

# The Sabbath Recorder.

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## LIFT ME UP.

Out of myself, dear Lord,  
O lift me up!

No more I trust myself in life's dim maze,  
Sufficient to myself in all its devious ways;  
I trust no more, but humbly at thy throne  
Pray, "Lead me, for I cannot go alone."

Out of my weary self,  
O lift me up!

I faint—the road winds upward all the way;  
Each night but ends another weary day.  
Give me thy strength, and may I be so blest,  
As on "the heights" I find the longed-for rest.

Out of my selfish self,  
O lift me up!

To live for others, and in living so  
To bear a blessing wheresoe'er I go;  
To give the sunshine, and the clouds conceal,  
Or let them but the silver sides reveal.

Out of my lonely self,  
O lift me up!

Though our hearts with love are running o'er,  
Though dear ones fill my lonely home no more,  
Though every day I miss the fond caress,  
Help me to join in others' happiness.

Out of my doubting self,  
O lift me up!

Help me to feel that thou art always near,  
E'en though 't is night, and all around seems drear,  
Help me to know that, though I cannot see,  
It is my Father's hand that leadeth me.

—Selected.

## THE EDUCATION SOCIETY.

In May last, there was organized in the city of Washington a society to be known as "The American Baptist Education Society." The object of the society, as set forth in its constitution, is "The promotion of Christian Education under Baptist auspices, in North America." Membership in the society is limited to Baptists, and the methods of furthering the objects of the society seem to be the use of trust funds and other property for the strengthening and maintenance of schools under Baptist control where such exist, and the establishment and maintenance of such school in desirable localities where none now exist. In this respect, and in the general plan of its workings the society is much like our own Education Society. If we are rightly

informed it is the purpose of the Baptists to maintain at least one good college in every state in the Union. In February last, John D. Rockefeller, of the Standard Oil Company gave to the society the sum of \$100,000 in the furtherance of its objects, and other donations are being made, by means of which this new Baptist national education society is started vigorously on its course of usefulness.

This little chapter in the history of the Baptist people is suggestive of several things which we may profitably consider.

1. First of all, our fathers, more than a generation ago, had large and wise views of what we, as a people, needed for our internal growth and outward efficiency. In 1855-6 they organized, and, with such limited means as were within their reach, set in operation our Education Society, with an object and with a plan of work as to membership, etc., as nearly like this new organization of our Baptist brethren as two organizations can well be. When we remember the progress which has everywhere been made in the conceptions of people in reference to the importance of a liberal education for all classes, and when we remember that our fathers were men to whom the advantages of the schools had been, for the most part, denied, we must pause a moment and give them credit for greater wisdom and deeper insight than falls to the lot of most men circumstanced as they were.

2. The organization of this new society for the "promotion of Christian Education under Baptist auspices," is at once in accordance with the drift of the times with respect to educational matters, and is a strong factor in making that drift, which is toward education by denominational schools. We may say that geometry is not Methodst, or that Baptists have no patent on Greek and Latin, or that science is science even though taught by a Congregationalist, or that the principles of all these classes of study are the same even though they were taught by schools of no sect or denomination. All of which is true. But the whole truth is not contained in such statements. There is scarcely a time in the life of any person when the kind of religious influences he comes under is of more importance to him than the time when he is away at school. The bent he gets at school he is pretty sure to follow through life. The experience of multitudes goes to show that young people, away from the home circle and the home church, very generally drift away, not only from their own denomination, but from all specific religious interest and work. There are, of course, noble exceptions to this rule. But still it is the tendency, even though the exceptions are many. And this tendency has set the various denominations, notably in these latter days the Baptists, to looking about for the means and appliances for educating their own young people. In this respect there has been a marvelous change in the last quarter of a century. When some of us who now have sons and daughters at Alfred and Milton were students at these same institutions, the majority of our class-mates were from

the families of First-day people; now the reverse of this is quite true.

3. In view of these facts, a two-fold duty is clearly imposed upon us: first, to send our children to our own schools; and second, to maintain our schools at such a standard of excellence that our young people shall have no temptations to go elsewhere for their school training. This is not to say that we have not done nobly in the past; we have done nobly. The organization and workings of our Education Society for the past third of a century; the gifts of money made directly to the trustees of our schools; the sacrifices that have been made for them by the consecrated men and women who have given their lives to them; the gifts to the Memorial Fund, now over \$100,000, principally for these schools, all prove that we have followed well in the lead given us by our fathers. But the tendencies of the times, at which we have only hinted in this article, together with the ever increasing demands for higher standards and better facilities in educational work, call loudly for renewed diligence and larger liberality in the establishment and maintenance of schools of high character and grade among us. We cannot aspire, of course, to a denominational school in every state, as do the Baptists, but those we already have are favorably located as centers for different sections of the country, and are worthy of large patronage and liberal support. The school of academic grade, just starting among our churches in West Virginia, is in accordance with this wise policy of our fathers, and with this educational tendency of our times. It not only deserves the patronage and support of those in whose vicinity it is located, but it is worthy of the sympathy and encouragement of all our people and may justly claim a share in the beneficence of those who have means to bestow for the promotion of the cause of education among us. To keep pace with this educational drift or tendency among Christian denominations and to perform well our duty for our own, the time is, possibly, not far distant when it will be necessary to establish and maintain a school of academic grade at some point in the South or South-west.

That we have long stood in the van in educational work is shown by the early organization and broad plan of our Education Society, by the number and character of our institutions of learning, and by the liberal patronage and support which these have received; that we ought to keep well up to the front in this work is made plain by the peculiar position we hold among the Christian denominations, as a people devoted to works of progress and reform; that we will continue to maintain this advanced position is perhaps assured by the spirit with which we have come to the present hour, and by the zeal of so many of our young people to thoroughly fit themselves for the positions they are so soon to fill among us. In all this work, as in every other to which we put our hands, we need that spirit of consecration which comes from a baptism of the Holy Spirit.

## MISSIONS.

At the first prayer-meeting, held by a mission church in its new house of worship, the pastor said: "There can be no meaner organization upon the face of the earth than a mission church which is not a missionary church." This greatly moved the people. They prayed fervently for the blessing of God to come upon them as they battled against evil in the land; and they prayed for missionaries in China, India and Africa. A church of twenty members can be as truly missionary as one of twenty hundred.

THE Hindu is tolerant toward both the Christian and the Moslem. That is to say, he is willing for them to enjoy their religion, if they will let him peaceably enjoy his. But the Moslem, believing that his is the only form of the only true religion, is not only intolerant but often cruelly aggressive. He professes belief in a living, personal and prayer-hearing God, in a revealed religion, and in the prophets of the Scriptures, as well as in the Koran. The Christian missionary needs a thorough acquaintance with the Mohammedan religion and writings, in order that he may intelligently show the superiority of the Christian religion, its Scriptures, and its divine prophet, Jesus the Christ.

FROM A. G. CROFOOT.

I spent the first ten days of the quarter with Bro. Wheeler, at Dodge Centre. He came home with me and we held meetings nearly every night for about three weeks. Some were reclaimed. Two were baptized and received into the church. The good seed reached other hearts and we expect some of them to put on Christ in the near future. We are trying to do our duty faithfully in the fear of God. Sometimes we feel discouraged; then we remember how long Noah preached. We are encouraged that God is visiting our churches in the East; and we will continue to labor and pray that he may visit us with more of his power.

Your missionary and his family were kindly remembered with a Christmas-box, by the Ladies' Benevolent Society of Milton, Wis., and other personal friends, for which we are very grateful. Such tokens of love to us, because we are Christ's servants, are an incentive to greater diligence in the Master's service.

NEW AUBURN, Minn.

—Bro. Crofoot reports for the quarter 25 sermons; congregations of 45 on the Sabbath, and 35 at the evening service; 12 prayer-meetings; 42 visits; the distribution of 480 pages of tracts; and 2 additions by baptism.

FROM F. F. JOHNSON.

Since my last report I have put in eleven weeks of labor; visited 131 families; given 48 sermons, exhortations and lectures; held 5 prayer-meetings, and distributed about 6,000 pages of tracts and other religious matter. Preached at the following places: Old and New Stone Fort, Crab Orchard, Fairview, Bro. Ensminger's house, and Bro. Hiram Chaney's house, with an average of about 50 hearers. Many of the meetings were very interesting indeed. I have never witnessed such deep concern on the subject of the Lord's Sabbath before. It has been the best time to distribute tracts and other Sabbath literature I have ever known. I have prayed and worked for a long time for

just such an opportunity. May this be the time the Lord will open the hearts of his people to this great subject, is my prayer. Not only are Christians interested, but many who are not Christians, also, some of whom say that if they ever become Christians they will have to keep the Seventh-day Sabbath, and become Seventh-day Baptists. Eld. Threlkeld does most of the preaching in the pulpit, while I have been going nearly all the time on foot and on horse-back, talking to the people at their homes, on the public highways and in the fields, trying not to leave a single stone unturned. As a matter of course I meet with opposition now and then; but the great majority thank me kindly for the reading matter I give them. One person told me if I left any papers at her house she would burn them. Her husband took a paper very willingly, but I understood afterward she did burn it. While we were in the neighborhood of South America Post Office, I met one person who told me I need not talk to him about turning to the Sabbath, and that we might as well leave that section, as we could do no good there. I told him that if the Lord did not turn him, we did not want him turned. Most of the Christians of that section are bitterly opposed to us, and are doing all they can against us. The South America Baptist Church is in this neighborhood, and several years ago it refused, by an almost unanimous vote, to let me preach a funeral sermon in its house. God is able even there to raise up a people to keep all his commandments. Sister Fife lives there and also Bro. Hiram Chaney, who is, I think, on the eve of keeping the Sabbath. Several others told me plainly that we are right. One lady said she heard Eld. Kelly preach on the subject several years ago, and said she, "I believe you are right." Another one told me she would keep the Sabbath if others would. Who knows what would be the result if that field was properly cultivated? Also while we were there an old sister told me she had read, just a few days before, in the Testament, where it said that Monday is the first day of the week, and that she turned a leaf down at the place. I told her if she would show it to me I would give her a deed to my farm. She got the book and looked and looked for it, but could not find it. I gave her my name and address and told her when she found the passage to send it to me by mail and I would send the deed. This reminds me of what a certain Methodist preacher who formerly lived in that section told me; said he, "If I was home where my Bible is I could show you that Sunday is the Sabbath." I believe I gave him a postal card, and told him to find it, and send me the chapter and verse. It is very painful to me, to learn, while mingling with the people, that many of them have but little knowledge, not only of the subject of the Sabbath, but of other important and simple truths of the Bible. One man told me that, "when you are in Rome you must do as Romans does," is scripture. He told me this to show that we ought to obey the powers that be, which say that Sunday is the Sabbath; and therefore we must keep Sunday, obeying man rather than God.

The great trouble lies in the fact that they do not read the Bible, the Book of books enough themselves, many having never read it through. How can the people be willing to meet God in judgment under such circumstances. And then again many depend on what their preacher tells them. I know of a circumstance of this kind. A brother, while talking about the subject of the Sabbath, said, "Well, if you want to know what I believe on the subject ask Bro. Jones,

my pastor; what he believes I believe." Am afraid you will think my report is too long, but I wish to let you know as nearly as I can what we are doing.

In order to bring the subject of the Sabbath plainly before those whom I wish to investigate it, I quote the following scripture, and ask them to tell me how many days are mentioned, and which days of the week they are: "And when the Sabbath was passed, Mary Magdalene, and Mary the mother of James and Salome had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark. 16: 1, 2. It is strange to see how hard it is for some to see that there are two days spoken of; one the Sabbath, or last day of the week preceding, and one the first day of the week immediately succeeding, and not the Sabbath, but simply the first day of the week and nothing more. This is the chapter which I was told, when I was a boy, contained the change of the day of rest from the seventh to the first day of the week!

Before Eld. Threlkeld and myself preached at the Fairview Baptist Church, I rode up to the house of a stranger sister and informed her of our contemplated meetings, and said to her; It is likely that Bro. Threlkeld will preach on the the Sabbath subject. "Well," said she, "I would not care if he preached on the subject every time he preached, for I believe you are right." She is a member of that church. Several have professed faith in Christ since my last report, and every one except one embraced the Sabbath.

I got one hundred and fifty-eight names to the petition Eld. A. H. Lewis sent me on religious liberty, which gave me great opportunity to present the Sabbath claim to them. I do not think the American people are ready to surrender religious freedom yet. I never was so much interested in the work as I am now. I can scarcely wait for the time to come for me to start on my tour of the Associations. I desire so much to greet all the brothers and sisters, who will attend them, of "like precious faith." And then, too, how I desire to see those dear ones in the South and South-west who have lately come out so boldly on the side of truth, and are contending so earnestly for it. The South is the place of my nativity, and I am deeply interested in the Southern people. Eld. Robt. Lewis is well pleased with his new Elgin watch, lately presented to him by the members and friends of Stone Fort and Crab Orchard Churches, as a token of their appreciation of his faithful labors as their pastor.

I cannot close this report except I say something commendable of the members and friends of Crab Orchard Church. They have done nobly in the matter of building the new church house and sustaining the meetings recently held there by Eld. Threlkeld and myself.

Through the efforts of Eld. Threlkeld and also Bro. W. A. Chaney they have a new Mason & Hamlin organ to help praise the Lord. Bro. W. A. Chaney is an out-and-out Seventh-day Baptist, theoretically, and boldly says it. He contends earnestly with our opponents for our cause at every opportunity, and is ever ready to open wide his purse for our cause. I hope and pray that he may soon come out practically a Seventh-day Baptist. Sister Chaney is solid as a rock, and although Bro. Chaney is well to do in worldly goods, yet I am satisfied he would not have her go back on the Sabbath for all he is worth.

THE LONDON MISSIONARY CONFERENCE—NO. 6.

BY REV. O. U. WHITFORD.

The work of the Conference each day, consisted of papers upon missionary topics and questions, usually two or three on each topic, especially so if it was an important one. These papers were followed by a general discussion. Those who wished to speak upon a topic or question, sent up their names on a card and they were called upon in the order in which the cards came to the Chairman. At first the speakers were allowed ten minutes, but the time was cut down to five minutes and that was the rule the remainder of the Conference. These speeches and remarks were deeply interesting, from the fact the most of them were by missionaries, lately from their field, and by those who had the charge of great missionary enterprises and missionary societies. The papers were presented by representative missionary workers and officials, and were able and thorough. They are valuable literature upon missions as preserved in the published report of the Conference. The speeches and remarks in the discussions not only gave valuable information in regard to the subjects, but also in reference to the fields of missionary labor from personal knowledge and experience. They were also very inspiring and in some instances very touching. No one who had the love of Christ in him and the love of those for whom Christ died, could listen to these without being deeply moved and having the missionary spirit greatly increased within him. That the reader of this may have an idea of how a topic was treated in two papers, I will give an outline as presented at the first meeting for members only.

Topic.—Missionary Methods, (1) The Agents.

(a) The missionaries: their qualification, mental and spiritual.

(b) Their training: should there be special training for missionary service in addition to general education? If so, what should be its usual character? Should a knowledge of medicine be made a necessary branch of preparatory study?

(c) Should missionaries be required to give evidence of their having acquired an adequate knowledge of a native language before being finally fixed in their appointment, and before marriage, now that the facilities of travel are so changed?

(d) Are special missionary professorships or lectureships in colleges and theological seminaries in Christian lands desirable?

The papers were presented by the Rev. W. H. Barlow, B. D. and H. Grattan Guinness, Esq., F. R. G. S.; Chairman, Sir Rivers Thompson, K. C. S. I., C. I. E.; Acting Secretary, Rev. William Stevenson, M. A.

The Chairman had been connected with a missionary enterprise in India, and the writers with foreign missions in other fields. Fourteen spoke on this topic in the discussion which followed.

WOMAN'S WORK.

If I make the seven oceans ink, if I make the trees my pen, if I make the earth my paper, the glory of God cannot be written.—*Hindu (Kaiba.)*

An old Chinaman asked a missionary, "How long ago did you say Jesus Christ lived?" "Nearly eighteen hundred years ago." "Why, I can't understand it. What have your people been doing all this while? Here I am eighty years old, and I never heard it till now."

