

The Sabbath Recorder.

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

Vol. XLV. No. 18.
Whole Number 2307.

FIFTH-DAY, MAY 2, 1889.

Terms:
\$2 00 in Advance.

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For the SABBATH RECORDER.

AFTER STORM THE SUNSHINE.

In the dark and stormy weather,
When the clouds above thee gather,
Be not faint of heart, but rather
Bravely trust.

After tempests angry gleaming
Comes the blessed sunshine streaming
Through the clouds with glory beaming.
All is bright.

So, in life, when clouds of sorrow
Hide the gladness of to-morrow,
Let thy faith sweet comfort borrow.
God is love.

Though He sometimes sends denial,
Stronger shalt thou be for trial.
Thou shalt prove his care ere-while.
Doubt him not.

S. M. S.

THE ICED END OF THE PLANK.

BY HENRY B. MAURER.

In the winter of 1873 a man attempted to cross the frozen surface of the Merrimac. When about ten feet from the shore he broke through. A workman in a saw-mill near by seized a plank, and thrust it out to the drowning man.

Unfortunately one end of the plank was covered with ice, and that end the workman, in his excitement, extended to the struggling man. He caught hold of it several times, and tried to pull himself up on the solid ice. But at each attempt his hand slipped, and he fell back into the water. At last, he cried out, in the agony of terror,—

"For mercy's sake! don't reach me the icy end of the plank!"

The mission of our churches is professedly to

"Rescue the perishing,
Care for the dying,

Snatch them in pity from sin and the grave."

But too frequently it is the case that in reaching out the plank we offer the icy end. Here comes such an one for instance, as Jesus came to save, a sinner. He presents himself as a penitent, and desires to become a member of the church. The plank, in the form of invitation, and the reputed mission of the church, is held

out; he takes hold, but alas, he grasps a coating of ice and falls back. If he does keep his hold, it is because of an unusual eagerness to do so, and the firmness of his grasp. Take a typical case. He is unknown, he is regarded with such suspicion as if he were an applicant for a high position of great trust, which had formerly suffered from dishonesty, instead of seeking a place among redeemed sinners. His antecedents must be inquired into, and if it is disclosed that he is related to Mr. So-and-so, a man of wealth and social standing, as I have known it to be the case, that often determines the matter and he is accepted. Consistent, is it not? with the idea that

"All the fitness He requireth,
Is to feel our need of Him."

If such considerations do not determine his case, then a committee is appointed to visit him in his home, and privately examine him. Then he goes before the church to relate his experience, when the church, becoming a committee of the whole, put him through another inquisition, pertaining to morals and theology, after which he is asked to retire to an adjoining room, or the vestibule, or to the outside of the building, perchance. If by that time, in disgust, he does not retire from the church altogether, it will be that he has so firm a hold on this coating of ice (for what it covers) as only he can have who better understands the gospel than that sanhedrim within, or else he is a man of little self-respect.

Where is there another organization, save that of the disciples of "the sinner's friend," in which manhood is so treated? Meager as the accessions to our churches are, a wonder it is that any man can be induced to join. Self-respecting men will not submit to such treatment, and scores of them either join other denominations where such ignominious methods are not in vogue, or they avoid the churches.

Jesus and his apostles never treated men thus. No inquisition, either theological or otherwise, preceded a compliance with the request to be baptized. "If thou believest with all thine heart, thou mayest, . . . and they went down into the water, both Philip and the eunuch, and he baptized him."

Our churches are kept no purer because of these "Baptist usages." While little or nothing that defiles is kept out, elements that might make our churches stronger and better are repelled. Horace Greeley never turned away an applicant for aid, and when once reminded that his indiscriminate might result in aiding unworthies, he replied, "I would rather help ninety-nine unworthy persons than turn away one who is worthy. So I help the hundred that the one may be included." How many real noble souls have been turned from our churches by the fact that the "children of the light" have not been wiser than they of this world! How many have never asked for admission because of the ordeal through which they would be obliged to pass! It has seemed to me that too much rigidity is applied at the wrong end. Too much care, and much of it formal merely, is exerted in receiving members, and too much levity prevails in disciplining them. Many are

now in our churches, despite the rigid methods adopted in receiving them, who need discipline, and some should be excluded.

