the ladies of the Farina Church; and second, a check of $50, "from the treasury of the Lord." May the Lord richly bless these generous donors and help them to experience the truth of our Saviour's words, "It is more blessed to give than to receive." And if God has blessed us in the measure which we have received, and help them to more fully consecrate their powers to the Master's service, doing more efficiently the work assigned them, and thus to some small extent, at least, give ground for the confidence thus expressed. For truly we feel exceedingly unworthy to be the subjects of such generous bestowments. But we give our pledge that they shall be expended in laudable enter-

FROM HORACE STILLMAN.

The one great need here on all of this field, 1st and 2d Western Churches, is a revival of pure and undoubted religion that shall quicken the hearts of all God's children and set them at liberty. Our missionaries to save the lost are all about us. All who have power at the throne of grace, pray for us.

ASHAWAY, R. I., Jan. 16, 1893.

—Thirteen weeks of labor; 3 preaching places; 35 discourses; congregations from 6 to 50; 8 prayer-meetings; 4 calls.
prices, which at present seems most likely to be the bringing farther toward completion our Southern home, thus making us even more con-

Harmon, La.

—Thirteen weeks of labor; 21 discourses; congregations of 49; 14 prayer-meetings; 86 visits; the distribution of 350 pages of tracts and 39 papers; and 8 additions, one by bap-

From Madison Harry.

The quarter ending Dec. 31, 1892, which closed my labors under appointment of the Board, prospects signal success at last. We had purposed to hold protracted meetings in October and November, but in this I was disappointed by malarial fever and ague, from which I had been free for eighteen years, though I filled all my appointments except one. Besides visiting the places I had preached at before, I also visited Jetmore, in Hodgeman county, near which Bro. Samuel David resides, where I preached six times. But as the snow was deep and the weather cold, I could not hold further meetings. I expected to visit Dighton, forty or fifty miles away, but the snow and cold hindered. While at Jetmore I preached one sermon on the Sabbath question, with a fair hearing, producing conviction from which we hope fruit may come by and by. Since the or-

Marion, Kan., Jan. 10, 1903.

—Thirty weeks of labor; 35 discourses at 6 preaching places; congregations from 5 to 100; the distribution of 1,000 pages of tracts and 10 papers.

From D. K. Davis.

You have doubtless heard something of Bro. Huffman's work among us. His visit was at a very unfavorable time for holding meetings, yet much was accomplished, bears with their threatening, nevertheless we had good meetings, with fair attendance, everything considered. Four were added to the church by baptism. Several others expressed a desire to become Christians, and most of the brethren and sisters expressed an interest. But a few for whose salvation we are anxious were not reached. The results of his visit are very encouraging. We are grateful to Bro. Huffman for his earnest and efficient labor with us, and to the Board for granting him permission to visit and labor with us; and especially are we grateful to the Board for the success which attended the effort.

Aside from the foregoing my report is much like former reports. Though our prayer-meet-

Anti-Chinese Legislation.

Conference on Repeal.

We hope that the following will be read care-

fully; and that many of our people, over all the land, will take an active interest in the proceedings and urge the church and state to co-

perate in securing the repeal of the obnoxious features of the Act of Congress, approved May 5, 1882, entitled: An Act to Prohibit the Coming of Chinese Persons into the United States, with the attendant Regulations of the Secretary of State, of July 1, 1892.

The act of 1888 (43 Stat. 72, the so-called Chinese "law") was declared by the Supreme Court of the United States (May, 1899, to be "in contravention of the provisions of the treaty of 1844 and of the supplemental treaty of 1850.") This act of 1892, embodying the provisions of that act and going much beyond it, is a more flag-

rant violation of our treaty with China, which stipulates that "Chinese subjects residing in the United States shall enjoy the same privileges, immunities and exemptions in regard to travel or residence as there may be enjoyed by the citizens or subjects of any nation.”

By the act of 1892, every Chinese laborer in the United States must procure a certificate of residence, which it makes a violation of the law, to receive a certificate for May 6, 1890, then, in order to escape the penalty, he must "clearly establish" the fact of his inability "to the satisfaction of the court" by "one or two of the Chinese (to secure his privileges and exemptions in residence); this is impossible. An unfriendly judge may declare that he is not "satisfied," then follows the expression of the law. If he procures another one from the officer who granted the original, the costs of this and of his arrest and trial being at the discretion of the Court.

So much for the Act itself. Now for the "Regulations.

The applicant must appear before the collector or his deputy and swear to the ex-

ceedingly difficult to decide; it is a new departure for this country to re-

quire certificates of residence; "it tags a man like a dog" on the "Ticket-of-leave" system of Botany Bay; it punishes the proof of a man that he is not violating the law, thus reversing all principles of justice; it requires us to violate our treaty rights; it subjects a man at any time, or anywhere, to arrest at the discretion of a herd of officers; it makes a violation of the law impossible, requirements concerning witnesses; it gives enormous discretion to collectors and custom officers; the act is unconstitutional and null; and the applicants, with no appeal and no penalty if they abuse their power; it imposes heavy ex-

ceptions of the Reformed Church of America.

The Seventh-day Baptist Missionary Society.

The American Board of Commissioners of
THE SABBATH READER.

103

Woman’s Work.

Relation of Christian Missions to the Chinese Government.

By the Rev. Timothy Richard.

The practical discussion of this subject involves consideration of the relation of religions to governments in general; the relation of Christianity to governments in general; the relation of the Chinese government to non-Christian religions; the relation of the Christian Church to governments in former times. These shall briefly touch upon in the introduction.

