SPECIAL SABBATH REFORM NUMBER.

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 57. No. 15. APRIL 15, 1901. Whole No. 2929.

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THE BEST GIFT.

BY REV. JAMES G. BUTLER.

Who is in heaven but thee?

And there is none upon earth that I desire beside thee.

My flesh and my heart faileth;

But God is the strength of my heart and my portion forever.

—Ps. 73: 25, 26, R. V.

If all thy precious gifts, dear Lord,

Thou art thyself the crown;

The sweetest promised in thy word,

Thyself, and thine alone.

Give what thou wilt of thy supply

Of every earthly store;

Naught else my soul can satisfy,

Without thee I am poor.

But with thee I have boundless wealth

And joy from day to day;

With thee come endless life and health,

Take what thou wilt away.

Had I the world, yet wanting thee,

My soul would still despair;

E'en heaven would be no heaven to me

Without thy presence there.

OSWEGO, III.
He shows clearly that all efforts to secure similar legislation in the United States Senate some years ago, when the question of closing the Chicago Exposition was discussed, that all these plans were vitiated by inconsistency and want of logic in that they insist that Sunday laws are not religious, but, nevertheless, they clamor that the religious regard which comparatively few people have for Sunday should be so far enforced by civil law as to compel all others to refrain from labor and amusement on that day. We do not care to do more than note these inconsistencies, since they are self-destructive, as the history of the last quarter of a century shows. Men who seek to secure a regard for Sunday now urge that to repeat that all such legislation is secular only. In spite of their pleading, disregard for Sunday and the secularization of it go forward unchecked.

The Defender claims to respect the rights of those who keep the Sabbath. Nevertheless its editor, Dr. M. D. Kneeland, who is also Secretary of the New England Sunday Protective League, "strongly opposed" a bill before the Massachusetts Legislature, giving certain privileges to those Jews on Sunday who conscientiously observe the Sabbath. Surely, if the Defender respects their rights, it takes great care to prevent them from obtaining those rights. The intolerance of the majority in the matter of Sunday-keeping comes to the surface at every opportunity.

For several years the friends of Sunday have attempted to secure a special week of prayer in its behalf during the month of April. Speaking of this the Defender says: "While the proportion was as much as 25 per cent in the decade just closed, the Sunday labor was augmented no less than 56 per cent; but worse than common toll, ball games, theatrical performances, circuses, shows of all sorts, horse races, bicycle races, even social parties in churches, could be seen on Sunday in our land." Surely this showing indicates how little people care for Sunday, or pray for its restoration. Because so little regard is paid to the week which the friends of Sunday ask to be thus set apart, the attitude which one is to assume in that week shall be made prominent. It urges that pastors preach upon "Sabbath observance" on that Sunday, and make it a topic for the mid-week prayer-meeting.

The Pittsburgh, Pa., correspondent of the Examiner, speaking of the observance of Sunday in that city, says: "A recent number of the American Hebrew contains an interesting article by Cyrus Sulzberger upon the "Sunday Sabbath a Failure." He shows clearly that all efforts to substitute the observance of Sunday instead of the Sabbath, among the Jews, to make really successful Sunday services, as in the Sinai Temple of to-day, have been practical failures. When large congregations have been gathered, it has been through curiosity, the attendance being by those who seek to kill leisure, or those who are attracted by some entertaining feature, such as music, etc., and not a gathering of devout worshipers. The writer aptly says, "Attendance at a place of worship is not necessarily worship; listening to a sermon is not religion." He further says, "Tremendous failure has been sustained in the attempt to establish a Sunday Sabbath; had that effort been applied to an attempt to re-establish the old Sabbath, a larger measure of success might have followed." The article closes with the following paragraph:

The Jewish American makes the following accurate and suggestive statement:

The Sunday Sabbath movement is a failure because it does not appeal to the prevailing religious sentiments. Those who will not observe their own Sabbath cannot be expected to be more sincere in the observance of one that is regarded as a foreign superstition, and certainly this is the nature of the Sunday Sabbath among the Jews.

The Defender for April, 1901, devotes much space to the closing of the Pan-American Exposition on Sunday. This is largely done by quoting from the speeches made in the United States Senate some years ago, when the question of closing the Chicago Exposition was discussed. All these plans are vitiated by inconsistency and want of logic in that they insist that Sunday laws are not religious, but, nevertheless, they clamor that the religious regard which comparatively few people have for Sunday should be so far enforced by civil law as to compel all others to refrain from labor and amusement on that day. We do not care to do more than note these inconsistencies, since they are self-destructive, as the history of the last quarter of a century shows. Men who seek to secure a regard for Sunday now urge that to repeat that all such legislation is secular only. In spite of their pleading, disregard for Sunday and the secularization of it go forward unchecked.

The Defender describes the failure in the following sentence: "Greed, corporations and political manipulation killed one of the most important bills which was presented to the Legislature of Maine. It is a noticeable fact that all efforts to secure similar legislation in different states during the last winter have failed. Meanwhile there has been an unusual amount of activity in attempting to enforce Sunday laws in minor matters. Many of these have failed; and where temporary success has been secured, the advantage gained has been of no permanent value to Sabbath Reform. So far as the closing of saloons on Sunday is concerned, we rejoice in everything which is gained for the cause of temperance. But the history of the last half century shows that the saloons, as a lawless and protected institution for six days in the week, can find abundant methods by which to evade the laws forbidding open sales on Sunday.

A recent number of the American Hebrew contains an interesting article by Cyrus Sulzberger upon the "Sunday Sabbath a Failure." He shows clearly that all efforts to substitute the observance of Sunday instead of the Sabbath, among the Jews, to make really successful Sunday services, as in the Sinai Temple of today, have been practical failures. When large congregations have been gathered, it has been through curiosity, the attendance being by those who seek to kill leisure, or those who are attracted by some entertaining feature, such as music, etc., and not a gathering of devout worshipers. The writer aptly says, "Attendance at a place of worship is not necessarily worship; listening to a sermon is not religion." He further says, "Tremendous failure has been sustained in the attempt to establish a Sunday Sabbath; had that effort been applied to an attempt to re-establish the old Sabbath, a larger measure of success might have followed." The article closes with the following paragraph:

The Sunday Sabbath as we have tried it has failed. Our first evening service step—the introduction of Sunday-day legislation to secularize Sunday, since the old day was deprived of what sanctity it had left, and to the new one was given. The first real forward step will be the seeming step backward. Let us give up our present pretense of Sunday Sabbath, failure as it is acknowledged to be. Let us go back to the traditional Sabbath. Then with clean hands and unselfish purposes we may unite in the effort to provide for all a genuine Sabbath, which, having both sanction and sanctity, will restore to Israel the greatest of its olden blessings.
The venerable Li Hung Chang, at the bottom of the present trouble. But
it is not alone a hatred of Christianity, or of the
missionaries, but it is also a desire to shake
the Chinese, as they are used to say, from the
ground of Sunday-observance and the limitation of Sunday work. But the fact must be
admitted.

MISSIONARIES AND THE TROUBLE IN CHINA.

The report of the American Bible Society for the year is at hand. It says of matters in
China the following good things.

"While the influence of the missionaries has undoubtedly been a powerful factor in the
line of reform in its best and highest sense, and in so far has contributed to the bringing
about of a crisis in China, yet the prime causes of this outbreak are not far to seek. The
e venerable Li Hung Chang, one of the
Peace Commissioners, said in my hearing that "a hatred of the Christian religion lies
at the bottom of the present trouble. But it is not alone a hatred of Christianity, or of
the preachers of that faith, that is responsible for the horrible deeds which shocked the
civilized world. The crisis of the past sum-
mer would have taken place if there had not been a single missionary in China.

"The political encroachments of foreign nations, the abuses of leases and the
imposition of the foreign yoke, are one of the principal causes of the trouble. These
events exasperated China almost to the point of desperation; for she thought, and not
without reason, that these inroads upon the part of the great Powers were pre-
liminary steps of the Emigration of the Empor-
ners."

"This apprehension was strengthened by what may be regarded as the second cause of
the crisis, the newspaper discussions of the partition of China and the defining of spheres
of influence by the Powers. The partition of the Empire is the one thing that would make
the Chinese feel the death. The southern Viceroyals informed the Powers that an
attempt of that kind would be resisted by all the forces at their command. It seemed to
the officials and the intelligent, reading

people that when the Western Powers began to define and haggle about their spheres of
influence they were merely laying claim to the territory, and not the occupation of
the general division, and that the dismember-
ment of the Empire was at hand."

"Foreign syndicates have done no little in
fomenting the trouble. Backed by their re-
spective governments they have pressed, if
not forced, these claims for occupation of
the working of mines and the building of rail-
ways. Rightly or wrongly, the people believe
that these have been extorted from them.

The introduction of railroads and labor-sav-
ing machinery has been opposed here on the
very ground that they would throw many laborers out of employment. The great bulk of the Boxers in Chihili were recruited from the carriers and the boatmen, the two classes which have suffered most from the
building of the railroads. All of the ma-
chinery at the Kuling coal mines was de-
stroyed, although the property belongs to a
Chinese company."

"The above facts ought to convince any
fair-minded man that 'those troublesome
missionaries,' who, until one year ago, were
persistently represented as doing nothing
and accomplishing less, have not turned
China upside down."

IMPOSSIBILITY OF A DISORDERED WEEK.

The Leavenworth Times (Kansas), for
March 81, has a sharp editorial, criticizing a
statement made by the pastor of the Grace
Methodist Episcopal church of Buffalo, N. Y., in
which he is reported to have said in a re-
cent sermon, "that the common practice of
calling Sunday the first day of the week is
simply a secular convention, and that it
would be as easy for the world to call Mon-
day the first day, which would make Sunday the
seventh or Sabbath-day." Against this
assumption, the Times quotes the statements
contained in each of the gospels concerning
the resurrection of Christ, and adds:

"Why were these first four Christian writers so partic-
ular to observance on Sunday? Yet the Jewish festi-
val of the Lord's day was celebrated on the same
day. Events were never so critical or so confusing that
the Jews did not keep the Sabbath and the Christian Sabbath.