If but one class were thus dealt with, what a house-cleaning there would be, those who, in a pet because things do not exactly suit them, leave the church, not going near it for weeks or months and withdrawing their support, if not doing worse. All such, after a fair warning, should be excluded. Be firm, consistent, yet kind in dealing with the members, but eschew all suspicion, scrutiny and inquisition in receiving applicants. Give each candidate a church manual, wherein is stated what is required in faith and practice, and also that any violation of these obligations will result in discipline, and incorrigibility in exclusion. If he assents to all this, don't receive him with the slightest semblance to chilliness, but with warmth of Christian love, receive him as you would an angel, and if perchance, you should discover that he is not one, then remember Paul's injunction "Brethren, if any man be overtaken with a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ."

Bear with him as Christ bears with us all; and if, perchance, he should turn out a hypocrite, treat him as the Master did all such in his time and as he would this one. In all our dealings with men, it behooves us to remember the beautiful truth taught by Holland,

"To men whom men declare divine
I see so much of sin and blot,
For men whom others class as ill
I see so much of goodness still,
I hesitate to draw the line
Where God has not."

It is said that the Pope's income during the year 1888, amounted to \$2,520,000, of which \$1,860,000 came from the *obolus* of St. Peter and \$660,000 from the interest on moneys which are invested out of Italy. The outlay of the Vatican for the same time was only \$1,700,000, which leaves a profit for the year of \$820,000. This highly satisfactory balance sheet makes no account of the sum of \$2,400,000, received by the Pope in money presents during the jubilee year. This little matter of a net income, for a single year, of \$3,220,000 puts the "successor of St. Peter" in strange contrast with that noble apostle when he, standing at the Beautiful gate of the temple, said to the poor cripple lying at his feet, "Silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk." It also suggests something of a departure from the instructions of the divine Lord who, in sending out his first apostles, instructed them, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." How long will the poor, deluded people of the Catholic Church continue to support and reverence such ostentatious arrogance in the name of the meek and lowly Jesus!

MISSIONS.

DIVISIONS among Christian denominations are a sign of disease; but where organic union is not possible, there may still be co-operation. We ought to rejoice when a soul is saved from sin, and to rejoice over all points of agreement. But what we most need is more love for God and man, for truth and righteousness. Then we can either work side by side, in fellowship, or divide the fields, as the case may be.

RUM is demoralizing everywhere and in all lands. It is against legitimate trade. An African chief said he noticed that when liquor was sold, there was the greatest demand for fetters. Fetters and rum, not rum and the comforts of life. The liquor business will surely bring retribution, sooner or later, but it will come. It neutralizes the effects of Christian missions. But Christ is on our side, to lead to final victory over Satan. On our part we need clean hands and pure hearts, that we may be bright reflectors of the gospel of Christ; and bring spiritual power against spiritual evils.

PERTINENT QUESTIONS.

At a missionary meeting held in Steinway Hall, New York, some time since, the Rev. S. L. Baldwin made an address, in which he reviewed, in graphic terms, some of the scenes in the Rock Springs (Colorado) massacre of the Chinese. He also placed in contrast the slow justice of our government in indemnifying the sufferers by that murderous assault, and the promptness of the Chinese government a few years before in dealing with a similar case, to the entire satisfaction of the injured parties. Dr. Baldwin then asked and answered some questions upon the subject of the Chinese in this country, which we quote as follows:

1. How came these people to be in this country?

They came in response to repeated calls sent to China for their labor. The treaties under which they came were made at the solicitation, not of the Chinese government, but of our own. In 1844, through Mr. Cushing; again in 1858, through Mr. Reid; and again in 1868, through Mr. Burlingame, China was invited and urged to permit her subjects to emigrate to this country. Finally, in 1880, through the efforts of another special commission from this country, a treaty was formed in which the following constituted the third article:

"If the Chinese laborers, or Chinese of any other class, now either permanently or temporarily residing in the territory of the United States, meet with ill-treatment at the hands of any other persons the government of the United States will exert all its power to devise measures for their protection, and to secure to them the same rights, privileges, immunities and exemptions as may be enjoyed by the citizens or subjects of the most favored nation, and to which they are entitled by treaty."

