

The Sabbath Recorder.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLV. No. 10.
Whole Number 2299.

FIFTH-DAY, MARCH 7, 1889.

Terms:
\$2 00 in Advance.

CONTENTS.

Satan Came Also; Immersion.....	145
MISSIONS.—Paragraphs; A Plea For The Chinese; The China Inland Mission.....	146
Correspondence.....	147
WOMAN'S WORK.—Paragraphs; Mrs. Murilla B. Ingalls, of Mong-zai, Burma; Hope For The Dark Continent; Japan.....	147
SABBATH-SCHOOL.—Lesson.....	148
Restricted Communion.....	148
Acknowledging Faults; The Reward of Care.....	149
HISTORICAL AND BIOGRAPHICAL.—Missionary Labors of Alexander Campbell; Testing a Call to Preach.....	150
SABBATH REFORM.—Christian Ministers Not Supporting The National Sunday Bill; Correspondence.....	151
EDITORIALS.—Paragraphs; Query; What Are We Doing?.....	152
Influence And Power; Who is Responsible?.....	153
YOUNG PEOPLE'S WORK.—Paragraphs; Our Responsibilities. <i>Our Forum.</i> —What to do With THE SABBATH RECORDER; Legend of the Christmas Lily.....	154
EDUCATION.....	155
TEMPERANCE.....	155
POPULAR SCIENCE.....	155
COMMUNICATIONS.—The Bible Institute; Holland Letter; Tract Society.—Receipts; Pastor's Letter.....	156
Washington Letter.....	157
HOME NEWS.—Alfred, N. Y.; New York City; Elmdale, Kan.....	157
MISCELLANEOUS.—Bring The Children to Christ; Dr. Fawcett's \$200 Salary; Praying For What We Do Not Expect.....	158
SPECIAL NOTICES.....	158
BUSINESS DIRECTORY.....	159
CATALOGUE OF PUBLICATIONS.....	159
CONDENSED NEWS.....	160
DEATHS.....	160

SATAN CAME ALSO.

In the introduction to the book of Job, the controversy of that godly man with his three friends, is characterized in this striking sentence: "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." We need not press the parable in all directions and at all points, any more than we are permitted to do in the interpretation of the parables of our Lord; the picture gives us a view of the devout, earnest spirit of the worshiper and with it the ever active and malicious spirit of the adversary, striving to thwart the good purpose, the earnest endeavor of the devout soul. There is here presented the broad fact, confirmed by human experience, that every good thing in this world of sin must fight its way to its realization through determined opposition. We have no theories to offer concerning this fact; the experience of the ages is behind it. When God talked face to face with the first human pair in their Edenic purity and simplicity, Satan crept in and whispered words of deceit and guile in their ears and wrought sorrow and ruin not only for them, but for their children to the latest generations. If in this state of innocence, the children of God could not come before him without confronting the adversary on the very threshold of the holy place, how shall we, their children, expect to escape the wily foe?

Not to speak now of personal experience, we wish to illustrate this thought in some more general aspects. We sing with pride the story of the Mayflower, and the heroic deeds of the Pilgrim Fathers; we linger fondly over those scenes and incidents which illustrate the sturdy manhood and the virtuous womanhood of those who planted the banner of liberty and the right to worship God according to the dictates of conscience, on New England's hardy shores. It was a grand thing which those brave men and women did. If ever, in the history of nations the sons of God came to present themselves before the Lord, it was then and there. Did Satan come also among them? Aye, while the Pilgrims were planting the seeds of personal and

religious liberty in New England, a company of pirates and robbers were landing a cargo of slaves, a little further down the coast, and planting, in the warm, quick soil of Virginia, the seeds of that system of tyranny which has been the one dark spot on the fair page of our nation's history, American slavery. Two principles more utterly at variance it would be impossible to find. How bitter the antagonism between them was some of us can never forget. Take another illustration. When the ports of China were opened to trade and general intercourse with other nations, the fact was hailed by all Christian people as a work of God, opening the way for the introduction of his gospel to China's millions. And it was, indeed, an occasion for thanksgiving. But Christian people soon found that there was no time to lose in idle congratulations, or in devout thanksgiving merely, for was not Satan coming also among them, in the opium and whisky trade? It is yet an open question whether these two things have not destroyed more lives than the gospel has saved. And still the fight goes on. It is not an uncommon thing for the same ship, sailing from our country or England, to carry in her cabins the missionary and in her holds the whisky barrels and the opium cases. The sons of God and Satan go out together. But why multiply illustrations? they are on every hand.

Our personal experiences abundantly confirm the truth implied in the foregoing. No sooner does the awakened soul begin to say to itself, "I ought to be a Christian," than all the powers of evil are combined against that soul to defeat its noble purpose. One does not know what conflict means until he proposes to come out from established customs, from sinful habits, from the paths of disobedience to ways of obedience and righteousness. Nor does the conflict end there. He who has won the victory in the first, hard, sharp fight has need of perpetual vigilance and active warfare, lest he be overtaken and slain while he rests by the wayside. Whatever may be the reason therefor, it is plainly a law that all good, in personal experience or elsewhere, shall be reached through determined purpose and unremitting effort. The sons of God presenting themselves before the Lord and Satan coming among them, finds illustrations everywhere.

What are the lessons we are to learn from this universal experience?

1. We may not hope to escape the operation of the common law. In all our personal endeavors to do our duty, in all reform work, in everything designed either for personal improvement or for the good of others, we must expect to achieve success through earnest effort, which effort somewhere, by some means, will be earnestly, perhaps bitterly, opposed. The sooner we accept this fact, the sooner will we find ourselves on the road to victory.

2. This fact, accepted, should stimulate us to greater earnestness and persistence in our efforts for the right. The missionary to China will not throw up his ticket and ask to be sent back

home because he finds that there is a cargo of whisky in the hold of the same ship, bound for the same port. He will, on the contrary, press forward to his work with greater earnestness, and use every endeavor to increase the number and to augment the power of those who "fight against the rulers of the darkness of this world, against spiritual wickedness in high places." So always, the presence, the power, and the activity of our enemy should not discourage, but stimulate us to more consecrated and diligent effort.

3. He who enters the fight against sin is not alone. God is always on the side of right, and will, in his own time and way, give to it the victory. To many an ear there may be a sound of cant about this, but it is a most precious truth. Especially in personal conflict is the promise of God full of encouragement and blessed assurance. The mission of Jesus to earth had reference to this very thing. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." That he was able to fulfill his own purpose, is shown by his victory in the temptation, and by all his mastery over the works of the devil in human flesh; "Wherefore he is able to succor them also that are tempted." Starting out from this point of personal help in the conflict with sin and the powers of darkness, we may find encouragement and help in every true reform, in every movement, the object of which is to break the bands of sin and bring soul-liberty to them that are held therein. But Satan will not let go his grip on men willingly. He comes with every devout soul, and seeks to work his mischief at the sanctuary of the Most High, and would, if possible, deceive the very elect. The battle is pitched, and the victory is sure to them who keep close to the crucified One, and fight the good fight of faith. And when, at last, the sons of God come with their crowns of victory, to cast them at the feet of him through whom their victories were won, Satan, defeated and cast out forever, will be no more among them.

IMMERSION.

On strictly exegetical and historical grounds, baptism *must be immersion*. Without prejudice no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial and an expedient for convenience's sake. All the symbolism of the text (Rom. 6: 3, 4), and everywhere in the Bible, demands the going under water and coming up out of it to newness of life. Sprinkling has no suggestion of burial to sin and resurrection to holiness. In order to be true to its original meaning, and its vital relation to redemption through Christ Jesus, baptism must be immersion. Why do you wish to get rid of it? Eminent theologians have wasted their learning attempting to defend infant-sprinkling. *Imposition is not exposition*. All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek or Oriental churches continue to immerse to this day.—*Dr. Schaff*.

MISSIONS.

THE *British Weekly* (London) says of the Report of the World's Missionary Conference, "It is full of readable and permanently important matter, and is indispensable to every one seriously interested in foreign missions."

PROF. FRANZ DELITZSCH, Leipzig, Germany, says that no dead language, not even the Latin, exhibits such a vital power as the holy language of Israel; and that the time is drawing nearer when the Jewish hatred of Jesus shall be turned into adoring love.

AT Bethel, near Bielefeld, Germany, there is a colony for epileptic sufferers. Last year 235 patients were admitted; and the whole number cared for during the year was 1,086. There are, it is said, eleven such colonies in Germany. They appear to be supported, in part, by such industries as the patients can engage in, and partly by voluntary offerings.

MR. McALL, an Englishman, opened his first mission hall in Paris in 1872; and it was a question whether twenty or forty chairs should be purchased. Sixteen years after there were 113 stations with 16,000 sittings, in Paris and its environs, and in 41 towns in the provinces. This is an evangelical, undenominational mission, receiving the co-operation of French evangelical churches and pastors, and proving itself a valuable helper to them. Last year 16,865 meetings were held. Besides ordinary religious services, there are Bible-schools, industrial schools, and dispensary work. The Protestant churches of France are largely Presbyterian; and consequently these get the largest share of members from the McAll Mission.

A PLEA FOR THE CHINESE.—No. 3.

BY H. V. NOYES.

CHINA AN INTERESTING MISSION FIELD.

Among many reasons we mention only one. Interesting on account of the influence she is likely to have in the world, shown (1) by the characteristics of her people. Their quiet industry, their patient endurance, their unconquerable perseverance, will give them an immense influence for good when once they are brought under the quickening power of the Christian faith. Those who know them well will find no difficulty in picturing Christians among them marching to the stake with all the fortitude of ancient martyrs. Some of them have been already so burned. (2) By her commercial importance. Incentives to trade must have been strong in the past to have incited those wars which Western nations waged to force it on China. They will not be less strong when to the agricultural wealth of the past she adds that of great manufacturing industries, and by means of railways practically brings down to the sea-board not only the products of her fertile plains, but also the treasures of her central and western ranges of mountains. (3) By the political position she is likely to hold. In 1880 a quiet, unassuming man passed through Canton on his way to Tientsin. It was Chinese Gordon, who had come all the way from Egypt, on the invitation of his old friend and companion in arms, Li Hung Chang, to advise in regard to difficulties with Russia. He gave advice unpalatable but useful. In substance it was this: "Potentially you are perhaps invincible, but at present vulnerable at a thousand points.

Compromise with Russia now; then prepare for defense. You cannot yet face troops from Western lands in the open field. If attacked, retreat; then worry them at every possible point, and in the end you can worry out any Western army." China wisely followed General Gordon's advice. She paid nine million roubles, and settled a boundary line with Russia on the north-west; then she went to work to burnish her armor and provide her weapons of war. Five years later France got possession of Tonquin, and a boundary line was drawn on the south. A little after England took Burma, and so a boundary line is sure to be drawn on the south-west. These strong nations, which have pushed themselves against China's borders, will lay down railroads up to those borders. What does all this mean? It means at least two things. One is that China is destined to hold an important position not only in the politics of Asia, but also of Europe. The time is hastening on when neither of the three European nations mentioned above will make war upon either of the others without asking seriously the question, "In case of war, what will China do?" The other is that China must look well to her defenses to be secure against aggression from these strong nations. The eye of the Russian bear still looks eastward, and his lifted paw is waiting to come down on Korea (chained by China as a vassal state) whenever that movement seems safe. China sees all this, is therefore stirred to new life and action, and is growing stronger with each succeeding year. If she maintains herself, she will in time be the leading nation of Asia, and hold in her hands the naval power of the East.

How interesting the thought that this old nation, that traces its line of kings back to two hundred years before Abraham was born, that saw old Babylon's splendor buried in the dust, that was old when the empire of the Medes and Persians passed away, that lived on while Greece and Rome grew up to grand strength and failed and died—still bids fair to maintain a vigorous life among the youthful nations of the present; that, in spite of internal rebellions that have laid waste whole provinces, of famines and of floods that have swept away millions of her people, of wars made upon her by the strongest nations of Europe—she still gives promise of a grand future! Laugh at her who will, unless the signs of the times are all at fault, even old China will one of these days swing into the line of advancing nations, and move on in the march of the ages with a step so firm and so strong that nations which have in the past despised her or now treat her with wanton insult will hesitate to place themselves across her path.

How important that such a nation should become Christian! What an interesting field for Christian effort! To bear to this people that gospel which will teach them to lay the foundations of their empire on the Rock of Ages, inspire them to seek for something higher than material or even intellectual development, take the blindness from their eyes, and then before their eager gaze throw open wide immortal gates—the very thought is enough to stir the heart of the church to an unbounded enthusiasm.

THE CHINA INLAND MISSION.

In 1866, Rev. J. Hudson Taylor, and seventeen other missionaries, sailed from London, to begin work in China. It was one of their principles, that there should be no personal solicitations for funds. "Occasional papers," and a magazine, *China's Millions*, set forth the work of the mission and its needs, and receipts of

funds are acknowledged, without names of donors. Members of various denominations labor together, and great prominence is given to itinerant work, and to "specific, united and abundant prayer for everything which is needed." Of the thirty-four officers and crew of the ship in which they sailed, twenty-one confessed Christ before reaching Java.

After reaching Shanghai, they pushed inland. In eight years, missionaries were working in hitherto unoccupied cities, and in two of the eleven provinces hitherto without missionaries. In these provinces there were then 52 stations and out-stations, and 70 native assistants. The missionaries numbered 52, including the wives. And at that time foreigners had no right to reside inland. In 1876 there were eighteen new laborers for whom they had prayed. In 1882, the churches of God, at home and abroad, were pleaded with to pray for more laborers for every Protestant missionary society, and for seventy for the China Inland Mission. Before the end of 1884, eighty sailed for China, fifty being women, most of them unmarried. In 1885, forty more were accepted and sent out; and all needed funds were also given. In 1887, one hundred additional missionaries were prayed for, and during that year a hundred laborers, fifty-three being women, and nearly all unmarried, sailed for China. That year the income was £33,700, one gift being £2,500. "No man was asked for a penny;" which must mean personally asked, for plans, work and needs are thoroughly published.

The work has now extended to 15 provinces, and the following are the latest statistics: 66 organized churches; 294 missionaries; 129 stations; 65 out-stations; resident missionaries at 64 stations; stated preaching at 110 chapels; 12 ordained native pastors; 49 native preachers; 132 native helpers of various kinds; 20 or 30 workers, wholly or mostly self-supporting, or supported by native Christians; 18 schools, with 174 scholars; 3 hospitals, 5 dispensaries, and 16 opium refuges; present communicants, 2,105, more than 3,000 persons having been received into church fellowship, and 4,000 souls, it is estimated, converted.

This mission employs far more laymen than ordained ministers, and the standard of education is lower than in other missions; but great care is taken in the selection and training of their workers. The Inland Mission lays the emphasis on rapid proclamation of the gospel message over a wide area; other societies, while also itinerating and evangelizing, give great attention to the formation of Christian institutions, such as schools, and to invaluable literary work. These are preparing the way for a wide harvest, and a well-rooted, Christianized life. This mission, therefore, found ready to hand translations of the Scriptures, grammatical and lexicographical helps, school books, theological and medical treatises, and a wide range of Christian literature of unspeakable value. A large proportion of the men and a larger proportion of the women are unmarried; and the number of families in the mission is small. Whether this is desirable, is questioned by many. The missionaries generally adopt the native costume, and, in some degree, native modes of living. This greatly reduces expense, and manifests a high standard of devotion; but the adoption by a foreigner of native customs and manners does not always recommend him to the native people; and a Christian family and home is one of the best witnesses for the Christian religion and Christian civilization.

The China Inland Mission guarantees no salaries. Funds that reach the treasury are equi-

tably divided among the missionaries. In some stages of the mission's history, there has unquestionably been long and sharp suffering. Honor to the men and women willing, if necessary, to endure this; but the church at home ought neither to ask nor allow it.—*Condensed from Church at Home and Abroad.*

CORRESPONDENCE.

The following letter is so personal and private in its nature, that we feel some hesitancy in publishing it. But the writer, away alone, in Jasper county, Southwestern Missouri, seems to be worthy of some sort of introduction to our people, as a new Sabbath-keeper. His correspondence has impressed us favorably; and we have received letters from First-day men that speak well of him. Persons who leave the Sunday for the Sabbath take an important step, and one sometimes involving at least a great apparent and present sacrifice. The good and true deserve, expect and need our warm and sympathetic welcome and our confidence. But inasmuch as our sympathy and confidence are sometimes cruelly betrayed, the good and true will not blame us, if we shall appear to be desirous of wisely welcoming and trusting. And, on the other hand, we rather be occasionally deceived and wronged by the false, than to chill the devotion of any true disciple by even apparent coldness.

JOPLIN, Mo., Feb. 3, 1889.

Rev. A. E. Main, My dear brother,—My last letter to you was in reply to one in which you informed me that your Board had failed to make an appropriation for my section of the country; consequently, had failed to give me an appointment. Since that time I received a communication from the church in Berea, W. Va., asking me if I would leave this section of the country, if they should extend me a call. (I understand their letter was prompted by some information received from you, for which I feel thankful.) I answered their letter, and although it has been some time since, I have received no further intelligence from them.

