

# The Sabbath Recorder.

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## ASPIRATIONS.

BY REV. E. A. WITTER.

Oh thou God of wondrous love,  
Shower thy blessings from above;  
Help me to love thee more and more,  
Till this fleeting life is o'er.

As I rise with morning light,  
Gird me with thine arm of might,  
And in all the hours of day,  
Help me keep the narrow way.

Teach me how to do thy will;  
Others help up Zion's hill;  
That thy truth and grace divine  
In the world may brighter shine.

Help me, ere the shades of night,  
To some darkened soul bring light,  
That to thee, new hearts may raise  
Glad songs of exultant praise.

Help me thus thy will to do  
All life's changeful journey through.  
Then when fall the shades of night,  
Thou wilt make the future bright,

NIANTIC, R. I., March 21, 1889.

## THE WORKS OF JESUS.

In a former article we treated the works of Jesus, in their material aspects, as pointing to the Messiahship of Jesus. His mighty works, comprehended in the creative power ascribed to him in John's gospel, practically said to those who beheld them, "Here is one who is more than man, for no man can do these mighty works except God be with him." The constructive character of those works, too, pointed to the beneficence of God in the exercise of the creative and up-building power.

In this article we desire to continue the same line of thought, viewing the mighty works of Jesus in relation to spiritual powers. Here, again, one chapter in the life of Jesus gives the ground work of the whole. We refer to the temptation in the wilderness. Whatever may be our interpretation of the specific forms in which the temptations of the wilderness conflict came to Jesus, or whatever our beliefs as to the possibility of Jesus being tempted at all, we shall probably agree that in that strange conflict through which the Lord Jesus passed, at the opening of his ministry, he met and vanquished the enemy of souls. The strength of the prince

of the power of darkness and evil was matched against the power of Jesus, the Son of man the Son of God, and Jesus was the victor. As in the power of Jesus to create lay the solution of all his miracles upon matter, so in this complete victory over the spirit of evil is to be found the answer to all questions concerning his power over evil spirits to cast them out. That the Master of the prince of evil should show his mastery over an evil spirit in a few individual cases, is as easily explained as that a man whose strength is equal to a burden of 500 pounds, should, now and then, be seen walking the streets with a ten pound weight in his hand. The less is always contained in the greater. He who believes the miracle of the temptation, therefore, can have no difficulty in understanding and believing in the miracles of casting out devils, and other such mighty works

In these mighty works of Jesus are illustrated those traits of his character which especially endear him to the hearts of men, and show him worthy of imitation.

1. They illustrate his compassion for the suffering. His own words, spoken to enforce certain spiritual or religious truths, "They that are whole have no need of a physician but they that are sick," are especially applicable here. It was no offense to him that the multitudes thronged him with importunities for themselves or their afflicted friends. We may well believe that it was as much a joy to him to speak the word of healing as it was to them to receive the benefits of the healing word. No case which made its appeal to him was ever too trivial to receive immediate and effective attention from him; and no occasion was ever so important that he could not stay proceedings to listen to the cry of distress and bring to the afflicted sweet release. The blind beggar by the wayside, the raving demoniac among the tombs, the weeping widow following the bier of her only son to the place of burial, seemed all to share alike in his compassionate regard. The lesson to all sons of sorrow is a very emphatic and a very precious one, Jesus cares for them all alike. Neither because they are great nor small, but because they are needy and because he is compassionate, may everyone call upon him.

2. This aspect of Jesus' ministry furnishes a most perfect and beautiful illustration of the place of purity in a world of corruption and sin. The ceremonial law sought to show the difference between purity and impurity by putting an impassable barrier between them. The leper, as soon as it was known that he was such, must be separated at once and forever from friends and kindred, and by no possibility could he come near to any clean person. But Jesus reversed all this; when the lepers cried to him for mercy he drew near and touched them and they were healed. Purity touched impurity and was not itself the worse for it, but impurity was cleansed. Jesus had no need that the diseased, either in body or soul, be put into quarantine that he might give them medicine and food through a port hole, or by means of some place accessible both to himself and them, but at dif-

ferent times, as one feeds a small pox patient by placing his food where he could get at it, and then leaving him to find it after the provider has gone; but he came to men as they were. He touched the leper and went to be a guest with a man that was a sinner, yet he himself became neither a leper nor a sinner, for there was in him no element of either physical or spiritual corruption by which the virus of the one or the moral pollution of the other might take hold on him. He said, "The prince of this world cometh and hath nothing in me." Therefore he could walk among the children of sin, touch them and eat with them, and yet not be a personal partaker of their pollutions. Would that the disciples of Jesus were, in this respect, more like their master. Then would there be more men and women turned from their sins to life and purity in Jesus. Why should we be in danger of soiling our garments by words and deeds expressive of the deepest kindness toward, and compassion upon, the fallen and sinful? It is fellowship with such things that leaves the stains upon us; but kindness to, and compassion upon, those who commit them is Christ-like and glorifies the soul which is moved thereby.

3. The work of Jesus illustrates the fullness of the divine love. In almost every instance those who came to Jesus for favors not only received all they asked for, but vastly more than they asked for. A little man climbed a tree that he might get a sight of the stranger in the crowd as he passed by; the Lord not only granted him a sight, but, pausing in his journey, bade him come down that he might be a guest at his house, and while there he brought to him the joys of the great salvation. The paralytic, brought by four of his friends and let down into his presence through the roof of the house, felt not only the thrill of the new life in his body which he sought, but he felt the thrill of those blessed words in his soul, "Thy sins are forgiven thee" which, apparently, he did not seek. Thus the experience of those who sought Jesus for various purposes, was one continual surprise. They asked great things of him and invariably received more than they asked. So full, so large, so free is the divine compassion; so bountiful is the grace as well as the power of God.

All these characteristics of the mighty works of Jesus point clearly to the double fact that he came into the world to save sinners, and that he accomplished his purpose by putting himself into the most perfect sympathy with human wants, and by pouring out the fullness of his own divine nature, even unto death, that men might live.

THE recent death of John Bright, the great English statesman, recalls the fact that President Lincoln once extended executive clemency to a young Englishman who had been convicted of piracy and blockade running, "Because," as the great-hearted President expressed it, "John Bright has asked us to pardon him." A higher tribute to the character of Mr. Bright could hardly be conceived than that.

## MISSIONS.

WE shall go from the Conference, it was said, realizing as never before, that, although we have different sects there is but one great Church of Christ; that there is but one Bible although there are many translations; and with a revived conscience in regard to opposition to strong drink, that mighty enemy of the kingdom of God and of righteousness.

Our home churches need greater love and loyalty for Christ. Originality and inventiveness spring from love which is enduring. Duty may be satisfied, love cannot be. We need a deeper sense of personal responsibility. Paul considered himself a trustee of Christ. Men are sometimes defalcators in regard to money; are we, the Lord's servants, always faithful keepers and users of the trusts he has committed to us? Paul felt himself to be a debtor to all men, because Christ teaches that if we help the needy we help him. But upon all feeling, all effort, all method, all giving, there must come the fire and power of the Holy Spirit.

WOMEN in Syria who have received help through medical missions, honor the Christian religion as one that tries to uplift woman, teaches that woman has a place in heaven with men, gives a place for women in the world, and teaches that they are worthy of respectful treatment by men. They say to medical missionaries, "We respect you because you are just as kind to us as you are to the men, give us just as much sympathy and attention as you do our brothers."

THE subject of comity on the mission fields awakened deep interest. The golden rule should be the law among missions, missionaries, committees and boards. All have rights that deserve the regard of all. Equality of rights belong to all missions, both large and small. Evangelistic economy should be practiced. Two or more societies should not enter the same field, except in the case of large seaports like Shanghai, or where there is manifestly inadequate cultivation. Priority of entrance entitles to special rights; but excessive claims must be guarded against. Equality in wages, and in benevolence toward nations, and an amicable understanding about employees or members going from one mission to another, are to be sought after. The appropriation by one mission of the fruits of another is to be avoided. The principle of comity have been widely but not always observed. Evils in this direction can and ought to be largely avoided. New workers can be instructed; intended occupation of new fields published; geographical distribution and divisions of fields made; and committees of reference appointed.

FROM C. W. THRELKELD.

As we have been purchasing an organ for our new church at Crab Orchard, together with other improvements, we have been unable to do anything for the cause beyond that. Our own people are small and financially weak, but are a working and willing people, and hope soon to be able to do much abroad, as much has been done to help them in fitting up a house of worship. The quarter just ended has been one of constant hard work. Much in the way of opposition and yet of success has been realized. More in the way of Bible-reading and earnest search has been brought about than ever before

in the same length of time. Eld. Johnson, in tract-distribution, has furnished the people with the largest amount and the most needed reading matter ever before sent out in this country. This is bringing the topics home to the private circles as never before. Although the Sabbath truth has been presented for a number of years through this country, this quarter, it seems to me, has been one of more seed-sowing than ever before. A number have professed faith in Christ and embraced the Sabbath in the bounds of the quarter's work; and several new points of interest have sprung up, where we have been invited to work. It seems impossible to think of reaching some of them before next autumn, as we are under obligation to go to Kentucky just as soon as possible. I feel that the cause there suffers for want of attention. This winter, though not excessively cold, has been bad for work, on account of disagreeable weather and muddy roads. We pray God's blessing upon all the work, and all the workers.

CRAB ORCHARD, Ill.

FROM JOS. W. MORTON.

CHICAGO, 973 W. VanBuren St.

I trust you will not think that, because I have not written you for a good while, I have forgotten you, or have nothing of interest to tell. In truth, I have been working even harder than usual, since I wrote last. But my work has been mostly at home, and there have been fewer striking incidents connected with it than usual.

As I intimated in my last communication to the RECORDER, I have been preaching on the Sabbath question and the proposed Sunday legislation, for several weeks past. Some of my sermons, in synopsis, have been published in the papers. I do not know how much interest has been awakened in the subject, but it is certain that the promoters of Sunday legislation are compelling the people to examine the Sabbath question as they never did before. We can but hope that great good will eventually come of it.

In a former communication I mentioned the fact that I had advised some of the scattered Sabbath-keepers to connect themselves with our Chicago Church, and three members of Bro. Wayman's family, at Princeton, Missouri, have taken that advice, and are now members with us. I find that this step has had a good effect upon our church, and I believe it has also done good to others. We intend to keep this advice up, and have good hopes of doing and receiving much good by means of it. I have done more in the way of correspondence this quarter than usual, and intend to increase my correspondence still more in the future. I believe that, in this way, I can attend to the outside interests, and spend a good deal more time in Chicago than heretofore. I believe that the time has come when there ought to be more work done here than we have ventured to do thus far. The frequent accessions to our numbers from abroad would alone justify us in giving more attention to the Chicago work; and these are not the only reasons for this course. The fact that this city is the metropolis of the North-west, and a great center of influence, is of immense importance in this connection. I throw out these opinions chiefly to call out your views on the question.

For a long time we have felt that our place of meeting in this city is not what it ought to be. It is very noisy, as you are aware, and the locality is not desirable for most persons, on account of the low surroundings. We are told that a number of first-day acquaintances have expressed a desire to come to our meetings, but cannot bring themselves to what seems to them an indignity,

or at least a lowering of their dignity, by attending church in a neighborhood where vileness is so near at hand. These are perhaps wrong in their notions, but the fact remains, nevertheless. In consequence of this and other facts, the large majority of our members desire to remove to a better locality; and we have found that we can obtain a room in the "Methodist Church Block," about half a mile further north, in a very central and accessible part of the city, where the surroundings are respectable, and the noise will be much less annoying than it is where we now meet. The rent of this other room is \$106 more than we now pay. There is no reasonable doubt but we can raise the extra money; but it is feared by some that we may not be able to retain our scholars, if we remove, and we are not sure whether the Missionary Board would be willing or not to recognize this church as a "missionary church" if we should fail to keep up the mission-school. True, we do not know but we can take our scholars with us to the proposed new place. Some of us think it will be practicable to do so; others fear it will not. In view of these circumstances it was decided yesterday that I should lay the matter before the Board, through you.

Another thing: I wish to know whether it will be in accord with the wishes of the Board for me to decide, and promise to this church, that I will spend at least six months of the year in Chicago. I should like to spend, say three months in the summer, and three months in the winter, with them, and the remainder of the time in traveling among the feeble churches and scattered Sabbath-keepers. This plan would include the continual correspondence with those outside, as outlined above. I fully believe that work may be done through this method of correspondence that will be equal to two or three months of traveling and preaching. But of this you can judge quite as well as I can.

I have had an invitation to go to Jackson Centre, Ohio, and hold a series of meetings. The invitation came in such a way that I did not feel at liberty to decline it. I have therefore written Bro. Seager that I will be with them on Thursday, the 28th. I shall probably stay there over Sabbath, March 16th. After that I want to visit Mr. Minor T. Jones, of Jones, Michigan. That will not require me to be away over Sabbath. This is all the work that I have laid out for this month and the next. In my next I shall outline more work for the spring.

### MEDICAL WORK IN PERSIA.

The life of the medical missionary, while it is often one of joy and attended with much to stimulate and encourage him, is not all sunshine. It is always gratifying to relieve suffering, and that pleasure is the true physician's constant reward. It is doubly gratifying when we know that we are giving relief which the sufferer can obtain from us only. Often, however, when we are most anxious to help, and know that we could render important service, some old superstition, which amounts to the same as a religious dogma with the Persians, interferes and thwarts our endeavors. For example, I have often been asked to prescribe for a patient, have done so, and have had the medicine returned a few days later. On inquiring into the case I have learned that the patient proposed to take the remedy, but just as the medicine was being prepared, he sneezed once—a very bad omen indeed. Could he only have sneezed twice, all would have been well. The Persians are extremely superstitious, but the old priests are the most bigoted of all. They insist on the people keeping up the old divinations employed by their fathers. Many who would willingly abjure their superstitious practices are forced into them by the priests and fanatics, for to discredit these

is equivalent to doubting the Koran, which is a sufficient cause for more or less persecution. Because of these difficulties and others like them, we are often foiled in our medical labors.

In Persia every person is a physician in his own way, following, for the most part, mere family traditions; but many of those who profess some special learning have read the old medical works of the Arabs, which contain here and there very intelligent observations, mixed, however, with a great amount of dangerous error. These native practitioners believe that the older the medical book, the more valuable is its instruction. Their modes of treatment and their medicines, accordingly, are often utterly absurd, and sometimes horrible. The Persian physicians are, with few exceptions, mercenary charlatans. They are very jealous of foreigners; but they are being stimulated to master Western medicine in order that they may compete with the new comers. There is no more encouraging field open to the medical missionary than this of training the native physicians. They are always anxious to hear and see, and they are most skillful imitators. In another quarter of a century Persia will be pretty well supplied with competent native physicians.

It is difficult to practice medicine among the poor in Persia unless they can be removed from their wretched homes to comfortable hospitals. What are called the poor in America live as well as the more prosperous of the middle classes in Persia. The condition of the ordinary Persian laborer is certainly pitiable. Half a dozen or more huddle together in a little, dark, damp and dirty mud hovel, not fit for the lower animals. I have often entered these wretched abodes and found them crowded with human beings, who probably came to see a child down with diphtheria or some kindred disease. I have to make my way to the darkest and most crowded part of the room, where the little sufferer will be found lying on a hard and very dirty mat, struggling to get a breath of air. The first thing to be done is to send the visitors home; but too many will remain. The necessary medicines are prepared and given and the little patient made more comfortable; but still two things are wanting—good food and a competent nurse. The poor of Persia live on the coarsest kind of fare. For example, cucumbers sliced skins and all, swimming in sour milk, are a luxury. The nursing is wretched. The friends of the sick person soon become discouraged, think fate is against them, and stand stupidly around the sufferer without thinking of giving any help.

The field of labor for the medical missionary in Persia is unlimited. His dispensary will be crowded with people afflicted with all the ailments that flesh is heir to, just such a run of patients as will be met with in hospital practice in any of our large cities. Whenever he enters a home he will do all he can to instruct them in the art of caring for the sick, will show them often how to prepare tempting food, and teach the value of quiet, fresh air, and cleanliness. All this is preparatory to the main object on which, as a *missionary* physician, his heart is set. His true aim is to win the confidence of the people that he may lead them to Christ. Their spiritual wretchedness is a gulf deeper even than their physical woes.