The Chinese, then, are in this country by the invitation of our own government, and under its solemn promise of protection.

2. Are these immigrants—as is constantly alleged—slaves?

"Queer sort of slaves these! The immigration is all from the Canton province, and comes to the British port of Hong Kong, and a British official goes through every ship and asks every Chinaman whether he goes of his own free will and consent, and if he does not go of his own free will he is not allowed to sail. When they get here, they go where they please, do what they please, and make their own contracts; they come as free men and are their own masters."

3. Are the Chinese coming in such numbers as to overwhelm the civilization of the Pacific slope?

"There are not as many Chinamen to-day in the Territory of Washington, in proportion to the white men, as there were fifteen years ago, scarcely half as many." In the ten years preceding the passage of the anti-immigration law, there had been an increase of only about 12,000.

4. Are they sending back all the money they earn to China?

"Well, even if that were true, they cannot take away

the products of their labor; they cannot carry off the Pacific Railroad to China; they cannot pick up and take away the swamp-lands they have reclaimed." As for their wages, "out of \$13,500,000 earned by the Chinese, not more than \$2,700,000 have been sent back to China. They have paid \$50,000 in taxes in San Francisco in one year. To the United States government they have paid in duties about \$9,000,000, and the stamp tax paid by Chinese subjects in San Francisco has amounted to \$300,000.

LONDON MISSIONARY CONFERENCE.—No. 7.

BY REV. O. U. WHITFORD.

Besides the public meetings and those for members only, at the rate of seven per day for ten days, in which every phase of foreign missionary work with all its direct and reflex influences was thoroughly treated by papers and discussions; besides the many devotional meetings each day, in which so many Christians from all parts of the world were brought together in communion and fellowship of heart, and oneness of desire and purpose—beside all these—there were many outside gatherings of a social, religious and reformatory character, which were deeply interesting and profitable. Of such meetings we would now mention some of the more important, as time and space would not allow the mention of them all. The English people are almost boundless in their hospitality. The foreign delegates were not only furnished elegant lunches every day at the Gymnasium, 92 Long Acre, W. C., but were given many fine receptions and banquets. It is a special honor in English society to be invited to breakfast, but most invitations are to tea. Among the invitations to breakfast we would more particularly mention the receptions given by the Religious Tract Society at the Whitehall Rooms in the Hotel Metropole, London. The National Temperance League in Exeter Hall, presided over by the Right Rev. the Lord Bishop of London. The Secretary is Robert Rae, a well known temperance worker. The menu of these receptions was very elaborate and elegant, the speeches fine, and the information given valuable. Among the garden parties the most notable was that given by the Earl and Countess of Aberdeen, at Dollis Hill, near Willesden, N. W., their city residence, on the 16th of June, from 4 to 7 P. M. We did not attend this, coming as it did on the Sabbath. We lost a great deal because of it, not least in our loss, the privilege of seeing the Hon. Mr. Gladstone and his lady and shaking hands with them.

We enjoyed very much the garden party given by the English branch of the Evangelical Alliance on the grounds of the Baptist College at Regents Park. On account of the rain the party had to be held in the reception rooms of the college. The guests were served by the students, and the addresses were among the best we heard in any of the outside gatherings we attended. We would not miss mentioning the fine reception given one afternoon to the American delegates by the Lord Mayor of London at the Mansion House. We were most graciously received and shown the elegant rooms, paintings, and statuary, the gold plate, the regalia and trappings of the high office, and were served with a lunch. Then there were receptions given by the London Missionary Society, one of the oldest and most noted in the Christian world; by the Church Missionary Society; Church of England Woman's Missionary Association, presided over by Lady Meredith; Young Woman's Christian Association, President,—The Dowager Lady Kinnaid; The Zenana Bible, and Medical Mission; The St. John's

Training School for Girls; The Surgical Aid Society; Reception of Lord and Lady Radstock, and others of like nature. All these were something more than a social entertainment and an expression of courtesy and honor, but were made valuable adjuncts of the great missionary conference in the way of inspiration, information, and helpfulness. In many respects those outside gatherings, mentioned or unmentioned, were of great worth in learning of workers, methods, and the power that does the work.