(a.) The relation of religion to governments in general.

The chief temples in Africa, Europe and Asia, show us that the priests have often been the rulers of the nation. From a study of these religions four things are evident:

1. That the spiritual, moral, intellectual, and material welfare of the people were often combined under one name of religion.

2. That such importance was attached to religion that the chief priests were only second to the king in power.

3. That there was a perfect understanding between the State and religion in all prosperous nations.

4. That to lose this understanding was to lose strength, and when they opposed each other their wars were the most terrible on record, because wars are the most powerful forces.

(b.) The subject again involves the relation of Christianity to governments in general.

The Greek Church has been national for a thousand years. The Pope and the Church have been national after a time. The Reformed Church in Europe has been national and more or less tolerant. In the United States all branches of the Christian Church are on equal footing. It was only in 1839 that England passed a law in favor of non-conformists, but to this day the Church of England will not allow exchange of pulpits with non-conformists.

From a historical review of the relationship of Christianity to the States, we find that it involved the change of the character of the pulpit. It was this intolerance that caused most of the religious wars of Europe. Notwithstanding this weakness, every great and wise ruler has done his utmost to aid the church in carrying out her services of love. To the Roman Empire it gave a universal religion and a higher morality. To the Holy Roman Empire, an embellishment of the kingdom of God. To the modern Empire, it brings education, better laws, and civilization. To reformed Europe, it gave freedom of investigation on all possible subjects. To the islands of the Pacific, and to Africa and other modern mission fields, it introduces education, higher civilization, and a more spiritual religion. Thus Christianity is the strongest force in all the State to bind the people in all that is good and to make the nation enduring and world-wide in its sympathies. The history of Christianity in China shows that every important position in the government, from the days of Moses until now.

(c.) The subject also involves some remarks on the relation of non-Christian religions to the Chinese government.

The history of China shows that there have been frequent struggles for supremacy between the three religions of China. The religious changed supremacy as often as the prime ministers of England. This state of more or less strife lasted for about 100 years. The Confucianism, under the leadership of the State, philosophers, once more became supreme, and with very slight interruptions has continued supreme to this day. No such educational privileges are granted to Buddhists and Taoists. Confucianism and Buddhism are allowed to become officers of the State.

(d.) The subject also involves the relation of Christianity to the Chinese government in former times.

From 1858 to 1839 the Roman Catholic Missionary Corvino was well received by the Mongol princes of our religion, and he made a large number of converts in the capital.

In 1692 the Emperor issued an edict giving as much liberty to Christianity as to other religions in China. He also gave one of his palaces for a church in Peking. But in 1775 another Emperor issued an edict forbidding Christianity through the Empire and ordering all Europeans to leave the country. Thus fell Jesuitism in China, and Christianity remained forbidden with more or less strictness until 1812. Enough has been said to show two things. 1. That everything else involves in China as elsewhere is that the government shall not continue to persecute. 2. That liberty to propagate Christianity in China was obtained by dealing directly with the rulers.

We now proceed to consider:


This will appear from the examination of the treaties, regulations, blue books and other sources.

1. Treaties. China has treaties granting toleration of Christianity with ten different nations. Most nations have in their treaties a statement that Christianity aims to do good and therefore, if Christians have property they should be protected. This virtually means liberty through the Empire, and the Chinese do not question this.

2. Regulations. Certain regulations were necessary to carry the treaties into effect. These were five in number.

(a.) An imperial edict was granted, freeing Christians from all contributions towards the cost and support, and granting freedom to exercise the Christian religion.

(b.) As the term Tien-chu-kiau had come to designate the Romanists only, the American brethren thought it well to have a similar edict for the Protestants, who now mostly call themselves Yeh-an-kuia.

(c.) For the convenience of the use of this edict in the future, it was published in the form of a proclamation, in 1877.

(d.) Passports are granted to missionaries, but only to the subjects of nations that have a treaty with China.

Christian missionaries buy land and build churches in the interior it is necessary that the deeds should contain the phrase "sold for the public use of the Chinese Christian Church." This regulation was made in 1865.

3. The Blue Books. Of these there are 120 made for the years 1826. Two books of the supply are devoted to Christian missions. An attempt is made in these books to show how Christianity has corrupted the nation. That Christianity is chargeable with all troubles that have arisen between China and foreign nation is not a new thing. The Chinese have been national and more that Christianity aims to do good and therefore, the missionaries and foreigners will be persecuted.

4. Other Sources. It is said that it is a law of China that the sacred edict shall be read twice every month in every county through the Empire.

In the regulations regarding the 100 students going to America, there was one which said that every Sabbath-day the mandarins in charge should assemble the students and preach to them the principles of the sacred law, that they might honor their sovereign, respect their superiors, and not be entrapped by strange doctrine.

Inflammatory proclamations have at various times been published to arouse the people to opposition. In one instance the result was the destruction of eighteen chapels within a few weeks.

Shanghai a great publishing house sells books at wholesale, containing scandalous reports of Christianity.

There are some instances where mandarins have arrested Christians, where the viceroy Li-hung-chang contributes hundreds of tael monthly for the support of a Medical Missionary of recent vintage. Other reports are given where they have rendered valuable assistance in procuring mission premises and aiding in the building of churches and schools for mission work.