The women of Japan are not yet aspiring for truth and purity, so much as they are ambitious

to stand side by side with women of occidental countries. But this ambition presents a tremendous leverage for their uplifting to a higher plane. There are 231 women at work for Christ in Japan. The school work, mainly controlled by women, has 29 boarding-schools; the scholars in these schools, together with those in day-schools, number 5,500, under lady teachers. There is one woman alone who has, for 10 years, been laboring continuously that stands for efficiency, higher than any other laborers there.—*Missionary Review.*

NON-RESIDENT MEMBERSHIP.

Early in the history of our women's organized work, local societies were asked to hunt up the isolated in their section of country, to solicit them to become members with them. This line of work has developed the most, probably, within a few months just passed. The question becomes one of greater interest, both to the local and to the isolated women. We know whereof we speak that the fields of this sort of work are only to be harvested. A lady, one of our isolated ones, writing a few days ago, simply reiterates the feelings of other such, when, having spoken of the thank-offering box which some one had sent her, said, and of other questions, "I am sorry to ask you to write again, because I know you must be busy; but your letter did me so much good. It is a sore trial for me to be separated from all those of my own belief, and a great satisfaction to know that any one remembers such with interest, and also in their prayers. May God bless you all in the good work you are doing for him, and also help others to become more consecrated."

The question now bears such a relation to us that it is the desire of the Woman's Board to submit to you the following plan:

1. That each local shall instruct its Secretary to write to each isolated lady member, whose name is upon their church book, and invite her to become a member of the said local.

2. That the lady thus joining shall pay fifty cents annually to the local, and, during the year, the same as any member would be privileged to do, shall give whatever she may please, and when she may choose, and shall specify to what object the money or gift, whatever it may be, shall be given.

3. That the name of this member shall be put upon the roll as isolated, or as non-resident member, her annual dues and her donations shall be booked to her credit, as Mrs. — \$ —, isolated or non-resident member.

4. That this non-resident member shall be privileged, to send her moneys directly to the Woman's Board Treasurer, if she shall prefer to do so, by this means often saving the cost of one transfer of the money, and make simply a report of it, to the local treasurer.

5. That when the local makes its annual report to the Associational Secretary, it shall incorporate in its report the receipts from non-resident members, whose moneys, by the arrangement of report blanks, shall be left to the credit of non-resident membership.

6. That each local shall make any further regulation between local and non-resident members, as together these may choose to do, leaving the items already specified to be the basis of uniformity amongst us.

There may be outside of all these women thus specified some, possibly many, who hold their church letters in their pockets, who are, nevertheless, not without interest in the people with whom they do not now reside. Let all such be remembered in the request of local secretaries, so far as they may know of such. In some cases,

ladies live apart from our people, yet are much nearer to some other one of our churches than the one with which they hold membership. If it shall be more convenient, or in any way pleasanter, for such to join the society of that nearer church, let the request of the secretary so cover this point, that these shall feel cordially invited to become one of us, in woman's organized work, even though they may not become members of the local society holding where their church membership is.

Again, since church books and isolated members do not always, indeed, not often enough, keep most intimately posted with reference to each other, and thus the place of residence becomes sometimes lost to the members of the local, please let all such of our isolated ones who may read this, or may possibly hear of it, know that that they are hereby invited to speak out for themselves, by writing either to some lady back in the old church home, or let her write to the Associational Secretary or to the Board Secretary (for directory see SABBATH RECORDER), and we assure her that her letter will be welcome to any of us. It is more than barely possible that it will do us more good to get such from you, if you should chance to doubt the value of such a thing, than for you to hear from the home circle.

There is good reason for action of the sort just mentioned. There are churches with their resident memberships; there is a woman's organization for our mutual help; there are isolated Sabbath-keeping women all over this country. This means, in short, that besides the concentrated, home forces, much of which is in most healthful condition, there is a great deal of most excellent Christian spirit, courageous, self-denying spirit, scattered over the country, which would be as much refreshed, and comforted, by being invited in, to join in the union of homeworers, as would any one in outside cold be helped by inside warmth, and home-like welcomes. This means, too, that we in the home circles will be helped in several ways by looking up and looking after the members gone out from our homes. We need the good influence which such work will do. It will put us, by communication with each other, into interest for each other. We would be much more likely to remember the real obligations we hold to those, who, like children, have gone not away from us, but simply out from the parental roof, but are of us yet. Those outside will more surely believe that the old folks at home have not forgotten the children, because they have left the old fireside for some new one.

Many of these isolated women are, in point of fact, better posted as to the denominational status, more deeply interested than are many of the stay-at-homes. They are as ready to help; but they would help more, and more happily, if a more cordial interest were taken in them, and easier access were given them for the development of their desires. We stay within the pale of church surroundings, and sometimes find fault, because isolated Sabbath-keepers put their contributions and their work into the hands of bodies and interests outside of ours; when we, ourselves, are somewhat at fault for this, in that we do not follow them with sufficient interest in them. It is in the interest of unity, of harmony, and of uniformity, and the strength which is the special property of such forces, that we ask you to adopt the plan proposed.

Please send us by your secretaries, your vote to take up this line of work, that we may be of service to each other, and that something may be already accomplished by Conference time, which will only too soon demand an account of our stewardship.

## SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

## SECOND QUARTER.

April 6.	The Triumphal Entry.....	Mark	11: 1-11.
April 13.	The Rejected Son.....	Mark	12: 1-12.
April 20.	The two Great Commandments.....	Mark	12: 28-34
April 27.	Destruction of the Temple Foretold.....	Mark	13: 1-13.
May 4.	The Command to Watch.....	Mark	13: 24-37.
May 11.	The Anointing at Bethany.....	Mark	14: 1-9.
May 18.	The Lord's Supper.....	Mark	14: 12-26.
May 25.	Jesus Betrayed.....	Mark	14: 43-54.
June 1.	Jesus before the Council.....	Mark	14: 55-65.
June 8.	Jesus before Pilate.....	Mark	15: 1-20.
June 15.	Jesus Crucified.....	Mark	15: 21-39.
June 22.	Jesus Risen.....	Mark	16: 1-13.
June 29.	Review Service.....		

## LESSON II.—THE REJECTED SON.

For Sabbath-day, April 13, 1889.

## THE SCRIPTURE TEXT. Mark 12: 1-12.

1. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3. And they caught him, and beat him, and sent him away empty.

4. And again he sent them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5. And again he sent another; and him they killed, and many others; beating some, and killing some.

6. Having yet therefore one son, his well beloved, he sent him also unto them, saying, They will reverence my son.

7. But those husbandmen said among themselves, This is the heir; come let us kill him, and the inheritance shall be ours.

8. And they took him, and killed him and cast him out of the vineyard.

9. What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10. And have ye not read the scripture: The stone which the builders rejected is become the head of the corner.

11. This was the Lord's doing, and it is marvelous in our eyes?

12. And they sought to lay hold on him, but feared the people; for they knew he had spoken the parable against them: and they left him and went their way.

GOLDEN TEXT.—He came unto his own and his own received him not. John 1: 11.

## DAILY HOME READINGS.

- S. Mark 12: 1-12. Depicting a rejection.  
 M. Matt. 12: 33-46. Matthew's narrative.  
 T. Luke 20: 9-19. Luke's narrative.  
 W. Acts 13: 44-52. God's servants rejected.  
 T. Acts 18: 1-23. God's servants rejected.  
 F. John 18: 28-40. God's Son rejected.  
 S. Matt. 23: 23-39. The woe of rejection.

## INTRODUCTION.

The account of Mark (Mark 11: 11) plainly indicates that our Lord returned to Bethany on the evening of the triumphal entry to Jerusalem, after looking "round about upon all things" in the temple. On the next morning he cursed the fig-tree as they were going to Jerusalem. Mark 11: 12-14. During that day he cleansed the temple (Mark 11: 15-18), the children shouting hosannas. Matt. 21: 15-17. On the morning of the next day, after another night spent in Bethany, the fig-tree was noticed as withered away, and the incident explained (Mark 11: 19-25), Matthew combining the events of the two mornings. Matt. 21: 18-22. With the entrance into the temple on this (third) day there began a series of controversies, of which the lesson forms a part. The rulers began the attack by asking our Lord his authority, doubtless referring to the cleansing of the temple. This assault was defeated by a counter-question in regard to the baptism of John. The inability to reply proved that the cavilers had no moral right to challenge his authority. Mark 11: 27-33. Matthew adds at this point the parable of the two sons, which was applicable to the reception given to the Baptist. Matt. 21: 28-32. Then comes the parable of the lesson.

The place was the temple, probably in the court of the Israelites. The time, as indicated above, was Tuesday, 12th Nisan, April 4, year of Rome 783—A. D. 30.

Parallel passages: Matthew 21: 33-46; Luke 20: 9-19.—S. S. Times.

## EXPLANATORY NOTES.

V 1. The first sentence in this parable would remind the hearers of Psa. 80: 8-11, and especially of Isa. 5: 1-7, where Israel is described as Jehovah's vineyard. By these direct references he gains the respectful attention of his hearers to his parable and the teachings by this parable. They cannot avoid the inference at once that he refers to the people or nation of Israel. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and

let it out to husbandmen. A hedge or wall was placed about a vineyard for the purpose of protecting it from the inroads of those who would destroy it. This fence was more frequently made by planting a close set hedge, which would effectually prevent the foxes from entering the vineyard. The winefat was a receptacle for the juice after it was pressed out. This was placed lower than the receptacle where the grapes were trodden, so that the juice would flow from the one into the other and could there remain until it was put into the wine skins for preservation. The tower, sometimes called a cottage (Isa. 1: 8), was built in a prominent place within the vineyard, and was occupied by the keeper of the vineyard, who, from this tower could easily observe every part of the vineyard and detect any invasion that might be made either by man or by animals breaking in for plunder. All these particulars represent the thorough fitting up of the vineyard, and suggest the language of Isa. 5: 4: "What could have been done more to my vineyard, that I have not done in it." And went into a far country. These words represent the husbandmen as leaving the entire responsibility of cultivating and protecting the vineyard, to his servants, or agents. He gives them free and full responsibility over all the interests of the vineyard. To the mind of the thoughtful hearer, it must be very plain that Jesus was speaking by parable, of the people of Israel who had been carefully separated from the pagan nations, had been planted in the promised land where Jerusalem with its temple as a divine watch tower had been built, and where the priesthood, with all its divine functions, had been established. Thus provided, the great Husbandman had left for the time being the house of Israel, to mature and bring forth the fruits of righteousness. Jesus was giving this account of this great moral vineyard to the very class of men, the priests, who were represented in the parable as the husbandmen appointed to cultivate and watch over the Lord's vineyard and to bring forth the fruits in their season.

V. 2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. As the vineyard has its seasons for ripening fruit, and the husbandmen the appointed time when they should render an account of their husbandry; so the great moral vineyard of Israel is granted the needful time for bringing forth its fruitage, when its spiritual husbandmen are, and must be, called to render an account of the husbandry entrusted to their care. Servants of the Lord were sent to receive the fruitage of the husbandry.

V. 3-5. And they caught him and beat him, and sent him away empty. This insolent treatment received by the servant represents the spirit which the leaders of Israel had exercised towards the prophets and other eminent ministers of God who had been sent to them. The priesthood, represented under the figure of husbandmen, had become arrogant and selfish. They had come to feel that the whole vineyard was their own and that the management and culture of the vineyard was entirely under their own direction, and hence they were unwilling to render any account or any part of the production of the vineyard to the servants of the householder who had rented the vineyard to them; and, as one servant after another was sent to them, their insolence and cruelty increased, until in their rage they put some of the servants to death. By all this narrative, or parable, Christ was representing the wicked, cruel and murderous conduct of Jewish leaders toward the servants of God who had been sent to them one after another during hundreds of years. Their course of life and the history of their wickedness and cruelty was the direct outgrowth of their blindness to the love of God, and of the consequent perversity of mind and heart.

V. 6. Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son. As if every other resource was now exhausted, the householder thinks of his only son, who is the representative and direct heir of the father; possibly they will have some respect for him, and hence he sends this son. There is in this figure a forcible expression of the exhaustless patience of the householder, his readiness to forgive all their past wickedness and to treat with them on terms of mercy and justice, even when they had violated all possible claims of mercy. By this only son, the last who could be sent to them, was represented the Son of God, who was now sent to the lost children of Israel, who was now indeed addressing the husbandmen, the rulers of Israel face to face.

V. 7. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. Their last desperate struggle of resistance had now come, all their past rebellious conduct had prepared them in their hearts for the fearful transaction of murdering the heir of the rightful owner of the estate.

V. 8. And they took him, and killed him, and cast him out of the vineyard. They recognized the fact that the heir of the estate was now before them making his just demands, and it seemed to them that if they could silence his demands their controversy with justice would be ended at once. In their excited rage they killed this heir and cast his lifeless body over the wall out of the vineyard. It was an act of desperate wickedness mingled with stinging guilt. They could not stop to deliberate, to consult reason or justice, but must act while exalted malice held the rule in their hearts. In this picture of the wicked husbandmen Jesus was portraying in fearful reality the transactions which these same Jewish rulers, now listening to his words, were about to perform with the Son of God who stood before them, having come to receive his inheritance.

V. 9. What shall therefore the lord of the vineyard do? While Jesus has their attention drawn out upon the justice of the transaction contemplated in the parable, he appeals to them as to a jury. They are to decide the question in their own sense of righteousness and justice. He will come and destroy the husbandmen, and will give the vineyard unto others. The answer to this searching question could not possibly be waved in their own judgment. But Christ proceeds at once to answer the question for them. The disobedient husbandmen, who were robbers and murderers too, must be deprived of their trust, and must receive the extreme punishment, and the vineyard must be entrusted to others, who will be faithful, "who will render him the fruits in their season." This part of the parable was predicted, in fact, of what was soon to be fulfilled in the destruction of Jerusalem, the scattering of the Jewish people and the intrusting of the kingdom of heaven to Gentiles rather than to Jewish hands. Those who will cast out the rightful heir, and take the inheritance to themselves, are themselves to be cast out, and their inheritance scattered to the four corners of the earth. If these Jewish rulers could have clearly understood this interpretation of the parable, they would have felt that it was the most terrible prediction that possibly could be made. Doubtless, some of them, at least, if not all, were living, to see it fulfilled.

V. 10, 11. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvelous in our eyes? These spell-bound hearers might naturally have asked him what should finally become of the son, if such terrible results should take place in regard to the wicked husbandmen? He proceeds to answer that question by quoting from their Scriptures. See Psa. 118: 22, 23. In this quotation they must observe that he represents by the son whom the husbandmen killed and cast out, the same person that the Psalmist had in view in the words quoted; and this person was no other than Christ himself. Now since they knew, that the speaker before them claimed to be the Christ, they could scarcely avoid the sharp conclusion that he was speaking of himself in the parable as about to be cast out by themselves as the husbandmen; and, again, that while great overthrow and destruction was predicted as come into them, a glorious exaltation was predicted as coming to him. Such mighty changes could scarcely be conceived or apprehended for a moment by them. Hence he follows up these words with the implied interpretation, by the concluding quotation. He thus affirms that the stupendous reversal of their conceptions was the work of God, and hence could not be turned aside by feeble man.

V. 12. And they sought to lay hold on him, but feared the people, etc. They had evidently come to a clear apprehension of the fearful truth which he was unfolding to them in this lesson of the parable. They would, if they could, put him out of existence at once, but the place and the occasion was to public; they could not do such a deed with safety to their own lives. He was surrounded by multitudes who had come to regard him as the promised Messiah. So, with the clear knowledge that he had spoken this parable against them, delineating their real character and the inevitable judgment which was coming upon them, they could only turn away in silent rage and leave him in his supreme dignity untouched by their wicked hands. This was a moment or an hour when fearful wickedness was brought face to face with triumphant justice and righteousness.

The very interesting series of papers: "Miracles of Missions," published in the *Missionary Review of the World*, treats in the February number, of the wonderful way in which Wm. H. Murray is teaching the blind of China to read the Scriptures. It is thought that there are a half million of blind in China, so it can readily be seen how much needed is this mission work.