It is not a mere convention. It is the historic record
of nearly nineteen centuries during which every Sabbath
has been observed on the seventh day and every Sunday
in the week. Events were never so critical or so confusing
as to make the Jews and the two religious bodies observed in
the world act the same in no way, except as to the observance
of the day."

The Times is not accurate as to history in
saying that Sunday has been observed side
by side with the Sabbath, every week since
the time of Christ's resurrection. But it is
to the Christian Sabbath, and the observance of the
day of the week has never been broken. Nothing
may be more untrue to fact than the claim
that the week is a movable quantity, and
that the Sabbath may be decided according to
the fancy men may take in numbering the
days of the week.

PROTESTANTS NO RIGHT TO MAKE SUNDAY LAWS.

Roman Catholics are neither dull nor slow
in point out the inconsistencies of Protest-
ants concerning Sunday. This fact is plain-
ly shown in the article by C. D. C., in the
Catholic Press, the leading organ of the Papacy
in Australia, the occasion being an agitation
which has been going on in New South Wales
regarding "Sunday-observance."

But there is something still wanting to a full state-
ment of the untenable position taken by these stick-
ers for "Sabbath" observance. Anybody, anybody,
have these gentlemen as Protestants to lay down the
law as to what is to be done or not done on Sundays?
Shall they, as Roman Catholics or any other insti-
tution or its claims to observance be defined only on
Catholic principles. If the "Bible and the Bible only is the religion of Protest-
ants," whatever is not permitted by the Bible, may be
proved thereby" has no claim on their faith or observ-
cance, what scrap of title can they show for their dogm-
atic limitations as to the sanctity of the Lord's day.

From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly worship from the last day of the week to the first.
Thus Sunday-observance is an incongruous adjunct of the Protestant faith, utterly out of keeping with its funda-
mental principle, and strongly suggests a religion that suffered sadly from too much looking.

If any Sabbatarian wants to know the proper method
of spending the Sunday, the Catholic Church is the
natural source to apply to for information. Under her di-
rection the Sunday supplanted the Jewish Sabbath, and
she is, therefore, the best fitted to settle any dispute as to
its claims.

Protestants who smile at these words forget
that neither smiles nor tears can turn back
the verdicts of history, and that history supports this claim of the Catholic Press.

RELIGIOUS LIBERTY; WHAT IS IT?

According to Webster's International Dic-
tionary, "religious liberty is the free right of
adopting and enjoying opinions on religious
subjects, and of worshipping the Supreme
Being according to the dictates of conscience, without
external control." The Standard's definition is "freedom of religious opinions and
worship as one's conscience may dictate."

Mr. Madison's memorial to the General As-
sembly of Virginia in 1785, protesting against
"A Bill Establishing a Provision for Teachers of the Christian Religion," set forth
this: "We renounce against the said bill:
1. Because we hold it for a fundamental and
undeniable truth, 'that religion, or the duty
which we owe to our Creator, and the man-
ner of discharging it, can be directed only by
reason and conviction, not by force or vio-
ence.' The religion, then, of every man
must be left to the conviction and conscience
of every man; and it is the right of every
man to exercise it as he pleases, and in any
way he pleases."

The "Act Establishing Religious Freedom in
Virginia" passed after the defeat of the
act against which Mr. Madison and hundreds of
Presbyterians and Baptists protested, pro-
vided, "That no man shall be compelled to
frequent or support any religious worship,
place, or ministry whatever; nor shall be
enforced, restrained, molested or burthened,
in his body or goods, nor shall he other-
wise suffer on account of his religious opin-
ions and beliefs; but all men shall be free
from all compulsion, to the worship and prac-
tice of their own religion, to be of divine origin, we cannot deny an equal free-
dom to them whose minds have not yielded to
the evidence which has convinced us."

These quotations show clearly that reli-
gious liberty means not only the right to hold,
and to observe, one's own religion, free from
all restraint and compulsion free from all
compulsion touching the reli-
gious views, institutions and usages of others.—The Sentinel of Liberty.
**Bro. Threlkeld and wife retain their membership in the Bethel church, and hope to make another visit this spring. He says that he would be glad to sell his place at Hampton and obtain a place in the vicinity of Bethel.**

**I suppose there are still two or three families residing near Pulaski, remnants of the old Villa Ridge colony that do not have any of their having any preaching there lately.**

**Conditions in the Farina church are about the same as in the past few years. Besides his regular pastoral labors, Bro. Seegar has two out-stations, at each of which he preaches once a month, on Sundays. There have been now a year or two families who think of moving to Gentry, Arkansas. Dea. A. A. Whitford, who has just returned from a visit there, reports that they organized a church of thirty members while he was at that place. He expects to move there.**

**There was a very interesting Golden Wedding, one day last week, at Chas. Crandall's, who, with his wife, celebrated that day the fiftieth anniversary of their marriage. There was a large gathering of our people on the occasion, with a sprinkling of First-day neighbors. Part of the dinner, which was provided by the visiting friends, there was singing, presentation of presents, marks by the pastor and prayer. Also letters were read, coming from absent members of the family. Photographs were taken of Bro. Crandall and wife, and also of the visitors in a group. A few evenings before the Golden Wedding, just mentioned, there was at the parsonage what they called a pound party. The rooms were crowded with friends, and there was a very pleasant social time, enlivened with music. A short time before this there was a Golden Wedding at the home of Bro. Wm. C. Tanner and wife, who were joined by their friends in celebrating the fiftieth anniversary of their marriage. And not many weeks before that Bro. Horace Champlin and wife had their Golden Wedding in our society four Golden Weddings within the last seven months. There is in our society at least seventeen persons who are over seventy years old, and four who are over eighty.**

**Farina, Ill., April 5, 1901.**

C. A. BURDICK

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**THOSE "THREE PROPHETIC DAYS."**

The title of Mr. William Fredrick's book, to which we have referred before, is, "Three Prophetic Days: or Sunday the Christian's Sabbath, showing the requirements of the Mosaic Law, and comparing what should have occurred during the week of the Passover with what was done by Jesus and his apostles in the establishment,完善ing and proving that the law was kept to the very letter; and that Jesus made his triumphal entrance on Saturday; that he was crucified on Wednesday afternoon and rose from the grave on Saturday evening; and that Sunday is the Christian's Sabbath, clearly shown by the law and the prophets."

**Mr. Charles Buell, of Plainfield, New Jersey, writing Mr. Fredrick concerning the book, among other things, says the following, which we are permitted to quote from the letter.**

"It is true that the Scriptures gave in detail what would take place, and the details were accurately fulfilled; one thing occurs to me that is not stated by you; Jesus was to be in the "heart of the earth" as Jonah in the whale, 1, x. 4. This means that immediately after he was placed in the tomb he acquired a new life. It had been promised "He shall not see corruption; for there is a tree of life, and in the garden of Eden he shall dwell for ever," x. 14. This means that immediately after he was placed in the tomb he acquired a new life. It had been promised "He shall not see corruption; for there is a tree of life, and in the garden of Eden he shall dwell for ever," x. 14."

**THE OBSERVANCE OF THE SABBATH-DAY.**

The observance of the Sabbath-day is authenticated from the creation. "The end of the period of days" when Cain and Abel offered their obligations; the day of God's Anointing. Days of Job, he stand fair to be the Sabbath. The period of weeks is mentioned not only in the earliest Scriptures, but in the writings of pagans contemporary with the oldest book of the Bible. The week has always been the measure of time; was a part of the creative acts.

The statement that Abraham "kept the faith, keeping the commandments and the laws and the Noahic precepts," links the commandments by Moses with the precepts known to Noah and those before the flood.

"And it came to pass after the Lord had spoken these words unto Abraham, he prepared him an offering and gathered his friends together, and split an ox in pieces and laid them in parts," x. 14. This reading is not the original. The text is as follows: "And it came to pass after the Lord had spoken these words unto Abraham, he prepared him an offering and gathered his friends together, and split an ox in pieces and laid them in parts." The Old Testament is the original; and the story, according to the Lord's command, was that Abraham "kept the faith, keeping the commandments and the laws and the Noahic precepts," links the commandments by Moses with the precepts known to Noah and those before the flood.

In the latter passage the word "wave" is replaced by "lay." This reading is not the original. The text is as follows: "And it came to pass after the Lord had spoken these words unto Abraham, he prepared him an offering and gathered his friends together, and split an ox in pieces and laid them in parts." The Old Testament is the original; and the story, according to the Lord's command, was that Abraham "kept the faith, keeping the commandments and the laws and the Noahic precepts," links the commandments by Moses with the precepts known to Noah and those before the flood. **The day of God's Anointing. Days of Job, he stand fair to be the Sabbath. The period of weeks is mentioned not only in the earliest Scriptures, but in the writings of pagans contemporary with the oldest book of the Bible. The week has always been the measure of time; was a part of the creative acts.**

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GLADNESS GOD'S IDEAL.

[Text continues...]

LATE DISCOVERIES IN EGYPT.

We are now able to trace out the regular development of the civilization during some four hundred years—from the time when writing was but rarely used, and then only in a rude and pictorial stage—down to the common use of delicately figured hieroglyphs indistinguishable from those used for thousands of years after that.

We have now in our hands the beautifully wrought jewelry and gold work, the minutely engraved ivories, the toilet objects, of Menes, the founder of the monarchy, and his successor, fashioned more than six thousand five hundred years ago.

Of Menes and his predecessors there are about thirty inscriptions and labels in stone and ivory. From these we learn certainly the names of three kings—Narmer, Ke, and a name written with a fish sign. Perhaps also Det and Sam are two other names, but they are more probably word signs.