THERE are causes which, notwithstanding the growing interest in missions, prevent a corresponding increase of funds.

1. The cause is cramped by the long-continued custom of a single annual collection.

2. There is a great lack of information and appeal in taking collections for the Board. Special objects, like the McAll Mission or the Hampton School, are earnestly presented by agents, while in the same church a great Board of the Church is simply announced.

3. Missionary literature has no adequate place among the numberless publications which throng even Christian homes. The young are not trained to look upon the world's evangelization as a great and paramount interest of life.—*Missionary Herald*.

We can hardly learn humility and tenderness enough except by suffering.

## WOMAN'S WORK.

### EXTRACTS FROM LETTERS.

Certain letters lie before us, recently received, which were not written for our RECORDER columns, the writers of them having no occasion to suppose that they would find themselves there. But the nature and, best of all, the spirit of them decides us to use these letters, yet as not abusing them, by extracting from them, or telling you of them.

Dr. Swinney writes concerning her work in a spirit of great love for it, faith in such work, and deep desire for its growth, and with a longing for enlargement in its facilities for development. In connection with this statement which she makes, that "The only other homeopathic physician in China, is in Ningpo, and he failed in health more than a year ago," is it strange, that such an one as our Dr. Swinney should feel a deep sense of isolation, and a desire for growth of interest in the hearts of the home-land workers? She speaks with thankfulness of the decision which Miss Burdick makes to go to the school-work, and of faith in the outcome of it.

A letter from Miss Sarah Velthuysen, Harlem, Holland, finds its way the same day, as the Doctor's, from the other side of the globe, and as one might put it, ferret fashion, they seek out their common destination in a very quiet inland nook. It brings with it a spirit of wide-awake gratitude for certain assistance, which increases her chance to carry the gospel of temperance to her little Dutch Bands of Hope. Dr. Kellogg's temperance chart had been expressed to her. She says, "I think the older people will be interested in them (the plates).

### TEMPERANCE WORK IN HOLLAND.

HAARLEM, Holland, Feb. 1, 1889.

*My Dear Friend, Miss Mary Bailey,*—A vast amount of labor is waiting to be done here by clear heads and loving hearts, to show the people how they ruin themselves, and what is their duty towards God and themselves. It makes me very happy that I am allowed to do a small part of this noble work in teaching the children. There are sixty-five of them now coming regularly every Sabbath afternoon, in three divisions, lasting for an hour each, as it would be difficult to have so large a class all alone; over twenty want to come, too, as soon as I have opportunity, on Wednesday afternoons. I was perplexed at the beginning, never having seen any Band of Hope, and knowing no one who could tell about it. But there seems no better inspiration in this work than the sight of the children's faces, so eager to learn those quite new things, and so happy when they have remembered what was told before, and, too, the thought of the dangers awaiting them. The most of them have signed the pledge, and those who have not—their parents not permitting them to do so—earnestly promised it, and were firm in difficult circumstances. Four of them, the youngest a girl seven years old, were offered wine by the clergyman who teaches them once a week, to prepare them for confirmation, when they came to congratulate him on his birthday. They refused, though the minister urged them to take, saying his wine was not bad at all, but excellent to drink, etc. A man who had had delirium tremens, but has reformed now, sent his little daughter; she is a wee bit of a girl, and so timid that she never says a word while in the school. When her father's friends come to fetch him, instead of accompanying them he makes the child sing

some temperance songs to them. One day, wanting to see how she would do, he handed her a bottle and bade her, acting as if quite in earnest, to fetch him the bottle filled at the saloon. Quite indignantly she answered, "I will do anything for you, but fetch gin I can never."

Many more instances could I tell you, which show that the children are much more constant and earnest than they are thought to be by teetotalers from other places, and by moderation men, who have often remarked to me that it is wrong to get the children to make a decided promise.

Every time at the end of the exercises I have them repeat the pledge, and pray with them for help and courage to keep it, and when sometimes I forgot, on purpose, to do so, many hands were raised to remind me that they should say it.

To get the children together I had to go to the houses and enquire whether there were any children in the household, and when the answer was in the affirmative, if I might be allowed to instruct them. In most cases it was no light task to get the permission, and it was only the consideration that listening to stories, singing and seeing pictures was any way better than roaming along the streets, which made them decide favorably. Once I went to a Sunday-school and asked the children which were present there, to come the next Saturday in the same room to listen to a nice story. Over forty came and seemed to like it, and promised to come again, if their parents permitted. Of the forty only nine returned, bringing word from most of the others, that they might not come, as their parents did not want them "to be bothered with temperance notions." It is especially the women here, who, instead of seeing the happiness which temperance could bring to them, hinder it. One mother complained to me that her husband forbade her to give her one-year-old baby a raisin soaked in brandy, which she found herself so nice and harmless. Another woman, whose husband had been saved from the drunkard's path, refused to stay away from a marriage party, and though her husband entreated her to return early, so that he should not have to come and see her home, as the temptation might be too strong for him, she obliged him to come where the greatest danger awaited him. He could not resist, and the next day had an attack of delirium tremens, and stood with an axe in his hand before his wife and children, wanting to kill them. A third whose other half was drunk every night, but abstained one day to try and come home sober, took pity on him, and went out to fetch him some gin, which was to reward him because he had been temperate all day long. This may give you an idea of the notions of the women of the working class in this country. The women of the better class pity the excesses of the poorer, but love their sweet liquors too much, and scorn the idea of temperance.

We are trying to have a Woman's Temperance Union here, and have had a meeting attended by eighty women, which will lead to the formation of a society, we hope. I have visited the mothers of the children of my Band of Hope several times, and have seen that many of the children tell regularly at home what they have heard, and they have a great influence on their mothers, and I trust some of these may become members of the Union, too.

The Kellogg Temperance Chart which you were so kind to buy and send, has already done much good. Father has lectured twice about the plates here, and once at The Hague, and was followed with great attention; and I do not doubt the large, clear engravings will still attract many eyes, and lead them to think. All of us are much obliged to you for your assistance in procuring such helpful things. I hope not to have tired you in telling so much about this, though I know your kind interest.

Wishing you the Lord's blessing on your labors, I am,

Yours in Christ.

SARAH VELTHUYSEN.

## 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 IV.—DESTRUCTION OF THE TEMPLE FORETOLD.

For Sabbath-day, April 27, 1889.

## THE SCRIPTURE TEXT. Mark 13: 1-13.

1. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here.
2. And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down.
3. And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, 4. Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?
5. And Jesus answering them, began to say, Take heed lest any man deceive you:
6. For many shall come in my name, saying, I am Christ; and shall deceive many.
7. And when ye shall hear of wars, and rumors of wars, be ye not troubled; for such things must needs be; but the end shall not be yet.
8. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines, and troubles; these are the beginnings of sorrows.
9. But take heed to yourselves; for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.
10. And the gospel must first be published among all nations.
11. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.
12. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents and shall cause them to be put to death.
13. And ye shall be hated of all men for my name's sake; but he that shall endure unto the end the same shall be saved.

GOLDEN TEXT.—But I say unto you, That in this place is one greater than the temple.—Matt. 12: 6.

## DAILY HOME READINGS.

- S. Mark 13: 1-13. Faithfulness in perils.  
 M. Matt. 24: 1-14. Parallel narrative.  
 T. Luke 21: 5-19. Parallel narrative.  
 W. Matt. 28: 1-22. The sins of Jerusalem.  
 T. Matt. 23: 23-39. The sins of Jerusalem.  
 F. John 15: 15-27. Perils anticipated.  
 S. 2 Tim. 4: 1-8. Fidelity rewarded.

## INTRODUCTION.

The incidents narrated in the last lesson were followed by a counter-question of our Lord directed to the Pharisees. The inquiry involved the mystery of the person of the Messiah. Mark 12: 35-37, Matt. 22: 41-46, Luke 20: 41-44. Matthew records next a long discourse in which Jesus seems to rebuke the Pharisees, Matt. 23, but Mark and Luke only give a brief notice of it. But these two evangelists tell of the poor widow's mite. Mark 12: 41-44, Luke 21: 1-4. It seems very probable that John 12: 20-50 should be placed immediately after this incident, since it seems to be the close of our Lord's public teaching. The present lesson begins as the little company departed from the temple. . . . The place was therefore, first the outer court of the temple (vs. 1, 2), then the western slope of the Mount of Olives, overlooking the temple (vs. 3-13). The time was Tuesday evening, 12th Nisan (April 4th), year of Rome 783 (A. D. 30). Parallel passages: Matt. 24: 1-14, Luke 21: 5-19.

## EXPLANATORY NOTES.

V. 1. *And as he went out of the temple one of his disciples saith unto him, Master, see what manner of stones and what buildings are here?* The last day of Christ's ministry in Jerusalem was now drawing to a close, and he was taking his final departure. Just as he was leaving the temple court one of his disciples called his attention to the great buildings, and especially to the immense stones of which the buildings were constructed. It is possible that the minds of these disciples were not yet perfectly clear as to whether their Lord was to be raised to the throne in Jerusalem, and as the king was to have supreme authority over this great and beautiful temple. On the other hand it may be that they had heard him speak of the overthrow of that temple, and were now thinking of it as an impossibility. It is quite

evident that they were greatly impressed with the magnitude and splendor of the buildings.

V. 2. *And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down.* Jesus called their attention very intensely to the great magnitude of the stones laid in the walls, and to the apparent indestructible walls, and then utters that last fearful prophecy concerning the temple, that it shall be utterly destroyed, not one stone left upon another. Having made this emphatic statement, he with four of his disciples passed out of the gate, down the declivity, across Kedron, and then up the western slope of the Mt. of Olives, on their way toward Bethany.

V. 3, 4. *And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?* The shadows of night were beginning to fall upon them when Jesus and his disciples sat down on the brow of that mountain and looked across the valley, down upon the city, and especially upon the temple standing out in plain view. This was the last time the Lord looked upon the temple in quiet meditation. His disciples having heard his prophecy concerning the overthrow of the temple had accompanied him to this point of observation, wrapped in deep thought and solicitude. Now they take the opportunity while gazing upon that temple to ask him when these things shall take place.

V. 5. *And Jesus answering them, began to say, Take heed lest any man deceive you.* He knew very well that something of doubt lingered in their hearts; it did not seem possible to them that such an event could ever come to that great temple which had required more than forty years and millions of treasure for its building. The Lord, however, addresses them in words of intense warning. They are very likely to be deceived unless they take very strict heed to what he has told them.

V. 6. *For many shall come in my name, saying, I am Christ, and shall deceive many.* Jesus is very soon to leave his disciples, and that, too, in a manner unexpected to them. They will then be likely to raise the question whether he was really the promised Messiah. Especially will their faith be tried when others shall rise up and with some show of power claim to be the real promised Messiah. The disciples then will need to take deep hold upon his words and his teachings, they will need to ponder in their hearts all his sayings and promises until they may fully understand them. If they neglect this they are exceedingly liable to be led away into unbelief and darkness.

V. 7. *And when ye shall hear of wars and rumors of wars, be ye not troubled; for such things must needs be; but the end shall not be yet.* The disciples were thinking of signs and wonders that should appear to warn them of such events as he had spoken of, the destruction of the temple. They desired to know precisely what these signs should be. He tells them that the signs for which they are inquiring shall be something more than wars and rumors of wars. They must not be troubled when they see and hear of such things.

V. 8. *For nation shall rise against nation, and kingdom against kingdom. . . . these are the beginnings of sorrows.* The breaking down of the old conservative kingdoms of the earth and the building up of new and better forms of government is a part of the divine preparation for Christ's kingdom on the earth. If the disciples can only apprehend the real spiritual nature of his kingdom, and the conditions necessary for its establishment in the earth, they need not be trembling at these agitations and revolutions. His kingdom does not come in the midst of these, but comes as a result of Christ's turning and over-turning power in the earth.

V. 9. *But take heed to yourself: for they shall deliver you up to councils; and in the synagogues you shall be beaten . . . for my sake, for a testimony against them.* The Lord here seems to turn from the general description of trials and sorrows that shall come to mankind to the more particular persecutions that will come to the disciples themselves as they remain faithful to his teachings, and because they so stand as witnesses they will be sorely persecuted, often driven from their synagogues and shamefully beaten in the presence of their fellowmen. In all these personal trials they are warned to take heed to themselves, that is to stand firm in their integrity to the truth and in their faith in himself as the Messiah. In this way they are to become a living testimony for Christ, before governors and kings. Endurance of great trials and deep sorrows become, sometimes, the only testimony that will convince desperate enemies. Hence the Lord's disciples must be able to endure and thus bear witness.

V. 10. *And the gospel must first be published among all nations.* That is the end of sorrows, of wars, and of

revolutions can never come until the gospel in its peace and its saving power has been proclaimed among all the nations, and has been accepted as the rule of individual and national life.

V. 11. *But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate.* The command here is not against reflection or suitable preparation, but against unnecessary anxiety about the defense that must be made before the tribunal. In short they must have implicit trust in the presence and power of their Lord and Master. *But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.* These sharp and critical issues will often come to the disciples in their contact with the world, when they will need direct and divine help; and if they trust and work for this help it will surely come to them, it will never fail them, because it comes from the Holy Spirit. But if on the other hand they shall trust in themselves alone, in such an hour they are sure to be confounded and overcome.

V. 12. *Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents and shall cause them to be put to death.* He brings out here the third and last degree of persecution, where it enters into the family circle itself. These antagonisms where friendship has been the closest, as in family ties, these antagonisms become the most bitter and unrelenting. But the disciples are to stand by the truth, as upon an unshaken rock, and so long as they stand thus no defeat or overthrow shall come to them.

V. 13. *But he that shall endure unto the end, the same shall be saved.* The greatest possible reward comes to those who endure these fiercest trials, who endure them unto the end. Thousands of disciples have endured trials for a while and then giving up have been just as thoroughly lost as if they had never endured at all. There is no promise of ultimate victory, of final triumphs, of eternal salvation, except to those who endure, patiently, willingly, cheerfully, every trial that comes to them.

## IMPRESSIONS OF A TOUR ACROSS THE CONTINENT.

## IV.

(Concluded.)

Changing from the cars to the stages in waiting for us at Cinnabar, we are soon inside the park, and after a ride of six miles arrive at the Mammoth Hot Springs Hotel. The stages in the Yellowstone Park, like those on the way to the Yosemite, are very strong, heavy vehicles, drawn by four horses, with four seats inside, and plenty of room for three on a seat. There are no seats on top or outside except the driver's seat, in which is room for two besides the driver, but he generally prefers to have only one besides himself in his seat. The drivers, both in the Yosemite and the Yellowstone, are men of intelligence and self-possession, not to be imposed upon by tourists. Some of them have a fund of anecdotes and adventures, with which they entertain passengers as they are riding along. The Mammoth Hot Springs Hotel, the headquarters of tourists who are not fortunate enough to have a camping outfit, is a first-class house. The rooms are large and handsomely furnished; the food is well-cooked and well-served; the clerks are polite and attentive; and the waiters, men who apparently have Caucasian and Ethiopian blood flowing through their veins in about equal proportions, are tony and dignified. All the other hotels in the park seem to be temporary affairs. The Mammoth Hot Springs are on a terraced mountain of slaked lime, terminating in a plateau. From these boiling springs, which are of all sizes and all shapes, the steam is constantly rising, and also from fissures in the ground, into which you can look, and hear, and sometimes see, water running, as you make your way gingerly amongst the springs on these terraces. Some accounts of the brilliant colors of these formations have been greatly exaggerated; there are tints of delicate red, yellow, purple, and other colors beautifully blended on the edges of some of these basins; but the form-

ations are mostly of a dull white, about the color of a clam shell. On the plateau are dead trees, standing, killed by hot water; and you can find beautiful small specimens of petrified wood where the water is dripping. The headquarters of the soldiers who protect the park from injury are so near the Mammoth Hot Springs Hotel that the officers with their families come there evenings, and mingle with the guests.