## IMPRESSIONS OF A TOUR ACROSS THE CONTINENT.

## II.

Through the long snow-sheds in the Sierra Nevada mountains, we get glimpses of mountain peaks, rushing torrents and ravines, that keep us on the alert to see all that we can. We are glad to get out of the desert into a forest region.

The hospitality of the people of California will never be forgotten by their guests. At Sacramento, crates of delicious peaches were sent on board our train for the passengers; and a committee of gentlemen and ladies, came to welcome us, and to accompany us the rest of the way to San Francisco. Flowers and fruits were presented to the guests at some of the meetings of the Association, and the committee of arrangements were ever ready to assist them, or give them any information they desired. The committee were known by their scarlet badges; those of the other members of the Association were blue.

San Francisco is a delightful city, roomy and airy. The trees, plants and flowers are those of a tropical city; and yet it is so cool that seal-skin wraps and long seal-skin cloaks, abound here in midsummer; and they seem very appropriate, especially in crossing the bay between Oakland and San Francisco. Fuchsias, in full bloom, are everywhere noticeable by their variety, and the luxuriance of their growth. Some of them are so tall that they reach to the second story window. The principal attraction of the lovely, Golden Gate Park, a few miles out of the city, is its shrubbery, flowers and grass. The plants in its great green-house are as wonderful as they are rare. San Francisco is pre-eminently a city of hills. Rome, herself, cannot boast of so many or such steep ones. The street cars are cable cars, and they are a pleasant mode of conveyance, as they glide smoothly up hill and down. The houses here, with the exception of a few nabobs on Nob Hill, are mostly wood, and the windows mostly bay-windows. The bay-windows are a pretty and pleasant feature of the city.

The twenty-two thousand Chinese in San Francisco, have their quarters near the business part of the town. You may meet a Chinaman anywhere in the city, quietly and faithfully attending to his own affairs. Often you will see him carrying two great, square baskets of vegetables, that seem too heavy to be borne, balanced on a rod across his shoulders. No schemes of anarchy, no riots or strikes are developing in his brain. It is interesting to visit Chinatown, to walk through the streets and enter the shops, where you will see only the Mongolian, dressed in his native costume.

In the same direction as Golden Gate Park, but six miles farther away, is a long stretch of beach by the open sea, where the wind blows so hard, that one needs to be well protected with wraps. You reach Golden Gate Park by cable cars, but from there to the Cliff House, on the cliff by the beach, is a line of steam cars. From the balcony of the Cliff House, you can always see seals lying still, or lazily moving over the rocks in the water, sometimes more than a hundred of them at a time. On Sutro Heights, back of the Cliff House, are the residence and beautiful grounds of Adolph Sutro, adorned with shrubbery, flowers, trees, statuary and fountains. These grounds which visitors are allowed to enter like Golden Gate Park, were once shifting sand.

Oakland is not so breezy as San Francisco, and for that reason, many prefer it for a residence. It is mostly a city of residences. In crossing the bay to Oakland, you can easily im-

agine yourself going from New York to Staten Island; but there is no resemblance between New York Bay and the bay of San Francisco. In going to Staten Island you cross the whole width of New York Bay, but you only cross one small arm of San Francisco Bay in crossing to Oakland. We take a whole day for an excursion around the great bay of San Francisco.

Our journey to the Yosemite, after leaving the railroad, is continued for a day and a half by stage. For the first half day, until the forest region is reached, the dust rises in such clouds, that it can be realized only by experience. There are trees in this dusty region; but they are small, compared with the mighty giants of the mountains. Great bunches of mistletoe hang from the dusty branches of the oaks. The road up the mountain is a good one, but it is only wide enough for one team at a time. There are certain places where stages, going to the Yosemite, meet those returning. Occasionally, we come to a spot where, on one side, the mountain towers up into the sky above our heads, and on the other side we look away down deep into a valley, hundreds of feet below us; but remembering a more thrilling ride over *Tete Noir Pass*, in the Alps, where the road was steeper, narrower and not so good as this, we do not fear. We hear of accidents from frightened horses or wild beasts; but a few years ago one of the stages was robbed; and the passengers all marched down a steep bank with pistols pointed at their heads. The stages now go mostly in companies, three or four at no great distance from each other. No vehicles, except those belonging to the stage company, are allowed upon this road without paying a heavy toll. It is no wonder that the trip from San Francisco to the Yosemite is an expensive one, if we consider what must have been the cost of building the road. Great, handsome pines, straight as an arrow, more than a hundred feet tall, and from six to ten feet in diameter at the base, are frequent, and the trees give the forest a pleasant fragrance. Cold, mountain streams, clear as crystal, are often passed. As we reach Inspiration Point, no one need tell us that we are looking into the Yosemite Valley; there is no mistaking it. On the right, the Cathedral Domes and the Bridal Veil appear before us, and on the left, El Capitan towers his mighty head above his neighbors. We descend into the valley by a succession of terraces, winding down the side of the mountain. We ride through the most noted part of the valley, for a distance of perhaps eight or ten miles, past one hotel, and stop at the farthest one, which is said to be the best. The valley is more than a mile wide in some places, though it does not seem half so wide. There are trees, grass, and plenty of moisture in the valley, and in one side of it flows the Merced River. The sides of the valley are solid, vertical walls of rocks, sometimes more than three thousand feet high. It must have been some mighty convulsion of nature, that in ages past rent these rocks asunder, and formed this valley, so far below the region around it. The Yosemite Fall and the Bridal Veil fall directly into the valley, the Vernal, Nevada and others, are seen by following a trail, either on horseback or on foot, up the side of the mountain. The Bridal Veil, a fall of exceeding beauty, descends in one unbroken sheet, and is all changed to mist before it reaches the valley. The Yosemite Fall, which is nearly three thousand feet high, makes two leaps before it reaches the Merced river below; but at the first leap most of the distance is reached. As you walk along amidst the wild grandeur of the mountain trails, there are overhanging rocks at every turn, under which you can go if you wish. As we were following up one of the trails, beside a dashing, roaring stream, there came up a thunder storm, and we took shelter under one of the rocks. Fortunately for our nerves and our peace of mind, we did not think of rattlesnakes, while we were waiting for the storm to pass.

M. G. S.

## HOME NEWS.

New York.

INDEPENDENCE.—Some considerable sickness in the society has had its effect upon the usually uniform attendance. The bad roads and early sugar-making, however, seem to have more influence in that direction than serious sickness. "Watch and pray," brethren. The greater the amount of work on hand the more necessity for extra exertion to seek the means of grace. Six days work are commanded for the week, but it would be sinful for a man to habitually over-work so that he makes it an excuse for neglecting the house of God and the needed spiritual stimulant that comes from church going. Early in the year we had another missionary concert which proved a success. On the evening of March 17th, we had a Temperance Concert. Our town "went" no-license as usual. The people here mean no-license when they elect their Commissioner, therefore, the liquor element makes no effort whatever, not even to nominate a ticket. Our church clerk, Bro. F. M. Bassett, was elected Supervisor, and Bro. J. M. Green, Excise Commissioner. We rejoice in what the Lord has done for other churches of late. We still hope that we may be visited with the refreshings of grace, though there is no outward sign of its immediate coming. "Though it tarry, wait for it; because it will surely come, it will not tarry." Heb. 2: 3.

H. D. C.

New Jersey.

MARLBORO.—Still we have great reason to thank God for what he is doing for us at Marlboro. On the evening of March 15th, we had occasion to again visit the baptismal waters, when three more persons were ready to put on Christ by a public profession. One of these was the teacher of our primary class in Sabbath-school, and the other two were married persons. On the following day these, with four others by letter, were received into the church, making in all within the past few weeks, twenty-eight added to the church. Of these, eight are married persons, and three others are over twenty years of age. The pastor has had no extra help. Last Sabbath was our quarterly communion. The attendance was unusually large, and it was a time of deep interest. We have several non-resident members, and they had been requested to report to us at that time, which they did. These letters were of deep interest, and the reading of them occupied the time of the usual sermon. Then there were some present, who seldom have the privilege of being with us, and they bore testimony to their continued faith in Christ. Instead of the usual sermon in the evening, we had a "vesper service," which all appeared to enjoy. It was a day long to be remembered. Our "Ladies Aid Society" is in excellent condition. There is a supper each month at a private house,—the family gives the supper,—and each one eating supper pays into the society ten cents. The March supper was given by Bro. C. B. Bowen, and about eighty took supper.

J. C. B.

THE annual report of the *Societe du Nord* says that they have now in the north of France 52 pastors and 145 places of worship, of which 84 are temples, and nearly 30,000 adherents.

DURING the century since Carey went to India, De Murray Mitchell computes that at least 200,000,000 have been added to the pagan population of the globe, and that for every 10,000,000 added to nominal christendom fully 15,000,000 have been added to heathendom.

## HISTORICAL & BIOGRAPHICAL.

### SOME THINGS OUR SCHOOLS HAVE DONE FOR OUR PEOPLE.

The Annual Report of the Corresponding Secretary of our Education Society, presented at its last yearly session, at Leonardsville, N. Y., gave a review of our educational progress in the last third of a century. One of the points is given in the above heading, and the discussion of it is as follows:

In what ways, it may be asked, have our institutions of learning repaid the denomination for its confidence, its contributions of money, its sacrifices, its exertions for their growth, and the attendance of its youth upon their classes? We will not discuss the reflex and stimulating power of such instrumentalities, in laying before a consecrated people an exalted end to be reached in their hearty support. We will merely mention the marked consideration awarded them by the public for their successful maintenance of academies and colleges commanding the highest respect. We proudly refer to the positions in the best state normal schools, occupied by graduates of our institutions from the intermediate teacher to the president; and to the several professorships in prominent First-day universities of this country, filled by those who recited for years in our schools. We have not time to name our distinguished alumni in charge of great railroad lines, employed by gigantic business firms, elected to the most responsible state offices, sitting in the seats of state and United States judges, and representing the people in both houses of state legislatures and the national Congress.

But as more legitimate tests of the beneficial returns of our school work to our people, let us notice the faculties of our own institutions and the ministers in our churches to-day. Of the forty-six professors and other instructors engaged at Albion, Milton, and Alfred, all but two—and these fill subordinate places—received the whole or a portion of their higher education in our schools. This education embraces the academic as well as the collegiate instruction. In respect to the sixty-seven pastors of our churches, the same may be said of forty-seven of their number. Of the remaining twenty, fifteen came to us from other denominations in mature life, mostly as ordained ministers, leaving only five who were original Sabbath-keepers—men of superior natural talent—as not having attended our institutions. Of the thirty-seven other clergymen, who are not pastors, but are usually called elders, eleven were students in our schools, and of the remainder, three were, for different periods, efficient principals in these schools, and fifteen embraced the Sabbath while they were active preachers in the churches of other people. Only two of these elders are left who observed the Sabbath from their childhood, and have not been connected either as students or teachers with our institutions. All the missionaries, male and female, whom we have sent, and are now sending, to the China field, have either taught or studied in our schools. Who constitute the membership of the managing boards of our schools and benevolent societies? Two-thirds of the trustees of Milton College and three-fourths of those of Alfred University were once enrolled in our schools. The same is true of all the officers of the Sabbath-school Board, of three-fourths of the Woman's Board, of nearly one-half of the Missionary Board, of two-thirds of the Education Board, and of one-half of the Tract Board. For years, with only a few exceptions, who have been the president and the secretaries of our General Conference? Who can measure the vast influence for Christ and humanity which our institutions have erected, through these recipients and representatives of their instruction, upon every department of our home, business and religious life? We might as well attempt to count the stars in the heavens as they shine benignly upon us at night, or weigh the stupendous forces at play in the ocean surge which breaks along all the shores of the continents and islands of the world. □

#### OUR OLDEST SABBATH-SCHOOL TEXT-BOOK.

At our General Conference, held at Alfred, N. Y., in 1836, a committee of three were appointed "to compile a volume of questions, of convenient size, embracing the prominent historical facts, doctrines, and duties, contained in the New Testament, for the use of the Sabbath-schools and Bible-classes in our connection." Previous to this time, one or more brief works of a catechetical nature had been published as

mere individual enterprises of members of our churches, to be used by the children and young people studying the Scriptures. But these works had not been widely distributed, and covered only a few special points of religious instruction. Question-books on the Bible, issued by other denominations, were frequently found in some of our Sabbath-schools. This fact was noticed in the General Conference above mentioned, and the statement was presented that "repeated complaints had been made of the want of a suitable book of questions on the Scriptures," as "none of those in use are precisely what are needed."

Eld. Wm. B. Maxson was a member of this committee. It seems from his autobiography in *The Seventh-day Baptist Memorial*, that he performed all the labor in compiling the volume. He says in the preface to his work:

Instead of its embracing the whole New Testament, as was proposed, it embraces only the four Gospels and the Acts of the Apostles. To have proceeded through the whole as we have through the historical part of it, would have made a volume too large for convenience; and to have abridged the work so far as to have brought the whole within a convenient size, much of it must have been very superficially passed over. As it is, the reader's attention will be arrested by every important transaction and instruction recorded in those parts of the Scriptures which are embraced. And surely, the account of the Saviour's labors, instructions, and sufferings, together with the only genuine history of the organization of the Christian Church and the labors of the apostles, cannot be too closely examined.

In the following year, this committee reported to the General Conference that the book had been prepared and was at the time in the press, —a month or two being needed to complete the printing. They had ordered an edition of 2,000 copies. The Conference requested that the work should be sent, as soon as practicable, to the several societies composing that body; and that the avails from the sale of the same should be forwarded at once to the committee, "to relieve the publishers of the responsibility which they have incurred." The book is four by six inches in size, and contains 206 pages. The cover is a thick pasteboard, and the paper some what coarse, but substantial. It was printed at De-Ruyter, N. Y., by John and Charles H. Maxson, the publishers of *The Protestant Sentinel*, in 1837. It was quite extensively used in our churches for a number of years, as the basis of the teaching presented in nearly all the classes organized in the Sabbath-schools. The copy lying before us shows the marks of having been handled carefully for a long time. In the hands of a competent teacher, it was made to do duty in several of our schools in the East as well as in the West. Some of the elderly laborers in our churches can testify that they were required in their childhood or youth, to study out thoroughly all the answers to one or two chapters of the work every week, and to present, correctly, these answers before their teachers the next Sabbath.

The work follows the chapters examined, and gives questions upon the verses in their order. By reference to the number of the verse, the proper answer can be found. Occasionally one is furnished to a difficult question. "The Gospels of Matthew and John are pretty thoroughly noticed; but as Mark and Luke relate much of what Matthew has, some parts of them are more slightly passed over, and the reader referred to Matthew." The following, taken from chapter five of Matthew, will serve as a specimen:

3. In this verse whom did Jesus bless?  
What is meant by being *blessed*? To be happy.  
And what is it to be *poor in spirit*? To be sensible of being ruined by sin.  
What is here meant by the kingdom of heaven?  
4. Who does he next say are blessed?

Are all blessed that mourn?

Then, what class of mourners shall be comforted?

5. Whom does he bless in this verse?

What is meekness?

And what promise was made to the meek?

Did he mean by this, that they should have houses and lands? See Mark 10: 29, 30.

Then, what did he mean by inheriting the earth?

6. Who does Jesus next say are blessed?

What is hungering and thirsting for righteousness?

And what promise was made to him?

What is it to be filled with righteousness. Is. 48: 18.

The purpose of the author in composing the work can be judged from the following extract from the preface, in which he addresses the parents:

It is unnecessary to inform parents and such others as have the charge of youth, that their concurrence in the measure proposed for the religious instruction of their children, is essential to success. No situation on earth has such an overwhelming interest in the moral and religious cultivation of the youthful mind as that sustained by parents. To their immediate care are entrusted those who in a few years will fill their places in society and in the church; and who must soon follow them to the awful tribunal of Jehovah; and who must participate in the retributions of an endless world. Who has not observed the influence of parental instruction and example? And who can be too much alive to the responsibility of a parent to him who has said, "*Take this child and nurse it for me.*"

None on earth have so deep an interest in the welfare of children as parents. If they are irreligious, they will be unhappy in the present world, and miserable in that which is to come. It is also to be feared that they will inflict the deepest wounds upon their parents' comforts; and this, too, when through advanced age, they most need the kindness of affectionate and obedient children. But a pious parent can have no greater joy than to see his children walking in the truth. From all these weighty considerations, may parents use their utmost endeavors to have their children become acquainted with the Scriptures. They may, then, hope for their conversion, and confidently look for their preservation from the prevalent errors and sins of our degenerate world.