Among these works of Menes are parts of four ebony tablets with figures and inscriptions, one apparently showing a human sacrifice. The strangest object is a massive strip of gold of unknown use, with the name of Menes (Ahm) upon it.

Of Zor, the successor of Menes, the astonishing find is the forearm of his queen, still in its wrappings, with four splendid bracelets intact. One is a series of figures of the royal hawk perched on the zoomorhic thirteen figures in cast and chased gold alternating with fourteen carved in turquoise.

The second bracelet is of spiral beads of gold and lazuli in three groups. The third bracelet is of four groups of hourglass beads, arranged between gold, with connections of gold and turquoise. The fourth has a center piece of gold copied from the rosette seed of a plant, with amethyst and turquoise beads and bands of braided gold wire.

This brilliant and exquisitely finished group of jewelry shows what a high level was already attained at the beginning of the First Dynasty. It is two ranker than the jewelry of Dahshur, the oldest yet known; and it has the great advantage of being carefully examined as found, and restored in its exact arrangement.

The arm of the queen had been broken off by the first plunderers and a hole in the wall of the tomb. There it had remained neglected by the four parties in ancient and modern times who had successively cleared out the tomb.—Professor Flinders Petrie, in the London Times.

THE TWO MITES AND THEIR LESSON.

'The widow's mite" is so strongly entrenched in literature, in the press, and even in the heart, that one feels an almost overpowering desire to disbelieve the expression; and yet, whenever it is used, the poor widow is robbed of half her offering and much of its grace—"for having two mites, she cast both into the treasury." Judged by any human criterion, had she kept one and cast in the other, she would have still have half to offer; but she gave "all the living she had," thereby raising her act to the plane of Divine giving, and so attracting the attention and eliciting the commendation of Jesus. This is the ideal toward which the Word of God by both precept and example is ever guiding and urging us.

KEEP on the good side of yourself.
The Sabbath Recorder

Vol. LVII. No. 15.

MISSIONS.

By O. U. Whitford, Cor. Secretary, Welsey, R. I.

The church is the body of Christ. In it he is incarnated as its head, heart, life, power. The church is not a man-made organization. It was called out by Christ and is spiritual. Its membership is composed of regenerate and baptized believers in Jesus Christ. If any persons are in the church of Christ on the earth, in an unregenerate state, though they may have been baptized and received into the church, they are in a state of backsliding. Great care should be taken in receiving members into the church, that only those who have truly repented of sin, given clear evidences of regeneration and conversion, and show by their lives that they are real believers in Christ, should be received as members. Would it not be a wise and safe method to pursue to take candidates for church membership for probation for six months, and, if they stand the test, then receive them into full membership? A church member should love his church; be true to its obligations; loyal to its appointments and requirements; interested in its growth and prosperity; and active and faithful in its service. There are to-day many social, religious, political and business organizations demanding of its members allegiance, loyalty and service. Church members belonging to such organizations should always hold their church as first and foremost in their love, allegiance, loyalty, support and service. Whenever the appointments, the interests, the support and the service of such organization conflict with those of the church, the church member, and lover of Christ, his Head, will stand loyal to his church.

The church of Christ is the highest organized body in the world for the salvation, the development, the social activity, spiritual growth, and the present and future good of man. In these days there is too much criticism of the church, too much fault-finding, too little appreciation of its spiritual worth, of its divinely appointed purpose and work. There is great need to-day of a thorough revival in church members of the love, appreciation, support and service of the church and loyalty and allegiance to it.

For what was the church organized and established in the earth? What is its divinely appointed work? Evidently it is twofold. 1d. Its first and paramount work is the saving of men from the ruin of sin in this life and the life to come. By its aggregate gifts, influence, power, service and means it is to accomplish an infinitely greater work in bringing lost men to the saving knowledge of Jesus Christ and of his kingdom to the world, than can be done by the individual Christian. 2d. The church by its activities, fellowship, communion, brotherly love, service and spiritual influences is to grow Christians in the strength, beauty and loveliness of Christ and to win and lead the world, and not be led by the world. It is a training school to train men and women to be efficient workers for Christ. It is to mature and ripen its members in conjunction with the Holy Spirit and the Word for the Church Triumphant. It is a spiritual home for the Christian where he may enjoy the highest social life and privileges, the truest fellowship, the sweetest communion and brotherly love and the best endeavors of life. Do you love your church? Do you appreciate its privileges and enjoy its services? Are you loyal and true to it in support, in effort, and in love?

THE CALL TO MISSIONS

In the Light of the Lives of Great Missionaries.

By Walter E. Lamneth, M. D., D. D.

Some one has said that to Christianity was left the discovery of the individual. Heathenism had dragged men down en masse. Through the uplifting forces of Christianity many individuals have become strong in spirituality and taken their rightful place in the economy of the kingdom. Inoculated by the virus of sin, the heart of humanity had become oppressed and its conscience dead. But Jesus came with a larger life for the individual, one more full of purpose and of power because there is more of God in it. "I am come that they might have life, and that they might have it more abundantly." This is our evangel—the gospel of life for the individual. It is a message to be carried to the uttermost parts of the earth. The call and the command of God are back of it, and the message of every master missionary is bound up with it.

A call to intercessory prayer is voiced by David Brainder, the young missionary to the North American Indians, who fell asleep in the home of J. H. Edwards, October 9, 1874. Have those wonderful prayers offered in the depths of the forest lost their efficacy? Have they not rather grown in potentiality? Edwards caught the fire at the bedside of the dying man; Henry Martyn decided to be a missionary upon reading Brainder's life, and he saw William Carey, with a thousand others, "received a powerful inspiration from the same source." He had his weaknesses, but who ever questioned his piety? His supreme desire was the conversion of souls. He longed for it that God might be glorified. Sherwood says it amounted to "a passion which nothing could cool or conquer." It was to this end he toiled. It was for this high purpose that the hours of intercessory prayers were spent. God heard those prayers, for hundreds of the harvest field were born into the kingdom. He will hear more intercession for the regeneration of the race if we take "no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." A call to know Christ is voiced by Henry Martyn. To enter into the secret of his presence and to know the power of his person is a call to follow in the footsteps of him who came "to seek and to save that which is lost." The command to go implies the obligation to get ready. In St. John's College, Cambridge, was made that magnificent preparation which enabled Martyn to be a successful missionary. His Hindustani New Testament: "It will last as a model of elegant writing, as well as of faithful translation." Conscious nearness to Christ brought to Martyn a joy of service which neither distance nor separation from friends, home, and wealth could weaken. For India, by way of South America and Africa, he writes in his diary: "Anywhere for me, so long as the Lord goes with me. . . . Christ is nearer to me than father, or mother, or sister—if a nearer relative, a more affectionate friend than all—called to love him. Blessed Jesus, thou art all I want—f or a forerunner to me in all that I ever shall go through as a Christian, a minister, or a missionary." Wandering over the sands of Persia, his zeal burned more intensely than did the fierce heat of the Syrian sun. So among Mahommed and living with strangers, he lived the Christ day by day; and dying in far-off Tokat, his death was immemorial praise to the cause he loved.

Ion Keith-Falconer and his message! Who can stand on the rim of the Arabian desert and not hearken to a trumpet call to self-surrender and to service. Reared in the lap of wealth, he turned his back upon the softness and ease of life and faced the world's need. While yet in England he wrote: "It is overwhelming to think of the vastness of the harvest field when compared with the indifference, the unkindness, and unwillingness on the part of most so-called Christians." Shortly after this he read a series of papers on Arabia and its needs. Conviction of personal responsibility took powerful hold upon him. There was no faltering upon the threshold of duty. He answered at once and without hesitation: "Here am I, send me." First Hebrew and Arabic scholar in Cambridge and champion bicyclist in England, this manly fellow, who stood six feet three, his own choice was only "one crowded hour of glorious life," for only ten months were spent on Arabian soil, but it was a life of splendid service. The last appeal of this wealthy young nobleman will be a message which will ring down the years of the twentieth century: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign mission field."

The call to the foreign field may be a call to fellowship with Christ in suffering. Whether with Judson in the jungles of Burmah, or with Bishop Hannington among the hostile tribes of East Central Africa, or in the midst of the wails and smoke and bars of cruelty of Chinese Boxers, out of the crucible of suffering there springs a loftiness of spirit and an invincible faith in which God is a prophet of the ultimate triumph of the Gospel. Adoniram Judson passed through twenty-one months of confinement, the most of it in the Let-ta-yoon death prison with its vermin, its intolerable stench and stifling atmosphere. It would seem as though any man's spirit would have been broken by it. Five pairs of irons, the scars of which remained upon his legs and ankles until his dying day; the noise of the sharpening of knives for the murder of prisoners of their mysterious fellow-prisoner, a huge, staring lioness, into whose cage they were to be thrown;" and the daily appearance of the hideous executioner—a spotted man—who, without a word of warning, seized his unsuspecting victims—all these failed to shake his purpose. On the other hand, it was during these awful hours that he pondered his translation of the Scriptures, conceived for a time in his pillow; planned the founding of new missions along the Irrawady river; and projected that more laborers might be sent into the ripening fields of Asia. With undaunted courage born of the conscious presence of him who has promised to be with his own unto the end, Bishop Hannington could exclaim to his executors:
rested on the seventh day.’” Thus saith he, who, according to the Mosaic law, was a wicked man, and judged the ungodly, and change the sun and the moon and the stars, then shall he truly rest on the seventh day, for which reason the words are written: “Thou shalt sanctify it with pure hands and a pure heart.” If, therefore, anyone can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, if God himself, in the first day of the week, having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead, and, having prepared for us heaven and a dwelling-place, we must be able to work righteousness. Then shall we be able to sanctify it, having been first sanctified ourselves. Further he says to his people: “Ye shall keep my sabbaths and put all things to me; as long as I live in mine earth, all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness,” which day Jesus rose again from the dead. “And when he had manifested himself he ascended into heaven.”

