THE WIND.
BY CLINTON SOLLARD.

THE wind is a faun in the springtime
When the ways are green for the tread of the
May;
-list! hark his lay!
- Whist! mark his play!

T-R-E-L-

Hear how gay!

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

C-O-O-O-O!

Hear him croon!

Q the wind is a gnome in the autumn
When the ways are brown with the leaf and berr;
-list! hark him stir!
- Whist! mark him whir!

S-S-S-S-

Hear him chirr!

O the wind is a wolf in the winter
When the ways are white for the horned owl;
-list! hark him prow!
- Whist! hark him howl!

J-E-R-E-J-E-

Hear him growl.

—The Independent.
Sabbath Recorder.

A. H. LEWIS, D. D., Editor.

J. F. MOSHER, Business Manager.

Entered at the Post-Office at the Plainfield, N. J., as second-class matter at the rate of 20 cents per annum.

REV. I. W. HATHAWAY, General Secretary of the American Sabbath Union, has just issued a small booklet entitled, "Is Sunday the Sabbath?" An American Sabbath Union, 205 Broadway, N. Y., ten cents. The preface announces that the purpose of the book is to help "many Christian people whose con­ sciences are troubled concerning the true Sab­ bath-day by reason of the false exegesis of Scripture and equally false teachings of the so-called Seventh-day Baptists and Adventists, most of whom pervert history as freely as they do the Scriptures, in their endeavor to overthrow the Christian Sabbath and substitute the Hebrew Sabbath-day."

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

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

Following this line of thought, Mr. Hathaway lays down as a central proposition the following: a proposition in which no Sabbatist will delight, and according to which all efforts made for the observance of Sunday, as a particular day, are both illeg­ al and illegal. This is what he says on page 21: "In the application of this law it may be placed on any day of our present week that Divine Providence may appoint, for any dispensation, age, or people." This being true, Seventh-day Baptists meet all requirements of the divine law, while the full-Sabbath doctrine, which has wrought ruin and only ruin in the history of the world, may be built upon this statement of Mr. Hathaway's. As a whole, Mr. Hathaway's book will add in destroying whatever regard there may be for divine authority touching the Sabbath question, and leave it open to the choice and fancy of men. His effort, in common with all similar efforts, results in such confusion of divine authority and human notions as cultivates and strengthens the Sabbathless tide against which he aims to place barriers.

It seems difficult to understand the narrowness with which he attacks Sabbath­ keepers whom he attempts to oppose, and it is certain that he has not read with any care what they have written, or he would not assert as he does. He does the Editor of the Recorder the honor of quoting in brief or referring to the "Decadence of Sunday; What Next?" but without calling into account the facts therein presented, some of which are the Fourth Commandment, and illustrated in the misrep­ resentations which he makes concerning the position of the Seventh-day Baptists as of little account, and thank him for this effort to call the attention of his readers, even in an imperfect way, to our position. We trust, that should he make another edition of this booklet, he will be more just in his treatment of the truth for which we stand. But even if he 'shall not thus do, we have neither time nor inclination to spend in complaining of his troublous issues which rebound upon Mr. Hathaway and his brethren are not between Seventh-day Baptists and the American Sabbath Union. The real issue is whether the law of God as formulated in the Fourth Commandment, and illustrated in the example of Christ is binding upon Christian men. Touching this issue, Mr. Hathaway's booklet, although it abounds in italics, black-letter and capitals, to make his assertions emphatic, says nothing. On the contrary, while he rebounds back from his own pen. We contend that the Sabbath comes in its regular order, like every other day, and that under divine arrangement, it ought to be observed by men at each point of the earth's surface whenever it reaches that point. If this argument be true, then any Sabbath is equally forceful against the Sunday; so that this effort to overthrow the Sabbath rebound upon any other day of the week.

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

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

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

In a symposium on the Sunday question, published in the Evening Bulletin, of Phila­ delphia, Oct. 18, 1899, Rev. Geo. D. Baker, Presbyterian, said, among other things: "Nothing is more discouraging, and nothing is more absurd, than the mistake that has been made of attempting to quiet minds by a show of force. The law of God is, in man's heart, an authority, and it is not the endeavor to check the force of religious principles that will make them effective."

Mr. Hathaway's book, in the view of the observance of the Sabbath, is evidently a beginner. He has not been educated in our history as he does. He does the Editor of the other column, and they will come in the name of God to do the work of God, and destroy the conscience and loyalty toward God and the Bible. On such a basis the spiritual life of the church would rise to a point which it has never reached, and can never reach under the prevailing theories. All of these, openly or virtually, set aside the Bible and the law of God, and the example of Christ in the matter of Sabbath-observance. So long as Sabbath-observ­ ance is made a matter of convenience; so long as it is left to the authority of custom, or made to rest on the dictum of civil law, there can be no basis for loyalty toward God, nor in which to grow a Sabbath conscience in the hearts of men. We regard for Sunday decreases steadily. The friends of Sunday declare that prominent forms of its desecration would cease if the patronage of Christians was withdrawn. Beyond ques­ tion Sabbath-observance is a vital part of the Puritan compromise, has energized spiritual, and destroyed conscience beyond the hope of redemption, unless new ground is taken.

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

SUNDAY LAW IN BALTIMORE, MD.

The ancient Sunday law of Maryland, passed in 1729 A. D.

No person shall work or do any bodily labor on the Lord's-day, commonly called Sunday, and no person having children or servants shall command or willingly suffer them to do that to which they are accustomed; to drain into labor on the Lord's-day (works of necessity or charity always excepted), nor shall any one suffer or permit any child­ ren or servants to prostrate them by gaming, fishing, hunting or unlawful pastime or recre­ tion. Urged forward by the Sunday reformers,
the authorities of Baltimore ordered the rigid enforcement of the law in the west. In far-off Eastern States, the entire police force for Sunday, Jan. 28, 1900, to note all violations of this law. It was announced that this order included cigar dealers, grocers, meat dealers, messenger boys, hackmen, conmen, saloon keepers, drivers, bootblacks, fruit dealers, soda-water dealers, ice-cream dealers, newsboys, luncheon-room clerks, clerks, typewriters, confectioners, stationers, etc.