I write you now, my brother, to say that I stand in need of your good offices, if you consider me worthy. My situation is trying in the extreme. I am wholly dependent upon manual labor for my subsistence except that I am assisted by a noble brother in the flesh, who, however, is not a Sabbath-keeper, although he is a believer in the doctrine, and is only deterred from resting on the "Lord's-day" by the fact that he would have no employment if he did so. I have no sympathy to speak of, and am without the association of kindred spirits so necessary to a man's success, either in business or in religion. I am also in debt, as Bro. Shaw has no doubt informed you, and have been frequently urged to work on the "Sabbath," because the Bible says "Owe no man anything, but to love one another," and therefore I would be justified in securing employment that would require me to work on the Sabbath, as well as working thereon. But, my dear brother, it was sickness that got me into debt, when I was not able to work, and I do not believe I ought to break one of God's commandments to keep another; and I further believe that if I am faithful, the Lord will open the way for me to get clear of debt. Now, Bro. Main, I have taken your time and taxed your patience perhaps longer than I should. The sum of the matter is, that I need ministerial employment for the support of my family, for my own development, for the good of the cause of Christ; and although I have no special claim on you, yet as a child of the same Heavenly Father, and a laborer called to work in the vineyard of the Master, I appeal to you to assist me as soon as possible, as I am in dire need.

Hoping to hear from you soon, I remain your brother in Christ.

Wm. H. BROWN.

THERE recently died at Montpelier, France, an old servant woman, who had given in the course of some years no less than 10,000 francs, the result of most careful economy, to the French Protestant Foreign Missionary Society. She loved missions, regularly read the missionary journals, and never prayed without mentioning by name M. Coillard, a veteran missionary in South Africa.—*Spirit of Missions.*

WOMAN'S WORK.

The humblest wayside beggar and I have needs the same,
Close side by side we walked while God called out the name;
So, brothers, it but happened, the name he called was mine,
The food was given for both of us, here, half of it is thine.

H. H.

THE *Missionary World* tells so good a story, that we wish to repeat it here to increase the number of the readers of it. "At a missionary meeting held among the negroes in the West Indies, these three resolutions were agreed upon: (1) We will all give something. (2) We will all give as the Lord has enabled us. (3) We will all give willingly. As soon as the meeting was over, a leading negro took his seat at the table with pen and ink, to put down, as secretary and treasurer, what each came to give. Many came forward and gave—some more and some less. Among those who came was a comparatively rich old negro, almost as wealthy as all the others put together, and threw down upon the table a small silver coin. "Take dat back agin," said the secretary; "dat may be according to de first resolution, but it is not according to de second." The rich old man accordingly took it up, and hobbled back again to his seat, in a great rage. One after another came forward, and as almost all gave more than he, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dar, take dat." It was a valuable piece of gold, but it was given so illtemperedly that the sable secretary answered again: "No; dat wont do yet. It may be according to de first and second resolutions, but it is not according to de last," and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table with a smile on his face, and very willingly gave a large sum to the treasurer. "Very well," said the courteous but dignified official, "dat will do; dat according to all de resolutions."

MRS. MURILLA B. INGALLS, OF MONGZAI, BURMA.

BY DR. J. N. MURDOCK.

The progress of missions has been more than once illustrated by instances of the establishment of large and fruitful mission stations by women. One of the most successful stations in the Burman department, of our own missions in Burma, was opened by a woman, and has led to the establishment of one of the largest and most prosperous Burman churches in the world. Yet she pronounces no discourses, and performs no ecclesiastical functions. She teaches the women and the men all that concerns Christian truth and church organization. She guides the church in the appointment of its pastor, instructs him in Bible truth and in pastoral theology, including homiletical training, and supervises all the work of the station. She keeps an eye on the schools, and is sure to detect aptitude for teaching in any of the pupils, and sends them out to teach in the village schools. She has established *zoayat* preaching, organized a circulating library, and keeps up a system of Bible and tract distribution throughout the district. She has encountered difficulties, but her perfect mastery of herself, her good judgment, her equable temperament, her firmness joined by kindness, her ready tact, and her Christian spirit, have brought her through in triumph. No jar has, up to this time, produced any violent change, nor has any impediment resulted in anything more than a temporary check to the prosperity of the mission. Her greatest difficulty with her people, of late years, has resulted from her persistent refusal to baptize her converts and to solemnize their marriages.

And yet so delicate is this woman's sense of womanly propriety, that you could scarcely in-

duce her to stand on a public platform, and face a promiscuous audience, even though she might not be asked to speak. A real overseer and leader of a numerous Christian flock, she does her work mostly in private, satisfied, if she can only see her teachings reproduced in the public sermons and lectures of her native helpers, and bearing fruit in the lives of her people. In her relation with other missionaries, she is unassuming and deferential, calling them to her aid for the purpose of ordinations, dedications, and other ecclesiastical observances. At first, the wish would sometimes arise that this woman were a man; but that wish long since resolved into the prayer, that God would give us more men, and women, too, of kindred spirit and equal faculty. "The tools to those who can use them," applies to women as well as to men. It seems that the Lord is a respecter neither of persons nor of sexes. And unless we misread the signs of the times, examples of this kind will multiply, and greatly add to the increase of missionary force and efficiency.—*Missionary Review.*

HOPE FOR THE DARK CONTINENT.

The future of Africa is a subject now attracting the attention of the civilized world. More and more will the leaders of civilization attend to the problems which are raised by the opening of this vast continent to modern commerce. The railroad and the telegraph will soon stretch across the land, steamships will follow all its great rivers to the head of navigation, and every salubrious province will invite emigrants from the older parts of the civilized world. Civilization is at last beginning to feel its mastery of the world, and to see that the natural resources of the earth must all be brought under its control. The slave-trade, and the various practices of savagery, must soon come to an end the world over. It will not be long before it will be seen that the good health of the whole world is dependent upon the good health of all its parts. Decency, thrift, morality, religion, commerce, the arts of civilization will follow the railroad and the telegraph, contending in new countries as in old with the lower and bestial elements of civilization. The various missionary societies of the world are calling the attention of their respective governments to the fact that civilization in Africa is worse in its effect on the natives than their aboriginal savagery. Whatever may be the result of Stanley's raid into the heart of Africa, he will be followed finally by those who will represent the higher interests of human life, and they will work for something more than the making of money by whatever means. The rum-trade, the opium-trade, the slave-trade in Africa and Asia are crimes of civilization quite as much as of barbarism.—*Christian Register.*

JAPAN.

Women in Japan are more respected than in any other Oriental country. Two years ago a society was organized among the women, whose members agreed to read portions of the Scriptures daily, and to pray for each other. This society numbers 2,500 members, who are scattered all over the country. At its last annual meeting in Tokio many addresses were made to an audience of 3,000 persons. A "Society for the Promotion of Woman's Education" has been organized during the past few months, and the nobility of the land have pledged substantial support—the Prime Minister and the Governor of Osaka each contributing \$10,000. The Japanese women of Osaka have organized a Women's Christian Association. At a recent meeting in the Y. M. C. A. hall, the audience, composed entirely of women, numbered 1,000. The women and many of the leading men of Japan have been brought into active work for temperance and social purity through the efforts of Mrs. Leavitt, the "Around the World Missionary" of the American W. C. T. U. The liberality of the Japanese Christians is far beyond the average churches of America, and so faithful are the native preachers and teachers, that if all the American and English missionaries were called from the field the good work would still be carried on.—*Miss M. J. Clokey.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

FIRST QUARTER.

Jan. 5.	The Mission of John.....	Mark 1: 1-11.
Jan. 12.	A Sabbath in the Life of Jesus.....	Mark 1: 21-34.
Jan. 19.	Healing of the Leper.....	Mark 1: 35-45.
Jan. 26.	Forgiveness and Healing.....	Mark 2: 1-12.
Feb. 2.	Parable of the Sower.....	Mark 4: 10-20.
Feb. 9.	The Fierce Demoniac.....	Mark 5: 1-20.
Feb. 16.	The Timid Woman's Touch.....	Mark 5: 25-34.
Feb. 23.	The Great Teacher, etc.....	Mark 6: 1-13.
Mar. 2.	Jesus the Messiah.....	Mark 8: 27-38; 9: 1.
Mar. 9.	The Child-like Spirit.....	Mark 9: 33-42.
Mar. 16.	Christ's Love to the Young.....	Mark 10: 13-22.
Mar. 23.	Blind Bartimeus.....	Mark 10: 46-52.

LESSON XI.—CHRIST'S LOVE TO THE YOUNG.

For Sabbath-day, March 16, 1889.

THE SCRIPTURE TEXT. Mark 10: 13-22.

13. And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.
 14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
 15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
 16. And he took them up in his arms, put his hands upon them, and blessed them.
 17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
 18. And Jesus said unto him, Why callest thou me good? there is none good but one, that is God.
 19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.
 20. And he answered and said unto him, Master, all these have I observed from my youth.
 21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come take up the cross and follow me.
 22. And he was sad at that saying, and went away grieved: for he had great possessions.

GOLDEN TEXT.—Suffer little Children to come unto me, and forbid them not; for of such is the kingdom of heaven. Mark 10: 14.

DAILY HOME READINGS

S. Mark 10: 13, 32. How to serve.
 M. Matt. 19: 13-30. Matthew's narrative.
 T. Luke 18: 15-30. Luke's narrative.
 W. Matt. 18: 1-14. The model child.
 T. 1 Cor. 1: 18-31. Lowly serving.
 F. Phil. 2: 1-8. Model service.
 S. Dan. 1: 3-21. Serving nobly.

INTRODUCTION.

The time passed over from the events of the last lesson to those of the present lesson was about six months. Matthew and Mark make very little record of events during this interval, but Luke and John make quite a full account. Luke 9: 51-18: 14, John 7: 1-11: 57. During this interval, Jesus raised Lazarus from the dead, performed many miracles and taught by use of several very significant parables. Persecutions became more violent on account of the raising of Lazarus and of his very pointed teachings, so that Jesus was constrained to seek personal safety away from Jerusalem. He spent some time at Ephraim, a village in the wilderness of Judea, five miles north-east of Bethel. In March he takes a circuitous journey north and east to the Jordan and then down the valley to Jericho on his way to Jerusalem. During this last journey, the events of our present lesson occurred, March A. D. 30, in the neighborhood of Bethabara, east of the Jordan.

EXPLANATORY NOTES.

V. 13. *And they brought young children to him, that he should touch them.* We learn from the same text that the Lord had been discoursing with the disciples concerning the marriage relation, its worthy and sacred nature. This very naturally led their thoughts to family relations of parents and children and the innocency of childhood, and the great importance of child-culture for true manhood and womanhood. Witnessing his wise and tender regard for all this, it was very natural that they should bring to him their little children to receive his special blessing, imparting it by touching them. *And his disciples rebuked those that brought them.* How slow were these disciples to understand the very principles of domestic life. Those who brought the little children were much quicker to apprehend the real principles which our Lord was setting forth. The disciples, evidently, knew but little of the true character of child life, hence they regarded this approach of the mothers with their little children as a heedless intrusion upon the Lord in the midst of his profound discussion.

V. 14. *But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children*

to come unto me, and forbid them not: for of such is the kingdom of God. No wonder that he was sore displeased with this cold treatment of his disciples toward the little children, for at the very moment when he was trying to teach them something of the beauty and sacredness of the domestic relations which find their purest crown in childhood, these disciples were totally blind to his real thought, and ready to forbid the approach of the mothers with their little children. The Lord at once countermands the order of the disciples and sweetly welcomes the little children, at the same time declaring that they in their sweet, humble and trusting disposition, represent the very spirit of those who alone can enter the kingdom of heaven.

V. 15. *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.* This was a very strong proposition. The kingdom of God for its holiness, was above all other kingdoms. Qualifications for entrance into this divine kingdom, for purity, must be above those required for any other position or relationship. These disciples might see even in these little children some of the graces and virtues which they themselves stood in need of in order to enter into the kingdom of God. How, therefore, could they refuse these little children the blessing of the Master's gentle touch. Nothing can be more expressive of tender and gentle kindness toward the sacred institution of the family, and the little ones that make up the family, than these words of Christ.

V. 16. *And he took them up in his arms, put his hands upon them, and blessed them.* This was an act of fervent benediction. As he gently laid his hands upon them he breathed a divine prayer in their behalf, bearing them in his arms for a moment as if he would take them for his own. Nothing could be more sweetly expressive of his love for little children, and nothing could more effectually close the lips of those who would forbid the approach of little children.

V. 17. *And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?* This implies that he was passing from the house, or place, where he had blessed the little children, when a young man came running to interview him. This young man was probably a ruler in one of the synagogues. He was also possessed of great riches. Matt. 19: 16-30, Luke 18: 18-30. The haste of the young man and his attitude of humility before the Lord, as well as the title which he used in addressing the Lord, all indicate a degree of earnestness and sincerity. He evidently was seeking to know the way of entering, or of inheriting eternal life. Probably he had already formed life-habits very largely with reference to attaining eternal life. Still there was consciousness in his heart that this life was not yet attained. Hence the question arose in his mind, and doubtless it was an honest question, what else he might do to attain that life.

V. 18. *And Jesus said unto him, Why callest thou me good? there is none good but one, that is God.* From the stand-point of this young man, he was hardly justified in calling Jesus "Good Master." The Lord's question was, therefore, a question of the young man's sincerity, thus demanding of him that he should be candid in his use of language, as much as to say, According to your conception, there is no man worthy of that title. God only is worthy. This thought was very pertinent for the young man, for he was seeking for the source of goodness, that he himself might become worthy by doing something that should bring goodness to him. He was told very distinctly that God alone is supremely good; hence if he would do anything that would make himself good, he must do the will of God.

V. 19. *Thou knowest the commandments, Do not commit adultery, Do not kill, etc.* Of course this young man, being high up in the service of the synagogue, must be acquainted with all the precepts of God, especially in their formal statement. He ought, therefore, to be doing those very things that God requires of his children, and thus by his active life he ought to be entering into the inheritance of eternal life.

V. 20. *And he answered and said unto him, Master, all these things have I observed from my youth.* It was strange to him that he should be told that the way of entering life was just the way that he had been following from his childhood, and yet he was not conscious of having attained unto eternal life. The fact was, that the young man was conscious of unrest, spiritual darkness, and unsatisfied longing; something was wanting to make his life complete. His question was for that something, and he could not realize that Jesus had answered his question. In other words, though he had formally kept all precepts, yet he had never understood them in their vital spirit, and hence had never kept them in the true sense of their meaning.

V. 21. *Then Jesus beholding him loved him, and said*

unto him, One thing thou lackest. The fact the young man had so long been trying to keep the commandments, touched the heart of Jesus and he looked upon him with tender compassion and love. But at the same time, he knew that the young man had all this time been keeping the law with a misconception of the real spiritual meaning. So without denouncing as vain what he had done, he simply declares to him that he is lacking one important thing in his spiritual service. He has been keeping the external, but entirely overlooking the internal, significance of God's commandments. This was a new and surprising thought to the young man. He supposed that Jesus would tell him of something besides the commandments that he might do, and thus inherit eternal life. But no, Jesus says, *Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven.* Here was a mode of doing that required self-denial. It was a sacrifice that came very close home to his personal interests, to his long-standing affections; for whatever of religious observance and forms of worship he had kept up, he had never forgotten for a moment to watch and preserve his financial interests. When it came to the practice of benevolence and good-will, he always turned it toward himself, and never thought of relieving the poor and the needy as a religious duty. And especially had he never thought of laying up treasures in heaven instead of treasures in earth. In fact his treasures were all deposited in this world, where he could lay his hands upon them. This was a tremendous condition in the way of attaining unto eternal life. It required an entire revolution in his whole plan of practical life. *And come take up the cross and follow me.* There was a tenderness of entreaty in these words, that came up from the deep love of Christ for this tried young man. The young man had some desire for eternal life, but, oh, how different was the way to attain it from that which he had followed and still wished to follow. The Saviour looked into his heart to see if his desire for eternal life was equal to this great self-denial. He wanted the young man to follow him, but would the young man, on these conditions, be willing to do it?

V. 22. *And he was sad at that saying, and went away grieved, for he had great possessions.* The young man evidently saw the great mistake of his life; he saw that he had been placing his supreme affections upon earthly treasures, that his religious services had been only empty formality, no true and abiding affection for God in them. He could not say a word in response to the earnest entreaty of Jesus, but simply turned his back upon Jesus and his disciples, and went straight away; and we have no record of that young man after that moment. The probability is, nay, it is certain, that if he continued in that state of mind, he found himself at last, in the hour of death, in the possession of worthless treasures here on earth, but of no treasures of life beyond this. And what was true in his case, will be likewise true in the case of all men who lay up their treasures in this world, but have no treasures in heaven. Whatever of wealth, earthly honor and distinction a man may acquire in this world, will be as ashes in the day of his death, if he have no treasures in heaven.