Analyzing this chapter, the reader will see that no effort is made to present Scriptural reasons for observing the eighth day. It is based upon a fanciful interpretation of the supposed length of the time which this world would endure, and the analogy between the seven days of the week and the days of the week. Since the eighth period, by this system of interpretation, would represent the heavenly life in the future, Sunday was regarded in some way as analogous to that period. Next Mr. Torrey says:

Justin Martyr, arguing for Christianity with the heathen in about 140 A. D., says: "(On the day called) Sunday there is a gathering in one place of all who are absent a portion of the time which this world in that there is nothing earthly left. For the eighth day has become nothing more than a working day. Mr. Torrey asserts was a part of what Justin Martyr said, giving no clue by which the reader could find where it is said, or whether the quotation is correct. Mr. Torrey has added as a part of his quotation that which does not exist either in the document from which the actual quotation comes, or in any other writing of Justin. This is either ignorance, which is self-condemnatory, or dishonesty, which is doubly so.

Not less worthy of condemnation is Mr. Torrey’s next statement, which is as follows:

Clement, of Alexandria. 194 A. D., says the old sabbath has become nothing more than a working day. Now Clement, of Alexandria, was an erroneous writer, and, as usual, Mr. Torrey gives no clue as to what book of Clement is meant. The works of Clement, as well as all others here quoted or referred to, are in the library of the writer, and are not difficult to find by any investigator. Mr. Torrey says: "I have not read Clement at all, or he has attempted to make a quotation from book six of ‘The Miscellanies.’ Chapter 16 of that book is entitled ‘Gnostic Exposition of the Decalogue.’ Gnosticism, as our readers know, was a combination of Oriental and Egyptian philosophies, which dealt in the most illogical, dreamy and unscriptural fancies concerning creation, Christ and his work, human redemption, etc. The chapter under consideration opens with these words:

Let the Decalogue be set forth cursorily by us as a specimen of the Gnostic exposition of the Decalogue. Beginning with the number ten, Clement then makes a rambling and unmeaning discussion of the powers and qualities of that number. In a number of places the chapter is unfit for reproduction, because of its loose connection with its subject and with the ancient and repulsive sex-war. This is especially so in his discussion of the fourth commandment, and it is in this that something a little like that quoted by Mr. Torrey is found. The second paragraph under the
discussion of the fourth commandment opens as follows:

Wherefore Solomon also says, that before heaven, and earth, and all existence, Wisdom had arisen in the Almighty; the participation of which—that which is by power—is evident; that by reason—teaches a way known by apprehension things divine and human. Having reached this point, we must mention these things by the fourth and fifth, the sixth, seventh, and eighth. For the eighth may possibly turn out to be the seventh, and the seventh manifestly the sixth, or the latter property, the Sabbath, and the seventh a day of work. For the creation of the world was concluded in six days. For the motion of the sun from solstice to solstice is completed in six months—in the course of the year. We have failed to find those places in the writings of Tertullian that have been referred to, which are the foundation or the apparent source of Mr. Torrey's quotations and statements, our columns are open to him for the full quotation from the authors, together with complete references to books, chapters, dates, etc. The whole story of the observance of Sunday may have been told in a few words. With the close of the apostolic period, and the passage of Christianity into the Roman Empire and into direct contact with Grecian and Roman influences, a swift and strong opposition arose against what was called the Judaistic observance of the Sabbath. This fundamental ground of this opposition was that the Ten Commandments were no longer binding upon Christians at all, or, if in any sense, only in a vague and general way, and since the Fourth Commandment and Sabbath-observance were prominent features of the Decalogue and of Jewish history, much of that opposition centered around the Sabbath and the Fourth Commandment. This opposition was based upon such dreams and nonsense as that set forth in the Miscellaneous of Clement of Alexander, and similar uncritical and mystic fancies and mystical interpretations of numbers, forms and ceremonies, in which Oriental sex-worship and sun-worship, and the gnostic philosophy with its Egyptian and Grecian elements abounded. This opposition to Judaism culminated in the recognition of Sunday as a prayer day, the first reference to which is found in the Apology of Justin Martyr, written between the years 140 and 160 A.D. From that time forward the gradual development of the observance of Sunday as a festival, in opposition to the Sabbath, is seen in the Tertullian.

With the incoming of civil legislation, under Constantine, at the opening of the fourth century, new forces, political rather than religious, entered into the issue, although from that time forward the Sabbath held its place for one or two centuries, contesting the ground inch by inch, and yielding only when the spiritual life of the church had been much contaminated by political and pagan influences, and the Roman Catholic form of Christianity had become fully developed and dominant throughout the Western world.

It would be of little account for us to follow the perversions of history made by such writers as Mr. Torrey, if it were not that these perversions are the basis for false conclusions which militate against the truth of history, the facts of the Bible, and the best interests of Christianity. But in all this slow process of displacing the Sabbath no claim is made by any of the early writers for the observance of any part of the Decalogue or of the Bible, or as based upon facts set forth in the sacred Word. Then, as now, it was supported by the assumption that the Sabbath had passed away, and that for one reason and another Sunday should find recognition as one of the many days of the Romanized church. We trust that those of our readers who are interested in the facts set forth above will preserve this copy of the Reformer and make it the basis of further investigation along this line. As we have said above, a full treatment of all these quotations and similar references will be found in the "History of the Sabbath and Sunday," issued at this office. This Reformer does not enter the discussion as though there were any antagonism between itself and Mr. Torrey, but in the interest of historic truth, and especially of that honest scholarship with which statements like those we have been criticizing have too little accord.

NEWS OF THE WEEK.

It is reported that the Filipinos in Manila distrust Aguinaldo, and do not like to see him accorded special favors. They say he ought to be punished severely. It is also reported that he is purchasing diamonds and other jewelry. After hesitating for several days he has signed the Manifesto to the insurgents. Each day during the week has added success to the United States forces by the capture or surrender of bands of insurgents.

During the week passed, New England has been deluged with high water. Many mills have been compelled to stop, throwing thousands of people out of work, and much damage has been done.

Russia explains that she holds Manchuria for the purpose of protecting her interests and for pacification, and that in seeking to secure the signature of China to the proposed Convention, she is only aiming to secure a modus vivendi. One thing is clear, having full possession with a strong military force, she has "eleven points in fact," and can afford to wait. This explanation relieves the present tension of feeling somewhat, but it does not end the trouble, and this is still in a war-like mood, and it is evident that the permanent occupation of Manchuria by Russia will be the signal for partitioning the rest of China.

All indications point to the fact that the United States will maintain its peaceful attitude toward China without endangering her commercial interests in that country. Probably the permanent occupation of Manchuria by Russia would make her the great commercial rival of the United States in the East, but our contest with her will be one of merit, not of arms.

The week has given considerable evidence that the tendency on the part of China is toward learning wisdom from past experience, and that important reforms will be inaugurated. At the same time it seems evident that the amount of indemnity required of China is much greater than she can possibly pay. It is said that the amounts already presented by the various nations approximate five hundred million dollars, of which sum Russia demands eighteen million pounds.

The war in South Africa between the British and the Boers has been a series of "dazzling" movements between the two forces. Perhaps no other country could have overcome the Boers better than the English have done, but now, toward the last as at the first of the struggle, they show their inability to accomplish what all the world thought they might accomplish in a brief period.

A great Dry-Goods Trust has been announced during the week with a capital of twenty million dollars. It includes several of the leading dry-goods houses in the city of New York.
Woman's Work.

Mrs. HENRY M. MAJEN, Editor, Plainfield, N. J.

LIVING.

BY LADY LACOM.

"How to make lives worth living?"

"To make them bear the stamp of a higher origin."-Mrs. B. A. Suffern.

It colors the first blush of sunshine.

It moves the dew drop to the thirsty leaf.

There is nothing that brings us a drearier pain.

There is nothing that so intensifies the feeling of absences as the thought, "We have lived, we are living in vain."

We need, each and all, to be needed.

To feel we give something towards soothing the moans of earth's hunger.

And we know that then only we live when we bow our will, in all things, to the will of God, and are ready to say, "If it be the will of God, I am ready to accept any and all that he choose to send to me."

From the Hand that gives body and spirit their bread.

Our lives, we believe are worth the living when we are in all things the servant of the living God.

And feel the strong surge of being through us, one heart and one soul.

Eternity bears up each honest endeavor.

The life to to live is lived and forever.

CONCERNING missionaries in China, Dr. Griff

ith John says in a recent number of the Missionary Review.

The missions are more than religious teachers, they are benefactors in every sense of the term. The poor are taught in their schools, the sick are healed in their hospitals, and the helpless are helped by them in manifold ways. The Chinese are indebted to them, not only for their knowledge of Christianity, but also for nearly all the scientific knowledge of which they can boast.

MISS M. PALMISON writes from West Hal-

lock, March 31: "My health is fully restored, I think, and I am enjoying the quiet rest at home. I shall soon be going about among the Associations, for I am anxious to do all I can to interest the people in our work. I am much interested in the African Mission stations, and prospects for re-estabishing the work are favorable. You will understand Dr. John's faithfulness will be rewarded and the work in Hunan in former years may be but a foretaste of the greater blessings yet to come.

We had the privilege a few weeks ago of attending some meetings in the province of Hubei, where Mr. E. H. L. Ion, Secretary of the London Council of the China Inland Mission, at his last meeting he said: "God has asked us during the past year to give some of the choicest of his servants as martyrs. What is to be the compensating blessing? Last year there were 150 foreign missionaries massacred in China, and that during the 230 years ending 1891 there were only the same number of missionaries massacred in the whole world. This is a great, but great and immaterial consolation. They, the martyrs, have the eternal weight of glory! But to us, too, the blessing will be adequate to the sufferings and the loss inflicted, as our lives shall be blest. Do we not all believe 'the blood of the martyrs will be the seed of the church'?""