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

The beak and the nail are enforced so rigidly to-morrow, for the reason that the Grand Jury has about six thousand witnesses of violations of the law already on file, and it is necessary to have enough to make that number doubled by the police to-morrow. At a committee of the police authorities to-day it was decided to make exceptions to-morrow in the case of newsboys, bootboys, fruit dealers, soda water dealers, draymen, and others.

It is apparent that it is impossible to enforce the law, made 172 years ago, without stopping streetcars, newspapers and even cooks and servants from performing duties. The bill for the modification of the laws now in the Legislature will probably be passed next week, but the movement has been thwarted by the Grand Jury who insisted on a rigid enforcement of the old laws to get out of an embarrassing position.

THE NEW ENGLAND SABBATH PROTECTIVE LEAGUE.

The annual report of this League for 1899 is before us. It shows increasing interest in New England, and increasing activity in the country at large. It is better known clearly than any other report, has done that the League is not laboring to advance the religious interests of Sunday-observance, directly, and that its main purpose is to secure recreation and amusement on Sunday. It makes a great point of co-operating with the Labor Unions, and attacks only those forms of Sunday-decepcion which can be modified, because modern opinions in New England have not yet reached the popular mind.

The League disclaims all idea of attempting to reinstate the "Puritan Sunday." In general, the temper of its work is earnest, and marked by thorough conscientiousness on the part of those engaged in it.

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

A small book, timely in the February number of the Defender, under the leadership of Rev. A. H. Plumh, D. D., under the title, "Divine Authority for Observing the Lord's day." He devotes something more than two pages to the review of a booklet, by Mr. Torrey, which has been noticed in these columns. Of the book, Dr. Plumh says:

A small book, written lately by an esteemed Christian minister, who is by no means a Lothario of the Lord, is directed against the teachings of the Seventh-day Adventists, has been decried by many intelligent Christians; but it is here defended by such a title as the foundation of the Christian Sabbath. To review all the positions taken would exceed our space. Some of its errors, however, are apparent.

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

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

HAVE WE ANY SABBATH?

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

Now we insist that no necessity of ecclesiastical con- structs a course of instruction of a mandate which is as plain and as imperative as anything in the Word of God.

The Sabbath is not a Mosaic or Jewish institution. It antedates Abraham and Moses by thousands of years. The memory first associated with it was the completion of the world's creation. In its renewal and restoration it is the sign of the new covenant, the added memory of the completion of their deliverance from Egyptian bondage. But that elder creation was the foundation of the new creation in Christ Jesus, and that Egyptian deliverance was a foible foreshadowing of the soul's emancipation from the world, the world, the world; and the memories and associations changed, but the original necessity for this periodic pause for rest and consideration remained the same, and will remain to the end of time.

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

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

parited it.

It was challenged against us that we are guilty of inconsistency because we do not keep the seventh day, we reply by asking, What seventh day? There is no seventh day in practice any more, whatever may be said to the literal successor of that seventh day that followed the sixth day of the creative week. It is as clear as anything can be to the movements of the earth, day in and day out, of the account, taking the circuit of the globe, there is no twenty-four hours that can be said to be the one and seventh.

There are a different seventh in London from the one in New York, and a different still in China. Going one may know and the globe was a day, and going the other way we lose a day. There can be no world-wide seventh day. The whole contention is pericle and preposterous. What the Lord meant for men and for all time is the unchangeable institution, as the law of the earth, and the days of the week as the seventh, and the Christian dispensation, as the Lord's-day. Thus the Lord's-day, or Christian dispensation, as the Lord's-day, is to be applied to the movements of the earth, throws equal discredit on the Sunday. That there is no actual trouble in the matter, as every one knows. It is another straw man.

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

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**CONTRIBUTED EDITORIALS.**

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

**A Suggestion for Kentucky.**

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

"More Vigorous Work" at North Loup.

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

**The following item is not intended to teach any particular truth, unless it be the old one, that of the next editorial.**

**A Story Without a Moral.**

The following item is not intended to teach any particular truth, unless it be the old one, that of the next editorial.

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

Oil and Sandpaper.

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

"That Scattereth and Yet Increaseth."

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

When accounts were figured up at the end of the campaign, that student had received about $35 more than enough to pay for his part of the work, and was enquiring what to do with the extra money. We believe that it has been placed into the general fund for future Student Evangelistic work.

**"Arriving on Saturday Morning."**

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

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

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

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

**NEWS FROM MR. BOOTH.**

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

Dear Brother:—It is now a little over three months since we arrived at the mouth of the Zambezi River. By July 18, we reached Blantyre, B. C. A., from whence I trust several letters have reached you recording various developments. My last letter, of September 21, to the officers of the Sabbath Evangelizing and Industrial Association, was from Dondo Village near Ferebee River. Therein I stated we were making our way to the Chipeta country, where we had been invited but derelictly invited to settle, and where the English had not entered to take possession. I am now beginning to see what it means to be a Seventh-day Baptist in this country. To house every week of the law's day is deemed to be revolutionary in a high degree. Spies were sent out to find how the Chipeta people had received me, consequently before my wife and I could return there, three bands of soldiers (a fact which I have been asked to substantiate the people and arrest me if I should pass beyond the Portuguese boundary, for part of this Chipeta country has been claimed by the British and part by the Portuguese, without the knowledge or consent of the natives. Word was brought to me by a native sympathizer a day before reaching the part where I had arranged to settle, and where two new native hutts were ready built for my wife and child and our goods. Many people had been killed by the bands of soldiers, and I now learned for the first time that $500 reward had been offered to an native or other person who would secure my apprehension, if found in the sphere marked as British.

Under these unpleasant circumstances, I judged it to be prudent to settle from the Portuguese Consul on what terms land may be taken up in his territory. He seemed sorry and somewhat ashamed of the treatment I was receiving from white men, and was certainly far more tolerant and considerate than the British officials of B. C. A. I have judged it to be wisest to go out into the wilderness, far from any native village and to settle for the present where wild beasts reign supreme, that we may serve God according to the conflict in his words in my hearts.