RESTRICTED COMMUNION.

BY REV. HENRY B. MAURER.

"We desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." Acts 28: 22.

The early disciples were misunderstood and misrepresented. In those days there were just persons, however, who did not form their opinions of the denounced "sect" from hearsay, but who inquired of the leaders themselves concerning the teachings of the Nazarenes.

Before forming adverse judgment, the man who is not a bigot will first investigate, waiving, in the meantime, at least, his preconceived ideas of the matter in question. Bigotry, often wrongly defined and applied, is not tenacity of belief; it is a blind, unintelligent adherence to tenets or doctrines. Not necessarily the manner in which a man believes a thing makes him guilty of bigotry, but also the spirit and manner in which he condemns the position of some one else; for he who forms an adverse opinion of another's belief and practice, without first having inquired into the principles involved, is, so far, a bigot.

To right-thinking persons, who would be bigoted neither in their beliefs nor in their de-

nials, these lines are submitted. Such were those Jews, who, amid the intolerance and blind condemnation the early Christians encountered, went to Paul for information before forming an opinion of a "sect" everybody seemed to be speaking against. Such, also, in our times, are those candid persons, of other denominations, who, not having formed their opinions from popular reports, but having investigated the principles of a misunderstood people, do not hesitate to concede the consistency of a position too hastily condemned by many who do not seem to understand the principles involved. Prominent among these is the Rev. John Hall, D. D., the eminent Presbyterian preacher, who thus disapproves of the censure of Baptists for advocating a conditional communion.

Whether the assailants act wisely or kindly in that matter or not, is an open question. It is a course of doubtful catholicity, to raise a popular cry against a most valuable body of people, who honestly defend, and consistently go through with, what they deem an important principle. "Charity suffereth long, and is kind." And it is doubtful if, considering the lengths to which liberal ideas have been carried in this country, there be not some gain to the community as a whole from a large denomination making a stand at a particular point, and reminding their brethren that there are church matters which we are not bound, and not even at liberty, to settle according to the popular demand, as we would settle the route of a railroad.

The *American Presbyterian Quarterly*, a few years ago thus expressed Presbyterian feeling.

Open communion is an absurdity when it means communion with the unbaptized. I would not for a moment consider a proposition to admit an unbaptized person to the communion, and can I ask a Baptist so to stultify himself and ignore his own doctrine, as to ask me to commune with him, while he believes I am unbaptized! Let us have unity indeed, but not at the expense of principle, and let us not ask the Baptist to ignore, or be inconsistent with his own doctrine. Neither let us make an outcry at his "close communion," which is but faithfulness to principle, until we are prepared to be open communionists ourselves, from which stupidity may we be forever preserved."

The *Christian Advocate* says:

There is no authority, Scriptural or Methodistic, for making the invitation general. The man who will not subject himself to the discipline of the Christian Church, and ally himself with its members, has no right to ask or receive the communion at its hands. The course pursued by some ministers degrades the church and the sacraments. Every person should be formally recognized as a disciple of Christ; it should not be left to his own judgment.

To the above may be added the following from the *Congregational Journal*:

Did we believe that only believers who have been immersed are baptized, and that only baptized persons have a right to the Lord's table, we should believe and practice strict communion, and we should almost consider it an insult to be required to give it up without a change of views on the subject of baptism. We regard, therefore, all controversy on the subject of close communion which ignores the ground on which it rests and requests it to be abandoned merely as a measure of Christian liberality and fellowship, as labor lost. We as Pedobaptists, are close-unionists, and we hope we shall never cease to be such. The only difference between us and our Baptist brethren respects the mode and subjects of baptism, or the validity of Christian baptism, but we both agree in rejecting all unbaptized persons from the communion. Robert Hall contended for free, or open communion, on the ground that baptism is not a prerequisite to communion; but Pedobaptist writers, especially orthodox Congregationalists, hold that it is prerequisite to communion, agreeing with their Baptist brethren in this country. Before, therefore, we can exhort them to follow the example of Robert Hall, John Bunyan, or any other man who advocates the same view of the subject, we must ourselves adopt it. The only legitimate subjects of controversy between us and the Baptists are the subjects and mode of baptism.

Another frank, kind and important concession comes from the *Interior* (Presbyterian):

We ask at the hands of our sister denominations, the liberty to execute our own laws, to know our own theology, and to manage our own affairs, without being made the subject of ungenerous criticism. And this, which we ask for ourselves, we very freely accord to others. The difference between our Baptist brethren and ourselves is an important difference. We agree with them, however, in saying that unbaptized persons should not partake of the Lord's supper. Their views compel them, to believe that we are not baptized, and shut them up to close communion. Close communion, in our judgment, is a more defensible position than open communion, which is justified on the ground that baptism is not a prerequisite to the partaking of the Lord's Supper. To chide Baptists with bigotry, because they abide by the logical consequences of their system, is absurd. We think that they are wrong in reference to the mode and subjects of baptism, and we should not hesitate to take grounds against their interpretations. But we would not be silent about the interpretations and then censure them for a consistent adherence to their interpretation.

Baptists cheerfully leave the decision, as to the correctness of their interpretation concerning baptism, to prominent scholars of all denominations, who as far as baptism is concerned, may be relied upon as historians, but not as theologians. The consensus of such scholars is expressed by Dr. Philip Schaff, the learned Presbyterian scholar and professor of church history in the Union Theological Seminary, who in his *Didache*, page 56, says:

The baptism of Christ in the Jordan and the illustrations of baptism in the New Testament are all in favor of immersion, as is freely admitted by the best exegetes, Catholic and Protestant, German and English.

Dean Stanley, an eminent Episcopalian says:

Baptism was not only a bath, but a plunge—an entire submersion in the deep water. In that early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian, or some rushing river, as the Jordan or some vast reservoir, as at Jericho or Jerusalem. Such was the apostolic baptism. We are able in detail to trace its history through the next thirteen centuries.

From the foregoing concessions these deductions may be made: Since baptism is a prerequisite to the communion, since Scriptural baptism, as interpreted by the unquestioned scholarship above quoted, is immersion, and since such Christians who would be true to the principle,—“The Bible, the Bible only, is the religion of the Protestants,” must recognize immersion only as baptism; therefore such are justified in restricting the communion to the Scripturally baptized only, and should not be censured for so doing. And, finally, when once all Christians can say, “Scripture for everything,” and, as a consequence, will discard everything as baptism but the immersion of the intelligent believer, and thus all come to stand upon the apostolic basis,—“One Lord, one faith, one baptism,” then this communion controversy will be at an end.

May the glad day soon come when, for all believers in all things, the word and example of our great Master will be the only guide.

ACKNOWLEDGING FAULTS.

Of course, the primary element in any such avowal is its absolute truthfulness. To utter such words for the mere sake of conciliation, without feeling that they express the reality, would react for evil, like any other falsity. Sometimes children are required to do this, and it is always an act of injustice. Unless they can be brought to feel that they have been in the wrong, they should not even be allowed to say so. No good can ever come to child or man by insincerity. But when once convinced of error—when confession to self has been made—then confession to the one who has been wronged is a debt which justice demands, and which magnanimity will hasten to pay. Very often it is the only reparation that it is possible to make. There is no hesitation as to the duty of restoring what has been borrowed, or making good any property of our neighbor's that we may have injured; yet, if we have hurt his feelings

or injured his good name, or in any way taken some drops out of his cup of happiness which cannot be restored, is it too much for us to confess the wrong and to express whatever regret we truly feel? Is there not something mean and ungenerous, as well as unjust, in the spirit that refuses to make the only possible atonement? And yet how common is such a refusal!

What is the reason that this is held to be so hard a task? What is it that men and women who would scorn to evade a monetary obligation, will time after time, and day after day, evade the debt of honest confession which they owe to their fellow-men? Are they ashamed to acknowledge their faults and errors? Do they fear that it will lessen the respect and esteem in which they are held? Do they fondly suppose that, if they do not themselves admit that they have been wrong, others will count them immaculate? On the contrary, they will be judged far more severely. Nothing so completely disarms criticism as self-criticism. What is it, after all, but an avowal that they are in better mind and in better mood than they were before? And surely this is nothing to be ashamed of, but rather to rejoice in. Otherwise, when wrong has been done, and nothing is said in the way of regret, must not the conclusion be formed that the offender is still of the same mind, and would repeat the offense under similar circumstances? Every one whose good opinion is worth having, so far from despising, will honor such acknowledgment, as a proof of truthfulness, simplicity, and an honest desire to atone, as far as possible, for all faults and errors.

We have said that children should not be encouraged to utter such confessions unless they are heartfelt. Neither should they be enforced as a penalty. This may be sometimes the secret reason of the extreme repugnance entertained towards this duty. No act of justice should be converted into a punishment. On the contrary, the heart of the right-minded will spring to perform it. What we should strive to implant in the child, and to cultivate in ourselves, is the desire to make whatever restitution is possible for every wrong committed. When this spirit is active within a man, he will need no urging to acknowledge his shortcomings to those to whom it is due. He will no more refuse or delay such avowal than he would refuse to pay his just bills or to return borrowed property. Let this habit once be formed and preserved among us, and society will become sweeter and stronger, happier and more harmonious.—*Public Ledger*.

THE REWARD OF CARE.

People who are attentive to details and aim to live in healthy homes are in a better condition to ward off disease, and, if attacked, recover sooner therefrom. Disease is of course liable to occur from outside influence—servants, schools, railway carriages, etc.—do what we may to prevent the contagion, but home is brighter, happier, and safer if we will attend faithfully to precautionary sanitary measures. Where the reverse obtains, the occupants of unhealthy homes readily fall victims to all manner of diseases. Certainly we find in such neglected places an unhealthy, abnormal physical condition, which may become dangerous by its debilitating influence. Prevention is better than cure, and prevention is of the highest importance also as a matter of economy, not only for the individual, but for the family, and the community made up of families. Every intelligent man who loves his family and recognizes his duties as the responsible head of a household must occasionally ask himself whether or not the home he is occupying is safe for those he loves better than himself. All should be keenly alive to “the importance of proper sanitary surroundings,” and nothing should be neglected and no vigilance spared to make the home as secure against disease as against the intrusion of burglars. A happy, healthy home, with God's sunshine without and within, and the sunlight of children's smiles at the fireside—is not this reward enough for reasonable vigilance on our part for the protection of all that is dearest in this life?—*Parker*.

HISTORICAL & BIOGRAPHICAL.

MISSIONARY LABORS OF ALEXANDER CAMPBELL.

Paper read at a Missionary Concert, Independence, N. Y., Sunday evening, Feb. 17, 1889.

Eld. Alexander Campbell, son of Jabez Campbell, of Scotch descent, was born in the town of Plainfield, Otsego Co., N. Y., on the 15th of May, 1801. The farm on which he was born lies at the foot of Markum's Mountain, about two miles from Leonardsville, N. Y., and is now owned by Cyrus Whitford and Stephen R. Clark. At about six years of age, he moved with his father to Jefferson county, N. Y. At about eight years of age, he was converted to God while husking corn in his father's stable, but did not unite with the church until at the age of fifteen, when he connected himself with the Presbyterian Church in North Adams, N. Y.

When nearly of age, and while running an ashery, which employed six hands, he was converted to the Bible Sabbath. Five of these work-hands commenced to keep the seventh day with him; and soon, two whole families, near neighbors. Through his influence others began Bible investigation, until from fifteen to eighteen, including his brother Orson, very soon embraced the Sabbath. The Presbyterian Church continued him as a member, and decided not to interfere with him on the subject. Eld. Campbell was married to Clarinda McKee, of the same locality, about this time.

His church endeavored to educate him, free of charge, for the gospel ministry; but the Sabbath question stood in the way of his accepting this kind and generous offer. In 1825, at the age of twenty-four, he, with other converts to the Sabbath, were immersed, and united with the Adams Seventh-day Baptist Church. He was then licensed to preach the gospel, and soon went to the Truxton Church, in Cortland county, N. Y. He was ordained in 1826.

His first missionary work, outside of his home, was to help settle some difficulties between the denomination and Eld. John Green and the church at Friendship. Soon after this, he, with Elds. Joel Greene and Ephraim Curtis, established a circuit, visiting and laboring among seven churches, in Central New York. Many were thus led to conversion, and the churches strengthened. In the fall of 1833 or 1834, he accepted an appointment, by the Missionary Board, to visit the churches in Western New York, Western Pennsylvania, and Western Virginia. In company with Eld. Sebeus M. Burdick, he went first to Cattaraugus county, N. Y., then to Crawford county, Penn. After a brief ministry there, he labored in Fayette county, where he found the people starving to death on Calvinism, and hungry for the gospel of Jesus Christ. He fed them well, and honored God in faithful missionary work. Thence he went to Virginia, where he conducted soul-stirring revivals in several places. Returning to Pennsylvania and New York for a four weeks' ministry, he visited the churches, and there received an appointment to labor in Erie county.

A second missionary journey to West Virginia was made a year later. On one of his journeys there, he observed a gathering of people, and finding it to be a Methodist quarterly meeting he went in. There were six Methodist ministers present. One of them asked him if he was a minister; and, being told that he was of the Seventh-day Baptist persuasion, gave him an invitation to preach the morning discourse. After sermon, the Presiding Elder followed with and then said that the converts who

wanted to be immersed, would have to wait four weeks, as he was not feeling well. He hoped, too, that by that time they would be willing to be sprinkled. These had been put off once before. Eld. Campbell, stirred in his very soul, arose and said that "God had called him to preach the gospel and baptize believers; and if there were any who wanted to be baptized according to the gospel, he would offer his services." Seven arose, and after an examination of each, they proceeded to the water, where Eld. Campbell baptized them. Then he, like Philip, and the converts, like the eunuch, went on their way rejoicing.

One of the grandest efforts of Eld. Campbell's life was the founding of DeRuyter Institute, the beginning of real educational interest among our people. About this time, while canvassing for funds for the Institute, he began a series of meetings with Eld. Lester T. Rogers, at Waterford, Conn. Here he continued until nearly every unconverted person in that vicinity was brought by profession to Christ.

One of the greatest awakenings in the history of the First Brookfield Church, at Leonardsville, N. Y., was under his labors in connection with the pastor of that church, Eld. John Green. This was in the winter of 1835 and 1836. About a hundred persons dated their conviction and conversion to these meetings.

Following this, he went to the Second and First Alfred Churches, and to Little Genesee, God working with him and the people, also, and many souls were gathered into Christ's kingdom. During this missionary tour, he received a call from the First Alfred Church to be their pastor; but after mature consideration, he declined the call, and continued in DeRuyter for some time, attending to the wants of the Institute, and preaching.

About 1841 he accepted a call from the Pawcatuck Church, at Westerly, R. I., then a little village of about six hundred inhabitants. The church was the smallest in the village, and many thought it would not have much of a history; but a revival spirit was soon manifested, and the church grew in numbers and graces. It is now the third in size in the denomination.

In all the missionary and revival efforts of Eld. Campbell, he did the best work when suffering mentally. He was a very solemn man; and when a work dragged slowly, he would become the picture of agony. At one time, laboring with Eld. John Green, at Hopkinton City, R. I., he became very much distressed. Eld. Green said, "Do not get discouraged so easily, Bro. Campbell." He replied, "My heart-aching and God's promise are about all I have to encourage me, for I can never do anything in the way of revivals, until God gives me the heart-ache."

While at Westerly, a woman came to him in great distress of mind, and said, "Our church is all gone down, we have no minister, nor have we had for years. Our prayer-meetings are run down; sometimes only three or four come to the meeting-house on the Sabbath; sometimes none. Won't you come and help us?" Eld. Campbell went some time after, and at the first meeting there were about fourteen people present. About forty were added to the church at the close of the effort. This was the Rockville Church, R. I., now flourishing under the care of Eld. McLearn, with over two hundred members. There is hope for a "run-down" church, when one mother in Israel is burdened for its welfare.

Eld. Campbell, in connection with his pastorates, labored much in revival effort at Rockville, Ashaway, Stonington, and again in Central New York, and finally settled in Adams. Many troubles grew out of this settlement, both to himself and the church, though it ended in making Adams Centre the strongest Sabbath-keeping community in the Central Association, and the second Seventh-day Baptist Church in

the state in size. God brings good out of evil, though he never indorses the sentiment of "choosing evil that good may come."

The writer of this paper first saw Eld. Campbell when he was pastor of the West Edmeston Church. He was almost frightened by his solemn look, but a closer acquaintance resulted in great love and veneration for the man.

Eld. Campbell's great trial in life was the result of going to the Verona Churches. Buying a farm there, he gradually became spiritually cold, until it was conceded that he who had been instrumental in leading almost thousands to Christ, he who had conducted many of the greatest revivals known in the history of our denomination, had become greatly backslidden and unfitted for the work of the ministry.

