

# The Sabbath Recorder.

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## CONTENTS.

The Ministry of Sorrow.—Poetry; The Time of Christ's Crucifixion in the Light of Science; The Inspiration of Cheer . . . . .	257
MISSIONS.—Paragraphs; Important; From S. D. Davis; The Telugu Mission; Christianity and Buddhism . . . . .	258
WOMAN'S WORK.—Paragraphs; The Great Famine Cry—Poetry; Ladies' Society at Ashaway, R. I. . . . .	259
SABBATH-SCHOOL.—Lesson . . . . .	260
HOME NEWS.—First Alfred, N. Y.; Brookfield, N. Y.; New York City, N. Y.; Niantic, R. I.; First Westerly, R. I.; Westerly, R. I.; Adell, Kan. . . . .	261
HISTORICAL AND BIOGRAPHICAL.—Missionary Operations of the North-Western Association Within Its Borders . . . . .	262
SABBATH REFORM.—Correspondence; Sabbath-Desecration in Congress; Reckless Assertion . . . . .	263
EDITORIALS.—Paragraphs; The Examiner Again; The Country Week for Poor Children . . . . .	264
DIOTREPHES AND JUDAS . . . . .	264
YOUNG PEOPLE'S WORK.—Paragraphs; Organization; I Have Somewhat Against Thee; Our Forum.—Life; Our Mirror . . . . .	266
EDUCATION . . . . .	267
TEMPERANCE . . . . .	267
POPULAR SCIENCE . . . . .	267
COMMUNICATIONS.—A Letter from a Converted Jew; From Southern Illinois; Washington Letter . . . . .	268
Pet Names; Rupee, Texas; Report of Woman's Executive Board . . . . .	269
MISCELLANY.—Washington at his Inauguration; Ministers' Sons; Giving as Worship . . . . .	270
SPECIAL NOTICES . . . . .	270
BUSINESS DIRECTORY . . . . .	271
CATALOGUE OF PUBLICATIONS . . . . .	271
Proclamation . . . . .	272
CONDENSED NEWS . . . . .	272
DEATHS . . . . .	272

For the SABBATH RECORDER.

### THE MINISTRY OF SORROW.

Dark clouds o'er hang my way,  
They hide the path  
That leads me into light,—  
Is this God's wrath?

Does he, to hedge me around,  
Send grief and pain,  
Till faint and sick at heart,  
Tears fall like rain?

And does he really care  
That I am sad,  
Does he rejoice with me  
When I am glad?

Oh doubting heart of mine,  
Trust still his care,  
Be sure he fain would bless,  
Would sorrow spare.

"He chastens whom he loves,"  
His word is true;  
He doth thy dross consume,  
Thy gold make new.

And as refiner's fire  
The dross doth burn,  
So sorrows meekly borne  
Shall heavenward turn.

This wayward heart of mine,  
All doubts remove,  
And lead me into light,—  
God's light of love.

Dear Father, hold me close  
When trials come,  
Strengthen my feeble faith  
In thy dear Son.

And if when peace shall come  
To hold full sway,  
My soul shall feel new strength,  
Shall learn the way,

To help thy sorrowing ones  
Their grief to bear,  
I shall thank God for pain,—  
No more despair.

APRIL, 1889.

### THE TIME OF CHRIST'S CRUCIFIXION IN THE LIGHT OF SCIENCE.

BY PROF. ALBERT WHITFORD.

It is nearly fifty years since Wieseler published his elaborate treatise upon the "Chronology of the Passion Week," in which he showed

from astronomical data that A. D. 30, the year in which our Lord is supposed to have been crucified, the 15th of Nisan fell upon the sixth day of the week. About twenty years afterward appeared the first editions of the well-known Life of Christ, by Andrews, in which the same view was substantiated from scientific grounds. This view has been made more familiar to the general reader by the discussions of International Sabbath-school Lessons published in the religious periodicals for several years past. So far as I know no competent mathematician has heretofore questioned its correctness. A few years ago I verified the fact by the use of the most recent determinations of lunar periods. In the SABBATH RECORDER, of April 12th, was a communication from John A. Graves, of Washington, addressed to the editors of the Outlook, in which he claimed that he had ascertained after a laborious computation that the 14th of Nisan, which contrary to the synoptic gospels, he assumes the time of Christ's death fell in the year 30, upon Wednesday, a day earlier in the week than previous determinations make it. Since reading his communication I have made another solution of the same problem, and have found as before that both the new and the full moon in the first month of the religious Jewish year fell A. D. 30, upon the sixth day of the week. I am therefore fully persuaded that Mr. Graves is incorrect either in his methods or lunar periods, or in both.

This problem is of no importance whatever in fixing the day of the week on which Christ was crucified. Each of the four gospels have determined that beyond all question. Mark, a companion of the Apostle Peter, and probably an eye witness of the crucifixion, states explicitly (15: 42) of the day "it was the preparation," that is the Prosabbaton. Both of these words in ecclesiastical Greek were proper names standing for Friday, in the first as well as the following centuries, the latter in the apostolic age probably more in general use than the former. Mark could not have meant that this day was the preparation for the Passover, for he had previously stated that Christ with the twelve had partaken of this feast on the evening before, and that the two disciples had prepared it on the day before in accordance with the directions of Jesus, at the legal time (14: 12) "when they were accustomed to kill the Passover." Whatever else is problematical, the day of the week on which Christ was crucified is not, if Matthew, Mark, Luke, and John are to be believed, for each states as plainly as possible in the language of their times, that that day was Friday. In this, all Biblical critics agree. No astronomical conclusions based upon an hypothesis of the year of the crucifixion can discredit their explicit statements.

The fact that the 15th of Nisan A. D. 30, fell upon Friday does not tend to corroborate the testimony of the evangelists that Christ was crucified on that day of the week but to corroborate the hypothesis that he was crucified in that year. The precise year of his death as well as

birth is unknown. There are too few contemporaneous events mentioned in the gospels by which to fix this year with anything more than a degree of probability. He was born before the death of Herod the Great, when Quirinius was proconsul of Syria; he began to teach near the age of thirty, probably a few months after the beginning of the ministry of John the Baptist, and therefore in the fifteenth or sixteenth year of the reign of Tiberias Cæsar. He died, probably at the third Passover after his baptism, possibly the fourth, when about thirty-three years of age. Now Herod died at the fast of Esther (Jos. Ant. 17: 4) in the last month of the Jewish sacred year, at the time of an eclipse of the moon. This eclipse must have occurred according to astronomical calculations, which I have verified, thirty-three years and one month before the 15th of Nisan, A. D. 30. A critical comparison of all the events here enumerated renders it quite certain that our Lord was born at least four years before the current Christian era fixed by Dionysius Exiguus in the sixth century, and probably died A. D. 30. What renders this probability more probable is that the 15th of Nisan of that year fell upon Friday, the day of the week, that each of the four Evangelists specify as the day of the crucifixion.

### THE INSPIRATION OF CHEER.

Half the battle of life consists in keeping up a cheerful spirit. When depression comes and the clouds, when the spirit is loaded with deadening pain, all work becomes a drudgery, and life is a burden and difficulty. Whatever is done is carried on under compulsion, with a wish that it could be avoided, and a feeling of pleasure, if so mournful a kind of congratulation can be called a pleasure that it is at last completed. And even if (because there is will-power enough to drive it along, and favorable circumstances to make it successful) it will afford but little satisfaction, for the spirit will be loaded with forebodings, and the mind be full of the prophecies of coming evil. If any good work be well done, it must be amid buoyancy and hope. With this experience, no matter how hard the task may be, or how unpromising, there will be energy given to it, and that felicity of skill and tact that, unless the hindrances are invincible, will carry it through to a good end. Our religious work very often lags and fails, not because we are not in earnest in it, perhaps we expend unnecessary labor on it, but because it is done under a cloud. Hope is wanting. There is no enthusiasm, no spring and eager onlooking and vision of inevitable accomplishment. But if the heart is bright, it will be able to go cheerfully through an experience, and also bear its disappointments, rejoice in its tribulations, and not only believe, but know, that God makes all things work together for good to those who love him. It is not possible, not for all of us, all the time. Moods are many, and we are liable to fall into dull ones betimes, but it ought to be a part of our Christian effort to drive away the clouds, if possible, and turn to the beautiful and inspiring light.—United Presbyterian.

## MISSIONS.

BRO. M. JOHNSON, pastor of the church at Texarkana, Ark., preached between Nov. 20, 1888, and Apr. 1, 1889, thirty-three sermons at four points; held weekly prayer-meetings; made twenty-three calls and visits; and the church received three additions.

MISSIONARIES are said to be exposed to the temptation of keeping converts in "leading strings" too long for their good. We suppose it be no easy matter to decide how soon or how far to trust them to themselves; but, certainly, one great object of missions is to establish as speedily as possible, self-supporting, self-governing, and self-propagating churches.

MR. W. S. CULBERTSON graduated at West Point in 1839. After a short service in the army he was appointed Assistant Professor in the Military Academy. But, according to the prayers of a godly mother, he resigned his position and studied for the ministry, and joined a band of missionaries to China. He had drilled such men as Sherman, Thomas, Rosecrans, Lyon and Grant, and was reminded that he, too, might have been a major-general. His earnest answer was, "I would not change places with one of them. I consider that there is no post of influence on earth equal to that of a man who is permitted to preach the gospel to four hundred millions of his fellow-men."

WE have received a pamphlet and circulars relating to the atrocious Arab slave-trade in east-central Africa. The particulars are heart-rending, and the deeds done cruel in the extreme. It is proposed to raise by subscription a fund of \$50,000, to be known as the "Nyassa Antislavery and Defense Fund," for the purpose of an organized effort to repel the Arab traders in men, women and children. It is believed that a small and well-equipped band of Europeans, at the head of a body of disciplined natives, could accomplish this end. Mr. William Ewing, 7 Royal Bank Place, Glasgow, Scotland, is Secretary of the fund. He calls for the widespread sympathy and aid of Christians, and will send pamphlets to any desiring further information in regard to what Livingstone called "the open sore of the world."

### IMPORTANT.

The year to be covered by the next Annual Report, prepared by the Corresponding Secretary, both for the home and foreign field, begins June 1, 1888, and ends May 31, 1889. All home and foreign missionaries and all missionary pastors will please bear in mind that the reports of their year's work, statistical and descriptive, should be sent to A. E. Main, Corresponding Secretary, Ashaway, R. I., at the earliest practicable day after June first.

And it should not be forgotten that our foreign missionaries are paid every six months, in advance; and that home missionaries are paid, and appropriations sent to missionary churches, each quarter. This requires that money be in our treasury. It ought never to be necessary for the treasurer to hire money; but the financial obligations that the Board assumes must be met as they come along. And so we come again with an appeal to churches and pastors, that you use all reasonable endeavor to enable us to close the year out of debt. Many churches have experienced the reviving grace and power of God, and many individuals have been greatly blessed; is there not occasion for many thank-offerings to help on the Lord's cause in the earth?

### FROM S. D. DAVIS.

We have just closed a precious meeting at the school-house on Buck Eye Run, which lasted nine days, and resulted in the conversion of thirty-two persons, and the renewing of others. Some of these were persons who had been for years away from God in the neglect of duty. Those who were converted ranged in age, I should think, from nine to sixty years. The intelligence and activity of the children, who had been trained in the Sabbath-school under the superintendence of M. L. Chedister, and who were the first to become religious, reminded me of the good time spoken of by Isaiah when "a little child shall lead them." One night reminded me of the Day of Pentecost; the sound filled the house, and the Holy Ghost the people, and they all spoke as the Spirit gave them utterance. There were none left to say "these men are full of new wine." At the close of the last session the people were coming forward and giving their hands to the missionary with the understanding that they appreciated the work and desired to encourage the worker, and all who had money and wished to give it were invited to do so. This service proved to be a very happy one; and a young man who had money wished to give it, though he did not want to give his hand under the proposition, but sent in his money by the hand of another. This so affected him that he sent back the one who had handed in his contribution, to request prayer for him. And though the congregation were on their feet to receive the benediction, the prayer was offered first, and after the audience was dismissed the young man was so deeply affected that some of the brethren remained with him until he was happily converted to God; after which he said to many of those present, "O pray for me that I may be faithful; I have been one of the worst of sinners." I have never had any doubt that giving to the cause of God in a proper spirit was to the giver a means of grace; but this is the first instance under my notice where it led to conversion the same hour. O that all the world would try it and be converted. I deem it my duty, and I take pleasure in saying, that Eld. M. E. Martin was with me three days, and preached for us six times, and by his earnest and efficient labor, won his way to the hearts of our people in attendance. Eld. J. L. Huffman was with us one evening and cheered us in the work. To God be all the praise. Paul may plant and Apollos water; but God giveth the increase.

JANE LEW, W. Va.

### THE TELUGU MISSION.

At the missionary Conference, in London, last June, an interesting account of the Telugu mission was given by Rev. W. F. Armstrong, of the American Baptist Missionary Society. The mission was begun fifty years ago. Thirty years were spent with scarcely any result. Time after time the society talked about removing their missionary and putting him among their other missionaries in Burmah. There were several mission stations in Burmah, but just across the Bay of Bengal could be seen on the map one red spot by itself, showing the Telugu mission. It gained the name of the "Lone Star," and Dr. S. F. Smith, the author of the American National Anthem, worked up the idea into a poem that has become historic. He pointed, in the distant future, to a constellation of stars in that region; that prophecy had been gloriously fulfilled. The missionary in charge, who was present when the matter was discussed, said to the Board: "You may give it up, but I cannot; I will go back in some way. I don't see how just now, but the Lord has laid it upon my heart, and he will send me back." That man returned with a co-laborer, ten years more

were spent in almost fruitless toil, but the gospel was being preached. A new station was formed a little to the north of the old one, and one by one converts began to come. Ten years ago the Lord graciously surprised his people. One day the missionary's house was besieged by a number of Christians, but they did not know they were Christians. They piled up their idols and wanted baptism; they came in thousands. The missionary thought it might be some excitement that would soon pass away, but at last he was obliged to give an answer to their appeals. They baptized in one day 2,222 converts, and during that year 10,000 people were baptized. The work had gone on from that time; there were now in round numbers 30,000 church members, and a large number of faithful ministers doing noble service for God in that district.

Special interest was given to this meeting by the circumstance that Mrs. Armstrong, the wife of the last speaker, gave a short but interesting account of the work among the Karens in Burmah. She said the Karens had a tradition about a book which their fathers had lost, because they had been disobedient to it. This book would be returned some day by their white brethren, who would come across to them in ships. From the similarity of their legends to the Bible stories it seemed probable that they had once had the Old Testament. They were well prepared, therefore, to receive the teaching of the missionaries, the old men saying it was what their fathers told them, and what they had been waiting for. There were now 450 Karen parishes, each one supporting its own native pastor and its own school. There were about 30,000 baptized communicants, and fully 100,000 nominal Christians. They had their own foreign missionary societies, and sent out their own men to other districts, many of whom were doing faithful work for Christ among a strange people. When Mrs. Armstrong left, with her husband, for the Telugu mission, a Karen girl followed them to India, learned the language and started a girl's school among them. She left her parents, her home, and her friends, and went where she could not hear a word of her own language in order that she might win some of these people for Christ. That girl is now married, and is living in Rangoon and working among the Brahmins, Telugus, and Karens in that city, she is also Secretary of the Karen Foreign Missionary Society. Mrs. Armstrong, who was frequently interrupted by applause during her short address, received quite an ovation at its conclusion.