There are nine of us, myself and wife and seven well-proved native men; these are married and have families most of them, so that when they follow we are likely to number sixteen;

I believe each one of the nine now here is ready to suffer imprisonment or lay down life for the convictions we hold which are the outcome of the law of God. If anyone wishes to hunt us from this place, I do not think we shall go farther, but live on the freemen in Christ Jesus. On Sabbath, September 20, we held the first service. There were present twenty native carriers who came to carry our goods and to help in building quickly some sort of sleeping place. My wife and we Mary stayed two days behind, but all the others are in the work. The Chipeta men and women are starting to build a log house, which will take them six months. From that house, which will be ten feet square and twelve feet high, with eight gables on each side, and tied with bark rope.

Outside, leaning and dried and having been used in the Indian manner, was a mass of thorns and prickly bushes, for leopards often climb trees twenty to thirty feet. Good stout thorn bushes are treated with great respect by such animals as leopards, hyenas, and even elephants are not indifferent to them, nor are snakes fond of them. We arrived on Sixth-day, and our boma was roughly completed before the Sabbath began. Our first service in this place was especially interesting and significant to us, and every one who was there, carriers included, knew well that this uncovered dwelling in the forest was the outcome of constantly declaring the Commandments of God to be obligatory upon all people, white or black, and that any breach of them is sin, for which sin nothing but repentance toward God and faith in the atonement of his Son can make amends. The Fourth Commandment seems to have been especially offensive to the missionaries of B. C. A., whilst the 6th, 8th and 10th have raised a small whirlwind of resentment on the part of government officials and planters. Most of our first service here was conducted by the native Christians themselves, as I seek to impress upon them their personal responsibility.
to spread abroad the law of God and the gospel of Jesus Christ; not the gospel only, as heretofore (for I notice that the ordinary gospel is not the bliss of those who have transgressed God's laws as a thing of no account.) I do not wonder at this so much, since I have done the same myself in times past.

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

The Industrial Mission prospects must claim a little space before closing. There is excellent land, with good water, suitable for coffee plantations, but the Portuguese official whom I saw and am still in correspondence with, thinks we have no objection to lease land to an American person or society for a plantation, but not for a mission as they know them. I see no reason why the name of plantation will not answer just as well, for any planter who kept the Sabbath and worshiped God with his work people on that day, would be a missionary without being called by that name. A peculiar feature in the case of the section of country where this official is located, is this: the Native Chief Mundella called him to come to protect them against the British, when the Zambesi Industrial Mission people led them into the Angonci country, hence they do not resent the declaration of the Commandments as the former have done. The Mission has sent word a few days ago that he will come over the first opportunity and see what land is wanted for the plantation, and arrange terms. As to laborers, hosts of people from the Chipeta country, two or three days journey away, will go, work, and work at wages of $1.00 will be ultimately less costly than to carry through a plantation in the Biqitre district, so that from the capital point of view more may be accomplishing nothing, and the people there (Chipeta land) are far more on the edge of the sea, temporally and spiritually. This is even more true of the next people west of us, four days journey, where slavery abounds. These we are planning to reach now and bye.

The rainy season begins in a month, for which we are badly prepared. If it will be cooler, now it is the hottest season, nearly as bad as Plainfield in mid-day, but cooler morning and evening, and at night two-blankets cold. Health of the two white adults good; of the little child, fair. We have, in the church greetings to all interested friends, and with one final message, viz., "Brethren, pray for us," we are ever his and yours.

(Signed) Joseph, Annie and Baby Booth.

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

SOUND ADVICE.

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

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

As many know, this part of our state has suffered more of this winter, due to a protracted drought, which has seriously depreciated our financial income. Added to this is the fact that several of our churches have been to additional expense this year in locating new pastors, say nothing of previous indebtedness on church property. To ask our churches to raise $50 to $100 apiece toward the estimated $1,000, seems both unreasonable and unbusiness like. To allow the Adams Centre church to shoulder the greater part of this besides all the hard work connected to this situation not to be tolerated by an intelligent and up-to-date people. But to adopt the suggestions of Bro. Livermore is reasonable, practicable, consistent, and within the reach of all. For a delegate who could and would attend, and as fast as possible. The ratification of the Hay-Pauncefote treaty, formulated by the Peace Congress, by the United States is about to be completed by action of President McKinley.

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

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

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

Early in the week the complicated treaty between Secretary Hay and Pauncefote, the British Minister, was announced. It has gone to the Senate for ratification, and the Committee on Foreign Relations announces their confident expectation that it will be ratified. It provides for the building of an isthmian canal over the Panama Isthmus, which, though neutral, and open to all nations, may be used in war, shall be operated and controlled by the United States. It is to be unfortified. The Clayton-Bulwer treaty, which made the building of the canal depend on the joint action of United States and England, is annulled by the present treaty, but certain features in the new agreement are so favorable to England, and therefore unfavorable to the United States, that some opposition is shown by critics and Senators.

On the other hand it is claimed that the pending treaty is modeled after the one entered into by Great Britain, Germany, Austria, Hungary, France, Spain, Italy, Russia, Holland and Turkey, which governs the use of the Suez Canal, and hence that the Hay-Pauncefote treaty has the approval of International law already. The Central American States are strongly in favor of it. It is a successful result to be credited to the State Department.

The ratification of the Hay-Pauncefote treaty, formulated by Congress, was about to be completed by action of President McKinley.

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

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

Tours for success and justice.

G. W. LEWIS.

R. B. Molinex, who has been on trial since Nov. 14, 1899, for the murder of Mrs. Kath.

irin J. Adams, was found guilty on the 10th of February, 1900.
missions.

By O. D. Westbrook, Cor. Secretary, Western R. I.

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

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

Pastors and churches are waking up to their opportunities for evangelistic work. Pastor J. H. Hurley, of the Dodge Centre (Minn.) church, was at Cartwright, Wis., by his people, and labored there three weeks. The people were greatly pleased and helped by his visit and efforts. A report of his labors will be sent from Cartwright for publication in the T. P. S. C. E. The Dodge Centre church has voted to pay Eld. W. H. Ernst's traveling expenses to Cartwright and return, hoping that his visit there may deepen the work and gather in souls for the Master. Pastor D. B. Coon, of the First Genesee church, N. Y., is helping Pastor F. E. Peterson, of the Second Alfred church, in a series of meetings.

from river rock.