In our next and last article we shall show what undoubtedly will be the outcome and future results of this great conference on foreign missions.

DARWIN ON FOREIGN MISSIONS.

A CHALLENGE TO INFIDELITY.

I would like to make a proposition to any and every honest man who may call himself an agnostic. We are asked to give up our Christianity and take the agnostic philosophy instead. Now if agnosticism is better than Christianity, it must be able to do more for the elevation of mankind than the gospel can do. The power of Christianity to make men better has been abundantly shown. It might be claimed that in Europe and America the problem is complicated, and that other forces besides religious ones have operated to advance the people. But leaving Europe and America out of the question, we can see that within a few years past, people the most degraded have been elevated and ennobled by the labors of Christian missionaries. If the agnostic will not take the testimony of missionaries or missionary societies, we can bring a witness to whom he must and will listen. Charles Darwin, the great naturalist, after personally inspecting the work of missionaries in Tahiti, bears the following testimony, which even, with the agnostic, must be regarded as decisive:

There are many who attack, even more acrimoniously than Kotzebue, both the missionaries, their system, and the effects produced by it. Such reformers never compare the present state with that of the island only twenty years ago, nor even with that of Europe at the present day; but they compare it with the high standard of gospel perfection. They expect the missionaries to effect that which the apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the missionary, instead of credit for that which he has effected. They forget, or will not remember, that human sacrifices and the power of an idolatrous priesthood—a system of profligacy unparalleled in any other part of the world—infanticide, a consequence of that system—bloody wars where the conquerors spared neither women nor children—that all these have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude, for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far. . . .

But it is useless to argue against such reasoners. I believe that, disappointed in not finding the field of licentiousness quite so open as formerly, they will not give credit to a morality which they do not wish to practice, or to a religion which they undervalue, if not despise."—*Voyage of a Naturalist Around the World*, by Charles Darwin, M. A., F. R. S. New York: Harper & Brothers. Vol. II. pp. 192-3.

Mr Darwin bears similar testimony of New Zealand. Christianity, then, has abolished human sacrifices, priestcraft, a horrible system of profligacy, infanticide and bloody wars among the Tahitians, and has greatly reduced dishonesty, intemperance and licentiousness among them. Now let the agnostics or skeptics of any school send missionaries to the degraded people in Africa, Borneo, Australia or some small island, and see if the principles of agnosticism, Herbert Spencer's philosophy, or any system opposed to the gospel, can do what Darwin says Christianity has done for the Tahitians. If agnosticism is better than Christianity, it ought to do more for elevating people than the gospel can do. When this fair experiment has been tried and has succeeded, will be time enough for the agnostic to ask us to abandon our religion for his philosophy, but not till then.

ITEMS.

Number of missionaries in round numbers, from Christian lands, 3,000 ordained ministers, 700 laymen, 2,400 women; making a total year's gain in all classes of 200.

It was well proposed at a missionary meeting not long ago, when it was seen how much legacies and women's missions had done, to give a "vote of thanks to the dead men and live women of the church."

It will take just 108 years to Christianize India as England is Christianized, if the past century's rate of progress is maintained. So says the Rev. G. H. Rouse, of the Calcutta Baptist Mission.

The design of the Christian Church is essentially that of a missionary witness, and in every age it has prospered or declined just in proportion as it has fulfilled or neglected this primary law of its constitution.

Mr. Henry Martin, a member of the Reformed Church, Presbyterian, in Cincinnati, has pledged himself for \$25,000 toward the Christian College in China, for which Rev. Dr. Happer is laboring so faithfully and zealously.