My time is on reading these lines is,

how much like Mrs. Lewis! The same faithful, true friend as of other days, and I praise my heavenly Father for her life of patient, quiet service, and for all the uplifting influences of her life, as experienced by me while a student at Alfred.

Since Miss Burdick and Theodore left us in the summer, and later, Dr. Palumbo, our mission home has seemed very quiet and, to some of us at least, will sometimes come a feeling of sadness and longing for absent faces; but we realize every day how wonderfully God has blessed us in health and quietness for our work, while hundreds of other workers have suffered more than it is possible to describe.

Most of the mission work in Shanghai has been resumed. Our schools have a few less pupils, and we miss the Dispensary work; otherwise you would notice little change from taste of the previous years.

We have had too many years' experience of the real value of Chinese promises. The demands made must be actually carried out and the Emperor must return to Peking. The situation certainly appears more hopeful, and we rejoice in it.

I notice you kindly allowed space in your page of the Recorder for Dr. John's article. Am glad to report that he has recently made a visit to Hunan where that terrible riot occurred, and was most kindly received by the officials and an indemnity for the property destroyed was set up, upon terms satisfactory to all parties, and that over twenty of their stations in that district have been re-opened, and prospects for re-establishing the work are favorable. You will understand Dr. John is located six hundred miles up the Yang-Tsae River in the province of Hupie, and Hunan province is just southwest. Dr. John's faithfulness will be rewarded and the work in Hunan in former years may be but a foretaste of the greater blessings yet to come.

I often think of one of Doctor Swinney's last letters to us, written during that terrible crisis last summer, when the missionaries were ordered to leave their stations, except those in the forts, but now the Chinese New Year is over, nearly all within 200 miles of Shanghai are preparing to leave for their homes. At our weekly union prayer-meeting this evening we bade good-bye to many of these dear fellow-workers. They will be joyfully welcomed by their native churches, and are eagerly rejoiced to be able to take up their work again. The unsettled condition of affairs in the North still deter very many, indeed nearly all, far interior workers. Hope deferred maketh the heart sick, and so I fear it has been with many of these consecrated men and women.

Doubltless you learn of the progress or de-

lay (there seems to have been more of the latter) of the peace negotiations quite as soon as we in Shanghai. Our good Viceroy Lin-Kung-yi, who with Chang-Ulih-tung was left behind at Tientsin, has been in Central China last summer, has recently issued a proclamation to be posted in all the territory of his jurisdiction, informing all Chinese of the peace soon to be made between China and the Powers in the North, and calling on all

loyal Chinese to treat all foreigners they may meet courteously and kindly, etc. You have doubtless heard of the Empress' refusal to return to Peking until the foreign troops should be withdrawn and their refusal to leave until H. M. Kuang-Hei should return to the capital. Think you any Foreign Missionary can remain outside the protection of foreign troops? One week ago word was received that the Chinese government at Peking had refused to accept the terms of peace presented by the Powers, and that Count von Waldesreyse had decided to resume hostilities. This second step, it seems, comes that this "bluff," which it is said was not a bluff, but a determined intention, has had the desired effect, and that the Court has acceded unreservedly to the demands of the Powers. We find many sanguine enough to believe that peace is near at hand and that there will be no further delays. The editor of our best Shanghai daily, whose opinion is of value, says: "We shall be too sanguine if we think it is now going to all plain sailing. The pressure which has at last brought about this change is so acute that it is impossible .

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Young People's Work.

PROFIT AND LOSS IN CHRISTIAN LIVING.

A Paper by E. E. Hyde, read at the C. E. Hour of the Semi-Annual Meeting of the Western Association, in 1901.

It is not the purpose of this paper to discuss any of the theories in regard to wealth, nor of the theories which are propounded among rich men. We do not consider wealth a menace to spiritual life and growth, nor a lack of it any sure sign of spiritual power. Russell Sage, in a recent article on Success, said that money, honestly acquired, was a measure of a man’s worth and success. Christ did not condemn the Jews because they were rich, but because of their intense desire to possess earthly riches. Farrar, writing of that period of Jewish history, says that money was the end of every aim; the object of every thought; that everything had its price; and everybody bought, sold, and cheated. As we look carefully about we see that the conditions which existed then are not much different from those which confront the church to-day.

The American idea of a fortune and a name is dreary, making you forget the rank and file of the church. We can find scores of young men and young women who have left the religion of their fathers because they considered it a hindrance to them in the race for wealth. This is the spirit which Christ condemns, and which to-day is undermining the spiritual life of many. We do not wish to be understood as saying aught against industry, as money rightly earned, but only when sober, honest means are discarded, for those who lead to the sacrifice of principle. It is also true that those who choose questionable ways to become rich are generally, the ones who do not acquire large fortunes. If you ask those who have inherited the greatest worldly success, they will tell you that the first element upon which to base a business of any kind is, “stick to principle.”

The lamented George H. Bancroft was a worthy example for any Seventh-day Baptist young man. From the time he began to learn his trade as a machinist, he was constantly urged to give up Sabbath-observance. But he was always loyal to the truth. Our young people today are not mean patriotism, but we do mean that everyone who starts in a profession or business needs to have some stake driven, which things present, nor things to come, can change, and one of them is loyalty to Christ.

The story is told of a man who made a contract with the devil. The man was to receive wealth, honor, and fame for his services, and, in turn, was to give the devil his soul; it proved a bad bargain for the lost soul. Are we not as Christians committing the same error when we compromise ourselves in business transactions? About the only standard the world has to measure Christians by is business relations. While worldly men expect to drive sharp bargains and turn short coopers, they are horrified to find a professed Christian who, in the least, will misrepresented or mis-state facts.

The statement of Swami Vive Kanda, the Brahmin priest who received so much attention during his visit to this country, that he had no property and did not wish for any, that worldly cares destroyed the peace of mind which uplifts the soul to God, and that his business was his religion, represents an ideal hardly compatible with American civilization. While it is needful to provide for those of our own household, are we not, as Christians, too much engrossed with the material side of life? The luxury and pleasure gained by ceaseless toil are but passing shadows. The only enduring substance is with God.

Someone has said that we work six days in the week at money-getting, and one day at soul-saving; and the reason why so many do not accept Christ is because through six days in the week it is impossible to tell Christians from the world. This is true in the Christian religion. While this may not be literally true, we think it affords something for reflection. The most of us are content if we consider our own souls saved. Christ, by his teaching and example, showed that there was no mystery about spiritual life. The mustard, the least of all seeds, became a tree; a little of the Christian faith will last—not only through the week, but through the natural life.

If we were traveling we should need Letters of Credit, which would secure the currency of the country we were visiting. Are we not journeying toward a distant country? Our Master taught that his kingdom was eternal; how important then that when we change time for eternity we have something which will pass in the currency of heaven. The Bank of England controls the most money of any institution in the world. Deposits are received into it from all quarters of the globe. And King Edward's least subject, away in the South Sea Islands, knows that any check is good which bears the inscription of his mother country. The Scriptures tell us that the glory of God which will keep all deposits safe. There will be no failures; no defaulting cashier will disappear with the funds. Each day may increase our capital, and at last we may receive a draft on Eternal Life, bearing the superscription of the great King.

Perhaps you stood on the beach and saw a ship, laden with the fairest fruits of earth, start for some distant port; flags were unfurled, drums beat, and you thought of the treasure her cargo would command. By and by our ship will leave for the port of heaven; there will be no dismantling or tortious light procession. It may be alone and in the silent watches of the night, that we may be called upon to weigh anchor, and loose the moorings for that other shore. If only then our lives are found bearing the rich fruit of kind words and good works. Whichever we possess of earth's wealth will be left here; and we shall only need that which will secure treasure in heaven.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

Our usefulness as servants of Christ in propagating the gospel will be in proportion to the degree in which we are weaned from the love of the world. For the Christian is admonished to “Love not the world, neither the things that are in the world.” For the good reason immediately stated, that “If any man love the world, the love of the world is in him.” But the writer of these words evidently did not mean that the child of God was not to love the beauties of the physical universe, for there is no one in the world who can enjoy the budding flowers, singing birds, the babbling brooks and shimmering seas, gorgeous sunsets and starry heavens, as the true Christian; for to him, “The heavens declare the glory of God, and the firmament showeth his handiwork.” And to him, more than to any one else, “Day unto day uttereth speech, night unto night showeth knowledge.”

He who cannot sing of his country, in true sincerity:

“I love thy rocks and folds,
Thy woods and humble stalls.”

Is not only unpatriotic, but is also unappreciative of the Father’s handiwork. The love of the world that is detrimental to the Christian is rather that love which is manifest by those who place their affections upon the world with its evil ways and fashions; those who live as though this world were all there is to live for; those who think first of how they appear before men, rather than how they appear before God; those who love the creature more than the Creator.

It is certainly cause for alarm when we realize the very large proportion of the thought, time, and energy of Christians that is given to the gawgs and evanescence bubbles of this world. It is rush and hurry from early morning till late at night in a nerve-shattering effort to keep up with the demands of popular worldly fashions and fancies. Under such conditions it is no wonder that the cause of Christ is languishing everywhere. It is no wonder that Christians are so cold and formal. For, “if any man love the world, the love of the Father is not in him.” The love of the world produces carnality of mind and “the carnal mind is enmity against God, and is not subject to the will of God, neither indeed can be.”

What, then, is the condition of our hearts? Which do we love most, God, or the world? Which has the largest share of our interest, the church, or the theatre and the various frivolous social functions? Upon which are we most serious, upon entertaining ourselves with the treasures of the Word of God, or in keeping up with the latest creations in fiction? A personal, conscientious answer to the questions will help to determine where we are in relation to the prevalent spirit of worldliness, and may help to determine our eternal destiny.