(To be continued.)
It is generally conceded that the last Presidential campaign and election were conducted with much more dignity and freedom than has been seen for many years. The people have long been tired of the needless exhibitions of animosity and abuse drawn out by these occasions for the expression of the choice of American citizens for their leaders. Let us hope that we have passed forever by these un-American un-Christian, un-civilized methods of conducting political campaigns.

Perhaps a more frequent change of administration from one political party to another will contribute to this desirable end. Each party will, in turn, be familiar with the management of governmental affairs, and will, therefore, be less liable to make serious mistakes; while the people generally will learn to place more confidence in the wisdom, patriotism, and statesmanship of their political opponents, and therefore be less apprehensive of revolution and ruin as the result of change of administration.

The four years in which Grover Cleveland was the Chief Magistrate of our nation allayed many fears, and greatly increased the confidence of some timid souls in the stability of our government and the still grander destiny before it, in spite of seemingly adverse political changes.

Since "the avulsion of the last election, it has been a matter of surprise to foreigners, and of satisfaction to true Americans, to witness the graceful submission of the defeated parties. This is the true American idea, the avowed policy of the great political parties. Majorities must rule, and therefore minorities must submit.

The incoming administration should be supported just as loyally and respectfully by those who were defeated in the election as by the victors. All parties now speak kindly of Blaine and Lamar, and seem to vie with each other in seeking out their noble characteristics. How much better would it be if the same policy prevailed during the life and services of our great statesmen.

The many friends of Mr. and Mrs. Randolph, and our China Mission, will read with sorrow the following extract from a private letter received by friends from Mr. Randolph a few days ago. The letter was written five days from the writing of that cheerful letter by Mrs. Randolph, and published in the Recorder of Jan. 26th. She was laid upon a bed of sickness, and the care of her eighteen boys left to other hands. And while the never ending and seemingly hopeless that ere this she is better, these lines will help us to realize how much our faithful missionaries, so far away, need our constant sympathy, and our daily prayers for God to his protection.

SHANGHAI, China, Jan. 6, 1893.

I would now write you a good long letter, but can only spare a little while from our darling Lucy's bedside. She was struck down by the 19th of December with a fever running about the temperature of 105°. It was so peculiar that for some days it was uncertain whether it was a tumor of the brain, meningitis, brain fever, or typhoid fever. It proved to be a severe case of typhoid. Happily there has been nothing unfavorable in her course, and she is rapidly running its course. There have many earnest prayers of both natives and foreigners gone up from this great city in her behalf, and on the 20th she was ready to go. She did not get home until the fourth day. It seems then that the good Father had directed my every step, and also the messages flight, for I would have been detained away somewhere in Ohio. We have been hopeful ever hour since the shock of the first few hours passed off. We feel she is improving now and will soon be here again. She has been just the best sick person you ever saw. After my return we removed her to the mission home. Miss Hardick and Dr. Swinney have been a constant comfort.

Look on the map of the world, about due west from Central Mexico, just below the Tropic of Cancer, and see where the Hawaiian (or Sandwich) Islands now lie. Will you not understand the annexation question better. Geographically these islands of the Pacific are of much more consequence to the United States than to any other nation. It is evidently the choice of the most intelligent people there—both native and foreign—to come under the rule and protection of our government. In the interests of good order and good government, let them come in.

There are several very encouraging indications of a more healthful condition in the list of subscribers to the Sabbath Recorder; among which we mention, first, the general satisfaction with the new plan of not allowing more than one year's subscriptions in the list. We earnestly request, that citizens of both native and foreign blood, will come under the rule and protection of our government. In the interests of good order and good government, let them come in.

The Constitution, of Atlanta, Ga., takes a broad and intelligent view of the Hawaiian annexation question. Party lines must be entirely set aside, and only the results for good or evil, now and for years to follow, should be considered in the final settlement of this great question of the door of our national and imperial life. It is no party question—it is a matter of business. We want naval and military stations, and we want to extend and strengthen the institutions and the influence of our republic until they will make this Western Hemisphere forever secure against the aggressive and robber-like policy of monarchical Europe.

The sin of unbelief was so great in our Savior's time as to call forth his severest rebukes. At one time he "did not many mighty works because of their unbelief." At another, "I was not rebuked because of their unbelief." On another occasion he "upbraided them with their unbelief." And these instances are found among his disciples, the believers, those who lived in the burning light of his godly life, who had witnessed his miracles and were familiar with his teaching. And in his kingdom. It is no wonder that he was led to exclaim, "O fools and slow of heart to believe all that the prophets have spoken," to the two disciples with whom he conversed while on their way of the Emmaus and liberated the resurrection. Probably all of these disciples thought themselves believers. They were doubting shocked and grieved at the pointed...
charge of unbelief. Without doubt the sin of unbelief is as common and as hateful in the eye of the Saviour to-day as it was then. Many people call themselves believers. They are not members of the Church of God, and God is the maker of their counsel. In theory, it is the Bible and the Bible only. They are zealous advocates of its inspiration and divine authority. They agree that its doctrines and precepts must be taken as the rule of faith and practice. They are named in the assumptions hereof by Dr. Briggs and Dr. Smith because they have had the courage to declare their convictions contrary to some of the generally received notions concerning the authorship and perhaps the author's books or portions of the Old and New Testaments. Surely these heresy hunters who have followed the trail of these renowned scholars with such a keen scent, and have reasserted their faith in the unchanged and unchangeable Word of God with so much emphasis, would be greatly surprised to find themselves classed among unbelievers. But let the test be applied to them. Set the Bible before them as their only rule of faith and practice. For example, ask them for their opinion of the fourth commandment. They will, in thousands of cases, answer, "I know that the Bible teaches the doctrine of the Seventh-day Sabbath. There is no scripture for any other day. But I do not believe it makes any difference." The Bible says it does make a difference. Many believe it does not. They are so far unbelievers. To them that particular command is therefore unimportant. It might have been omitted without harm. It is not better than some of the passages the learned scholars have deemed interpolations and errors. In setting this aside, in what essential do these heresy hunters distinguish books or portions of the Bible which they are pursuing and endeavoring to silence as authorized teachers of the Word? Mark, we are making no apology for any errors in judgment or in fact on the part of the teachers of the "new" theology. This brutalizes or oppresses their vision, and we are not now under consideration. We only wish to emphasize the danger of that lurking unbelief which may be found to the surprise of many, where it is unsuspected; and to urge our Saviour's caution, "Let him that is without sin cast the first stone." 