### CHRISTIANITY AND BUDDHISM.

It has been said that Buddha was "The Light of Asia," but those who gave him that name forgot that Mahomet had as much claim to be so as Buddha. Buddhism meant enlightenment of mind, but what light of knowledge had Buddha himself received? He confessed himself to be an agnostic; he had no knowledge of the fatherhood of God, and he knew nothing of the existence of any supreme being. What, then, was his enlightenment? He only claimed to have discovered the cause of suffering, and that it was only to be got rid of by suppression of personal desires and by extinction of life. Christ taught men that the perfection of their being should be gained through suffering. Christianity taught that men were members of Christ's body, while Buddha repudiated any idea of his followers being members of his body. Buddha had no idea of sin or of true holiness. He (the chairman) had asked an intelligent Sikh about his religion, and he told him that he recited six pages of his prayers in ten minutes, that he had bathed in the sacred pool eighty-five times, and crawled up eighty-five steps, repeating his prayers at the same time, in fourteen hours. He hoped thereby that he had laid up for himself a great store of merit. Buddha never claimed to have been a deliverer from sin, but by his doctrine of Nirvana he bound every man to the chain of his own sins, which would be their own avengers throughout eternity. Christ, on the contrary, proclaimed liberty to the captive, and in him alone there was deliverance from the prison house of former sins and new life to the repentant sinner. Buddha, no doubt, taught many

moral virtues, and he prohibited the killing of all animals and enforced total abstinence and celibacy. Buddhism would not trust men to be temperate, as Christianity did. The great contrast between the two systems was in the motive power. Buddha taught men to draw all their strength from themselves, while Christianity taught men to draw their morality and holiness from the life-giving Christ. Buddhism, no doubt promoted progress and inculcated benevolence and it did good service for a time in preventing stagnation. But it was not an introduction to Christianity. Christ was God-sent. Buddha was self-sent. Buddha was supposed to have passed through numberless existence before he descended from heaven and was born from the side of his mother in the form of a white elephant. Buddha died peacefully among his friends from indigestion, while Christ died on the Cross, rose again, and was now living on his throne in heaven. Buddha was nowhere, and only lived, it was said, in his doctrine, while Christ was personally living for ever. A gulf of difference existed between the Buddhist Bible and the Christian Bible. Buddha taught the doctrine of self-sacrifice; but in Christ the true doctrine of self-sacrifice was alone to be found. No Christian trusted to his own works for salvation, while the Buddhist was taught to trust in the rags of his own righteousness. The most essential difference, however, was that Christ taught the sacredness of human life, and that it was to be continued through the Eternal God, while Buddha taught the utter extinction of personal being and everything else. Which should they choose, then, Buddha or Christ? the book of the extinct man, Buddha, or the Book which told of Christ, the redeemer of the world?—*London Conference.*

THE OLDEST BOOK IN THE WORLD.

Among the oldest writings which have come down to us are the arrow-headed, or wedge-shaped writings used in Assyria and Media. These writings are either stamped on bricks, or chiseled into stone and rock. They date about 3,000 years B. C. The letters are all formed by combinations of a stroke with a head to it, like a barb, or a wedge. By the labors of recent scholars the meaning of tablets and inscriptions written in this way can be deciphered. Then there are the papyri, or paper books of Egypt. Papyrus is a flowering weed growing luxuriantly in the still waters and marshes of the Nile. There are specimens of it to be seen in the basins of our parks in New York. The pith of this reed is taken out, flattened and gummed together so as to make long pages and rolls. The Greek for this natural paper is *byblus*, hence our Bible. These rolls of papyrus are then filled with writing. The writing of Egypt was hieroglyphic, or produced by a series of pictures of different natural objects. The trustees of the British Museum have recently obtained a roll of papyrus written out by an Egyptian scribe called Ani. He lived more than 1,300 years B. C., *i. e.*, about 3,200 years ago. Every chapter of the book is illustrated by vignettes of extraordinary beauty. In this respect it resembles one of the illuminated parchments of monkish times. The colors laid on so carefully by the skillful brush of Ani, although most delicate are apparently as fresh to-day as they ever were. A group of weeping women, which forms part of the first vignette, is particularly well done. The book itself is a copy of the Book of the Dead, which contains prayers and devotions relating to the condition of the disembodied soul, for the Egyptians believed in the soul's immortality.

The trustees of the British Museum are going to have this old book reproduced by the press, with all its colors. There will be a full description of the vignettes, or translation and introductions. Thus we shall be able to read old Ani's work 3,000 years after he wrote it. Homer is almost a modern author in comparison.—*Episcopal Recorder.*

"Heathendom is darkness and hatred and cruelty; Christianity is light and love and peace."

WOMAN'S WORK.

"THE helping time is short,  
The privilege is great,  
And when the Master shall say to thee  
'I count it all as done for me!'  
The recompense is great."

THE *Faithful Witness* tells this little story. A young Karen girl, who was a trouble to others, by her bad temper and language, suddenly changed, and from being hated became quite a favorite with her companions. Being asked how this came about, she said, "When bad words rise, I pray to God, then shut my teeth tight, and choke them as they come up."

THE GREAT FAMINE CRY.

"Tell your people how fast we are dying, and ask if they cannot send the gospel a little faster."—*Words of a Heathen Woman.*

Hark! the wail of heathen nations;  
List! the cry comes back again,  
With its solemn, sad reproaching,  
With its piteous refrain,  
"We are dying fast of hunger,  
Starving for the Bread of Life!  
Haste, oh hasten! ere we perish,  
Send the messengers of life!"

Send the gospel faster, swifter,  
Ye who dwell in Christian lands.  
Reck ye not we're dying, dying,  
More in number than the sands?  
Heed ye not His words—your Master:  
'Go ye forth to all the world.'  
Send the gospel faster, faster,  
Let its banner be unfurled!"

Hearken! hush your own heart-beating,  
While the death-march passeth by—  
Tramp, tramp, tramp! the beat of nations,  
Never ceasing, yet they die—  
Die unheeded, while you slumber,  
Millions straying all the way;  
Victims of your sloth and "selfness"—  
Ay, of mine and thine to-day!

When the Master comes to meet us,  
For this loss what will he say?  
"I was hungered; did ye feed me?  
I asked bread; ye turned away!  
I was dying in my prison,  
Ye ne'er came to visit me!"  
And swift witnesses those victims,  
Standing by will surely be.  
—*Miss M. A. West, in Missionary Review.*

LADIES' SOCIETY AT ASHAWAY, R. I.

The Ashaway Sewing Society is the present name of the ladies' benevolent society connected with the First Hopkinton (R. I.) Church. It is of honorable age, having existed for nearly half a century, although during the period of the civil war it bore the name and did the work of a Soldiers' Aid Society. The officers of the Society are President, one or more Vice-Presidents, Secretary, Treasurer, and a Board of Directors, who are elected annually. A constitution defines the duties of these, and declares the object of the Society to be benevolent work and the advancement of Christ's kingdom in the earth.

This Society holds regular, fortnightly meetings, in convenient rooms connected with the church. During the afternoon meetings the ladies are occupied in sewing, knitting, etc., for the benefit of the Society. At a stated hour the house is called to order, there is reading of the Scriptures and prayer, followed by the business of the Society. In the evening a generous repast is served, at a nominal price, to the members and as many others as choose to come in, which is usually well patronized. These suppers are furnished at each meeting by three members of the Society, taken in alphabetical order through the list. A literary programme sometimes follows the supper, but more frequently only a social hour.

It has been, for years, the custom of the Society to contribute, annually, to the Missionary and Tract Societies of the denomination and toward the support of the local free library, as

well as in aid of the home church and to the poor. To procure funds for these purposes above the receipts of the regular suppers and the membership fees, they hold an annual fair and festival, selling at fair prices the garments they have fashioned during their meetings, abundance of good food, confectionery, fruits, etc., with none of the lottery accompaniments supposed to belong to a ladies' fair. They occasionally hold a "corn supper," "puzzle supper," or some other of unusual interest, which, by virtue of dainty and delicate arrangement, prove so attractive as to bring profitable returns to the treasury.

We have found much satisfaction in contributing our mite toward filling the China Christmas box, and more than compensation in the earnest words of gratitude from those who have left pleasant homes and societies to labor there. This Society recently voted to adopt some missionary family on the frontier, to whom they might send, from time to time, gifts of remembrance.

If this sketch shall aid some other Society to do more and better work it will have fulfilled its object. M. B. C.

MAKING FUN.

Once when traveling in a stage coach I met a young lady who seemed to be upon the constant lookout for something laughable; and, not content with laughing herself, took great pains to make others do the same.

Now traveling in a stage coach is rather prosy business. People in the situation are apt to show themselves peevish and selfish; so the young lady's good humor was, for a time, very agreeable to the travelers. Every old barn was made the subject of a passing joke, while the cows and hens looked demurely on, little dreaming that folks could be merry at their expense. Animals are not sensitive in that respect. They are not likely to have their feelings injured because people make fun of them; but when we come to human beings that is quite another thing. So it seemed to me; for after awhile an old woman came running across the fields, swinging her bag at the coachman, and in a shrill voice begging him to stop.

The good-natured coachman drew up his horse, and the good old lady coming to the fence by the roadside squeezed herself through two bars, which were not only in a horizontal position, but very near together. The young lady in the stage coach made some ludicrous remark, and the passengers laughed. It seemed very excusable, for in getting through the fence the poor woman had made sad work with her old black bonnet, and now taking her seat beside a well-dressed lady, looked as if she had been blown there by a whirl-wind. This was a new piece of fun and the girl made the most of it. She caricatured the old lady upon a card; pretended, when she was not looking to take patterns of her bonnet, and in various other ways tried to raise a laugh. At length the poor woman turned a pale face toward her.

"My dear," said she, "you are young, healthy and happy; I have been so, too, but that time has passed. I am now decrepit and forlorn; this coach is taking me to the death-bed of my child. And then, my dear, I shall be a poor old woman, all alone in the world, where merry girls think me a very amusing object. They will laugh at my old-fashioned clothes and odd appearance, forgetting that the old woman has a spirit that has loved and suffered and will live forever."

The coach now stopped before a poor-looking house and the old lady feebly descended the steps.

"How is she?" was the first trembling inquiry of the poor mother.

"Just alive," said the man who was leading her into the house.

Putting up the steps, the driver mounted his box, and we were upon the road again. Our merry friend had placed her card in her pocket. She was leaning her head upon her hand, and you may be assured I was not sorry to see a tear upon her fair young cheek. It was a good lesson, and one which, I hoped, would do her good.—*Presbyterian Observer.*

## SABBATH SCHOOL.

## 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.....		

## INTERNATIONAL LESSONS, 1889.

## LESSON V.—THE COMMAND TO WATCH.

For Sabbath-day, May 4, 1889.

## THE SCRIPTURE TEXT. Mark 13: 24-37.

24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.
25. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
26. And then shall they see the Son of man coming in the clouds with great power and glory.
27. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
28. Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
30. Verily I say unto you, That this generation shall not pass till all these things be done.
31. Heaven and earth shall pass away; but my words shall not pass away.
32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
33. Take ye heed, watch and pray; for ye know not when the time is.
34. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
35. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.
36. Lest coming suddenly, he find you sleeping.
37. And what I say unto you, I say unto all, Watch.

GOLDEN TEXT.—Take ye heed, watch and pray; for ye know not when the time is.—Mark 13: 33

## DAILY HOME READINGS.

- S. Mark 13: 24-37. Watchfulness to the end.
- M. Matt. 24: 29-51. Matthew's parallel narrative
- T. Luke 21: 25-36. Luke's parallel narrative.
- W. Zeph. 1: 1-18. The day of wrath.
- T. Mal. 3: 1-18. The coming Lord.
- F. Matt. 25: 31-46. The nations judged.
- S. 1 Thes. 4: 13-18. Coming for his saints.

## INTRODUCTION.

The present lesson contains the conclusion of Mark's report of the discourse of which the beginning formed the last lesson. That portion evidently referred to the destruction of Jerusalem, and the intervening portion seems to point to the same event. But a wider reference is accepted by many, as indicated in the opening words of this lesson. "In those days, after that tribulation," especially in view of the application of the latter part of the discourse, and of the more explicit statements and the added parables in Matt. 25. The place is the Mount of Olives as in the previous lesson. The time is the same as last lesson, April 5th, A. D. 30. Parallel passages, Matt. 24: 29-44, Luke 21: 25-36.

## EXPLANATORY NOTES.

The passage before us brings up the question of the time of which our Lord was speaking.

V. 24. *But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.* No hearer would think of any time but that next following the tribulation of Jerusalem just described. It would be entirely unnatural for Jesus to point away to some other days and some other tribulation to which no allusion had been made, and say, with an unrecorded emphasis and gesture, "But in those days, after that tribulation." The plain sense of the words "is by all means to be accepted. Matthew's report, taken by itself, is still more decisive; "Immediately after the tribulation of those days." This fastens the prediction positively to the same period. Thus far, all has been expressed in plain literal terms; but the culminating event is one of the great crises in the history of God's kingdom, and is described fitly enough, after the manner of the prophets, in the lofty apocalyptic language. In reference to the past, the impending event is the overthrow of Jerusalem; in reference to the future, it is the coming of the Son of man. No one will suppose for a moment that the physical sun is to be permanently darkened, or that the moon shall not receive the

light of the sun and hence shall not reflect that light. But these are strong figures to represent a dense darkness, spiritual darkness, that shall come over Jerusalem in her destruction, and over the Gentile world as a consequence of the destruction of Jerusalem. The great center of light as represented by Judaism is now to be deeply veiled, really turned to darkness in comparison with the divine light that now comes to the children of men.

V. 25. *And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.* The intense figures are still continuing in these words. In Hebrew prophecy, to which the hearers would instantly perceive that our Lord was alluding, is frequently couched such figures as these. They are forms of expression conveying the imagery of destruction, especially of national destruction. Closely similar language is used in Isa. 13: 15, in denouncing destruction upon Babylon; in Isa. 24: 19-23, in speaking of the enemies of Israel more generally; in Isa. 34: 4, 9, 10, of Ideumea; in Ezek. 32: 7, 8, of Egypt; in Amos 8: 9, of the northern kingdom of Israel; in Joel 2: 30-31; 3: 15, of the events that attend the setting up of Christ's kingdom. The language of our Lord in verses 24, 25 is quoted almost exactly from the Septuagint of Isa. 13: 10, 34: 4. Readers trained in modern science find it puzzling and inexplicable; but hearers trained in the language of prophecy would instantly perceive that it was the image of national overthrow, the extinguishing of the luminaries of heaven corresponding well with the destruction of all that is great and glorious in national life. Such hearers would never think of looking for the fulfillment of this prediction in the realm of physical nature; they would understand our Lord to say that Jerusalem and the Jewish nation must follow in the way of Babylon, Egypt and Ideumea, and be entirely destroyed. Hence it is not necessary or possible to point out what calamities corresponded to each symbolic prediction. Such predictions were never intended for literal fulfillment, for the simple reason that they are incapable.

V. 26. *And then shall they see the son of man coming in the clouds with great power and glory.* Following the events that were described as coming to the nation of Israel, is the coming of the Son of man, the greatest event in the history of the world. Here we are still to remember that we are in the region of prophetic symbols. This language borrowed directly from the apocalypse of Daniel. See Dan. 7: 13, 14. Note the important fact that this language occurs in a vision, not in the interpretation. This is not a picture of a scene in human history; it is the symbolic picture to which a parallel in human events was to be shown to Daniel. Note the equally important fact that this scene represents, not the consummation, but the establishment of a kingdom. The kingdom thus represented is one of a succession of powers upon the earth, and the event which is symbolically represented by the coming of the Son of man in the clouds of heaven, is the establishing of what may be called "The regime of the godly people." It teaches that after the reign of tyrants and ungodly world-powers there was to come a reign of the Son of man in and through his people, and this is nothing else than the establishment of the Christian Church on the earth, the setting up of his kingdom on the ruins of Judaism. Upon such a basis of prophetic imagery was this announcement of Jesus received by his disciples. So this verse 26 means, in the light of Daniel's prophecy, "After the tribulation of Jerusalem they shall see the Messiah gloriously manifested in the establishment of his spiritual kingdom among men." Compare the very important passage. (Matt. 26: 64.) "Hereafter (or henceforth) shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven. Here our Lord (1) expressly contradicts the idea that his "coming in the clouds" is to be a momentary thing, a single event. He says it is to be seen, not "hereafter," but "henceforth" *i. e.*, "from this time," beginning from the "hour when the Son of man shall be glorified." John 12: 23. He could not use the word "henceforth" if it were not a process rather than a single event. (2) As is implied, he expressly assigns this process to the period that begins with his own death. It is to be "henceforth" *i. e.*, from this time. It is the establishment of his kingdom begun from his death and glorification, and in an important sense completed when the older dispensation of divine institutions was swept away. The coming of which Jesus spoke was the placing of his new kingdom in the world free from all restraints and hindrances of the old dispensation. "The kingdom of God cometh not with observation." It was a kingdom set up in the hearts of men, and as thus set up, the powers of this kingdom have been throwing down the bulwark of sin and building up at the will of God the divine authority, and thus bringing in the reign of God and righteousness. Its significance was spirit-

ual, and was spiritually discerned as the history of the kingdom brought it to light.