#### THE HOLY SPIRIT.

Among the parting words of that godly man, Adolph Monod, he said, the Holy Spirit, who worketh in us all things, applies and explains to us the Word of God. The work of the Father, who has saved us without money and without price, and the work of the Son, who has purchased us with his precious blood, is all in vain, without the work of the Holy Spirit, who opens our hearts to believe in the Father, and in the Son, and to enable us to put in practice the words of life. If we are not mistaken, this truth is in danger of being overlooked, or crowded out in the prevailing drift of religious thought.

The Scriptures represent us as either the dwelling place of the spirit of light and life or the dwelling place and the slaves of the spirit of darkness. It is for us to choose either the one by faith, or the other by unbelief. In the wonderful provisions of God's grace, the Holy Spirit designs to penetrate us, and to join himself so entirely to us that we are spoken of as temples of the Holy Spirit. So it was that Jesus declared to his disciples that in view of the Holy Spirit which he would send them, it were better for them if he left. "It is expedient for you that I go away."

Is this truth understood and appreciated, that it is better to have this Spirit with us and to be filled with his presence than to have Christ's personal presence? O, how little this presence of the Spirit, with whom nothing is impossible, is appreciated! Does a terrible temptation beset us, by the Spirit we are to conquer. Have I terrible trials to endure? It is by the Spirit, whom I may call to my aid by prayer, that I can be sustained.

Is not the overlooking of this truth, or the unbelief in it, the reason why so many are weak and sickly in their manifestations of the Christian life? Is not just here the occasion of much of the agnosticism and doubt, and unbelief of, which we hear among professed Christian friends? Take your Bible and concordance, and find the place the Holy Spirit occupies in Scripture, in the promises of Christ. Observe the transition worked by the Spirit from the Gospel to the Acts. What change it wrought in the apostles! What marvels it has wrought in change of character in every age since!—*Christian Secretary.*

# SABBATH REFORM.

## SUNDAY PAPERS IN LONDON.

The *New York Herald* has lately begun a Sunday issue, in London, Eng. Much interest has been awakened by the movement, and there has been loud talk of appealing to the law for its suppression. The *Congregationalist*, and others of our American exchanges, bewail this, saying, "It is a shame that we have no institution better, nor more helpful, than the Sunday newspaper, to give to England." With the Continental Sunday on one side, and the American on the other, the remnant of English Puritanism is between the upper and the nether millstones. If the *Sunday Herald* pays in London, it will remain and thrive, as it and its compeers do in the United States. If American and English Protestantism had not sown the seed, which has produced the Sunday newspapers, the case would be different. Men say, "The war gave us the Sunday paper." The war was, undoubtedly, the favorable occasion; but no germ, either in physical disease, or in moral, can thrive in an uncongenial soil. If there be no inviting *diathesis* in the patient, the most deadly germs of disease die. If there be favorable conditions, the invited germ grows, and compels a harvest of ruin. When the church is poisoned by the theory of an abrogated Decalogue, an effete fourth commandment, and a pagan-bred no-Sabbathism, the "world" must be still more prone to evil, and the Sunday newspaper, Sunday excursions, Sunday saloons, and Sunday deviltry in general, will thrive like the germs of pulmonary consumption, or syphilis, in the veins of one, born in the third generation of a line of "consumptives," or of sensualists. The laws of God grind with crushing revolutions, and the machinery does not stop because men wail, or scold, or condemn. The fathers eat sour grapes, and the children cry in vain for a dentist who can thwart the results.

## CORRESPONDENCE.

The following letter, in the date of which appears number and street, but not the post office of the writer, represents an increasing tendency to attempt escape from the claims of the Sabbath by asserting the destruction of the week.

21 BULL ST., Oct. 23, 1888.

The *Outlook*,—I have received a copy of your paper. I highly approve the purpose of encouraging the proper observation of the Sabbath. I must confess, however, that I do not see the need, in any possible degree, of striving for the observation of Saturday as the Sabbath. The fourth commandment says, "Remember the sabbath-day to keep it holy. Six days shalt thou labor," etc., "but the seventh day is the sabbath of the Lord," etc. The meaning here is clearly, to my mind, the seventh day after working six days.

When the Scriptures say that the Lord hallowed the seventh day, do they mean the day we now call Saturday, or just what I have written above, the day after the six? Can any human being prove that the day now generally known as Saturday is the seventh day of the week by continuous count from the first day of creation? Can any man prove that it is the same day that the Jews observed after the command at Sinai, or before they reached Sinai? Can any man show that the continuity of the weekly count has been uninterrupted from that day to this? Was there no break by the interposition of the intercalary days to regulate the calendar.

If all christendom is observing the day now called Sunday as the Sabbath of rest after six days of labor, I am satisfied they are complying with the commandment of the Sabbath, which is not Sinaitic, or Jewish, but which I think antedates the law.

Respectfully,

P. F. STEVENS.

We commend the writer, and the reader as well, to an article upon the identity of the week

which will appear in the April issue of the *Outlook and Sabbath Quarterly*. That must answer in detail the questions raised by Mr. Stevens. He answers his own questions, in effect, when he asks whether it can be shown that Saturday is the same day of the week which the Jews observed after the covenant at Sinai. The fact that they have continued to observe that day without interruption, and that there is no trace in the history of religion, or business, or social life, since that time, of any disturbance of the regular order, fully answers Mr. Stevens in the affirmative. We wish our correspondents who belong in the same group with Mr. Stevens, would cease this dogmatic questioning, and give us, from reliable history, evidences that the identity of the week has been lost. We will gladly open these columns to any extent, for the publication of such evidence. It is easy to dogmatize, either by questioning, or by telling what we "are satisfied with," etc. But this is not facts, much less is it the standard by which to determine religious duty. If Mr. Stevens will send us evidence that the reckoning of the week has been lost, that the Jews in their history have not retained the Sabbath, that the calendar has been in any way disturbed since the time of Christ so that we do not know when Sunday comes and cannot tell when the Sabbath arrives, we will gladly give it a prominent place, at an early day. Come, brethren, cease to dogmatically question, and to tell what you think, or guess, and give us the evidence. If history, and the order of the week, have been so inextricably entangled, you can at least follow the line backward until you reach the place where the catastrophe occurred, even though you cannot tell what is buried in the ruins. The history of chronology is not so disordered but that you can locate the break. Come, point it out, and let us excavate the ruins, and find the facts which you assert, but do not produce.

## PROTESTANTISM PERVERTED BY PAGANISM.

The following note is its own explanation. We print it, that our readers may be thereby called upon to consider facts which so few realize, and the deep import of which fewer still understand:

*Editor of Outlook*,—Please find herewith twenty-five cents, my subscription for the *Outlook* for the year 1889. The more light you turn on the 4th century, the more distinct will appear the *baptized paganism* of the Roman Church as it exists to-day—a dangerous form of so-called Christianity, by no means understood by Protestants. Very sincerely,

E. EDWIN HALL.

NEW HAVEN, Conn., Jan., 1889.

No careful student of history, searching beneath superficial traditions and notions, can fail to discover that New Testament Christianity was so perverted after the first century as to lose its fundamental characteristics in a large degree. That which is known in history, as Christianity, after the close of the second century, was an admixture of New Testament Christianity and paganism, in which the latter element predominated, both as to principles and practices. We regret that the pressure of other duties forbids us to give more specific attention to this field at this time. We take this occasion not only to reawaken interest in it but to ask all our readers who may have written upon these points, to communicate their conclusions to us. The pagan residuum which still remains in the Christian Church, and which formed the core of the Roman Catholic Church, is, in many respects, much the largest element, and Mr. Hall says truthfully that this is a "dangerous form of so-called Christianity by no means understood by Protestants."

## SHALLOWNESS IN RELIGION.

Perhaps people were always as silly as they are now, yet I can hardly imagine that people always thought as little as they do now. The rapidity with which modern people live, hinders their seeing the depths of anything, just as the enormous superficialities over which their education strains to extend itself, hinders their being well educated. Even in reading, men nowadays will not stop to think; and they have too much to read to enable them to read twice. Thought is manifestly at a discount just now, although there will be a change soon, as shallowness is tiresome, and men always abandon what bores them when the bore reaches a given point. However, this rapidity, which hinders people from seeing the depths of anything, affects nothing so much as their religion and their relations to God, because religion is all depth; and we might almost say of our relations to God, that they lie too deep to have any surface visible at all. It sometimes looks as if piety had an intrinsic tendency to be silly. It is to be hoped it is not so. Nevertheless, piety is often disfigured by silliness, except when it co-exists either with great grace, or with considerable intellect, or with a keen sense of humor. It would not be fair to say that piety is always silly when it is not earnest, because unearnest piety is no piety at all—it is only an ill-done caricature. Now, the deepest of all spiritual things is inward repentance. It is based on a supernaturally illuminated self-knowledge. It implies a profound view of the sinfulness of sin. It lives in a clear vision of the perfections of God, which almost anticipates the brightness of the vision hereafter. It is entangled with all manner of supernatural things, and secrets of prayer, with saint-like instincts, with curious operations of grace, and with the nameless fruits of patient meditations. Rapid livers and rapid thinkers make rapid worshippers, and rapid worshippers make rapid penitents; and the spirit of inward repentance fares ill with all this. Deep work is too slow for our modern pace—*F. W. Faber*.

## BEING HIS OWN PILOT.

A bright boy, who loved the sea, entered on a sailor's life when very young. He rose to quick promotion, and, while quite a young man, was made the master of a ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor there, and telegraph for a pilot to take the vessel into port.

"Anchor! no, not I. I mean to be in dock with the morning tide."

"I thought perhaps you would signal for a pilot."

"I am my own pilot," was the curt reply.

Intent upon reaching port by morning, he took a narrow channel to save distance. Old, bronzed, gray-headed seamen turned their swarthy faces to the sky, which boded squally weather, and shook their heads. Cautious passengers went to the young captain, and besought him to take the wider course; but he only laughed at their fears, and repeated his promise to be in dock at daybreak.

We need not pause to dramatize a storm at sea; the alarm of breakers shouted hoarsely through the wind, and the wild orders to get the life-boats manned. Enough to say that the captain was ashore earlier than he promised—tossed sportively upon some weedy beach a dead thing that the waves were weary of—a toy that the tempest was tired of playing with, and his queenly ship and costly freight were scattered over the surfy acres of an angry sea. How was this? The glory of that young man was strength; but he was his own pilot. His own pilot! There was his own blunder—fatal, suicidal blunder.

Oh! young men, beware of being your own pilots. Take the true and able Pilot on board, who can stride upon those waves, who can speak, "Peace, be still," to that rough wind, so that, "with Christ in the vessel, you may smile at the storm." To be emptied of self, that is your need. Send a message to heaven for help. Telegraph for a pilot. You won't ask in vain.—*Midland*.

# 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.

"UPON the tares, as well as wheat,  
The dews of heaven fall;  
A lesson by our Father taught,  
Whose gifts are shared by all."

WE are sending tracts, in answer to calls for them, in continually increasing numbers, which is an encouraging evidence of a willingness, if not an anxious desire, to read concerning the truth.

THE Sabbath question, in some of its many phases, is engaging the public attention more largely now than for many years before. The agitation concerning the Sunday-Rest Bill and other proposed legislation has forced the question into this unusual prominence.

AS might be expected, this agitation has driven the zealous advocates of the Sunday laws to the more difficult task of showing why the Sunday should be so honored above any other day. The lack of any definite authority in the Scriptures for Sunday-observance has driven its advocates to the wildest extremities and most conflicting and contradictory theories.

IN our opposition to the various movements for Sunday legislation, we have been accused of joining hands with saloon-men and other lawless classes. This is as unjust as it is untrue. We oppose Sunday legislation on the ground that the Sabbath is an institution of religion, and as such must be maintained and defended on purely religious grounds. We ask the advocates of Sunday to bring the subject on to a higher plan than the civil law affords. The saloon-men oppose the Sunday laws because the civil law is too high for them. Let the saloon business be outlawed, as it deserves to be, and our relations to this question can then be seen in its true light.

CHIEF among the factors in the popular agitation of this subject during the past three months, has been, and still is, the "American Sabbath Union," of which Rev. W. F. Crafts is the secretary, and Col. Elliot Shepard, of New York, editor of the *Mail and Express*, is the president. On Monday, March 11th, Col. Shepard addressed a meeting of the Baptist ministers of New York City and vicinity, upon his favorite theme that the confusion of days makes it impossible to tell when the seventh day comes, but leaves it perfectly plain which day is Sunday. H. B. Maurer, a Baptist minister and a member of this meeting, wrote a review of this address, which was published in our issue of March 21st. At the Baptist minister's meeting held March 25th, Brother Maurer, by invitation, addressed the meeting upon the subject of the Sabbath. His address we print entire in this issue.

If any of our readers are disposed to ask why we give so much prominence to the discussion

of the Sabbath, we trust this little group of editorial paragraphs will suggest the answer. Other people are discussing it vastly more than in many years past. The public mind is being aroused on the subject. The pulpit, the press, the platform and the people are all astir with it, some, of course, from one standpoint, and some from another. This agitation has awakened inquiry and opened the way for the dissemination of the truth concerning the Sabbath of the Bible. This is our opportunity as Bible Christians to push the claims of God's holy Sabbath and the authority of his Word. Our first paragraph in this group is proof of this. Shall we use the opportunity to its full extent, or shall we let the agitation go on until the question settles itself again on the traditions of men?

JOHN BRIGHT, the great English Commoner, died, in London, March 27th, having rendered distinguished services to his country, in the House of Commons, for nearly 50 years. Two days later the House, in the usual manner, paid its tribute of respect to its departed member. The most impressive part of the service was the address of Mr. Gladstone, between whom and Mr. Bright, throughout their long lives of public service, there had been so much in common, and so little in diversity of opinion. Next to Mr. Bright, Mr. Gladstone is England's orator, statesman and reformer. His address is a noble tribute to a noble man.

IT is not an unusual thing to hear men speak of the church as losing ground. "People do not profess religion and join the church now as they used to do, while the number of infidels, free thinkers, etc., are greatly on the increase," so these pessimists are constantly informing us. What are the facts? During the years from 1850 to 1886, the population of this country increased 152 per cent; during the same period the increase in the membership of the Protestant Evangelical Churches was 243 per cent, which shows a most gratifying gain. Again, another statistician estimates that for every day during the year 1888, 12 ministers, 17 churches, and over 2,000 members were added to the working forces of the visible church. Multiplying these figures by 365 we have results which should give great encouragement to those who labor and look for the evangelization of the world. These figures, of course, relate to the outward growth of the church, but as in nature, so in the spiritual life, there can hardly be a healthy, vigorous, outward growth without a sound inner life. While a mere show of numbers does not always imply a sound spiritual life, a steady, general outward growth can hardly be possible without such spiritual life.

### A MATTER WORTH CONSIDERING.

THE readers of the RECORDER will remember that several times there have appeared in these columns translations of articles from the pen of Bro. James M. Carman, of Alfred Centre, who is correspondent for *Haibri*, a Jewish newspaper published at Brody, in Austria. In a recent issue of that paper, Bro. Carman has afforded its readers an opportunity to learn more of political, social and religious affairs as they exist in this country. Speaking of Judaism and Christianity, among other things he said:

A short time since a question was asked in the SABBATH RECORDER, "Please tell me what day in the week is regarded as sacred time at the north and south poles, and places of high northern and southern latitudes?" To this the following answer was given: "Those who travel, either for pleasure or in the interest of science,

testify universally that nowhere on the earth's surface is there any difficulty in tracing each day of twenty-four hours, or any confusion as to the reckoning of time. The relative length of the days, as measured by the movements of the earth, does not affect the order of the week nor the observance of the Sabbath." Truly God hath set the one over against the other. Many of the children of *Israel*, to whom the Sabbath was given as a perpetual inheritance, have cast it behind their backs, and have given priority to the first day of the week, the sun's day, while many of the *Gentiles* sincerely strive to keep the particular Sabbath-day which God sanctified and hallowed when he created the heavens and the earth.