It was at the General Conference at Brookfield in 1879, that he made that wonderful, heart-broken confession, heard by the writer of this paper, which emancipated him from spiritual bondage, and again set him to work with a zeal that lasted until his death, a few months ago, at Wolcott, N. Y. In his home in Wolcott, though aged and feeble, he gathered a congregation of his family and neighbors about him every Sabbath, and preached the Word of Truth.

This paper presents only a slight review of his great and eventful life. Converted when a little child, entering the ministry at twenty-five, he labored until about eighty-seven years of age, and died full of faith and good works. On whom will his mantle fall? H. D. C.

TESTING A CALL TO PREACH.

When Eld. Daniel Babcock was pastor of the Seventh-day Baptist Church in Alfred, N. Y., his patience was once sorely tried by the persistent application for a chance to preach by a pious and good-meaning lay-member who claimed that he had received a divine call to enter the ministry. The latter had some ability to exhort in the conference meetings, and undoubtedly felt an earnest desire to be more instrumental in saving souls. It was finally arranged that an appointment should be made for him to speak, on a certain evening, in a log school-house in the presence of his neighbors, so that they might judge from his effort whether his impressions of duty in this respect were really derived from the Holy Spirit. He consented to leave to their decision the subject of asking the church to license or ordain him to this work.

The evening came, the people filled the house, and the candidate was on hand. He invited the pastor to sit with him at the desk. Just before the exercises were opened, he remarked, "Eld. Babcock, since you can read, I want you to present the chapter from the Bible, and to line off the hymns." His request was complied with. Then with some trepidation, he turned to the elder, and said, "As you are the minister, I wish you to make the opening prayer, and specially to ask the Lord to be matter in my mind and words on my tongue." The prayer was accordingly offered. But the next exercise could not be dodged by the trembling brother. The sermon must be delivered by him, and his friends were anxiously waiting to witness the trial. So nerving himself to the task, he rose, and began as follows: "Brethren and sisters, my text is on *The world, the flesh, and the devil*. Firstly, I shall commence on the world; secondly, I shall touch slightly on the flesh; and thirdly, I shall hasten on to the devil as fast as possible." Evidently he had prepared in his mind the subdivisions of his discourse, and was depending upon the inspiration of the moment for ideas to develop the several points. So he suddenly halted, standing upright, and looking into vacant space; for his brain ceased to supply the needed thoughts, and his mouth was consequently dumb. A smile ran over the faces of the congregation, while some sympathized with him for his embarrassing failure. He soon sat down, the audience at once dispersed, and thus the meeting ended. Nothing was ever heard of any subsequent desire of the man to preach.

SABBATH REFORM.

CHRISTIAN MINISTERS NOT SUPPORTING THE NATIONAL SUNDAY BILL.

Rev. Wilbur F. Crafts, Field Secretary of the American Sabbath Union, complains of the delinquency of Christian ministers and churches in not supporting the National Sunday Bill. Writing to the *Mail and Express*, he says:

In an interview with Prof. Richard B. Ely, of the Johns Hopkins University, the well-known writer on labor topics, I was shown a letter from the Joineymen Bakers of New York, stating that some months since they made an appeal, by printed letter, to five hundred clergymen of New York and Brooklyn asking for their assistance in securing emancipation from their needless Sunday work. Only six responses were received, and this labor organization has been, we think, justly offended with the clergy for their lack of attention to the humane aspect of the Sabbath. The Professor makes a fair criticism, from a friendly stand-point, of the clergy generally, for being more-ready to preach against Sunday amusements than against Sunday work. He claims, and we think, fairly, that ministers have not entered with sufficient energy into the movements that have been so numerous during the last few years, originating in labor organizations, to stop the ever-increasing Sunday work and Sunday trade, by which so many clerks and salesmen are prevented from enjoying on the Sabbath the physical rest and home fellowships and culture of conscience to which they are entitled by the laws of God and man. Even now, in the national movement for a Sunday-rest law, the petitions that are being daily presented are more of them from Brotherhoods of Locomotive Engineers and Knights of Labor than from the churches, in proportion to their respective numbers. The New York Presbytery, an association chiefly of ministers, indorsed this petition at the very beginning of the movement; more recently the Baptist preachers' meetings have indorsed it; but the churches of New York, whose action would represent not only ministers, but influential Christian laymen and prominent business men, have been scantily heard from.

The plan proposed, and the one which has been followed in procuring signatures in favor of this bill, is deceptive and unjust. A body of men, voting upon such a proposition as the support of the Sunday bill might be quoted as sanctioning the movement, through a small majority vote, or by a vote which would not represent anything like a majority—the greater number keeping silent. We happen to know that in the "Baptist preachers' meeting," of New York, the vote supporting the bill did not represent the universal opinion of the meeting. It is far from being just to say that 10,000 men in a given organization support a movement when only by a majority vote, or a vote of the number present at any given meeting, a movement has been indorsed. This, however, is of little account compared with the fact of which Mr. Crafts complains, that many Christian ministers—we think one might safely say the majority of the Christian ministers of the United States,—have not yet given their assent, much less their earnest support, to the Blair Bill. The *Christian Standard*, of Cincinnati, writing on this point, says:

It is unfortunate that so respectable an association, organized for the very laudable aim of securing proper Sunday-observance, should have adopted a name suggestive of something both theologically and historically obsolete. It will be impossible to establish proper Sunday-observance in the name or interest of Sabbatarianism, and the Union starts out heavily handicapped by its very title. Outsiders will be opposed to any Sunday legislation which is suspected of being urged in the interest of religion; while thousands of sincere Christians known that calling Sunday "the Holy Sabbath" has no warrant whatever from Christ or his apostles.

There is nothing in the letter or spirit of Christianity which makes any honorable labor or innocent recreation on any day a sin for a Christian, or improper for an outsider. But since custom and law have united to set apart the first day of the week as a day of rest from secular employments, and since a weekly rest of this sort is good for man and beast—especially for the poor—both Christians and philanthropists may and can,

might and could, unite to secure legislation and organize a public sentiment which shall enforce such an observance of Sunday as will promote all good interests. It will never be done, however, by a "Sabbath" Union, or "Sabbath" Association, or "Sabbath" anything else. It is too suggestive of church interference with matters of state, and all sorts of suspicions will scent something.

The New York *Tribune*, although not to be reckoned among religious papers, notes an inconsistency on the part of those who support the Blair Bill, as follows:

Isn't the American Sabbath Union somewhat inconsistent when it demands the stoppage of all Sunday mails, but is willing that the telegraph offices should be kept open on that day? Is a telegraph operator of less value in the sight of the Sabbath Union than a railway employee or a post-office clerk?

The real difficulty from which the indifference of the clergymen and churches arises, is deeper than any technical dislike to the wording of the bill, as expressed in the above quotation from the *Christian Standard*. Many who would not wholly adopt the words of the *Standard* are yet in doubt as to the propriety of national interference in any way. Many are wholly opposed to any legislation which tends toward the regulation of religious practices or interferes with the freedom of conscience on the part of the religious, or the irreligious. It is a well-defined principle in our government, that those who are non-religious, or who, according to the standard of the American Sabbath Union, are irreligious, are entitled to liberty of conscience and action in all matters pertaining to religion. But the deeper reason to which we have already referred for the indifference on the part of "church people" is found in the fact that they do not look upon Sunday as the successor of the Sabbath, nor as being sacred by any application of the fourth commandment, or by any spiritual authority. Looking upon it only as a civil institution, to be enforced no further than the interests of the commonwealth demand, they cannot give their sanction and support to a proposition which openly avows the purpose of "promoting the observance of Sunday as a day of religious rest and worship,—as the Sabbath." True, the American Sabbath Union has taken fright at the protest already raised against the form of the Blair Bill, and have proposed such amendment as will relieve it, to some extent, of its definitely religious character. They also assert, as seen in the above quotation from Mr. Crafts, that hitherto the main activity in support of the bill is along the line of labor organizations; nevertheless, the purpose of the American Sabbath Union, and its supporters, is to procure such legislation as will conduce to the religious observance of Sunday. They do not hesitate to say "compel," when it is safe to speak thus. The spirit of republicanism, and the opposition to ecclesiastical tyranny is so strong that these advocates will, perhaps, still further recede from the position first assumed in the Blair Bill. They cannot however give up the purpose which seeks this legislation in the interest of religion, however much they may cover it by turning attention to other features connected with the movement. These facts, coupled with the indifference on the part of ministers and churches, of which Mr. Crafts so loudly complains, do not promise great harmony in the future, even were the bill to become a law. Discussion and careful consideration must unite to clarify public opinion, both in the churches and out of them, before any measure so radical as the Blair Sunday Bill can obtain anything like universal consent. The eagerness of the forces which Mr. Crafts is seeking to marshal, and the indifference or opposition from other men equally religious, able and earnest, will be of great value in compelling such discussion and careful consideration.

CORRESPONDENCE.

The following letter from a correspondent in Dakota will explain itself.

Elder A. H. Lewis, dear sir;—I take the liberty to address you in regard to the Sunday-Rest Bill that is before Congress. What are your views in regard to our duty if it should pass? Should we go on with our work, and be imprisoned, and leave our little children without any one to care for them; or to be brought up by First-day people, and taught to keep Sunday? Of course God can take care of them, but it don't seem to me that he would require it. Do you believe, with the Adventists, that this law is the "mark of the beast," and that obeying the law is receiving the mark in the right hand or in the forehead? I hardly know what I do think about it. I think it is time that we knew our duty, and that there ought to be more written in the *Recorder* on this subject. If the Adventists are right, we ought not to be afraid to say so. I hope and pray that this law may not pass now (there are so few that are prepared for it), but that it may be a warning to all of God's people to redouble their zeal, and do more work for the Master; for there are so many to be brought to the light.

We have answered the above, in essence, as follows: There is no probability that the Blair Bill will even be reported back to the Senate to be acted upon during the present session. It will thus expire by limitation, and nothing will come of the movement except the agitation which has already been set in motion. This is valuable in calling attention to the question involved. There are strong influences waiting to oppose the bill, especially in the business world, which have not yet come to the front, but which will be heard from before any such effort passes the final test. This is our opinion, though he is wisest who prophesies with least positiveness concerning such events. The bill is being championed earnestly, and its advocates are leaving no stone unturned to induce a vote upon it during the closing days of the present Congress. This is written on the 14th of February; what may occur between now and the day of adjournment, we cannot tell; still we have neither fears of its passage, nor any definite expectation that it will leave the hands of the committee where it now rests.

We do not believe it to be a movement in fulfillment of any prophecy in Revelation concerning the "mark of the beast," or otherwise. We have no war to wage with those who thus interpret a book which has been interpreted in many more ways than there have been centuries since it was written. That there are many persons in the United States who would gladly see all citizens compelled to observe Sunday, is undoubtedly true. That not a few of these are so bigoted as to desire the positive suppression of Sabbath-keeping by civil enactment, is equally true; but we do not think the number large enough, nor the bigotry intense enough, to accomplish this purpose. Those who have prophesied that such action would come, naturally desire the fulfillment of their prophecies, and hope that this movement will show the correctness of their interpretation. We are quite willing to leave the matter with God and the future. It is better to allow God to fulfill his prophecies than to mark out the method in which he is to perform that work.

Should this or any similar bill become a law, we advise those living under the jurisdiction of it, to go quietly forward, obeying God rather than man, by attending to their legitimate secular affairs on Sunday. If any are called to suffer because of such obedience, we can assure them that they have only to let that fact be known, and their brethren in Christ will not be slow in coming to their rescue. One course only is safe in all such matters, obey God rather than man, be loyal to him, though called to suffer therefor.

That all these things should make us more earnest, more steadfast, and more faithful, is evident. We cannot afford to disregard the lessons of the present time, nor be unmindful of the opportunities and privileges which crowd upon us for testifying in favor of the truth, and spreading the light which God has committed to us. May the Lord help all to be faithful.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

CORRESPONDING EDITORS.

A. E. MAIN, D. D., Ashaway, R. I., Missions.
 MARY F. BAILEY, Milton, Wis., Woman's Work.
 T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
 A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.
 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.
 REV. E. P. SAUNDERS, Alfred Centre, N. Y., Business Manager.

"It was the voice of God that spake
 In silence to my silent heart,
 And bade each worthier thought awake,
 And every dream of earth depart."

ACCORDING to indications, the people of New Hampshire are preparing for a vigorous campaign in favor of the prohibitory amendment. Temperance people, regardless of political party lines, are uniting for an earnest educational canvass of this most important matter.

AN exchange says that a large number of the hymns in the hymn-books in use among all denominations were written by Baptists. Then it gives the first lines of thirty different hymns, which it calls the most familiar, which were of Baptist authorship. Among these we find three that were written by Seventh-day Baptists, the Stennetts, of England.

THOMAS HOOKER once said: "If a man pray as he should, it is the prayer of faith. If a man obey as he should, it is 'the obedience of faith.' If a man war in the church militant, it is 'the fight of faith.' If a man live as a Christian and holy man, 'he liveth by faith.' If he die as he ought, he 'dieth by faith.' 'These all died in faith.'" If, as a Christian man, he is not thus guided by faith he commiteth sin, for "whatsoever is not of faith is sin."

PERSONS desiring to know the spirit and method of the *Eduth* will do themselves a favor by sending five cents to this office for a copy of "Passover Events," a story written in the Hebrew language, by Bro. Lucky, and first published in the *Eduth*, and now printed, in the English language, in a neat tract of 24 pages, with an introduction by Rev. W. C. Daland. It is a fair sample of the principle on which the work of that paper is conducted.

AN exchange, speaking of the states for the admission of which into the Union provision has recently been made, says that they will bring an area "about equal to that of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, West Virginia, Ohio, Kentucky, and Indiana combined. It is an area three times as great as the British Islands, more than three times as great as Italy, more than 150,000 square miles in excess of Germany. A very thriving area it all is, too, which will soon add to the census wondrous figures of products and population as well as of acres."

THE friends of our Jewish missionary enterprise will be glad to know that the publication work connected with that enterprise is being resumed and enlarged. Our Hebrew paper, the *Eduth*, has been edited by Mr. Lucky, in which work he was ably assisted by the late Rev. Mr. Friedlander. Mr. Friedlander was the editor

and publisher of the *Peculiar People*, a paper which sought to do for the Jews, in the English language, what the *Eduth* was doing in Hebrew, and in this work Mr. Friedlander was seconded by Bro. Lucky. The sudden death of that able and devoted man was a severe blow to Bro. Lucky, from the effects of which he did not recover before the death of Bro. Landow, on the foreign field, was announced, which again fell like a heavy blow upon him. Under these afflicting and discouraging circumstances, the publication of both the *Eduth* and the *Peculiar People* was temporarily suspended. Work on the *Eduth* has now been resumed, and by vote of the Tract Board at its last meeting, it was decided to undertake the publication of the *Peculiar People*, as a monthly, with Rev. W. C. Daland as editor, for one year from the first of April next. If our people generally would subscribe for that paper, they would give the work much needed financial support, and by the reading of the paper they would, we feel sure, greatly deepen and broaden their interest in the Jewish missionary work. The price of the paper is only 35 cents per year.

THE *Christian Cynosure*, speaking of the interest in favor of the Blair Bill movement, says that a wide-spread interest is springing up in it, and congratulates itself and its readers in the healthy sentiment on this subject. It then says:

The report, that the petition of the Seventh-day Adventists, against the Blair Bill, is signed by about ten times as many persons as that church reports, is also attracting the attention, but of the incredulous, to this measure.

We have no doubt but that the Seventh-day Adventists are quite able to answer the implied charge of misrepresentation contained in this remark, but we assure the *Cynosure* that there is nothing incredulous about the statement. We could refer the *Cynosure* to petitions circulated by the Seventh-day Baptists, as well as by Seventh-day Adventists, the names on which are those of First-day people in much larger proportion than ten to one; and they are *bona fide* names, too, signed by each individual for himself or herself. Among these names may be found Baptists, Methodists, etc., as well as Locomotive Engineers, and members of other labor organizations, all of whom have been counted, *volens volens*, by Secretary Crafts, among the 14,000,000 who are supposed to be clamoring for the passage of the bill. We do not wonder that the *Cynosure* was a little surprised at the statement of so many actual petitioners against the measure. We have been surprised ourselves to see the readiness with which the people, of all classes, have signed these petitions against the Blair Bill, when the subject has been properly presented to them. All of which goes to show that the Protestant people of this country are not quite ready yet to join the Roman Catholics in an open crusade against that religious liberty which our fathers established, and which, at so much expense, their sons, for a hundred years, have been trying to maintain.

QUERY.

A correspondent asks:

Since the offering of sacrifices for sin was to be kept up until the great sacrifice should be offered, and as the Jews do not believe that he has come, why did they cease to offer such sacrifices?