Shortly after entering the park, a soldier hands you the printed regulations of the park; that you are not to kill or disturb any animal, not to break or deface any of the formations, and that you are not to carry away any specimens; and soldiers are stationed all over the park to see that the first two of these regulations are enforced; but they do not care how many stones you pick up, or how many wild flowers go into your herbarium. One day we met a party of soldiers who had arrested a man for shooting an elk, and were taking him and his horse to camp. The great black projections of the Obsidian Cliffs, over which the road to the geysers passes, resembles jet. The boulders of obsidian in the way of the road were broken by building fires upon them, and cooling them suddenly with water. Near the Obsidian Cliffs is Beaver Lake, a lake of considerable size formed by beavers damming up the waters of a marsh. The animals in the park seem perfectly at home, and quite indifferent to what is going on around them. Twice we saw wild geese feeding near us, one of the flocks finally took wing on the approach of the stage, but the other stood its ground and kept on eating.

Several of the Wyoming Park falls, would be celebrated if they were not eclipsed by things so much more wonderful. The Gibbon Falls, a beautiful sheet of water one hundred and sixty feet high, are best seen by going down a steep bank, at an angle of about forty degrees, which feat is accomplished by clinging to trunks of small trees, bushes and the like. Between the Lower and Upper Geyser Basins we get out of the stages and walk across "Hell's Half Acre," and await the action of the Excelsior, the largest geyser in the world, while the stages go around and stop for us on the other side. We have not long to wait, for the mighty volume of water soon ascends with a terrific roar, but there is so much steam all the time rising from its basin that our view of the volume of water is not very satisfactory. This geyser throws up not only water but stones of sizes varying from the smallest to fifty pounds or more. It has been quiet for six years, until last spring when it commenced acting again, and now it plays once in two hours. The most of the rest of this space is occupied by two other basins of deep, clear water, similar to that of the geyser, but I think no geysers act in them now. The Upper Geyser Basin contains the most remarkable group of geysers in the known world; neither Iceland nor New Zealand, writers say, bears any comparison to it. These geysers send forth their eruptions mostly from cones or projections, raised above the surrounding formations; but a few of them rise from a huge basin of water, like a giant fountain from the centre of a pond. Amongst the most powerful of these geysers, are Old Faithful, the Giant, Giantess, Beehive, Castle, Grand and Grotto. Old Faithful, only a few rods from our hotel, spouts about once in sixty-five minutes, and keeps up this action from ten to fifteen minutes. It begins by throwing up little jets of water, and then a volume several feet in diameter suddenly rises to the height of one hundred and fifty feet, the outside of which, in falling, separates into little globes, which pre-

sent a very beautiful appearance in the sunlight. The waters of the Giant, Castle and some others ascend two hundred and fifty feet into the air. Several of these geysers are quite regular in the time of their eruption; the Castle all the time has water boiling in its chambers, and is frequently elevating tiny streams above the crater, but it makes a grand display of itself about once in two days; the Grotto as often as once in six hours, and it continues in action for nearly half an hour. We all went to look into the craters of the geysers; but it is best to know about the habits of a geyser, and what it is expected to do next before one attempts it. One of our party, a lady from Central New York, was climbing up to look into the Grotto Geyser when the water suddenly arose in a great volume, and she barely escaped being covered all over with the boiling hot water. These geysers are located on both sides of the Firehole River, and the overflow of water from them runs into the river. Two nameless little geysers on the bank of the river, throwing waters every few minutes from ten to twenty feet high, afford us a good deal of amusement. The Paint Pots remind one of an immense kettle of hasty pudding, boiling and puffing all over its surface, but the mud of the Paint Pots is much darker and more brilliant in color than mush.

This great park, larger than the combined areas of Rhode Island and Delaware, is mostly forests, except the lakes and the immediate vicinity of the geysers and hot springs, still there are miles and miles of meadow covered with grass and wild flowers. There are very many kinds of beautiful wild flowers, of which the blue gentian is one of the loveliest and most abundant. I have no hesitation in saying that we saw more than a hundred thousand blue gentians one day, going from the Upper Geyser Basin to the canyon of the Yellowstone. We went over a rough and unfrequented road, and as there was no hotel by the way we took a lunch from the hotel at the Upper Geyser Basin, and ate it at the foot of a cliff, on which a black bear and three cubs were seen that morning. We forded stream after stream, and ascended one mountain so steep that we climbed it on foot; some in front and some in the rear of the stages. As we reach the summit, the view of mountain, valley, meadow and forest is delightful. The destruction of the noble forests in this park by fire, is sad to contemplate. In one place the fire has killed most of the trees for twenty-one miles. Sulphur Mountain, an isolated peak between the Grand Canyon and Yellowstone Lake, is composed largely of sulphur, and the fumes of this yellow mineral make a decidedly unfavorable impression upon our olfactory nerves. At the base of this mountain is a hot spring which throws its water continually several feet into the air, and anywhere outside of Yellowstone Park would be considered quite a remarkable geyser. Surely there is no other explored region on the face of the earth that combines so much variety, loveliness and grandeur in the same amount of space as the Alps; but for one picture by itself, the canyon of the Yellowstone surpasses anything else that I have seen.

We set out from the rude structure of boards, called a hotel, where we are to stay all night, on horseback. A long cavalcade of old horses, following on, one after another, in the narrow path, winds its way, slowly up the mountain side. As the first waterfall, the canyon, the river running like a thread away down in the depths below and the bright colors of the rocks appear suddenly to view, we are speechless with

wonder and admiration; we think with the psalmist, "O Lord how marvelous are thy works; in wisdom hast thou made them all." The sides of the canyon are not vertical, but slope just enough for one to easily see all the way down to the river, as he rides along in the trail. Coming from Livingston east, the railroad for more than a hundred miles winds along the Yellowstone River, which all the distance is a quiet, orderly stream, running in its channel like an ordinary river, as if unconscious of the commotion it has had near its source.

Eastward bound tourists on the Northern Pacific Railroad, remembering their experience of sand geysers on the Central Pacific have a dread of the Bad Lands in Dakota. They picture car windows all closed, with only a little hot air, filled with dust and alkaline substance, filtered in through the finest wire screens, but when they approach the lion, they find him chained. The Bad Lands are little hills or mounds of earth, covered with grass. The railroad officials say that the first government surveyors named this region Bad Lands, on account of the discomfort they experienced from alkali in the water. The Northern Pacific Railroad Company are trying to change the name from Bad Lands to Pyramid Park, though you look in vain for any pyramids. Most of these miniature hills are quite irregular in shape, but some are a kind of compromise between a cone and a hemisphere.

The Northern Pacific Railroad is more agreeable and comfortable for travel in the summer than the Central Pacific, and the Pullman conductor, who has much more time to be communicative than the train conductor, says it is in the winter time also; and we are inclined to think he is right, for we do not pass through any long snow sheds on this road. The beautiful twin sisters, Minneapolis and St. Paul are now in the vigor of youth, and, located as they are by the "Father of waters," have pleasant and picturesque surroundings. After a little delay at St. Paul we are off in a vestibule train, by the Chicago, Milwaukee & St. Paul Railroad, for Chicago. We find no railroad where there is more attention to the comfort of the passengers, or where the dining cars give greater satisfaction than the Chicago, Milwaukee and St. Paul.

We leave Buffalo at seven o'clock in the morning via, the New York Central and arrive at New York City in the evening. There is a peaceful and quiet beauty in the lake region of Central New York, and an air of thrift and comfort everywhere. In all the places we have visited, whether on the shore of the Pacific or on either side of the Atlantic, no people seem more prosperous, contented and happy than those of the rural portions of the Empire State. — M. G. S.

#### HARD WORK.

Do not be discouraged, boys, if you are poor and have to work hard to earn your own living. The men whom you most admire and respect today were struggling a few years ago just as you are now. John Wanamaker, the merchant prince of Philadelphia, started in life by turning bricks for his father before school hours, and thus earning two cents a day. Afterwards he entered a bookstore where he was paid one dollar and twenty-five cents per week, and walked eight miles each day between his home and his place of business. Now he has an enormous dry goods establishment and employs more than three thousand persons. One secret of his success is thoroughness. Once he heard a sermon full of hard words, and every one he did not understand he looked up in the dictionary afterwards. Edison, the inventor, began life by selling papers and peanuts in the cars, but at the same time he was reading history and scientific books. One day he happened to be in a telegraph office when the machinery was out of order, and as there was no one there who could fix it, he offered to try, and was successful. That was the stepping-stone to fame and fortune. Had these boys wasted their time over dime novels, and their money in cigarettes, the world would have never heard of them. — *Christian Secretary.*

## HISTORICAL & BIOGRAPHICAL.

### SUPPORT OF OUR FOREIGN MISSIONS BY THE NORTH-WESTERN ASSOCIATION.

This Association was organized July 8, 1847. The first item in its constitution stated, that its object shall be to promote generally, "as far as practicable, the religion of the Bible," and particularly "the observance of the Seventh-day Sabbath, both within our borders and elsewhere in the world." In the missionary operations, it has, accordingly, given attention to the foreign and the home fields. In this article we will notice its support of the former.

In the year previous to the formation of this body, a society was started at Milton, Wis., composed of individuals, not churches, for the purpose of aiding the denomination "in establishing and sustaining foreign missions." It sent contributions of money, as well as expressions of cordial approval. As might be judged, its action was very gratifying to our general Missionary Board, which was just inaugurating our first foreign enterprise. At that time our people were equipping Eld. Carpenter and Eld. Wardner, and their wives, as our missionaries, and designating a city in China as their station of labor. This society ceased to exist as soon the Association decided to assume the same responsibility.

This larger organization, at its first session, recommended to its churches, to hold a concert of prayer for our foreign mission, on the first Sabbath in each month. The vote was taken about six months after our brethren and sisters had sailed. Within the next two years the sentiment was adopted that, in order to enjoy life and health, as Christians and as churches, we must identify ourselves with Christ and his kingdom, by heartily embracing the cardinal doctrine, that it is our imperative duty to extend, by speedy and efficient measures, the gospel, in the most destitute portions of our own country, and among the heathen abroad. The Association pledged, in 1850, to assist in the erection of mission buildings in Shanghai, China, a brother promising one hundred dollars to the object. Shortly afterwards it urged the members of the churches to give liberally for the support of our missionaries in that country, and also stately, by monthly contributions. It early accepted the practice of taking, at each annual session, on Sabbath-days, quite large collections for the China mission.

Its views on the foreign work were frequently expressed in resolutions, adopted yearly, like the following: "To put forth united exertion to disseminate the Christian religion and the Scriptures of truth, in their original purity, in distant lands; loyalty to Christ demands of us greater vigor in prosecuting the work of foreign missions; the cause of missions is the cause of God, and its inspiration is the love of Christ; the command, 'Go ye into all the world, and preach the gospel to every creature,' is as binding on us as on the apostles; we shall renew, each year, our consecration to this heaven-appointed work; the missionary cause is the natural development and outgrowth of the spirit of true religion; and missionary labor is the noblest and the most Christian undertaking in which man can engage; and our special work, as a missionary people, is with those who set aside God's holy day, while professing to be followers of Jesus Christ."

The interest of the Association, in our foreign work, may be further shown, by a brief recital of some transactions of its annual meetings. In 1850, when our people were discussing the pro-

priety of sending Eld. Wm. M. Jones back to his former field of labor in Hayti, which he had occupied for some years, under the auspices of the Free Baptist society of our country, this body expressed its approval of the measure, and heartily pledged the full co-operation of its churches in sustaining him. When the claims of the contemplated mission in Palestine were presented, in 1853, the resolution was adopted with great unanimity: "That we hail, with joy, the prospect of the speedy establishment of this mission, and that we will stay up the hands of the Missionary Board by our prayers and contributions." The Association even seriously entertained the project of sustaining, by itself, a missionary in Shanghai, to labor in connection with our brethren at that place. The prosperity attending this mission at that time, called forth devout gratitude, and encouraged the churches to renewed vigor in the prosecution of the work. While the fullest support should be given to the building up of our interests in the weak, Sabbath-keeping communities of the West, the Association in 1855, declared its earnest wish that contributions should not be diverted thereby from our missionary operations in foreign lands. It was voted in 1857, that it is the duty of our churches to look out among them, young men of promise and undoubted piety, and encourage and aid them in preparing for the missionary work abroad. After the suspension of labor, for five years, in China, the Association felt the deepest interest in the re-occupancy of that field, and the return of Mr. and Mrs. Carpenter was hailed, in 1873, with words of the highest satisfaction. It should be remembered that these laborers had resided in the bounds of the Association for the few years previous. In 1875, it was recorded that, in view of the demand for missionary labor in China, and the lonely condition of our missionaries there, it becomes our duty to pray to the Lord of the harvest, that the spirit of missions should be enkindled in the hearts of some of our young men, who may feel it their duty to go to that field, during the life time of the present incumbents of this mission. Recently, as reinforcements have been sent to Shanghai, in the persons of Miss Dr. Swinney and Mr. and Mrs. Randolph, the Association has taken steps in various ways, as by statement of its joy, and by increased contributions, to connect itself more closely with this work.

This review of the action of this Association does not include any reference to the efforts of some of its churches and Sabbath-schools, in providing aid directly to the missionaries at Shanghai and in Holland.

### A STATE OF PRAYER.

We come to the eventide with the impression of the morning watch all obliterated, probably with a conscience burdened with accumulations of sin upon an ungoverned spirit through the day. We feel that we must take a new start every time we seek God's presence. Our sense of spiritual progress is lost. Sinning and repenting is all our life; we do not have holy force enough to get beyond repentance in our devotion. Our prayers, instead of being, as they should be, advancing steps, are like the steps of a tread-mill. Humane law has abandoned this, even as a punishment for felons; why should one whom Christ has made free inflict it upon himself? We need, then, something that shall make our prayerful hours support each other—the morning tributary to the evening, and the evening to the morning. Nothing else can do this so naturally as the habit of ejaculatory prayer. The spirit of prayer may run along the line of such a habit through a life-time. So one may live in a state of prayer, "a devout man that prays always."—*Rev. Austin Phelps, D. D.*

## SABBATH REFORM.

### FATAL COLLAPSE OF CONSCIENCE.

The following paragraph from the pen of Secretary Foster, of the National Reform Association, is a significant commentary upon the decay which has already ensued in the conscience of Christian people. When he represents Christian men as standing powerless through weakness of conscience, continuing to do that which they think is wrong, and yet frankly saying that they do not believe matters can be made better, the picture is dark indeed. Such a result is unavoidable, since the only foundation on which conscience can rest, the only soil from which it can spring and grow, is divine authority. Having disregarded divine authority in the matter of the Sabbath, these Christian men for whom Secretary Foster speaks find themselves slain by their own acts and unable to shake off the nightmare which a moribund conscience has induced. Appeals to the civil law are of no value in such cases. While men continue to put aside the divine authority for the sake of avoiding the claims of the Sabbath instead of the Sunday, the decay of conscience must go on until there will be left too little vitality to develop even nightmare. Mr. Foster says:

There is a general feeling of anxiety among the people for our Sabbath. They feel that something should be done, but there is a nightmare inability to do anything. A good brother said to me: "The Sunday paper comes to my house regularly. We began taking it during the war. We wanted the latest news from the battle fields. And it has been coming ever since. I know it is wrong. There should not be any 'Sunday paper.' It is an injury to society. But when others take it we might as well have it." Another brother said: "I am a stockholder in a street car company. I know it is wrong to compel the workmen to labor on the Sabbath. It is an injury to their body and soul; it wrongs their families and dishonors God. But I do not believe you can ever stop street cars on the Sabbath. Christians generally use them, and the stockholders are no more blamable than society which justifies them."

Another evidence of this state of things appears in a letter from Virginia, published in the *Examiner* of Jan. 24, 1889. The writer rejoices that there is prospect of a revival of interest in the Sunday question in Virginia, but the rejoicing is coupled with the following wail:

The weak point in the Sabbath discussion seems to be in the lack of definite conviction on the part of some of the preachers. They do not appear to have reached settled views as to the Christian Sabbath, and so when we have a battle, some son of Meroz drowsily inquires, "What is the Christian Sabbath and what is there in it worth fighting for?"