Also through the medium of *Haibri*, Bro. Carman has ascertained the address of a rabbi, the Rev. L. Landesberg, Szegehalm, Transylvania, who was for ten years acquainted with the Sabbatarian Christians in Transylvania. Through him it is possible that we may obtain some further information concerning these interesting people.

As we are now so well acquainted with Bro. Carman, it may not be amiss to say something concerning his hopes and his work. Bro. Carman will be able to do much for us in a literary way, by writing thus for Hebrew periodicals, and giving to the Jews information concerning Sabbatarians. During the present term he is teaching Hebrew in Alfred University, and there is some hope that during the summer some steps may be taken to assure him support as a regular teacher in that branch of study. The University authorities stand ready to receive him, if his salary be assured.

In this way, more than in any other, can he be of help to us, while at the same time doing more real and effective missionary work by his writing than as a laborer directly among his people. Having the welfare of Israel and the best interests of our own denomination at heart, I wish to bring this matter to the notice of the readers of the SABBATH RECORDER, hoping that they will give it consideration.

WILLIAM C. DALAND.

### AN INTERESTING CASE.

Rev. M. Harry, our missionary to Kansas and Nebraska, has been with us at Nortonville, Kan., two weeks preaching nightly, giving us close, searching, scriptural sermons, which have done us good, and have, under God, with the other labors put forth, resulted in several conversions, and the awakening and quickening of backsliders. One interesting experience is that of Bro. Foster Reynolds, who is in his 86th year. He professed religion in early manhood, but for nearly twenty years has been a skeptic, rejecting the divinity of Christ and a large part of the Bible; influenced to hold such views by the reading of Theodore Parker's works. We submit his written statement and confession, to the readers of the RECORDER, believing it may prove of interest and profit to many. We had baptism, Sabbath, March 23d.

I wish hereby to publicly make a heartfelt confession to God for transgressing his holy law. Also earnestly to thank God for continuing his manifold goodness to me in sparing my life till this favorable opportunity for accepting the plan of salvation through Jesus Christ, although I still wish for *more light* upon this subject, and earnestly ask the prayers of all Christians that I may continue to progress in the light and liberty of the gospel. I so fully regret reading Parker's works, by which I was led to reject Christ, that I feel deeply impressed to warn all, especially young men, never, never, to read any book that will prejudice their minds against the Bible and draw their affections from God.

I wish also to express my gratitude to this society for all their kindness to me; also my appreciation of Eld. Harry, Eld. Cottrell, and the many earnest Christians in this church, for the interest they have manifested for my eternal welfare, all of which will be remembered by me with pleasure while life shall last. May God abundantly bless them all.



*Dear Friends and Neighbors.*—Let us give our most exalted thanks to God who is worthy of all thanks and praise. From him we have all blessings both spiritual and temporal. May it ever be our delight to serve him faithfully in spirit and in truth.

FOSTER REYNOLDS.

This most interesting case furnishes not only a warning to those who are disposed to listen to the voice of the tempter, but it affords blessed encouragement to all who will seek after God. It is always dangerous to keep company with even the thoughts of Godless men; it is always a good thing to turn to the Lord with full purpose of heart, for he has never said "seek ye may face" in vain.

G. M. C.

MARCH, 1889.

#### NEW YORK LETTER.

Dr. F. B. Gillette, of Brooklyn, N. Y., son of the late Dr. Walter B. Gillette, was present at our services, Sabbath morning, March 23d.

The grocery stores and meat-markets have been ordered to close Sunday morning, at 10 o'clock. I have not yet learned whether the saloons come under this order; no sign of that kind is yet seen, for the little kettles still go in and come out at the side doors, on Sunday mornings. It certainly cannot be water they are after, as the city's supply of Croton is still unexhausted.

The agitation of the Sunday-rest measure still continues. Ann Arbor, Mich., has prohibited the sale of Sunday papers; Sioux City is after the base ballists; Connecticut held P. T. Barnum's circus until after Sunday; Baltimore would not allow St. Patrick to parade; Chattanooga is after the saloons; Massachusetts is after the Sunday tug-boats, and at Denver, Col., March 4th, a resolution before the aldermen to close the Sunday saloon was defeated by a vote of 7 to 2. The ministers of Cleveland, Ohio, have asked the mayor to enforce the following law:

Whoever, on the first day of the week, commonly called Sunday, participates in, or exhibits to the public, with or without charge for admittance, in any building, room, ground, garden, or other place in this state, any theatrical or dramatic performance of any kind or description, or any equestrian or circus performance of jugglers, acrobats, rope dancing, sparring exhibitions, variety shows, negro minstrelsy, living statuary, ballooning, or any baseball playing, or any ten pins, or other games of similar kind or kinds, or participate in keeping any low or disorderly house of resort, . . . he or she shall, on complaint made within twenty days thereafter, be fined in any sum not exceeding \$100, or be confined in the county jail not exceeding six months, or both, at the discretion of the court.

Sunday excursions to Coney Island, for the benefit of those who are unable to hire a hansom, may be stopped, while the wealthy, who own their turnouts, may enjoy the beautiful drives in Central Park and the Boulevards. The meat-markets and cigar stores must also resort to the side-door dodge of the saloon, or close. They may be refused that privilege even. It is a strange state of affairs, when such discrimination is made. There is a reason for it. One man explained it in this way: "The police captains, and the police generally, are subsidized by the saloons, and their income from this source is often equal to their salaries." If this be true, it can be very easily understood why a Jew is fined \$5 for selling a piece of meat on Sunday, while a saloon-keeper, who has kept open his saloon all day, gets off for nothing.

At the Baptist Ministers' Conference, Monday, March 25th, at No. 9 Murray Street, the consideration of the report of a committee, previously appointed, to advise concerning the removal of the Conference to some more convenient quarters, was attended with some lively discussion, and some well-deserved criticism on decorum,

and the unparliamentary methods of doing business. This was followed by the paper of H. B. Maurer, on the subject of the Sabbath. Then there was exhibited the usual confusion of getting up and going out, talking and whispering in the back part of the room, etc. One brother, catching the drift of the paper, put both hands over his heart (to protect it), shook his head (to scatter the contents of the paper), and retired. Twice, during the reading of the paper, there was applause. As soon as his time was up, they were prompt in ringing the bell, but, at the request of a converted Jew, allowed him to finish. A motion was then immediately made and carried to adjourn, thus cutting off all debate. Generally, when a member of the Conference reads a paper, the roll of members is called, and each is given opportunity to discuss the paper. It was amusing to hear the different comments on the paper, such as, "Ingenious paper;" "Well, have you got rid of your poison?" "I want to look into that subject, for you made points I cannot answer;" "you don't belong to us—go to the Seventh-day Baptists, they have churches and want pastors." Such like comments remind us of mediæval bigotry and intolerance. Quite a number of the brethren had pressing interviews with parties outside.

My general impression of ministers is, that they are very intolerant when views are expressed which do not accord with their creeds. I would rather attempt to convert ten laymen to any favorite doctrine I may happen to hold, than one minister.

J. G. B.

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, March 29, 1889.

To the disinterested spectator the rage of the average office seeker who haunts Washington is ludicrous. The nominations are going in so slowly that it would take a little over twenty years at the present rate of speed to replace the Democrats now in office. In the meantime the Democrats sweetly smile. The Senate remains in listless waiting until nearly three o'clock every day, to see if the President will not send a few more names. None come. There seems to be a hitch as to about half of the candidates, and the nomination of various important officials has been delayed much longer than Mr. Cleveland delayed them. Some of the disappointed ones have gone home discouraged and disgusted, but new arrivals take their places. The old rounders are at the cheaper places, where they went as soon as they arrived, well knowing that the siege at best would be a long one. Here they calmly wait with a stoic philosophy and a childish faith till the hinges of the official gate shall turn and they shall pass through to their reward.

The time since March 4th has been a long period of hard work and patient endurance to President Harrison, and his face indicates the strain that has been upon him. In the morning, as one who knows that joy is more apt to be around at that hour, the office seeker hies himself and his "influence" around to the White House, and lies in ambush to pounce upon the President as he passes through the jungles of the public reception room or emerges from the fortified retreat of his private apartment. The Pacific coast delegates have not recovered from their bitterness of heart over their failure to obtain large representation in the new administration. They are rather open in their wailings, too, and do not hesitate to reproach the President and to place part of the blame on his shoulders. They deny that the Republican party was

divided in California. They complain that not only their own State but the entire South, West and Pacific slope have been ignored. Their grievance is great that the Cabinet should have been selected one half from States lying so closely together as Maine, Vermont, New York and Pennsylvania. And, indeed, it is a matter of great surprise that California should have been left out until the first places were all filled. At an early day the question was raised as to whether Mr. Blaine or Mr. Harrison would be President. To a certain extent the days of timid Presidents are over. In fact the dread of becoming a second Hayes will for a long time have much to do in withholding Presidents from acting as mere figure heads. This fear, of course, proved Mr. Cleveland's ruin, inasmuch as he went to the other extreme and tolerated no advice whatever. He had the right idea, perhaps, but not the genius to apply it. In its proper application, some future President, and perhaps even the present one, will find his salvation. The "boss system" is unsavory.

Postmaster-General Wanamaker goes over to Philadelphia every Sunday and attends to his Sunday-school duties just as he did before his greatness was thrust upon him. An impression gained footing in Republican circles here, based on certain alleged utterances of Mr. Wanamaker, to the effect that the administration will not be particularly active in making removals of postmasters for offensive partisanship unless other charges of a graver nature can be produced. That is, if a postmaster of the first, second or third class has offended only in zeal for his Democracy, yet has conducted his office with due attention to its requirements, he is safe until his four years commission has expired. Other far-seeing ones, however, advise the postmasters of these three named classes not to lay the "flattering unction" too closely to their souls. They hold that the acceptance of Mr. Clarkson of the First Assistant Postmaster-Generalship, and the immediate lengthening of hours in the department and the strengthening of its clerical force, point in another direction.

#### ORDINATION AT ROCKVILLE, R. I.

Brethren W. W. Woodmancy and John F. Palmer, were ordained deacons of the church in Rockville, on Sabbath afternoon at half past two o'clock. The sermon was preached by Bro. L. F. Randolph, of Hopkinton City, from Ex. 17: 12, "Aaron and Hur stayed up his hands." The subject was the importance of cooperation with the pastor in the work of the Lord by the church. The subject was handled with much ability, and gave general satisfaction. The charge was given to the church by Bro. I. L. Cottrell, in a very impressive and interesting manner. The charge to the candidates was delivered by Bro. H. Stillman. His language was plain, direct and very affectionate. The prayer of consecration was offered by Dr. Irish with his usual fervor and directness. It was a very solemn and impressive occasion. The weather was delightful, the congregation large and deeply interested, and the effect was happy, and we hope it will be lasting. The candidates are men approved by the church and stand high in the estimation of the community. The church has now four deacons; but one, our beloved and venerable Bro. Matteson, is in poor health, and we fear will not be able to perform his office much longer. But he has been faithful to his trust and is ripe for the church above.

A. M. C. L.

MARCH 26, 1889.

## YOUNG PEOPLE'S WORK.

WHAT is my aim in life? Or have I none?

If I have none, how comes it? Am I drifting with the tide of influence upon which I chance to be afloat? Is it not perhaps time that I fix my attention on some object on yonder shore, and, with sail, oar, and rudder in use, strive for its attainment? I am in life for some purpose; shall I not make it a right one?

If I have an aim, what is it? Is it high or low, noble or base, worthy or unworthy? Is it the gratification of some selfish ambition, or does it comprehend within itself the good of my fellows? Is it the attainment of pleasure and position among men, wealth and honor and their pleasures, or is it the attainment of a place in the kingdom of Christ, the riches of the heavenly glory, and the honor of serving with Christ the great purpose of God, the salvation of men?

EVERY one ought to have two aims: the first, that of serving God faithfully, of becoming his worthy child, and of attaining Christ-likeness in heart and life; the second, that of doing one's best and making the most of one's self for the good of one's generation.

THE former aim we all, as young Christians, have in common. Have we decided the latter? May God help us in determining what we shall aim to make of ourselves, not that we may have an easy place in the world, nor that we may amass a great pile of worldly wealth, but that we may render our fellows happier, better and more able to fill their God-appointed sphere.

### BIBLE-READING.

How shall I read the Bible? A question the Christian often asks, and one, perhaps, difficult to answer.

In the first place, how *subjectively*? as the philosophers would say; that is, how as to one's own mind and thought?

We must read the Bible in a *believing spirit*, not in a skeptical or critically antagonistic spirit. The Bible has no treasures for the careless or doubting reader. We must also read the Bible in a *devout spirit*, accepting it as a message from God to our own individual selves, not as a curious history of strange and forgotten peoples and times. We must read it in a *humble spirit*, as unworthy of ourselves to know or to be aught without divine aid. And we must read in an *obedient spirit*, willing to do and be whatever it enjoins upon us.

Then, practically, some suggestions may not come amiss as to methods in reading. I would say to the young student who wishes to become familiar with the Bible.

I. Get a comprehensive view of the whole Bible. Notice the divisions.

1. Into Old and New Testaments.
2. In the Old Testament into:
  - a. The Pentateuch. (Gen.—Deut.)
  - b. " Historical Books. (Josh.—Esther)
  - c. " Poetical " (Job.—Song of Songs.)
  - d. " Prophetical "
    - α. Isa.—Dan.
    - β. Hosea—Mal.
3. In the New Testament into:
  - a. The Gospels. (Matt.—John.)
  - b. The Acts of the Apostles.
  - c. The Epistles. (Rom.—Jude.)
  - d. The Apocalypse. (Revelation.)

II. Form some notion of the progress of the history, and how the books fit into it. As far as possible get outside help in this matter.\* But if not possible, obtain by looking the Bible through to get as good a conception of the history as you can.

III. Read each book through at a sitting—just as you would a short novel—noticing the events recorded; so that at the close you know pretty well what is in that particular book. It is not necessary that you should take the books in their order in the Bible. Before doing this get from a Bible dictionary what general information you can about the book in question. By this means you will become familiar with the Bible as a whole, and also in its individual parts. Thus much in preparation.

As to the personal study I would say:

a. Read every day, according to some plan of your own, a chapter, or less, or more as you may be able carefully and critically to find out exactly what it means. In this use some commentary when you can.

b. Read every day some passage, a chapter, or less, or more, as you may think best, striving to find exactly what it means for you, in your own life, as a seeker after Christ, or as a follower of the Master. W. C. D.

## OUR FORUM.

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

### WHOM DO MEN SAY THAT I AM?

This question of the Saviour's to his disciples on that memorable day when "he began to teach them" of his coming sufferings and death has always been placed second in importance to the more personal one which immediately followed it, "But whom say ye that I am?" and rightly so. But there is a thought growing out of the former which has a direct bearing upon the life of all who own the honored name of the Master. The sullen, defiant question of Cain when asked concerning the whereabouts of his murdered brother, "Am I my brother's keeper?" met with a quick and stern rebuke from God; and this rebuke fixed once for all the fact of the inter-dependence of mankind and the responsibility resting upon each for his neighbor's welfare.

This being true, it is important that we know what those around us think of Christ; important, because the persons with whom we meet most frequently may be measuring the value of Christianity by our life, and if we pay no heed, if we show no care for their eternal welfare, they may be led to believe the religion of Christ to be a narrow, selfish thing, instead of the supremely unselfish, beautiful life it is when lived on the pattern given us by the words and life of the Saviour.