The Christian Vernacular Education Society for India has over 100 students in its institutions, and more than 900 native teachers have gone into the mission field. Over 12,500,000 copies of the Society's publications have been issued.

Surely if any sin will lie with crushing weight on the trembling, shrinking soul when grim death draws near, if any sin will clothe the face of the Judge with an angry frown, withering up the last hope of the condemned in irremediable despair, it is the sin of turning a deaf ear to the cry of millions of immortal beings who, by their darkness and misery, cry day and night, "Come and save us, for we are sinking into hell."

The number of Protestant baptisms in Japan averages at the present time about 120 a week. To illustrate the style of convert: a foreigner urged a native Christian last New Year's Day to drink some *sake* (a Japanese intoxicant), saying, "Just a little; it won't hurt you; rather it will do your body good." To which the Japanese Christian replied, "I have a soul as well as a body, and *sake* is not good for the soul."

A German East African Missionary Society has been formed with the four-fold object of preaching the gospel to the natives, bestowing pastoral care on Germans settling in the colony, attending to the sick, and establishing Christian schools. Their first missionary is to be Herr Greiner, of St. Chrischona, who has already had missionary experience of the most extraordinary kind in Abyssinia and the Soudan. Two missionaries of the Bavarian Society are already at work in East Africa.

O SPIRIT of the living God!
Arouse thy church to spread abroad
The gospel of thy grace,
Till all mankind thy love shall see;
In Jesus' name shall bow the knee;
And idol-worship cease.

FIFTY years ago a child gave a penny to the missionary box. A little tract, costing just one penny, was bought with it, and someone gave it to a young man, the son of a Burman chief. He traveled 250 miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to his people, and now there are 1,500 Christians living in that neighborhood, who would probably be heathen still but for that penny tract.

A CHRISTIAN friend writes: "The great need of Spain is evangelists, male and female; the woman can do more than the man, and in Spain, to their honor be it said, the woman is respected. Never in Spain would a female evangelist be insulted as in England, France, Italy and Switzerland. The language is, as you know, a splendid one, and can be easily learnt. Then it opens the door for Mexico and the South American Republics." Another missionary brother writes: "I believe Spain to be almost as good a mission-field as there is in the world."
—*Christian Commonwealth.*

WOMAN'S WORK.

THE Presbyterians will probably send out about fifty new missionaries this year.

A YOUNG missionary telling of the steps in her experience said, "I resolved that I would go, not if the Lord would open the way, but if he did not shut it up before me," and most beautifully did she testify that obstacles had been removed, one after another, until she and her brother and sister stood ready to enter together upon their work.

DR. SWINNEY CALLS FOR HELP.

SHANGHAI, Jan. 31, 1889.

MISS BAILEY, *Cor. Sec.*

It is estimated that there are 500,000 Chinese in Shanghai, not including the towns and villages clustering around the place. The few medical missionaries are pressed for time and strength to attend to the numbers of those who come to them for treatment. Very often I am at a loss to know what is best to do; whether through interest, and pity, to continue with the extra burdens, until I fall in my work, or to send the people away without attention, because human strength can go no further.

I am entirely alone in my special work, having no one to help, excepting a native assistant, who is very valuable indeed, but yet not equal to a foreigner. To-day, I make an urgent request to the Woman's Board, through you, to send me help. I really need two, one a physician, and the other a trained nurse. I do not know that you can find *two* to send, or that you may have the means to do so; but if not, then send me *one*.

If there is a lady physician, in whose heart the Lord has been working, to lead her to offer herself to work for him here; or if there is any trained nurse who may feel called of God for Christ's sake, to labor for the bodies and souls of the sick and suffering in this heathen land, may such an one come, sent out by the offerings and prayers of God's people at home. Or if one has it in her heart to come and nurse in the hospital (when opened), and is not prepared by study and experience, I will wait two years, or longer, for her to finish her course in a training school, that she may be thoroughly efficient in that department, when she comes.

First of all, let the one who may come, have a call from God to this work; then, with ability and experience, and an intense love for souls, and a consecration to his service, we may have hope that the Lord's cause will prosper greatly in this place.