No wonder that there is lack of conviction when men discard the only basis for conviction, the Word of God. There could be no indefiniteness in point of conviction or purpose, if these men would recognize the divine authority vested in the fourth commandment and requiring the observance of the seventh day. As it is, indefiniteness must continue, and a larger number of clergymen will each year join the ranks of those whom Dr. Crafts describes as having too little faith in Sunday to defend it, or even to preach upon the fourth commandment. The picture is not pleasant to look upon, but there is hope that, through consciousness of approaching ruin, some will at least be brought back to the solid rock of the fourth commandment, and the divine authority of the Sabbath.

Still another evidence in this direction is found in the following quotation from a correspondent of the *Christian Statesman*. He says:

Do we accept and obey God's law respecting the Sabbath? I unhesitatingly assert that as a nation we do not. Throughout the length and breadth of our land the rumble of the flying wheels of commerce and of

pleasure, and the screams of the railroad whistle are heard every Sabbath day, regardless of the rights and duties of the citizens to have quiet and undisturbed worship in their churches and in their homes. And why this invasion of their rights? Simply that the greed of gain may be satisfied. There is no public necessity for it; and therefore no excuse. It is simply a deliberate and willful violation of God's law, that the owners of railroad stock may realize larger dividends. Now, who can say how much public sentiment, and even Christian sentiment, has been demoralized by the toleration that has been accorded to this great iniquity in our land. Christian men, and even ministers of the gospel, in their pulpits have come to regard this flagrant violation of the Sabbath as a commonplace, matter-of-course affair, and so hardly give a thought to the great sin that is being committed in the land.

The real source of demoralization referred to in the foregoing, is not found in the toleration which has been granted to Sunday trains, etc. It lies further back in the disregard of God's commandment which the observance of Sunday inherited from the Romish Church, and which the Protestant Reformation has not yet shaken off. The "great sin" that is being committed in the land, does not express itself in Sunday trains primarily, but in the pulpits which complain of Sunday trains with one breath, and with the next denounce the Sabbath of Jehovah as an obsolete affair which belongs with the ruins of Judaism, and has no rights that Christian men are bound to respect. That is the real point of danger. How long, brethren, ye who complain of demoralized conscience, will ye continue the destructive methods which have brought you, and the people to whom ye preach, into the Sabbathlessness over which you wail in vain?

#### A BAPTIST (?) VIEW.

The *American Baptist*, of March 7th, devotes three columns from the pen of Rev. E. B. Hatch, to denying the claims of the Sabbath. The main point in that denial is that no *commandment* was given for the observance of the Sabbath until the giving of the manna in the wilderness. It is enough to say in reply, that the scenes connected with the giving of the manna indicate the knowledge of such a commandment previous to the formal statement of it at Sinai; while the fact that in the formal statement God based the commandment upon his own example in connection with creation, links Eden and Sinai with indissoluble chains.

In the same issue of the *Baptist*, A. B. Robertson presents "Number 8" in a series of articles pretending to show "The Lord's Day Obligatory." Mr. Robertson is at least half a century behind the average investigator in the efforts made to find historical standing ground for Sunday. For instance, he reiterates the mythical question, "Hast thou kept the Lord's Day?" as one of the questions put to the martyrs in the reign of Trajan. Since the exposure of this fraudulent claim made by Robert Cox, and other First-day writers, few men have been found who possessed the bravery of ignorance sufficiently to reiterate it.

Mr. Robertson also criticises a work published by the American Sabbath Tract Society, from the pen of the late Rev. Thomas B. Brown, by asserting that Mr. Brown refused to trace the history of the Sabbath outside the Bible, because he feared it had no sufficient standing room. While the facts, as every reader of Mr. Brown's book knows, are, that his book treats of the question as a Biblical one only. He does not enter the realm of history outside the New Testament. The inelegance of Mr. Robertson's style is below criticism. A single sentence illustrates this. Referring to Mr. Brown's book, he says: "This comes with a very bad grace from a people who have howled it over the country,

that the Lord's-day was never kept until Constantine changed the day," etc. We should deem it necessary to apologize for using, thus, much space in referring to Mr. Robertson, were it not to show a certain type of opposition which the Sabbath must meet.

#### NON-RELIGIOUS SUNDAY LAWS.

The *Watchman* (Baptist), Boston, attempts to answer one of its correspondents who denies the right of the civil law to decide what a man may do on Sunday, as follows:

Our venerable and esteemed correspondent, who writes of "Sunday Laws" on the second page of this issue, seems to us to confound two questions. No law for the observance of the Sabbath as a holy day would be constitutional or proper. But a law to forbid Sunday labor is an act for the benefit of the laboring people, resting on the same grounds of right and political justice as the law fixing ten hours as the limit of a day's labor. Our friend denies that any human government has a right to decide what he may do on Sunday. The government has a right to decide that he must not do certain things on Sunday, and this is all that is asked of any law on that subject.

This is an evasion, rather than an answer. When the law declares that a man must not follow secular pursuits on Sunday, it creates compulsory leisure. This leisure must be spent in religious pursuits, or in idleness, or in pleasure-seeking and debauchery. The law compels one of these three courses of action. If, as the *Watchman* asserts, a Sunday law is defensible only as an "act for the benefit of the laboring people, resting on the same grounds of right and political justice as the law fixing ten hours as the limit of a day's labor," all existing Sunday laws stand condemned. These all arose from a religious sentiment, and are founded upon the idea that the civil government may forbid labor on Sunday because Sunday is different from other days, for religious reasons. Time and experience have clarified the vision of men, until all who advocate religious liberty now see that existing laws cannot be defended on religious grounds. Hence this effort of the *Watchman* to evade the facts relative to the legislation now in force, and to propound a theory concerning non-religious legislation. Aside from religious considerations, there is no scientific basis for Sunday-legislation yet discovered. History shows that the essential good which comes through the Sabbath as an institution, comes from the element of divine authority on which its demands rest, and from its religious observance. When men assert that the existence of the Sabbath, and the perpetuity of Sabbath law indicate that God made provision for a universal and continuous want, the statement is true, and of value, only from the religious stand-point. Experience shows that compulsory leisure, without religious regard, creates holidayism, and eventuates in debauchery. There is therefore no resting point in the logic of the *Watchman's* position short of the most absolute union of church and state. If, for the sake of the physical good of society, the civil law must compel all men to rest on Sunday, there is still greater reason why it should make provision against the physical and moral evils that attend such leisure, where the religious element is wanting. The state must therefore provide an adequate system of religious culture, including the suppression of all irreligious tendencies to counteract the evils of compulsory leisure. In providing this it must of necessity define what constitutes religious culture, and what the state will support as such. This gives a positive union of church and state, identical in principle with the Roman Catholic theory, though varying somewhat in the form of union.

Thus our Baptist contemporary, seeking to evade the Bible doctrine relative to the Sabbath, and to save the waning fortune of Sunday legislation, is driven to adopt a system of logic which lands it in the bosom of the Roman Catholic church,—an unwholesome dwelling-place, indeed, for a New England Baptist.

#### A VOICE FROM THE PAST.

Through the kindness of Wm. M. Stillman, Esq., of Plainfield, N. J., we are able to lay before the readers of this department, the following letter. It will explain itself. The older readers of the RECORDER will recall both the writer and the recipient as prominent actors in religious and reformatory work at that time. Thus the past returns to the present with its lessons, and men, long dead, yet speak.

PETERBORO, N. Y., August 8, 1849.

Thomas B. Stillman, Dear Sir,—I thank you for your affectionate letter. So extensive is my correspondence that my answer to it must be very brief.

You refer to my change respecting the Sabbath. My reading of the Bible the last six or eight years, has wrought many changes in my mind. Among these is my change on the subject of civil government, also on the subject of baptism, and also on the subject of the Sabbath. For the last two or three years I had frequently felt urged to observe Saturday as the Sabbath, but it is hardly two or three months ago since I determined to defer this duty no longer. The missionary to whom you refer is doubtless Bro. Morton. I have read with deep interest articles which have appeared in the newspapers respecting him. I believe him to be a man of God. I know and correspond with Mr. Jones who was instrumental in producing a change in Bro. Morton. On account of excessive business, I seldom leave home. I have not been in New York for more than two years. I thank you for your kind invitation to visit you. My regards to Mrs. Stillman, and Bro. Morton and family.

Your friend and brother,

GERRIT SMITH.

#### ANOTHER BOOK ON THE SABBATH.

The Sabbath: What, Why, How, Day, Reasons, Mode, By M. C. Briggs, D. D. Four and one-half by seven inches, 188 pp., 60 cents, Phillips & Hunt, New York.

This book reminds one of a prescription which combines numerous remedies in one mixture. It contains elements of Biblical Sabbathism, no-Sabbathism, the primeval Sunday theory, the Puritan theory, the restored-Sunday theory, the seventh-part-of-time theory, the no-first-day-of-the-week-in-the-New-Testament theory, etc. As a curiosity of contradictions we have not seen its equal. There is an apparent candor exhibited which indicates the inability of the author to comprehend the laws of logic or the difference between his guesses and assertions, and the positive statements of the Bible. The evident intention of the author was to abrogate the Sunday law, without seeming to do so, and to create divine authority for Sunday. In prosecuting this purpose a certain type of inventive genius appears, that type which creates theories to suit existing facts. The man of simple obedient faith will be bewildered by the book; the thoughtful friends of Sunday will be grieved, or disgusted. The general influence of the book will be to injure the cause it seeks to defend. If compared with other works issued by the same publishers, Dr. Briggs' theories would harmonize after the manner of contradicting and contradictory witnesses who testify on opposite sides concerning circumstantial evidence.

THE thimble was originally called a thumb bell by the English, because worn on the thumb, then a thumble, and finally its present name. It was a Dutch invention, and was first brought to England in 1695. The first thimble introduced into Siam, says *Good Housekeeping*, was a bridal gift from the king to the queen; it is shaped like a lotus bud, made of gold and thickly studded with diamonds arranged to spell the queen's name.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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REV. E. P. SAUNDERS, Alfred Centre, N. Y., Business Manager.

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

AN exchange says that a letter was recently mailed at an office in Pennsylvania, addressed to "The Secretary of the Knavey Department," and that the intelligent postal clerk sent it to the Warden of the State Penitentiary.

A SISTER who is passing through severe trials, living lonely in the service of God and anxiously awaiting the result of the severe illness of a loved one, desires the prayers of all the brethren and sisters for herself and her friend.

THE attention of the churches is called to the special notice, in another column, by the Treasurer of the General Conference. A private note from Bro. Whitford says that 55 churches on the Conference list have not yet paid their apportionment. See if your church is one of that number.

A LONDON philanthropist says that the poor of that city are not as numerous, not as poor, not as wretched, and not as vicious as they were twenty-five years ago. Whatever may be the immediate cause of this improved condition of affairs in that great city, the result is gratifying, both because it is an improved condition and because it is a fair prophecy of still better things. None but a hopeless pessimist can persuade himself that the world is growing worse. The Christian civilization of the 19th century is not a failure. It may not be an absolute success but it is a civilization of progress. The 19th century is better than those which have gone before it. The 20th will be better than this. This we believe because God is in it.

A RECENT writer on missions makes what seems to us an important distinction between evangelizing the world and converting the world. The former work belongs to us, the latter to God. We may evangelize men; God alone can convert them. Jesus' commission is, "Go ye into all the world and preach the gospel to every creature." That, with God's help, the Christian people of this generation can do, if they will. Whether that preaching of the gospel shall eventuate in the conversion of every creature or not is for God to decide and not for us. This is not to say that the conversion of men is a matter of no interest or concern to us. It is both. But we are to evangelize,—proclaim the good news,—whether men will receive the message or reject it. This we can do, and if we do it faithfully we may safely leave the results with God. If this view of the subject shall make us a little more earnest and evangelical in spirit, a little more diligent in pulpit and in pew, in the home fields and in for-

eign lands, in proclaiming the good news of the kingdom, we are sure that God will bless the effort to the conversion of many precious souls.

We have had frequent occasion in our monthly magazine notices, to commend to our readers the *Forum*, a monthly periodical devoted to the discussion of current questions of popular interest. These questions are discussed from all points of view, by persons who occupy those differing points, so that the reader is given the best that can be said for and against a very wide range of subjects. Another thing which commends the *Forum* to the favorable consideration of the popular reader is the fact that, while its discussions are able and scholarly, they are, for the most part, free from technical terms which are so often a stumbling block to the average reader. We are glad to say that Mrs. C. M. Lewis, of this place, is an authorized agent for this excellent review. Mrs. Lewis' agency extends to Hornellsville, Wellsville, and other surrounding communities.

## FALSE TEACHERS.

Religious teachers, so-called, are going among some of our churches in the West, affirming that Seventh-day Baptists have the mark of the beast in their hands and in their hearts; that Seventh-day Baptist ministers do not preach doctrines, and that when persecutions arise concerning the Sabbath, as they will speedily arise when Congress passes the Blair bill, the Seventh-day Baptist people will not have the courage to stand the trial, etc., *ad nauseam*.

For the sake of such of our readers as may be disturbed by this kind of teaching, we desire to say that if the "mark of the beast" consists in refusing to believe the assumptions and assertions of these teachers; if the desire to live honest, industrious and charitable Christian lives, in the fear of God and the love of man; if a disposition to take the Word of God as our rule of faith and practice, without the aid of modern, human prophets; if the sincere purpose to do the will of God, in all things clearly made known to us, and a willingness to leave the mysteries of the kingdom of God to him, trusting him to do as he wills with his own; if these things constitute the "mark of the beast," our acquaintance with the Seventh-day Baptist people, for nearly forty years, extending from the frontiers to the sea-board, compels us to admit that they have it hard. It is our continual labor that this mark may be burned deeper into the hands and hearts of all our people.

When it comes to speaking of the preaching of the Seventh-day Baptist ministers, we feel quite at home. We have been a Seventh-day Baptist preacher for twenty-three years, during which time we have been pastor of four different churches, and have preached, occasionally, in more than one-half of the churches of the denomination; we have also heard nearly all the accredited ministers of the denomination preach, some of them repeatedly and continuously, and others, of course, only occasionally; it was our privilege to receive three years of theological training in a seminary in which many of our now older ministers were trained, and we have the pleasure of a personal and intimate acquaintance with the men who are now giving shape, through our own theological department, to the theological beliefs of our younger preachers, so that we may be pardoned for thinking we know as much about Seventh-day Baptist preaching, as any one outside of our people, and perhaps a little more. Our testimony on this subject is, that they, as a

rule, preach the doctrines of God as Creator and Supreme Ruler of the universe, a God of justice and mercy, infinite in all his attributes; of the Word of God, as the all-sufficient rule of religious faith and practice; of the sinfulness of the human heart, and the consequent need of one to save from sin; of the perfect and full salvation offered to men, in the atonement made by the blood of Jesus Christ; of the possibility and necessity of a life of faith in God, and loyalty to his son Jesus Christ; of the Holy Spirit, who is our guide, comforter and sanctifier; of death, resurrection from the dead, the judgment and the life to come. These, and other kindred, grand, Biblical themes, and the lines of practical Christian truth which grow out of them, are the ground-work of Seventh-day Baptist preaching. The object of this preaching is to save men from their sins, by turning them to God, to lift them up into higher plains of thinking and living, by bringing them into more perfect, experimental knowledge of, and personal fellowship with, Jesus Christ, and to bring all men into obedience to the Word of God. If that is not preaching doctrine, then, perhaps, it is just as well not to preach doctrine. If those teachers who are making such charges about the preaching of Seventh-day Baptists, mean that they will not surrender the spirit and work of gospel evangelism for the spirit and methods of simple proselytism, then we devoutly pray that their charges may remain forever true. Seventh-day Baptists preach the Sabbath, baptism and other distinctive doctrines, as part of that gospel system which seeks first, the conversion of men to the Lord Jesus Christ, and then their training in all that constitutes a true, loyal and loving obedience to the Word and ordinances of God.

