AND GOD SPEAK ALL THESE WORDS.

THOU shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation or them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy maidservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.
Sabbath Recorder.

A. R. LEWIS, D. D., Editor.
J. P. MOSELE, Business Manager.
Entered as second-class matter at the Flatbridge, N.Y., Post Office, under the Act of March 3, 1879.

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

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

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

A SABBATH REFORM CONVENTION is to be held at Leonardsville, N.Y., Dec. 16-18, 1898.

The churches at Leonardsville, Brookfield and West Edmonton are to unite in the convention, and a cordial invitation is extended to all persons, Seventh-day Baptists or others, to attend the convention. On the 20th of December the Editor of the Recorder expects to speak as Scott, N.Y., on Sabbath Reform.

Theologians seeking to escape the claims of God's law and of his Sabbath are loud in the homes in this country which they say: "Christians have to obey the law of the Emperor of Germany."

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

DO WE WICKEDLY REJOICE IN THE DECADENCE OF SUNDAY?

Two letters are before us to which it is a pleasure to make answer. One is without date as to place. It is signed Chas. S. Kemble, N.Y., and is signed by Rev. H. M. Dodd, pastor Presbyterian church. These letters deal mainly with the thought that the Recorder seems to rejoice in the growth of disregard for Sunday.

When Mr. Dodd writes with such Christian earnestness and with such a fine response in the Recorder. Here is the main part of his excellent letter:

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

To the Editor of the Sabbath Recorder:

For many years I have been a reader of the Seventh-day Baptist (Outlook), and occasionally, and I have always been gratified at their candor, if not per­ enned by their arguments. It pains me however in reading the Recorder to see that the Sabbath observance is a holy Sabbath on the decline. I suppose you think it will lead the church to return to the Seventh-day Sabbath. But do you not see that revolt is not against the First-day, but against the holiness of the day. If men will not keep the First-day holy, they will not keep the Seventh. It seems to me that you should seek to strengthen the hands of those who would sanctify the First-day, and hope to convince others, that they should not do it on the wrong day. Why should you, who so earnestly contend for a holy Sabbath, be found in the company of men who are trying to destroy the holiness of the First-day and who in the slightest intention of observing the Seventh?

HAD BRO. DODD BEEN FAMILIAR WITH ALL that the Recorder says and has said for many years, he would know that we have neither sympathy with wrong doing on Sunday, nor with any of the many forms of dissipation which have come to be a part of Sunday holidayism. This we have said again and again. The saloon, the brothel, all forms of gambling from base-hall to the highest, are greater enemies than the Recorder. To charge us with sympathy or complicity with these is unjust and out of accord with fact. We do not rejoice in the increase of evils connected with Sunday. We know that all the revelers are against righteousness and Sabbath observance on any day. We do not expect that a law making the Seventh-day the "Civil Sabbath of the nation," would make things any better; we would not have such a law if we could. The Recreation never reaches a saloon keeper or a Sunday reveler by any wish or work of ours. Its mission is to Christians, to just such earnest, high-minded men as Bro. Dodd is. The sum of our contention is this.

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

We would join Bro. Dodd and the few who stand with him—they are few indeed—in seeking to secure regard for Sunday as a "holy day, a Sabbath." We also believe the Recorder is right, but there are none. It has no "Thus saith the Lord" back of it. If we sustain it on the idea of church authority, we must accept the Ro-
man Catholic as the church. As every reader of the Recorder for the last twelve months knows, the leading Christian newspapers and the representative Christian bodies hold Sunday in "lost," or "being lost," and that, largely, through the practices and teachings of Christian men, and newspapers like the Observer, the Congregationalist, the Advance, the Christian Advocate, the Examiner, and the Interior, are beginning to see the truth, even though they are driven thereto by fear of educational influence.

Our deep sorrow is that Bro. Dodd sets the example to wicked men; and teaches them to disregard all sacred time by treating Sunday, Christ's day, as a working, or a holiday. It is the product of the no- Sabbath system which was for a thousand years Roman Catholic, and for the last three hundred years — outside Catholic circles — has been a vain endeavor to breed between the Roman Catholic and the Seventh-day Baptists position.

When next Sabbath morning comes, if Bro. Dodd and his Presbyterian brethren go rioting on Sunday is nothing, less than nothing, when compared with that of these brethren whose error makes them lead in teaching a system that has resulted in the holiday Sunday. The Recorder and the Seventh-day Baptists have not created the Sunday, "Continental" or "American." It is the product of the no-Sabbath system which was for a thousand years Roman Catholic, and for the last three hundred years — outside Catholic circles — has been a vain endeavor to breed between the Roman Catholic and the Seventh-day Baptist position.

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

LETTERS TO YOUNG PREACHERS AND THEIR HEARSERS.

LETTER VIII.

KEEP UP WITH THE TIMES.

Still another and indispensable requisite in your general preparation is that you keep abreast of the age in which you live. You are to instruct men concerning living issues. The great truths and the general principles which remain through all times you are to take and apply to your time; hence you must study the influences and questions which enter into your own age. You must know its wants and its issues. The present time are too intelligent to be interested by preaching which is not in advance of them.

The years are full of questions, theories and problems that directly affect the characters and lives of men as Christians. These questions and issues include all the leading departments of thought. Scientific, social, political and theological themes are being discussed in books and periodicals, from the lecture platform, and on the corners of the streets. This, too, is of great importance to the age of questions and of doubting. The preachers of such an age ought to be up with the times, fully familiar with each important issue, and always ahead of the people.