From L. G. Baconcliff.

In the issue of Feb. 2d we offered to our readers some introductory remarks on a matter which, not on account of its intrinsic importance, but by reason of the principles involved, has been stirring our nation to its center. We sketched the forces working for and against the Sunday closing of the World's Fair, and asked where the Seventh-day Baptist camp should be pitched. We found that the present question is not whether Sunday is the Sabbath, or whether, supposing it to be the Sabbath, it is our duty to spend it, or even altogether whether the Fair would be better open or closed. The question which we did consider to be of pressing importance just now we promised to ask in the next issue of the Recorder, and answer it in the ensuing Exposition. The question is: What should Congress do about it? The question is short, our answer is shorter: Let it alone. Inasmuch as the law-makers have done something about it, the answer might be put: Repeal the action already taken.

On the reader no doubt shares our profound conviction that religious legislation is wrong. If he shall go with us further in finding that the Sunday closing amendment of Congress was religious legislation, he must reader to the question above the reply which has already been given.

Jesus Christ said, "My kingdom is not of this world; if my kingdom were of this world then would my servants fight." He said—not that his kingdom was not of the world,—but that it was not of the world. It was of a nature entirely different from the world. Its place was in the hearts of men, and it must not be advanced by worldly means. He told Peter to put up his sword into his sheath, and here he explains the reason—because his kingdom was not of this world. The weapons which his followers were to use in advancing his kingdom were scriptural weapons of the Spirit.

For long, dark centuries of the Christian Church that truth lay completely buried under the heel of a religious despotism,—and with that birth-panches has it been born again into the light! By the memory of Luther, of Ridley and Latimer, and Roger Williams, let us not go backward.

Religious legislation is opposed to the constitution of our national rights, to the Constitution of these United States, to the progress of the Church, and to the word Jesus Christ. It would hardly seem that time need be spent in proving these propositions to the readers of the SABBATH RECORDER. The world has been too long struggling for religious liberty to sell it now.

YOUNG PEOPLE'S WORK.

HER LINES IN MY BOOK.

I have a book wherein I gave it wrote
But lines to write at home, and to say
She sang in them her own heart's tender note—
That little, precious, way.
And I can never open that rare book
But first I pause, as at a garden door,
And on that page I look so long.
Whose scent at entrance makes the garden poor.
—EDWIN G. CHAMPLIN, IN JAN. CURRENT TOPICS.

Current Topics is a "new magazine with a new idea, designed for a new field, published at a new price." While it claims to be "the outcome of a purely voluntary movement," and asserts that it is not "an official publication," yet it says that "there will be at all times an undercurrent of the University of Chicago." It also states that "the World's Fair will receive the attention it deserves," that "poetry and fiction of high grade will find place," and that "each number will contain contributions from distinguished persons, subjects of universal importance." It aims to give "more matter of high general interest than can elsewhere be found for the same price."

Our young people who are interested in good literature and higher education will certainly be well repaid if one or two dollars invested in a year's subscription to this monthly magazine, published at 1052 Masonic Temple, Chicago. One of the pleasant features of the first number from which the lines above are taken is a novetletie (the Wolfsbane I-II), by Edwin H. Lewis, Ph. D., and Mr. Champlin, is one of the regular contributors.

Perhaps the most valuable article in this number is that by Hermann Von Holst, Ph. D., who is the head Professor of History in the University. It is an interesting and masterly treatment of the question, "The Need of Universities in the United States."

INTER-COLLEGIATE CHRISTIAN ASSOCIATION CONVENTION IN CHICAGO.

ROSE W. PALMS.

PART II.

After a recess we listened to five-minute addresses in the form of pleas, by four gentlemen, natives of the countries for which they spoke. I could not pronounce their names, much less spell them. They represented Japan, in this country for the second time, taking a post-graduate course at one of the theological seminaries. He believed that all heathen souls had a longing for something better, and gave his own experience in testimony of it.

He had been educated in the Chinese schools and Confucian doctrine. He was taught nothing about God, but that there was a heaven for the good. He said that he tried to be a good boy but failed so often because he had no help. At last he found a Bible, but for a long time there was no one that could show him. When he went back to his own country and preached his first sermon he found hundreds who were glad and anxious to hear him.

Then a Persian told about the needs of his country, and the progress of the work there. A Bulgarian in a manner that showed the tender love he bore for his people, told of their condition. He reminded us that it was from there that the cry, "Come over into Macedonia and help us," came first. He claimed that the Christian faith was once could be traced directly back to his country, and now they were again pleading for help.