The Milton College Quartet labored with the church at Rock River during the holiday vacation, going from house to house during the day and evening services in the evening. The attendance was not large. Probably due to the intense cold weather at that time. Though the work was quiet, it was deep. New reforms were started and interests awakened. We expected last night to administer baptism to four candidates, but owing to sickness it was postponed two weeks when it will be attended to. All these will join with us.

A Sabbath-school prayer-meeting has been started at which the lesson for the coming Sabbath is studied. This plan is already proving a help to Sabbath-school work. The attendance at the regular services and C. E. is increasing.

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

Milton, Wis., Jan. 29, 1900.

General Report of Eleven and a Half Years of Missionary Labors.

By J. R. Bowser.

(Continued.)

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

Evangelistic Labor.

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

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

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

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

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

Sabbath Reform Labor.

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

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

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

Both at Welton and Grand Junction I have delivered two or three discourses upon various phases of the Sabbath question. At the request of the North Landing church, I spent a few days in Sabbath Reform labor, and had the pleasure of seeing almost a dozen persons embrace the Sabbath and unite with our church.

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

At the request of the Ministerial Association of Des Moines, I prepared an essay upon the Sabbath question and read it at one of the regular meetings of that organization before an audience of fifty or sixty of the city pastors and several lay men. The essay was commended by more than a score of the leading clergymen of the city, and received favorable mention in the daily papers in their Monday morning issue. Being engaged in Sabbath Reform labor has placed me in correspondence with several thousand men who observe Sunday, among whom mention may be made of Rev. J. B. Bixler, of Chicago; Rev. J. B. Smith, of Illinois; Rev. T. E. Night, of Kansas City and Father Chiniguy, of Toronto, Canada.
W o m a n ' s  W o r k .
By Mrs. E. T. Boren, Alfred, N. Y.

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

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

From MRS. FRYER, Miss Susie and Dr. ROSA.

What shall I say of the two young ladies—Miss Susie Burdick and Dr. Rosa Palmborg? Surely there were two more earnest and faithful workers in all China than are these noble women. Besides the Boarding School, which takes a large part of her time each day, Miss Burdick has three day schools that she visits twice a week, and reviews, separately, the lessons of each pupil which have been learned. Dr. Carpenter takes a large part of her time each day, Miss Carpenter walking out to visit her day school, and as Dr. Carpenter had brought her little school-room with her to follow, I will say, was loaded with the narrow, dirty streets about as one and the same as those of the Chinese. It seemed that she had come to have faith in the people of the city and the school, and so had brought her little girl.

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

W O M A N ' S  B O A R D .

November Receipts.

Ladies' Benevolent Missionary Society, Milton Ws., Redeker, $5.00; Misses A. B. and H. A. Chambers, $3.00; Miss G. A. and Misses L. H., $2.50; $12.50.

Ladies' Benevolent Missionary Society, Milton Junction, Wis., Mrs. R. T. Brown, $2.00; Miss M. J., $1.00; Mrs. J. H. Cross, $1.50; $4.50.

Ladies' Benevolent Missionary Society, Milton Junction, Wis., Mrs. Roberta Rogers, Alfred, N. Y., Trafalgar; $1; $1.

Ladies' Benevolent Missionary Society, Milton, Wis., Misses S. T. and A. J. Burdick, $1; $1.

Ladies' Benevolent Missionary Society, Milton, Wis., Misses Sarah and F. B. L., $1.50; Misses A. A. and A. H. L., $1.50; $3.


W o m a n ' s  M i s s i o n a r y  S o c i e t y ,  M o r r i s c o n t y , N . Y .

Children's School from Illinois and Milton, Wis., Support Misses M. L. and F. E., $1.50; $1.50.

E. A. S. M. Misses E. W. and Misses E., Home Missionary, $1; $1.

M. A. S. Misses S. L. J., Home Missionary, $1; $1.

Mrs. L. A. Hitchcock, Bradford, Pa., on Missionary Debt; $150; $150.

Ladies' Benevolent Missionary Society, Watertown, Ws., Susie Dodge, $5; $5.

Total... ...$39.25.

December Receipts.

Ladies' Missionary Society, N. Y., Trafalgar; $1; $1.

Ladies' Benevolent Missionary Society, Milton, Wis., Misses Sarah and F. B. L., $1; $1.


Collectors, Judson C. E. Co., New Market, N. Y., Boys School, $1; $1.

Women's Benevolent Missionary Society, Milton, Wis., Misses Eliza and E. F., $1; $1.

Mrs. L. E. S., Bedford, Ws., Home Missionary, $1; $1.

Mrs. E. W. T., Wadsworth, Ws., Home Missionary, $1; $1.

Women's Benevolent Missionary Society, Bedford, Ohio, Misses Mary and A. E., $1; $1.

Women's Missionary Society, India, Misses A. H. and E. H., $1; $1.

Women's Benevolent Missionary Society, Redmond, Ohio, Misses A. H. and E. H., $1; $1.

Mrs. H. M., Muncie, Ind., Home Missionary, $1; $1.

Women's Benevolent Missionary Society, Milton, Wis., Misses Sarah and F. B. L., $1; $1.

Mrs. S. B., Milton, Wis., Support Misses A. A. and A. H. L., $1; $1.

Mrs. H. S., Milton, Wis., Support Misses A. A. and A. H. L., $1; $1.

Mrs. C. A. Flatch, $1; $1.

Total... ...$29.75.

New Year Thank-offering, Ladies' Benevolent Missionary Society, Alston, Tenn., Miss E. R. S., $1; $1.

Ladies' Benevolent Missionary Society, Milton, Wis., Misses E. W. and Misses E., Home Missionary, $1; $1.


Mrs. A. B., Milton, Wis., Support Misses S. T. and A. J. Burdick, 1st of Jan., $1; $1.


Women's Benevolent Missionary Society, Milton, Wis., Misses Sarah and F. B. L., $1; $1.