The people about us are bound down with idolatry and superstition, and in utter ignorance of Christ and his love, are running their rapid course to the grave. In view of all this can we, with the light of the gospel in our own hearts, not hear his call, "Go ye into all the world, and preach the gospel to every creature?"

That you, my dear friend, and the sisters of the Board, may hear this call in all its urgency, and that God may bless you in your efforts to answer it, is the earnest wish and prayer of your waiting sister,
ELLA F. SWINNEY.

EXTRACTS FROM LETTERS.

A letter from Miss Marian Bernstein, of Glasgow, Scotland, breathes a spirit of courage which one is much better prepared to understand as genuine courage when having seen her in her own little home, and her many-sided crippled condition. She expresses, amongst

other gratuities, this, that women's societies are doing so much good in these days; but says that she is very sorry that our sex has been so long without a proper sense of the full extent of its powers and duties. "The condition of women in heathen lands is a marvel of wretchedness. Let us hope that they do not feel it as we who have known liberty should feel if we were placed in the same position. Yet to think of their dull and sad conditions of life, the waste of their capacities and constant injury to their best feelings, it is terrible. My own life is sufficiently like that of a caged bird to make me realize to some extent what theirs must be. Yet my present circumstances render me unable to do anything even in the smallest way except by prayer, to contribute towards the good work that is being done for them, and for many other causes with which I truly sympathize." We feel no reluctance in saying of our sister Marian and her mother that it is a life of Christian heroism which each one lives, and would like to ask if some one amongst you will make it a point to carry these two peculiarly isolated Sabbath-keeping women to the throne of grace upon the 21st of each month, that God, who loveth justice and mercy will tenderly, care for these who so often suffer from injustice and want of mercy.

For the good which it is bound to do, we clip one item from a letter from Miss Susie Burdick, who is now for a time in the Baptist Missionary Training School, in Chicago. She says, "To-day," Feb. 24th, "I have taught, or attempted to teach, my first Chinaman, Wah-Kee. I thought with gratitude of its being the *twenty-fourth*. It is not a little strange that the first work on the field, the work down on those dreadful streets, fell upon the twenty-fourth of January. How I did hope and trust that many of our people on that day would look at the little calendar and pray for me. And now again when I needed help especially, if one can need help more on one day than another, it has come upon the twenty-fourth of February. Wah Kee is a pleasant-faced Chinaman. He knows quite a little English. I had no instruction concerning the way to teach him, but he insisted that the lesson should be told him, and then he learned the verse, 'Come unto me,' to write up at the close of the school. After this Wah Kee and Wah Kee's teacher will have to be remembered on the twenty-fourth, and I hope not then only."

One other letter we would make mention of here. It comes from a young friend in reply to a request for certain assistance from her, who says in such a straight-forward, frank, cordial way, that she accepts the work which she had been asked to do, that it at once challenges our admiration. We add a sentence of hers, "No doubt I am younger than you supposed, and learning this you may think best to give the appointment to some older lady. If you do, I will resign in her favor." We ask your private opinion, is there health and helpfulness in the hand of this type of workers? Would you set aside such? The moral is the point we are after in this last letter. We are willing to risk it that we shall strike a common line of thought if we answer the questions put, and find couched therein one practical hint for all. It seems to us not so very strange, "the Lord loveth the cheerful giver," and a worker is a giver, nor strange that he chose to record his gratitude, and the ground of it.

FIFTY years ago it was a capital offense for a Chinese to be a Christian; now you can preach the gospel with more liberty than in many places in Europe.

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 VI.—THE ANOINTING AT BETHANY.

For Sabbath-day, May 11, 1889.

THE SCRIPTURE TEXT. Mark 14: 1-9.

1. After two days was the feast of the passover, and of unleavened bread; and the chief priests, and the scribes, sought how they might take him by craft, and put him to death.
2. But they said, Not on the feast day, lest there be an uproar of the people.
3. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious and she brake the box, and poured it on his head.
4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
7. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.
8. She hath done what she could; she is come aforehand to anoint my body to the burying.
9. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.