It may be that a kind question put by a Christian friend will be just the spark needed to start a fire of divine love in some heart. And it may prompt thoughts and aspirations which will lead some who before have been thoughtless about their relations to God to see the beauty of his character and to turn a willing ear to his gracious invitations. Then, too, good would come of making such inquiries in a kindly and judicious way, in that it would many times furnish a profitable topic of conversation, especially among our young people, which would be in marked contrast to the senseless and sometimes cruel gossips into which it is so easy to fall. Conversation upon such a theme would lead to a repetition of the time spoken of by God's ancient prophet when "they that

loved the Lord spake often one to another;" and some time each faithful one would find unfading happiness in the knowledge that his name was written in the book of remembrance, as one of "them that feared the Lord;" and some of our churches who have almost forgotten how the voice of the convert sounds, would find that God is as ready now as then to open the windows of heaven and pour out abundant blessings.

Is this *too old* a suggestion for the Young People's Department? We think not; for the young people have it in their power to form habits of life which will not only lead to the happy results enumerated above, but which will crystalize into characters, which will be at once beautiful and helpful to all who come within their influence. T. P. U. T.

### WHAT OF THE FUTURE?

In a recent issue of the *Examiner*, a writer calls attention to the irreligious condition of young men as a class, and draws a picture which may well cause us to stop and think. He says:

In a little book which came to my notice recently, called, *Dying at the Top*, written by Rev. Joseph W. Clokey, D. D., of Indiana, it is affirmed that of the 7,000,000 young men estimated to be in the United States, only 15 per cent attend Protestant Christian services of any kind, leaving 85 per cent who never enter the church doors. Only 5 per cent are members of our churches—including consistent and inconsistent members—and probably only 2½ per cent are active and godly.

These figures are astounding, and strike with the effect of almost stunning us. Our young men are doing one-half of our voting; they are doing a very large proportion of the reporting for our daily papers, and thus are practically making public opinion. The young men of to-day are also to be the fathers of to-morrow, and at the head of the homes, the business, and all the forces of society of twenty-five years from to-day. Add to this the estimate that there are more convicts among the young men to-day than there are church members, and—shall I speak it?—Ingersollism vies with the church in numbering its followers among the young men, and it surely seems time for us to be cast upon our knees in prayer, and to rise from our knees only to hasten into the most active campaign ever instituted for the rescuing of our young men—the character-makers for the next twenty five years.

## OUR MIRROR.

N. B.—Items of news for "Our Mirror" may be sent to the corresponding editor at Leonardsville, N. Y., but if it is desirable to secure immediate insertion they would better be sent to the SABBATH RECORDER, Alfred Centre, N. Y. This applies to items of news only.

THE Editor of this Department requests pastors or other persons, where there are young people's societies, to inform him, at once, of the existence and nature of such societies. This request applies to all societies which have in any way been in communication with him, as well as to those which have not been heard from. He has been asked to publish a list of such societies, and he desires to make it as nearly complete and correct as possible.

THE young people of the Independence Sabbath-school gave a temperance concert at the church on the evening of March 17th, consisting of songs, recitations, select readings, paper, and such as goes to make up an entertainment of the kind, many of the children taking a part, under the leadership of our pastor, Eld. H. D. Clarke, who labors earnestly for the well-being and culture of our young people in moral and religious growth. Let each boy and girl seek to be profited and appreciate these means of improvement. D. E. L.

Much is being printed which professes to furnish a *key* to the Bible or *key-words* to its separate books. The figure is a forcible one, suggesting both the riches that are contained in these Scriptures and the possibility of difficulty in appropriating them. But can one possessor pass his key on to another? No; every one must fashion his own. What may be suggested as two *keys* of which all may avail themselves? These,—*devout study and simple obedience.*—*The Old Testament Student.*

\*Books in almost all libraries:  
O. T.—Stanley's "History of the Jewish Church."  
N. T. { A life of Christ, Andrew's or Farrar's.  
          { " " St. Paul, Conybeare and Howson's, or Lewin's.

## EDUCATION.

We call attention to the two following paragraphs, which are passing unchallenged through the press, as indicating some of the influences which are now seriously menacing our public school system:

At the dedication of a Roman parochial school building, in Pittsburg, March 3d, Bishop Kane, of Wheeling, delivered an address, in which he severely denounced the public school system of America. He said the public school system was a divorce from a moral and religious training. He could not understand how it was just for the poor man, who has no children, to be compelled to pay a tax, to help educate the son and daughter of a millionaire. The state has no more right to tax the poor man for the education of the rich man's children, than for the support of the rich man's family. He denied that the Roman church was opposed to education, and said: "The great problem that confronts us to-day is the same as that which confronted the people in the apostolic times. There were schools then, but they were pagan schools, and the only way to counteract their effect was to establish Christian schools. That is what the Catholic Church is trying to do in America now."

The Evangelical Alliance for the United States, has issued a circular, calling the attention of the people to insidious attempts now being made in the several states, to undermine the public school system. It says: "The bulwark of the common schools is now assailed along the line of states, by insidious methods and immoral political deals, in which, American principles and rights are bartered for foreign votes. There is an organized and persistent attempt, under foreign leadership, and occasionally, under the mask of devotion to liberty of conscience and freedom of worship, to subject the infant wards of the state to proselytizing influences and discipline; to prevent by spiritual threats and other undue influence, the attendance of children at the public schools, and to pervert to sectarian purposes the school fund." These attempts have been made in Maine, Rhode Island, Pennsylvania and New York. Christian citizens in other states, should be on the alert in this matter, and not leave to their Assemblymen the duty of scrutinizing bills in any way affecting the public schools.

## POPULAR SCIENCE.

FRESH water always freezes at the surface first. Sea water during calm weather begins to freeze at some point beneath the surface.

THE largest and heaviest building stone ever quarried in England was recently cut out from the Pilkington quarry, Norwich. It is in one piece, without crack or flaw, and weighs thirty-five tons. It is fifteen feet long, six feet high, and five feet wide.

ONE of the hardest woods in existence is that of the iron wood tree, which grows in the plains along the track of the Southern Pacific Railroad. It has a black heart, and when well seasoned will turn the edge of an ax, and must be cut with a well-tempered saw.

A GERMAN is said to have perfected a process whereby a soft quality of wood is rendered as good as lignum vitæ for such purposes as stern bearings for propeller shafts. He forces oil into the pores of the soft wood, then subjects it to intense pressure, thereby solidifying it.

WHO would ever think that glass could be spun and woven into cloth? And yet the late invention of a French silk manufacturer makes this quite possible. The pattern is woven with threads of glass of marvelous fineness upon a warp of silk. It is quite a tedious process.

IT is said that in France a new employment has been found for celluloid—which is a compound of collodion and camphor—in the sheathing of ships. Celluloid is much the same in appearance and qualities as horn, but can be made of different colors. Experiment has shown that it answers as well for ships as the usual copper sheathing, and that it keeps quite free from marine growths, even after several months constant immersion in water.

DR. GEORGE THENIUS, of Vienna, has a process for the manufacture of artificial leather from red beech-wood. The best wood for the purpose is taken from 50 to 60-year old trees, cut in the spring, which must be worked up immediately, bark peeled off, steamed, treated with chemicals in a kettle under pressure, and exposed to several more operations, which the inventor does not mention, as he wants to have them patented. From the prepared wood strong and thin pieces are made by means of heavy pressure. The inventor states that a solid sole-leather can be obtained, which he claims is superior to the animal leather in firmness and durability, and can be worked up in the same way as animal leather, nailed and sewed.

## BAPTIST CONSISTENCY ON THE SABBATH.

BY HENRY B. MAURER.

A paper read before the Baptist Ministers' Conference of New York.

In this discussion of a live question, in which conviction compels dissent from prevailing theories, I shall call attention to:

- I. The Baptist doctrine concerning the Bible.
- II. The Bible doctrine concerning the Sabbath.
- III. The Baptist doctrine concerning the Sabbath.

I. The fundamental principle in our churches is the ultimate authority of the Bible. We endorse, as no other can, Chillingworth's edict, "The Bible, the Bible only is the religion of Protestants." Because we see among them extra-Biblical beliefs and practices, we protest against Protestants.

As no others can, we quote, "Every plant which my heavenly Father hath not planted shall be rooted up." "Teaching for doctrines the commandments of men." "We must obey God rather than men," etc.

Others by a process of *eisegesis*, through sectarian spectacles, in the dimness of preconceptions, read doctrines into the Bible; *we*, by a process of *exegesis*, draw out of it what God has placed therein. A human *modification* of a divine institution we repudiate; and pre-eminently, we are "contending for the faith as it was once for all delivered unto the saints." Such is our boast; if not, many of us would not have severed church, social and even family ties, to go among a strange people, who, we believed, consistently held to the Protestant principle, "The Bible is the only guide."

To consistency with this principle we attribute that unanimity of belief, without a creed, which has elicited the wonder of other denominations; and our position as real anti-Romanists, or as Dr. Mc Arthur forcibly puts the latter:

Romanists are consistent in their practices, if their premises be admitted; Baptists are equally consistent. Romanists recognize their church as the ultimate authority. Baptists recognize the Word of God as their sole rule of faith and practice. *To this authority they submissively and joyously bow.* [Italics ours.] Baptists and Romanists are at the antipodes of Christian faith. All other denominations are on a sliding scale between these extremes. Some slide toward Romanists at the one end, others toward Baptists at the other. If a man accepts the church as his authority, consistently he must be a Romanist. If a man accepts the Word of God as the sole authority, consistently he must be a Baptist. *Logically there can be no stopping place between these two extremes.*

By this principle—the Bible the ultimate authority,—our Sabbath theories must be tested. Therefore what is,

II. The Bible doctrine concerning the Sabbath? Two points here demand the attention of a Baptist. 1. What are the Biblical teachings concerning the Sabbath? 2. What was the attitude of Christ and the apostles toward those teachings. From the Old Testament *only*, we learn of the institution of the Sabbath and the manner of its observance. Writing on Sunday-observance, A. E. Waffle, in support of his statement, that "Long before the formation of the Jewish nation," the Sabbath was instituted in Eden," quotes Gen. 2:

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

In Exodus 16, God made Sabbath-keeping a test of obedience.

And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field.

Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

One month after this God promulgated his immutable law, making the Sabbath universal and perpetual.

Remember the sabbath day, to keep it holy.

Six days shalt thou labor and do all thy work.

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

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

This Commandment was written on a rock.

Thus far we are scripturally shown the institution of the Sabbath; the manner of its observance; its sanctity, and its absolute restriction to the seventh day, which God sanctified, set apart, and *no other*.

Concerning the limitations of the day, the Bible is equally explicit (Lev. 23: 32)

From even unto even, shall ye celebrate your Sabbath.

Compare Neh. 13: 19.

And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

Also compare Luke 23: 54.

And that day was the preparation, and the Sabbath drew on.

Likewise the custom of the Jews to this day. Reckoning days from midnight to midnight is of heathen origin—a departure from the divine rule, and fraught with evil. If all places of business and amusement were closed at sunset before the Sabbath, a world of drunkenness, debauchery, crime, and Sabbath-breaking would be avoided. Such are the salient features, and teachings of the Sabbath.

Note now, the attitude of Christ and the apostles toward these Old Testament teachings.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Our Lord cannot here mean the ceremonial law, since that, being typical of him, would pass away at his death. To fulfill does not mean to destroy. If the Decalogue, the only law which can convict of sin, be abrogated by the death of Christ, or destroyed as a part of the old covenant, then Christ made it impossible for men to sin or to have a knowledge of sin after that time. Thus he died to redeem them from that which could not be. Again, looking forty years into the future, he spoke of the Sabbath as still being in force during the destruction of Jerusalem, which occurred A. D. 70, or about forty years after the resurrection.

With this apostolic teaching harmonizes.

Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. 3: 31.

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 1 Cor. 7: 19.

In A. D. 60, James writes:

For whatsoever shall keep the whole law, and yet offend in one point, he is guilty of all.

A study of the Acts will disclose that apostolic example and teaching were in conformity.

One instance only can be cited of our Lord's reverence for the Sabbath. While foretelling the destruction of Jerusalem, he commanded his disciples to pray that their flight be not on the

Sabbath. We are told sometimes that he had reference to the difficulties they would encounter. But if they could not flee, why should he command them to pray that they might not do it? Again, note Paul's reverence for the Sabbath, and likewise the difficulty of reconciling what I shall now quote with the theory, that it was in any wise changed, or that the law was abrogated. Twenty-seven years after the resurrection, he challenged his persecutors (Jews) to point out a single fault except that through Jesus he taught the resurrection. Acts 24: 21. Two years later, twenty-nine years after the resurrection, this occurred.

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

While he answered for himself, neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

He knew that no law was more sacred to the Jews than the law of the Sabbath, any deviation from which would have made it impossible to use the language just quoted, nor could the following have been recorded.

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Acts 28: 17.

Several years after the resurrection, what is recorded in Acts 13: 14, 42-45 happened. If the first day of the week was the Sabbath, would not the Gentiles have known it and formulated their request differently? Would not Paul have said, "No need of waiting until the next Sabbath, this is so important a matter and I have so much to do, come again to-morrow, it being the first day of the week, we shall be assembled to commemorate my Master's resurrection, then I will preach to you."

Some contend, because the fourth commandment is not repeated in the New Testament, therefore, Christ was indifferent toward the Sabbath. Must an immutable law of an unchangeable king, be re-enacted every few years to keep it in force, where no enactment is anywhere found for its substitution and modifications now under controversy?

Our Saviour no more disparaged the Sabbath, by walking through the corn-field, and by healing than he disparaged alms-giving when he denounced ostentation. False growths he pruned; the good he intensified.

While in the sixty New Testament Sabbath texts, there is comparatively nothing concerning its institution or manner of observance, there is neither the slightest hint that it was changed or abrogated. It was observed on the same day and for precisely the same reasons as from the beginning.

Read your Bible through a hundred times, with reference to this subject, and you will each time become more and more convinced of the truthfulness of the following facts: 1. There is no divine command for Sunday-observance. 2. There is not the least hint of a Sunday institution. 3. Christ never changed God's Sabbath to Sunday. 4. He never observed Sunday as the Sabbath. 5. The apostles never kept Sunday for the Sabbath. 6. Neither God, Christ, angels or inspired men have ever said one word in favor of Sunday as a holy day. Such being the Bible doctrine, we now come to examine thirdly and lastly:

III. The Baptist doctrine concerning the Sabbath. As one who bears the name of Baptist without any qualifying phrases attached

thereto, I am primarily advocating the observance of no particular day, but I am contending for our great principle, "The Word of God is the only guide." During the two years study and struggle which ended in changing my denominational affiliations some years ago, I satisfied my mind then, and had no occasion to change it until recently, that Baptist theories are consonant with the Baptist principle of the sole authority of the Scriptures. Conviction resulting from the last two years Bible study and observation compels me now to except the Sabbath.

We now observe the first day of the week in commemoration of the resurrection. Here we have a change of the day and also a change of the reasons for its observance. Is it in accordance with Baptist principles to accept a change of a divine institution? But to be consistent, we endeavor to justify this change by setting up a gratuitous relation between the creation and redemption. Conceding such a relation to be correct, however, did Jesus arise on the first day of the week? As proof, the phrase "First day of the week" found eight times in the Gospels, once in the Acts and once in the Epistles is quoted. Had the Greek for this expression been rendered into such English as we wish for βαπτίζω, we should have about as many proof texts for Sunday-observance as the Pedobaptists have for modes of baptism. Nowhere within the lids of the Greek Testament does this expression occur. Luther's translation of *μια σαββατων*—*Der Sabbath einer*—is literal, hence the phrase "first day of the week" is not found in his Bible. The rendering into English, which was by metonymy, is correct, in point of fact, but so was the Anglicizing of βαπτίζω. Suppose now the translation had been more literal, and we should have, instead of "the first day of the week," "the first day from the Sabbath," or more literal still "the first from the Sabbath," would those texts so admirably advance the aims of advocacy? Could we call that day the Sabbath which the Greek calls "the first from the Sabbath?" But setting that all aside, and conceding that in every particular the translation be unobjectionable, the weakest of all assumptions on which the Baptist Sabbath theory leans for support, is that Jesus arose on the first day of the week. Nowhere is it stated that the resurrection then occurred. All that the Evangelists tell us is that when the women came to the tomb they found that Jesus *had already arisen*. The discovery that the resurrection had taken place and the fact of the resurrection are not synchronous! Who of us upon reaching his study at six in the morning, and finding his sermons stolen, would conclude that because he had made the discovery at six o'clock, that then the burglary had been committed; also we should not know whether very early that morning or late the night before our literary children had been abducted.