V. 27. Having spoken of his coming, he now speaks of his work in the world. *And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of earth to the uttermost part of heaven.* His angels include his messengers of every kind, human and superhuman, "ministers of his that do his pleasure." Matthew adds that they shall be sent out, not "with a great sound of trumpet," but "with a great trumpet," which must certainly be understood as the symbol of proclamation. This figurative language reminds the reader of the Septuagint of Isa. 27: 12, 13, Zech. 2: 6, Deut. 30: 4. In all these passages the gathering of God's people to him is spoken of, and all in this world. The prediction seems to be that by means of their proclamation, the messengers of Christ shall gather his elect into the kingdom that he has now founded on the ruins of Judaism. These are to be gathered from the wide world, now that Jerusalem is gone. . . . We come now to the time of these events foretold.

V. 28. *Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near.* The thought here is set forth in parable. We are to learn the approach of the great era, just as we apprehend the approach of summer, by the opening foliage of the fig-tree.

V. 29. *So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.* These signs that have been specified, coming one after another in regular and progressive order, are just as sure in their indication of the approaching kingdom about to be established as are the signs in the natural world of the coming seasons. The entire change is not to come in a moment, or in a day, or even in a year, but it is surely coming, and there is no finite power on earth to prevent it. It may not be clearly visible to physical perception, but it will be distinctly seen by spiritual discernment, gradually unfolding in the moral and religious life of the children of God.

V. 30. *Verily I say unto you, That this generation shall not pass till all these things be done.* There is nothing apocalyptic, or even parabolic, here. It is the announcement of the limits of time within which the great event may be surely expected. *This generation, i. e.*, the men now living. The teaching is the same as in Matthew 16: 28, "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Unless we forge a meaning for the word "generation" in this place, we must understand our Lord as saying that the contemporary race or generation, *i. e.*, those then living, should not die till all these prophecies had been accomplished. There is no way to deal justly with the passage but to give the words their natural sense. It is never necessary to adapt the language of our Lord to our systems of interpretation. It rather becomes us to adapt our systems to his language.

V. 31. *Heaven and earth shall pass away: but my words shall not pass away.* This is a very definite confirmation of his words concerning the time of the events above referred to. He affirms that his utterances are more to be trusted than the order of nature. That order is changeable, but his words are unchangeable. He had now made his last statements concerning the momentous questions relative to his kingdom; they could learn no more till they learned it by experience. He wishes to confirm their faith in what he has told them.

V. 32. *But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son but the Father.* He seems to affirm here that a closer designation of that time was then impossible. Those events should occur within the life-time of that generation, but to be more exact as to the hour or the day when that era should occur was impossible for man, known only to the Father. It occasions no surprise that the angels might not know, but what of such ignorance in the Son? The human limitations into which he had voluntarily entered were such that in them he did not at that time know the time of the impending event. The fact is mysterious, but he himself declared that it was a fact. The true humanity is as essential to a right conception of him as the true divinity. Our Lord directed his friends to pray for preparation to recognize that time when it should come.

V. 33. *Take ye heed, watch and pray: for ye know not when the time is.* These words form an exhortation. They are to be watchful, earnestly looking for the ushering in of that glorious era. Without such a state of vigilance and distinct anticipation, they would not recognize the day when it should come.

V. 34, 35-37. *For the Son of man is as a man taking a far journey . . . and commanded the porter to watch.* These verses embody the conclusion of his statements, enforcing the exhortation. The picture is of a man set-

ting out on a journey; he first imparts all necessary authority to his servants, gives specific directions as to the work to be done, and then enjoins upon the porter, as well as upon all his servants, to be constantly watchful for his return. They may be sure that he will return, but as to the particular hour of his return they cannot know until they behold him coming. There is, therefore, no time when it is safe for them to be sleeping. The one constant all-pervasive thought with them must be that their Master is coming and is coming very soon. This figurative picture describes the state of mind which is essential for them to recognize their Lord and his kingdom when it shall come; for it cometh "without observation." It will be seen and appreciated by those only who have spiritual discernment. Some persons may be prepared to apprehend the presence of Christ in his kingdom long before others have any proper conception of it. That kingdom has been set up in the world and Christ has been ruling in that kingdom for more than 1,800 years, and yet but comparatively few have had the spiritual discernment to realize the great and glorious fact. The exhortation of the Lord, "take heed, watch and pray," comes to us of to-day with the same directness and force with which it came to his disciples as they sat on the brow of the Mount of Olives in that deep and anxious conversation.

## HOME NEWS.

New York.

**FIRST ALFRED.**—At the quarterly session of the Ladies' Evangelical Society, of Alfred Centre, held April 18th, Mr. J. M. Carman was present, by invitation, and presented an interesting statement of facts relative to the Jewish Mission, especially urging the claims of *The Peculiar People*, and the great need of funds to sustain it. Mr. Carman hoped to interest, in this line of work, not only this society but other similar societies throughout the denomination. He thought if all would do something to aid this special branch of work the paper might soon be placed upon a firm basis, and its future success insured. The subject was discussed by the society later in the session, and, as many of the members were not present, it was thought best to have the matter presented to each one personally by the solicitors of the several districts in connection with their solicitation for the next quarterly dues. The society also voted to appropriate five dollars of the funds in hand to this noble object which appeals with such force to every loyal Christian.

**BROOKFIELD.**—The change from West Edmeston was made in mud and rain, but the distance being so short it was not minded much. We have been kindly received by the people here, and especially by the former pastor. The work seems to be in good condition as near as we are able to judge. The Y. P. S. C. E. hold their weekly prayer-meetings from house to house with a regular attendance of about thirty. Our Sabbath evening meetings are well attended and interesting. The Sabbath-school, under the supervision of W. C. Whitford, is flourishing, with an average attendance of over one hundred. —At present there is not a great amount of sickness among us, none that is yet of a serious nature.—Our school has a short vacation of three days. The people take considerable pride in their school.—The pastor and family were surprised to receive a visit from a large number of the church who came to get acquainted, and who brought with them many pounds in token of good will.—We request a remembrance from all our people that our work here may result in much good.

APRIL 10, 1889.

**NEW YORK.**—At the regular service of this church, May 4th, we expect to ordain to the

office of deacon, brethren Wm. P. Langworthy and C. C. Chipman, who have already been elected to that office. Rev. L. E. Livermore, of New Market, is expected to preach the sermon. Four new members are to be received into the church, and the Lord's Supper will be administered. We are thus hoping for a good day, and shall be glad to welcome any of our brethren of other churches who may be present.

J. G. B.

Rhode Island.

**NIANTIC.**—April 6th was the regular covenant and communion season of the Second Westerly Church. There was a large attendance and, all in all, it was the best meeting held here since I came upon this field, individuals spoke whose voices I had never heard before in the house of God.—March 30th I was permitted to baptize one young man.—The church services are better attended than formerly, some are becoming quite revived in their hearts and find more of joy in the Master's service. We are really feeling encouraged in the assurance that God will honor the labor bestowed here. How great is the need of consecration to the Master's work, God alone knows, and we commit into his keeping this people and the work of our hands.

E. A. W.

**FIRST WESTERLY.**—Sabbath, April 13th, was the regular covenant and communion season of the First Westerly Church, and a blessed season it was. Every professor present bore some testimony, and some of them were rich indeed with the spirit of faithful purpose and enjoyment in the Master's service. I wish that every member of the church could enjoy just such a service. Surely the Lord is good and his love is precious to all those who put their trust in him.—Pray for the prosperity of God's cause on this field.

E. A. W.

**WESTERLY.**—Our meetings have now continued four weeks and a little more. On Friday evening, April 12th, nineteen were baptized and more were expected the following week. The work is not as general and as rapid as we would be glad to see it, but there is gain every evening. May the work go on until the whole community is thoroughly pervaded by the spirit of Jesus.

Kansas.

**ADEL.**—The Seventh-day Baptist Society here, having had some trouble to get a good title to the land on which the church stood, has moved the building onto a new lot in a town just laid out, and the trustees hold a bond for the deed to be given as soon as the necessary arrangements are completed. We like the new location better than the old as it is nearer the center of the society.—Should we be favored with good crops, as present indications promise, we hope to be able to have some missionary work done here this fall. The people of the community need enlightening in Bible truth.—I am holding meetings at three different points and doing what I can to promote the cause of our divine Lord and Master.

S. S. C.

### TWO NOTABLE BIRTHS.

BY G. J. TRAVIS, PH. D.

Mrs. Theodosia Ann Dean, the daughter of Edmund H. Baker, and second wife of Rev. Wm. Dean, D. D., the Apostle of China, was born at Thetford, England, March 29, 1819. Eighty-two years before, in the same village was born a writer famous for his connection with the American and French revolutions, and for his ad-

vocacy of infidel opinions, known to the world as Thomas Paine.

In 1776 Paine published a pamphlet entitled "Common Sense," written in a popular style in which he maintained the cause of the colonies against the mother country. The success and influence of this publication was extraordinary, and it won for him the friendship of Washington, Franklin and other distinguished American leaders. He was rewarded by Congress with the appointment of secretary to the committee of foreign affairs. In 1793 Robespierre caused him to be ejected from a French convention on the ground of his being a foreigner, and thrown into prison. During his imprisonment he wrote "The Age of Reason," against atheism and against Christianity, and in favor of deism. After an imprisonment of fourteen months he was released on the intercession of the United States government and restored to his seat in the convention. In 1802 he returned to the United States and died June 8, 1809.

Mrs. Dean came of an honored ancestry. Her father was a graduate of Trinity College, Cambridge, and was the author and editor of several literary works. We may mention among his books his "Classical Recreations," his "Thesaurus" and "Perrienna," and a new and enlarged edition of "Lempriere's Classical Dictionary." Mrs. Dean had many varied talents and a splendid classical education. For four years she attended a boarding school at Bracondale, kept by the nieces of Henry Kirk White, where she came under the influence of the honored mother of this celebrated poet.

In 1838 she was united in marriage to missionary Dean at Macao, and then went with him to Bangkok, where she engaged with great zeal and success in her appointed work. She died at Hong Kong in 1843, on the twenty-fourth anniversary of her birth, when after five years of missionary labor her happy spirit took its flight to that world where sickness and suffering are not known.

Dr. Dean in his admirable book on "The China Missions," and in a most eloquent passage says: "At Thetford was also born the celebrated Thomas Paine, the apostle of deism and infidelity. The name of Thomas Paine affords a contrast with that of Mrs. Dean not unlike that of the bramble and the grape, the thistle and the rose, drawing their life from the same soil. The one devoted to the propagation of infidelity, the other of Christianity; the one labored in vain to explode the religion of the cross in Christian lands, the other toiled successfully in planting the cross in heathen lands. The career of the one was long and malignant; the course of the other was short and beneficent. The one died at home, a victim to his vices, the other fell abroad a martyr to her virtues. The former sunk in despair, cursing the God whom he doubted and denied; the latter ascended in triumph praising the Redeemer whom she had known and adored."

How different are the two streams of influence which the little and obscure village of Thetford has sent out into the world, one to bless and the other to curse mankind; one to lead men's minds and hearts to God, and the other to degrade and dehumanize the soul. When Mrs. Dean passed out of life the heathen world lost an affectionate, devoted and self-sacrificing teacher, the church one of its brightest ornaments, and the mission field one of its most devoted and useful members. With a mind constantly cheerful, a heart happy, humble and courageous, with a discriminating judgment and strong faith, her short life, suddenly cut down, has left its impress for good upon the world.

How sweet and bright and beautiful is such a life, and how the world cherishes it. But Paine, who once said, "I have gone up and down through the Christian Garden of Eden and with my simple ax I have cut down one after another of its trees, till I have left scarcely a sapling standing," lived to say amid the agony of remorse, "I would give worlds, if I had them, that 'The Age of Reason' had never been published."—*Selected.*

## HISTORICAL & BIOGRAPHICAL.

### MISSIONARY OPERATIONS OF THE NORTH-WESTERN ASSOCIATION WITHIN ITS BORDERS.

At the first session of this body, in 1847, it informed our other Associations that it was encouraged by indications within its own borders, to persevere in spreading light upon the Sabbath question among the scattered population. In the previous seven years, the churches at Milton, Albion and Walworth had been organized, and Eld. Stillman Coon, Eld. Daniel Babcock and Eld. Zuriel Campbell, at the request of these churches or on their individual responsibility, had secured converts to the Sabbath by preaching in localities near their homes, and sometimes quite remote. Favorable interests were thus started among First-day people, or where a few isolated Seventh-day families resided.

In the year following, 1848, the Association declared itself a missionary body, and resolved to use vigorous measures to advance the truth in its original purity outside the churches, and still in their vicinity. It stated, as the reason, that there was "an entire want of any official plan of operations now existing, which afforded any channel whereby the benevolence of our brothers and sisters can reach any desired object, in extending the gospel around us. To conduct this work, it appointed an Executive Board, consisting of S. Coon, President; D. Babcock, Vice-President; W. A. Redfield, Corresponding Secretary; John W. Stillman, Recording Secretary; Duty J. Green, Treasurer; O. P. Hull, J. M. Todd and Jonathan Bond, Directors. This devout sentiment was expressed by the Association:

When we consider the extensive field by which we are surrounded, we are led to rest in the promises of our Heavenly Father, and go forward in the performance of duty, trusting that our feeble efforts, through his assistance, will induce men to embrace the truth as it is in Jesus.

This form of organization continued for three years, under the name of the North-Western Seventh-day Baptist Missionary Society. A constitution with eleven articles was adopted, and Dr. Henry Clarke, of Walworth, Wis., was made its president. Its executive board, with the appraisers and solicitors, was required to ascertain the most eligible fields for missionary labor in the West; to employ one or more missionaries, and to receive contributions to support them. Its efforts were almost entirely confined to aiding the pastors and other ordained ministers in the Wisconsin churches to preach in destitute places not far distant. It expressed its sense of increased obligation at the additional openings for missionary work within its bounds, and felt the fullest confidence in the final success of our cause therein. Its annual meetings were held in connection with those of the Association, and were occasions of rare interest. A correspondent writes that at one of them "the missionary feeling glowed with considerable ardor," and quite a large addition of funds was raised by the Society, to be "disbursed within its own appropriate field."

In 1851 this Society disorganized and transferred all its interests and labors to the Association. The organic law of the latter was so changed as to constitute it a permanent missionary body. A board of directors was appointed, viz., S. Coon, W. H. Redfield, V. Hull, Alfred Maxson, and J. A. Potter. They entered upon their duties with zeal, and selected a local missionary for places in Wisconsin, where our people were

deprived of the preaching of the gospel. Eld. A. W. Coon was employed a portion of the year in traveling in the southern part of the state, and Eld. S. Coon in the northern field. Eld. J. M. Todd was invited to labor at Berlin, Wis., as the principal point, and preach also in several other localities in that section. After the service of two years by Eld. Todd the Board reported:

We feel satisfied that he has faithfully discharged the duties of his appointment. The success which has attended his labors, under the blessings of the God of missions, should incite the Association to make increased efforts to enlarge its missionary operations.