Ladies' Benevolent Missionary Society, Alston, Tenn., Home Missionary, $1; $1.

Total... ...$20.50.


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

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

The Old Church, church history, ancient and modern, examined fairly, support this, and allow in the case of the first no shadow of evidence for the Sabbath character of the Fourth Commandment, and church history only gives it the authority of tradition, for which every ritualist pleads as an excuse or argument for bringing in the mass, stations of the cross, holy water stoops, etc., as a report of a case of lawlessness at Brighton in your last issue. Sunday can, as a Sabbath, only show such shadowy authority as Ash Wednesday or Lent, Christmas or Easter; i.e., tradition and the teachings of the fathers, instead of which, to make it binding and sacred, it ought to rest on the Word of God alone. I am quoting these views from the writings of eminent churchmen, canon Eton and Knox-Little, Dr. Jean Williams, and others. England is, indeed, guilty of breaking the Fourth Commandment, perhaps through the ignorance on the people's part, and blind disregard of God's law in those who ascribe to themselves the rights and duties of under shepherds. They do, in deed, "draw near to God with their lips, but their hearts are far from him." They consist the "truth of God," and lead others wrong, heedless of their Judge, and Master's words: "They that relax (loosen) one of the least of these commandments, and teach men so, shall be called least in the kingdom of heaven." God's word is unchangeable, and no human authority can relieve men of obedience to, and allow in the case of the Fourth Commandment, to God's law. I submit, then, that a Christian minister is guilty of breaking God's law, if he uphold war, which is the sin of the king; and pretending that the present condition of certain governing God's Sabbath upholds one of man's inventing.

J. E. VANE.

Burbage, Ashford Kent, Jan. 14th, 1900.


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

L. R. SWINNEY.
Facts Concerning the Philippines.

[The Independent of Dec. 29, 1899, contains an article from the pen of Jacob G. Schurman, President of Cornell University, which a number of American newspapers published, to the Philippines, entitled "Our Duty to the Filipinos," from which we quote the following important facts:]

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

The priests have ruled in Luzon so long that their influence is widespread, and the natives know of no other form of Christianity. The Filipino Church has been established there for 300 years, and the archipelago was really governed by the priests and not by the Spanish civil or military commanders. Of the $15,000,000 raised on the island and spent in the Philippines, $1,500,000 was used for the church's support. Each small church would receive about $500 for its support, and the priests an allowance of $300. We must credit the church with doing a great deal of work among the natives. We must reckon with these facts when we send missionaries to the Philippines.

Missions Needed

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

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

Sabbath Reform in England.

[Mr. E. M. B. T. Park, (London, N., 5th Jan., 1900, to the Editor of the Sabbath Recorder:]

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

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

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

There is room for several Seventh-day Baptist missionaries in England. The Adventists have started churches in many towns in England, but of a very bigoted form of church government, the most intelligent ones leave them, they being obliged if they remain to accept all that is taught in the books they print, as being the truth and nothing else. Through the help of many have left them, and do not attend any place.
of worship. Now, dear sir, cannot our good friends in America do something for these brethren and sisters? What is wanted is a missionary that could travel about to visit these people, and plant churches and visit them from time to time. This Dr. Daland did not have time to do, but if the Seventh-day Baptists are to hold their own in England, it must be done in the future. A church might be raised up at Southampton. This was the home of the Adventists in England; there they began the Sabbath work, and several Sabbath-keepers have left them. There is work there to do; it is a very large town. Their hall is outside of the center some two miles. Our people have been asked to come there. They have also a good church at Kettering, Northamptonshire. I had a letter from there lately, stating that a church could be formed if our minister could come; many having left the Seventh-day Adventists, but are still keeping the Sabbath.

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

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

W. O'NEIL.

ORDINATION OF DEACONS AT FARINA, ILL.

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

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

Examination of Candidates, by C. A. Burdick.
Ordination Sermon, by M. B. Kelly.
Consecrating Prayer, by Pastor L. D. Seager.
Taking the Lord's Supper and the Church, by Dr. A. Bur-
dick.

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

APOTHECARY EXAMPLE.

A Supported Dialogue with a Clergyman, by the Late

C. D. Potter, M. D.

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

Answer.—To the whole race.

Then believe it was instituted in Eden?

Certainly.

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

Most certainly.

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

If any day one chooses, after having worked six days, is the meaning of the commandment, it would allow every day in the week to be so observed at one's pleasure, and one day would be observed by some and another by others, and so all would be confusion, and God could not have blessed not hallowed a particular day, and the universal observance must have been on the resting, and not the day, but the commandment says he blessed the Sabbath-day and hallowed it. When I was consecrated and set apart for the ministration of God's Word, it was myself alone and every time I would be part of the time one of my brothers. No, it was the day that was blessed and sanctified.

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

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

Is there any direct command of God for this change?

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

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

It is when there is unity in their example, as in the case of changing the first day to the seventh, as the Sabbath, and in their teachings concerning baptism, and other like questions.

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

Most certainly.

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

The Sabbath-day.

And what was the week of the was it?

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

And what name did Jesus call this day by?

He called it the Sabbath, but this was before his resurrection.

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

Certainly.

When Jesus saw the impotent man at the pool of Bethesda and said to him, "Rise, take up thy bed and walk," John says, "and that same day was the Sabbath," was not this also the day we call Saturday?

Certainly it was.

When Paul went into the synagogue of the Jews at Antioch, and stood up and preached, and as he did the preaching the people fell down who dwell in Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day," what day was it which Paul called the Sabbath day?

It was the seventh day.

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

The Sabbath-day.

And how many years after the resurrection was it that these writers wrote these things? Is it supposed to be from ten to sixty-three or sixty-four years.

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

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

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

Eocate and inform the whole mass of the people. Enable them to see that it is their interest to preserve peace and order, and they will preserve them.—Thomas Jefferson.
Young People's Work

By Edwin Shaw, Milton, Wis.

Let us cultivate an intelligent, sensitive conscience.

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

I wonder why we could not have a "Doctors' Evangelistic Quartet"? There is material for at least two such quartets in Chicago.

Take a vacation, doctors, for three or four weeks in the month of May, and start the summer campaign before the college students get ready for the tent.