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

All such reading, which is essentially personal and intercourse with the masters in each department of thought, will prove a burden and a snare, unless you supplement it by such habits of meditation as will give you vigorous and sure foundations. It is impossible to assimilate the number of facts we learn, but the power promptly to assimilate them, which gives real strength. Without the habit of careful and prolonged meditation, you will be comparatively feeble and helpless. He who is overloaded with that which he cannot use is weakened, wearied, discredited and defeated.

COMPARISON OF IDEAS WITH OTHERS.

This work of mental digestion will be greatly aided by a judicious interchange of opinions with others. In doing this, seek men of equal or greater attainments than your own; this, however, always necessary, nor will you always be able to do it. Nevertheless, you can gain much from the "average man" that will benefit you. One who is inferior in knowledge may make valuable suggestions that will lead you into new paths of thought. Compare thoughts, compare notes at all times, and with all persons, thus keeping the matter in hand fresh, and adding to it that which you will thus be enabled to gather. This constant comparison will advance your work of preparation or observation will stubble. The more you draw from other men concerning a given question, the keener your own insight will be.

Such reading, meditation, and comparison of ideas will prove a double help by adding strength to your store of materials. This material becomes a stock in trade, from which you are to draw at all times. In the study of a given theme, you will gather more or less material which you will not use at that immediate time. This should lie in reserve to be called forth whenever needed. In this way the reservoir of unused material may be kept constantly filled. Only a small portion of its contents will be demanded on any one question, or at any one time. Nevertheless, the presence of such a supply is more valuable than the presence of a large but useless one. You must turn to it to meet the numerous demands that will arise, often at a moment's warning. It stands related to you as a reserve force does to the commander in battle; its presence is the promise of victory. Its use is the keener your own insight will be.

USE OF MATERIALS.

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

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

Cultivate the habit of brevity in thinking as an important help in attaining definite and exact precision. For your present purpose, say briefly. It goes straight for its object, and a straight line is the shortest distance between two points. Find where the nail is before you strike, otherwise you will waste blows. In
most cases, if not all, deliberateness will be necessary at first. See clearly. Plan carefully.

Strike deliberately. Such blows will tell. Experience will enable you to increase the rapidity of your blows without losing precision. Indeed, you should hasten the process of striking as fast as is consistent with precision, and thus unite precision and rapidity.

Do not be so thoughtless as to think you, subjectively, before they can be objectified. The sine qua non of successful speaking or writing is successful thinking. This item of general preparation is, therefore, an important step with each one of you. It is a work to be done forever within yourself, by yourself. Suggestions from others will aid you. Correct models will be of much value to you, but the attainment is one which you must make in the realm of your inner life. Comparatively little can enter from without to aid you.

IMPARTING WHAT YOU KNOW.

Having learned to think clearly, concisely and definitely, the next essential step is to convey your thoughts to your hearers in such a way that they will be clearly understood. Otherwise they will be lost.

Every habit of a man's life has to do with his success or failure in the pulpit, especially habits of thought and expression.

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

Choose such words as are quickly and easily understood. If your hearer must stop to search for definitions, his mind is taken from the general subject. He loses pace with the sermon, and his mind wanders, and perhaps disgusted. It is usually true that a definition which does not readily appear to the average hearer makes the word practically meaningless. Few men will trouble themselves to seek out an obscure meaning. Thus the central idea of your sermon is easily lost. The desire to use pretentious words is a prevailing evil. Such a habit is not proof of wisdom, nor of real knowledge.

A literary pretended can string together big words and seem to be wise, but wisdom does not dwell in words of endless length and thundering sound. A sermon should be in such language that the average hearer cannot fail to understand it. Many men who are otherwise able, deform and vitiate their writings and sermons by words which are beyond the ability of their hearers and readers.

TAKE SPECIAL NOTICE.

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

CONTRIBUTED EDITORIALS.

By L. C. Randolph, Chicago, Ill.

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

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

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

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

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

About Marquette.

Where the Fox River widens into a marshy lake, not far from the point where Father Marquette pitched his camp, the village Marquette has been built. From the Wisconsin hills to the water level, rambling all over the hill-side. A few old buildings going an easy decline hint of the good old days when Marquette was the county-seat, before the rail-road came and night is spread.

One 360 souls still find shelter beneath the roofs of the quaint village, and in the early fall hunting parties swell the population.

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

We are glad that our people have entered this field again—we hope, to stay. The work of missionary-pastor Loofboro, which is everywhere highly spoken of, has secured the first place in our Annual Meeting. The ringing evangelism of Hills and Babcock this fall has made a deep impression. Infidelity is passing away, interest is rising. Our cause has gained a little in numbers, and the faithful few are burning and shining lights. They have a deep and abiding interest in Bible study, which has crystallized into a regular meeting on Friday evening for the purpose. Their welcome to the visiting preachers is eager and cordial. That earnest, literal-mindedness among their members. There is a harvest to be gathered, and the time is ripe. Who will be the reapers?

Politics as Heard on the Train.

"There are two difficulties about entering into politics in our city. If a man is honest he gets no adequate remuneration, and cannot afford to spend the time necessary. Secondly, almost anyone can speak politics in our city."

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

Alfred Station and Chicago.

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

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

There have been many expressions of Christian love and tenderness since then to make the pastor feel very unworthy as well as a sorry failure; but, whatever personal sorrow was felt, the prevailing word has been, "If you feel the conviction that this is the work to which you are called, God bless you, go." In calling a new pastor the church has endeavored, while moving as quickly as possible, to look the ground over and decide what was best, not only for this church, but also for the coming pastor, and for the cause at large. On November 15, B. K. Kelly was invited to take the place about to be vacated.