It was voted in 1853 that:

It is our imperative duty to occupy the home field, now white and ready for the harvest, to the extent of our ability, and especially to care for the feeble Sabbath settlements within our borders.

Until 1856, the missionary efforts of the Association were attended with varying degrees of success. Eld. Z. Campbell and Eld. V. Hull acted as chairmen of the Board of Directors in the previous four years; and the names of Z. Gilbert, Nathan Maxson, T. E. Babcock, R. G. Burdick and O. P. Hull, appear among its members. In 1854 the Board had no missionary in the field, nor any means to support one. In the following year, the Association resolved that it hailed with satisfaction, the indications of returning interest within its churches, in the establishment of a mission for destitute places in Wisconsin. The permanent employment of a man was recommended for the work; and the churches urged to contribute more liberally to this end.

During the six years following 1855 the home missionary work was prosecuted with the greatest vigor. At this time Eld. Thos. E. Babcock became the pastor of the Albion Church, and was nearly every year, until 1862, the chairman of the Executive Board of the Association, being its most active and influential member. He not only gave fresh energy to its operations, but determined largely its policy. Besides the brethren already mentioned, Daniel Babcock, W. C. Whitford, J. C. Rogers, W. L. V. Crandall and Wm. B. Maxson were added to the board. Its annual reports furnished most interesting subjects for discussion at the meetings of the Association, and occupied considerable space in the published minutes of that body. They usually contained full extracts from the communications of the missionaries employed. In 1856 the Association voted, "That we consider the cause of missions the leading interest, and we do encourage the Executive Board to enlarge the field of their operations." A proposition from the General Missionary Board of the denomination, to co-operate with the Association in the support of missions in the West, was received with feelings of "the warmest cordiality." In this year the Executive Board of the Association adopted after mature reflection, the plan of dispensing, almost entirely with the itinerant missionary work, and of employing, instead, settled ministers in promising locations, where they could also preach in neighboring villages or school districts.

As to the itinerant operations, Eld. Varnum Hull made, under the orders of the Board, a tour of observation through Iowa and Minnesota, looking out some locality "most attractive and promising for settlement by our people going West." He also visited many of our scattered brethren in that region. In 1858 Eld. Thos. E. Babcock was sent east by the Board to visit some of our principal churches in that section, and to consult with members of our General Missionary Society in regard to "the urgent demand for more work than the Association can perform, and our solicitude for an immediate ex-

tension of the work." The fields needing attention were not only in Wisconsin, but also in Iowa, Minnesota and Kansas. He was successful in the object of his trip, and an enlargement of labor in these states was promised by the Missionary Society.

As to the settled missionaries, the object was chiefly to strengthen small, frontier Sabbath-keeping communities already formed, by establishing churches in them, by inducing our people coming from the East to find homes in these communities, and by placing the churches in influential position, in connection with the surrounding First-day societies. This work was usually carried on jointly with our General Missionary Board, and by inducing the churches, thus helped, to furnish a portion of the support. In this way some of our active and good-sized societies in the West were saved to our cause.

As already shown, Eld. J. M. Todd had been aided in his labors at Berlin, Wis., and vicinity, for several years prior to 1856. His principal outposts were Grand Prairie and Green Lake. He continued in this field until 1858. He writes on one occasion: "At Green Lake, the house was crowded to overflowing, and it seemed that no careless hearers were present." He was not disappointed in the conversion of sinners here, as "about thirty professed faith in Christ, in connection with the Methodists." Our people living in the vicinity shared largely in the work. In one year the Berlin Church reported the addition of twenty-five members; in another, seven, principally by baptism; in a third, twenty; and in a fourth, eight.

In July, 1856, Eld. H. W. Babcock settled as a missionary at Coloma, Wis., and here he remained until March, 1861. He found about twenty families who professed to observe the Sabbath, scattered about on a prairie just occupied. They were grateful for the privilege of again enjoying the preaching of the gospel, and made immediate efforts to establish an efficient Sabbath-school of thirty scholars and teachers. An excellent library for this school was purchased. In the following year a church was organized with seventeen members, and it soon increased to twenty-eight, mainly by conversions. In 1858 he was called to visit a community eighteen miles distant, which was "made up in good part, by emigration from Cortland county, N. Y.; and here were men and women, heads of families, who were formerly Sabbath-keepers, and had then abandoned the day." Being neglected, they had apostatized. Besides preaching at home, he had three appointments on the first day of the week, some of the time. He gave considerable attention to religious visits from house to house, and conducted, usually, two prayer-meetings each week. In 1860 he was engaged with Methodist preachers in revival efforts in school-houses in the vicinity. In one of these he reports that "upwards of fifty gave themselves to the service of God." Of the converted and reclaimed, fourteen were members of Sabbath-keeping families. His preaching stations were increased to six, and in all of them a spiritual awakening prevailed. In nearly all of these, the claims of the Sabbath were faithfully presented, and the validity of these claims was acknowledged by his hearers. On his leaving Coloma the Executive Board of the Association, on accepting his resignation, voted that they were "fully satisfied with his labors as a missionary," and that he had their "confidence and thanks." Not a long time afterwards, many of our people, finding the soil here somewhat unproductive, moved to settlements West of the Mississippi River, and the church ceased to exist.

To be continued.

## SABBATH REFORM.

## CORRESPONDENCE.

112 PARK STREET, Portland, Me., Feb. 12, 1889.

To the Reverend A. H. Lewis, D. D., My Dear Sir,—You have sent me now for a number of years your *Outlook and Sabbath Quarterly*, which I take as a great kindness on your part, and I certainly have learned to be grateful for the sincerity and persistency of your devotion to the cause you advocate, as well as for the ability, learning and labor you so freely give it. I have always found an abundance of interesting and edifying matter in the *Outlook*; yet I have never felt that it would be an act of sincerity in me to become a subscriber to it, for the reason that I have a genuine conviction that the special purpose you have in view, as to the "seventh day" is wholly impracticable, and of a somewhat unsettling tendency as to the general faith and observance of the customary Sabbath-rest.

The essence of law is eternal, but institutions are allowed in the providence of God, as it seems to me, to adjust themselves to human demands, to take the way of popular convenience or least resistance, as the Hebrew monarchy succeeded to the theocracy, and, if some change is effected without any special providential protest—no decided standard lifted up against it—and so the change becomes general, I accept religiously the providential ruling, and take my stand on the spirit of law counting the letter in the case as unimportant, as belonging to the *minima*. *De minimis non curat lex*. But I am glad to communicate in receiving or giving, and, accordingly, I beg to send you my book, "Nature in Scripture," as a token of personal respect, and in case you should find leisure to look through it, as a confession of my faith in realities of the highest moment.

I am very truly yours,

E. C. CUMMINGS.

## REPLY.

MARCH 29, 1889.

Rev. E. C. Cummings, Dear Brother,—Your kind letter of February 12th was duly received. Accept our thanks for the commendatory reference to the work of the *Outlook*. It is a pleasure when our work is appreciated by those who do not accept our conclusions. Few people have studied the Sabbath question with sufficient breadth and care to understand either our ultimate purpose, or the vital character of the interests involved in the discussion. Most men view it with comparative indifference, and a greater number are intellectually and spiritually too much engrossed or too indolent to delve after ultimate truth. As only the hardy, persevering men are fit to rend the rocks for hidden gold, so comparatively few men, even among clergymen, have either the interest or willingness to delve deeply after truth. The average man drifts easily along the currents in which his bark happens to be first floated. Romanism holds its devotees against the demands of Protestantism because it requires investigation and strength of purpose to assume the responsibility of one's own salvation, when "the historic church" promises such salvation on easy terms. The present notions concerning Sunday and the whole Sabbath question make it easy to drift along the popular currents, especially since no-lawism has opiated the public conscience until Sinai is afar off, and Christ's example in obeying the law is of little account, and Paul's declaration that the law is not made void through faith, seems but an idle tale; under such teachings men do not care to give earnest head to anything else. This, and many other things, confront our work. They would long since have turned us aside, did we not believe in the final success of truth, and did we not feel that this same careless, conscienceless world must somehow be rescued from the ruin of its error.

Forgive me when I say that your words concerning the changing nature of religious institutions seem to be the product of this same easy-going conception of duty. You say, "The essence of law is eternal, but institutions are allowed in the providence of God, as it seems to me, to adjust themselves to human demands, to take the way of popular convenience or least resistance." As a matter of fact, whenever any question of duty, right or righteousness has been allowed to "take the way of popular convenience" it has gone in the way of evil. In proportion as Christian men have yielded to this theory, all conceptions of duty have been weakened, and in the end totally destroyed. You say, "I accept, religiously, the providential ruling, and take my stand on the spirit of the law, counting the letter in the case as unimportant" etc. Results cannot be construed in the light of a "providential ruling" simply because they come to pass. When the prodigal son demanded his portion of the estate, and went out to spend it in riotous living, against the counsels of a wise father, the resultant ruin was in no sense approved of God. Through infinite mercy he was permitted to return when he came to himself. In other words, the verdict which God passes upon human choices, and especially those choices which take the way of "least resistance" is found in results, not in compulsory prevention. The Sabbathless state of the Christian Church, and the ruins of no-Sabbathism which overspread continental Europe as the debris of fallen temples abound at Karnack and Balbec, form a part of God's "providential ruling" along the line of results.

You say "the essence of law is eternal." So it is, and the manner in which God formulates law is the best possible expression of the spirit of that law. Institutions are the natural outgrowth of this spirit, but they cannot be true to the spirit when they are not modeled after the letter in which God enunciates the spirit of the law. You know well that we make no plea for the letter of the law as being important, except that it is the normal and divine method of expressing the spirit of the law. Much of the modern no-lawism borrowed at first from the pagan philosophies of Greece and the Orient, is as destructive of conscience and of good order in God's government as would be the logic of a burglar who should say that according to the letter of the law of the state of New York he might not carry away your valuables while you slept; but, in his opinion, a larger application to the spirit of the law according to the doctrine of universal brotherhood, made it right for you to share those valuables with him, and since you did not take that view of the case when he called during daylight, it was his privilege—nay, his duty—to look after his own wants by compelling you to share these valuables with him, especially since this was along the line of "convenience, and least resistance" on his part. Such an application of the principles suggested by you seems wholly just, though I certainly do not think it thus appeared to you when you wrote.

Accept my thanks for your volume, which I have not yet found time to examine carefully, but with the cursory reading of which I am much pleased. Trusting that continued experience and larger knowledge may lead us both, and all who love the ways of righteousness, into the fulness of the knowledge of truth, I remain, yours truly.

## SABBATH-DESECRATION IN CONGRESS.

The *Christian Statesman*, of March 14th, under the above head, animadverted severely upon the late Congress because the session was practically continuous throughout Sunday. It was during this session that the noted Sunday-rest Bill was buried. Referring to the scene, the *Statesman* says:

The presentation of two petitions concerning the Sunday-rest law, one in favor and one opposed, "provoked a ripple of laughter," as well it might. Senator Dolph, of Oregon, moved to discharge the Committee on Education and Labor from further consideration of that bill

and to take it up for immediate consideration. Mr. Hoar, of Massachusetts, objected on the ground that it was "clearly not proper to work on that subject on Sunday." The motion of Senator Dolph was not put to a vote. Dr. Sunderland, in preaching on "the Sunday-rest Bill," said, "It would be a spectacle if the members of the first Congress who bought 20,000 Bibles for distribution among their people could rise from their graves and look at their successors in yonder capitol."

If the imperative demand of the hour in the matter of "Sabbath reform," is legislation by this same United States Congress concerning Sunday, surely there can be no inconsistency when that body chooses to protract its session over Sunday. If it is the prerogative of Congress to legislate concerning the observance of the day, it is within its province to repeal legislation, whether by vote or by actual fact. The exquisite irony of Senator Hoar, is as trenchant as a Damascus blade. The whole scene emphasizes the farcical nature of all efforts at legislation like that proposed in the Blair Bill; and much more the folly of expecting any aid to the cause of religious Sabbath-keeping through such a channel.

## RECKLESS ASSERTION.

The *Mail and Express*, of Feb. 27, 1889, which is edited by the President of the "American Sabbath Union," almost surpasses itself in the recklessness with which it makes assertions relative to the change of the Sabbath. Note the following:

A correspondent asks: Whence do you get the authority to make so much of Sunday in some parts of your interview, when in others you contend for the Sabbath as instituted in the Old Testament, which you concede was emphasized by Christ? Has it not once occurred to you that you are zealous in behalf of an institution of Romish origin, and hence the Roman Catholics are zealous with you? How pleased they must be with your zeal to legislate into prominence their foster child!

We reply: The change from the observance of Sabbath upon the seventh day to the first day of the week was made by the apostles themselves in commemoration of our glorious Lord's resurrection from the dead, and this antedates the distinctive organization of the Roman Church. That church, as well as the older Armenian Church, the Greek Church, the Coptic Church, the Antiochian Church, the Jerusalem Church, and in fact every Christian church, adopted, and have ever since maintained this change of day, and no one of these asserts or can claim that the observance of Sunday as the Lord's-day is its foster child.

We cannot take space here to review these assertions in detail. One book is at hand from which every reader may test the first statement, viz. "The change from the observance of the Sabbath from the seventh day to the first day of the week was made by the apostles themselves, in commemoration of our glorious Lord's resurrection from the dead." It is useless to say to any student of the Bible that this statement finds no support in the facts presented in the gospels, or elsewhere in the New Testament.

The facts relative to the Sabbath in the Eastern Church referred to by the *Mail and Express* will be found in detail in *A Critical History of the Sabbath and the Sunday in the Christian Church*, by the editor of the *Outlook*. Or if the reader has at hand the standard histories concerning the Eastern Church, he may make investigation for himself. Speaking in general, the Eastern Church, uninfluenced and uncoerced by Rome, while it did gradually admit Sunday as a religious festival, has never given up the Sabbath.

The new field of theology which the *Mail and Express* has lately entered, demands an amount of accuracy and carefulness in statement to which the average daily newspaper is somewhat a stranger. If Col. Shepard is to become "a pastor of pastors," and "a brilliant reformer," as the New York dailies assert, it will be well for him to read up a little on Church History, and to recognize the truth that, as a rule, it is best to give a fair amount of facts, when dealing with history, and especially with New Testament history. A little leisure for the study of the New Testament would be an excellent recreation for the *Mail and Express*.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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"JOY comes, grief goes, we know not how;  
 Everything is happy now,  
 Everything is upward striving;  
 'Tis as easy now for the heart to be true,  
 As for grass to be green or skies to be blue,  
 'Tis the natural way of living."

A LOCAL daily copies the following line from an exchange under the head of Startling, if True: "Next Sabbath is Easter Sunday." Sure enough! The parenthesis is well put in.

MANY of our readers will remember that when the dismemberment of our nation seemed imminent, during the rebellion twenty-five years ago, England strongly sympathized with those who were fighting for such dismemberment. It was at that time that England's great statesman, the late Mr. John Bright, openly and earnestly plead the cause of the American Union. On one occasion he said, "I blame men who are eager to admit into the family of nations a state which offers itself to us based upon a principle, I will undertake to say, more odious and more blasphemous than was ever heretofore dreamed of in Christian or pagan, in civilized or in savage times. The leaders of this revolt propose this monstrous thing—that over a territory forty times as large as England the blight and curse of slavery shall be forever perpetuated."

THE *Christian Inquirer*, late the *Baptist Weekly*, published in New York, in its issue of last week publishes the following editorial which we commend for its candor and Christian courtesy. Secretary Crafts, the *Examiner*, et al., might very properly take some lessons from the *Inquirer*. No good cause is ever well served, by "calling names," or by unfair treatment of those with whom they may chance to differ:

The Rev. Wilbur F. Crafts objects to our Seventh-day brethren being called "Sabbatarians," and says: "I suggest as a name for those who make a fetish of Saturday, *Saturdarians*." When Mr. Crafts uses this word "fetish" in such a connection he shows that he lacks the charity and courtesy which befit Christians. The secretary of an organization seeking to promote a better observance of the Lord's day might do better than engage in slurring those who, often at great personal sacrifice, carry out their conscientious views as to the appointed day of rest. Let us also say that, while Mr. Crafts and others appropriate the name of Sabbath to the first day of the week, large numbers of intelligent Baptists, as well as our Seventh-day friends, repudiate such use of the word.