When it is said that Seventh-day Baptists will not stand the test of persecution when the day of persecution shall come, we have not much to say. We lay no claims to prophetic gifts. We have observed, however, that, as a general rule, the man who has the most to say about his bravery when dangers are distant, is the first man to seek a place of safety, when the danger bursts upon him. We have also observed that it is generally the faint-hearted and fearful, who are seeing dangers where none exist. It is the cowardly boy who, being caught out from home after night-fall, sees bears and goblins in the shadow of every bush he is compelled to pass. We do know that, while there may be some faint-hearted people among Seventh-day Baptists, as there are among all people, there are very many who are loyal to their faith from a deep-seated conviction that it rests in eternal truth, and who will, therefore, stand by that faith whatever may come. We have no need of dying grace to live by, but, believing in God, and in his care for his children, we ask him to keep us, day by day, faithful to our faith and work, and we have great confidence that, thus living, God will give us grace for any trial which, in his providence, may come to us.

Let us, then, keep steadily and faithfully at our God-given work, of proclaiming the gospel of Jesus Christ for the salvation and religious training of men. It will then be perfectly safe to leave the issues of our life in the hands of him who careth for us.

## DENOMINATIONALISM.

BY HENRY B. MAURER.

It is often said that in these latter times, when men and women think so differently, denominationalism is Providential; for men can now enter that branch of the Christian church best adapted to their peculiar bent of mind. But of what



use is the Bible? Must it be made to conform to man's bent of mind, or must every man's mind be made to bend to it? If such sentiment were permissible to its full length we should soon have as many sects as there are men.

The bane of Protestantism is its sects; besides weakening us, they are the occasion for slurs from the unbeliever. How much more might be accomplished if we were united as Christ intended we should be! Much of our strength is consumed in maintaining our differences. Disunion tends to weakness; in union there is strength.

The casual student of history, and the superficial observer of the times, know that the sects have weakened the church, and have impaired its usefulness. Have not the controversies of Christian men impeded the progress of the gospel? It is a law in nature and mechanics that in proportion as friction exists there is a corresponding detraction from the working force and power. Christ meant his disciples to be one, and prayed: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. . . . That they may all be one, as thou, Father, art in me, and I in thee, that they may also be one in us." Now these words either mean nothing or something. No one would be so impious as to say they mean nothing, and if they mean something, they surely teach that all Christians should be one. We often sing:

"We are not divided, all one body we,  
One in hope and doctrine, one in charity,"

when it is not true; for while we are one in hope, we are divided in doctrine, and often there is a woeful lack of charity.

But the great objection to the necessity of the denominations, is that the idea reflects upon Jesus as a teacher for all time and all men, since they originated after the time of the apostles, who made no provision for them; nay, rather, is it not the apparent incipency of such a thing that Paul is endeavoring to prevent in writing so earnestly to the Corinthians: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfected together in the same mind, and in the same judgment. . . . Now, this I mean, that each of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you, or were ye baptized into the name of Paul?"

To-day, each denomination emphasizes some particular idea, and nearly all of them had some man to bring them into being. That, therefore, was done by men, which Christ himself did not undertake, and this position is plainly declaring that it was expedient, on account of the different bents of the minds of men, in latter days, to supplement, detract from, or modify, the teachings of Christ.

But are there not pious and learned men in these other churches? Surely, they cannot be in error. We bow with profound respect before John Wesley, the picture of godliness; we reverence the memory of the indefatigable Whitefield; we admire the brilliancy and effectiveness of Dr. S. H. Cox, and the beautiful verses of his son; the piety of Dr. Muhlenburg lifts us to heaven in spirit, while his philanthropy was such that, although not living for this world, he yet did much to make it habitable; we prize the stirring writings of Richard Baxter, while we warmly cherish the name of John Bunyan, the immortal dreamer; Fenelon's spirituality is a charm to us, and such admiration have we for Thomas a Kempis, that his sentiments, in book form, can be

found in nearly all of our homes. And yet we assert that these men were not free from error. Piety or learning are not safeguards against it. Some of the most learned men have been unbelievers, and who will say that they were right? Of the grand and good men mentioned, Wesley was a Methodist, and Whitefield the founder of Calvinistic Methodism; Dr. S. H. Cox, a Presbyterian, and an inveterate assailant of the Episcopacy; while his son, A. C. Cox, is an extreme Episcopalian; Bunyan was a Baptist, and Baxter a Non-Conformist divine; the sainted Muhlenburg an Episcopalian, while the godly Fenelon and the self-denying Thomas a Kempis, were both Roman Catholics.

Were these men free from error in religious matters? Wesley and Whitefield kept up a controversy on doctrines radically antagonistic, for the latter opposed the Arminian proclivities of the former. Dr. S. H. Cox so despised the Episcopacy, that on one occasion, when his son made a remark in its favor, he is said to have exclaimed: "God forgive me for having begotten a fool!" while the son, now an archbishop, did not regard his father a proper minister of the gospel, because he was not ordained an Episcopalian. John Bunyan and Richard Baxter, though contemporaries, were opposed in doctrine, for Baxter went so far as to ridiculously endeavor to prove baptism a breach of the sixth and seventh commandments; while Bunyan strenuously held that the immersion of the believer was Scriptural; Dr. Muhlenburg, Archbishop Fenelon, and Thomas a Kempis, names which, to me, are always suggestive of holiness, surely were not free from error, for the former could not accept Romanism, while the latter were far from being Episcopalian.

Now, all these men were at variance among themselves, and this fact shows that learning and piety are no security against error.

In religious matters, concerning which there is the greatest disposition to err, men cling to absurdities with such a peculiar tenacity that it is often impossible to convince them by logic or even common sense.

#### WORLDLY WISDOM VERSUS SPIRITUAL WISDOM.

##### I.

BY REV. C. A. BURDICK.

In the application of his parable of the unjust steward, Jesus said: "For the children of this world are in their generation wiser than the children of light." Without attempting an interpretation, in detail, of that parable, and passing over points which have given commentators trouble, we may find in it and in its application enough that is plain from which to draw some profitable lessons.

A certain rich man had a business manager or steward. It was reported to him that his manager was wasting his property, probably by fast living. On being charged with his unfaithfulness, and receiving notice to give in his accounts and surrender his stewardship, the steward seems not to have set up any defense, thus tacitly confessing the truthfulness of the accusation. But he begins to reflect seriously on his situation and prospects. His means of living are about to be cut off. He says to himself, "I am not strong enough to delve for a living, and I am ashamed to beg, what shall I do?" It did not occur to him, probably, that he might "tramp" for a living; and his crookedness consisted in squandering his employer's money, and not in taking at once enough from his funds so that he might retire to Canada and live at ease on the fruits of his purloining. Both these sorts of cunning came into vogue at a later day. But

he was not devoid of cunning. He soon hit upon a plan by which he might provide for the future. As manager for his employer he held in his possession obligations against certain persons who had borrowed oil and wheat from the estate (*Meyer, Alford*), or were tenants on the estate, who were to pay their rent in oil in one case, and wheat in another (*Macknight, Henry* and others). He calls these debtors to him and says to one: "How much owest thou unto my lord?" "An hundred measures of oil," is the answer. The steward hands him his written obligation, and says; "Here, take your bond (literally, *writing*; common version, *bill*; revised version, *bond*) and sit down quickly and change the amount to fifty." To another he says: "And how much owest thou?" "A hundred measures of wheat." "Take your writing and change the figures to eighty." Now here was exhibited a considerable degree of sagacity. First, by thus diminishing their indebtedness he hoped to lay the debtors under such a debt of gratitude to him that when he should be cast out of the stewardship they would receive him into their homes as a pensioner. Again, by causing them to alter their bonds by their own hands he involved them also in the guilt of dishonesty, so that if the trick should be discovered they would not be witnesses against him. And if these persons were tenants and not borrowers, the writings which he must deliver up with his stewardship, would, as altered, make it appear that the estate was not producing as much as it really was, and so that he had not purloined as much from it as he really had. But the transaction came to the light in some way; and his employer, though suffering damage by his dishonesty, appreciated the cunning exhibited. "And his lord (not the Lord Jesus,) commended the unjust steward," not for his dishonesty, but, "because he had done wisely;" that is, prudently for his worldly interests.

The parable ends with the words last quoted, and the Saviour's application begins with the words: "For the children of this world are in their own generation wiser than the children of light." Not wiser in the true and higher sense of wisdom, but in the sense of worldly wisdom; prudence in the matter of self-interest on a worldly sphere. By "children of this world" is meant those who are governed only by worldly maxims, making no pretensions to spirituality. By "children of light" is meant those who have come into the light of the gospel (See John 12: 36, Eph. 5: 8, 1 Thess. 5: 5), those who profess to have come out from the world. The children of this world exhibit a singleness of purpose, and a sagacity in the use of worldly wealth to secure their worldly ends which are often wanting on the part of the children of light in the use of worldly wealth to secure spiritual good. The rich man and his steward in the parable were both children of this world. The former, while dismissing the latter on account of his unfaithfulness, yet commended him for his prudence in so dealing as to provide for himself habitations when his stewardship should fail. In his application Jesus says: "I say unto you, make to yourselves friends of (Greek, *out of*; Revised Version, *by means of*) the mammon of unrighteousness, that when ye fail, they (the friends) may receive you into everlasting habitations." Be as wise in the use of your worldly wealth for the purpose of securing a home in the kingdom of Christ, as was the unjust steward in his use of his employer's property for the purpose of securing a worldly home.

In future numbers it will be my aim to illustrate how, in this very point, the children of this world are wiser than the children of light.

## YOUNG PEOPLE'S WORK.

WE cannot too strongly emphasize the importance of having some organization of the young people, however few, in every church of our denomination.

THIS may be as simple or as complicated as the young people themselves desire to make it. But as speedily as possible let the young people in every Seventh-day Baptist church where there is no organization meet and decide to become a body organized for Christian work, of course within and subordinate to the church.

LET the secretary send to the RECORDER, from time to time, news of your work to be published in "Our Mirror." Let the fruit of your meetings, your thoughts, your suggestions, your questions, and the results of your experience be sent as contributions to "Our Forum." Let these columns be your medium of communication one with another.

THERE need not be uniformity of organization or of methods. Preserve your own individuality. But let the bond of union be loyalty to our own beloved church. Thus, unfettered and yet united, we shall by the next General Conference be prepared to meet and intelligently discuss our affairs.

THE Corresponding Editor expects soon to publish a list of all the organizations within the denomination, giving the nature of each, as a tentative measure. Let every one help him in this.

### THE IMPORTANCE OF A HIGH STANDARD.

BY MISS ALICE E. MAXSON.

As the waters of a river can rise no higher than their source, so no life can be higher and nobler than its aims. Some one has said, "To be the best possible man is a debt one owes to the world." To succeed in this one thing, is to succeed in other ways; and to fail in this, is to fail in life, no matter what else we gain. So it is both a duty and a privilege to cherish a high standard. If we are striving for ignoble things we will be ignoble; if we are striving for sublime ends we will become sublime, even if we never attain those ends. It is important that we have an aim in life; for there is not a single department of human labor, manual, intellectual, or moral, where definite purpose does not condition success. Look where you will, you will see the noble aim resulting in a noble life. When we look at the past, we see the result of having a high standard in the lives of many heroes whose graves are now forgotten, teaching us lessons of devotion and intelligent consecration. I plead with you, young people, be content only with the highest standard of service to the one "in whom we live, move, and have our being." Tyndall has shown us that, in our solar system, the sun is the fountain, not of light only, but of every movement and activity on land and sea. Thus nature herself brings us to this highest standard, and it is the linking to this which makes all the difference in human character and influence. The eternal and changeless purpose of God was to make man after his own image, to make a race with God-like characters. For this God's government exists,—to make men like himself. To be like God, in love of good and hatred of sin, is the highest human aspiration, the highest human achievement.

A prisoner, on his way to Rome, tossing to

and fro on the Mediterranean sea, in a night of terrible storm, when the sailors had given up all hope of being saved, stood forth, and spoke words of cheer, assuring them that all would come safely to land, because it had been revealed to him by God, "whose" said he, "I am, and whom I also serve." This was the grandest confession of faith the world has ever heard. To be God's! that is the highest and holiest purpose that ever possessed a human soul. To be of value to the world, one must get upon the "king's highway to holiness." I doubt if there ever was a time when or a place where the importance of a high standard is more needed, than to-day among the young people of our country. We need courage to live up to the highest ideals of life, courage to do right, to hold on to the precious things of the soul, amid darkness and temptation. There comes to us to-day, as young people who are training ourselves for the work that will soon fall on our shoulders, a solemn charge from the grave in India, where Boardman lies sleeping; from the lonely Isle of France, where Harriet Newell found an early grave; from the rolling waters of the Indian Ocean, where Judson found a resting place; from the lonely shores of Africa, where the hero Bishop Hanington went down under African spears; from the thousands of forgotten graves where Christian heroes sleep. "Be in earnest; do not trifle."

### QUESTIONS.

We quote the following from the *Sunday School Times*, which we deem worthy of special attention:

Any one who has the ability to ask a question that, to him is worth asking, has the capacity to receive an answer that, to him, is worth receiving. A thoughtful child, on inquiring about the location of heaven, was told by his mother that he could not understand her even if she explained it. She was probably right in so far as the child's ability to understand her was concerned; but she was wrong in not telling him that the fault was with herself, and not with him. Had she known as much about answering him as he knew about questioning her, there need have been no trouble about his understanding her explanation. There is no question that a child can seriously and fairly ask, that cannot be as seriously and fairly answered. To tell a child, or to lead it to infer, that it is "too little" to know anything more on any subject about which it already knows enough to frame a question, is to deny its capacity for further growth. It is to thrust the child's mind into a dungeon instead of opening it to the light. It is to bind it in fetters instead of giving it freedom of action. Ability to ask, presupposes capacity to receive. And no questions are better worth answering and worth better answers than a child's.

Our department of Young People's Work is not a department of children, and yet in a sense we are children, desiring to learn from our older brethren as well as from our Heavenly Father. Questions may be raised in our columns which have proven puzzles to our elders. We believe that our elders are trying to act in accord with the principles of the above quotation. We welcome their suggestions, we prize their answers, and we trust they will aid us to grow in all things that appertain to vital piety, practical Christianity and in knowledge and appreciation of all our denominational enterprises.

COR. ED.

I AM well aware that in these days hero-worship, the thing I call hero-worship, professes to have gone out, and finally ceased. This, for reasons which it will be worth while some time to inquire into, is an age that, as it were, denies the existence of great men; denies the desirability of great men. Show our critics a great man, a Luther for example, they begin to what they call "account" for him; not to worship him, but take the dimensions of him—and bring him out to be a little kind of man! He was the "creature of time," they say; the time called him forth, the time did everything, he nothing—but what we the little critic could have done too! This seems to me but melancholy work.

The time call forth? Alas, we have known times call loudly enough for their great man; but not find him when they called! He was not there; Providence had not sent him; the time, calling its loudest, had to go down to confusion and wreck, because he would not come when called.—*Carlyle*.

## OUR FORUM.

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

### THOUGHTS.

Our obligation to the Sabbath, considered in connection with our business or professional career, is one that deserves very careful thought and consideration by Seventh-day young men.

In the first place, we should have our principles well defined; and, having convinced ourselves of the truth of our cause, we should have enough moral courage to stand to it. We should be willing to sacrifice seeming worldly advantage and pecuniary success. In short, do not sell principle and truth for a few cents or dollars.

I think that every young man should have a purpose, an aim in life. Do not all become farmers and school-teachers, simply because an individual may pursue those callings, and be less troubled about a position. Let Seventh-day Baptist manufacturers and tradesmen open their shops, stores and offices to deserving, promising young men of the same denomination. Then let these young men strive to excel, master the business, study business principles, and save of their earnings, with the view of becoming something more than journeymen or clerks. And when the proper time comes, enter into business; and in this, it seems to me, that the enterprising young man should be encouraged by his employer; for our manufacturing industries draw their support largely from other denominations; and an established business should not suffer from an additional competitor. And the more shops, factories and stores that are operated by Seventh-day proprietors, the less will be the liability of young men's going to other denominations to seek for work. What we want is a diversified and extended industry. And it seems to me that a man who can employ from fifty to three hundred or more men, is needed as much in our denomination as ministers, teachers and all other professional people, who, nevertheless, are indispensable; and for those who are especially adapted to these or other professions, it would be unwise to attempt anything else.