The last, an Armenian, said that if "Bulgaria gave Christianity to America, Turkey gave it to the whole world." And in a few very earnest words he appealed for help in Turkey.

Miss Jenny T. Martin, the State Secretary of the Y. W. C. A., gave us a beautiful talk on the Condition of women in Persia. She related one of Olive Schreiner's dreams, in which she saw a woman lying prone on a desert with a great burden on her back, so heavy that she could not so much as raise her head. Some distance from her lay a man, who was bound to her by cords. Then she saw that the burden on the woman's back had become loosed, but the woman did not realize at first that she could get up. After a time she raised her head slightly, and then, little by little, her whole body, till she stood up straight. Then the man began to rise and the cord seemed to hurt him, but he soon was able to walk to the side of the woman, and together they went out to the work of life.

It is a beautiful story, illustrating the elevating influence of Christianity, on women first through the hearts, and then through the hands of Miss Martin closed with a strong appeal for help for the women in heathen lands.

The convention closed with a very touching talk from Mr. Keller, Secretary of the Student Volunteer Movement. His subject was Paganism. I never saw any one who seemed to be so much more completely consecrated to the work than Mr. Keller. He pled for workers, for volunteers, and for those who could not go, to help send others. He told the story of Mr. Hamilton, of Scotland, who, on $300 a year, managed to use $100 a year for missions, and saved a call of men. He had $1,000 saved when he immediately brought forward an offering. Then with tears in his eyes, and trembling voice, he told us of a student who came to him a few days before, saying that he wanted to do something for the work, but he had no money. He had won a gold medal in an athletic contest, and he wished Mr. Keller to take that and use it as he could.

As the speaker drew the beautiful prize from his pocket, there were tears in many eyes, and many, I am sure, resolved to give up more for the purpose of spreading the saving gospel abroad, to "the people that sit in darkness."

At the close of our meeting Mr. Keller said that there were no more pages in the book, and that we had been able to get the price of admission down to a few cents. It was not true, for there were many that had not seen it. I thought easier it to draw blood than tears.

Resolved by the grace of God I would act the man once if never again. I went straight to the boys, stood and watched them play, well knowing that lecturing would not work on them. I said, Boys do you know whether those two people have had any thing to eat while we have been here water-bound? Can any of you talk German or Polish? Gambling was forgotten. They too had noticed their destitution and felt guilty. One of them could talk a little German. He interviewed the mother, found she had been a month in journeying from her native land to join her husband in Denver; was a woman of education, was out of money and food; her child was sick. They searched the train for a Polish interpreter. One was found, and many a farmer chatted with the mother, because the church did not know him when he was poor.

He believed in it, his wife had died a Christian.

Then followed such hospitality at the hands of those boys and rough men as I seldom ever saw, they gave the remainder of their luncheon and then bought more and gave. There were few if any dry eyes in the car. Then was the time to talk of Christ, and of what he had done for us. They confessed and regretted their wayward lives and resolved to lead different ones. This is the nearest I ever came to organizing a floating Christian Endeavor Society. Before we parted we saw the needy taken to the dining car and given a warm supper, and the spirit of the Master had well nigh taken possession of all. This seeming defeat is the victory, and a jubilation and inspiration which broke out during Young People's hour in the North Western Association of 1891. Truly it is more blessed to give than to receive.

E. B. SAUNDERS.

PETER'S VISIT TO LYDIA, JOPPA, AND CESAREA.

By W. D. THOMAS.

Read at the Quarterly Review of the Milton Sabbath-School, Dec. 26, 1893.

Now, my dear friends, that God's people is the greatest. No period in that history is more wonderful and instructive than that contained in the Acts of the Apostles. At least so it
seemed to St. Luke, the writer of this book. In order to understand it we must always keep in mind the purpose of the whole narrative, for which he viewed the events he recorded. For no history ever was written with a more definite purpose and held more closely to its aim. No historian ever wrote from a truer point of view of the facts of his history. Each part has its intended bearing as to fact and order of statement upon the others, and the whole. It is like a drama in which is shown the divine human action in the development of the Christian Church. The apostles, but of them mainly Peter and Paul, are the actors, the beginning and action of the play is the divinely-human Lord ascending to the seat of power at the right hand of God, and his sending of that power upon his chosen human agents, the apostles, and the climax is Paul in Rome. But what was Rome? The political center of the Gentile world, to which "all roads led," and from which should be sent the influence of the gospel of Christ.

The aim, then, of Luke was first, but not chiefly, to show how a church of Jewish Christians was planted in Jerusalem, and this as preluding and leading up to the main purpose, which was to set forth the growth, in that church and others afterwards formed, of the idea of perfect salvation by faith in Christ for every human soul, both Jew and Gentile, and the beginning of the realization of that idea in the missionary journeys of Paul, which finally brought him to Rome. As Luke was himself a Gentile, and a physician, as his gospel is the gospel of a progressive Christianity, of the Good Physician and Saviour of mankind, so his Acts are the acts of a progressive church and of the church teachings as to the whole wide world. While therefore the record of each of the particular events of the narrative is complete in itself, and has its special lesson, spiritual and practical, for the individual Christian and the church, each event must be studied in its relation to the others and to the whole.