## THE EXAMINER AGAIN.

Two articles appeared in our columns last week concerning an editorial in the *Examiner* refusing an article sent to that paper by Bro. Maurer. After those articles were put in type we received from Bro. Maurer some additional comments on the same subject which we deem of too much interest to pass from our hand to the waste-basket. We have no apology to make for keeping this subject before our readers. The whole country is stirred as it has not been before in many years, if ever, on the Sabbath question, and we cannot keep ourselves too well

informed respecting the manner in which others are treating it; and those who observe the true Sabbath cannot too earnestly study all the phases of the agitation, or too zealously plead the cause of truth. Bro. Maurer says:

When Baptists must appeal to the practice of "evangelical Christians" which the *Examiner* in this editorial does, as an argument for the correctness of their own practice, to one who left the Pedobaptists because the Bible compelled such a step, such an *appeal is suggestive*. In this particular case the *Examiner* might have included the Roman Catholics also, and then the "great body" with whom it boasts that the Baptists accord, would be greater still, which is a more suggestive fact to one who knows no other guide in matters of faith and practice than the Bible. The writer is strangely impressed that the leading Baptist paper should make such a use of Col. 2: 16 as it did in that editorial, and also that it should advocate the commemoration of the resurrection of Christ by means of a day, for which there is not the remotest hint in the Bible, when Baptists have adhered to the only God-given means for such a commemoration; that it should state that Luke 23: 55 is the last New Testament recognition of the Jewish (?) Sabbath, when Jesus referred to the Sabbath as still in force at the destruction of Jerusalem, A. D. 70, when the Acts has numerous references to it, as against a single mention of an incidental meeting on the "first day from the Sabbath" (Greek); when Paul answers his Jewish persecutors that he had never offended against the law or the customs of their fathers; that no such institution as the Lord's day" commemorating the "sublimest event in history" and as "a season of loftier joy" is mentioned in the gospel of John, although written many years after the Revelation, where the only instance in all the Bible the expression "Lord's day" occurs and, finally, that not a single proof text which this editorial quotes, has the remotest connection with the subject, even if correctly interpreted, which in each instance is not done. When all this, and much more, can be justly said, and without fear of refutation, against this editorial there must be a great weakness in it and the cause it defends.

## THE COUNTRY WEEK FOR POOR CHILDREN.

Most of our readers are familiar with the work of the *Tribune* fresh air mission, under the leadership of Willard Parsons, of New York; and some of them have had the pleasure, and the labor, of giving the poor children of that city a little taste of the fresh air, wholesome food and grateful freedom of the country. That this movement should have received such liberal support from men of means, and such generous responses from the homes of so many country people, is indeed a favorable comment upon the Christian charity of our country. It is no surprise that there should be organized similar missions in other cities of our state and country.

This work has a much larger significance than many of us think. It is, indeed, a good thing for the children to get them into the country, for a week or two during the heated term. Many lives, without doubt, are, in this manner, saved every year. But this is not all. We may well believe that in the years to come the whole country will be the better for this noble work. The aggregation of the poor and ignorant and vicious in our large cities is one of the most dangerous things connected with the government of those cities and, indirectly, of the whole country. Now these summer visits bring many of these children to the country who find there permanent homes, and many more, being permitted to know something of the country, will carry back to their homes and their lives in the city, the influences of these Christian country homes, and so some of the evil, which would otherwise be begotten in the crowded, unwholesome city home, will be prevented. In this way the mission has an economic as well as a charitable feature. Another excellent feature of this movement is that it affords at least one more broad avenue through which the Christian zeal

and human sympathies of many people may find wholesome exercise. There lies before us as we write, a letter from the chairman of the Christian Endeavor Society, of Buffalo, N. Y., stating that last year that Society instituted "that noble charity, the country week for children living in crowded tenements, on the low flats or in deadly hives along the banks of the canals," in that city. "The mission," it is said, "was generously supported, money having been gladly contributed to pay all expenses, while the country homes were hospitably opened to the little waifs." This mission again appeals to the people of the state not remote from that city for aid, so that the work of the mission may not only be continued but greatly enlarged. The fact that this mission originates with, and is managed by, the Endeavor Society of the city, suggests to us the thought that it will be a very appropriate work for the Endeavor Society of the country to take up. Why may not every local society add to its list of committees a "Fresh Air Committee," whose duty it shall be to find homes willing to open their doors, for a week or two, to these poor children, and to make all necessary arrangements, from the country end of the line, for the successful work of the mission? In this mission, as in all others of similar nature, those who have charge of the work give the usual guaranties as to the cleanliness, etc., of those sent out.

The letter above referred to appeals to the Christian people of this state in behalf of the mission. In the closing paragraph the writer says, "It is our hope that the clergyman will interest themselves in this work for God and humanity, and will help on the cause by receiving and sending to the chairman, 220 Hudson street, Buffalo, N. Y., the names and addresses of those who will entertain children for two weeks of July or August next."

## DIOTREPES AND JUDAS.

BY HENRY B. MAURER.

Third Epistle of John, eighth and ninth verses. "Diotrephes, who loveth to have pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content themselves, neither doth he himself receive the brethren, and prohibits them that would."

The above is a portion of a letter written by one who was away from home, laboring for the cause of him whom he loved. He was a foreign missionary, true to the letter and spirit of his Lord's great commission, and not recognizing any geographical limits, either in it or in that latter command, "and ye shall be witnesses unto me, both in Jerusalem, and all in Judea, and in Samaria, and to the uttermost parts of the earth." He writes concerning one who was not only content to remain at home and in the church, making the latter serve selfish purposes, but who, also, by "prating with malicious words," endeavored to obstruct the work of those who had the missionary spirit. He not only tried to hinder the missionaries as they went down into the mine but would also prevent others from holding the rope. Thus you see that our nineteenth century "stay at home," has its prototype in the first century "stay at home" Diotrephes; and home opposition to foreign missions is as old as Christianity itself. Yea, and the most threadbare argument, "To what purpose is this waste," is even older than the commission. The late Dr. Hitchcock is quoted as having said: "The Judas Iscariot of Christianity is Christendom," and I doubt not the truth of this statement, when you consider the term as applied to the nominal Christian world merely. Nominal Christians



often hold the same relations to Christianity as Judas did to Christ, namely that of a betrayer. But pray let there be a wide distinction made between nominal Christianity and spiritual Christianity. England, America, Germany, France, etc., are not Christian nations, for there is no such thing. What you may say of these nations is that they have Christians in them. Christ's kingdom is not of this world. They may be Christians so far only as the good which is in them is based upon Christian principles.

Judas is not Christ, neither is nominal Christianity Christ's Christianity. Not as Christ's betrayer, only, does Judas find his counterpart among the so-called Christians, but also, as he, from selfish, sordid motives, opposed the good deed done for Christ, on the flimsy pretext of economy. Is economy the one thing needful? Is it for the purpose of economizing that God has created man? or was it not rather that he should not live unto himself? that he should be fruitful in more senses than one? It is in this characteristic that Judas is reproduced in Diotrephes, and both are to be recognized in the modern opposers of foreign missions.

Recognize Judas by his false reasoning, "To what purpose is this waste?" "This money might have been given to the poor." How much money, think you, did Judas ever spend on those who were poor, or for anything with which to please Christ? "Stop this squandering of money on unproductive mission fields." What think you is the portion spent for home benevolent purposes to the amount spent for selfish indulgences by these opposers of Christian missions?

"What shall I say of the rich?" observed Canon Farrar, in his hospital sermon at the Abbey. "I say there are scores of men in London who could save our hospitals from anxiety almost without feeling it. Look at the very recent art sales: £2,000 for one dessert service, £1,200 for two flower-pots, £3,000 for a chimney ornament, £10,000 for two rose colored vases, £300 for a single lady's dress, £1,000 for the flowers for a single ball. I do not criticise this expenditure, I only say, if there be in London such a Pactolus of wealth, for these gewgaws of silk and clay, can there be, by comparison, only a drop or two to heal the bodies, to ameliorate the souls of men? Why should the runnel of charity dribble on as it does, while the full tide of luxury is still at flood?"

American Christians, real and nominal, pay to all ministers annually, \$12,000,000; while they have averaged but \$828,000 annually, for missions, during seventy years, and yet, so-called Christian America spends \$1,000,000,000 for rum. He who objects to the mission bill, rarely ever objects to the rum bill. Millions are squandered yearly on all kinds of hurtful luxuries, while those who thus squander their money, would even rob the poor heathen of the niggardly pittance he receives from so rich and luxurious a people.

Then remember that it was the spending of Mary's money to which Judas objected.

If money is squandered on unproductive fields, this money does not come from Judas' or Diotrephes' pocket. Let such continue to take care of our poor at home, to contribute largely to our hospitals, our schools, to our local churches and, perhaps, to our domestic missions, and please allow us to waste our money as we see fit.

But alas, my limited experience has disclosed, that the man who has no money for foreign missions, has none also for home purposes, and that they who bear the burdens of strangers, also bear the burdens at home.

If, because wickedness exists, some of it nat-

tive, and some of it imported by nominal Christians, the money expended on enterprises designed to remove this, be considered squandered, and therefore, no more should be used for such purposes, then, for the same reason, all Christian effort at home should have financial support withdrawn from it. The object sought in distant lands is precisely the same as that sought here. With the exception of such churches as exist merely as social institutions, where, by æsthetics, music, literary efforts, etc., the people are entertained, the grand work of all is to lead men from sin to righteousness; to save them from the consequences and destiny of the one, to the rewards and destiny of the other. Now consider the length of time that the gospel has been preached at home; the great force of men and women who are laboring in it, and the amount of money expended in its support, as compared with the same considerations concerning the foreign field, and then taking into account the great amount of wickedness still existing here, where is the consistency of withholding support from foreign missions on the ground of economy and unproductiveness? And then, acquainted with the facts, know that the results are far greater in proportion to the outlay, in foreign fields, than they are at home. Annually we spend \$828,000 on foreign fields, and \$12,000,000 for our home work, with greater results there than here.

But then we are told that with the missionaries much harm enters these countries. A shame it is, on any man, that he can make such an assertion. Do the missionaries teach the people vices? Is Christ the minister of sin? That the rum, tobacco and opium habits have been introduced among these people, is Christ's gospel, which teaches that "the body is the temple of God, and that he who defiles this temple, him shall God destroy," to be blamed for that?

Do not these objectors know that were it not for missionary intelligence, we should never know that these destructive English and American habits are prevalent among the people? Men who bring such unjust and shameful charges against the missionary, are either blindly ignorant or knowingly untruthful.

Discovery, exploration and conquest have always preceded the introduction of any foreign religion, and in those cases which seem to furnish such flagrant examples of missionary infection, greed for gain and selfish commercial enterprises, antedated the introduction of Christianity. For the sake of gain the vices of the people were pandered to, and because they who do this come from the same country as they who preach the gospel, is that a reason why the latter should be accountable for what the former do? When our own shores were first known to the people of Europe, some came hither from scientific and commercial motives; some came, like the sordid Spaniards, to seek gold, and others, like the English, to seek religious liberty and to spread Christian truth.

How unfair it would be to blame those whose motives were pure, for the results of the doings of those whose motives were sordid and selfish. Besides, the greatest opposition our first missionaries, mark you I say first missionaries, encountered, came from their own countrymen who occupied the field as business men. They did not want Christianity introduced because they knew it would be destructive to their nefarious business, just as some nominal Christians do not want temperance to prevail here in America.

Fuller and Carey, the first missionaries to India, went from the English Baptists. They

were most strenuously opposed by the East India Company, a mercantile organization composed of London business men. Some of the members of this company had been placed in the House of Commons, by the corrupt use of money, for the express purpose of preventing missionary interference with the idolatries and superstitions of the natives, which threatened to diminish the revenues of the company. The only means of reaching India from England in those days were by the ships of this company. Our missionaries who took passage on these were obliged to disembark. One of Carey's friends ascertained one day that a Danish vessel was hourly expected to touch at Dover Roads. Carey's heart rejoiced at the prospect of going to India in a vessel not belonging to the mission-hating company. The missionaries who went from America, among them the immortal Judson, also had to meet the opposition of this company.

The pre-occupation of the ground by so-called Christian adventurers in quest of gain will account for the presence of certain vices, and show that the missionaries should not be blamed for this. Any one can see, who will remember, that these nominal Christians antagonized the work of those with whom Christianity was a matter of the heart and life and not of nationality.

Recognize Judas by his selfishness. He withholds from others what he himself wants. His thoughts and plans are self-centered. As long as he is satisfied, how others may fare concerns him not. In the fifth century, Augustine and his coadjutors, recognized that as others had come from Jerusalem and brought the gospel to Rome, so it was their duty to do for others what had been done for them. Consequently with this conviction of duty to the heathens and of loyalty to that Jesus who had saved and blessed them, they entered upon a foreign mission. Their field was to be among the Anglo Saxons, a most hopeless people, steeped in most degrading idolatry, even to the offering of human sacrifices. They went, they saw, they conquered. These hopeless heathens were converted. An influence radiating light and life began its work, and to-day, what of real Christian civilization and good there is in England and America is the result of those foreign missionary operations of the earlier centuries. Contrast the condition of our direct ancestors as these early missionaries of the cross found it and the conditions we, their descendants, are in to-day, and see how much we are indebted to foreign missions.

Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?

Now, suppose these early Christians at Rome and Jerusalem had been anti-mission in their convictions, what would have become of us Angles and Saxons, unless some one had that conception of the Christian religion which some who now enjoy the fruits of their labors are, like Diotrephes, opposing?

Recognize Judas by his disloyalty. We are told that missionary enterprises are the outcoming of that self-sufficient spirit which says, "I am holier than thou," the implication being that we are not holier. No fair-minded man will suppose that such is the feeling under the missionary enterprise. The game would not be worth the candle. There is too much sacrifice, expenditure involved. Obedience to Christ and faith in the regenerative power of his gospel, as confirmed by past results, are the motives embodying this great and glorious work.

## YOUNG PEOPLE'S WORK.

WE are glad to receive, now and again, words of appreciation, encouragement, and approval of our department of the SABBATH RECORDER. We are also glad to receive words of criticism from any source, made in a spirit of helpfulness, especially when they come from the young people themselves.

THAT frame of mind is greatly to be desired which rightly receives praise and criticism. He who can hear words of praise without being thereby elated and filled with an unworthy sense of self-complacency, and who can bear words of criticism without becoming irritable, and prevented by the feeling of hurt from profiting wisely by the words of the critic, is in a fair way to become better and wiser every day.

WORDS of praise are helpful. If one has labored hard and has expended time, pains, and energy in a good cause, words of commendation encourage and stimulate, so that the laborer is saved from discouragement and is hopeful to continue. In such a case ill-chosen words of fault-finding might harm and do a positive injury to a sensitive soul. Words of criticism are helpful. If one is doing well, but is expending his energy unwisely, so that his well-doing is marred by some mistake or by some perversity which destroys the effectiveness of his work, kind and careful criticism may be of the best of service. Here wholesale praise and flattery may likewise do incalculable harm. They may cause a mistake to grow into a sin, and may fix a perversity until it becomes wholly ineradicable.

It is important then that we know how rightly to time our words of praise and criticism, and also how wisely to offer them. We can then both encourage and help our friends, and also aid them to correct and improve themselves and their work. On the other hand, by failing to give kindly praise and encouragement, we may miss an opportunity for giving needed aid, or by giving unwise praise we may encourage a wicked pride and vanity. In like manner, by withholding friendly criticism we may allow those we love to do themselves and their work much harm, or by offering criticism in an unkind or harsh way provoke anger and accomplish much mischief. Let us try to be wise and careful in our words of praise or of blame, of compliment or of criticism.