November 26, Bro. Kelly's reply was read, the letter making a deep impression. The previous Wednesday night the church of Allouez met in the resignation of the pastor. The church was unanimous in desiring him to stay, and voted not to accept the resignation. Then, moved, I believe, by the Spirit of God, one and another began to speak of the other side of the subject, and it would come to their beloved pastor to obtain a further education, come in contact with city life and prepare for...
wider usefulness. Ought they to stand in his way? Should they not look to the wider interests of the cause at large? In this spirit of second thoughts, too often trying to draw church and pastor, will be made into one of blessing to all concerned; that it will mean an era of advancement rather than of discouragement to both churches, and will reflect the glory of the men who have been thus associated with them. There will be a new tie binding us to one another and to our common work. God bless the churches of Alfred Station and Chicago, and in them may God be glorified.

A Night in Germany.

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

Three generations were gathered in the room, a father and a father's father, a typical German, looked for all the world like his picture as seen in the illustrated magazines. His brown and ruddy face, round as the moon, was completely framed in a wreath of hair; for the fringe of whiskers round the chin, met the Teutonic hair half way and completed the circle. The quaint, old-country pipe with its big bowl and long, crooked stem, rested quietly in position. He took occasional gentle puffs, regarding us while with grave, sober voice he was later in the room. It did the inscrutable expression relax into the seamiest and jolliest of smiles. The grandmother could not "sprechen" English, for she has staid close at home these years. The son, a big, broad-shouldered, hard-working, hospitable farmer. He has a foreign twist to his tongue and a wholesome pride of race. He cannot help betraying an easy contempt for the Yankees—the kind that cannot be explained away. He has staid close at home these years. The son, a big, broad-shouldered, hard-working, hospitable farmer. He has a foreign twist to his tongue and a wholesome pride of race. He cannot help betraying an easy contempt for the Yankees—the kind that cannot be explained away.

The one American family left in the township has staid close at home these years. The son, a big, broad-shouldered, hard-working, hospitable farmer. He has a foreign twist to his tongue and a wholesome pride of race. He cannot help betraying an easy contempt for the Yankees—the kind that cannot be explained away.

The one American family left in the township has staid close at home these years. The son, a big, broad-shouldered, hard-working, hospitable farmer. He has a foreign twist to his tongue and a wholesome pride of race. He cannot help betraying an easy contempt for the Yankees—the kind that cannot be explained away.

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

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

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

IN TOUCH.

By Annie E. Holberton.

In touch with all that is beautiful, noble, good and true, in touch with the heart of nature unfolding to our view, with all that is best and purest in thought and life of ancient and modern denominations and matters personal.

Learning to shape our effort in accord with God's great plan.

In touch with the truth we cherish, stand by the cause of right.

Ready to show our colors if we cannot join the fight; helping to win the battle if but with word of cheer, in the path of duty, fulfilling our mission here.

In touch with the Holy Scriptures, our purest thoughts have birth;

For the souls that people Heaven are sanctified on earth.

All life is that which is worth living, life immortal will define, and love that here being here particle of love divine.

Thus with true aim unalterd may the thirsty spirit seek

its better spheres in triumph, though the faltering flesh is weak;

While in touch with inspiration of lives that conquer wrong.

Our own shall rise victorious, and in itself grow strong.

FREE FROM THE LAW OR FROM ITS CONDEMNATION.

SHINGLE HOUSE, PA., Nov., 1899.

The Editor of the Sabbath Recorder.

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

the Sabbath. They quote from Rom. 8: 1, 2, 3, 5, 6, 14, and therefore say now there is no more law than that which is in Christ Jesus. For the law of the spirit of life in Christ Jesus made me free from the law of sin and death.

The law made sin, therefore we do not look to the law to be a guide through the flesh, God, sending forth the like

ness of sinful flesh and as an offering for sin, condemned sin flesh.

They claim that according to this Scripture the ceremonial and moral laws are abolished and the believer is free from the law and is living under grace. In other words, all legalism in Christ and the law and the old dispensations and matters personal.

The inscrutable expression relax into the seamiest and jolliest of smiles. The grandmother could not "sprechen" English, for she has staid close at home these years. The son, a big, broad-shouldered, hard-working, hospitable farmer. He has a foreign twist to his tongue and a wholesome pride of race. He cannot help betraying an easy contempt for the Yankees—the kind that cannot be explained away.

The one American family left in the township has staid close at home these years. The son, a big, broad-shouldered, hard-working, hospitable farmer. He has a foreign twist to his tongue and a wholesome pride of race. He cannot help betraying an easy contempt for the Yankees—the kind that cannot be explained away.

The one American family left in the township has staid close at home these years. The son, a big, broad-shouldered, hard-working, hospitable farmer. He has a foreign twist to his tongue and a wholesome pride of race. He cannot help betraying an easy contempt for the Yankees—the kind that cannot be explained away.
Missions.

By D. I. Whittredge, Cor. Secretary, Wesley, I. A.

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

Bro. J. C. Bunch writes, November 14: "We have just closed a three weeks' meeting here with the Otsele church, and to-night begin the fourth week. Our congregations are growing despite bad weather. The membership is in good working shape. Three backsliders have been reclaimed, one of Christian homes. He who has been greatly broken up by carrying every work to perfection. The missionar's does not attend the prayer and conference meeting, but sends a representative in his stead. Three backsliders have been reclaimed, one of Christian homes. He who has been greatly broken up by making every work to perfection. The missionary does not attend the prayer and conference meeting, but sends a representative in his stead. The importance of the preacher, the teacher and the missionary is all of utmost importance. It is the province of this paper to speak of the work of the preacher, and more particularly of our Boys' School in China. The Boarding Schools, both for boys and girls, are necessary adjuncts in successful missionary work. In these are trained teachers, pastors, evangelists, and, more of Christian service. Mission schools are not formed simply to instruct in secular things. There is a greater end in view, the destroying of the false, the supplying of the true, the enlightenment of the conscience, the leading of the soul out of darkness into the marvelous light of the gospel. And always everywhere, education, as an auxiliary to missionary work, serves an end beyond itself, in preparing future men and women for Christian service.