To remain loyal to the Seventh-day Baptists is the determination of at least one

YOUNG MAN.

## 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 Y. P. S. C. E., of Little Genesee, N. Y., was organized Nov. 10, 1888. At present we have a membership of over fifty, about thirty of whom are active members. We have always held our weekly prayer-meeting on Seventh-day evening, before the regular church prayer-meeting, the topic and leader being selected by the prayer-meeting committee. Many of us have been greatly strengthened by becoming more active in Christian work, and as we search the Word of God more diligently, we realize that it is indeed a store-house of rich treasures. In January we held our first missionary concert, the programme consisting of music, essays, select reading, recitation, and items, all relating to missionary work. In February we held a social, devoting some time to music and a short programme. During this year we hope to increase both in numbers and earnestness, endeavoring to do what we can "in his name."

F. D. BURDICK, Cor. Sec.

MARCH 29, 1889.

## EDUCATION.

—A WOMEN'S educational and industrial union has been organized in San Francisco, with about seventy-five members.

—THE Oakland, Cal., high school building was burned April 7th. Loss \$70,000. Two firemen were seriously injured.

—A LAW, which is to take effect this month has been passed by the Board of Education at Auckland, New Zealand, requiring the teaching of temperance in all the public schools.

—EX-PRESIDENT BASCOM, late of the Wisconsin State University, at Madison, Wis., now professor in Williams College, Mass., is presenting a series of papers to the public through the *Statesman* on Political Economy.

—SOME of the most earnest supporters of the bill which recently passed the Missouri Legislature, declaring that only the English language shall be taught in the public schools of that state, were Germans. One of these is reported as saying that there is no more reason why German should be taught in the public schools than that the state should furnish instruction in Hungarian, Chaldaic, or Chinese.

—PROF. WHITSITT insists that each young man who enters the Theological Seminary shall write a short autobiography, and these sketches are bound in a neat volume for the use of the future historian. E. B. Pollard has given one of these volumes a "short study," and published the result in the last Seminary Magazine. It contains sixty-two sketches. Most of them were poor boys. Fifty-three of the sixty-two are from the country. What would we do for preachers if the country did not furnish them? Twelve of them are married, and every one of the remaining fifty expects to be. Some went into the ministry, others were driven into it by providence, which reminds us of Jonah. One good brother says: "I had the misfortune to fall head-foremost into a forty-two-foot well, and while falling I thought of the need of preparation for eternity." After reaching the surface of the earth he was immersed on a profession of his faith, and began to think of preaching the gospel.

## TEMPERANCE.

—SOUTH DAKOTA will vote on constitutional prohibition May 14, 1889.

—JOSEPH COOK states that the sum of \$75,000,000 is employed in the liquor business of Boston.

—WITH the money spent on drink in Great Britain there could be maintained 600,000 missionaries at \$250 a year.

—IT is said that in France from 1830 to 1880, there was an increase of 40,000 idiots, largely due to the use of wine.

—IT is stated that there are 4,000 pledged abstainers among the 14,000 cabmen of London.

—IT is said that in the case of a notorious house at Los Angeles, which had been closed by the police, no one was allowed to serve on the jury who was a member of a church or of a temperance society. The defendants insisted on being tried by their peers.

—"I TELL you, but work is scarce in this town," said a red-nosed man to an acquaintance, of whom he solicited 10 cents. "I was down at Fogarty's saloon all day yesterday looking for work, and not a soul came around offering to give me a job. If times don't get better, I'll have to send my family to the poor-house."

—REV. EMOBY HAYNES, at Tremont Temple, Boston, recently said: "The Supreme Court of the United States has ruled that a state has the entire right to destroy or to separate all the property held in the liquor traffic, and furthermore it has decided that the right of a man to make intoxicating liquors even for his own consumption does not inhere in citizenship."

—SECRETARY WINDOM, of the United States Treasury, says, that 30,000 people go to bed drunk in Glasgow every Saturday night. How to control and finally destroy this evil is the great problem of the hour. Its solution is next on the world's calendar of progress. The saloon has bodily entered politics and it has come to stay until vanquished or victorious.

—THE Chicago *Inter-Ocean*, is responsible for the assertion that there is not a group of anarchists or extreme socialists in America that does not soak its silly and dangerous resolutions in beer. Nor is there a single revolutionary or communist assembly of total abstainers. The connection between prostitution and drunkenness is

intimate. There is not a brothel conducted on total abstinence principles in the world.

—THE following is a good pledge for all to sign, and to put where it will be often seen. It originated among the temperance people in Victoria, Australia: "I, the undersigned, hereby pledge myself to do my utmost by persuasion, agitation, and the vote (if a voter), to secure the election to Parliament of those candidates only who will make their foremost business, if elected, to secure the repeal of all existing liquor-license laws, and the substitution of such a measure as will effectually prohibit the manufacture, importation, and sale of intoxicating liquors in the colony of Victoria."

—THE Raleigh (N. C.) *Christian Advocate*, in giving examples of total abstinence from intoxicants, relates the following of Robert E. Lee: "Just as he was starting to the Mexican war, a lady of Virginia gave him a bottle of fine old whiskey, stating that he would no doubt need it, and would not be able to find any in that country. The General said in years afterwards in reference to the bottle: 'I carried that bottle all through the war, without having had the slightest occasion to use it, and on my return home, sent it back to my good friend that she might be convinced that I could get along without liquor.' On another occasion the general invited some friends to drink with him. The demijohn was brought out, the glasses were filled—not with old 'Cognac,' or 'Bourban,' but with fresh buttermilk, which a lady, knowing his taste, had sent him."

## POPULAR SCIENCE.

THE king of Wurtemberg has a fancy to ascertain whether the moon is inhabited, by causing photographs to be taken of that luminary and then magnifying the negatives a hundred thousand fold. The pictures produced by this process show nebulae with little dots, and the king declares the dots to be men and women. He hopes eventually to get some of them into distinct shape.—*American Analystist*.

A NEW principle for keeping plants through the winter without artificial heat is applied in Regent's Park, London. Glass-bottomed tanks about three inches deep are so arranged that all light and heat must reach the plants through a thin layer of water. The water exercises great control over the temperature, protecting the plants from frost in winter and from direct excessive heat in summer.

POSSIBLE HEIGHT OF BRICK WALLS.—In a number of tests applied to masonry, according to Prof. Baker, of Illinois University, piers of ordinary brick and common lime mortar, stood a pressure of a little over 7,500 pounds per square inch, which is equal to the weight of a column of brick 2,000 feet high with ordinary Portland cement mortar, the strength was somewhat more than 2,000 lbs. per square inch, or the weight of a column of brick masonry 3,600 feet high.

DANGERS OF TREE-SAWING.—In California the saw has largely supplanted the ax in bringing down redwoods, but the change is severe upon the woodsmen. After being sawed partly through, a tree is forced over by inserting a number of steel wedges in the kerf, which are driven in with steel sledges. They are set in as close as possible, and the driving of the wedges frequently requires three hours or more. The constant contact of the steel sledges with the wedges results in chipping off fragments which fly with great force, and in numerous instances become embedded in the flesh of the workmen, requiring surgical operations to remove them. Many eyes have been lost in this way, while arm and shoulder wounds are frequent. Some means of protection against the sharp missile is needed.—*Northwestern Lumberman*.

MR. EDISON believes that the time will come when transportation through the air will be the order of things in that line. The idea that the air-ship must go up a mile or more is erroneous. If it were no higher than an ordinary building it would suffice. "When the time comes for it to be put in operation," he says, "there will be one drawback to it, and that is the ease with which it will afford criminals to make their escape from whatever point their crime was committed. There will be no danger of their being intercepted by wire, as is the case now. It may be that the same science which will give us this sort of navigation will provide something else by which criminals, who make their escape through the air, will be overtaken. But this will take time. In my opinion, when we shall have aerial navigation we shall see more crime.—*Electric Review*

## PERSONAL MAGNETISM OF PIETY.

A lady connected with a distinguished family in this country, and herself well known, recently died and was buried with much ceremony in the Roman Catholic Church. It was reported, and we do not doubt the truthfulness of the report, that during her life she had been instrumental in perverting over a hundred women of Protestant families, to her faith. Indeed we knew of an instance where a young girl, subjected to her influence, socially, for a short time, came very near being carried away by her evident sincerity, devotion and sublime assurance that her church was the only true church of God.

How many Protestant women can we find who have won an hundred of their fellow-women from the world, or from false faiths, to the service of the Redeemer?

Doubtless there are many devout women who do exert a wide influence for Christ by their characters and by their exhortations. But the case above mentioned may be used to accentuate the fact that among the Romish people, this wonderful power of direct individual exertion seems to be much more widely exerted than among Protestants generally. We are not speaking in favor of mere proselytism, which we despise. But we would emphasize the value of the personal power of one individual upon another, one soul standing face to face with another soul, in seeking to save sinners.

It seems often to be assumed and acted upon, that soul-saving is the office of the minister and the eldership, and that the duty of the individual Christian "is to go to meeting." But this is not the effect of the genuine working of faith and love to Christ. When Andrew "findeth" Peter, and Philip "findeth" Nathaniel, saying "We have found the Christ," the necessary impulse of the true convert was manifested, and the lesson of personal influence over another person was prominently exhibited. It is the duty of every Christian to find another follower of the Messiah.

The main difficulty, in many cases, is that the work is attempted without system or any single specific aim. When persons awakened, by increased love, to activity, begin to try to work for Jesus, they do not know just where to begin, or how to work. They attempt it in a general way with no special purpose. They have no plan. They have no objects to work upon. They have not been instructed in the true method, so successful, we had almost said so indispensable, that of working directly on individual cases. To bring sinners to the feet of Jesus, *one at a time*, is the secret of eminent success.

To exert a strong individual influence, by earnestness of Christian character, devoutness, faithfulness to religious duty, steadfast exemplary action, over another soul, is the way to work for Christ. The basis of all this is, of course, the most transparent sincerity and Christian faithfulness.

The *method* of it is to bring all this personal magnetism of piety to bear on some other individual. The devout lady to whom we refer, above, was tenaciously exact and unflinching in all her duties—in private and public worship. Her whole heart could be seen to be ever in her religious life. This was the secret of power. Her kindly, winning personal influence over each one drawn within the circle of her magic fascination was her method. There are assuredly many good Christian people who have never won a soul to Christ. Relatives, companions, neighbors, even the members of their own household, stand all unaffected, and living without Christ. These Christian men and women are doing nothing specifically, having no design in view, for the salvation of any of these precious souls. Take them one at a time, Christian friends. Pray for them one at a time. Make one person the subject of your interest and personal influence, and you will be rewarded with a great surprise in seeing how God will answer prayer.—*Mid-Continent*.

## COMMUNICATIONS.

## WAYSIDE NOTES.

Sunday reform is pressed to the front in politics and religion throughout our country. In interviews with editors and others in Elmira, Binghamton, Rome, and Utica, it was apparent that an unusual interest in Sunday legislation has been awakened. Bound copies of the *Outlook* and some of our other publications were presented to the daily papers and free reading rooms of the Y. M. C. A., the W. C. T. U., and railroad men. This labor has given us a chance to note some of the impressions made by the demand for more rigorous laws to suppress Sunday-desecration. Some look upon such laws as in the interest of a religious belief and custom, and, therefore, contrary to the Constitution. Others think it free from this charge entirely. Generally it is conceded that whatever laws may be enacted, the rights of Seventh-day keepers should be protected. Any effort to secure exemption for our people is impeded by the position of the Adventists. They do not ask it for themselves, and declare they will not receive it, and they seem to be doing what they can to provoke the persecution which is needful to fulfill their predictions.

Mrs. Bateham, known to all as Superintendent of the Sunday-observance work in the W. C. T. U., in a late leaflet devotes a page to the work and belief of the Seventh-day Adventists. She classes our *Outlook and Sabbath Quarterly* among the Advent papers, which she says are edited by Prof. Jones, of the Battle Creek College; and thus in ignorance or carelessness she sends forth everywhere her misrepresentations. She publishes as a part of the creed of Adventists some of Prof. Jones' remarks against Sunday laws, in which he said, "We (the Seventh-day Adventists) will never accept an exemption clause." Evidently Mrs. Bateham wishes the whole country to understand that it would be foolishness to offer exemption, by our law-makers, to people who do not want it, and who, in advance, give notice that they would spurn it if offered them. By ignoring Seventh-day Baptists entirely in her tract, she gives the impression that this is the ground taken by all Seventh-day keepers. She knows to the contrary full well, and why she kept back the fact that we exist, and that we demand the exemption clause which the Adventists reject, we leave for her to explain, if she will.

In canvassing Scott, DeRuyter, Lincklaen, and Verona, we enjoyed meeting many old-time friends, and most of all, did we rejoice in the interest in and aid furnished to the Tract Society. Friends of the cause are awaking to the fact that in two years the decrease in the supplies to the General Fund has been \$7,319 80, and the valuable list of the Society's books have had, hitherto, but a little of the patronage they deserve. And they seem to understand that this branch of our work should be far better supported, and some of them show a purpose to do their part to secure this end.

In Rome calls were made upon several Sabbath-keepers, ten at least, and meeting was held on Sabbath afternoon at the house of Bro. Wm. H. Lewis, when most of these, and some Adventists, and several other persons were present, who seemed interested in the services. In the morning we attended the Advent meeting, and were pressed into their pulpit, much against our expectations, and received from them respectful attention and cordial greeting. And at evening a request came for another sermon at their

church on First-day afternoon, which was given accordingly, and, so far as we could judge, was well received. Never before have we met such kind treatment from Adventists, and as it came while from headquarters we were receiving the severe criticisms from the editor of the *Review* upon Eld. McLearn and myself for things said in the tract on their "Errors and Delusions," lately printed, their cordiality was all the more unexpected and remarkable. If they meant to show that they have no bitterness of feeling toward us, they were successful, and they have our thanks for their kindness. At the Presbyterian church we heard Dr. Taylor read the petition sent out by the ministers of Watertown, asking the managers of the Rome and Watertown railroad, and its lines, to suppress their Sunday excursion trains during the coming summer. And the Doctor urged men and women to sign the document, remarking that the great evil of Sunday-desecration must be put down by the strong hand of the law. We tarried to see how many went forward to write their names, and out of a large congregation the number was small. Though he appealed very earnestly, nearly all passed out seemingly in utter indifference toward the movement. Perhaps they are hoping to take Sunday trips to some picnic, ball-play, or to the Thousand Islands next season.

J. B. C.

LEONARDSVILLE, N. Y., April 7, 1889.

## WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, April 12, 1889.

Since President Harrison has occupied the White House several members of his household have been ill, and this has caused another outcry about the necessity of a new Executive mansion. It is held that the present one should not be removed or changed, it must be left as it is because of the sacred associations which cluster around it. But the President should have a home in some appropriate and healthful location in which he could live and entertain in comfort, and where he could find rest and privacy from the exacting cares of his office when necessary. It is claimed that the White House as it is, is needed for executive duties, and that all of its spacious apartments would not more than meet the wants of the President for mere official work, that it should be, in other words, merely the Presidential office. It has long been claimed that the White House is a death trap, that its location is peculiarly unhealthful, and no one can remain in it during the malarial season and escape sickness. And indeed whenever anybody of sufficient importance to attract a comment falls sick there, no matter what the malady may be, it is sure to be attributed to the unsanitary condition of the old mansion.