We are not left in doubt, however, whether Jesus rose on the morning of the first day or the evening of the seventh, notwithstanding the fanciful and sentimental analogy of semi-Romish-pagan origin, between the rising sun and the risen Lord; notwithstanding that our hymnology abounds in verses about the resurrection morn, based on the prevailing idea that Jesus arose in the morning. Of the visits to the grave described by the Evangelists, Matthew tells us of the first, which was, to use his language, "now late on the Sabbath." Mary came to the sepulcher in the evening twilight, as the daylight portion of the Sabbath was receding and the

dark portion of the next day was approaching. It says "Now late on the Sabbath (Rev. Ver.) as it began to dawn toward the first day of the week, came Mary Magdalene" etc. Mentioning the fact that the day ended in the evening, Alford sees here a difficulty, for, if Mary came there in the end of the Sabbath, she would have been obliged to wait many hours before she could see the dawn of the next day. If not read in the light of prevailing ideas there is here no difficulty, there is simply a wrong rendering of the verb *επεφωσκε*. In Luke 23: 54, the same verb occurs, where it is translated by Alford and in both English Versions, "drew on." Xenophon describes an army approaching (*επεφωσκε*) over the hill. So giving this verb in Matt. 28: 1, Alford's rendering in Luke 23: 54, or that in the Anabasis, the text would read "Now late on the Sabbath, as it was drawing on, or approaching toward the first day from the Sabbath, came Mary Magdalene," etc., or less literally, "Now late on the Sabbath, as it was approaching toward the first day of the week, came Mary," etc. Thus Alford's difficulty vanishes. So then, if Mary discovered, late on the Sabbath, that her Lord *had already arisen*, however inappreciable a space of time elapsed between this discovery and the resurrection itself, there follows first, that Jesus *did not arise in the morning*, and second, that he arose *not on the first* but on the seventh day. From Matt. 27: 57 we know Jesus was buried toward the evening. From Matt. 12: 40, "So shall the Son of man be three days and three nights in the heart of the earth," we know that he would be in the grave seventy-two hours. I have no use for the "parts of three days theory." Just seventy-two hours from the evening of the burial brings you to the evening of the resurrection, or the "Now late on the Sabbath" of Matt. 28: 1; or taking the latter as a fixed point and going back seventy-two hours, we find that Jesus died on Wednesday evening, and not on Friday, as the papist tradition has it.

This view seems to conflict with John 19: 31, where it says that Jesus died on the preparation day, the day before the Sabbath. This difficulty no doubt gave rise to the "parts of three days theory;" and to the belief that the Saviour died on Friday. If the latter be true and the resurrection took place either on or before the time mentioned in Matt. 28: 1, then our Lord could not have remained in the grave *even the parts of three days*.

All difficulty vanishes, however, when it is remembered that during that week was the Passover, and hence also the Passover Sabbath. This was a movable Sabbath (See Lev. 23), so that the Passover week, in each of the six years out of seven, contained two Sabbaths. Can there be any reason for not believing that during this week the Passover Sabbath fell on Thursday; and the preparation day, the day of our Lord's death was the day before, viz., Wednesday? Thus removing all difficulties; thus making Christ's prophecy concerning his interment mean just what it says, and thus removing the necessity for the untenable "parts of three days theory;" although a work of supererogation as far as the Sabbath is concerned.

I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day, according to the scriptures.

Another argument in favor of the Baptist doctrine concerning the Sabbath, in support of which John 20: 19-23 is quoted, is that Jesus met with his disciples to commemorate his resurrection. No such idea is implied, for it is

distinctly stated that with closed doors the disciples were together "for fear of the Jews," and when the women told them of the empty tomb, Luke says, "Their words seemed like idle tales." While they were in this state of mind Jesus appeared, not to commemorate, but on the contrary, to prove the truth of the resurrection. Unbelief concerning the resurrection, is hardly a preparation of heart and mind for its commemoration. Concerning this very matter, the Master said to his disciples, "O, fools and slow of heart to believe." How our people, so enlightened in Scripture, could have ever given credence to such theories, I cannot comprehend. Neither Alford, Meyer, Schaff, Lange nor Ellicott, none of whom are Baptists, and all Sunday-observers, make any attempt to get support from these texts for the so-called Christian Sabbath.

Baptism, being the only Scriptural means of commemorating the resurrection, Baptists should leave its commemoration by means of a day to those who have taken from the ordinance its beautiful imagery and its striking symbolic significance.

Between the way many have caught on the phrase in Ezekiel, "I will sprinkle clean water upon you," in support of sprinkling, and the way we have caught on the phrase in 1 Cor. 16: 2, "the first day of the week," in support of Sunday-observance, there is a striking similarity; which is continued in the weight which the one has as an authority for a certain kind of ceremony, called baptism, and the weight which the other has as an authority for a certain kind of obligation, misnamed Sabbath-keeping. We often think Pedobaptists hard pressed for proof texts, when they cite those which have nothing to do with baptism; but what exegetical straits we must be in, when we cite texts to support our Sabbath theories, which have not the slightest hint in reference to either the Sabbath or the assembling of the saints; such a text is 1 Cor. 16: 2. The Latin version reads "Let each one of you, at his own house lay up, putting away," etc. Tyndale renders it, "Let every one of you put asyde at home, and laye uppe." The Syriac Peshito: "Let every one of you lay aside and preserve at home." Three French versions: "At his own house, at home." Luther: "By himself at home." The Dutch version is the same. The Italian has it: "In his own presence at home." Spanish: "In his own house." Portuguese: "With himself." Swedish: "Near himself." Douay Bible: "With himself." Mr. Sawyer: "By himself." Beza: "At home." Wycliffe: "Let each one of you keep (or lay up) at himself," (Pickering's edition, 1848). Gaultiere: "Put aside at home." Here are eighteen translations, which will not admit the idea of a public assembly or collection; but each one was to reckon up his accounts, and lay aside by himself, according to his ability, and have it ready, as Paul, in his haste to relieve the sufferers at Jerusalem, might come unexpectedly.

Another such proof text is Rev. 1: 10, containing the expression, "the Lord's day." In whatever sense John uses it, surely the expression can no more apply to the first day than to the seventh. If, in Revelation, the phrase "Lord's day" is used to designate the Christian Sabbath, observed to commemorate the resurrection, how does it happen, that in John's gospel, written many years afterwards, the expression never occurs, nor the slightest hint concerning such a day, as now this expression is quoted to support? Nowhere do we again meet with the *κυριακη ημερα*, Lord's-day, and if the text is not an interpolation, for which there are

strong probabilities, the most reasonable interpretation to give it, is that the great and notable day when Christ shall come in judgment is meant, which is the burden not only of the context, but of the whole of Revelation. But as a proof text for Sunday-observance, it is as weighty as the one in the Psalms. "This is the day which the Lord hath made, we will rejoice and be glad in it."

Our Publication Society's tract on the "Variations of Infant Baptism," suggests the fitness of now issuing one on the "Variations of the Sabbath." The reputation for unanimity of belief among us is in danger.

Some say we cannot tell which the seventh day is; yet we can determine the first, which we can trace to the time of Christ, but not the seventh. If we cannot tell which the seventh day is, the doubt has come into existence since the year 70. Christ, when he spoke, was observing the Sabbath to be still in force at the time of Jerusalem's destruction. We were baptized as Jesus was, but we cannot be such Sabbatharians as he was, that would be *too Jewish, you know*. If the Sabbath should not be observed because it is Jewish (?), then why not abolish the Bible, every word of which was written by Jews? If Sabbath-observance be Jewish, because of Jewish origin (?), then Sunday-observance is pagan, as it is of pagan origin.

Now if the difficulty lies in the impracticability or inconvenience of keeping the scriptural Sabbath, why not admit it, and not, because this may be the reason, so far do violence to our principles as to endeavor to make the Bible justify changes which uninspired men have made. But having once corrected our theories and not finding it desirable to conform our practice thereto, we must hold our peace concerning those Pedobaptist brethren whose concessions as to the scripturalness of our position on the ordinances have caused us to wonder why they can be anything but Baptists.

Others say that one-seventh of the time should be given to God, and so long as that be given any day will do. Whence comes the authority for such gratuitous assertion? and in whom has God vested the power to legislate in this way? How does such a view compare with that Baptist precision and literalness which resents the idea that no matter whether little or much water be used in baptism, so long as there be water?

A third class takes the view that the law has been abrogated, and there is no Sabbath. We know that it was in force in the year 70. If the law was abrogated and the Sabbath abolished, it must have been done since A. D. 70. When and by whom was this done? Some Christians still pray, "Lord, incline our hearts" to keep this law." How long, before we shall have a few more denominations? Soon we may classify Baptists on this question as follows: "Seventh-day Baptists," "First-day Baptists," "Any-day Baptists," "No-day Baptists," these to be again subdivided into smaller sects. The Seventh-day Baptists can't afford it. Of the First-day Baptists, we should have the regular and the irregular; on the question of no license and license, the irregular enjoying privileges the others are denied, such as traveling on Sunday, advertising in and wading through the Sunday papers, and the laying of horse-car tracks; the Any-day Baptists, divided into agnostics and gnostics on the question of the day; while the No-day Baptists are to be divided into six sects, Antinomians in reference to the ten commandments, Antinomians in reference to fourth commandment only, Antinomians in reference to the

letter of the law, Antinomians who take the remarkable view that when the Jews are converted they will keep the Sabbath, and Antinomians who do not take this view. Among all these there will be doubtless found other Sabbatarian elements, now difficult of classification, because held in solution, but which will no doubt be crystalized into a sect by a precipitant in the form of another Sabbath novelty. Well, what a wonderful book the Bible is! Here is food for reflection.

An aged pastor of one of our largest churches—and you would be surprised if I were to mention his name—said long ago, "I would not keep the seventh day, if my church would follow." No doubt he has often had the hymn sung, while baptizing converts:

Should it rend some fond connection  
Should I suffer pain or loss,  
Yet the blessed sweet reflection  
I have been where Jesus was,  
Will revive me, will revive me  
When I sink beneath the cross.

It is naturally less agreeable to be in the minority than to be popular, for did not our Saviour say, "Woe be unto you, if all men speak well of you." Many do not ventilate their views on the Sabbath. But why not? What is the matter with declaring "all the council of God." Why not preach to our churches about these things as Pedobaptists do to their people about the modification of baptism, and why not have our church manuals read to conform to these theories, as their church manuals conform to theirs.

If one-seventh of the time will do is it kind to keep our people under the burden and inconvenience of observing a particular day, whether it be the seventh, which God has sanctified, or the first, which uninspired men have set apart, whether it be the seventh which God has made sacred, but men have secularized, or the first which God has said should be made secular, but men have said should be made sacred? Why permit our people longer to continue the folly of decrying Sabbath—desecration because the museums and libraries are opened on Sunday; the poor listen to good music in Central Park or would ride in the Fifth Avenue stages to St. Thomas's? Why allow our people to continue to put themselves in the ridiculous position of pronouncing it a special judgment from God when on Sunday a pleasure party comes to grief, if no day be sacred and any day will do as the Sabbath?

And if they who hold to the one-seventh of the time theory, ought to revise their church manuals, surely they should find it still more incumbent upon them to advocate revision who believe that the Decalogue has been abrogated, or that the fourth commandment was taken out of the ten, and made null and void, so that now there is *no Sabbath*. Almost invariably the manuals read as Dr. Hiscox has it:

We believe the Scriptures teach that the first day of the week is the Lord's-day, or Christian Sabbath, etc. Places in the Bible where taught, Gen. 2: 3, Exod. 20: 8, John 20: 19, 1 Cor. 16: 2, Rev. 1: 10, etc.

Now call a church meeting, and offer to substitute for the above the following:

We believe that the law has been abrogated, at least so much of it as pertains to the Sabbath, and there is now no Sabbath.

Then, after Deacon Jones has moved that this revision be made, and Deacon Smith has seconded the motion, and then it has been unanimously adopted by the church, let this momentous event be followed by a meeting, in which the brethren may relate their experiences of that new and earth-born peace of no

longer living in Jewish bondage, and in subjection to the ten commandments, then close the meeting by singing No. 16, in a certain book of hymns:

"Free from the law, Oh! happy condition."

Now for some history. The Rev. Franklin Johnson, D. D., of Cambridge, Mass., speaking of the time of Constantine, the prince of pagans, says:

The Christian rested in order to celebrate the resurrection of his Lord: the heathen had been accustomed to a festival on the same day and counted it no hardship to rest in honor of his god, when the fields and vineyards did not require his toil.

The Rev. Wilbur F. Crafts, of New York, also says, in his late book:

The ancient nations all about the Jews devoted the first day of the week to what was at first the chief symbol of God, and then the chief god, the sun, calling it *Sunday*, . . . which the missionaries of the cross would find was already regarded sacred as the "venerable day of the sun," in the Roman empire and other nations to whom they were sent.

Considering, then, that all the Gentile people, to whom the early missionaries of the cross went, were keeping the Sunday as a festival day and for the worship of the sun-god, and had for years before the time of Christ been so observing it, we are prepared to see that no command of Christ or example of the apostles is needed to induce the Gentile converts to keep this day. They were already keeping it, and, with scores of other pagan rites and festivals, continued this as a festival day after coming into the church. The Jewish converts, and all their descendants, always continued to keep the seventh day, and for the first three hundred years the Gentile converts observed the seventh day as the Sabbath, and, after the second century, also continued to observe the Sunday as a festival day as well as for religious worship. Finding, after a long time, that Christian worship on two successive days of the week required more time than could be spared from their daily labors, the Gentile converts, who had become much the more numerous in Europe, and who hated all Jews and Jewish observances, ceased to observe the seventh day, but continued to observe their old Sunday custom. In A. D. 321, Constantine issued an edict:

Let all the judges, and all city people, and all tradesmen rest on the "venerable day of the sun;" but let those dwelling in the country, freely, and with full liberty, attend to the culture of their fields, since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost.

This shows that secular labor on Sunday was common up to that time, as all reliable historians admit. We have no account that the fourth commandment was ever applied to any but the seventh day of the week till A. D. 1595, by Dr. Bound? of England. He, as a Puritan, claimed that the Bible alone was authority in religion. The Episcopalians charged him with self-contradiction, since he kept the first day by authority of the church alone; the Scriptures enjoining the seventh. To extricate himself from that inconsistency, and provide an excuse for not keeping the seventh day, he invented this a seventh-day theory, and claimed that the fourth command could apply to any day of the week after numbering six. Now, we must either conclude that Dr. Bound misinterpreted that command, or else that God deceived his people and the world for 5,000 years, by precept, example and inspiration, and that Dr. Bound exposed the deception 1,500 years after all the inspired writers were dead! We must either hold to the fourth commandment Sabbath or none at all. There is no other. Brethren, we must either change our Sabbath theories, or yield our principle: "The Bible is our sole and only guide in matters of faith and practice."

## MISCELLANY.

### RESTRAINING GRACE.

A dear old minister of the gospel who is now in heaven, used to say very frequently: "Ah! we know not how sinful we might be, what wicked crimes we might commit, but for the grace of God restraining us."

We sometimes seem to forget this.

We look about us and see misery, oftentimes the result of wrong-doing as well as of ignorance, and read daily of crimes too horrible to be mentioned, feelings of pity sometimes mingle with the sense of justice in the punishment of the criminal; but how many of us ever realize why it is that we differ from the very worst, and who made us to differ, and that we might be as bad as any, except for God's restraining grace?

In the earlier history of the Bible we read that the Lord himself appeared to one man who was about to commit crime, and said: "I also withheld thee from sinning against me;" and we may call to mind many instances where God's people were prevented in a remarkable manner from doing what would have been harmful and sinful, as well as led to do that which was right.