Again, there are men in high school work in Wisconsin who might make an excellent quartet. Try it next summer, professors, and God bless you. I mention no names, I suggest no methods, but I am anxious to see organized at least twenty-five volunteer evangelistic glee clubs.

There are farmers near Milton who would make a grand quartet for gospel work.

"There is something which all men need; and, consciously or unconsciously, all are seeking it. Many know that they have not found it; many more are unhappy, they know not why, but this is the reason. Some think they have found it, but it turns out to be a deception. Men toil and moil for it; they hasten over seas; they search continent after continent; they tear out the bowels of the earth. What is it? What is it that can make life a success? That can fill the unmeasurable spaces of eternity?"

-From Stalker's St. John the Apostle.

SABBATH-SCHOOL WORK.

By Mrs. Maudie Rene.

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

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

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

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

In regard to teachers, better have poor at Rock River? True, there are churches at Milton and Milton Junction, but it would be impossible for the majority of us to attend. We can all look around and see children in our very midst without any knowledge of the Bible whatever, and no interest in the church or Sabbath-school work.

What can be done, and on whom does the blame rest? On you? On me? Shall we let them drift on, or shall we take an honest hand to help them out? Perhaps we all feel, sometimes, that the Scriptures are a little wrong when they say:

"Whosoever a man soweth that shall he also reap," when we think of the good seed we have tried to sow, and cannot understand why even one seed has begun to sprout, and nothing but a lot of weeds is staring us in the face for our harvest. Yet it is better to do what we can, regardless of the results, for it is the seed-time of God.

A MISCONCEPTION.

SPRINGFIELD, Ohio, Jan. 22, 1900.

To the Editor of the Sabbath Recorder:

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

Geo. H. Fullerton.

The above letter shows how little the real question of Sabbath Reform is understood, and how slow men are to see the true verdict which God passes on theories and customs through the results which history chronicles. We do not plead for any such superficial notion as our correspondent suggests. What we ask is not only a "one day is a thousand years and a thousand years as one day," care for twenty-four hours' difference in the measurement of time or in the order and naming of days? To get his church to adopt your ideas will require a miracle far greater than that of the return of the sun's shadow on the dial of Ahaz, and the Lord does not perform miracles. Thanking you for past favors, I ask you to discontinue the paper. Yours truly.

Geo. H. FULLERTON.

A DAY OF REST AND RELIGION.

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

The state cannot give it this religious atmosphere. It can only deprive it of the question of God's pleasure by its own"...-Wis.杰克逊等人的文集。
Children's Page.

BOYS AND GIRLS IN SOUTHEAST AFRICA.

By W. STROMTH. L. L. S.

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

At a certain stage of growth, African children are fed with amasi—milk rendered sour by being kept in a calabash. Their mothers pour it down their throats, and then shake them, as if they were shaking down sugar in a pan. A bottle in the hands of these children seems to be the process, but to the onlooker it appears rather a violent way of feeding children.

An African mother is not very careful as regards her infant's state of cleanliness. A little black baby is not often sweet and fresh. And if the onlooker should try to make them clean, one may be overcome as much as possible the mischief that may befall him. It is all fun, but the onlooker is apt to be so absorbed in playing that he forgets to help them. They make little yokes, little wagon, and many neat little playthings for themselves. Exceedingly good work was done by two of these little boys at the little stage of civilization, who attended church once a week. They made a shirt, and made up the first stage from heathenism. These boys, like their friends, had come to service to the news. They received them gladly. The preacher spoke upon a few topics that morning, and very pointedly upon cleanliness. The youngsters heard, and were convinced of the error of their ways. Notice was given that, small fry were seen making tracks in the children, and large place of the small ruts, in the street where we lived. "Where are you going?" "Oh!" replied they, "we have been to church. We are now going to wash." Godliness came before cleanliness with these young folks.

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

RETURNING TO THE SABBATH.

To the Editor of the Sabbath Recorder:—I write to ask for space in the Recorder to say that I am keeping the Sabbath and that I was in error in ever leaving it. This I do by way of testimony, and as a matter of simple debt, that I may repair as much as possible the mischief that may have arisen from my example of over a year ago. I can only say that the Lord has done it, and that I cannot cease to be thankful. For my loving kindness the Lord has brought me into a large place and I can but worship and wonder. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Ps. 105: 8, 15, 21, 22. My spirit is chastened. I hope that I am purified and that in all of my Lord's dealings with me there has been to me some deep revealing of his power and presence. There are some of us who need to lose sight of men and methods and trust only in God. At the same time life is too short to do all that we ought for God. Let us all, each in his own sphere where he is, make our lives to be literally filled with service to him.

S. B. POWELL.

BRADFORD, N. Y., Feb. 4, 1900.
Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith." —Gal. 6:10. "For though I should boast much, what is that to you?—Heb. 12:3.

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

Leon D. Burdick.

February 2, 1900.

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

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

We march through this life, temptations are many, not only for forty days, as was the case with Jesus in the wilderness, but for a lifetime. Two roads urge us, one leading to eternal destruction, the other to eternal life. Dear young people, watch and be not deceived. Choose this day whom ye will serve. May Jesus be our leader again, and help us remember the Seventh-day as holy time.

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

A. D. Wofle.

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

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

The Oaks Hotel, the best, it is said, between Memphis and New Orleans, has added a large wing, and can now accommodate a hundred guests in first-class style. The new Southern Hotel, just receiving its finishing touches, is a showy building, with modern improvements, and will be an addition to the town. Northern visitors have come in this winter in liberal numbers, and still others will follow next month. Some of these are of our own people. The Illinois Central has lately published a book showing forth the beauty, the wealth, and the work of Hammond.

Many a desire a copy can probably secure the same by addressing the Passenger Department at Chicago.

Our place has been suffering from an epidemic of measles, which seems to have made a clean sweep; nor did we entirely escape the evils of smallpox, nor the fever and smallpox. The Recorder has been our best friend.

Church interests are in a healthy condition. The Sabbath-school has pleasant Christmas exercises and a tree, for the little folks, and organized with the New Year by re-electing W. R. Potter as Superintendent. Professor Crandall is well liked, and is doing good work.