There is a tedious summer task awaiting a large number of the Treasury employees. All the money in the United States treasury has to be counted when Treasurer Hyatt goes out and Treasurer Huston comes in. There is about two hundred million dollars of it, of which \$150,000,000 is in silver, and \$25,000,000 in gold coin, the remainder being paper money; besides this there is about three hundred millions in new United States notes, and gold and silver certificates, which have never been issued, but must be counted, and over two hundred millions worth of bonds belonging to national banks which must be accounted for. Nobody knows who will do the counting only that it will be done by those employees who have access to the money in the regular course of their work. When every thing is ready for the count the Secretary will detail a force to do it, taking expert

counters from the Bureau of Printing and Engraving, Internal Revenue division and others. The count will be witnessed by one man representing the Secretary of the Treasury, another representing the out-going, and a third representing the in-coming Treasurer. The gold and silver coins are reckoned, of course, by weight, but the paper money must all be counted, and unless two sets of men are worked it will take nearly six months to accomplish it. In all the counts of money at the Treasury here, the largest discrepancy that ever occurred was two cents. One package which the paying teller had put up and marked \$1 was found to contain but ninety-eight cents, but the two cents were afterwards found on the floor.

The President's monthly stipend from the public treasury is \$4,166 66 and a fraction, or \$50,000, a year. This is \$160 for each of the six working days. It sounds like decidedly good wages, and yet there is not another Chief Magistrate at the head of a people exceeding the number of even ten millions, who does not receive a larger salary than the toiling President of the United States. Still experience has shown that his present salary is sufficient to cover the expenses of the most extravagant households and to leave a balance in the purse of a Presidential family of moderate ideas.

## A VISIT TO CLIFFORD.

It was my privilege to spend a couple of Sabbaths with the little church of Clifford. The address of the church is Uniondale, Pa. Dr. H. P. Burdick, I learned, had been there for several weeks, preaching some and lecturing on temperance there and in the surrounding neighborhoods. One young man, some fifteen or sixteen years of age, experienced religion during the meetings, but he has not united with the church yet. I trust he will soon. The weather was unfavorable when we were there and the congregation was small, as for that matter there are not many left there to make a congregation when all are in attendance; however, we had a very excellent meeting each Sabbath that I was there. The promise of the Saviour seemed to be verified, that where a few are gathered in his name there he would be, etc. I tried to encourage them by explaining God's providential care as taught in the Bible, showing that there are no fixed laws between us and our Heavenly Father, so that he cannot immediately reach us; that "in him we live and move and have our being." Although God has made and established the laws of the universe, yet he is not subject; for if he is subject to immutable laws, then he is no God to us. How could he help us any more than we could help him? No, God is supreme and unfettered. He can do for us and none can hinder; he is near to all who call on him, and his divine providence is over all his works. After my brief remarks nearly all witnessed to the goodness of God to them in the fact that he had drawn their lines in pleasant places.

The second Sabbath the traveling was bad, and about the same number were in attendance. The Sabbath-school services were omitted and the time was mostly spent in talking over the condition of the church. A clerk was appointed in place of sister Stevens, who had moved away. She was one of our best members and most efficient workers in the Master's cause, and the church greatly regret that she as well as others, have gone from them to other localities. Deacon Philip Burdick was appointed clerk, and his address is Uniondale, the same as the church.

After singing, and reading the Scriptures and a season of prayer, I tried to show them that being a small church was no reason why they should not hold up their banner, and let their light shine; that, as a general thing, small, active churches were doing more in proportion than large ones, for there is a chance for all to come

up to the front of the battle. I tried to encourage them to be contented with their condition by showing how much better off they were than the poor, blind heathen are; that we ought to fully appreciate our exalted condition, and then do what we can to elevate others to the same blessed and happy condition. Then we had a conference meeting, in which nearly all took part. For myself, I could say as Peter did on the mount of transfiguration, "Master, it is good for us to be here." Let us all pray for the church at Clifford. A. W. COON.

APRIL 4, 1889.

"THE PRO AND CON" OF THE EXAMINER.

BY H. B. MAURER.

In its issue of April 11th, the *Examiner* mentions that "An esteemed Baptist pastor" had sent an article, which maintained that Baptists violate their principles in substituting the first day of the week for the seventh day Sabbath. The article referred to was suppressed, while it was deemed of importance enough to receive editorial attention in the form of arguments, according to Baptist "orthodoxy." No one was permitted to know what the arguments of this pastor were, while the readers of this paper were furnished with all that could be said, such as it was, against his views. Thus, "by many thousands the most widely-circulated Baptist newspaper in the world," illustrates the "Pro and Con" principles on which it is conducted.

The writer once heard a prominent Presbyterian divine preach on infant baptism. "It is not my intention, brethren," he began, "to rake up the controversial fires long ago extinct, but I will allude to one or two matters," etc., and then he went on, exhausting the subject, saying all that could be said. The *Examiner* begins by saying that no good would come from opening a discussion of the Sabbath question, and then coolly proceeds to open the discussion by using all those seedy arguments which abound in the writings of Sunday-observers. It further states that "no amount of discussion would induce them to substitute" what it pleases to call "the Jewish Sabbath,"—as against the generic terms used by Jesus, who said, "the Sabbath was made for man"—"for what they believed to be the Christian Sabbath," while on its "Pro and Con" pagethere are three columns on High License, by which, perhaps, it hopes to influence Prohibitionists. On this same "Pro and Con" page there is a "Pro" article against a "Con" article, that appeared in a former issue on the Baptist Orphanage question, and also another similar article on a theological point of comparatively minor importance. For such "Pros and Cons" the *Examiner* has space, while it gives the "Pro" only, and that in an editorial, of a question, the "Con" of which it suppressed!

During the six years that the writer has read the *Examiner*, he has often read the "Con" side of a question, the "Pro" of which the *Examiner* held, and *vice versa*, and hence he has always supposed the paper conducted on those principles. Even the heathen say, "*audiat altera pars*," and shall a Christian, much more a Baptist paper, fear both sides of a question? If the *Examiner* esteemed the pastor and its own "Pro and Con" principles as it should, would it not, out of fairness to that "pastor," as well as a regard for its "Pro and Con" professions, have accorded to him the rightful privilege of offsetting an *ex parte* report, by a publication of a clear statement of his views? Why, then, was this exception made, not only to the *Examiner's* profession of "Pro and Con" principles, but also to the rule of fair journalism? It must be a weak cause that calls for such a departure from principles.

The editorial in behalf of this cause cannot stand the light of fair exegesis, history, and the cordial concessions of authoritative scholars. It says that "Baptists agree with the great body of evangelical Christians" on this point. What a forcible argument for a Baptist to use! Since when has it become necessary for Baptists to appeal to evangelical Christians for support in what they believe? Why not include the Roman Catholics, and thus make the body still greater? That is a *suggestive suggestion*. And after such an agreement is established, does that make the thing agreed on right and proper? Why not agree with the evangelical Christian on other points, and thus bring about that much desired church union? The usual proof texts for Sunday-observance are quoted. These proof texts are thrown into the shade by the side of those the Pedobaptists use for their distinctive baptismal theories. After going on in this strain the editorial closes with a boast and a question. The boast is in this form, there is "no escaping the conclusion," etc. Now, what puzzles one is this, if the "Pro" side of the case is so strong, that there is no escaping the conclusion, why was the article on the "Con" side suppressed, which the editor deemed important enough to give his attention to? The question with which the editorial closes is, "Why, then, should we open a discussion of this question?" Answer, Baptists are afraid to discuss this question. For their side, the "Pro" may be discussed, but not the "Con."

"UN-BAPTIST-LIKE."

The inconsistency of the *Examiner*, as shown in another article written by Bro. Maurer, and published in this issue of the RECORDER, is no more astounding than some of its assertions which the brother does not quote; we clip from this same editorial as follows:

Up to the time of the resurrection of our Lord the seventh day was the recognized Sabbath. We are told in Luke 23: 55, 56, that on the day of the crucifixion, the women which came with Jesus from Galilee, "beheld the sepulchre and how the body was laid," and that "they returned, and prepared their spices and ointments;" and "rested the Sabbath day (Saturday) according to the commandment." No other commandment could have been referred to than that given in the Decalogue. But no such recognition as this was made of that day after the resurrection of Jesus Christ, and there is not a verse in the New Testament, after that event, that implies an obligation to observe the seventh day of the week, in any sense, as the Sabbath.

Did Christ abolish the law of the Sabbath by obeying it? He declares that he did not come to abolish the law. Did the women destroy the law, when, according to the *Examiner*, they kept the Sabbath according to the commandment? Who was delegated to declare it dead, gone, annulled, no longer binding? The writers of the New Testament recognize its existence, call it the Sabbath, worship upon it throughout the New Testament period. Christ never did more than that while he lived, to recognize its obligations. He did not give the fourth commandment while on earth, in the flesh. He had done that, once for all, at Sinai. If he was under obligation to observe his Father's law, how does it happen that the *Examiner* is not. Is the *Examiner*, when sheltered by the majority, greater than Christ? Since when did our contemporary receive the commission to revise the Decalogue? The *Examiner* further declares:

In commemoration of the sublimest event that had occurred in the history of the world, the first day of the week became the Lord's day, the day of worship and rest. See John 20: 19, 26, Acts 20: 7, 1 Cor. 16: 2, 3, Rev. 1: 10, Col. 2: 16. Two of the best commentators say that this last allusion to the Sabbath means, "No longer observing Sabbaths, but keeping the Lord's day. For the

Lord's day was now to be a season of loftier joy, as it commemorates a more august event than either the creation of the universe, or the exodus from Egypt."

Certainly, read the passages referred to. True, they say nothing about "commemorating the sublimest event," etc., as the *Examiner* does, neither does any other Scripture say any such thing. The *Examiner* puts that idea into the text; is that done like a Baptist? But we here note an addition to the commission for annulling the fourth commandment, "Two of the best commentators!" That makes God and Christ on one side, and the *Examiner* and two commentators, ("the best," mind you), on the other. Such an array in opposition looks bad for Christ and the fourth commandment; but if we may be permitted to add, "the women" who faithfully followed Christ's example in keeping the Sabbath, we shall have four to three; and since one of the four is Jehovah, maker of heaven and earth, and another is Christ, who died because Jehovah's law held a disobedient world in its grasp, we are inclined to stay with God and Christ and the women, a while longer. We hope the *Examiner* will forgive us for being so *un-Baptist-like* as to discard the popular majority, but really, after what Christ did, we can't help it. A. H. L.

HOME NEWS.

New York.

ALFRED CENTRE.—Dr. Williams, in the absence of Pastor Titsworth, is preaching some earnest, practical sermons.—The spring term of the University has opened with a good attendance, and a good class of students. As would naturally be expected under such circumstances, good work is being done.—Entertainments in Alfred are numerous, and generally good. Among those recently given was a piano lecture recital by Prof. E. B. Perry, one of the finest pianists in this country. Another of these noticeable recent entertainments was the farce court, accompanied by tableaux, poses, etc., given by the Ladies' Aid Society.—M. J. Green has begun the work of excavating for the new block of stores to take the place of the buildings, on the same site, burned nearly two years ago. It is rumored that a Town Hall will find a place in the new building.—The maple sugar season has been an unusually good one. Let us all keep sweet.—Gardens are being plowed and potatoes, peas, etc., are being planted.

Rhode Island.

WESTERLY.—For two weeks and a half a series of meetings have been in progress, under the direction of Rev. J. J. White, of Hamilton, Canada. A service has been held every evening since the 22d of March. Considerable interest has already been shown, and it is expected that several candidates will be baptized on Sabbath evening, April 13th. It is earnestly desired that all the church members shall unite as one body in this work of saving souls. On the morning of the first Sabbath in April a covenant meeting was held, instead of the regular preaching service. Nearly one hundred and seventy Christians testified to their love for Christ.

Mississippi.

BEAUREGARD.—Our Sabbath-school has ordered ten copies of the *Helping Hand* for the use of its members.—The colony of "Hewitt Springs" has received reinforcements to the number of fourteen, besides one birth, since the first of March, and three families more are expected within the next thirty days. J. K. C.  
MARCH 31, 1889.

## MISCELLANY.

## HEARERS.

ERNEST GILMORE.

Bishop Hall says that "A man that comes hungry to his meal feeds heartily on the meat set before him, not regarding the metal, or form of the platter wherein it is served; who, afterwards, when his stomach is satisfied, begins to play with the dish, or to read sentences on his trencher. Those auditors who can find nothing to do but note elegant words and phrases, or rhetorical colors, or, perhaps, an ill grace of gesture in a pithy and sensational speech, argue themselves full ere they come to the feast; and therefore go away with little pleasure and no profit."

One can pity as well as condemn such hearers, for they certainly do themselves more harm than the minister by their criticism. Our pity also includes the inattentive hearers. It is said of Demosthenes, that speaking to the Athenians on a very serious subject, and finding them to be inattentive, he paused, and told them that he had something of special importance to relate, which he was anxious that they should all hear. Silence being thus obtained, and every eye fixed upon him, he said that two men, having bargained for the hire of an ass, were traveling from Athens to Megara on a very hot day, and both of them striving to enjoy the shadow of the ass. One of them said that he hired the ass and the shadow too; the other said that he hired the ass only, and not the shadow. Having made this statement, Demosthenes retired; when the people pressed him with great eagerness to return, and finish his tale. "O ye Athenians!" said he, "will ye attend to me when speaking about the shadow of an ass, and will ye not attend to me when I address you on the most important of affairs?"

It is to be hoped (hopes, however, are sometimes in vain), that no one in this enlightened, aroused nineteenth century deserves Demosthenes' rebuke. Cawdray touches upon a third class of hearers when he says: "As a thistle, if stroked upward, will not molest a man, but, if stroked downward, will prick him, so many hearers of the Word, so long as the minister preaches pleasant things, are pleased with him; but as soon as he rubs them a little on the gall, and touches them home to the quick, then they kick and storm at the same."

Another class of hearers (?) doubtless hear in their dreams if they hear at all. Henry Smith quaintly says of them, "So soon as the preacher hath said his prayer, he falls fast asleep, as though he had been brought in for a corpse, and the preacher should preach at his funeral."

When Bishop Aylmer saw his congregation inattentive, he would recite some verses from the Hebrew Bible. His audience would stare with astonishment; when he would tell them the folly of listening to an unknown tongue and neglecting words so easily comprehended. Would that we were all the constant hearers, such as Miss Henderson alludes to in the following: "It is said that the Foyers, or pilgrim saints of Ceylon, will take their station at the foot of the cypress, and there remain night and day, watching and watchful, heedless of sunshine and of storms, impelled by the tradition that the leaves of that ancient tree, falling only at distant and uncertain intervals, can, if gathered and eaten, restore the wasting frame to all the energies of youth. A plant of nobler growth has been sown in our world, the leaves of which never fade, nor are its fruits consumed. The latter are for meat, and the former are for medicine; and out of the heavenly sanctuary issue the waters which maintain their freshness. Not at long and unknown intervals do they descend. Regularly and ever weekly are they within our reach. Shall we think it is an unwelcome task to tarry a few moments beneath the consecrated shade while we await the first shaking of the blessing-laden boughs?"—*Christian at Work.*

## THE FRENCH INSTITUTE.

The idea of organizing a sort of intellectual mandarin, in France, was first conceived by Colbert, as a part of the vast scheme of central-

ization, which Louis XIV. realized during his long reign. The idea of the "Roi Soleil" and of his great minister, was to organize literature and the arts, and to associate them with grand institutions, whose function was to carry everything to its highest degree of perfection. Thus were founded the *Comedie Francaise*, the Opera, the French Academy, and the other Academies of the old regime, namely, the Academies of Sciences, of Inscriptions and Medals, of Painting and Sculpture, and of Architecture. This scheme was revived by the Directory, and the Institute was founded on lines which have since been greatly modified, but of which the leading idea was the centralization of all branches or knowledge. The present organization of the Institute, which is, in the main, that given to it at the time of the Restoration, consists of five Academies, taking rank according to the order of their historical foundation, namely, the *Academie Francaise*, founded by Richelieu, in 1635; the *Academie des Inscriptions et Belles-Lettres* founded by Colbert, in 1663; the *Academie des Sciences*, founded by Colbert, in 1666; the *Academie des Beaux-Arts* founded between 1648 and 1671, by the amalgamation of the three academies of painting, sculpture, and architecture; and the *Academie des Sciences Morales et Politiques*, reconstituted in 1832. It is to be remarked, however, that the affiliation of these Academies is purely fictitious. At the time of the Revolution, all the Academies were suppressed and ceased to exist; the chain remained broken for a period of years; and the present Institute is as purely a growth of the Revolution, the Empire, and the Restoration, as the old Academies were the growth of the monarchical regime, which pensioned Corneille and refused Christian burial to the bones of Moliere.