M. B. KELLY.

CHICAGO, I11., April 8, 1901.

The Nile C. E. Society is still at work. During the past year ten new members have been received into the Society, four of these coming from the Junior ranks. The roll now numbers forty. Business meetings are held once a month, and are preceded by a short program. Three socials have been held during the winter, the last one being a sugar social which followed the business meeting of this month.

The Society has helped to make some changes and improvements in the church equipment to a large extent in supporting the work of the denomination. Our prayer-meetings are held in connection with the church prayer-meeting, the Society providing a leader every other week. This plan is not to be recommended unless it be in a place like this, where families are widely scattered, and perhaps even here it is not the best plan. That problem is still unsolved. The Junior Society is small, but the meetings are fairly well attended, even on stormy days.
Since great is it not better that they be permitted to take young may be inspired by the beauties of art, the be stimulated, and man's better nature quickened? sidered, the views of any of virtue, of morality be subserved. the task, confined to work shops to discuss that, nor do I think such a share in the African some special work soon. ' They have taken a for. To be a other Sabbath than the one associated with the Buffalo. Will not the interests of humanity, of religion, the New York, New Haven and color sense is more defect- busy as children, gathering their winter store are at the mess, a stone must have been warm to use the friends were ill or in trouble, she would go to down to me, a stone When I was a boy-a little boy! “Don’t blame the old cat,” said I; “she has not been taught, as my cat has, not to touch squirrels, and she is only acting according to her nature.”

Jim and his companion have been warm friends of mine from that day, and many a good time we have had together. -S. S. Times. “IN A MINUTE” “IN a minute.” This was always Mary’s answer. Whenever asked to do anything, she would be ready to do it “in just a minute.” She would get up “in a minute;” be ready for school “in a minute;” if her mother wanted an errand done, she would do it “in a minute;” she would take care of the baby “in a minute.” You will guess that Mary’s “minute” was often a very long one, and many times so long that she forgot what she had promised to do.

One day Mary gave a little tea-party to her friends. Her mamma prepared such a nice supper for them. The table was all ready and her mamma told her to invite her friends in; Mary said, “In a minute, as soon as we finish the game.” Her mamma urged her to watch the pussy or they would lose their supper. “In a minute” replied Mary, going on with her game. Of course she forgot the mother’s warning, much to the cat’s delight, for she jumped on the table and had plenty of time to enjoy the feast. When Mary and her friends went gaily out of doors, they were to do what needs to be done. A minute is...
Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards them of the household of faith."—Col. 4:10. "But do good and to communicate, forget not."—Heb. 13:16.

A WONDROUS NEW GEYSER

Tourists to the Yellowstone National Park next season will have another attraction in the shape of a wonderful new geyser which, if the accounts received in this city to-day are to be credited, will rival in magnificence any of the geyser attractions.

James King, who has been living in the park during the past winter, where he has been employed looking after the property of some of the transportation companies near the Fountain Geyser, about forty miles south of the mammoth hot springs, states that in the early morning of Feb. 18 he was awakened by a terrific explosion, similar in noise to that of the explosion of a large quantity of powder. The ground rocked and quivered for some time violently, dishes rattled on the shelves, pictures hanging on the walls were thrown down, and the clock was stopped.

Mr. King's first idea was that it was a severe earthquake shock, accompanied, perhaps, by the eruption of a volcano. Ongoing out to try to ascertain the cause, Mr. King discovered that the Fountain Geyser had given birth to a new geyser.

It is located about two hundred feet immediately south of the famous Fountain Geyser, and, at the moment Mr. King discovered it, it sent a solid column of hot water fully five hundred feet into the air, the water gushing forth from a hole about five feet in diameter with a loud roar. Mr. King says the thermometer never dropped below 100° Fahrenheit for one hour and thirty minutes the monster column of hot water shot upward. It then subsided, and has since been playing at regular intervals of about two hours.

Word has also reached this city that Ex- celsior Geyser, the largest geyser in the park, which is now in a state of excellent health for several years past, began to play on Washington's birthday, and continued in full play for over five hours. The volume of water sent out, which flows into the Fire Hole River, so swelled that stream that it overflowed its banks. The water of the river became so hot from the geyser water that fish in the stream for a distance of about two miles below the Excelsior were killed.—New York Times.

CHRISTIANS INDIFFERENT CONCERNING SUNDAY.

The Christian Advocate (New York) for March 7, under the head, "The American Sunday," presents a sad picture of the indifference of Christians, especially of Methodists, to the work of "The American Sabbath Union," and to Sabbath in general.

Among other things the Advocate says:

There are many individual and irresponsible agencies that come knocking at the door of the church, and many seeking to wrestle with the resources that are really founded on the seat. From inquiries we have reason to believe that there has not been enough received from the Methodist churches to pay for the postage and printing of the Advocate. Dr. Mott, the President, and Dr. Hathaway, the Secretary, are peculiarly well qualified to promote the work of the American Sabbath Union. In spite of all that has been done, the Sabbath Union is less and less recognized. The following statements concerning this subject, illustrating it in various ways, that it seems we are in danger of harping upon one string, and rise in with affirming that if things go on at the same rate they have done, in less than ten years the American Sabbath will hardly be recognizable in the cities; but the Chingalo and San Francisco papers are stronger in their interest in the subject. For with the cities giving up the Sabbath practically as a holy day, and consenting to its being turned into a holiday, the rural districts must respect for it. The Advocate is clear-eyed as to the present ruin and its increase, through Sabbathlessness. The picture it draws is as severe and nearly hopeless as the enemies of Sunday could wish. That is a true picture makes the case the more important and serious. Why cannot we all contemplate with equal clearness, that the only road to actual reform is through a return to the Bible and to the Sabbath as kept and interpreted by Christ?

WHAT DOES IT MATTER?

It matters little where I was born, a traveler says to me; or if I am a poor, or wealthy man; whether they shrank at the cold world's scorn, Or walked a life of perilous fear. But whether I live an honest man, In every city, or in every town, as long as I work, to toil, I tell you, brother, plain as I am, It matters much it matters in the way.

It matters little where be my grave,
In a world of sorrow, sin and care;
Whose in you I am called away.
Or live till I am old and rare.
But whether the Angel of Death comes down
And gat my soul, or leaves me back,
As one that shall wear the victor's crown,
It matters much.

—from the Swedish.

ALLOWANCES FOR CHILDREN.

Under the age of twelve, few children receive an allowance. Whether they should or not depends somewhat on the child; generally speaking, an allowance is desirable only after a certain degree of judgment is reached. But if it is given it should not be the only source of income; every child should earn at least a part of its spending-money, in ways that are not too difficult. But when the child has money, what shall it do with it? A famous teacher once said, "The three legitimate uses of money are saving, spending, and giving, and this is a good basis from which to study the matter. A child's saving may mean nothing at all to it. Simply to fill a bank with pennies, to see it emptied, and hear that the money has been transferred to a larger bank down town, conveys no idea and accomplishes no good purpose; there should always be a definite end in view. If its savings are small, still there is father's birthday present to be bought or Christmas to be remembered. If they are larger and amount to quite a sum in the course of a year, do not let the child become miserly and enjoy the piling up of its money for itself. Possibly the money may be spoken of as a provision for the future should a rainy day come to the family, or the outlook may be toward travel or special advantages in some way. Such a feeling of possession may be an excellent thing, giving the child a proper sense of power and responsibility. Harper's Bazar.

GOODNESS has ever been a stronger guard than valor. It is the surest policy always to have peace with God.—Bishop HALL.

MINERALS AT THE PAN-AMERICAN EXPOSITION.

Mines and mining will be represented at the Pan-American Exposition in a manner to illustrate the importance and great progress of this industry. Modern improvements in Metallurgy and the science of mining have advance so rapidly and have attained such proportions that the task is not an easy one. The Mines Building is one of a group of three handsome buildings which have been arranged in the general form of a horse-shoe. The Mines Building occupies the position of a heel-calk in the group. It is connected with the Horticulture Building which would correspond to the toes. On the south are two of the two handsome conservatories that flank the Horticulture Building north and south. The Mines Building is 150 feet square, having four corner pavilions, each reaching to a height of 100 feet.

Material for the mining exhibit will be drawn from all parts of the United States, and from every country of South and Central America, Canada, Mexico and the islands of the sea. While the exhibits will be under the auspices of the various governments, many individuals and mining companies will be represented by individual displays representing their special interests. The list of minerals represented will be a large one, comprising every production, both useful and ornamental, which is procured from beneath the surface of the earth. Ores and their treatment, showing the products derived from what will appear to the uninitiated very common-place material; machinery for manipulating refractory ores will be a feature of more than ordinary interest. Specimens of large and im- porata beds of various kinds of ores will be shown, together with data representing the extent and value of the deposits. Some of these will develop surprises, as they indicate a wealth still undeveloped that is little thought of and impossible to realize without a thorough representation of their extent and importance. For instance, in Southern California, there is a bed of asphaltum of superior quality, the quantity of which is estimated to be sufficient for the paving of every important street in every city of the United States. Other deposits of great value, such as gold and its allied minerals, building stone, marble, and a great variety of precious stones, such as onyx, agate, jasper, etc.; deposits of grinding and polishing substances, corundum and certain clays; other deposits including asbestos, graphite, mica, kaolin, lime, cement, gypsum, sulphur, a variety of salts, fertilizers, manganese, aluminum clays, etc.}

BIRD SHOW AT BUFFALO.

The Bird Protective Association of America proposes to make an exhibit at the Pan-American Exposition which will be of great interest and general value to all agriculturists, particularly those interested in the forest and shade trees. The exhibit will consist of ornamental and wild birds on trees on which will be mounted the destroying insects in their various stages of development, and the birds that devour them.