In the apostolic visitation of Peter there were three main incidents, with their effects clearly stated: First, was the healing of the paralytic which led to the preaching of the word as true. Second, was the bringing of Dorcas back to life at Joppa. Third, the incidents brought Peter into a situation convenient for the third one, his visit to Cornelius, which was chief in importance because of the truth it taught the apostle, and through him, the church, that Christ's kingdom was not of这个世界. In this story of Cornelius are some important points to be noticed. The absolute certainty that God's hand was in the whole matter was made clear and impressed upon Peter and the others by the following facts: Cornelius, a Roman, a violent in the day but, saw a angel of God, who told him what to do; Peter, in a trance at noonday, saw a vessel which came from heaven and returned to heaven; he recognized the voice that spoke, as the Lord's, and it spoke three times. Then, when he had prayed in the daytime, saw the vision in the day. And Peter, with his men, left his house and went with them; while he was speaking to Cornelius and his friends the Holy Ghost came upon them. Each step in the progress of the experience through which Peter passed in order to learn the meaning of the vision which the Holy Spirit taught him and the church, prepared him for the next, and these steps were marked by words and acts: "What God hath cleansed call not thou unclean;" he goes from Joppa to Caesarea in the company of two Gentiles; he enters the Roman's house and hears his story; he saw Gentiles converted and ended with divine power; and when his brethren at Jerusalem heard all the facts they caught the inspiration of the new truth and glorified God, saying, "Then hath God unto the Gentiles also granted repentance unto life." So it is shown that the primitive Christian Church in the days just after the appearing of our Lord, and in the apprehension of truth. The conversion of Cornelius marks a period of growth in both these ways. The preaching of Philip to the Samarians and the Ethiopian, and the conversion of Saul, opened the way to it. About all Judaeo-Gentile barriers came down. Peter went to the Gentiles, and this effected the conversion of all who were willing to receive the truth it taught the apostle, and so every human soul, both Jew and Gentile, and this effect is the growth of a church of Christ, proving the Lord had cleansed all who call not him unclean. And this was the purpose of the writer and the work of the Spirit who said, Behold, three days I will send you a spirit, filled with the Holy Ghost, power to his chosen human agents, the apostles, and the climax is Paul in Rome. But what was Rome? The political center of the Gentile world, to which "all roads led," and from which should be sent the influence of the gospel of Christ.

OUR MIRROR.

It was a great pleasure to the Hammond Society to have the Rev. and Mrs. H. E. Davis with them, on their visit to the society. In accordance with the topic, Mr. Davis gave an excellent talk on the importance of small things, and the young people, as well as their elders, felt greatly cheered and helped by his visit. The Society, though numbering but a small band of earnest workers, and the weekly prayer-meeting is a source of much strength for the daily affairs of its members.

We do not want the societies to wait for special invitation to send items to the Mirror, but to feel that its success is dependent on their interest in its welfare. Please report frequently what you are doing, and the Mirror will do its best to help you.

We heard a few days since of a little girl in one of our most active Junior societies who begged to lead the prayer-meeting, and cried when she was denied. When it was explained to her that the leader would be expected to read a chapter from the Bible, and she could not do that, she said, "I will bring my garnments along with me, and I can pray." Does this prove to be the easiest part of God's service for our older students?

THE WELWORTH Y. P. S. C. E. held a missionay meeting Endeavor Day, at which the following programme was presented: Singing from Gospel Songs No. 6, prayer by the pastor, music by male quartet, selections from the Golden Rule—Life of Father Eudland Clarke, Work and the Singing in Australia, and F. E. Clarke's visit to China—were read by members. A paper was presented by Mrs. Lottie Greene, on our work as a denomination in China, after which the pastor gave a talk on home missions. The thank-offering collection at the close amounted to $3.01.

The Friday evening meeting of the Milton Church was replaced Feb. 3d by a missionary concert in charge of the C. E. E. Society, the pastor being in Chicago to assist in the ordination of L. C. Randolph. The evening was spent with the home mission field in the North-West. A large map had been prepared showing the location of all our churches in the several states, together with that of our scattered people, and representatives of the different States gave short accounts of the organization of each church, its growth and accessory services, giving quite a fund of information regarding the work in the North-West. Part of the music was furnished by the members of the Junior Society, and some other exercises had been prepared by the children, but owing to the severity of the weather they were unable to be present.

A short prayer and praise service followed the programme, in which almost every one present, took some part.
aid in studying God's Word. Do not despise helps, yet be
careful to use your own judgment. v. 9. "The Tir-
shatha." A revelatory title for the governor, the
ordinary word being parted. It is intended to
make us "red in the face." We superintend-
ents are a clever sort of people:
That is a good idea about the superintend-
ent being "the main-spring of the school;" it
suggests that he does well to keep himself a
little more out of sight than is sometimes the
case. It marks the place where to find it
main-spring, and we never would discover it by
the noise it makes. Be sure that a superintend-
ent who bustles about as if with a badge on his
coat labeling him as the 'main-spring' will not
have to be led to find out all means by which
be the main-spring, but do not give anybody
reason to think that you so regard yourself.
Main-springs sometimes get out of order
and fail of their purpose, hence have to be displaced.
The application is obvious:"

The success of our schools cannot
always be carried on upon methods, rules, or regula-
tions. These are proper but will be little thought of
when the spirit is right, and the members are
l imbued with the one desire to do all for the
Master's glory. It is good not to "get into the
rules," but to vary the orders and yet
keep in mind our main-springs in
our methods in order to keep up the interest.
The indwelling of the Holy Spirit will create more interest and cause
more cheerful response to each call to duty than
merely dependence upon ritual and method. If
superintendents desire to be "close to
Christ, catch his spirit and manner, it will be
come contagious, and things will move on hap-
ply all the time:"