### ORGANIZATION.

BY BOOTH C. DAVIS.

In my opinion the Young People's page of the SABBATH RECORDER is doing a good work among our young people, and for one, I am coming to appreciate it more and more. If it continues its present career of usefulness, and if it receives the support of the young people themselves, its success is certainly assured.

I have been greatly interested in all the discussions in it, but especially I prize those which tend to unite us in systematic Christian effort. This is our greatest need. It is greatly to be desired that all our young people be organized into societies for Christian work and training. Even in the smallest churches where there are not more than eight or ten young people, I believe it will be found to be very advantageous to organize and do systematic work. I believe also that the various societies may unite in a single organization, auxiliary to our other soci-

eties, and thus aid very materially in all our denominational work.

We should, of course, be very far from separating our interests from those of our fathers' and mothers', and surely none of us desire to do so. But how many of us there are who, rather careless of our denominational work, are doing little or nothing to help its advancement. This is wrong, and it augurs ill for the future of our enterprises. Very many of those who are thus indifferent to our work as a people, would soon become interested and efficient workers if they could but come into personal contact with active societies.

The recognition of the young people's efforts made by our last General Conference is a source of sincere gratification to me, and I hope that in the near future we shall have at least a two hours' session of each Conference devoted exclusively to the interests of our young people. Now that the denomination at large has shown its interest and confidence in us, let us come up loyally to the work and quit us like men.

### I HAVE SOMEWHAT AGAINST THEE.

There is no such thing on earth as a perfect man, a perfect woman, or a perfect society made up of men and women. Such a thing as a perfect church, in which there are no weaknesses, no defective members, no faulty administrators, no backslidings, no unworthy people, does not exist. Some churches are much better and nearer right than others, but none are full up to the standard of perfection. In this world the church is always and everywhere a mixed society, with mingled excellencies and faults. Even where the graces of the Spirit are the most active and most fully developed, and people are most devoted and earnest, and the work of the Lord goes on with the greatest success. When the eye of the holy Jesus comes to survey the situation he always has plenty of occasion to say, "Nevertheless, I have somewhat against thee." And it is the same with individuals as with churches and congregations. We may think that we are all right, that we are doing nobly, that we have been very watchful, prayerful, true, devoted, and prompt in every known duty; but when Jesus comes to give his judgment, even while there is much for him to commend and praise, he still in truth and justice must add, "Nevertheless, I have somewhat against thee."

Nay, if we look carefully into ourselves, our ways of living and doing, how we are handling ourselves, talents, possessions, hearts, and lives, how we are bearing and disposing ourselves respecting Christian duty and privilege, and what sort of progress we have been making in the divine life and usefulness, we will be at no loss to find Jesus, who knows and sees all, would needs have to say even of the best, "Nevertheless, I have somewhat against thee."—*From Dr. Seiss' Letters of Jesus.*

### OUR FORUM.

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

#### LIFE.

The superiority of Christianity to stoicism is very conspicuous in the manner of regarding life and death. Life, in the view of the Christian, is a sacred trust to be employed conscientiously in preparing a character which will be fit for a higher sphere beyond the grave; but in the view of the stoic, it was a worthless thing, which the possessor was at liberty to throw aside at pleasure. Poverty, chronic disease, disappointed hopes, bereavement, the loss of honor, and many other misfortunes made it justifiable for a man to commit suicide. Zeno, the founder of stoicism, slew himself; so did Cleanthes, and Cato, and Brutus, and Cassius, and many other noble Romans. Even Marcus Aurelius, the finest philosopher of them all, says in a flippant way, "If the house smokes, go out of it;" i. e., if this world gives you trouble, make your exit by the door of a suicide's grave. Seneca, as Dr. Fisher, of Yale, reminds us,

praises Cato for having killed himself. How infinitely below Christ's teaching is all this! In his beatitudes our Lord exalted as divine those passive virtues which the stoics so much despised, and shows that a spirit which submits to worldly defeats, but rises above them in simple and trustful reliance upon God, and in the expectation of a better life is the crowning blessing of any human being.—*Christian at Work.*

To the Corresponding Editor:

I would like to ask a question. What sort of advice can I give a young friend of mine who believes that he ought to keep the Sabbath, but has to earn his living, and there isn't a single thing for him to do in the village where he lives except to dig, and not much of a chance to do that, and that isn't exactly to his taste? He has plenty of tempting offers of work in Western towns (Sunday-keeping places of course), and he has only the average amount of temptation-resistance in his composition.

I would like to know if there are not some Western Sabbath-keeping communities which would afford openings to the superfluous young Sabbath-keepers in the Eastern and Central Associations? J. E.

### 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.

WEDNESDAY afternoon and evening, April 10th, three of the surrounding Y. P. S. C. E.'s met with the young people at West Hallock. The purpose, that of mutual benefit and helpfulness, was well served, and we all felt that it was good thus to speak to one another. Our Y. P. S. C. E. is not very large, but the active members are active, and at the least they have received blessings from it. We have an average attendance of about twenty-two, and an increasing interest.

THE Y. P. S. C. E., of the First Alfred Church, enjoyed a social evening at the home of Rev. L. A. Platts, April 17th. All the students and young people of the place were made welcome and the house was soon filled with their happy faces. The President, J. A. Platts, with the Social and Literary committees had arranged a programme for the occasion which consisted of recitations by Misses Mattie Jones, Sophie Reynolds and Agnes Babcock, solos by R. C. Worden and John Fryer, duet by J. A. and Rev. L. A. Platts, and select reading about church work by R. C. Worden. Each part of the programme was highly commendable, and all were evidently grateful for the pleasant entertainment and the opportunity of becoming better acquainted with each other. Christians must not remain strangers to each other if they would be mutually helpful.

### "JUST TEN MINUTES MORE."

The little Prince Louis, of France, used always to beg for "ten minutes more," when called from his play, or awakened in the morning, or when it was bedtime. Sometimes, when too sleepy to speak, he would hold up his two little hands, and let his ten little fingers beg for him.

He grew to be a young man, and went out a few years ago with an English ship, to Zululand. One day he led a party of six soldiers, who were to fix on a place for an encampment. Their work was done, and they were ready to go back.

"Oh, wait just ten minutes!" said Prince Louis, who had been making a little sketch. They waited ten minutes, and just as they were ready to mount their horses, a party of savage Zulus came down upon them. All escaped but poor Louis.

How the words "just ten minutes more," smote his poor mother's heart, when they told her the sad story!

Do not form the bad habit of putting off.

## EDUCATION.

—THERE will be four colored graduates from Oberlin College this year.

—THE Chambersburg, Pa., Academy declines to receive students who use tobacco.

—JAPAN has 29,233 elementary schools, with 3,233,226 pupils and 97,316 teachers. Attendance is compulsory.

—DR. A. H. STRONG is favorably mentioned as the successor of Dr. E. G. Robinson, as President of Brown University.

—ROBT. T. LEWIS, the only colored graduate of the Greensburg, Ind., High School, has been appointed instructor in the mechanical department of the University of Georgia.

—A TRAVELER in Greece says that the Greek language has never died, some few learned men having always spoken the classical idiom. In that country the newspapers are the chief promoters of the literary language.

—THE Catholic parochial schools of the United States number 3,000, with an enrollment of 511,000 pupils. Since 1885 the per cent of growth in this enrollment has been four, while the per cent of growth in the enrollment of the public schools has been eight.

—MR. CLARK, the well-known telescope maker of Cambridge, Mass., proposes to construct a forty-inch telescope for the observatory of the University of Southern California. This will surpass in size and power any telescope ever made. It will cost \$100,000.

—A MANUSCRIPT copy of the gospels for which \$25,000 has been refused, is about to be sold at auction in London. It is a copy known as the "Evangelarium," written in letters of gold on purple vellum, and was written by a Saxon scribe for Archbishop Wilfrid in 670.

—ARMSTRONG HALL, at the Tuskegee, Ala., Normal School, has recently been completed. It was built by the Tuskegee students, who are negroes, they sawing the lumber, making the brick, and doing all the work of erection and finish except putting on the tin roof.

—THE Union Theological Seminary, of New York, has been regarded as well endowed. Fifteen years ago it was thought that its six professorships were completely and finally endowed. Then \$80,000, at seven per cent interest, yielded enough, and more than enough, for a professor's salary at \$5,000. But values have fluctuated. Five per cent interest is now the maximum rate upon sound securities, and it has come to pass that the original endowments are insufficient, and an increase for the six professorships of \$20,000 each has become a necessity. The directors have undertaken to raise the sum of \$120,000 for this object, and already \$45,000 has been secured, though a part of this good beginning is conditional upon raising the full amount. The experience of other institutions is very similar and the diminished income of our universities and seminaries demands the concern of all our men of wealth. Unless the endowments of our schools are largely augmented, their facilities for work, at a time when they should be enlarged, will, perforce, be curtailed.

## TEMPERANCE.

—FORTY-TWO out of sixty-one places for registration of votes in Detroit, Mich., were in saloons.

—THE Michigan House has passed a bill prohibiting the manufacture, sale, keeping for sale or giving away, of any cigarettes or any imitation thereof.

—THE resolution providing for the submission of a prohibition amendment to the constitution of Illinois, to the popular vote, was defeated in the House.

—IT is safe to estimate the receipts of the New York saloons at \$30,000,000 a year, one-half of which, at least, comes from 150,000 men, who are known as "laboring men."

—IN New Jersey, the Werts Bill, repealing the County Local Option law, and giving townships, villages and cities the right to fix saloon license fees by majority votes, at any desired rate, has finally become a law.

—MILWAUKEE brewers have been paying the licenses for a large portion of the saloon-keepers of that city, for the last four years, but have lost considerable, on account of licenses being revoked for violation of the law. The beer-makers have decided to pay no more licenses, and Milwaukee is expected to have fewer saloons in the future.

—A RECENT scientific investigation in England shows, that, as a rule, the intemperate use of alcoholic beverages, cuts off ten years of life. Taking this in connectino

with the fact that even to the moderate drinker it brings diseases of the liver and the kidneys, while it largely increases the per cent of pneumonia, pleurisy, epilepsy, and other diseases, whose generic name is legion; liquor does seem quite a costly luxury, doesn't it?

—THE Rev. Dr. Daniel Dorchester, in the *Independent*, compares the cost of pauperism in three cities and two large towns, at periods twenty years apart, the first being a period of prohibition, and the second of license. He shows, that in these five municipalities, in twenty years, the increase in cost of pauperism, under license, averaged 482 per cent over the cost under prohibition, the average increase in population being 77 per cent.

—THE *Popular Science Monthly* for March, gives the following: "M. Marambel reports that, of three thousand convicts in France, examined with respect to their habits of drunkenness or intemperance, seventy-nine per cent of vagabonds, from fifty to fifty-seven per cent of assassins and incendiaries, fifty-three per cent of offenders against morals, seventy-one per cent of thieves and sharpers, and seventy-seven per cent of offenders against property, were drunkards. Drunkards are nearly as numerous among youths under twenty as among adults.

—DR. JAMES R. NICHOLS, senior editor of the *Popular Science News*, says: "As regards the medicinal value of any of the spirituous liquors which are known in commerce very much may be said. If all the brandies, whiskeys, wines, and malt liquors which now exist, were suddenly destroyed, and there could be no further production, no class but dipsomaniacs would suffer any pain or distress, for a single hour." In all cases of disease where alcoholic stimulant seems to be indicated as necessary, science presents other stimulants, non-alcoholic, which may serve an equally useful purpose.

—THE project of building a National Temperance Temple, twelve stories high, and costing \$800,000, was at first but a dream of the Woman's Christian Temperance Union. This dream, however, is fast taking shape as a very substantial and practical reality. Building stock to the amount of almost \$200,000 has already been subscribed, and various methods are being employed to more than double this sum. Mrs. Matilda B. Carse, President of the Building Association, whose remarkable business ability, tireless energy and dauntless enthusiasm are wholly devoted to this work, is confident of ultimate and complete success. The building will be called the "Woman's Temple," and will be national headquarters for all philanthropic and literary associations of women.

—A LONDON medical journal observing that juvenile smoking was getting more and more common, notes that the result is an impairment of eyesight, a thinning of the hair, and other symptoms of excessive draughts on the optic nerve centers. "Not till education instructs the youth of the country, in the fabric and functions of health, and inspires them with a manlier idea than that of merely aping their elders will premature indulgence, of every kind, cease to act on them for evil." A gospel minister states that evidences are arising every day which convince him more and more, that the use of tobacco, especially by the younger portion of the community, is destroying the physical stamina of the country, stripping youth of its bloom and beauty, and manhood of its virility, with a reflex influence on morals which is truly deplorable.

## POPULAR SCIENCE.

ARTIFICIAL SILK.—A new artificial silk is said to have been prepared at Lyons by M. deCharbonnet. The process consists in adding to an etherized solution of nitrated cellulose (the base of gun-cotton) a solution of tannic acid in alcohol, where the whole is poured in a fine jet into water acidulated with nitric acid. The fluid thread becomes consistent, and is drawn off, dried, and wound. The substance is supple, transparent, silky in appearance, and very strong. The color is gray or black, but may be changed to suit.

THE HORNS OF THE STAG.—It has been the usual impression that the horns of the elk and of deer, while useful for purposes of defense, were in the creature's way while threading dense woods or underbrush. Sir James Hector maintains that the chief use of the antlers is not so much for fighting as for facilitating the progress of the stag through dense woods. He had had considerable experience with the elk, and found that by throwing up the head, thereby placing the horns along the back, the animals were enabled to go forward with great rapidity and follow the hinds. Mr. Fortescue added that in New Zealand he had observed that the antlers

assisted the stags in penetrating dense forests, and Mr. Higginson bore out this statement from his experience in India.

FALL OF BLACK SNOW.—At Aitken, Minn., on April 2d, at 4.45 o'clock, it became so dark that lights were necessary in business houses, and the air was filled with snow that was as black and dirty as though it had been trampled into the earth. Six ounces of snow and one-fourth ounce of dirt and sand were found in the bottom of a dish. The dirt is very fine, something like emery, and contains particles that have a metallic luster. This dirty snow fell to the depth of half an inch. The atmosphere at the time presented a peculiar greenish tinge. There was a little wind blowing at the time from the north-west, though there seemed to be considerable wind higher in the air. Solid chunks of ice and sand are reported to have been picked up in various places.—*Exchange*.

A CURE FOR HYDROPHOBIA.—Chance has led to the discovery of a cure for hydrophobia. In Ayacucho, Peru, a man was bitten by a mad dog, and shortly after the disease developed. In his madness the man rushed from the house, and, falling among a lot of "peuca" plants, some of the juice of these plants entered his mouth and he swallowed it. A moment of reason seems to have followed, during which he seized some of the leaves, broke them, and drank of the milky and glutinous sap with which they are saturated. When his friends found him he was senseless, with the "peuca" or "maguey" leaves stretched in his hands. He was carried to his home, and soon regained his health. Experience has long since taught the Indians that "peuca" sap invariably acts as a cure upon dogs suffering from hydrophobia.—*American Analyst*.

NOVEL USE FOR THE POTATO.—That there never is any certainty as to what base uses the most treasured of our possessions may be put to at one time or another, has just been freshly demonstrated. *L'Industrie Parisienne* tells us that our old and tired friend, the succulent potato, is being utilized in a very strange manner. Our contemporary states that there is a Parisian laundryman who has entirely discarded the use of soaps, sodas, bleaching-powders, and all other varieties of detergents in the pursuit of his business avocations. He merely uses plenty of water (hard or soft, from well or river) and boiled potatoes! The plan is said to be eminently successful, and without employing any kind of alkali, he is able to "get up" with credit to his establishment, the most soiled of linens, cottens, or woollens. When poor Parmentier introduced the strange American root to his gourmet compatriots, he little thought that the delicious and useful tuber would come to be used in Parisian laundries for the cleansing of dirty linen instead of filling hungry stomachs. The information is certainly of a startling nature, but our contemporary, *L'Industrie Parisienne*, is too serious to attempt to mystify its readers, unless, indeed, it has been mystified itself.—*The Caterer*.