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

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

So important does this work seem to the Missionary Board and Eld. Davis, that a large portion of his time is taken from his primary work of preaching and is being devoted to the schools. Eld. Davis should be relieved from this work, which he and his wife have so faithfully carried on, in order that he may give his attention to the educational work. Furthermore, it is evident that we need the Boys' School in China, that our girls shall not be lost to us, and that Seventh-day Baptist homes shall be established and our work there continued. The importance and needs of this work have long confronted us.

The present imperative need is a teacher for the Boys' School. The obstacle in the way is lack of funds. Funds must be raised to commence the school held. There is no new call to a new work, but to supply workers in the place of those withdrawn from the field, and to carry on a work to which our support is already pledged. There is only one course of action for us if we would be true to our Commander. We must go forward.

Are we deeply grateful for the countless blessings that we enjoy in this gospel land? Can we be thankful enough that the command "Go ye into all the world and preach the gospel..." may be our constant cry? Are we joyfully and gratefully seeking to bring the gospel to the uttermost parts of the earth, without recalling him to us as he stood among his disciples in Galilee, or as the..."
cloud of heaven rolled down to welcome and enshroud him on Olivet. And so we see Jesus.
If any man wants, like the Greeks, to see him who has not seen him as clear and sweet as he desires, here is the secret he has been waiting for. Obey, and the effort to obey will make his love a new power and his presence a new joy.

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

"As in heaven, so on earth." Let us make a man to think of the far distant people as though they were near. It makes him desire to subordinate all his own interests to them. He longs after E. Stanley Jones, whose heart expands. "I find regards from the world's sympathizes with human life and joy that have gone without answer from the authorities of religion and the reason of the Catholic church, and yet follows that church in its unholy action. Catholics take God's law and fashion parts of it into church institutions. They frankly say what they have done. Halfway Protestants deny their own reasons for it, but follow their action. Thus doing, their theology becomes confused.

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

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

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

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

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

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

And still another First-day author, Bishop E. O. Haven, in his "The Pillars of Truth": "There are some who maintain that this can be chronologically demonstrated, that on account of some confusion in time of disaster, revolution and ignorance, the Jews are themselves mistaken, and that the genuine Sabbath is our Sunday, wrongly called 'the first day of the week.' This position is, however, for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that the Christian Sunday is the first day of the Hebrew week, or the genuine week."

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

Our ministerial friend say "no indi nation for 'Sabbath Reform' tending your way, and the usual wave-of-the-hand manner of dismissing an unpleasant subject may satisfy God, but God is very holy and he despised law and Sunday is fast losing all its supposed sacredness. The unscriptural and dishonorable treatment of the Sabbath by Jews is but one placard, for the modern Pagans are deeper into mere holidom, and there will be left only the hope of a reaction. When the reaction comes, the above loose theory about commemoration deliverance from Egyptian bondage will find a home of its own, and the individual will not commemorate deliverance from the bondage of error, and that Paganism, which has surfaced in Christianity, is the liberal Catholic Sunday will not commemorate it."

H. D. CLARKE,
DODGE CENTRE, MICH.
Perhaps the readers of the "Woman's Page" would be interested to hear something of the work of the South-Eastern Association. We still have a deep interest in the work of the Woman's Board, and we have been trying to do all we could to help forward the effort to send out a teacher for the Boys' School. Mrs. Whitford asked if we would try to raise twenty-five dollars in this Association for that work. I am glad to say that the women have been able to do much more than we expected they could. With the help given by the Salem Juniors, and the LittleSundays of the Loeb Creek, over thirty dollars have been raised, which, we trust, will all reach the Treasurer before the last of November.

We realize that there must be no faltering in this effort, and that it must be an interest that must continue as the years pass by. It is to scatter the seed and God will give the harvest gathered by us for eternity.

SECRETARY.

We have read that Dannahcer, a celebrated sculptor, spent eight years upon a statue of Jesus. After he had spent years upon it, he brought a little child into his studio and said, "My dear, is that me?" The little girl looked upon the wonderful work, and after a moment replied, "It's some great man." The sculptor was smitten with disappointment when he perceived that his artistic eye and skilled hand had failed to produce the likeness that he desired. He took up his chisel and for two more years more worked upon the statue. It filled all his thoughts. He prayed about it in the vigils of the night, asking God to help him reproduce the likeness of Christ upon the marble face. Again he put aside the chisel and calls a little child into his studio.

"Who is that?" he asked. The child looked at the master-piece of work a moment in silence and then bursting into tears said, "Suffer little children to come unto me." When people look at us, when they look at the masterpiece of work a moment, they say, "It is a work of inspiration." When people look at us, when they look at the masterpiece of work a moment, they say, "It is a work of inspiration." But soon there came another, a cripple, thin, pale and grey, and said, "Oh, let me step and rest awhile in your house. I pray." I have traveled far since morning. I am hungry, and my strength is weak; my heart is full of misery, and comfort and help I seek.

And I said, "I am grieved and sorry, but I cannot keep you to-day; I look for a great and noble Guest," and the cripple went away.