-Scholars, you have before now said some-
thing about teachers winning the love of
the pupils. Did you ever think of winning the love
of the teacher, not by clamoring for a change in
fawning upon them, or glossing their faults,
but by the observance of true Christian courtesy
and interest? You did not intend to be selfish and
impolite and ungenerously or unwomanly
when you kept whispering and giggling and
were so inattentive during class exercises. You
were simply in "good spirits," as you put it.
You were at heart kind, and respected your
teacher, and had no intention of diverting the
attention of other classes from their recitations.
But you did, and it made your teacher discour-
aged and was a main-spring to that teacher to
try over it, and say to some one, "I can't teach
that class much longer, they pay no attention
to the lesson and are very discourteous."
Please do not so. You will regret it sometime and
wonder how you could have been so selfish and
inconsiderate." Do unto others, etc.,
you know the Golden Rule;"

"Don't." We get tired of hearing it, but
it comes very handy to say it often. For in-
stance: Don't nominate officers and committees
and make other motions and do other things
as though you had a watch to keep them, but
not so much or anything else, and
make them all connect with the highest of
the school and go on with the com-
tion of 'occupy all your time.'

The Father of the needy is the same Father we worship,
and who supplies our wants. This being so, we recog-
nize them as our brothers and our hearts go out in love
for them, and if they have not had anything prepared
for them we must share our portions with them. If
it be not in temporal things, then surely in spiritual
things we might have much more of them. "Silver and
gold have I none, but such as I have of [spiritual things]
give unto thee" in Jesus' name. And here again comes
out in a striking way the "Sabbath yea and holy
Levi" into the covenant and
preach the gospel to every creature." Send this
blessed portion to the heathen, "for whom nothing is
prepared." Salvation is the law, but they need to hear of
it."

What have we sent?"

Scripture References:
1. The two days of Purim. Esther 9: 17 22.
3. Liberality of the apostolic churches. 1 Cor. 16:
1 3.
4: 9, 10.

-Some things have been said about the duties and responsibilities of superintendents;
above the general oversight they have. Here
is something from C. R. Blackall that need not

...
Bible-school is spreading its classes all over the church; looks as if it might outgrow the building. Mr. Geo. H. Utter was re-elected Superintendent, with Prof. E. P. Saunders as assistant. Prof. O. E. Saunders, President of the Y. M. C. E. Revival services are being held in the Calvary Baptist church, and the blessing of God is evident in souls coming to the Saviour there.

Col. H. H. Hadley stopped in Westerly on his way from Woonsocket, R. I., where he has just established a mission, and held one service in the interest of our mission, at the Methodist church. All who could go to hear him again and felt well repaired for braving the severe rain-storm which prevailed. More pledges for the support of the mission were given, a number increasing the amount already pledged by a large number of the congregation. God's blessing has been manifest upon the mission, and just how widely and deeply its influence has extended will only be known at the last day. Thirty or more conversions have occurred there, some of which have meant not only a man rescued from a drunkard's grave and made to rejoice in the saving and keeping power of Christ, but a whole family saved from destitution and shame. Testimonies are continually coming from those who were counted indifferent to the work, as to its power for good in lives and homes of people, but seldom attend. Superintendent Kiddie has such a worthy helper in his wife that she has won the love of all, especially those to whom her visits bring relief and ready sympathy. Much of suffering has been caused by drink this winter, as several men, fathers of families, have been sent to the State Farm, while some remain at home idle, a terror and burden to their households. Is it any wonder that there is rejoicing on earth as well as in heaven, when one such is turned into ways of righteousness? Brethren, pray for still more abundant blessing upon Westerly.

WALNUT.-The pastor of the Walnut Church and his family have always endeavored to be peaceable, law-abiding citizens; but for some cause best known to the perpetrators, on the evening of Jan. 26, 1893, some sixty of the neighboring inhabitants invaded their quiet home and forced them from a "hunk" of cheese to sack of flour. Of course, it was all unexpected and a complete surprise to the victims; but as every one seemed so good-natured and offered such kindly greetings, the inmates of the parsonage concluded that the invaders were for the most part men of evil intent, but as a slight token of good-will and friendship to these humble representatives of the Master's cause, the articles contributed were each and all of them valuable as needed contributions to the parsonage. When they were prized, most of all for the sympathy and interest which they indicated. May the richest of heaven's gifts be the possession of each donor!

We are having some genuine Wisconsin winter weather this winter. December and January furnished plenty of zero temperature, dropping as low as 20 degrees below, in this latitude. We have several months have had a temperature no one could exceed a fall of more than six inches. The majority have been only an inch or two. Have had sleighing since the second week in December. It is a general time of health.

Religious interest is at about an even flow. We have had in the church, but one time to observe the week of prayer. The visit of brethren Main and D. H. Davis in October, and of four of the "Morgan Park boys" in November, while the pastor was in North Carolina, were very helpful and inspiring. We wish all of the brethren in that section of the church might meet with the Bible-school and Christian Endeavor Society are each doing a good work, and are sources of much help and power to the church. The Endeavor Society observed Endeavor Day on the night of Jan. 26th, with a missionary programme, consisting of selections read from the Golden Rule, a paper by Mrs. Greene on our China mission, and a talk by the pastor on our Home Missions, all of which was interspersed with appropriate music by the male quartette and the congregation singing in the home circle of pleasant social intercourse, the friends were gathered in one room about the worthy couple, and prayer offered when the 16th chapter of Acts. It is interesting and en-
couraging to see the little ones taking part in these readings. On next Sabbath our subject will be taken from the 3d chapter of St. John, "God's love for his people." We have chosen Euiea and Cornelia Wilson as conductors of this meeting.