The Academic prizes form quite an important element in French literary and scientific life, because most of them are destined to encourage and reward researches and works of erudition, which no author could undertake, if he had to depend on the profits of his book alone. Then the Institute awards, every two years, a prize of 20,000 francs, on the proposition of each of the five Academies, alternately, so, that in turn, this prize will be given to a historian, a reader of hieroglyphics, a scientific man, like Pasteur, or an artist like the sculptor Mercie. The Academy of Sciences awards every year nearly fifty prizes, representing a money value not far short of 200,000 francs. The *Academie Francaise* has thirty foundations, representing, annually, some 130,000 francs. The three other Academies dispose of prizes to the value of nearly 200,000 francs. Thus the prizes, annually distributed by the five sections of the Institute, exceed, in total value, half a million francs. To these existing foundations will eventually be added a part of the enormous revenues accruing from the domain of Chantilly, by which the prize fund will be probably doubled.—*Theodore Child, in Harper's Magazine for March.*

## NEGLECT OF PUBLIC WORSHIP.

BY THE REV. DEXTER WATERMAN.

It is a sad and lamentable fact that a very large proportion of the people, even in Christian lands, do not attend public meetings for the worship of God. A great many plans have been devised to reach the masses, but no one has been discovered that is universally successful. The careless and indifferent may be reached by out-of-door meetings, or meeting in a hall or school-house in their own neighborhood; but there is a class, and sometimes professed Christians fall into this class, who will not attend church, because some one attends the meeting, and, it may be, takes part in the exercises, that they fancy has ill treated them. They neglect God's appointed means of grace to gratify their own wills. They rob their own souls of spiritual life here, and eternal blessedness hereafter. Let me ask all who may read these lines to seriously ponder the following reasons why all should attend religious worship on the Sabbath, and not only attend it, but help support it.

1. Their moral and spiritual interests demand it. It tends to stability of Christian character, and increases power to do good. It tends to habits of morality, gives strength to resist temptation, and brings them to the knowledge

of the truth as it is in Jesus, making them "meet for the inheritance of the saints in light."

2. For the good of others, especially their own children, and other young people with whom their children associate. Here the parents have great responsibility. When children are young, it is easy for parents to train them to church-going habits, from which they will not in after years be willing to depart. It cannot be done by precept without parental example. Neglecting the meetings of worship on the Sabbath is a contagious example, especially to children and young people. It leads to desecration of the Sabbath, and to idle and vicious practices; it hardens the heart and deadens the conscience; and induces recklessness of life, and finally eternal ruin. The influence thus exerted upon the plastic mind of youth and children is hard to be overcome. It affects not only many of the present generation, but generations yet unborn, and may prevent the salvation of our dearest friends. The responsibility resting upon parents, and especially Christian parents, cannot be fully expressed in language. It must be left to the Judge of the quick and the dead to meet out the just recompense of reward.

3. The preaching of the gospel is God's appointed instrumentality for the salvation of the world. "It pleased God through the foolishness of preaching to save them that believe." The place of public worship is the place where God has set his name, and promised the blessing of his presence to those who gather in his sanctuary to thank him for his wondrous love, receive the instruction of his Word, and seek reconciliation to him through faith in the crucified One. Through this instrumentality, God proposes to spread the knowledge of the Saviour's name and wondrous power to save to the fullest extent all that accept his offered mercy. To habitually neglect the heaven-appointed means of grace, is neglecting the great salvation, and Paul asks a startling question (Heb. 2:3): "How shall we escape if we neglect so great salvation?"

This question has never been answered, and, for a very good reason; it can never be. "For there is no other name under heaven given among men whereby we must be saved," but the name of Jesus. For the neglecter of Christ there is no possible ground of hope. God is not mocked, and whatsoever a man soweth, that shall he also reap. If we neglect God's offers of mercy, and by our example lead others to do the same thing, O, what shall the harvest be? What can it possibly be, but darkness, death, and long despair? A word to the wise may be sufficient, but "the simple pass on and are punished." How sad it will be in the judgment, to find that we have not only destroyed our own souls, but by our influence led others to an endless night!—*Morning Star.*

## SPECIAL NOTICES.

THE ATTENTION of the members of the various churches is respectfully invited to page 21 of the minutes of the General Conference, recently issued. Has your church paid its apportionment? If not, please remember that the Conference cannot pay its debts without money. A prompt remittance will greatly oblige the treasurer,

WILLIAM C. WHITFORD, Brookfield, N. Y.

THE next quarterly meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott Churches will be held with the church of Otselic, commencing on Sixth-day evening, April 26, 1889. Preaching on Sixth-day evening and Sabbath morning by Rev. F. O. Burdick, Sabbath evening and First day morning by Rev. L. R. Swinney. The rest of the programme will be arranged at the meeting. Come one and all to help work for the Lord with this little church. PERIE R. BURDICK.

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, Agent, Alfred Centre, N. Y.

## 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.



## JESUS, MY LORD.

BY THE REV. ERNEST G. WESLEY.

In thy arms fold me,  
By thy might hold me,  
Jesus, my Lord!  
Bowed in my weakness before thee,  
Led by thy grace, I implore thee,  
Taught by thy Word, I adore thee,  
Jesus, my Lord.

In thy love hide me,  
By thy truth guide me,  
Jesus, my Lord!  
Sacred the blood thou hast given,  
Precious the heart for me riven,  
Tenderly hast thou forgiven,  
Jesus, my Lord.

In thy path find me,  
To thy cross bind me,  
Jesus, my Lord!  
Wayward the soul thou art folding,  
Helpless the hand thou art holding,  
Stubborn the clay thou art molding,  
Jesus, my Lord.

## "GIE HIM ANOTHER CHANCE."

John B. Gough, in his lecture "The Only Remedy," tells this incident of a Cornwall miner:

Two men were sinking a shaft. It was rather a dangerous business that they had to do. Their custom was to cut a fuse with a knife; the man then got into a bucket and made a signal to be drawn up. The other one got into the bucket when it descended, with one hand on the signal rope and one on the fuse. When he touched the fuse he made a signal, and was at once hauled up. One day they left their knife up above, and rather than ascend for it they cut a fuse with a sharp stone. It took fire. "The fuse is on fire!" they both exclaimed, as they leaped into the bucket; but the windlass would hold but one at a time—only one could go on. One man instantly leaped out, and said, "Up with ye, I'll be in heaven in a minute." With lightning speed the bucket was drawn up, and the man was saved.

The explosion took place, and they descended, expecting to find the mangled body of the miner; but the fact was that the charge had loosened a mass of rock, and it lay diagonally across the shaft, and with the exception of a few bruises and a little scratching, the man was unhurt. When asked why he urged the other man to escape, he gave a reason that skeptics would laugh at. (If there is any being on the face of the earth I pity, it is a skeptic.) What did he say? "Why did you insist on this other man's hastening up?" In his broad dialect he said: "Because I knowed my soul was safe, for I've gi'e it into the hands of him of whom it is said that 'faithfulness is the girdle of his reins,' and I knowed that what I gi'ed him, he'd never gi'e up; but t'other chap was an awful wicked lad, and I wanted to gi'e him another chance." All the infidelity in the world cannot produce such a single act of heroism as that!

If you really want to help your fellow-men you must not merely have in you what will do them good if they should take it from you, but you must be such a man that they can take it from you.

If you have a diamond in the rough stone and desire the profit and enjoyment of its shining power, put it into the hands of the lapidary at once. So bring now your immortal charge to Jesus. Do not wait.

## CONDENSED NEWS.

## Domestic.

General James Longstreet's residence in Gainesville, Pa., was burned Tuesday, April 9th. Loss \$10,000.

A Princeton, N. J., dispatch says Dr. McCosh is gaining steadily now, and sits up for several hours each day.

The ramie plant, out of which a fabric almost equaling silk can be produced, is grown quite extensively in Thomas county, Georgia.

Specials from South Dakota report that the spring rains have set in and will soon extinguish the prairie fires running all over the country.

A count recently of the boomers camped around the city of Cladwell, Kan., showed the number to be about 1,950 and increasing every day.

A syndicate of New York capitalists has purchased 14,000 acres of land near Auburndale, Fla., and is going into tobacco culture on an extensive scale.

Two gas wells at Findlay, Ohio, it is said, have a capacity of 30,000,000 and 20,000,000 feet of gas per day respectively. A well at Tiffin has a capacity of 28,000,000 feet. These are phenomenal strikes.

A movement is on foot in Baltimore to establish a great sugar refinery. The proposed capital stock is \$1,000,000 and \$400,000 have already been subscribed for by Robert Garrett & Sons, William S. Rayner and other capitalists.

The anniversary of the adoption of the American flag by the Continental Congress was celebrated in Philadelphia with appropriate exercises, April 12th, under the auspices of Robert Morris Settlement of the Order of Columbia.

The daughter of a wealthy Hebrew, of Columbia, S. C., who eloped a year ago with a Gentile, and was mourned as dead, was received back a few days ago, by her husband's adoption of the Jewish faith and remarrying her with Jewish rites.

The orders for the Richmond to proceed from La Platte river, South America, to Samoa have been countermanded, and the work on the Adams, now at Mare Island, and which was also to have gone to Samoa, will not be pushed with such expedition.

A war is impending among the anthracite coal companies. The winter has been a poor one for winter consumption, trade is still dull and under the circumstances it is believed the coal carrying and mining companies will fight among themselves to supply the market.

The *Railway Age* presents tables showing that 666 new railroad lines with an aggregate mileage of 53,436 miles have been projected in this country since January 1st, last; that on these lines 14,818 miles are under construction or contract, 8,617 are surveyed and 29,001 are incorporated or projected.

## Foreign.

The Rothchilds have secured control of more than half the trade in Russian petroleum.

By an explosion in the Erin pit, at Castrop, N. S. W., to-day, twenty-five persons were killed.

The Argentine Republic will send delegates to the conference of American states at Washington, in October.

The libel suit of Stokes against the *Freeman's Journal* has resulted in a verdict of £300 for the plaintiff.

The French Chamber of Deputies has voted 10,000 francs to defray the expenses of the funeral of M. Chevreul.

The Government of New South Wales proposes to abolish all specific duties and to impose direct taxation in their stead.

Ex-King Milan, of Servia, has started on a six weeks' tour in Palestine.

It is said that the Bombay zoological gardens have received the body of a sea serpent sixty-four feet long and as large around as a nail keg.

France and China have agreed to connect the China and Tonquin telegraph lines and thus establish communication between Saigon and Peking.

Four Russian officers have wagered that they can ride on horseback from St. Petersburg to Paris in forty-five days. They will start in May.

Queen Victoria objects to the general use of electric lights at Windsor Castle, because it is too strong for her eyes, and it is therefore restricted to a few localities.

The total cost of the Paris exposition is expected to be \$10,000,000. The government contributes the greater part and the city of Paris most of the rest.

The funeral of the Duchess of Cambridge, aunt of Queen Victoria, took place in London, April 10th. Her Majesty viewed the remains and was deeply affected.

Ceylon people are interested in a rivalry as to who shall find the highest palm tree. An English railroad builder named Cantrell made the first record at 110 feet high, and takes the medal.

The *Volks Zeitung* has been indicted for attacking the memory of Emperor William. The charge is based on the article which was the cause of the suspension of that paper.

The Marchioness Maeda, of Japan, says that in her country the elite wear the native dress indoors and the American styles on the street. No better combination could be imagined—ease and comfort in the house and freedom for exercise in the open air.

At the meeting of the recent committee on the Matthew Arnold memorial it was announced that £7,000 has been subscribed. Of this £600 has been set apart for the bust of Arnold, to be placed in Westminster Abbey, and the remainder will be invested for the benefit of the widow.

The Washington correspondent of the *Mail and Express* says an agreement has been reached by the state department and the German foreign office that there shall be no re-enforcement of vessels or troops belonging to the two governments now on duty at Samoa. This agreement will be in force until after the Samoan commissioners have finished their labors. The proposition came direct from Bismark to Secretary Blaine.

## MARRIED.

AYERS—BENDER.—At the residence of the bride's parents in Camden, N. J., March 28, 1889, by Rev. Wm. Geistweit, Mr. B. F. Ayers, of Shiloh, N. J., and Miss Mame M. Bender, of Camden.

AYERS—RANDOLPH.—In Camden, N. J., March 28, 1889, by Rev. Wm. Geistweit, Mr. Ezekiel J. Ayers and Miss Edith Randolph, both of Shiloh, N. J.

WHITFORD—DRAKE.—In New Market, N. J., April 10, 1889, by Rev. L. E. Livermore, Myron J. Whitford, M. D., and Miss Minnie A. Drake, both of New Market.

## DIED.

RANDALL.—In Plainfield, N. J., suddenly, from heart failure, John Randall, in the 76th year of his age.

Mr. Randall was a native of Pennsylvania. He was a member of the Society of Friends, a man upright in business, genial and beloved in social life. He had been a trusted night-watchman in a large business establishment for many years, and was found dead at his post of duty, on the morning of April 8, 1889, his hand still retaining the window-shade cord, of which he had taken hold.

A. H. L.

KENNEDY.—In Stokes Township, Logan County, Ohio, March 21, 1889, Mrs. Elizabeth Kennedy, aged 79 years, 1 month, and 17 days.

Elizabeth Davis Kennedy was born in Harrison County, W. Va., Feb. 2, 1810; was married to Job Kennedy Feb. 12, 1828, and with him moved to Clark Co., Ohio, the same year. Later they moved to Quincy, when she joined the Seventh-day Baptist Church at Port Jefferson, O., having been baptized by Eld. L. A. Davis, about 1855; five years later she joined the Seventh-day Baptist Church in Stokes,

and still later at Jackson Center, where she remained a faithful member until her death. She was the mother of twelve children, seven of whom survive her, and six of these were present at her death. The funeral was conducted by Eld. J. W. Morton, who was conducting a series of meetings at the Jackson Center Church.

L. D. S.

SHERBURN.—Mrs. Rebecca Sherburn was born in New England, Dec. 23, 1806, and died in Walworth, Wis., April 4, 1889.

She was married to Joseph Sherburn in 1828, by whom she had five children, two sons and three daughters, all of whom are still living. Her husband died about 13 years ago. She embraced religion in her youth and united with the Baptists. In 1844 she, with her family, came to Walworth, Wis., where she has since resided. In 1854 she embraced the Sabbath and united with the Walworth Seventh-day Baptist Church, of which she was an interested and active worker, until about eight years ago, when the loss of her mind, which, though but partial at first, continued to increase until she became entirely demented. But "she had done what she could."

S. H. B.

The following is a correct statement of the receipts, disbursements, and present condition of The Alfred Mutual Loan Association for the year ending April 9, 1889.

## RECEIPTS.

Balance in Treasury	\$ 69 67
Dues on Stock	6,438 60
Interest	1,153 02
Fines	50 40
Entrance Fees	19 50
Transfer Fees	4 20
Premiums on Loans	38 75
Loans Repaid	600 00
Legal Blanks	1 20
Borrowed Money	810 00
	\$9,185 34

## DISBURSEMENTS.

Loans	\$6,400 00
Stock Withdrawn	1,488 96
Expense	80 18
Borrowed Money	810 00
Interest on above	17 38
Balance in Treasury	* 388 82
	\$9,185 34

\* Loaned but not yet drawn.

## ASSETS.

Loans secured as required by Charter	\$23,600 00
Unpaid Dues, Fines, and Interest	435 70
Balance in Treasury	888 82
	\$24,424 52

## LIABILITIES.

Advance Payment on Dues and Interest	\$ 34 80
Undivided Profits	45 37
Capital Stock, 150 shares, 1st series at \$71 54	10,731 00
" " " " 2d " " " " 55 22	5,963 76
" " " " 3d " " " " 39 94	4,433 34
" " " " 4th " " " " 25 73	2,444 35
" " " " 5th " " " " 12 45	771 90
	\$24,424 52

L. A. PLATTS, Pres't.

T. M. DAVIS, Sec't.

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