And the day went on happily, my task was nearly done, and I thought to myself, that the Master to me might come. And I thought I would spring to meet him, and treat him with utmost care, when someone cried out to me, with a face so sweet and fair; Sweet, innocent, she seemed to me, and her clothes were tattered and old; a finger wounded, and his bare feet were cold. And I said, "I am sorry for you; you have done great wrong; but I cannot stop to give you help until night has deepened." And the words a shadow swept over the room a moment; "Some one will feel and clothe you, dear, but I am too busy now." At last the day was ended, and my toil was over and done. My house was swept and garnished, and I lay in my house, I pray; Watched, but no footfall sounded; No answer to my prayers.

No one entered my cottage door; I could not hear the tread, I waited till night had deepened; and the Master had not come; and his house was door; I cried, "Oh, gladened some other home!" My labor had been for nothing, and I have not known the day I was weeping; and I am not sure if I have been on the earth, and my heart was sore with longing, and no one's sweet voice to call me home.

Then the Master stood before me, and His face was grave and fair; Three times to-day I came to your door, and craved your pity and care; Three times you sent me onward, Unhelped and unfed; and the little girl had never had was lost, and your chance to serve had failed."

"Oh Lord, dear Lord, forgive me; How could I have such care?" My very soul is shamed and bowed In the depths of humility, and He said, "It is as I intended; But the blessing is lost to thee; For failing to answer, Mine Ye have failed to comfort Me!"

—Selected.

MEMORIAL RESOLUTIONS.

Whereas, God in His infinite wisdom has given the call, "Come home," to our beloved sister and co-worker in the Missionary Society, Miss Ada W. West; therefore be it

Resolved, That we emulateth her many Christian virtues, and in our wills leave a legacy to be given to such as shall be willing to exercise sweet charity toward all.

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

NELLIE P. GARDNER, Com. S. T. JOHNSON, Sec.

THE MACEDONIAN CALL.

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

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

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

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

The blessed Master is calling. Dear sisters, he calls you too. Grieve him not by refusing. He has a work for you. The blessed Master is calling. He calls us while he is day. The fields are white, the sun is shining, O, go without delay.

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

MRS. G. W. LEWIS.

Salem, Va.

ANOTHER TRIBUTE TO MRS. MIRANDA A. FISHER DEAN.

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

A friend to everyone indeed. But most a friend where most the need, With meekness and patience and love and sympathy and sympathy, and there to send sweet charity.

One could in no way better realize the full meaning of that magic word, fraught with all beauty, kindliness, helplessness, than to see it exemplified as it was in her pure, unselfish, self-sacrificing life. Sensitive only on mature conviction of just causes. Slow to criticise, except by the constant influence of her example, which did so much to conduct to self-criticism and even mild rebuke. Few are possessed of so rare a combination of excellencies so eminently worthy of our emulation. How often has the writer of these lines been blessed and helped by the acquaintance and friendship of this noble woman? Bless her memory.

MARY B. YORK.

PARMA, Ill., Dec. 8, 1899.
Young People's Work
By Edwin Shaw, Milwaukee, Wis.

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

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

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

The time, the occasion, and the surroundings have quite as much to do with the pleasure arising from a present, as the gift itself.

In our efforts of helpfulness let us choose wisely and well the time with its attendant circumstances. Pleasure is multiplied ten-fold by sharing it with ten others.

In the December number of the Cosmopolitan is an article entitled, "What do you fear most?" This question was put to a large number of well-known persons, and the various answers are summarized in the article. The answer of Mr. Chauncey Depew is worth noting as showing one characteristic of a man who has been eminently successful, at least from a worldly point of view. He says that he has always been afraid of being late. And why not? Picture of a man rushing to catch a train of cars that was hopelessly out of reach, made a great impression upon him. I know a little girl who is so afraid of being late that she is generally on hand at school, at prayer-meeting, at socials, everywhere, a full half-hour ahead of time.

I know a great many people who seem to have no fear of being late, at least they usually are late, and they do not seem to be as much disturbed by it as they disturb others. I know a little fellow who was once another. I cannot select an occupation for you, nor promise you a position should you fit yourself for one.

I do not "know, but at any rate you are more real prompted by noble purposes, and while your name may never be her-

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

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

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

JAN MEBIN.

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

"A man who is an agreeable guest has more than paid for his dinner.""An optimist is a fellow who can feel cheer-ful when he is in a bad humor."

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

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

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

Selected.

PRAYER-MEETING KINDLING-WOOD.
A warm heart is more attractive than a large brain. There are men who give more pleasure in a cordial handshake than most men can give in a learned talk about literature or philosophy. Men are influenced through their emotions more easily and by their logical facts with their strong character has added power when it shows a loving spirit. Even a weak character can win favor and do good when it evi-
WHY I ABANDONED SUNDAY-KEEPING.

BY JOSEPH BOOTH.

Industrial Missionary, Nyasaland, East Central Africa, Late Secretary of the Central Missionary and Baptist Industrial Mission of Scotland.

"Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said, Say, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."—ISA. 6:7, 8.

To whom it may concern:

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

Every Christian knows that the Fourth Commandment specially and solemnly asserts, "Remember the Sabbath-day to keep it holy," and avers that the seventh is the Sabbath of the Lord thy God; and that for some reason or other not divine, the majority of Christians go blindly on, transgressing this command under foot, giving no consideration to God's warning word, "Remember." Every age has its widespread delusions, and the present age is no exception. Despite nineteenth-century enlightenment, the vast majority of Christians lazily delegate all troublesome thinking to some spiritual leader; most prefer to go with the flood, and leave deep-rooted delusions undisturbed, rather than do battle with and rectify errors, and so remodel their environment.