WATER FOR CROPS.—More and more attention is being given to the need of supplying plenty of water to growing plants. The importance of water is shown by the fact that plants contain from seventy-eight to eighty-five, and, in some instances, as high as ninety-five per cent of water, showing that water is by far the most important constituent of their growth. The plant, during growth, is constantly evaporating water through its leaves, stems, and at every pore, and the surface soil is giving off water in vapor all the time. The quantity of water required by a growing crop is simply immense. If water fails to be supplied, the growth is checked, and finally comes to a stand-still, and then the plants begin to wilt and dry up. It has been calculated that the production of one pound of wheat requires the evaporation of seven hundred or eight hundred pounds of water, during the growth of the plants. A German scientist found that the production of two and a fourth pounds of barley required the evaporation of one hundred and fifty-five gallons of water. Such a consumption of water would require a rain-fall of about six inches. Two tons of hay per acre would represent a rain-fall of eleven inches. If the rain-fall is deficient a full crop will not be obtained, unless some means are provided to artificially supply water. By providing an artificial supply of water to be used when needed, abundant crops can be secured every year. In many instances, brooks or streams of water might be turned aside and conducted along side-hills, and used to supply the farm crops with water when needed. Or if there are no brooks that could be used for the purpose, a well with a windmill and pump could be used to irrigate six or eight acres.—*Ploughman*.

## COMMUNICATIONS.

## LETTER FROM A CONVERTED JEW.

NEW YORK, April 10, 1889.

EDITOR SABBATH RECORDER:

Undersigned is a Hebrew-Christian, or as the world terms it, a "converted Jew," and that since the year 1869. I believe in immersion as the mode of baptism, as practiced by the early Hebrew Christians of which Jesus, Messiah, יהוה, was the Head. Thus, having been a Hebrew-Baptist Christian for many years, and keeping the Sabbath (seventh day) since childhood, and having searched for the past twelve years or more to find a people who kept the Sabbath of God and believed in the blessed Christ at the same time, I was greatly surprised some four weeks ago to read in a cyclopedia that there exists in this country a people who are called the *Seventh-day Baptists*. And having received their "Hand-book," as published by the American Sabbath Tract Society, and after careful study and prayer I found the people who love the Sabbath of God (Jewish) and believe in him who is Lord of all. Being a stranger to your readers I desire to tell them what I, a Hebrew-Christian, believe.

I believe in the Lord Jesus Christ (Messiah), in the same way as Peter did when he said: "Thou art the Christ, the Son of the living God." Now, who was this Jesus of Matthew, Mark, Luke and John? He was the Son of the Lord (יהוה, Jehovah), of Moses and the prophets, having been begotten by him, Luke 1: 35. He was the Son of God and the Son of man, being a creation of *Elohim, Ail*, from the substance of David's daughter Mary, and born in Bethlehem of Judea, in the 29th year of Augustus Cæsar. Such was the babe Jesus in preparation for the sacrificial man. His germination was irrespective of the lust of the flesh. He was not born of the will of man. In this particular the generation of Jesus was different from that of all other men. But you remember that my Jewish brethren think it derogatory to the character of the Lord Jehovah that he should have a son of his own generation and begetting. But how this can be I cannot well imagine. Certainly it is not derogatory to his character that he should have a son, for such he has in the person of Israel: "Israel is my son, my first-born." Ex. 4: 22. Exception then must be taken, not to the fact, but to the *modus* of getting that Son. Now, if God, by his Spirit sees fit to act upon the nervous system of a pure and holy being, and produce an offspring as the direct result of his *own creative omnipotence*, I cannot see where nor how there can be anything in such a transaction derogatory to his own infinite character and holiness. I am inclined to think the pruriency is with us and not at all with God. And especially so, since he has told us from time immemorial that this course would enter into his plan of redemption; and indeed, it must so enter, for the same sort of life as that to be redeemed must be given in exchange for the life forfeited. My Jesus' life was the same as my own in *nature*, but materially and essentially different in character; his was a holy life, ours is an unholy life; his was generated, not of the will of the flesh, but of the will of the Holy Spirit.

But again, Jesus was not only a man generated of God, and born of woman for sacrificial purposes, but he was for a medium of the *logos* (λογος), or God-manifestation as well. The Jehovah of Moses is before me in the Jesus of Matthew, Mark, Luke and John. "Knowest

thou not that the Father dwells in me and I in him?" In him there was the mutual indwelling of the Father and the Son. The Son was the λογος, יהוה, in such a sense and in such a way and manner that for a time the eternal, self-existent "Ail" was present with us, looking upon us from out the eyes of his Beloved, speaking to us, and stretching out his own hand by the hand of his Anointed. The man divinely generated, begotten and born, was the temple of him who begat him. He was the true tabernacle which Jehovah himself pitched, and not man. In his flesh, earthly state or condition, as we saw him for the most part when he was here, he was the holy place of that tabernacle. He is now the most holy place of that same tabernacle, and such he will *ever continue to be*. He was the most perfect medium of Jehovah manifestation possible.

Wonderful! Wonderful Jesus!! And O, how is it that Isreal, poor, forsaken, despised Israel, cannot see in *thee* the *one true God*, the *Jehovah* of Moses and the prophets! The man was only the veil of Jehovah. Jehovah veiling himself in the man, going about among us, entering into our houses. He sought to teach us; he did teach us; he opened to us the infinite steps of wisdom. In him, the man, dwelt all the fullness of the Godhead. Jehovah on trial before the bar of Pilate! O my God, only think of it!! Jehovah on the cruel cross!!! Oh, what has not poor, frail, mortal man been suffered to do! and to what awful length has not his sin led him! Can he, O can he *ever*, be just with God? Jehovah delivering over the man who was the medium of the manifestation of himself, and who was his own temple, to death and the power of the destroyer. And this he did, all for me, all in the interest of my Jewish brethren. Hence Christ is Christianity in essence, in spirit, in embodied power. He lived out his own peerless teaching, leaving us an example that we should tread in his steps.

But, Bro. Editor, I can go no further. God help us to see who Jesus was, is, and who he will be. To my humble mind he *is not* the Jesus of *Romanism* at all. Theirs is another, and not the *true Christ* at all. And, I am sorry to add, there are many so-called *Protestants* worshiping and adoring the *mythological Christ* of Rome, instead of worshiping the true Jesus of Nazareth.

I am glad that Jesus loves even me. May the Jehovah in Jesus help Israel, save Israel, redeem Israel, and make himself known to the "lost sheep."

With best wishes and prayers for the SABBATH RECORDER, believe me, yours in Jehovah-Jesus,  
NATHANIEL.

## FROM SOUTHERN ILLINOIS.

Feeling somewhat wearied in body, but rejoicing in heart, I stop long enough to drop a note to the friends through the dear old RECORDER. I am just in from a tour of a week from the neighborhood of Fairview Baptist Church, spoken of in former letters by myself and Bro. Johnson, located near those noted Creal Springs, before referred to. The former meeting was held in January and was broken up by bad weather, but its results are favorable to the cause of truth. Since that time, by earnest solicitation, I have preached a series of sermons at the Springs which has awakened considerable thought on more points in theology than one. I must again remark that I never saw the need of a good tent as I see and feel it to-day. I can have control of no house long enough to accomplish what should be done, till something turns up that dislodges me and throws on the breaks.

There is at the Springs a nice seminary, a good institution of learning, the owner and principal teacher of which, a live Baptist lady, and her husband are doing a good work in the literary training of the young as well as in a religious and moral way. They were present at my second discourse. She came forward at the close of the service and introduced herself, and greatly encouraged me by saying, "I want to thank God and Bro. Threlkeld for the sermon to-day," and by her kind invitation I went to their home in the seminary, and was shown through the entire building. I should have remained there much longer but a number of things at the time conspired to forbid.

Recently a man from this community, thinking that my influence was getting a little too strong in that region, sent an appointment to Fairview to preach on the Sabbath question, and to prove Sunday to be the Sabbath, so I felt it my duty to be on hand, though he thought I had gone to Kentucky. It was a rainy day, and but few came out, but he undertook the task, and of all the miserable failures I ever heard this was the worst. I took him to task; all present became disgusted with him; the pastor of the church became frightened (or something else) snatched up his hat, and on double-quick disappeared, leaving his employee at the mercy of the Seventh-day Baptist preacher who, on starting that morning, had forgotten his stock of mercy and pity for such occasions. Our cause suffered nothing on this occasion.

This morning, to the joy of my heart, I came right into the home of a new convert to the Sabbath, a Baptist lady of one of the first families of the land, and wife of the clerk of the aforesaid church, who commenced with last Sabbath, to keep it. She will at once become connected with our church, and my opinion is her husband will come in with her; then other useful members are expected to follow. The work has progressed slowly, but I am feeling happier each week over the results. It seems impossible for me to find a place here where I can leave the work to go to Kentucky. The friends all along the line here are protesting against my leaving yet. Bro. Johnson will soon have to go to attend the Associations, and I will be alone again, and shall do the best I can. May the Lord speed the good work.

C. W. THRELKELD.

## WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, April 19, 1889.

What did the new administration mean by "consideration?" Many a disappointed office-seeker has asked himself this question over and over again during the past few weeks. The announcement of President Harrison that all applicants for office would be treated with "consideration" was received by the place-hunters with a chorus of popular approval. It was regarded by everyone of them as the guarantee of a hearing. Every man who wanted to serve his country for a snug little salary felt satisfied that if he could once catch the ear of the President he was morally sure of an appointment. His "papers" would carry him through. All that was necessary was for the President to see his indorsements, and the prize was awarded. "Consideration," however, has not in all cases proved the open sesame to a government position that it was expected to be, and it is beginning to dawn upon the minds of many tired and hungry patriots that "consideration" may mean much or it may mean very little, and that the

President does not feel pledged by it to give a place to every man who asks for one.

A scheme is talked of which has for its object the pensioning of government clerks. No appropriation is sought, it being merely proposed to ask legislation which will legalize such a plan.

One of the last insurance schemes that was started was without the support of official favor, but it was quite popular for a time in 1885. It was an insurance against discharge.

The President's much talked of cruise down the Potomac for recreation and restoration to health, the latter having been visibly impaired during his short occupancy of the White House, by the persistency of the office-seekers, was of short duration.

Another hitch has occurred in the effort to build a navy. The board of bureau chiefs to which was referred the plans and proposals for the new coast defense vessel will report to the Secretary of the navy that it is doubtful if any of the bids can be accepted and sufficient money left to the credit of the amount appropriated to arm and equip the vessel, and at the same time pay for the proposed submerging torpedo boat.

Red Cloud, the distinguished Indian chief is here to see the Great Father. When they met the President said "How," and Red Cloud said "How," but after that the assistance of an interpreter was necessary to finish the interview.

Tuesday was the twenty-seventh anniversary of the emancipation of the slaves in the District of Columbia, a day that the colored people here always celebrate with as much "pomp and circumstance" as they can command.

PET NAMES.

Pet names seem to imply inferiority of some sort. They are applied mostly to children, fancy birds and young animals. I know a little girl who calls her canary "darling little birdie," and her kitten "dear-pussy," and the like.

It is well enough to say "darling child," or "dear wife," when it is the feeling of the soul, but when we apply such pet adjectives to God or Christ it seems like belittling them.

No such expressions are used by the apostles as recorded in the New Testament, and I do not think such sickening and belittling terms improve the style or are more pleasing to God or the Lord Jesus Christ.

SENEX.

RUPEE, TEXAS.

The writer left Texarkana, Ark., March 26th and arrived at Rupee the 28th. Found the Sabbatharians hopeful. This church was organized about a year and a half ago with nine members, one has since died and one has moved away.

I have been keeping the Sabbath four years, and have passed through many dark days, even while I was in the Methodist Protestant Church.

I joined the Seventh-day Baptist Church laste February, at Texarkana. I shall give my time and talents to the ministry, if I can get a support. Our church in this south-west is weak, but this is the Lord's work.

Yours in Christ,

J. M. PARKER.

APRIL 9, 1889.

REPORT OF WOMAN'S EXECUTIVE BOARD.

TREASURER'S REPORT FOR THE QUARTER ENDING APRIL 15, 1889.

Table with columns for Dr. (Debit) and Cr. (Credit) listing various church societies and their contributions. Total Dr. is \$160 21 and Total Cr. is \$160 21.

Mrs. W. H. INGHAM, Treasurer W. Ex. Board.

## MISCELLANY.

### WASHINGTON AT HIS INAUGURATION.

From a profusely illustrated series of articles on the Centennial of Inauguration in the April *Century*, we quote the following: "Washington was dressed in a full suit of dark-brown cloth, manufactured in Hartford, with metal buttons with an eagle on them, and 'with a steel-hilted dress sword, white silk stockings, and plain shoe-buckles. His hair was dressed and powdered in the fashion of the day, and worn in a bag and solitaire.' Chancellor Robert R. Livingston, one of the committee of five to draft the Declaration of Independence, thirteen years before, was dressed in a full suit of black cloth and wore the robe of office. Just before the oath was to be administered it was discovered that no Bible was in the Federal Hall. Luckily Livingston, a Grand Master of Free Masons, knew that there was one at St. John's Lodge in the City Assembly Rooms near by, and a messenger was dispatched to borrow the Bible, which is to-day the property of St. John's Lodge, No. 1, the third oldest Masonic lodge in the United States.

"Secretary Otis held before him a red velvet cushion, upon which rested the open Bible of St. John's Lodge. 'You do solemnly swear,' said Livingston, 'that you will faithfully execute the office of President of the United States, and will, to the best of your ability, preserve, protect, and defend the Constitution of the United States.' 'I do solemnly swear,' replied Washington, 'that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.' He then bowed his head and kissed the sacred Book, and with the deepest feeling uttered the words, 'So help me, God!' The Chancellor then proclaimed, 'Long live George Washington, President of the United States!' The instant discharge of thirteen cannon followed, and with loud repeated shouts and huzzas the people cried, 'God bless our Washington; long live our beloved President!' The President bowed to the people, and the air again rang with acclamations. Washington, followed by the company at the balcony, now returned to the Senate Chamber, where he took his seat, and the Senators and Representatives their seats. When Washington arose to speak all stood and listened 'with eager and marked attention.'

"After delivering his address the President, accompanied by the Vice-President, the Speaker, the two houses of Congress, and all who attended the inaugural ceremony, proceeded on foot to St. Paul's church. The same order was preserved as in the procession from the President's house to Federal Hall. The 'military made a good figure' as they lined the street near the church. The services in the church were conducted by the chaplain of the Senate, the Rt. Rev. Dr. Samuel Provost, Bishop of the Episcopal Church of New York.

"After prayers had been read and the 'Te Deum' sung, Washington entered the state coach and was escorted home."