The offering of sacrifices to the mind of the Jews, was a service which could be performed only at the temple and in connection with the temple service. The temple being destroyed with the destruction of Jerusalem, the service of the sacrifice was necessarily suspended. The

Jews now teach that with the destruction of the temple, three things were lost to them,—the hallowed fire, the offering itself, and the Holy Ghost. It is their expectation that when the Messiah comes, he will restore all things; and then will burn again the holy fire, the sacrifice will be renewed and the Shechinah will again dwell among his people.

WHAT ARE WE DOING?

We sometimes hear the question asked why Seventh-day Baptists are not more active in spreading abroad the Sabbath truth; and the question generally seems to imply that the fault for this supposed lack of effort is on the part of the leaders of the people. Let us see. Besides the sending of tracts, for which there has been more call during the past six months than for any previous six months in our history, we are sending regularly 55,000 copies of the *Outlook*, quarterly, to nearly that number of clergymen, in the United States and Canada; over 50,000 copies of the *Light of Home* are sent monthly, into 50,000 Christian homes, mainly to the homes of Christian Temperance Union women; and for this first quarter of 1889, an *Outlook Extra*, in an edition of 120,000 copies has been printed and sent, first to the above mentioned list of 55,000 clergymen, and then to 65,000 lawyers in the United States. This *Extra* has special reference to the Sabbath question as it is forced upon the attention of people by the "Blair Sunday-Rest Bill." Summarizing the work of these publications for the quarter, it will be seen that there are sent out: of the *Outlook*, regular edition, 55,000 copies; *Outlook Extra*, 120,000 copies, and *Light of Home*, three months, at least 150,000 copies, making in all 325,000 copies. These publications have gone into the homes or studies of 55,000 clergymen, into the homes or offices of 65,000 lawyers, and into the homes of 50,000 Christian women, making in all 170,000 representative homes, offices or studies visited with our messages already since the opening of 1889. We ask all persons who are disposed to think that we are not doing much for the truth, to look over these figures carefully and see if they cannot revise their judgment.

Now we desire to ask a few questions. Do our readers know that it costs several thousand dollars to buy paper, print and mail this large number of papers? We assure them that it does. Do they know who is paying these bills? Then we have to tell them that our Board, their servants in this matter, seeing the grand opportunities that the present agitation affords for the spread of truth, felt that they must not, they dare not, let those opportunities go by unimproved; so, putting their trust in God and their brethren, they have gone forward and, to meet present demands, have *borrowed money*. Another question. Brethren, you who have been wondering why "Seventh-day Baptists don't do something," how long are you going to let this hopeful work drag a load of debt? You who read these lines, we are speaking to you, not to your neighbor. Permit us in the love of God and his truth to ask you another question. Do you want this work to fall backward, run down, taper off from this highest point we have ever reached in it; or do you want it to go forward and upward? There are almost unbounded fields before us, never more inviting and promising than now; and away beyond all these are the inviting prospects which beckon the faithful servant to the joys of his divine Lord and Master. Is your face toward those evergreen fields, and is your heart set upon the welcome which the Lord will give to all who enter there?

But that welcome will be extended only to those to whom he can say, "Well done, good and faithful servant, thou hast been faithful over a few things." Faithfulness is the test. "It is required in stewards that a man be found faithful." What is the record you are making, my brother, in this very matter? What are you doing for this cause? If all you can, no more can be asked of you. If not, why not?

To be sure the whole sum of Christian duty is not contained in zeal for the Sabbath; but to us, as a separate Christian people, this is certainly a part, an important part, of our work. If you insist upon calling it the least important part, as we are sure not many of you will do, we still insist that we have no right to treat it indifferently, for he to whom all accounts must finally be rendered has said, "He that is faithful in that which is least is faithful also in much," adding the solemn assurance, "And he that is unjust in the least is unjust also in much." With these words ringing in our ears, we ask again, brethren, What are we doing in this important matter?

INFLUENCE AND POWER.

BY PROF. A. W. SULLIVAN.

The Pleiades was looked upon as the constellation of spring; Orion of winter. The "sweet influences of the Pleiades" were the life forces which caused the grass to spring, the plant to grow and the flower to bloom. "The bands of Orion" were made of ice. They only could bind the sweet influences of spring; spring only, at its return, could loose them. Nothing but silent influence is strong enough to overcome silent influence. The greatest forces in this world are those which work, like the warmth of spring and the cold of winter, in silence. There is, in every man's life, spring and winter. And there is war between them. In this world, good influence has all the time to do battle with bad influence. A legend says, that after the battle of Chalons, the spirits of the slain soldiers continued the conflict for several days. And after we are dead, the silent, invisible influences we have brought into being will continue their battle for good or evil. Theodore Parker uttered a great and grand truth when, dying in Italy, he said: "There are two Theodore Parkers; one of them is dying in Italy; the other I have planted in America, and that will continue to live." We have, in spite of ourselves, an immortality upon earth. So far from blotting us out, death often intensifies our personality.

But in Christianity there is more than influence. "Ye shall receive power, after that the Holy Ghost is come upon you." Influence is the sum of all forces in our lives—mental, moral, financial and social. Power is God at work. It matters not what that power be. For there is no power but from him who said, "All power is given unto me in heaven and in earth." How graciously has he promised power to all his loved ones; and more, his presence, "and lo, I am with you." He does not simply delegate power. He goes along with us, and exerts that power himself in us. Christian influences are not sufficient for the needs of the church. For the success of the gospel at first did not depend upon influence, or Jesus would have chosen men of influence. His chosen were men of low estate—the poor fishermen—and these chosen ones soon lost what little influence they had, when it was known that they had chosen the "Lowly Jesus." Christ did not choose to become a man of influence. Had he so chosen to build his kingdom upon influence, he would not have chosen the stall for his

birth-place, nor the poor for his apostles. "Power, not influence, is the watchword of the new kingdom; not power in the abstract, but power that goes with the presence of God." "Not by might nor by power, but by my spirit, saith the Lord." Not the great and influential, but the weak and foolish has the Lord chosen to confound the wise and baffle the mighty. The "base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." All this is simply saying that God hath chosen power rather than influence. Mere influence never converted a soul. The spirit, of course, uses influence just as the lens gathers the rays of light and heat, and brings them to a point of power sufficient to melt gold or iron. The rays, without the lens, would never melt anything; so influence, without the spirit, never saves anybody.

We should seek power even at the expense of influence. There is such a thing as gaining and retaining influence over a person, and still losing all power with God. And there is such a thing as losing influence while we gain power. Paul had a good opportunity for gaining influence with Felix, by flattering him in his sins, and he could have made a splendid impression for himself by such a course. But as he gained influence with Felix, he would have lost power with God. Paul and Silas did not have influence enough to keep them out of jail, but there was power sufficient with them to burst the iron bars asunder, and under that power the door was opened. By a compromising course, they could have pleased the authorities and kept out of prison, but they would thus have lost all power. Influences, like the forces of spring, work slowly. Power works suddenly. Not evolution, but revolution, was the effect of power at Pentecost. Men of influence may be men of power, while men of power may have little influence. Martin Luther made Europe tremble by his power and influence, in proclaiming the true gospel of Christ, and still that power and influence is felt all over the Christian world. Napoleon had power to make kings, and dethrone monarchs, but was deficient in that influence which had a hallowed tendency to make men better. So all that his power created has crumbled, and he lives not in the hearts of the truth-loving. Power is the God-ward side of us, influence is the man-ward side. If we must sacrifice either, let influence, ~~our relation to man, go, at all hazards keep in~~ harmony with God. The spiders of Japan build their webs about the telegraph wires, until, in some instances, the message cannot pass over. The electric current is carried off through the webs. And the webs of worldly compromise and thought may so enclose us, that God cannot pour his message of power through us unto others. And what more fearful experience can come to a Christian, in this world, than to be separated from his glorious power, by having the harmony between him and the God of power broken?

BALTIMORE, Md., Jan., 1889.

WHO IS RESPONSIBLE?

BY J. D. SPICER.

Again and again the question arises, why so many of our young men and women leave the Sabbath. Thus it has been for many generations and so, doubtless, it will be until all the world shall know the truth and obey the divine command.

The reasons for this apostasy are almost without number, and yet any one of them is worthy of careful thought. The subject relating to the employer and the employed is one that has been

much discussed, and not without good and practical reason. It is a question that "will not down," and not less so among our people than with those of different faith, or of no faith. Like most important questions, this one has at least two sides, and we are naturally led to look especially upon that side where our individual interests are most nearly or most deeply concerned. An acquaintance of many years with those who have had the opportunity of observing both sides of this subject, has suggested numerous thoughts, the mention of one or two of which may not be out of place.

If one loves God supremely, his entire service will be one of love, and to obey his law will be a pleasure; and if love and pleasure enter fully into the service, no sacrifice of a worldly nature will be sufficient to deter one from full obedience to the divine command to "remember the Sabbath day." Instances are related of those who fail to find employment with business men who observe the Sabbath, or of those whose professional services do not seem to be fully appreciated by those they would serve, and who thus become discouraged and seek other fields, and are finally lost to us. Such cases very properly demand our sympathy; and while it may be true that too often the employer fails to fully comprehend the importance of the matter, it is necessary as well that the individual seeking employment should endeavor to see the whole situation in its proper light. Very few of us have any adequate idea of the sacrifices that many of our business men have made, and are still making, in order to maintain their standing amid the world's competition and rush, and to help build up and carry forward the interests of our people. This our young people, and others too, should know and bear in mind.

Another fact which should strengthen and encourage any who may be faltering, or who may be in serious doubt as to their future prospects, deserves consideration. Many of our most important business interests have been brought to success through most determined *will* and *perseverance*, and after wading through years of trial and sacrifice and failure, and almost of poverty itself. Just as good opportunities are still open to those who have the requisite amount of energy and determination to succeed. Not all have succeeded, and it is probable that all will not, but it is certain that success awaits only those who are willing to risk the attempt.

As a rule, Sabbath-keepers do employ Sabbath-keeping help, when those who are competent can be found; where this is not the case it will generally appear that there is some good reason why it is not. As a rule, too, Sabbath-keepers who are competent can find employment with Sabbath-keepers, if they will put themselves in the way to do so, and are willing to share their portion of sacrifice for the truth. Incompetent men of any class or profession usually fail to find regular or profitable employment anywhere.

It may be an easy thing for some to criticise the methods or supposed intentions of our business men, but in some of their charges they simply show that they do not know whereof they speak, and they do gross injustice to a class of men who would be sadly missed, not only by our wage-earners, but by all our religious and denominational interests. We have a thus saith the Lord for our guide, and we must each answer for our faithfulness or disobedience. The responsibility for some of our failures we may be able to throw upon other people; but not so the responsibility for our lack of faithfulness in God's service.

YOUNG PEOPLE'S WORK.

"THE child is father to the man." How true a word is that.

AND yet how few children realize their responsibilities as parents! We young people sometimes forget that we are now making our future as men and women, and that we have in our control, to a great extent, our future lives and characters. That is, we do not appreciate the far-reaching influence of our present thoughts, words, and deeds, which seem now so evanescent and so ephemeral. We ought to think of this; we ought to remember that out of the present is to issue the future.

AN infant, hardly yet fairly within the sphere of active existence, is the organized young people's work of our denomination; and yet this embryo is, in a sense, the parent of the organized church work of the generation to come. Let us assume, thoughtfully and earnestly our parental responsibilities.

WE ought to see to it that our child is brought up in the "nurture and admonition of the Lord." How are we fitting ourselves for that task, to make the coming generation more spiritual?

WE ought to see to it that our child is well-behaved. Let us set him a good example, so that the coming generation shall do all things "decently and in order."

WE ought so to counsel our child that he may be modest and humble, that he may "do great things, not promising great things."

WE must train our child in the virtues of self-control, self-denial, and unselfishness, that he may be a blessing to his day and generation.

LET us, as being young parents, not forget the wise counsel of the grandparents of the generation to come, *i. e.*, those older than ourselves, now bearing so manfully the burdens to which our shoulders are just being fitted.

THE suggested report of the Conference Committee on Young People's Work is still moving. Everything seems to point toward some plan of organization, but just the wisest method is not yet evolved. Keep it up.

A CORRESPONDENT from the North-west desires to dissent from J. E.'s view of Eileen's recent article. He conceived that the latter held up the young lady in question as a martyr, and that persecution was, in the mind of Eileen, a good and valid reason for abandoning the Sabbath. We do not so understand either writer. They may have expressed their views somewhat too strongly, and J. E. may have been a trifle unfair, but we know both to be loyal Sabbath-keepers, and neither belong to the class of people whom our correspondent understands them to commend. Let both sides on this question of employer and employee say: *Audiat et altera pars.*

OUR RESPONSIBILITIES.

BY MISS ETHEL A. HAVEN.

In the Young People's page of this paper, it appears to be the aim, not to startle its readers with logic, or entrance them with eloquence, but to help one another and add to the feeling of union among the young people. This article is presented with that view entirely—an earnest

desire to receive and give help. This is one of the responsibilities that come to us as young people. Every life has its peculiar cares and duties, in such degree as it is blessed with social, intellectual and religious advantages. It is by no means a careless life which intelligent, thoughtful young people lead. From infancy, our cares have been stoutly increasing, and now, as we stand at the entrance of the great work-room of life, it is for us to take up and perform each duty that comes to us, that when those who are just ahead of us let the burden fall we may be ready to take it up. We should so train and educate ourselves that we can carry on this work. It is not one life that is going to make or mar the world, but it is our little corner, where we are to make our influence felt. And if, as much as in us lies, we make beautiful our place by kindly words and acts, who shall measure the extent of the good thereby accomplished?

Our responsibilities are so many that it would be useless to try to discuss them all; but one seems to demand special attention,—our words. It is of the highest importance that our lips do not speak thoughtless words. How many of us "think twice before we speak"? Who has not been startled by hearing of some word, carelessly spoken, some act, forgotten as soon as performed, which has had a lasting influence on some life? At such times we stop and soberly consider what might have been the result had we spoken differently. Many young people think that when among strangers their conduct may be what they please and no harm will be done; but it is a dangerous thought to harbor, for the very fact that they are strangers only heightens the effect of their deeds, and adds emphasis to their words. Like the wave of sound produced by that spoken word, which goes on and on forever, never lost, so the sentiment contained in it echoes through time, and its influence broadens and widens beyond what we can comprehend.

As Carleton says:

"Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying words.
Things that we think may sometimes fall back dead;
But God himself can't kill them when they're said."

Words are like seeds,—good and bad, and—but you know the parable. Since a corrupt tree cannot bring forth good fruit, no more can we, if our hearts are evil, hope to have our words and actions pure. But if our hearts are in the keeping of our Saviour, they will be pure and holy; our words will be thoughtful, earnest words, and our acts helpful, gentle and kind.

We are too apt to wish for something great, and forget that life is made up of minutes, and that unless these are used well the whole will be a failure. So let our watch-word be: "Faithfulness in small things," and our prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Our Forum.

N. B.—Items of correspondence for OUR FORUM should be sent to the Corresponding Editor, at Leonardsville, N. Y.

WHAT TO DO WITH THE SABBATH RECORDER.

It seems a pity to throw the papers away after reading them, so my sister religiously saves them, packs them in paper bags and lays them carefully away in the closet, where they lie in peaceful oblivion. It does her lots of good to do it, and so I never used to remonstrate, although I doubted whether she would ever read them again, for more fresh mail comes every week than she can possibly read. Our folks used to sew the papers together at the end of the year, and lay the volume away in some dark corner of

the closet. I remember some very pleasant afternoons spent up there, poring over the stained and aged sheets of the RECORDER. No one else, however, disturbed the dust-covered folios, and I might better have been hoeing potatoes. I doubt if it pays to take this trouble to keep them. It is a bother to save them and a bother to hunt them out again afterwards. So the chances are that only the fresh papers will be read while the older ones will be allowed to pass into "innocuous desuetude." Still there are so many good things in the RECORDER worth saving. Moreover it has a special place in our hearts and it goes against the grain to toss it coolly into the waste-basket, as though it were an ordinary daily.

As I was thinking it over the other day, I had a bright thought—Why not keep a RECORDER scrap-book? I got the shears and went to work. It was a surprise to find how many really excellent articles there were. Although I am a thousand miles from home, and don't see a Seventh-day Baptist from one month's end to another, yet the Sabbath is still the best day of the week. And there is nothing pleasanter for me on the Sabbath than to sit down in the big rocker before the blazing fire with the RECORDER and a pair of shears. I have an idea that this is a good time to begin the scrap-book. Our Young People's Department has just been instituted and the paper given its new form. It may be a peculiar pleasure for us in the riper years of life to turn over the leaves of the 1889 scrap-book. STUDENT.

LEGEND OF THE CHRISTMAS LILY.

To "Our Forum:"

Crouched beside the road, just beyond the little town of Bethlehem, one night, lay a little cripple boy. He was homeless and a wanderer. The night was still and hushed; the stars looked down upon him with a clear, serene light, and as he lay there, he wondered in a vague, confused way, what was above them. But now he hears footsteps and voices, a party of men are coming toward him, talking. "The star stops here and our rests." "Yea, we have found the place where new-born king lies." "Alleujah! we have found him, he has come to save us all." They passed on, but the little boy lay still trying to solve their words. "They said, 'he has come to save us all,'" he murmured. "I wonder if they could have meant me." Then a thought seemed to light up his pinched face, "I'll see him myself," he said, half aloud. Rising slowly and painfully, he crept after the men, as their forms disappeared in the doorway of a stable.