Then, in New Testament story we read that our Saviour said to his impetuous, erring, willful disciple: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."

This is, perhaps, one of the chief arguments in favor of a special providence, which so many in this day seem to ignore, and even pretend to disbelieve—an overruling, guiding hand which not only leads us in the right path, but puts hindrances in the way to prevent us from doing the wrong thing.

To the earnest reader of the Bible no argument is needed; its pages are full of special providences, and it is a comforting thought that we may ask for, and expect not only to have grace and strength for daily duties and trials, but deliverance from evil; and even with the temptation which must assail us, there will be provided a way of escape, so that we may be kept from sinning against God.

"But for all this, I will be inquired of, saith the Lord;" so let us see to it that we seek the divine guidance and grace, and then if we are withheld from sin, and there is any good thing in us, let us give God the glory, and say with Paul: "By the grace of God I am what I am."  
—*Christian at Work.*

### CONSIDER THE POOR.

It is very possible to be fairly faithful in much, and yet unfaithful in that which is least. We may have thought about our gold and silver, and yet have been altogether thoughtless about our rubbish! Some have a habit of hoarding away old garments, "pieces," remnants, and odds and ends generally, under the idea that they "will come in useful some day;" very likely setting it up as a kind of mild virtue, backed by that noxious old saying, "Keep it by you seven years, and you'll find a use for it." And so the shabby things get shabbier, and moth and dust doth corrupt, and the drawers and places get choked and crowded; and meanwhile all this that is sheer rubbish to you might be made useful at once, to a degree beyond what you would guess, to some poor person.

It would be a nice variety for the clever fingers of a lady's maid to be set to work to uphold things; or some tidy woman may be found in almost every locality who knows how to contrive children's things out of what seems to you only fit for the rag-bag, either for her own little ones or those of her neighbors.

My sister trimmed seventy or eighty hats every spring for several years with the contents of friends' rubbish drawers, thus relieving dozens of poor mothers who liked their children to "go tidy on Sunday," and also keeping down finery in her Sunday-school. Those who literally fulfilled her request for "rubbish," used to marvel at the results.

Little scraps of carpet, torn old curtains,

faded blinds, and all such gear, go a wonderful long way towards making poor cottagers, and old or sick people comfortable. I never saw anything in this "rubbish" line yet that could not be turned to good account somewhere, with a little considering of the poor and their discomforts.

I wish my lady reader would just leave this paper now, and go straight upstairs, and have a good rummage at once, and see what can be thus cleared out. If she does not know the right recipients at first hand, let her send it off to the nearest working clergyman's wife, and see how gratefully it will be received! For it is a great trial to workers among the poor not to be able to supply the needs they see. Such supplies are far more useful than treble their small money value.—*Frances Ridley Havergal.*

### BOOKS AND MAGAZINES.

*Our Little Men and Little Women*, published by the D. Lothrop Company, Boston, Mass., has so often been commended by us that it is difficult to say anything more. The April number is bright and sparkling. Children in the home or at school never tire of hearing them read. Send five cents to the publisher for a sample back number.

The April number of *Harper's Magazine* has come to us. The initial article, "Washington's Inauguration," is timely. It recalls the origin of the Constitution and the establishment of the new government, and describes Washington's journey from Mount Vernon to Federal Hall, in New York, where the inauguration took place. "Footprints in Washingtonland" is another article which will be read with interest in the same connection. "Tangiers and Morocco," is a descriptive article from the stand-point of an artist. It is finely illustrated, or would have been had the pressman done his work with proper care. "Flying under Water" is an interesting chapter on aquatic birds. "Norway and its People" is concluded. Stories, serial and short, add interest to the number, and the editorial departments are full and rich.

☞ THE next Quarterly Meeting of the Verona Church will be held with the First Verona Church, commencing on the Sixth-day before the second Sabbath in April, (the 13th day of the month) at 2 o'clock P. M. We earnestly request every member of both the Verona Churches, whether resident or non-resident, to report, either personally or by letter, to the covenant meeting on Sixth-day afternoon. Preaching may be expected Sabbath evening, and evening after the Sabbath. Communion to follow the Sabbath morning service.

THE PASTOR.

VERONA, N. Y., March 12, 1889.

☞ 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 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 2 o'clock P. 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.

☞ 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.

### 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.



## MINISTERIAL CONFERENCE.

As previously announced, the Ministerial Conference of the Western Association, convened with the church at Richburg, N. Y., on the evening of March 25th, at 7.30 o'clock, continuing through the following day, with three very interesting and, we believe, profitable sessions.

The conference was called to order by the Moderator, Eld. J. Clarke. In the absence of the Secretary, Geo. W. Hills, Geo. W. Lewis was elected secretary, *pro tem.* After an anthem by the choir, Bible lesson (Heb. 12), and prayer by H. D. Clarke, the introductory sermon was preached by H. B. Lewis, Text, 1 Cor. 9: 24, "So run that ye may obtain." After some business items were attended to, it was voted to waive the usual pastors' experience meeting until the morning session. Rev. Mr. Mudge, of the First-day Baptist church of Richburg, was present and, by invitation, took part in the deliberations of the conference. At the close of the experience meeting, wherein the churches were shown to be progressing in religious life and zeal, the following papers were presented:

1. Bible doctrine of the "Unpardonable Sin." Geo. W. Burdick.
2. "The prominent characteristics of the model preacher of the Word of God, in the order of their importance." D. E. Maxson.
3. "The relation of music to the service of the sanctuary." H. D. Clarke.
4. "The final abode of the redeemed." J. Clarke.

Though only a part of the programme prepared, was presented, because of unavoidable absences, yet the exercises given and the discussions following, made a session in which all were delighted and instructed. The Richburg people certainly set the churches of this Association a good example, in that they dropped their ordinary work, as far as possible, and made a business of attending the entire session.

The annual session of the conference is to be held with the Andover Church, and, as provided by the by-laws of the organization, will occur in October next, when the following programme is expected to be presented:

- Introductory Sermon. H. D. Clarke.
- How to awaken a deeper interest in, and better attendance upon, the meetings of this Conference. J. Kenyon.
- How to utilize the entire labor of the church. A. A. Place.
- Is there to be advancement in religious as well as in scientific thought? W. C. Titworth.

Are we to expect a fulfillment of Heb. 2: 14, before the final or second coming of Christ? A. W. Coon.

What is Christian union, and how to be obtained in harmony with Christ's prayer in John. 17? L. C. Rogers.

Other things being equal, is a pastor justifiable in changing his field of labor, for an advanced salary? B. E. Fisk.

What is the pastor's proper work in the Sabbath-school? J. Summerbell.

Question Box.

G. W. LEWIS, *Sec. pro. tem.*

The Servian cabinet has decided to reduce the army one-half.

## CONDENSED NEWS.

## Domestic.

Mrs. Bridget Hanrahan, of Peabody, Mass., a native of Ireland, died lately, aged 103 years and three months.

At New York, an absolute divorce has been granted to Mrs. Helen G. Bishop, against Washington Irving Bishop, the mind-reader.

The President has issued a proclamation opening to settlement the lands ceded to the United States (Oklahoma) by the Muscogee (or Creek) nation of Indians.

Senator Washburn, who has not been in good health since his election last month, has returned from Washington to Minnesota, where he will remain until his health is restored.

At New Orleans, planting is under good headway, while in Dakota and Minnesota, preparations for seeding is a full month ahead of last year.

The total production of distilled spirits in the United States, from July 1, 1888, to Jan. 1, 1889, was 42,739,336 taxable gallons; being the largest production, for a similar period, in any year since 1863.

Mrs. Margaret E. Sangster has accepted the position of editor of *Harper's Bazar*. Mrs. Sangster has for years been associated with *Harper's* publications. She is a well-known writer of verse and prose.

Mineral gas having been discovered in the vicinity of Aitken, Minn., a natural gas and oil company is about to be formed with a capital of \$1,000,000. A large amount of land has been secured.

The treasury surplus now amounts to \$50,200,000, or \$5,000,000 more than ten days ago. The receipts from March 1st to date aggregate \$23,200,000, while the expenditures during the same period amount to a little over \$12,000,000, including about \$2,000,000 paid on account of pensions.

A Hartford, Conn., dispatch states, that Mrs. Harriet Beecher Stowe's mind is almost completely gone, although she is in as good health as she has been of late years. The father of Mrs. Stowe, the Rev. Lyman Beecher, passed the closing years of his life with a cloud resting over his mind. His symptoms were greatly similar to those which now afflict Mrs. Stowe.

## Foreign.

The Shah of Persia was the first royal ruler to send his congratulations to President Harrison.

The navy of Norway consists of forty-four steamers, four being iron-clad monitors.

Sixteen torpedo boats intended for the German navy are now in the course of construction.

The period of service in the Turkish navy is twelve years, five of which are spent in active service, three in the reserves, and four in the redif.

The English and Canadian governments have arranged to subsidize new lines of steamers between Liverpool and Japan, via Vancouver.

Dispatches from St. Petersburg say that a large number of foreign Jews have recently been expelled from Kieff.

In the English House of Commons, Postmaster-General Raikes has announced that the government intends to lay a submarine cable between Bermuda and Halifax.

Fourteen of the largest paper-makers in England have formed a syndicate for the purpose of raising prices. The capital of the syndicate is 2,000,000 pounds.

The Russian government is considering a measure for increasing the number of vessels in the navy. The plan under consideration involves the expenditure of 120,000,000 roubles.

## MARRIED.

KENYON.—KENYON.—In Rockville, R. I., March 25, 1889, by Rev. A. McLearn, Mr. Byron L. Kenyon and Miss Marietta E. Kenyon, both of Rockville.

WITTER.—ALLEN.—In Andover, N. Y., March 27, 1889, by Rev. J. Clarke, Mr. Jesse L. Witter, of Hartsville, and Miss Belle N. Allen, of Belfast.

DAGGETT.—LANGWORTHY.—At the residence of E. S. Ellis, Dodge Centre, Minn., March 15, 1889, by Rev. S. R. Wheeler, Roy U. Daggett and Ina M. Langworthy, formerly of Flandrau, Dak.

JEWETT.—HULL.—At the residence of the bride's parents, in Milton, Wis., March 21, 1889, by Rev. W. H. Ernst; Mr. Stephen Henry Jewett, of Kenosha, Worth Co., Iowa, and Miss Alice Maria Hull, of Milton, Rock Co., Wis.

CRANDALL.—BABCOCK.—At the residence of the bride, in Albion, Wis., March 27, 1889, by Rev. W. H. Ernst, assisted by Rev. E. M. Dunn, Mr. Ezra Crandall, of Milton, Wis., and Mrs. Eliza P. Babcock, of Albion, Wis.

## 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.

HADSELL.—In the town of Almond, near Alfred, N. Y., March 28, 1889, Ethel Clara, only daughter of Nathan G., and Anrulla Lewis Hadsell, aged 80 years, 2 months and 23 days.

The entire life of this young woman was passed in the home where she died. At an early age she professed faith in Christ by baptism, at the hands of Rev. L. R. Swinney, and became a member of the Second Alfred Church. Of a genial nature she made many friends, and possessed of rare musical talent she served the church acceptably and efficiently as organist to the time of her final sickness and death. She will be greatly missed. An unusually large and deeply afflicted congregation attended her funeral March 31st, when the service was conducted by the pastor (Rev. J. Summerbell), Rev. L. A. Platts, and Rev. D. E. Maxson.

CLEMENT.—Teresa Vastia Babcock (Clement, wife of Jarvis Clement, was born in Jackson Centre, Ohio, in August, 1861, and died in Bartlett, Neb., March 21, 1889, in the 28th year of her age.

Sister Clement made a public profession of faith in Christ when she was twelve years old, and became a member of the Seventh-day Baptist Church of Jackson Centre, Ohio, where she retained her membership till death. She was a faithful and conscientious Christian while she lived, and died rejoicing in the Christian hope. She was brought to North Loup for funeral service and interment.

G. J. C.

FRANK.—Near Marlboro, N. J., March 5, 1889, Wm. Maxson, only child of William and Kate Frank, aged 6 months.

J. C. B.

WEAVER.—At Newport, Mar. 4, 1889, of apoplexy, Mrs. Avis Weaver, aged 73 years and 6 months. Funeral services were held at the home of her daughter, Mrs. Rose, at Shannock, R. I., March 7th. Her husband was buried from Niantic but 11 months before. Text, Luke 12: 35, 36. E. A. W.

CLARK.—On Green Brier Run, in Doddridge county, West Virginia, after a long and distressing illness caused by a complication of diseases, Deacon Jesse Clark, in the 65th year of his age.

The deceased was born in Harrison county, Va., September, 1824; was married to Charlotte Randolph, daughter of Phineas and Marvel Randolph, November 13, 1845; was converted and joined the Seventh-day Baptist Church in New Salem, W. Va., in the spring of 1864; was a constituent member of the Seventh-day Baptist Church on Green Brier, and was ordained to the office of deacon, June 24, 1876, which office he filled with activity and earnestness until he was called home, Feb. 13, 1889. The funeral services were conducted by the writer and the vast concourse in attendance betokened the high esteem in which he was regarded by all. He leaves a wife and nine children to mourn their loss.

S. D. D.

CADY.—In the town of Sempronius, N. Y., March 19, 1889, Jerry I. Cady, in the 67th year of his age.

Mr. Cady was born in Solon, N. Y., May 7, 1822, moving from thence at the age of 7 years to Sempronius where he lived 60 years. He was first married to Sophronia Smith, daughter of Cleveland Smith, of Petersburg, N. Y., with whom many of our people were acquainted, and who died in the Seventh-day Baptist faith about 17 years ago. Mr. Cady leaves a widow and six children to mourn their loss—three sons and three daughters, among whom is Judge Frank E. Cady of Auburn, N. Y. The funeral services were held in the M. E. Church at New Hope, N. Y., and were conducted by the writer.

F. O. B.

ROBINSON.—In DeRuyter, N. Y., March 25, 1889, Idela May, only child of Yankee Robinson and Celia M. Robinson, aged 21 years, 10 months and 18 days.

Born in Chicago, the idol of her parents and the joy of friends, she passed a happy childhood and a joyous youth, till her frail body yielded to a deep-seated difficulty of the liver, resulting in periodic abscesses, deranging her mind and wearing away her delicate organization. For some months past she has been joyously happy in her art studies, in creating pictures of marvelous beauty and in giving

precious mementoes of her genius to her friends, and her supreme joy seemed to be, to represent on canvass the light and love of the Saviour, whom she had come to love; but all this while the final abscess was gathering, and after four days of intense suffering her frail nature yielded and her gentle spirit passed into rest.

L. R. S.

KENYON.—Charlotte Young, widow of Justus Kenyon, was born in Copenhagen, N. Y., Feb. 15, 1817, and died at Adams Centre, March 20, 1889.

More than 50 years ago she became a member of the Baptist Church of her native village, but after marriage to Mr. Kenyon, in 1857, she joined the Seventh-day Baptist Church of Scott. She died in the fellowship of the Adams Church, having moved within its bounds in 1888. Throughout her life she maintained her Christian profession, and, in the full possession of her faculties, calmly faced death at last with full faith in Jesus. Her remains were taken to Copenhagen and interred beside those of her husband, who preceded her to the "better country" about four years ago.

A. B. P.

VARS.—At Wakefield, R. I., Feb. 24, 1889, of pneumonia, after scarcely a week's illness, Mrs. Nancy Vars, widow of the late John Vars, of Niantic, R. I.

Mrs. Vars was, for several years, a member of the Seventh-day Baptist Church of Niantic, but for some years she has been identified with the Adventists. She was a woman full of zeal for the Master. Mrs. Vars was 62 years and 11 months of age at her death. Her funeral was attended at the Seventh-day Baptist Church, Feb. 27th. Text, Matt. 3: 2.

E. A. W.

CARE in the selection of seed is of prime importance in securing good results. Get worthy seed; seed that is pure and fresh; such seed as James J. H. Gregory, of Marblehead, Mass., raises on his own farms, and has sold to the public for thirty years, and worthy harvests shalt thou reap. Send for his 1889 catalogue, free to all.

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