GOLDEN TEXT.—She hath done what she could. Mark 14: 8.

DAILY HOME READINGS.

- S. Mark 14: 1-9. The privilege of loving.
 M. Matt. 26: 1-13. Parallel narrative.
 T. John 12: 2-8. Parallel narrative.
 W. John 13: 1-17. An example of love.
 Th. John 15: 12-27. Love commanded.
 F. 1 Cor. 13: 1-13. Love essential.
 S. 1 John 4: 1-2. Love is of God.

INTRODUCTION.

The opening of this lesson is connected immediately with the close of the discourse at the Mt. of Olives. The date of the supper at Bethany is not absolutely certain. The place was "in the house of Simon the leper," in the village of Bethany. That the house was the home of Martha and Mary and Lazarus appears from John 12: 1-3. Nothing is known of "Simon the leper," beyond this reference to him. It must be kept in mind that the anointing described in this lesson is a different one from that described in Luke 7: 36-50, as occurring in the house of Simon a Pharisee, in Galilee, in the earlier days of our Lord's ministry. The time of verses 1 and 2 was Tuesday evening, the 12th of Nisan (April 4), year of Rome 783, A. D. 30. If the order of John be accepted, the date of the supper was 9th of Nisan (April 1); if the order of Matt. and Mark be accepted, then the date was Tuesday evening, as above. Parallel passages, Matt. 26: 1-13, John 12: 1-8.

EXPLANATORY NOTES.

- V. 1. After two days was the feast of the passover, and of unleavened bread, and the chief priests and the scribes sought how they might take him by craft and put him to death. Matthew's report is full, while Mark and Luke are quite brief. As to the nearness of the Passover, Matthew quotes from the words of Jesus himself. The expression, after two days, signifies from the time of ending the discourse on the Mt. of Olives. The Passover itself was celebrated on the first day of the festival week, and the seven days that followed were called "the days of unleavened bread," from the prohibition of leaven that continued till the end of the week. Of course it was the beginning of this period, the Passover day itself, the 14th day of Nisan, that was now said to be two days off. The plotting on the part of the chief priests began very soon after the raising of Lazarus. See John 11: 47-53. The Pharisees had been bitter in their opposition to Jesus all through his ministry, but when the passion approached, the chief priests became the leaders of opposition.
- V. 2. But they said, Not on the feast day, lest there be an uproar of the people. Though the chief priests clearly understood that the full effect of his teachings

would be to overturn and destroy their authority, and hence were intensely anxious to put him to death, yet they sought to preserve their own safety. At this time there were great multitudes in Jerusalem from all parts of the Roman Empire, and they knew not how many friends of Jesus might be there. The time of the Passover was too nigh at hand to give them time to execute their plots. Hence policy would lead them to delay until after the feast was over and the throngs had left the city.

V. 3. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious and she brake the box, and poured it on his head. This narrative is brought in here to reveal the disposition of Judas, and is preparatory to the more complete understanding of the events which are to follow those of this lesson. This explains why the writer reverts to a scene which occurred three days earlier than the date of the first two verses of our lesson. It seems quite clear from John's statement that this supper was provided in the house of Lazarus and his sisters. It is supposed by some that Lazarus was younger than his sisters, and that Simon the leper had been the husband of one of the sisters, but was now not living, and for this reason so little is said of him, indeed nothing except that the house was formally known as his. John informs us that Martha was serving and Lazarus was a fellow-guest at the table with Jesus. The woman Mary was the sister of Lazarus. She came at a fitting time to the distinguished guest having an alabaster cruse of pure spikenard, very costly. This was an oil expressed from the root and leaves of an Indian plant and was among the most highly prized of unguents. It was kept in sealed bottles generally of alabaster. These bottles were beautifully ornamented but were made with long narrow necks. This form of the bottle made it difficult to pour out the thick oil faster than drop by drop. Hence Mary found it necessary to break the bottle at once in order to pour the oil upon the head and upon the feet of Jesus without any delay.