The bird and insect life will be represented in a natural way, thereby illustrating the errors of bird life and vegetation. It will be the first exhibit of this nature ever made at an exposition, and it is intended to make it a most useful feature of the Pan-American.
Popular Science.

BY H. R. BAER.

The Moon and the Tides.

The theory that the attraction of the moon caused the elevation and depression of water called the tides was determined at a time when men were absolutely ignorant of the rotation of the earth throughout the world, and because the tides behaved like the moon, regard to time-measurement, therefore men said the moon must be the cause of the tides.

Prof. George Howard Darwin, in his latest standard text-book on the Science of Tides, says: "The equilibrium theory is utterly contradictory to fact (1900). It would seem that the moon is a repulsively repelled water (page 161). The form of equilibrium can never be attained by the ocean (page 151). The tidal problem is insoluble (page 188). The utmost that can be expected of a tide-table is that it shall be correct in calm weather and with a steady barometer. But such conditions are practically non-existent (page 242)."

Mr. Alexander Brownie says: "It has never been demonstrated that the moon can lift water, although the proof has been sought for diligently. The tide-table for the year 1900, made by the United States Coast and Geodetic Survey, predicted the ordinary diurnal tides at Galveston on the day the waters of the Gulf retreated.

From that practical lesson, we ask: If the wind traveling 100 miles an hour drove the waters of Galveston, what could escape annihilation were theory waves traveling 1,000 miles an hour true?" (American Geographical Society, Vol. xxiii., No. 5, 1900, page 471.)

Any theory which facts do not sustain must fail of necessity. We were taught in school that practical lesson, we ask:

INTRODUCTION.

The two paragraphe of our lesson recording the circumstances of our Lord to the apostolic company present the very climax of the gospel narrative. Jesus has met with them. He has met with his apostles, established the reality of his presence, endowed his disciples with power and authority. He has again given them again several times the most wonderful proof of the resurrection of his body, and convinced the most doubting one not only of his personal presence, but also of his real divinity. John now draws his gospel to a close, not because there is nothing more to be said, but because he has already said enough to present the good news with power to any candid mind. It is not the ending of a chapter, but that in form, if not in reality, an appendix. The logical and final meaning of the book is expressed by chapter 20: 30, 31.

We may be inclined to condemn Thomas for his doubt. To us it should be evident that the evidence of his own senses more conclusive of the resurrection than the testimony of ten men with whom he had associated for years, and whom he knew to be true men. But in spite of this feeling we rejoice for ourselves that Thomas did doubt. For, thereby, we have renewed proofs of the genuineness of the resurrection.

TIME—Upon the evening of the day in which our Lord first appeared risen from the dead, the disciples were assembled in a room. In April of the year 20.

Luke—In a house at Jerusalem, in the same upper room in which Jesus and his disciples ate the Passover supper.

OUTLINE.


NOTES.

19. Then the same day at evening. This paragraph is evidently parallel with Luke 24: 35-51, following verses. We must conclude then that there were others present besides the apostles. When the doors were locked, they were assembled for fear of the Jews. They doubtless feared that the members of the Sanhedrin might be in pursuit of some one of them, or that the ground that they were followers of Christ or on the charge that they had stolen away the dead body of Jesus, and taken the tomb with the intent to deceive the people with the story that he had risen from the dead. Came Jesus, etc. We need not question how the doors were opened, whether by an angel, as for Peter upon his return from the field (Luke 24: 34), or in some other way. It is evident that the doors were not opened. Jesus said, etc. with the intent to deceive the people with the story that he had risen from the dead, Came Jesus, etc. We need not be subject to the ordinary physical laws. He was in the midst of the number of his companions. Peace be unto you. A usual form of salutation. Luke says that the disciples were terrified for fear. They were naturally frightened even by a supposed appearance from the spirit world. He showed unto them his hands and his side. That they might identify him as really their Master and no apparition. They were the disciples. Their terror and doubt give way to joy. For those present there is no further evidence necessary to attest that Jesus is not the dead. Luke adds, however, that Jesus received a piece of fish from the disciples and did eat in their presence.

21. Then saith Jesus unto them again, Peace be unto you. They that were there the disciples. Their recognition of him, Jesus begins anew with his salutation and proceeds to declare the office of the Comforter, etc. Compare Mark 16: 17-18. He came upon the world as the representative or messenger of God; they are to go forth in like manner from him. There is a considerable difference as to whether these words and those of the following two verses are spoken to the apostles necessary to the origin of the view that this commission was particular for the apostles. The word translated "apostles," and often designates the twelve as "the disciples," It is to be noted also that the power of remitting and retaining sins had before been stressed, so far as we know, only upon the chief of the apostles, Peter. Compare Matt. 16: 18 ff. This argument seems, however, insufficient. If we suppose disciples present, we would expect to be told of the fact if they were excepted from this commission. At the day of Pentecost, there was no mention that the divine out-pouring was restricted.

22. He breathed on them, and saith unto them, Receive ye the Holy Ghost. This is certainly a promise of the impartation of the Holy Spirit which they were to receive in a few weeks. It might also be the word which may have been indeed an earnest of the more splendid outpouring of the Holy Spirit, which came with the parting tongues of fire and with the gift of speech upon the day of Pentecost. We would not misplace, abbreviated account parallel to Acts 2; for Jesus had, as John himself records, told his disciples that the Comforter could not come until he went away. The revelation of the Holy Spirit as the Third Person of the Godhead must in the nature of things be reserved until the day of Pentecost. Compare John 20: 22. Before us the breathing of Jesus upon his disciples is the symbol of the impartation of the Holy Spirit. In Greek the same word ἐνέφυτωσθα represents both spirit and breath. It is much better to translate "breathe," instead of "breath," for latter term is by no means used.

Whose soever sins ye remit, etc. A power belonging to God is thus in a certain way extended along with the spirit, imparted to men. This power could not, of course, be used by the apostles arbitrarily, but himself does with the enlightenment which the Spirit gives, they were able to forgive sin and thereby to declare remission of sins, and also to discern the lack of a right attitude toward God, and thereby to declare a retaining of sins. To illustrate, Peter may be said to have been remitting sins when on the Day of Pentecost he welcomed the three thousand into the company of believers, and have been retaining sins when he spoke to Ananias.

24. But Thomas, etc. Although it is supposed this right was given him as doubting Thomas, we must not forget that when Jesus proposed to return from his mortal sojourn to his former abode of Jerusalem into the midst of his enemies, it was not the wisdom of the age nor the working of the hand which may die with him. It may have been a mere accident that Thomas was absent from the company of the disciples upon this evening.

25. Except he shall see in my hands the print of his hands, etc. Reader in the hands of the master render that Thomas doubted since all the others doubted until they saw the evidence of his presence; but Thomas carried his doubt farther than all. He disbelieved the united evidence of a number of men that had been associated upon intimate terms for years, and he proposed for the satisfaction of his doubting heart, to put his hand into his side and thrust my hand into his side. The word translated "put" in the previous clause. It would much better be rendered "put" here.
SABBATH OBSERVANCE.

From the New York Tribune.

In your issue of to-day a certain W. L. C. Samson protests warmly against the proposed opening of the Buffalo Exposition on Sunday. Against his idea itself the undersigned has nothing to say. He, too, believes that every human being has a sacred and inviolable right to a weekly day of rest, although the question may well be asked: "How shall workingmen, and, in fact, all persons employed six days in the week, have an opportunity to rest?" The Exposition will be closed on the only day when they are at leisure?"

But I would ask Mr. Samson, in all seriousness, by what sort of logic or fairness he can apply a large number of Biblical passagerenjoying the observance of the Sabbath to Sunday when they have not the slightest reference thereto.

Sunday is not the Sabbath, never was and never will be. When "among Sinai's thunder's" the Lord said, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, on it thou shalt do no work, what he said, the seventh day, not the first. Sunday is the first day of the week, Saturday is the seventh. Saturday, therefore, is the Sabbath, not Sunday. All the other passages which

Mr. Samson cites (Isaiah 58: 13, 14; Ezekiel 20: 12-24; Jeremiah 17: 19-27, etc.) refer to the Sabbath being observed with reverence or the Sabbath, and state most emphatically its obligatory character and inviolable sacredness. Not a word in any of the passages which Mr. Samson quotes can, by hook or crook, be construed as referring to Sunday.

All Christendom, with its hundreds of millions of adherents, with the exception of the handful of Seventh-day Baptists and Seventh-day Adventists, and the Church of Abyssinia, which stands upon the platform of primitive Christianity when the Sabbath was still observed, is habitually engaged in desecrating the Sabbath in every manner of occupation forbidden by the law of God. Why, then, grow so excited about the Sunday, when the Sabbath itself is so constantly and flagrantly desecrated? It has always been a matter of amazement to me how Christianity, based, as it admittedly is, upon the law of God revealed through the Hebrew people, should so utterly disregard the day assigned by that law as the Sabbath, while acknowledging the propriety and necessity of the Sabbath principle. If the principle of the Sabbath, that of a weekly day of rest for the common man and prophet, and who would deny that proposition—why utterly ignore the day appointed by divine wisdom for that purpose and attempt to invest another unauthorized day with its sanctity?

I believe that this inconsistency is largely responsible for the constant tendency to disregard the Sunday. The people feel that it is not religiously observant, and, therefore, they cannot observe it as such. Mr. Samson may answer that the Sabbath has been transferred to Sunday by properly constituted church authorities, but, though not a Christian theologian, I, in any, at most, a firm believer in a perfect, all-wise and all-powerful God, ask: "How can men presume to change that which God hath ordained?"