### MINISTERS' SONS.

Ministers' sons find a defender in De Candolle, the French scientist and skeptic, who shows that science owes great researches to the sons of the clergy. He builds a strong argument against the celibacy of the clergy on this ground, and says: "In clerical families, their manner of life, their quiet regularity, their residence, largely in the country, their councils to their children, the absence of various causes of dissipation, the habitual vigilance of the father and his domestic example of study, surpassing the advantages of other families, give all the greater force to the transmission of faculties appropriate to the cultivation of the sciences." The learned author gives lists of distinguished and eminent scientists and scholars who were the sons of pastors: Agassiz, Berselius, Boehove, Encke, Eililer, Linnaeus, Olbers, and a host of others. Among historians and philosophers he names Hallam, Hobbes, Emerson, Sismondi and others. A glance through any biographical dictionary reveals scores, if not hundreds, of children and grand-

children of clerics in every range of literature, science and philosophy. The dispositions of sons to follow the callings of their fathers, makes divinity conspicuously hereditary in such worldwide known theological luminaries and pulpitiereers as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lowth, Stillingfleet, the Beechers and Spurgeons—a list that might be multiplied indefinitely, to which every reader will add from personal knowledge. How many poets have been the fruit of clerical matrimony!—Young, Cowper, Thompson, Coleridge, Montgomery, Heber, Tennyson, Lowell, and many others of note. Look at the clerical contributions to intellectual philosophy in such distinguished sons as Dugald Stuart, Cudworth, Reid, Brown, Boyle, Abercrombie, and Bentham. Literature has been a wide field for ministers' sons to cultivate, as is evidenced by Swift, Lockhart, Macaulay, Sterne, Haslitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley, Matthew Arnold, and a hundred others. To architecture this class contributed Sir Christopher Wren; to art, Sir Joshua Reynolds; to heroism, Lord Nelson. The daughters of the clergy may not be overlooked—Mme. Trollope, Mrs. Barbauld, Jane Taylor, Elizabeth Carter, the Brontes, and Mrs. Stowe. How many sons of ministers have become eminent in civil life!—Henry Clay, Burr, the Everetts, down to our last presidents, Arthur and Cleveland. We are prepared for Monsieur De Candolle's figures, and for his assertion that "the sons of clerical families have actually surpassed, during 200 years, in their contributions to the roll of eminent scientists, the similar contributions of any other class of families, not excepting those that belong to the directly scientific professions—physicians, surgeons, and chemists."—*Springfield Republican*.

### GIVING AS WORSHIP.

In many of our churches the taking up of the collection has become a very different matter from what it was once. It is now distinctively a part of the worship, and not an interruption of it. It has come to be felt, by some at least (and the number is constantly increasing), that the giving up of money is as necessary to public worship, and as truly a part of it, as the singing of hymns, the offering of prayer, the reading of Scripture, or its exposition. Those who feel this most decidedly, in view of the need for creating public sentiment in this direction, and for the sake of inciting the people to duty, have brought this part of the worship into unusual prominence, emphasizing it by reading in connection with it appropriate selections of Scripture, and by the offering of a special prayer. Not a few steadily refuse to have the act itself "smothered" (as the cooks say) with a flummery of vocal music. It is an act which deserves the whole attention of the worshiper. The Word of God may well be brought into connection with this act every time it is exercised. Pastors who have never gone through the Bible, with such a service in mind, will be astonished when they come to do so to find how much of Scripture is applicable for reading in connection with the offerings of the people. It is possible to read something from the Bible every time gifts are received, without so frequently repeating any portion as to make this part of the service seem stereotyped. What is read is better left to stand alone as God's own Word, warning, entreating, or encouraging men to give without intrusive comment from man.

And, by the way, why has not some enterprising publisher found in the growing tendency to institute such an exercise of worship, a call for the publication of a manual for the use of pastors in this service? Who will gather together into convenient, perhaps classified form, all that the Bible has to say about the giving of money in the service of God and man? Such a collection of excerpts would not only be useful to pastors as a manual of worship, but might prove to be, as a tract, an "eye-opener" to many a sordid, covetous, neglectful soul.

It is in every way fitting, also, that a special prayer should accompany the surrender of our substance to God. We should thank him that we are able to give; we ought to thank him that we have the disposition to give. Beneficence is called in Scripture a "grace"; it is so described because it is realized only through the grace of

God. We need to thank him not only for what we are able to bestow, and for the disposition to offer it, but we ought, every time we make a subtraction from our store, to "thank God for what we have left;" as Dr. Magoon once summoned his people to do, after they had made an offering for restoring their church edifice. What are our gifts worth without God's blessing? That blessing we are taught to ask for. It is as much our duty to accompany our gift with prayer as it is to give it. When can we so well do this as when the offering is made? The "Collects" of the "Book of Common Prayer" are very suggestive, as to the way in which such extemporaneous, brief, and heart-felt prayers might grow out of the portion of Scripture read at the time, so as to transform at once the announcement of duty into desire for grace to do it; warning, into wish for the disposition to heed it; entreaty, into response.

Never until this matter receives the attention it deserves from all our ministers, in all our churches, will the treasuries of our missionary bodies be filled as they ought to be, with gifts so freely, gladly, and prayerfully given, that a spiritual accompaniment of blessing will be ensured, so great, as there will not "be room enough to receive" within any of our present lines of organization. What is needed, is giving which is at once conscientious, founded on the law of God, and grateful, responsive to the love of God; giving which is both spontaneous and systematic. Such giving worship alone can insure, as giving is itself made to become an act of worship.—*Christian Inquirer*.

### 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.

THE HORNELLVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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

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

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

### 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.



## A PROCLAMATION.

By the President of the United States of America.

A hundred years have passed since the Government which our forefathers founded was formally organized. At noon on the 30th day of April, in 1789, in the city of New York, and in the presence of an assemblage of the heroic men whose patriotic devotion had led the colonies to victory and independence, George Washington took the oath of office as Chief Magistrate of the new-born republic. This impressive act was preceded a 9 o'clock in the morning, in all the churches of the city, by prayer for God's blessing on the Government and its first President.

The centennial of this illustrious event in our history has been declared a general holiday by act of Congress, to the end that the people of the whole country may join in commemorative exercises appropriate to the day. In order that the joy of the occasion may be associated with a deep thankfulness in the minds of our people for all our blessings in the past, and a devout supplication to God for their gracious continuance in the future, the representatives of the religious creeds, both Christian and Hebrew, have memorialized the Government to designate an hour of prayer and thanksgiving on that day.

Now, therefore, I, Benjamin Harrison, President of the United States of America, in response to this pious and reasonable request, do recommend that on Tuesday, April 30th, at 9 o'clock in the morning, the people of the entire country repair to their respective places of divine worship to implore the favor of God that the blessings of liberty, prosperity, and peace may abide with us as a people, and that his hand may lead us in the paths of righteousness and good deeds.

In witness whereof I have hereunto set my hand and caused the seal of the United States of America to be affixed.

BENJAMIN HARRISON.

By the President:

JAMES G. BLAINE, Secretary of State.

## CONDENSED NEWS.

## Domestic.

Two men were prostrated by the heat at Pittsburg on the 19th. The mercury reached 82 degrees.

The St. Paul, Minn., House has passed a bill, 63 to 17, providing for the Australian system of election.

The largest natural gas well ever struck is near Bellone, twenty-six miles from Pittsburg. It is running off 40,000,000 feet a day.

The workmen at the salt shaft at Kingman, Kansas, have struck rock salt at a depth of 675 feet. The salt seems to be absolutely pure.

Work has been resumed on the North River tunnel. It is believed there will be no further stoppage until the work is finished.

Advises have been received at San Francisco that cholera is epidemic in the Philippine Islands, and that out of 1,500 cases 1,000 have proved fatal.

George Bancroft, the historian, it is feared, is nearing the end of his life. He has been failing rapidly for some days, and little hope is entertained of his recovery.

Information has been received of a terrible forest fire in Patrick Co., Va., which swept everything before it. One man, six horses, a large number of hogs and cattle, and numerous dwellings and tobacco barns were consumed. Many people are left destitute. Such a fire was never before known in that section.

Emancipation day was celebrated, April 16th, by the colored people of the District of Columbia by a parade and public meeting. The parade was creditable, and was reviewed by President Harrison and sever-

al members of the Cabinet. The reviewing party stood on the front portico of the White House in a pelting rain for half an hour while the parade was passing.

## Foreign.

The Paris *La Presse* says warrants have been issued for the arrests of sixty members of the Boulangist party.

A dynamite petard was exploded in a church in Venice lately. The altar was badly damaged, but nobody was hurt.

The French civil tribunal has ordered the liquidator of the Panama Canal Company to compensate discharged employees.

Eighteen years ago Berlin had a population of one million and is still growing rapidly. It is now by all odds the political center of Europe.

The Canadian extradition bill, it is said, is sure to become a law. Its author has received many threatening letters from American fugitives.

The Mexican government will be duly represented at the international marine conference at Washington, October 16th.

Mr. Parnell has engaged Sir Charles Russell to conduct the libel suit brought by him against the *Times*. The trial will take place in the autumn.

Manitoba farmers suffered severely by prairie fires April 13th and 14th. Immense damage was done at various points. The entire possessions of the farmers were licked up by the flames.

## ONLY SIX CENTS.

It costs only six cents to obtain from the Plymouth Rock Pants Co., 15 Eliot Street, Boston, twenty samples of goods from which, if you desire, you can select and order a pair of pants from this enterprising firm. They will send you blanks, rules, and all necessary information to enable you to order a pair of their \$3, \$4 or \$5 pants. They are reliable, prompt, and in every sense of the word entitled to your best consideration.

## DIED.

GRIFFIN.—In Sempronius, N. Y., April 1, 1889, of cholera infantum, Donald, infant son of D. R. and Maggie Griffin. F. O. B.

ROBBINS.—In Sharon, Pa., near Millport, March 20, 1889, Jessie, daughter of J. B. and Lucinda Robbins, about five years of age.

Funeral at the house, March 22d. Text, 1 Cor. 13: 12, "Now we see through a glass darkly." G. P. K.

GREEN.—In Hebron, Pa., March 15, 1889, Rensselaer Green, in the 73d year of his age.

Brother Green was born in Brookfield, Madison Co., N. Y., was a member of the Second Alfred Church, spent a few years in Persia, Cattaraugus Co., N. Y., and came to Hebron a little over twenty-nine years ago. Funeral at the house March 17th. Text, Joshua 1: 11, "Prepare ye victuals, for within three days ye shall pass over Jordan." G. P. K.

HARTSOUGH.—At Battle Creek, Mich., Sanitarium, April 4, 1889, Clara David Hartsough, in the 35th year of her age.

She was the eldest daughter of D. G. W. and Rachel David, and was born in Fayette Co., Pa., and when quite young removed with her parents to Woodford Co., Ill. At the age of eleven years she united with the Baptist Church of Metamora, Ill., and later with the Seventh-day Baptist Church at West Hallock, Ill., and in 1878 removed with her parents to Harvard, Neb., where she was married to Randall P. Hartsough, Jan. 1, 1879, who died one year preceding her death, at Harvard. After her husband's death she moved to Milton, Wis., where she was taken ill, and became so feeble that she was removed to the Sanitarium at Battle Creek, where she died. Her remains were brought to Harvard and buried by the side of her husband.

WEST.—Mr. Lewis West died in Bridgeton, N. J., April 12, 1889, in the 84th year of his age. Funeral and interment at Shiloh. T. L. G.

DAVIS.—Mr. David Davis died at Shiloh, N. J., April 16, 1889, aged 55 years and 10 days.

His sufferings were great, in a sickness of several weeks, resulting from pneumonia. He was a consistent and faithful member of the Shiloh Seventh-day Baptist Church, and a teacher in our Sabbath-school. His self-forgetful spirit, and solicitude for the comfort and welfare of others, won for him a host of friends. The beloved wife and companion of his early life preceded him to the spirit-land only a year and eight months. He was anxious to depart and be with Christ. Three sons, and many friends and relatives, mourn his departure. T. L. G.

WEST.—Mrs. Phebe D. West, widow of the late Isaac West, at Shiloh, N. J., April 4, 1889, in the 83d year of her age.

She had been apparently at death's door for

many weeks, with slow consumption. She was baptized in 1822, and became a member of the Shiloh Seventh-day Baptist Church, which membership she held until death. Though not the oldest in years, yet she had the oldest church membership of any one among us. She died in the triumphs of Christian hope. T. L. G.

KNOWLES.—In Niantic, R. I., while engaged in work on the quarry, April 4, 1889, Mr. Mumford G. Knowles, aged 68 years.

The funeral was largely attended at his late residence, Sabbath afternoon, April 6th, services conducted by the writer. Mr. Knowles was at one time connected with the *Providence Journal*, and possessed a remarkable memory. He was an old resident of this place. E. A. W.

FLETCHER.—At Niantic, R. I., of consumption, March 10, 1889, Miss Jessie Fletcher, in the 20th year of her age.

Miss Jessie was born in Scotland, and came to this country with her father just about one year before her death, hoping to get help; but disease had fastened its hand upon the young life and claimed its victim. She was a member of the Congregational Church, and seemed triumphant in the Christian's hope. The funeral services were held at the Seventh-day Baptist Church at Niantic, March 12, 1889. Text, Eccl. 12: 1. E. A. W.

SAUNDERS.—In Westerly, R. I., April 10, 1889, of heart failure, Mrs. Bathsheba B. Saunders, aged 84 years, 3 months and 7 days.

She was born in Westerly, Jan. 3, 1805. Her parents were John and Judith Burdick, and she was the third of eleven children, only two of whom survive her, two brothers. She was married to Elisha Saunders March 10, 1825, and there were born to them six children, of whom five are living, three sons and two daughters. This aged sister had been a widow thirty years. When about eighteen years of age she became the subject of saving grace, was baptized by Eld. Matthew Stillman, and joined the First Hopkinton Church. In 1836 she joined, by letter, the Pawcatuck Church of which she was an esteemed member at her death. Mrs. Saunders was not only ripe in years but ripe in soul, she was firm in her convictions, loyal to her Saviour, to God, and his law. Her life will go on for good in the lives of others. O. U. W.

HULL.—In Madison, Wis., April 9, 1889, Justin M. Hull, M. D., aged 43 years and 10 months.

The deceased was the son of the late Eld. O. P. Hull. He enlisted in the war of the rebellion when a little past 17 years of age; was a member of Company I., 3d Wisconsin Volunteer Cavalry. He had been a member of the Legislature of the State of Iowa. He was twice appointed by the Governors of Iowa a member of the State Board of Health. His remains were brought to Milton and interred April 12th; the pastor of the Milton Church officiating, assisted by Rev. Dr. Wardner. He leaves a widow, son and daughter, who deeply mourn his decease. E. M. D.

CLARKE.—In Milton, Wis., April 13, 1889, of pneumonia, Sally Davis, wife of Alvit Clarke, aged 87 years, 8 months, and 3 days.

Sister Clarke had been the mother of ten children, eight sons and two daughters. Six sons and two daughters are still living. She united with the First Brookfield Seventh-day Baptist Church, at Leonardville, N. Y., Sept. 28, 1816. She was the oldest surviving member of that church at the time of her decease. Illness had prevented her from attending church for many years. After a long and active life, in which she was greatly useful in rearing her large family of children, she has at last gone to her rest. All the children, nearly a score of grand children, and several great grandchildren, attended her funeral, which was held in the Seventh-day Baptist Church at Milton. Text, "Be ye therefore ready." E. M. D.

WELLS.—In Milton, Wis., April 10, 1889, of heart disease, Mrs. Elizabeth B. S. Wells, aged about 65 years.

Sister Wells' maiden name was Sherman. She resided near Newport, R. I., until she was married to Wm. B. Wells, of Milton, February 23, 1836, who survives her. She was baptized into the membership of the Seventh-day Baptist Church at Milton, May 3, 1834. Before her marriage she belonged to the denomination of Friends. She was a God-fearing Christian, and a model wife, greatly beloved in the community and in the church. It would seem impossible to speak too highly in her praise; she was so cheerful, loving, self-denying and intelligent. Her husband will greatly miss her. She leaves three sisters and two brothers. Her funeral was very largely attended, and the sermon preached by her pastor was from the words, "There is but a step between me and death." E. M. D.

LEWIS.—Mrs. Susanna Lewis, wife of Geo. I. Lewis, and daughter of Eld. Henry Burdick, was born in Newport, R. I., in May, 1795, and died at North Loup, Neb., April 3, 1889, aged nearly 94 years.

Sister Lewis made a public profession of faith in Christ when she was 17 years of age, and united with the Seventh-day Baptist Church at Newport, her father being pastor of the church. For 77 years she maintained her Christian walk, and so long as she was in the active possession of her mental powers she bore testimony to her Saviour's love and mercy. She first married William Allen, a sailor, who was lost at sea. October 24, 1845, she married Bro. Lewis, who lives to mourn her decease. Disease and death so blight and destroy the body in which we abide here that they seem, sometimes, to bear rule over all; but in the revelation of Jesus Christ we are taught better; for through him was life and immortality brought to light in the gospel. G. J. C.

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