Others, again, find great reluctance to attempt the uprooting of hoary errors, for fear of peril to position, curse or personal friendships.

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

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

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

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

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

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

It is not a little painful to the writer, but the seventh day, taken from all human motives and at whatever cost, yet in the spirit of the uprooting of hoary errors, the falL hoary, moss-grown delusions, the fall, the sons of the stranger . . . .

"Wee have aided the appointed Seventh-day Sabbath I now regard as a child."

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

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

"Whosoever shall keep the whole law and yet offend in one, . . . he is guilty of all." JAMES 2:10.

"Which keep the commandments of God and have the faith of Jesus Christ." REV. 12:27.

"Here is the patience of the saints; those who keep the commandments of God and the faith of Jesus." REV. 14:12.

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

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." REV. 22:18.

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

It is written, "Thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, but the seventh day, which is called the Sabbath, to keep it holy." (DEUT. 5:13.)

"Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." (Ex. 16:26.)

"Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." (Ex. 16:26.)

"The Sabbath, the day of rest, which God commanded; the day that God blessed, and that God hallowed; the day that must be kept holy to God, the Sabbath day. . . ." (EXOD. 20:8-11.)

"Till heaven and earth pass away, one jot or one tittle shall in no wise pass." (MAT. 5:18.)

"Till heaven and earth pass away, one jot or one tittle shall in no wise pass." (MAT. 5:18.)

"The Son of man is Lord also of the Sabbath." (MAT. 12:8.)

"The Son of man is Lord also of the Sabbath." (MAT. 12:8.)

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the heights of the earth, and I will feed thee in the strength of the Lord." (PS. 37:4.)

"And they went into Caperneum: and straightway on the Sabbath-day he entered into the synagogue and taught." (MARK 1:21.)

"And he came to Nazareth, and was astonished that in him they had authority to perform miracles. And he went into their synagogue, and taught them. . . ." (LUKE 4:16.)

"And the women also, which came with him from Galilee . . . prepared spices and oint-
ments: and rested the Sabbath-day according to the commandment."

After the resurrection the same reverence
was given to the Sabbath of the command-
ment.

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

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

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

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

"After these things Paul . . . came to Cor-
inth; and he reasoned in the synagogue every
Sabbath and persuaded the Jews and the
Greeks. He continued there a year and six
months—78 Sabbath-days—teaching the

11.

The Apostle John, who so emphatically re-
peats the importance of keeping the Com-
mmandments, uses, for the first time, the ex-
pression "on the Sabbath." But if referring to the future "day of the Lord," then it
must have been the day over which Jesus
asserted his Lordship, that is the Sabbath-day,
for John strenuously upholds the integrity of
the whole of God's holy days, unlike the New
Commandments of Jesus.

"They came to Thessalonica . . . and Paul,
as his manner was, went in unto them, and
three Sabbath-days reasoned with them out

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

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

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

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

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

In none of these, the resurrection appearance
of the Lord, or the laying by in store" on the first day of the week is there
furnished the slightest possible hint of any
abrogation of the Sabbath of the command-
ment, or change in their observance of it, or
reverence toward it; on the contrary, whatever
their meetings they held, they never failed
to keep the seventh day holy unto God. The
so-called Sunday-Sabbath of the nineteenth
century theology has no place in God's Word,
and is, therefore, not of God. Yet Sunday is
here, counting the Sabbath,
assuming its name and authority; it has been here for fifteen or more centuries
past, and holds under its subtle thraldom multitudes of priest, preachers, legislators
and people; yes, it is here, in proud posses-
sion, a home which it McNally claimed deces-
tion, but it is doomed, for God is against it.

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

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

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

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

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

Zonaras, an historian of later days, as also
the New Commandments of Jesus,
writes: "Constantine also made a law (A.
D. 321) that on the ... day which the He-
brews call the first day of the week, the Greeks
the day of the sun ... all should worship
God with prayer and supplication."

This First Sunday Edict ran thus:

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

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

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

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

The Roman church from the fourth century
forward steadily exalted the Sunday and dis-
countenanced the true Sabbath, as numerous
edicts abundantly demonstrate.

Rome, therefore, not the Bible, is the author
of the Sunday substitute for God's holy Sab-
bath-day, and the long-continued, far-reach-
ing apostasy therefore. Every upholder of
the pseudo-Sunday-Sabbath is therefore a de-
cendent of the Baptist sect, and not very far
from it.

Cardinal Gibbons, of America, states the
case from the Catholic standpoint with re-
markable force (see Catholic Mirror, Septem-
ber 2, 1903).

"The Catholic church for over one thou-
sand years before the existence of a Protest-
ant, by virtue of her divine mission, changed
the day from Saturday to Sunday. The
Protestant world at its birth found the Chris-
tian Sabbath too strongly entrenched to run
away with it in its early stages. It has been
placed under the necessity of acquiescing in
the arrangement, thus implying the church's
right to change the day for over three hun-
dred years. The Christian Sabbath is, there-
fore, to this day the acknowledged offspring
of the Catholic church as a spouse of the Holy
Ghost, without a word of remonstrance from
the Protestant world.

"God's written Word enjoins his worship to
be observed on Saturday, absolutely, re-
petently and most essentially. . . . pro-
posing to follow the Bible only as teacher, yet
. . . this solo teacher is ignominiously thrust
aside and the teaching and practice of the
Catholic church . . . adopted, despite the
most terrible threats pronounced by God
himself against those who disobey the com-
mand, 'Remember to keep holy the Sab-
bath.'"