"Why art thou here, child?" It was the rough voice of one of the men who spoke. "This is not the place for thee." The man rose and was about to take the child away, when the holy mother, seeing his thin, sweet face, and the look of his pleading eyes, said: "Nay, let the child remain, he too shall see his king." The child, encouraged, moves a trifle faster, and coming to the manger, gazes a moment in child-like wonder, and unchild-like gravity, at the holy babe, and lays at its feet the most precious thing he has,—a pure white lily. Then he turned and went slowly and reluctantly out. The mother, a holy light in her eyes, lifts the lily and lays it against the lips of her child and those of her own.

There is a little grave just outside the city by the road to Jerusalem, which holds the dust of the little crippled boy, and here blooms continually one white lily. When the crusaders came to Palestine, they erected a shrine just beside the tiny grave, and the Romanists, when they are told the story, say that the holy mother takes care of the lily. When the other flowers of the field are withered and dry, this lily remains pure and fresh as though it knew not the meaning of hot, dry winds and scorching sun.

M. A. L.

EDUCATION.

—A NEW library, costing \$1,500,000, has been donated to the University of Vermont.

—DURING the past year 1,800 girls have graduated from the Boston cooking-schools.

—PRINCETON COLLEGE will send an expedition to Oregon next summer to hunt for fossil skeletons.

—THE first book containing musical characters was issued in 1745 from the press of the celebrated "Wynken de Worde."

—A GERMAN university has conferred upon Prince Bismark the honorary degree of Doctor of Laws, and another, that of Doctor of Divinity; and yet some people talk about the indiscriminate way in which American colleges confer degrees!

—THE library is becoming more and more an indispensable adjunct in the work of a college or other school. By its use students learn to make investigations for themselves, and gather many valuable facts which they could not get in any other way. While our own schools, at Alfred and Milton, cannot boast the large libraries of Yale and Harvard, and other old and well endowed institutions, they have good beginnings in that direction and are making good use of them. After all, it is not the size of the library, but the use that is made of it, that tells.

—HIGHER education for women is becoming more prominent each year. The United States has at least four colleges which claim to present a course for women equivalent to that in colleges for men. The four are: Vassar, at Poughkeepsie; Smith, at Northampton; Wellesley, near Boston, and Bryn Mawr, near Philadelphia. Mount Holyoke is also aiming for the college degree and curriculum. Vassar College was opened for students in September, 1865, and has already conferred the degree of B.A. upon 800 graduates. Wellesley College opens the new year with 616 students, of whom 178 are in the freshman class. *Education* states that "the housework of Wellesley College is done by the students, who devote to it forty-five minutes daily." Thus, while becoming bachelors of arts, it is hoped that they may become masters of household science. A "Semi-Centennial History of Mount Holyoke Seminary," has been issued in an octavo volume. Ten thousand students have been connected with the institution.

—A SECULAR society of Philadelphia has brought suit against the trustees of Girard College for a violation of the condition of the will which founded the institution. In 1831 Stephen Girard gave \$2,000,000 to establish the college, and in the terms of his will enjoined that no ecclesiastic, missionary or minister should ever enter the college to engage in teaching, to hold religious services or even as a visitor. The will was contested, and Daniel Webster made a famous speech against the legality of the will. He insisted that its claim to recognition as a charity was not well founded, since its injunctions were uncharitable. The will was confirmed, however, and a man with a big purse and a little heart was allowed to perpetuate his bitterness. As far as men are concerned, he had a right to write himself down that way in history. There are Christian colleges with not half as much money, doing far more good than Girard College, and we can get along without it. Our college doors are wide open to let all classes in, and best of all to let the light of heaven in, too. Time is telling which is the better way.

—THE NEWSPAPER IN SCHOOL.—An exchange says that at a school at Hesston, Kan., a copy of the *Kansas City News* is kept constantly on file for the use of the teachers and scholars. It is quite evident that the young ideas of Hesston will be taught to shoot in the right direction. The boy who is abreast with the news of the day has won half the battle toward fame and fortune. To be up with the times you must be one of them. There is a good deal of rude buffeting in this world, and to be out of the swim is to receive more buffets than justly belong to you. The successful merchant is not the one who understands the routine of business only, but he who is conversant with the affairs of the world and regulates his interests according to them. In the new towns of the West, houses are built first, then a church, then a newspaper office—home, religion and intelligence going hand in hand to build up a sturdy and enterprising manhood. There is level-headed common sense in these Kansas teachers who have introduced the newspaper into the school-room. It is a whole curriculum of study in itself, and this Western custom might be transplanted here with advantage to future Cabinet Ministers and, mayhap, Presidents.

TEMPERANCE.

—MRS. FUMI ANDO, the wife of the Japanese Consul-General at Honolulu, devotes her time largely to temperance.

—IT is said that three breweries in Milwaukee spent last year the immense sum of \$190,000 for the single item of casks.

—IN Norway, after the removal of the tax on whisky, insanity increased fifty per cent, and idiocy one hundred and fifty per cent.

—A TEST case is soon to be brought before the Supreme Court of Pennsylvania, as to the legality of the sale of cider, by unlicensed persons, as cider is, by many authorities, classed among intoxicating beverages.

—UPON what does the success of the liquor traffic depend? Upon debased manhood, degraded womanhood, defrauded childhood. It holds a mortgage over every cradle; a deed written in heart's blood over every human life.

—A NEW way of fighting the liquor traffic has lately been tried, with success, by some of the Catholic priests of Brooklyn, N. Y. Hundreds of boys and young men have been pledged to shun the saloons and cigar-stores for a stated number of years.

—THE City Council of Atlanta, Ga., has black-listed nine white drunkards, and prohibited the sale of liquor to them under penalty of \$500 fine or thirty days in jail. One of the drunkards has begun a suit against the city for defamation of character in being black-listed.

—A DECISION has been given by the Supreme Court in Iowa which has an important bearing upon the question of the sale of liquor in "imported packages," which has been a subject of controversy in Maine and other prohibition states. The decision is that when such packages are delivered to the consignee the act of interstate commerce is completed, and the state law must be complied with as to their sale.

—THE king of Italy is said to be a total abstainer from intoxicating beverages. Until recently, however, he has been an inveterate user of tobacco, which has resulted in greatly undermining his health. Some weeks ago his physicians told him the cause of his ill health, and King Humbert said: "From this day forth I will not smoke another cigar, or anything in the shape of tobacco." The result has been a most noticeable improvement in his health.

—SINCE the hanging of the anarchists at Chicago last year, these people have begun a quiet, concerted and systematic attempt to spread their doctrines by peaceable means. A number of Sunday-schools have been established in Chicago where the young children of the poor are gathered together each Sunday and taught the principles of anarchy and a hatred of American institutions. The press reports state that *every one of these anarchist Sunday-schools is held either in a liquor-saloon or in a room just back of and opening out of a bar-room.* The moral is obvious.

—ACCORDING to the report of the Board of Excise, there are in New York City 8,780 places licensed to sell intoxicating liquors. Of these 7,391 are saloons, 5,862 of which sell distilled liquors. Commenting on this report, the *Christian at Work* says that "there are just 5,862 more liquor saloons in that city than there should be." We think that there are 7,391 more saloons than there ought to be, and just 8,780 more places where liquor is sold than is for the good of the city. The sale of intoxicating liquors, to be used as beverages, ought to be absolutely prohibited, not only in New York, but in every city and village in the land.—*Signs of the Times.*

—THE movement in favor of a law to prohibit the sale of tobacco and cigarettes to boys is receiving much favor and substantial encouragement among the good people of the state of New York. One of the ladies most actively engaged in the work of agitating in behalf of the law is Mrs. Bullock, of Elmira, an excellent writer and convincing speaker. The *Albany Journal*, speaking of her visit to the capital city, says: "The movement will have the encouragement of every one who has noticed the growth of the tobacco habit among the youth of the land. A few years ago it would have been considered quite extraordinary to see children of twelve and fifteen years smoking on the streets. Now it is a common sight. Mrs. H. L. Bullock, of Elmira, who is deeply interested in the work, will visit Albany and make public addresses at the Calvary Baptist church in regard to this matter. If the women of the land push the proposed bill it will no doubt be passed. The press of the state will gladly lend assistance to this moral reform movement."

POPULAR SCIENCE.

ARTIFICIAL INCREASE OF SHAD.—A single shad produces 100,000 eggs, of which only about 5,000 are hatched naturally. By the artificial method, however, 98,000 are successfully hatched.

THE PACIFIC CABLE. The British cable across the Pacific seems to be a sure thing, even to the price, which is announced to be one dollar per word. The scheme is an important one to the English Government, in view of the growth of its oceanic dependencies. The route as approved at present extends from Canada to Australia by way of Hawaii, Fanning Island, Samoa, Fiji, and New Zealand.—*Ex.*

FLOATED BY MEANS OF DEAD CATTLE.—It has been said that every work of invention has its parallel in nature. But it would not be anticipated that the method of raising sunken steamers by forcing air into casks which have been secured to them would find such a parallel. Yet such has been the case on the Ohio River, where the steamer Robert B. Carson sank near Evansville, Ind., drowning thirty head of cattle that were confined on the lower deck. Efforts to pump the vessel out were not successful, and the boat was abandoned. A few days later, however, it was found to be floating, the fact being that the putrefying carcasses of the cattle had become inflated by the gases generated in putrefaction, and their combined buoyancy was sufficient to raise the steamer again.—*Scientific American.*

POISON IN THE BREATH.—The poisonous nature of the air exhaled from the lungs has been proved by Dr. Brown-Sequard. His discovery is, first, that the air exhaled nearly always contains ammonia; secondly, this air contains, in very minute quantities, organic matter, which if not already putrefied on leaving the bronchopulmonary passages, has great tendency to rapid alteration, even at a low temperature; thirdly, confined air charged with pulmonary exhalations is extremely noxious. He injected a quantity of liquid produced by condensation of exhaled air of a dog, into the carotid artery of a strong, healthy rabbit; this was followed by arrest of heart and lung action, and the animal died within a minute. It is believed that exhaled air contains minute quantities of poisonous particles of very energetic action when concentrated.—*Good Housekeeping.*

CELLULAR CLOTHING.—The new cellular clothing now coming into use in England is said to be a success. It is woven out of the same materials as the common weaves of cloth, being simply, as its name indicates, closely woven into cells, the network of which is covered over with a thin fluff. Its porous quality allows the slow passing of the outside and inside air, giving time for the outside air to become of the same temperature as the body, obviating all danger of catching colds, and allowing vapors constantly exhaled by the body to pass off, thus contributing toward health and cleanliness. The common objection to cotton clothing—that it is productive of chills and colds—is removed if woven in this manner, and the invention can certainly be said to be strictly in accordance with scientific and hygienic principles.—*Good Health.*

PAPER IN BUILDING.—The use of paper fabric for building purposes—by the term paper being meant, broadly, a flexible sheet made of vegetable or other fibre, which has been reduced to a pulp, and then pressed out and spread and dried—is now advocated by some builders on the following grounds: First, continuity of surface; that is, it can be made in rolls of almost any width and length, is flexible, or, by gluing several layers together, may be made stiff, and will stop the passage of air because there are no joints. Second, it has no grain, like wood, and will not split. Third, it is not affected by change of temperature, and therefore has an advantage over sheet metal as roofing material. Fourth, whereas in its natural condition it is affected by moisture, it may be rendered waterproof by saturating with asphalt, or by a variety of other methods. Fifth, it is a non-resonant, and well fitted to prevent the passage of sound. Sixth, it is a non-conductor of heat, and can be made also of incombustible material like asbestos, or rendered fire-resisting by chemical treatment. The combination of paper with other substances and solidifying the mass by pressure renders practicable the production of a material capable of replacing wood for many purposes; and not the least among its characteristics of adaptability is the ease with which it may be made into sheets of any width and thickness, that it will not warp or shrink from heat, cold or dampness.—*American Analyst.*

COMMUNICATIONS.

THE BIBLE INSTITUTE.

In accordance with the recommendation of the Secretary of the Sabbath School Board of the General Conference, and with the co-operation of the Executive Committee of the Central Association, a Bible Institute was arranged to be held at DeRuyter, Feb. 22-24. Invitations were sent to all the pastors and churches of the Central Association to attend and participate, and a cordial invitation was extended to the neighboring pastors, churches and Bible-schools. The attendance from abroad was far better than we expected, and from this community remarkably large. The general theme was "The Bible and the Christ," and all the addresses and all the exercises magnified the Word and exalted the Saviour.

The opening address, on Sixth-day evening, was delivered by Eld. A. B. Prentice, on "The Bible, the Word of God." He explained, in an impressive manner, its divisions, books, writers, manuscripts and translations, and showed that the original had been wonderfully preserved in the unchanging casket of the dead languages. One striking distinction was made between what is recorded and what is inculcated, that while falsehood, sin and crime are faithfully recorded in the Bible, truth, purity and holiness are everywhere inculcated.

On Sabbath morning, in the absence of Bro. Daland, who was detained at home by sickness, Eld. Prentice preached on "The Old Testament, the Preparation of the Coming of Christ," showing that its legislation and laws, its sacrifices and symbols, its priesthood and prophecy, and even the land God's people dwelt in, were all preparatory for the coming of Christ.

Then followed the Sabbath-school lesson which, in the absence of Eld. Backus, was led by Bro. W. C. Whitford, of Brookfield, explaining the nature of unbelief as the tendency to look at the human instead of the divine, and in magnifying the faults and failures of others, instead of trusting in the arm of the Lord.

In the afternoon, sister Perie R. Burdick preached on "The Coming and Work of Jesus the Christ," and with it was an admirable analysis of her discourse upon the blackboard, fixing upon the minds of the hearers the great facts of his life and death and resurrection, and the blessed salvation through him.

In the evening Eld. F. O. Burdick spoke on "The Bible, the world's book revealing the world's Redeemer," showing from the testimony of the greatest writers in literature, philosophy and science, that the Bible is God's book for the world, and that Christians should everywhere labor to bring the world to Christ. This was followed by an impressive blackboard exercise, showing the love of God through Christ in saving men.

Sunday morning dawned bright and clear, and a large congregation, made up of all the churches and Bible-schools of the place with the many from abroad, filled to overflowing the new Methodist church, which had been kindly offered for the services.

In the absence of Eld. Daland, Bro. W. C. Whitford delivered his sermon on "The Bible the key of knowledge." This presented in an able manner the fundamental thought that God alone as the Creator can solve the mysteries of the visible and invisible, and that the Bible as the revelation of God is the key to unlock these mysteries. By general invitation, nearly the whole congregation remained to listen to the ex-

planation of the Sabbath-school lesson by Bro. Prentice. In the afternoon, Eld. Prentice preached on "The object of Bible teaching," and in the most impressive manner emphasized it as threefold.—Conversion, growth in Christ and the glory of God.

The evening exercises consisted of a praise-service and addresses by the pastors. Thus closed the Bible Institute marked by a large attendance, solemn attention and faithful presentation of Bible truth.

L. R. SWINNEY.

HOLLAND LETTER.

Rev. L. A. Platts, Dear Brother in our Lord, "Grace, peace and mercy be with you."

I feel obliged to write a few words to you, because, some weeks ago, I did receive a parcel of tracts, in the German and the Swedish languages. I am well pleased with them, and will use them to mail, the Swedish to Denmark and Sweden, and the German I do likewise; but I also do distribute them sometimes myself, in the near villages of Germany, when I go thither. I pay my hearty thanks for them. And I hope, wish and pray that our great Lord and Master will bless the Tract Society abundantly, so that our eyes may see the fruits of all this work, and certainly we shall receive a good reward of our Master for all we do for him not only, but for all we have given up for the cause of the truth.

The greatest comfort in all our struggle (and believe me, dear brother, it is not a little moment or small battle we have to fight through) for my heart is always, that all our circumstances and ways are measured by God, that he, and he only, can and will carry, help and save, however dark and lonely our way may look. His eyes are always open, and he looks upon the very deep bottom of our heart. When we do trust him with our whole heart, and try to leave all our sorrows and cares with him, then we are safe; but when we, like John Bunyan, do see lions in our way (plenty of lions all over in the road), then we fear and tremble. If, however, we go forward, and not backward, as some have done and do until this moment, then we soon will experience that, however ravenous and wild the lions may be, they are chained.

I could tell you much about our ways, but I have not time, and, therefore, shall cease to do. It looks that the work of the Sabbath comes more and more to the front; it is a slow, but steady reform, because it stands upon the foundation of everlasting truth. And truth, however trampled under feet, however despised, and however long neglected, must and will be heard not only, but shall conquer at last; must gain the victory without doubt! Faith in the everlasting and certain promises of the Word of God can only keep us, and give us power to go forward.