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"SABBATH IN JERUSALEM"

Of course, all Christians intelligent upon the Sabbath question know that the Seventh-day Sabbath has come down from the Jews in an uninterupted succession every Seventh-day, the same as on no other day, around the world, to the term Sabbath rightly belongs; that more than fourteen hundred years of Christian age had passed before the first day of the week was ever called the Sabbath; and that in Eastern lands the seventh day is known as the Sabbath still. Notwithstanding these well-known facts, it may be of importance to read from that authoritative organ of orthodox Presbyterianism, the New York Observer (Dec. 14, 1899), the following editorial which Ed. Wallace, under the heading at the beginning of this article:

"is places where Christianity is the dominant faith, one Holy Day is called by the term Sabbath [7], and the first day of the week as the 'Sabbath.' But this would not do in Jerusalem, where Sunday is far from being the Sabbath. The Moslems would not understand that Sunday was referred to it Sabbath were the word used."

"The Sabbath is the Sabbath here! It is in the Decalogue. Ex. 20: 8-11, and by two-thirds of the population is kept with a strictness that would satisfy the most rigid Rabbinists. Indeed, it is the only day of the week on which the holy city exhibits any outward signs of being at rest. At most, there are not more than a dozen Christians living in the city where Christ instituted his church. Let these keep the Lord's Day (by which the writer erroneously refers to Sunday as the Lord's Day, as the term is certainly more applicable), it is not very far from the way the vast majority of the native Christians do keep it, and the effect of such a custom will hardly be noticeable."

"Friday, the Sabbath of the Moslems, has little about it to differentiate it from any other day. The majority of the Moslems do not observe it in the same way as the native Christians honor their day. Work, except in government departments, goes on just the same as on any other day of the week. The more devout will cease labor in the afternoon, and in many cases will stop eating after dinner, and endeavor to say the mid-day prayer. Friday is market day, and Moslem villagers come in, carrying the products which they have made or bought, and which have been bought from a bazaar down key before them. On the arrival of the prayer-hour, business is suspended for a time, and, their devotions made, the vendor makes them present their pets bargains to you and to lie and profane with as great an ease as ever.

"Saturday gives evidence of being a day set apart. The Jews, consisting more than two-thirds of the population, keep their Sabbath scrupulously, avoiding every appearance of labor, dressing in holiday attire, and keeping the attendance upon their religious services. This day shows much how the Jews have to do with the real life of the city. On Friday and Sunday it seems as if the city was closed for business, just as on other days. The streets are full of women, women and children, each in the pursuit of her or her calling or pleasure. Only the usual people are seen. The streets are deserted, stores are closed, and hardly a Jew is seen. The preparation of the Sabbath is on, and the place of business is Sabbath when 2 p.m. On Saturday business goes on in the few Christian and Mohammedan shops, whose proprietors have survived competition of the worse Sabbath. Indeed, Sabbath is a commercial day, and almost every business done is very small. On this day even the Fellah women do not risk the market with their little stock of fresh vegetables, fished fruits, chickens and eggs. The Jaffa road, in the daytime usually thronged with the gate that gives it its name, is quiet and almost deserted.

"The day on which the Hebrew begins his work is the one on which the Christian rests. He may do this as strictly as his Jewish fel­low-townswman, but his numbers are too few to produce anything like the same effect. On Sunday, the old street cries that have been hushed for a day, break out again. All shops seem to be open; carriages are coming and going as usual along the Jaffa road. Fellah women are trudging in with their head-loads of any thing which they may have to sell. 'The stranger within the gate,' on plants, by anything he sees it is the Sabbath of the Christians."

"When the morning services are over, these Oriental Christians have no further Sabbath restrictions. The rest of the day is as any other day to them. They buy and sell and bargain with a loudness of voice and rebe­monstrations from passers-by in an And if they are not in the mood, there will be no such thing as the Christian Sabbath expression. This makes the contrast between the Jewish Sabbath and the Christian Sunday very decided. On Sunday, the strict Jew will not speak of busi­any way, will not even carry a handkerchief or watch, these being considered unnecessary, nor will he be or end a journey."—Signs of the Times."

"The foregoing is a fine illustration of the power that the Seventh-day is to secure for the Sabbath a holy day. It is in sharp contrast with the "Molesom" Friday and the "Christian" Sunday." - "SUNDAY REFORM LEAFLET."

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

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

In Ezekiel 48: 27, we read thus: "And when these days are fulfilled, then shall the holy days be seven days; and the seventh day shall be a holy Sabbath to the Lord; but the prince shall mourn in the midst thereof."

Here is a plain statement that the offerings should be made on the eighth day corresponding with our Sunday. As, Lord's Day. In the eighth day refers to the Christian day, the day on which the Gentile priest could offer the offering referred to and their worship of the seventh to the eighth day.

By the eighth day we are to understand some partic­ular day on which the offer" with the promise of God, and we must to the important change in the worship of God."

"That which is spoken of as the eighth day refers to the Sunday. This resurrection day is the day on which the Lord rose from the grave. In the same way, the Lord's Day is the day to be ever remem­bered. A day set apart from all other days till the end of time, to rest and be glad in the Christ who rose from the grave on Sunday."

The offering of sacrifices on the eighth day, referred to by Ezekiel, has direct reference to the worship of God in Christian churches on the Lord's day. This is plain and pointed. It will do no good to put the verse on the rock and torture it, in order to make it squeeze out some other meaning. It refers to the important change from the seventh to the first day—refers to the service of praise in Christian churches on Sunday. And unless it means this, it has never been fulfilled. Today we are for the Sabbath, the eighth; we say properly, No, they never did. Then the prophecy has never been fulfilled, and never will be, as long as the Jewish nation is concened, for their sacrifices were of burnt-offering, peace-offerings, etc. These sacrifices have been all annulled since the one great event of the Lord is on Calvary was made for the sins of the world."

"The prophet speaks of the Lord God pass through the outer gate of the Sanctuary, and shut it after him, and heard him declare that no man should ever enter in by it again. That about the eighth day; the prophet speaks of it as having been decreed of God, and shown to him in a vision, that the worship would be changed, the sacrifice placed to what would take place by Jesus Christ and his apostles, namely, celebrating the service of praise on the re­sumption of that day, then the following day. The prophecy is as a royal event and to be kept carefully."