"This teacher most emphatically forbids
any change in the day for its own reasons.
The command calls for a 'perpetual cove-
nant.' The day commanded to be kept . . .
has never once been kept, thereby developing
an apostasy from an assumedly fixed princi-
ple, as self-contradictory, self-destroying, and
counter to its existence. The power of a law
is within the power of language to express.

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

The latest glaring contradiction, in-
volving a deliberate, sacrilegious rejec-
tion of a most positive precept, is pre-
sented to us to-day in the action of the Bibi-
lical Christian world. . . . We have shown
that no greater contradiction ever existed
than the theory and practice. . . . The his-
tory of the world cannot present a more
stupid, self-destroying specimen of deleration
of principle than this. The Bible demands
emphasis in every page that the law of
Sabbath be observed every week by all
recognizing it as 'the only infallible teacher,'
whilst the disciples of that teacher have not
once for over three hundred years observed
the divine precept."

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

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

1. The seventh day is for the Jews only,
but it is also observed by the Gentiles,
being made for 'man' from the first man
to the last man.)

2. One day in seven, any day, will suffice.

3. Sabbaths are ended; all days should be
as Sabbath-days.

4. The latter kills; to keep another day in
the spirit is equally acceptable.

5. Sunday worship is a memorial of the
resurrection. (Baptism is the Scriptural counterpart of the death and resurrection of Christ. See Romans 6:5.) If the testimony given proves helpful to arrest thought or to help disentangle any truth-searching soul from the wilderness of error, the rejoiceth, and shall unfold.

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

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

[Joseph Booth, a prominent American Baptist minister and editor, contributed this letter to the Sabbath Recorder in 1898, expressing concern about the Sabbath's use and the implications of various legal and religious arguments on its observance. The letter is part of a larger debate within the Baptist community regarding the observance of the Sabbath.

Dr. Joseph Booth begins by discussing the Sabbath, a day of rest and worship, as defined by God in the Ten Commandments. He emphasizes the importance of observing the Sabbath as a day of rest and worship, and contrasts it with modern interpretations of the Sabbath that involve work or leisure.

Booth then mentions the Sabbath in the New Testament, asserting its importance in the Christian faith. He concludes by encouraging readers to consider the Sabbath as a day of rest and worship, and to observe it as a day of devotion and service to God.
**SABBATH OBSERVANCE.**

**BY MALCOLM B. HINNE.**

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

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

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

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

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

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

—Christian Intelligencer.

---

**WHY WAS THE FIRST DAY OF THE WEEK CALLED SUNDAY?**

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

**WEWENTLY, R. L., NOV. 23, 1898.**

To the Editor of the Sabbath Recorder:

Please answer through columns of Recorder, or as you will.

It is a question, I have frequently asked, but have not had answer, viz.:

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

Very sincerely,

ALEXANDER KINNE.

The origin and identity of the week are treated in "Biblical Teachings," etc., by the writer, a book which is doubtless in reach of the readers of the Recorder. That question is germane to the one asked by our correspondent. The same question, together with the naming of the days of the week, is treated with copious quotations and translations in the Outlook and Sabbath Quarterly for April, 1898. The reader who desires details, for which we do not have space here, is referred to these publications.

The week is the oldest measure of time. It existed for many centuries before the days were named, the days being numbered as in the Hebrew week. The Egyptian week began on Sunday. These people do not recognize the Sabbath, as a day of rest, nor the first day of the week, as the day of their worship.

Some authors claim that the Hebrew week was due to the Babylonians, who originated it. Other authors claim that the Hebrew week is due to the Egyptians. There is no one origin, for the week of seven days began in Egypt. It was purely astronomical. The names were invented by the Egyptian astrologers and applied to the week, already well-known by them and the Babylonians from whom civilization had come to Egypt. Two methods were followed or combined. Egyptian astrology was based on the idea that certain stars, called planets, seven in number, determined the order of the universe and the destinies of men. These were arranged in the order of their supposed distance from the Earth; Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

One system of astrology assigned the names of these planets to the days of the week after an investigation of the relations between their revolutions and the system of music known to the Egyptians, in which the fourth was the dominant chord. Another system assigned each hour in the twenty-four hour to a specific planet, and because the 25th day of the Hebrew month began the day, the 25th day was assigned to the sun this name was assigned to the first day of the week. The Egyptian system passed to Rome and later to our Teutonic and Scandinavian ancestors, and the present names of the days are from that source. The primary source of our knowledge of this Egyptian system is Dion Cassius, an historian who wrote about 222 A. D. To answer Miss Saunders' question, in brief, is this: The oldest and most permanent division of time existed long before any written history of which men now know. Its days were numbered according to the Hebrew reckoning and the creation legend. Names were first applied by the Egyptians, from astrology, rather than from any religious conception, and so far as we now know the name of the sun came to the first day of the week by astrological chance, rather than by any other cause. This naming came to the Romans at a time when sun worship was a growing and dominant religious cult, and was transferred to Judaism and the Hebrews. The worship of the sun by the Romans at a time when sun worship was a growing and dominant religious cult, and was transferred to Judaism and the Hebrews. The worship of the sun by the Romans at a time when sun worship was a growing and dominant religious cult, and was transferred to Judaism and the Hebrews.
The Sabbath Recorder. [Vol. LV. No. 50.

Popular Science.

BY R. S. BAKER.

Time and Space. By A. New Idea for Short Railroads. To make a railroad, say from six to ten miles in length, having frequent stations, or stop, is a thing of so many weeks, if not months, as much as it was possible in running expenses, the new idea is to so construct the roads as to apply the unknown power called gravity, in connection with steam, to propel the cars.