I am always much pleased with the SABBATH RECORDER. May the Lord strengthen our faith in his Word, then we are all safe. A couple of weeks ago I did receive a little book called "Prayer Calendar," perhaps from Sister Mary F. Bailey. I am well pleased with it, and do use it very regularly. When you, dear Bro. Platts, think it fit to publish this letter, then our Sister Bailey would know that I did receive the book, with many thanks to her.

I think Bro. Wardner will soon send you a letter of our missionary work, etc., so I will not write about it now. I did receive a letter from Bro. Velthuysen, from Haarlem, to-day; one of our sisters there was very sick, nigh unto death, a mother of five small children. One sister, who since long did keep the Sabbath did ask for baptism. The work goes forward. Thanks to the

Lord. With kind, Christian salutations I remain, your brother in our Lord,

F. J. BAKKER.

VRIESCHELOO, Feb. 10, 1889.

TRACT SOCIETY.

Receipts in February.

GENERAL FUND.

Mrs. W. J. Davis, New Market, N. J.	\$ 2 00
Mrs. Emeline Crandall, Westerly, R. I.	15 00
Ladies' Aid Society, 1st Verona, N. Y., on L. M.	15 00
A friend, Alfred Centre, N. Y. (Out.)	1 00
Emeline Burr, Englewood, Ill.	5 00
Bequest, Mrs. Anna J. Stillman, Leonardsville, N. Y.	100 00
Miss M. Julia Stillman	10 00
Dividend, City National Bank, P. Fund	17 50
Church, Andover, N. Y.	2 50
Chas. F. Randolph, Hopkinton, R. I.	2 00
Charles Potter, Plainfield, N. J.	750 00
Mr. and Mrs. D. G. Stillman, Westerly, R. I.	6 00
E. E. Whitford, New London, N. H.	5 00
Church, Leonardsville, N. Y.	8 15
"Outlook"	5 50
Sabbath-school "	2 39
Mrs. L. E. Blackman, Omaha, Neb.	50 00
A friend of the cause, Westerly, R. I.	2 00
Mr. and Mrs. Albert Smith, Alfred Centre, N. Y.	2 00
P. A. Burdick "	10 00
Mrs. P. A. Burdick "	5 00
Mrs. W. H. Crandall, " on L. M.	5 00
Mr. and Mrs. V. A. Baggs, " "	5 00
Mr. and Mrs. F. S. Place, " "	5 00
Mrs. A. C. Evans, " on L. M.	10 00
Miss Adelaide C. Evans, " "	5 00
Mrs. Ida F. Kenyon, " "	5 00
First Alfred Church, " "	5 51
J. B. Clarke, " "	10 00
J. G. Allen, " "	2 00
Mr. and Mrs. A. A. Shaw, " "	2 00
Mr. and Mrs. M. J. Green, " "	3 00
Mr. and Mrs. D. E. Maxson, " "	3 00
Mrs. G. W. Rosebush, " "	2 00
Mrs. M. A. Burdick, " "	1 00
W. E. Drummond, " "	75
Oscar Remington, " "	2 50
B. S. Bassett, " "	1 00
J. J. Jeffrey, " "	1 00
Maxson Burdick, " "	1 00
Orson C. Green, " "	2 00
Madelia Stillman, " "	1 00
Clotilda Stillman, " "	1 00
Mr. and Mrs. A. R. Allen, " "	2 00
Mr. and Mrs. E. P. Fenner, " "	2 00
Mr. and Mrs. A. B. Burdick, " "	2 00
Miss M. J. Burdick, " "	1 00
George A. Burdick, " "	1 00
Addie Woolworth, " "	50
Daniel Moland, " "	1 00
M. D. Moland, " "	50
Daniel Burdick, " "	1 00
H. C. Coon, " "	3 00
Wardner Williams, " "	1 00
L. C. Rogers, " "	3 00
Thomas H. Green, " "	2 00
J. Allen, " "	2 00
E. M. Tomlinson, " "	1 00
H. M. Maxson, " "	2 00
Cash, " "	50
Ira B. Crandall, " "	50
Samuel Whitford, " "	1 00
E. S. Fuller, " "	1 00
Mrs. Fanny Davis, " "	50
Mr. and Mrs. Maxson Stillman, " "	1 00
D. B. Kenyon, " "	50
L. D. Collins, " "	2 00
Mrs. L. P. Lewis, " "	1 00
Mr. and Mrs. R. A. Thomas, " "	2 00
J. F. Langworthy, " "	1 00
Lillis Stillman, " "	1 00
H. R. Potter, " "	1 00
William M. Saunders, " "	1 00
S. N. Stillman, " "	5 00
D. I. Green, " "	2 00
Mrs. A. J. Brooks, " "	50
T. M. Davis, " "	2 00
W. R. Clarke, " "	2 00
B. F. Langworthy, " "	2 00
Mrs. Sarah S. Burdick, " on L. M.	5 00
Mrs. William M. Saunders, Alfred, N. Y.	1 00
L. C. Thomas, Tustin City, Cal.	2 00
Angeline Babcock, Nortonville, Kan.	5 00
Ladies' Benevolent Society, Leonardsville, N. Y., on L. M.	10 00
Woman's Executive Board (Outlook)	2 25
Mrs. Emeline Crandall, Westerly, R. I.	1 00
L. H. Lawton, Orleans, Neb.	1 00
Kirke R. Sheldon, Coldwater, Mich. (Outlook)	1 00
Rev. D. N. Newton, Fayetteville, N. C.	1 20
Dr. C. H. West, Kilbourn City, Wis.	1 85
P. F. Randolph, Salem, W. Va., (L. of H.)	3 00
(Outlook)	2 00
D. W. Cartwright, Cartwright, Wis.	75
Irvin Bumpus, Farmington, Ill., (Outlook)	50
J. A. Baldwin, Beach Pond, Pa.	5 55
BOOK SALES.	
13 "Sabbath Commentaries"	7 60
21 "Hand Books," cloth	5 25
3 " " " paper	45
1 Bound Outlook	1 00
4 "Sunday Laws"	4 75
5 "Sabbath and Sunday, Vol. 1"	2 90
3 " " " 2"	3 50

\$1,206 85

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., March 1, 1889.

A PASTOR'S LETTER.

To the non-resident members of the Dodge Centre (Minn.) Seventh-day Baptist Church:

Dear Brethren and Sisters in Christ,—The first Sabbath in April is the time for our next covenant meeting and communion season. We want to hear from every non-resident member at that time. It is a general rule among our churches to hold the name of a non-resident member until it is officially learned that such member has been received as a member elsewhere. Some whose names are on our book have doubtless united with other churches. There has been some neglect in reporting these cases. Even some of our older churches sometimes fail to notify us when they receive mem-

bers from us by letter. We now ask all individuals and churches knowing themselves delinquent in this regard to report without delay. Those of you who are still in church relation with us, including those who are away at school, we ask to send us communications, which shall assure us of your continued loyalty to the cause of the blessed Master. Your attention is called to this matter just now, in time for you to write, but not in time for you to delay and forget. Dear absent brethren and sisters, one and all, we are interested in you and wish to hear from you now.

Your pastor,
S. R. WHEELER.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, March 1, 1889.

At the Capital now there is one absorbing thought—to ring out the old and ring in the new. There are moments when the weather, (that threadbare, berated and much ridiculed subject of conversation) becomes a matter of unspeakable importance, and such it is now. The Weather Bureau says that, at the present writing, symptoms are not favorable for the fourth. Oh how terrible it would be if the weather should be a failure on that great day! Preparations for a mammoth parade have never before been made on so gigantic a scale; and then think of the people who are preparing to view it from uncovered stands, open balconies, windows and from the sidewalks, people by the thousands who came hundreds and thousands of miles and who may catch rheumatism and pneumonia and death, and many even worse maladies, should the weather just happen to prove as unpropitious as it is capable of doing. But two days intervene, and they carry a world of hope as well as fear. The city is gaily decorated, and overflowing with strangers. Columns are wreathed with bunting and flags; streamers and penants float from public and private buildings; everybody is on the *qui vive*, and one hears discussed every question connected with the coming event from the formation of the new Cabinet to the inaugural ball.

Promptly at 11 o'clock on Monday the first division of the parade will move towards the Capitol, escorting the President of the United States, the President and Vice President elect, and the chief marshal. The various other divisions will assemble and be formed by their commanding officers on the streets radiating from the Capitol. At the conclusion of the inaugural ceremonies one gun will be fired, at which signal division commanders will bring their lines to attention. At the signal of a second gun commanders will wheel their commands into column, and at the signal of a third gun the first and second divisions will take up the line of march, all of the remaining divisions following successively, the carriage of the Presidential party preceding the line. At a stand in front of the Executive Mansion the new President of the United States will descend from the carriage, and from the stand review the entire column, officers saluting the President as they pass.

The fact that Gen. Harrison slipped into Washington and to his hotel quarters without allowing the crowds to catch a glimpse of him, a move said to have been an arrangement of the reception committee, created considerable dissatisfaction. His train did not run into the depot, but stopped at another point where carriages had been provided. The President elect has been the recipient of many cordial attentions and congratulations since his arrival, but the few days intervening before his inauguration

have not been play days for him. He was not accompanied by his Cabinet, and his chief object in reaching here before the fourth was that he might meet many leading men of the party whose advice he needs in completing that most important preliminary work of his official life—the determining of the several Cabinet appointments that remain to be made. Gen. Harrison has been compelled to keep open house here as in Indianapolis. It is simply a change of scene. Politicians have been dropping in upon him continually every day, and the Arlington has been fairly overrun with Cabinet makers. It is too late however to give the newest gossip on this subject, for ere this reaches you it is probable you will know all.

Some graceful courtesies have been extended by the outgoing to the incoming Presidential family. A dinner was given at the White House on Wednesday, by President and Mrs. Cleveland to Gen. and Mrs. Harrison, and Col. Lamont and Private Secretary Halford have exchanged calls. The two men who are so near the retiring and incoming Executives spent the time in discussing the duties of the position which Col. Lamont will vacate for Mr. Halford next Monday. The Colonel invited his successor to make his visits to the White House as frequently as his duties would permit, and placed at his disposal every possible opportunity for obtaining information pertaining to the office.

The charming hostess of the White House who has presided so gracefully there for the past three years, probably never received a more genuine or higher compliment than on the occasion of her last noonday reception. About four hundred guests were present, and when the final moment to say good-bye arrived, tears flowed silently from many eyes.

HOME NEWS.

New York.

ALFRED.—The Ladies' Evangelical Society of the First Church gave a supper and social at the dining rooms of the Ladies' Hall on the eve of Washington's birth-day. There was a good attendance, a good supper, and a good time.—The first bake at the Terra Cotta Works, at the Centre, has just been taken out of the kiln. There are vases, chimney-tops, umbrella racks, etc., all in good condition, and as fine specimens of terra cotta as can be found anywhere. Samples may be seen at the hardware store of Burdick & Green.—The people of the Second Church are planning for extensive improvements to their house of worship. The foundations are to be raised up, admitting of rooms for vestry, parlors, etc., and the audience room is to be decorated and variously improved.—On Thursday evening, 28th ult., the flouring and feed mill of O. W. Roby was burned. The loss on the mill and grain was quite heavy, with light insurance. This property was located about one-half mile below the village of Alfred, (Baker's Bridge) adjoining the property owned by Eld. Daniel Babcock two generations or more ago, where Seventh-day Baptist ministers and others coming from the East to this wild western country found cordial welcome, and hospitable entertainment.

A. M.

NEW YORK CITY.—Last year the attendance for the month of February was 39; this year it is 88. Comparing this year's attendance with last, we find quite a marked increase. More of our people are settling in and near New York. We hope that more will follow. Last Sabbath we

received into our membership Mrs. Adelle Howard and Miss Irene Randolph, of Newark, N. J. We commend the example of these sisters in so promptly taking their place with us in the church. Our duty is to identify our interest with the people where we worship. We wish that our people had a better habit in this respect.

Kansas.

ELMDALE.—Upon invitation of Bro. H. P. Grace, the pastor of the Nortonville Church spent a week, holding meetings at the Jeffrey school-house, three miles north of the above place, finding, during the time, a genial home with the family of Bro. Wm. Jeffrey. There were ten meetings held, closing Tuesday evening, Feb. 19th, with a sermon on the subject of the Sabbath. Day services were held on Sabbath, Sunday and Tuesday, on the last day of which baptism was administered to a young married lady. Some six or eight others also expressed a desire to become Christians. May they all be brought to receive Christ and all of his truth. The Sabbath sermon was well received.—An urgent invitation was received to hold some meetings at a school-house six miles north-east of this place, and an appointment sent for Sunday afternoon; but owing to a brisk north wind and snow-storm all that afternoon, the appointment was not met.—Brother Jeffrey has sold his farm to three of his sons, and moves to Salem, W. Va., in the spring, which will, by so far, weaken the Sabbath force of this neighborhood, which I hope may be strengthened by new accessions in the future.

G. M. C.

A COREAN "MAN OF STRAW."

In Corea when a person feels that he has committed a sin, he applies to a sorcerer. A sorcerer may be found standing in almost any public place, beating a little boat-shaped drum to call attention to his mat spread on the ground, on which "charms" are spread for sale. He quickly makes for the penitent an image of rice straw, concealing in its body some Chinese "cash." Next, he proceeds by some incantation to delude all avenging spirits into believing the straw image to be the wicked man himself.

The sinner takes the straw man home, arrays it in some of his cast-off clothing and throws it into the common path. Partly to get the concealed money, and partly to help a fellow sinner in distress, every passer-by takes a great pleasure in helping to destroy the man of straw. This appeases the angry spirits, and the penitent goes free. Many of the Coreans have been converted to Buddhism, but they take their man of straw along into the new religion, and find him convenient. In the act of renunciation, on the fourteenth day of the first month, the Corean convert secures one of these images, dresses it up in his old clothing at evening, casts it into the highway, and, putting on new clothing himself, feasts merrily the whole night. Into the image he has put by prayer all his old self. Whatever happens to the man of straw thus kicked out is supposed to happen to the man's former self, while the man in new clothes is looked upon by the gods as a new man.

In 1886 when the French invaded Corea, during the siege of Tong Chin the frightened Coreans made hundreds of straw men, dressed them in their own clothing, and stood them within range of the enemy's artillery, doubtless expecting the images to suffer death in their stead and that they themselves should thus escape. Perhaps this was in the mind of a Corean gentleman traveling in America, who when he saw a straw man at the Smithsonian Institution seated upon a glass case, said to his interpreter, "No good any more!"—*Wide Awake*.

HE who gives liberally and gladly to the furtherance of God's cause is truly a worker for him. Money honestly made and then consecrated to the Master is a practical form of unselfish service. A man's wealth may be more useful and usable than his hands, his feet and his mouth in spreading the gospel message among his fellows.—*The Interior*.

MISCELLANY.

BRING THE CHILDREN TO CHRIST.

The present is the age of Sabbath-schools and of Christian work for children. In an especial sense this is the children's century. It has witnessed more work for the religious education of children than any of the centuries by which it was preceded. And this labor has been productive of much fruit to the glory of God and to the saving of precious souls. But while this is true, it is to be admitted that there is a widespread skepticism in regard to the salvation of children. It is a prevalent feeling, not only of pastors and elders, but also of those who are engaged in Sabbath-school work, that we are not to look for the conversion of young children. It is the expectation that childhood and youth are to be spent without any well-grounded hope in Christ. This feeling was well expressed by a speaker at the Centenary Sabbath-School Convention in London, in 1880. He said: "Some people make the mistake of supposing that Satan has a mortgage on all young lives till they are sixteen or seventeen years old, and that we must not expect children to come into the church till, like the prodigal, they have been into a far country and come back again." This is not simply the conviction of a few who are half-hearted in their work. It is a prevalent, if not a general, feeling.

But the attitude of the church on this point is in direct conflict not only with reason in the abstract, but also with the teachings of the Scriptures and of experience. The heart is never susceptible to religious impressions in so great a degree as in early childhood. It is not only more impressible in a general sense than in later years, but it is especially open to impressions of a religious character. The mind of a child is characterized by a degree of artlessness and simplicity that renders it natural and easy to accept the truth and to yield to its influence. It is not fortified against the truth and against religious impressions by the pride and love of the world that early takes possession of the un-renewed heart. And at a very early age children are capable of knowing all the Scriptural truth that is essential to their salvation. It is reasonable, then, to look for their conversion at an early age.

But the instructions of the Scriptures on this point afford the strongest encouragement to labor and to pray for the conversion of very young children. In particular, the teachings and work of our Lord are plain and unequivocal. When the disciples rebuked those who brought the little ones to him, he said unto them, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." And afterwards, he took them up in his arms, put his arms around them and blessed them. He manifests toward them the tenderest and most touching interest. Who can doubt, then, his readiness to hear prayer in their behalf, or to grant them the renewing of the Holy Spirit?