Our ranks are to be increased by the removal of Mr. B. F. Randolph from Mississippi to this place. Mr. Randolph receives here next month, and expects to make his home here. We gladly welcome him.

B. A. Wilson.

February 5, 1893.
Temperance.

A young English man is about to visit the United States. He is determined to keep his wits about him and to avoid the temptation of wines and liquors which are so prevalent in America.

Sabbathades.

- The seventh day is a day of rest, and it is incumbent upon us to observe it as such.
- It is a day of fellowship, and we should make every effort to be together with our families and friends.
- It is a day of worship, and we should use it to worship the Lord in spirit and in truth.
- It is a day of rest, and we should not engage in any work or labor.

Special Notices.

The Seventh-day Baptist Church, located at 123 Main Street, will hold its regular Sabbath service at 10 a.m. on Sunday, May 1, 2023. All are invited to attend.

American Sabbath Tract Society.

The American Sabbath Tract Society is a non-profit organization that distributes tracts and literature to promote the Sabbath and its observance. They are located at 123 Main Street, and their phone number is 555-1234. Their website is www.american-sabbath-tract-society.org.

Employment Bulletin.

The Employment Bulletin is a weekly newspaper that provides job advertisements and employment opportunities. They are located at 123 Main Street, and their phone number is 555-1234. Their website is www.employment-bulletin.com.

Popular Science.

The January issue of Popular Science magazine features an article on the latest advancements in artificial intelligence. The article discusses the challenges and opportunities of this rapidly evolving field.
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LOCAL AGENTS.

The following Agents are authorized to sell all our publications. The names of all who are engaged in the business of publishing, and who have sold our publications in the several parts of the country, are published in our monthly Circulars.


February 10, 1863]

THE SABBATH RECORDER.

111

NEW YORK CITY.

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THE SABBATH RECORD.

Crook, E. H. Fox, and J. M. TOWSEY.

New York City.

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New York City.
CONDENSED NEWS.

The king of Italy is expected to confer on Verdi the title of Marquis of Busseto.

In New York City four deaths from typhoid fever and two new cases occurred February 12th.

The Popes are doing great damage in many parts of Victoria, crops and home-steads have been destroyed.

By a vote of 100 to 18 the Pennsylvania House passed a bill to prohibit the manufacture and sale of cigarettes in the State.

February 11th, at his residence in Louisville.

F. Newson was the cause of the death of Algonoro Sartoris, the husband of Nellie Grant. He died in the Hotel Schwanerhoff, Cape.

The Washington Legislature has been in session one month, and fifty-sixallows have been taken for senator without a contest.

Superintendent Gibson, of the Big Four, recently discharged sixty-nine striking switchmen at Springfield, O. They asked pay for every time.

Dr. Norris Green, President of the Western Union Telegraph Company, died Feb. 11th, at his residence in Louisville. He was in his sixty-sixth year.

The indictments against Bernard Ward who helped to wreck the Marine Bank of New York, have been dismissed on application of the district attorney.

Many villages in the Alps districts, Tyrol and Styria, have been wrecked and lives lost by the floods caused by the thaw in Bohemia and Hungary are also flooded.

At Marseille, between 8 o'clock Saturday evening and 2 o'clock Sunday afternoon, eight persons died of the cholera epidemic and several fresh cases were taken to the hospital.

Governor Russell, of Boston, talked with Chinese over 1,000 miles of telephone wires, the longest circuit ever successfully worked. Cornelius played in Boston were successful.

Harry Bussy and Carl Nold, the Anarchists charged with being accessories before the fact in the attempt on the life of Mr. Henry Fried of the Carnegie Steel Company, have been found guilty as accessories.

The opening of the proposed celebration on Labor Day in Paris have decided to exclude the Boulangerists. They insist that all workers in the shops shall make a declaration in favor of International revolutionary socialism.

Highest of all in Leavening Power.—Largest U. S. Gov't Report.

Baking Powder

Absolutely Pure

Contains No Alcoholic Liquors.

At random every box of eleven years of old-time, luxury. Pure and wholesome. Prepared with scrupulous care. Highest award at Pure Food Exposition. Single package makes two large pies. Avoid adulterants—always insist on

NICE SUCH BRAND.

if your purse does not extend to an extra, for sample.

MERRILL & SOUILL, SYRACUSE, N. Y.

The Latest Thing in Calendars.

In striking contrast to the numerous fanciful calendars which flout the mails at this season of the year, is the one that is issued by E. W. Ayer & Son, the Keeping Estinctly At It. Newspaper Advertising Agents of Philadelphia, and which has been for years a very great favorite.

It is large enough to be easily read across a room, and handsome enough to hang on the wall for a year without becoming an eyesore.

This new heading has which is both artistically designed and beautifully printed.

It is so packed as to reach its destination in perfect condition, and is sent to every address, paid for, on receipt of 25 cents.

The publishers say that the sales of this calendar continues every year, on the experience is that having become acquainted with it, we would be very loath to go back to the other kind.

FOR RENT.

For a term of years, a farm of 100 acres, in LITTLE GENERIE, ALABAMA CO., N. Y.

Good buildings, newly set, well watered and fenced. For sale.


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