In conclusion, I would say, I hope, without offense, that it is time Christianity returned to the observance of the Sabbath proclaimed from Sinai's height. The Sabbath was only given up and Sunday chosen in its stead to make a standing jest of Jews and Christians. I do not think that enlightened present-day Christian thought would consider that any longer a sufficient reason. The Lord alone knows what troubles and trials this Sabbath question has brought my colleagues. Thousands have been forced by the struggle for bread to surrender their historic Sabbath, and with it much of their religious fidelity and peace of mind. Many have remained faithful to the pledge sworn by their ancestors. "And the children of Israel shall observe all the Lord's Sabbaths throughout their generations, a perpetual covenant" (Exodus 31: 13), but at the cost of tremendous sacrifices and subject to constant woe and annoyance if they do a stroke of work or sell a shoe-lace or a pair of suspenders on Sunday. It would be gratifying to think if the two great religions which shape the spiritual thought of the bulk of mankind could unite in the observance of the Sabbath, on the one possible basis of the recognition as such of the day proclaimed in the Decalogue, and to preserve countless passages of the Bible. Such union would bring about the harmony of views necessary for resting legislation, and would render it possible to secure for every working man and woman his and her inalienable right, that of a weekly day of rest.

But as long as that glorious, though remote, idea remains unattained, let at least perfect liberty of conscience prevail. Let every man be free to observe the day of rest which appeals to his religious convictions, or to pursue his occupation without annoyance or interference on the other days of the week. Above all, let there be no misapplication of Biblical injunctions concerning the Sabbath to a day to which they have no reference. If Sunday-observance must be upheld, let it be on some ground and not the incorrect and unhistoric one that it is enjoined by the law of God.

BERNARD DRACHMAN.

Rabbi of the Congregaton Ziehon Raphael.

New York, March 25, 1901.

The PAN-AMERICAN EXPOSITION.

The failure of Congress to appropriate the $750,000 which the Exposition management was authorized to receive seems the plans of the fair managers. The fund on hand will meet all expenditures except about $500,000, and the citizens of Buffalo will raise that sum, of which $200,000 was subscribed last Saturday. The enterprise, which has been delayed on a brokerage line to be carried to completion on the original plans, and the Exposition promises to be interesting and valuable. About $6,000,000 has been pledged for the Exhibition, in addition to $3,000,000 for 'Midway' and popular features. The Exhibition was undertaken for the purpose of exhibiting the products and progress of the Western Hemisphere and to stimulate trade between the all countries comprised in that geographical division. The exhibits will represent the United States, British America, the West Indies, our new island possessions and the states of South and Central America. Among the noteworthy buildings are those devoted to the fine arts, music, electricity, horticulture, transportation, manufactures and the liberal arts, agriculture, forestry and mines, machinery, ethnology and the United States building. The exhibits illustrating our industrial and inventive progress will be comprehensive, and special efforts to render the electrical displays complete and interesting have been made. One of the notable features will be an Indian congress, which will assemble 500 Red men from 42 tribes, and depict all phases of Indian life. The United States Government will be represented by exhibits from the National Museum, Smithsonian Institution, Bureau of American Republics, the Fish Commission, and the Departments of State, Treasury, War, Navy, Justice, Postoffice, Interior, Labor and Agriculture. The Exposition will open on May 1 and continue until December 1. Special programs have been provided for opening day, May 1; for dedication day, May 20, and President's day, about June 10.—Philadelphia Ledger.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Cataract is a blood or constitutional disease, and must be treated from within. Hall's Cataract cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's cataract cure is not a quack medicine, as it was prescribed by one of the best physicians in this country for years, and is a simple, safe, and certain medicine. The best tonics known, combined with the best blood purifiers, make it an absolute cure. The perfect combination of the two ingredients is what produces such extraordinary results in curing cataract. Send for testimonials.

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The following are the key points from the text:

**DEATHS.**

- **WILSON.**—George W. Wilson was born in Spafford, Onondaga County, N. Y., and died in Cohocton, Conesus County, N. Y., March 26, 1850, aged 13 years 6 months and 20 days.

- **FAY.**—James Fay was born in Schobaria County, N. Y., and died in Cohocton, Conesus County, N. Y., March 30, 1851, aged 67 years, 10 months and 26 days.

- **HEWETT.**—He was a man of quiet habits and had many friends. As a veteran of the Civil War he was held in high esteem by his comrades of the G. A. R. February 5, 1890, he was attended by G. L. Lamson, who survives him. He was stricken while the family were at church service on Sabbath morning, and passed away before the day was done. The pastor of the church at Scott had his home with Mr. Hewett.

**Seyworpe.—** At Gettys, Ark., March 31, 1891, Angeline L. Severance, aged 22 years, 6 months and 5 days.

- She was the daughter of J. M. and E. A. Severance, and was born near Dodge Centre, Miss. When about 13 years old she made a public profession of faith in Christ and united with the Seventh-day Baptist church at Sycamore Square, Scott. Of this church she remained an honored and faithful member until just one week before her decease, at which time she united with the Genesee Seventh-day Baptist church, as one of its constituent members. She was a good worker in the church, and a patient sufferer during a long illness. She leaves a father, four brothers and sisters, and friends to mourn the departure of a tender spirit and a worthy "child of the King." "Blessed are the dead which die in the Lord from henceforth." R. V. R.

**David.**—David Davis was born September 20, 1830, and died in District of Columbia, W. Va., March 31, 1891, aged 70 years, 7 months and 11 days.

- He professed religion and joined the Sycamore Seventh-day Baptist church at the age of 18 years. He afterward removed his membership to the Seventh-day Baptist church at Sycamore Square, Scott, joining the church August 21, 1850, after being afflicted with cancer and blindness for years before his death, but was cheerful and resigned. The writer, with others, held a religious service in his home a few weeks before his death. He took part in the meeting, and with much effort stood up and gave his testimony that the Lord was with him in his home. He died in the church and was buried in the churchyard.

- The funeral services were conducted by the pas­tor, E. D. W. Leath, in the church at Greenbrier. He leaves a wife and many grown-up children.

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**REFERENCE LIBRARIES.**

- The following list of books is recommended to Pastors and people who wish to study the Sabbath question. These books are offered on a cost price basis.

- **Paganism Surviving in Christianity.** 50 cents.
- **A Critical History of Sunday Legislation.** 25 cents.
- **A Critical History of the Sabbath and the Sunday.** 35 cents.
- **Protests and Controversies Concerning the Sabbath and the Sunday.** 35 cents.
- **Sabbath Controversy.** 60 cents.
- **Swift Decline of Sabbath: What Next?** 1.00.
- **The Seventh-day Baptist Hand Book.** 25 cents.
- **Proceedings of the Chicago Convention.** 25 cents.
- **The Culticization of Protestantism on the Sabbath Question.** 25 cents.
- **Studies in Sabbath Reform.** 25 cents.
- **Life and Sermons of Jonathan Allen.** 30 cents.
- **Total list price.** $1.11.
- **Proposed price, 25 cents.**

**Address:** American Sabbath Tract Society, Plainfield, N. J.

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**WANTED!**

- Minutes for the Following Years:
  - **CONFERENCE—1841, 1845, 1846, 1852.**
  - **TRACT SOCIETY—1845, 1846, 1848, 1852.**
  - **MISSIONARY SOCIETY—1845, 1846.**
  - **PUBLISHING SOCIETY—1851, 1852, 1854, 1855, 1856, 1857, 1858.**
  - **EDUCATION SOCIETY—1856, 1857.**

- Send to SABBATH RECORDER, Plainfield, N. J.

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**SABBATH LITERATURE.**

- The following publications are on sale, and awaiting distribution from this office:
  - **Books by the Editor of the "Recorder."**
    - Paganism Surviving in Christianity. Large, 12 mo. pp. 400, cloth, $1.00, $2.00, $3.00.
    - Biblical Teachings Concerning the Sabbath and the Sun day, with two important chapters on the Origin and Identity of the Week. pp. 146. Price 60 cts.

- This book presents a summary of the facts as they ap­pear in the evidence, showing a full informa­tion concerning the identity of week and the Sab­bath.


- This book presents the Sabbath question, chronologi­cally, in the light of appearances in the Scriptures, including all references to Sunday. It is especially helpful for those who desire to investigate the matter from the Biblical standpoint alone.

**The Sabbath Commentary.** By the late Rev. James Bailey. pp. 10. 60 cents.

**The Seventh-day Baptist Hand Book.** pp. 48. Muslin 25 cents; paper 10 cents.

This is a brief statement of the history, polity, work and purposes of the Seventh-day Baptists.

**The Miscellaneous of Pastimes of the Sabbath, or Sunday Observance Non-Protestant.** pp. 60. Paper, 10 cents.

This is a study of Sabbath Reform. pp. 126. Paper, 10 cents.

- This book presents the Sabbath question, chronologi­cally, in the light of appearances in the Scriptures, including all references to Sunday. It is especially helpful for those who desire to investigate the matter from the Biblical standpoint alone.


- In addition to the foregoing books, the following tracts and pamphlets, and an assortment of what might of these will be sent, without cost, upon application.

**Single Tracts:**

- The Why I Am a Seventh-day Baptist. Reprinted from the Press of New York, for Sunday, February 9, 1891.

- Pro and Con: The Sabbath Question in a Nutshell. 4 pages.

- Sunday Reading on Sabbath and Sunday. 8 pages.

- How Did Sunday Come Into the Christian Church? 16 pages.

- The Day of the Sabbath. Did Christ Abolish the Sabbath or the Decalogue? 8 pages.

- The Time of Christ's Resurrection and the Observance of Sunday. 16 pages.

- Cunliffe's Sabbath Council. By J. D. Lee Gamble, Ph. D. 8 pages.

- Address before the Seventh-day Baptist Education Society. 32 pages.

- Also a series of ten evangelical tracts as follows: The first five are from the pen of the late W. C. Fitwatt, 4 pages.


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