With this view, the experience of those who have devoted themselves to work in behalf of children is in full accord. Those who have labored for the conversion of little children, in the use of the appointed means and in the exercise of a Scriptural faith, have not labored in vain. They have not only seen the class for which they labored brought into the church, but they have seen them furnish conclusive evidence of the genuineness of their conversion. Rev. Asa Bullard, a veteran Sabbath-school worker, bears the following testimony on this point: "From careful inquiry and observation for more than fifty-six years that I have been engaged in the Sabbath-school work, I am confident that a smaller proportion of children who profess piety dishonor their profession than of adults."

In confirmation of his testimony, Mr. Bullard relates the following incident:

"A deacon in New Hampshire once told me that many years before a little girl of his, only five years old, just as truly became interested in the Saviour as any adult he ever knew. The next year, when only six years old, she came to her minister and wanted to unite with the church.

"But," said the minister, "you are very young to think of that yet."

"Mr. French," said she, "Jesus Christ says, 'Suffer the little children to come unto me, and forbid them not.'"

"Her pastor waited a moment, and then said, 'I have not a word more to say.'"

"And so she was admitted to the church when only six years of age, and for years adorned her profession."

The doubts of this pastor were by no means peculiar. He is a fair representative of the evangelical ministry. But this skepticism, like all other forms of unbelief, is wholly unreasonable. If the church would accept the teachings of the Scriptures on this subject, and labor for the little ones in the expectation of witnessing their early conversion, the result would be an abundant harvest of precious souls.—*Presbyterian Teacher.*

DR. FAWCETT'S \$200 SALARY.

The Rev. John Fawcett, D. D., wrote: "Blest be the tie that binds."

He was pastor of a small Baptist church in Yorkshire, England. Being invited to succeed Dr. Gill in London, he preached his farewell sermon, and loaded six or seven wagons with his furniture. All this time the members of his poor church were almost broken-hearted. Fervently did they pray that even now he might not leave them. As the time of his departure arrived, men, women and children clung around him and his family in perfect agony of soul. The last wagon was being loaded, when the good man and his wife sat down on the packing cases to weep. Looking into his tearful face, while tears like rain ran down her own cheeks, his devoted wife said,

"Oh John, John I cannot bear this! I know not how to go!"

"Nor I either," said he; nor will we go; unload the wagons and put everything in the place where it was before!"

The people cried for joy. He wrote to London and told them that his coming to them was impossible. And so, declining the London church and the London salary he buckled on his armor for renewed labors in Yorkshire at less than \$200 a year. It was to commemorate this incident in his life that Dr. Fawcett wrote his well-known hymn,

"Blest be the tie that binds."

—Selected.

PRAYING FOR WHAT WE DO NOT EXPECT.

I happened once to be staying with a gentleman—a long way from here—and a very religious kind of man he was. In the morning he began the day with a long family prayer that he might be kept from sin, and might have a Christ-like spirit, and the mind that was also in Jesus Christ; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, "What a good kind of man you must be!" But about an hour after, I happened to be coming along the farm, and I heard him hallooing and scolding and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and so quick-tempered.

"Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for but to worry and vex one with their idle, slovenly ways."

I did not say anything for a minute or two. And then I said, "You must be very much disappointed, sir?"

"How so, Daniel? Disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it has not come."

"Present, Daniel?" and he scratched his head as much as to say, "Whatever can the man be talking about?"

"I certainly heard you talking about it, sir," I said coolly.

"Heard me speak of a valuable present! Why, Daniel, you must be dreaming. I've never thought of such a thing."

"Perhaps not, but you've talked about it, and

I hoped it would come while I was here, for I dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christ-like spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"O, that's what you mean, is it?" and he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind? Why, sir, wouldn't you come to be quite frightened like; and you'd come in and sit down all in a faint, and reckon as you must be agoing to die, because you felt so heavenly-minded."

"He didn't like it very much," said Daniel, "but I delivered my testimony, and learned a lesson for myself, too. You are right, Captain Joe; you are right. We should stare very often if the Lord was to answer our prayer."—*Daniel Quorm and his Religious Notions.*

Have You a Sister,

Mother, wife or lady friend to whom you desire to give that most acceptable of all presents—a handsome black silk or satin dress? or do you wish one for yourself? In another column of our paper is the astonishing offer of a reliable silk manufacturing establishment located in Mansfield Centre, Conn. Read it carefully. Selling as they do, direct from their looms, and thus saving all intermediate expenses, they are in a position to offer, at a merely nominal price, goods which cannot be excelled for richness of color, durability and pureness. We recommend our readers to write for samples to O. S. Chaffee & Son, Mansfield Centre, Conn., which are sent free on application. Do not be deterred by the thought that a purchase of this kind is beyond the limits of your purse; it is not, as a silk dress bought from this firm will cost you no more than many ordinary cloth suits. On ordering from the samples, the pattern you select is sent to your residence; and if you are not pleased with it in every particular it will be taken away again without expense to you. Try them; it will pay you to do so.

Notice to Creditors.

All persons having claims against the estate of Thomas H. Davis, deceased, late of the town of Alfred, County of Allegany, and State of New York, are requested to present the same, properly verified, to D. F. Cridler, at his office in Hornellsville, on or before August 15, 1889, for settlement. D. F. CRIDLER, Administrator.

SPECIAL NOTICES.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History, of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuysen, we need the following dates: 1807-1821, 1844-1859, and 1865. Cannot some one help us out in the endeavor, especially in the dates since 1843? The Corresponding Secretary is still very desirous of obtaining the Conference Minutes for 1813, as he lacks only this number to have a full set.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible Study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address; Rev. J. G. Burdick, 111 West 106th St., New York City.

THE HORNELLVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10.30 o'clock A. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

"IN HONOR PREFERRING ONE ANOTHER."

Such is the language of the great apostle. It is not suggestive, but imperative. It is not what may be done, but what should be done. To do otherwise therefore were wrong. It goes beyond the Saviour's command, that "Whatsoever men should do to you do ye even so to them." And the source of the requirement is equally authoritative. There is no escape from the duty which it imposes; it is absolute and universal. Nor is it confined to any particular relation of life; it comprehends all relations—family, social, church, political.

Discrimination, however, should be made. The duty implies fitness, yea, more than that, an equal degree of fitness. But meekness, which is an essential element in the guidance of judgment, will wisely determine the matter. Meekness is not a natural quality. Nor is it easily acquired. Nothing is harder for the ambitious man than to yield the post of honor to a rival. Pride always interferes. How few, alas, exercise the spirit of meekness! It is pre-eminently a Christian spirit. And as a rare quality it is everywhere lauded, while in practical life how seldom is it manifest. But why is it that, since in a marked degree its exhibition evokes almost universal commendation, its absence, or the effort to secure honor for one's self rather than for another, is not as generally condemned?

Ambition is the offspring of selfishness. "By that sin fell the angels." The desire to be chief in Christ's kingdom was in the hearts of the early disciples, as expressed by the mother of Zebedee's children, but was signally rebuked by the Saviour in those memorable words: "Whosoever will be chief among you, let him be your servant." And in reply to the question of the disciples, "Who is the greatest in the kingdom of heaven?" Jesus set a little child in the midst of them, saying, "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

In the light of these declarations it is not difficult to interpret the meaning of Paul's requirement, "In honor preferring one another."—*Christian Secretary.*

CONDENSED NEWS.

Domestic.

The total coinage during February was 8,340,600 pieces, valued at \$4,247,727.

The bill for making train robbery a capital crime has become a law in Arizona.

The woman suffrage bill in the Maine Legislature was defeated in the House last week, 90 to 40.

Twenty persons in Laporte county, Ind., have been attacked with trichinosis and, it is thought, most of the afflicted ones will die.

It is reported that five men have been killed at the Red Lodge coal mines in Montana, by the premature explosion of a blast.

Philip H. Welch, a well known humorous writer, died in Brooklyn, N. Y., Feb. 23d, of cancer of the tongue, caused by excessive smoking. He was thirty years old.

The Episcopal Federate Council in New York adopted a constitution, and appointed a committee to consider amendments to the state law on church educational matters.

Fifty-five persons have, thus far, died from a mysterious disease which is raging at Dixon, Ky.

Owing to the dullness of the anthracite coal trade, the Lehigh Coal and Navigation Company has closed its eight or nine large collieries in the Summit (old Lehigh) region, which throws 5,000 hands into idleness.

Washington's first inauguration was on April 30th, Taylor and Hayes were inaugurated on the 5th of March, the 4th, on those occasions, falling on Sunday. All the other Presidential inaugurations took place on the 4th of March.

The collections of internal revenue, for the first seven months of this fiscal year, aggregated \$74,262,596, an increase of \$2,661,264 over the corresponding period last year. The receipts for January were \$1,792,306 more than for January, 1888.

The number of immigrants who entered the United States during January was 10,272, against 13,238 in January, 1888; during the seven months ended January 31st, 212,588, against 236,845 in the same period of the previous year. Germany furnished the largest number of immigrants.

Twelve acres of ground in Fredericksburg, Va., on which is the tomb of Mary, mother of Washington, are advertised for sale at public auction, on March 5th. During the administration of President Jackson, the corner-stone of a monument was laid, but it has never been completed, and the grave has ever since been neglected.

The *Manufacturers' Record* reports that New York capitalists have subscribed \$107,000,000, \$6,000,000 in cash having been paid on account, for building two railroads through the coal fields and hard-wood lands of eastern Kentucky, to connect with the railroad system of south-west Virginia. On one road 7,000 hands have been put to work. The capitalists own 500,000 acres of mineral and timber lands.

Foreign.

Prime Minister Crispi of Rome has resigned.

The German missionaries held captive by the Arabs have been liberated.

The French Senate has approved a bill for the construction of two cruisers.

It is estimated that seventy lives were lost in the recent gale on the North Sea.

The Afghan forces are advancing from Herat and the Emir of Bokhara is preparing to attack them.

Rosa-Amelia, daughter of General Cocheres, President of Peru, died of yellow fever last week at a watering place a few miles from Lima.

A project is on foot in Berlin to buy a house in Unter Den Linden for a Bismarck museum for the reception of objects associated with the chancellor.

It is reported that Paul Deroulede, President of the French Patriotic League, and other leaders of that organization, have been arrested and will be prosecuted.

The French Government intends to ask the Chamber of Deputies to postpone until March the discussion on the relation of the neighboring American states to the Panama Canal.

W. K. Vanderbilt is in London seeking to obtain the lease of the house now leased by the Duke of Sutherland. The property belongs to the royal family. The lease has fifteen years to run.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

MILLER.—In Scott, N. Y.; Feb. 14, 1889, L. Alzina Barber Miller, in the 46th year of her age. Sister Miller was born in Scott, Aug. 5, 1844, became a member of the Seventh-day Baptist Church of Scott in 1874, continuing as such until she went to join the church triumphant, Feb. 14th. She was

married to L. H. Miller Jan. 5, 1886, and went to live with her husband in Pennsylvania. But in consequence of poor health, and desirous to be near her own people, she with her husband returned to live with her sister, Mrs. Wm. Cochran, a few months before her death. Her funeral was very largely attended by relatives and sympathizing friends. Sermon by the pastor. F. O. B.

CARDNER.—In Delphi, N. Y., Feb. 17, 1889, Mary Ann Radcliff, wife of Ephraim M. Cardner, aged 76 years lacking 12 days.

She was born in New Castle county, Delaware; made a profession of religion when fifteen years old, and joined the M. E. Church. She was married, in Philadelphia, in 1838, to Ephraim M. Cardner, of Truxton, N. Y.. In 1848 they moved back to his native place; and, having become convinced that the Seventh-day is the Sabbath, she joined heartily in observing it, and became one of the most earnest advocates of the Bible Sabbath. God blessed their home with four children, and on these she lavished a mother's love in making home happy and in training them to keep the commandments of God and the faith of Jesus. Her sickness (heart difficulty) was long and painful, but it only developed greater patience and brighter hope.

L. R. S.

COONRADT.—In Berlin, N. Y., Feb. 11, 1889, of cancer in the stomach, Mrs. Malissa Coonradt, wife of John Coonradt, deceased, and daughter of Elisha Hull, aged 68 years and 7 days.

At about the age of twenty-three years she made a public profession of religion and joined the Berlin Seventh-day Baptist Church, of which she remained a consistent member until removed by death. Her religious life assumed a somewhat quiet type, but she was constant and true in her allegiance to her Saviour, always ready with means and hand to assist in every good work. She leaves an adopted child, her little grandniece, who, with the child's mother and grandfather constitute the remaining members of her immediate family. Besides these she leaves behind two brothers, two sisters and a large circle of more distant relatives. She died in perfect peace, trusting herself fully in the merits of her Redeemer. B. F. R.

BACON.—At the home of her niece, Mrs. Elizabeth S. Davis, in Shiloh, N. J., Feb. 24, 1889, Miss Hannah Bacon, in the 81st year of her age. She had been an invalid for many years. T. L. G.

NELSON.—At Shiloh, N. J., Feb. 21, 1889, of consumption, John B. Nelson, in the 25th year of his age. T. L. G.

STILLMAN.—In Freeborn, Minn., Feb. 11, 1889, after a brief illness of one week, Emma Stillman, wife of Noyes P. Stillman, aged 35 years lacking one day.

Mrs. Stillman was a woman of marked active abilities and was ever on the alert to do some good for those in distress or need. She was a believer in Christ, a devoted wife and mother. We believe her death is but a peaceful sleep to be awakened by a glorious immortality, as she expressed it. We trust she has gone to a better home. She leaves two daughters, thirteen and eleven years of age, to mourn a mother's departure. A very large concourse of neighbors attended the funeral services Feb. 14th.

TRUE.—At North Loup, Neb., Feb. 13, 1889, Eld. M. B. True, in the 74th year of his age.

A fuller notice will appear in the Biographical department in due time.

IRVING SAUNDERS expects to be at his Friendship Studio from March 13th to 19th inclusive.

ROYAL BAKING POWDER Absolutely Pure. FULL WEIGHT ROYAL BAKING POWDER GUARANTEED PURE. ROYAL BAKING POWDER. BAKING POWDER.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low-test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall street, New York.

SEEDS GIVEN AWAY—Free. Mixed Flower Seeds 500 kinds, Gums, and 100. Certificate for Seeds, your choice, all for 2 stamps, (4 cts) Every flower lover's delight. Tell all your friends. W. W. FARR, ALLEGANY CO., PA. Send at once. This notice may not appear again.

EVERY LADY WANTS A SILK DRESS.



This is your opportunity. A new departure. SILKS direct from the manufacturers to you.

Our reduced prices bring the best goods within reach of all. We are the only manufacturers in the U. S. selling direct to consumers. You take no risk. We warrant every piece of goods as represented, or money refunded. See our references. We are the oldest Silk Manufacturers in the U. S. Established in 1838, with over 50 years experience.

We guarantee the CHAFFEE DRESS SILKS, for richness of color, superior finish and wearing qualities, to be unexcelled by any make of Black Silks in the World. We offer these Dress Silks in Gros Grains, Satins, Surahs, Faille Francaise and Aida Cloths, in Blacks only. We send to all parts of the U. S. It will cost you only a postal card to see for yourselves. Send a postal and we will forward you SAMPLES FREE with prices.

O. S. CHAFFEE & SON, Mansfield Centre, Conn.

Refer, by permission, to First National Bank, Windham National Bank, Dime Savings Bank, Willimantic Savings Institute, of Willimantic, Conn.

Recollect with each Dress Pattern we present the buyer with 1000 Yards Sewing Silk, and enough Silk Braid to bind bottom of dress.

PEERLESS DYES Are the BEST. Sold by Druggists.

SCIENTIFIC AMERICAN ESTABLISHED 1845.

Is the oldest and most popular scientific and mechanical paper published and has the largest circulation of any paper of its class in the world. Fully illustrated. Best class of Wood Engravings. Published weekly. Send for specimen copy. Price \$3 a year. Four months' trial, \$1. MUNN & CO., PUBLISHERS, 361 Broadway, N. Y.

ARCHITECTS & BUILDERS Edition of Scientific American.

A great success. Each issue contains colored lithographic plates of country and city residences or public buildings. Numerous engravings and full plans and specifications for the use of such as contemplate building. Price \$2.50 a year, 25 cts. a copy. MUNN & CO., PUBLISHERS.

PATENTS may be secured by applying to MUNN & CO., who have had over 40 years' experience and have made over 100,000 applications for American and Foreign patents. Send for Handbook. Correspondence strictly confidential.

TRADE MARKS. In case your mark is not registered in the Patent Office, apply to MUNN & CO., and procure immediate protection. Send for Handbook. COPYRIGHTS for books, charts, maps, etc., quickly procured. Address MUNN & CO., Patent Solicitors. GENERAL OFFICE: 361 BROADWAY, N. Y.

THE SABBATH RECORDER,

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY, —AT— ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. Per year, in advance \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y." Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.