We will suppose the surface to be about level, and that the grade can be made as low and that there are stations located at unequal distances, the road to be double-tracked. To determine the grade of the road, the first business of the engineer would be to fix the time to be occupied between the place of starting and the end of the route; the number of seconds required at each station for the exchange of passengers; this duced would give the actual running time and speed required between each station, whether the distance be long or shorter. The next item to determine would be the probable number of cars in a train, and their average weight, including the locomotive. When all this is determined as nearly accurate as possible, the engineer is prepared to give the gradients of the road, and the distances between the stations differ, so also the grade of the road would be changed to meet the exact running time.

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

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

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

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

Should.

The heading of this article stands "for combining assumption of superior excellence with actual inferiority." Its true definition is "a woman material, when the old woolen clothes were clipped or shredded, together with the clippings or rejected threads from weaving other clothes."

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

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

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

Heretofore, in the purchase of old clothes and waste of every sort, there was more or less of cotton; usually the warp of the clippings and rags was cotton, and perhaps the weft was a mixture of cotton and wool, without spinning.

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

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

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

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

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

NORTH LOUP CHURCH.

In the morning of Sabbath, North Lump church, scattered abroad in various lands, meeting:

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

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

Pastor.

LESSON XIII.—REVIEW.

For Sabbath-day, Dec. 24, 1898.

GOLDEN TEXT—Return unto me, and I will return unto you, with the Lord of hosts: Blessings.

INTRODUCTION.

As in the last quarter we had studies from the history of Israel. So in this we have been taking hasty glances at the kingdom of Judah. As in Israel, twelve kings reigned, so also in Judah there were nineteen monarchs besides the usurping queen Athaliah. In Israel the kings were all of the house of David. Of all the kings of Israel, it is said that they did evil in the sight of God, also sinned and some are noted for their wickedness, but there were notable exceptions to the general depravity. In Judah they are not so noted, and, according to the Chronicler, Manasseh, are to be reckoned as reformers, and of several others it is said, they did that which was right in the eyes of the Lord.

There are not to be judged by the standard of the nineteenth century code of morals and ideas of proper conduct.

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

THE LORD'S-DAY.

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

This denial of the right to use the name Sabbath in connection with Sunday is just.

But I am not Mr. Whitaker's advocate that "Lord's-day" is a Biblical name for Sunday, he is quite as far from solid ground as those whom he calls to account. It was almost the close of the second century, A. D., before this term was associated with Sunday. Facts are brought forth in this number to show that the passage in Rev. 1:10 refers to the Apocalyptic view of the judgment day. Accept the whole truth, Bro. Whitaker, and call it just plain Sunday, or "first day of the week," as the Bible does.

I BELIEVE that if you and I were to heed the whispers of our Father in heaven, we should not have so many of his hearers; --Harrington Evans.
MARIE ES.

The American who reasons by analogy is doomed to fall into error if he applies that method to the Philippine Islands. The natives of that important archipelago are a mixture of races, not even a single race. They are a human mosaic as varied as the population of New York City. They have been studied in a careful way by their Spanish conquerors, but much remains to be done before a complete knowledge is obtained of the Philippine ethnology. Nevertheless, the material which has been already gathered and classified is sufficient to enable one to make an outline sketch of the races and race movements of the archipelago.

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

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

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

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

* * *

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

SALESMEN WANTED!

Silverware.

My Goods. Must be Sold in Every Town.

Agents Can Govern their Income.

Liberal Commission.

Agents, Wm. H. Rogers Co., Plainfield, N. J.

Agents, Wm. H. Rogers Co., Plainfield, N. J.
The SABBATH RECORDER.

Dec. 12, 1880.

LOCAL AGENTS.
The following Agents are authorized to receive all orders for the SABBATH RECORDER and are authorized for the Publishing House, and pass receipts for the same.

W. C. COOK, D. D., DEPUTY.
Office Hours—A. M. to 11 M., 1 to 4 P. M.

THE SABBATH RECORDER.

9 Years In Daily Use.

THE PECULIAR PEOPLE.
A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS.

A. D. FRIEDLANDER and Mr. Ch. Th. Luckey.

THE SABBATH RECORDER.

5 years Companion publications.

Small Sales, 3 cents; Foreign, $10.

R. C. MAZIN.


Send to.—Rev. E. B. WILSON, Little German, N. Y.

Our Business Directory.

New York City.—C. C. Chipman.

Alfred, N. Y.—T. A. Taylor.

H. D. Little, N. Y.—J. R. Whitford.


Milford, Ct.—Miss E. E. A. Baldwin.

Milton, Wis.—T. A. Taylor.

SABBATH SCHOOL BOARD.

GEORGE B. SWAN, President, New York, N. Y.
J. A. COTTRELL, Secretary, Brooklyn, N. Y.

THE SABBATH OUTPOST.

Century and 1d. M. E. HUMTON, Editor.

Miss EVA STCLAIR CHAMPLIN,

Our Sabbath visitor.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

GEO. W. BURDICK, Treasurer, Allred, R. I.

J. B. WHITFORD, Secretary and Corresponding Secretary.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

GEO. W. BURDICK, Treasurer, Allred, R. I.

J. B. WHITFORD, Secretary and Corresponding Secretary.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

GEO. W. BURDICK, Treasurer, Allred, R. I.

J. B. WHITFORD, Secretary and Corresponding Secretary.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.

H. H. VanHorn, Sec., MRS. GEO. W. BURDICK.

E. B. SHAW, Secretary and Corresponding Secretary.

MISS M. DAVIS, Recording Secretary, Allred.