"The day refers to the Sabbath as the holy day, and the Lord was to be worshiped on the seventh day. The people were to be assembled on the eighth day to hear the Lord speak."

"WANTED!"

The following Publications are needed to complete the work of our Printed matter in permanent form. After binding, they are to be put into our School and Publishing House. Any one who can furnish any of these, and will do so, will have the good will of the Church and the "Mother, Manager, Philoelit, N. J. All charges will be paid at the Publishing House."

Philadelphia, Feb. 5, 1899. J. D. SPAHR, TRUSTEE."

"We are in need of:

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

"Can we retain our Christian religion if we lose our Sabbath? It is not a question of one day in seven, but whether to destroy the character of the day, the day the Jews were taught to keep, this is far from the Sabbath. It is the highest day of the week; the day that is set apart for worship, the day that God commands all his children to observe."

"It is the day when Christians come together regularly for the more formal worship of the sanctuary, and any­thing that is done on Sunday is done in the spirit of the Sabbath."

"Railroads are not alone in this, but they are the chief sinners, therefore let us all unite in the work of reforming our railroads."

TOWNCT SOCIETY.

"Sabbath Schools:

- Washington, D. C.
- Chicago, Ill.
- Dayton, Ohio.
- New York, N. Y.
- Baltimore, Ill."

- Stock ( reporters, Cranbrook, Ky.
- Young S. J. Perry's Permanent Committee, Brookfield, Vt.
- Leadville, Colo.
- Ellwood, Ill."

- Leadville, Colo.
- Springfield, Ohio.
- Lawrenceburg, Ind.
- Fort Wayne, Ind.
INTRODUCTION.

The conversation with the woman of Samaria led not only to her own conversion, but also to the acceptance of Messiah by many of the men of Sychar. Soon after this event Jesus met her and taught her a wonderful miracle, namely, the healing of the nobleman's son. The especially remarkable fact in this case was that Jesus and the father of the youth were at Cana, where a great miracle was also healed was at Caerennaum. Distance is no barrier to the work of Christ. This miracle should be read in the light of the somewhat similar incident of the healing of the Centurion's servant, recorded by Matthew and Luke.

It is probable that Jesus was rejected at Nazareth, in consequence of having performed the miracle at Cana. This is apparent from the fact that after the fifth chapter of John's Gospel, that is, after the account of the miracle of the nobleman's son, there is nothing more that Jesus is mentioned as having done at Nazareth. It is probable that this was because the people had not comprehended, or at least were not told whether Jesus read the haphazard prophecies. In order that they may see the fulfillment in himself of the Messianic prophecies, we are told what he did and said at Nazareth. It seems very appropriate to read this if we are to believe in Jesus. They had not comprehended the miracles he had done, and in the Epistle of James the time is given which thev were unreadv to receive. We have no record of these miracles at Capernaum before this time. Jesus formed hundreds of miracles of healing of which we have no account.

24. No prophet is accepted in his own country. The application of this proverb is practical and impressive. It really looks as though all the forests on the face of the whole earth are to be cut down by the woodman's axe until there shall be left even a park to show their primeval state.

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

Following in this wave of destruction, comes the paper-pulp machine, and this smooths off every tree, however small until the arts and values are left denuded of all their beautiful foliage; a barren waste. Notwithstanding this enormous depletion of our forests every year, here comes another invention destined to assist in destroying the beauty and glory of our hemisphere. Less than for making artificial stone from purified wood pulp, mixed with other ingredients. It is called papystite. It is used for roofs, floors, partitions, and is a non-conductor of heat, cold or sound. It will wear like stone and feels soft under the foot, and will stick upon it is not moist. Its weight is less than that of cement, and 220 pounds of the preparation will spread four inches thick (the thickness required for a floor) over a surface of ninety square feet. It is said that the cost is much less than for other materials, and it can be laid without specially skilled labor; will dry in twenty-four hours, and will receive a fine polish.
ROYAL

BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Made from pure, grape cream of tartar.

ROYAL BAKING POWDER CO., 103 WILLIAM ST., NEW YORK.

It is the invention of a Mr. Fr. Gehrig, of Zurich.
Now, all this is very nice, but no voice is heard,
"Woodman spare that tree. Touch not a single bough."

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

The streets in Funchal are very funny. There is a good deal of up and down hill, and all the streets are paved with smooth, kidney-shaped pebbles. There are no roads in the island, and Funchal is the only considerable town. Horses and wagons are not used, but the people ride in sledges drawn by bullocks. Some of these have gondola-like canopies, and some are open. Sledges drawn by bullocks also carry heavy loads, lighter burdens being conveyed on mules or on the heads of laborers. Fine ladies ride also in hampocks between two poles carried by four men. I saw one such carrying a parasol over her head. The hammock was red silk and the hammock was red silk and the

To the Editor of the Sabbath Recorder.

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

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

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

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

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

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

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

I will now bring this letter to a close, grateful to our Heavenly Father that he has brought me thus far in my journey in safety, without friction. And I pray you and your readers, I am, dear brother,

Faithfully yours,
WILLIAM C. DALAND.

MARRIAGES.


Special Notices.

North-Western Tract Depository.

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

Two Sabbath-kissers of Utica, N. Y., will meet the last Sabbath in each month for worship, at 2 P. M. in the kindness of Dr. C. M. C. Grant. Sabbath-kissers in the city and adjacent villages, and others are most cordially invited to attend.

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

Two Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Mouy Building, on Randolph street between State street and Wabash avenue, at 3 o'clock. Many Sabbath-keepers are most cordially welcomed. Pastor’s address, Rev. M. B. Kelly, 5455 Monroe Ave.

Two Seventh-day Baptist church of New York City holds services in the Boys’ Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Sabbath-keepers in the city are cordially invited to attend these services.

Geo. B. Shaw, Pastor.
927-39th Utica, Ill.

Two Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2 P. M. The Sabbath-school follows the preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

I. L. GOTTESFIELD, Pastor.
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