V. 4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? It was certainly a very unusual thing to bestow such a costly expenditure upon a single guest. On the part of Mary it was an indication of the very high estimation in which she held the character of Jesus. Nothing was too precious if by its use she could express her great gratitude for him. But on the part of those who were murmuring, and especially of Judas, who was inciting the others, there was yet a deep lack of the spirit of gratitude and sympathy with Jesus. To them, therefore, this costly gift was a needless waste, and hence in their own hearts they were indignant toward Mary. Possibly, some of them thought, if she would bestow that precious offering she ought to have divided it among them all. Not unlikely a tinge of jealousy and envy had moved their thoughts. But the chief instigator of this spirit was Judas, who was covetous of the money thus expended; he preferred to have it in his own bag, where he could steal it and use it upon himself. He was a genuine specimen of a peculiar kind of prudence that is sometimes discovered at the present day.

V. 5. For it might have been sold for more than three hundred pence, and have been given to the poor. That would be at least forty-five dollars, a handsome sum to divide between the poor. It is interesting to note how very nice envy and covetousness are in their care for the poor. One would think such persons would sacrifice all they have in the world to feed and clothe the poor, when in fact they are craving enough to coin the very blood of the poor. The real fact in this case is, that the example and spirit of Mary stirred up conviction and condemnation in the wicked heart of Judas; it was like a red hot iron pressing against his covetous soul, he could not keep it all to himself, but whispered his indignation against Mary to the other disciples.

V. 6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. Jesus knew the worldly complaint that was being whispered among some of the disciples. Unless he should check it some grievous, cruel words might fall from the lips of some of those guests, and thus Mary's heart be bruised right in the very moment of her pure and lofty motive. Jesus could see in her act a spirit of exquisite moral beauty. It was an act of love to him. He knew that this was her last opportunity, and he knew that this expression of regard came from a heart overflowing with gratitude, and instead of being condemned, her spirit and her motive were worthy of a tender reverence. Let her alone. Hushed be every voice of complaint. Let this deed of Mary be remembered for its beauty and for its love toward one whom she already regards as the world's Redeemer.

V. 7. For ye have the poor with you always, and

whensoever ye will ye may do them good: but me ye have not always. He reminds them that this act is only possible once in her life time and intimates, in a very gentle way, that an opportunity like this will never come to them again, will never come to Mary again. But to assist the poor, opportunities are constantly occurring on every side. If they only have the disposition they will never be without opportunities to show it.

V. 8. She hath done what she could; she is come aforehand to anoint my body to the burying. Of few among the disciples of Christ could he say with such truthfulness, "She hath done what she could." It is very manifest that her mind was full of the question "How can I best indicate my love for my blessed Master and Teacher?" The answer came to her mind clear and distinct, then she did it with all her heart. The blessed Lord saw it, felt it, acknowledged it, and declared it to his disciples, "She hath done what she could." Again he breathes forth that thought that all this is preparatory to that burial which is soon to take place.

V. 9. Verily I say unto you (These words are expressive of great surprise), Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. Such a deed as this, so full of pure love to one who is worthy of all love, shall never be forgotten, but shall be held in memory through all the ages. The beauty and glory of affection depends upon its object as well as upon the motive of the heart that cherishes it. One may love with all his innocent soul an object which is utterly unworthy in itself, and have for his reward nothing but disappointment and shame. But when one loves with all his heart a being that is pure and holy he will be lifted up into the very character and beautiful life of the person thus loved. So this broad statement made by Jesus concerning the publication of Mary's act will be equally true concerning all the deeds of pure devotion rendered unto our Lord and Redeemer, an act of real love to God, who alone is infinitely worthy; will never be forgotten in the annals of God's kingdom.

For the RECORDER.

LIVING CLOSE TO GOD.

BY GEO. E. NEWELL.

As Christians we should live close to God, and not worship him afar off. The new convert is dissipated with transports of joy, his spirit revels in the exuberant happiness of first love; but observe him for a few months and see if the seed has fallen on stony or good ground. It always made my heart ache to see bright young men and women come boldly forth for Christ one month and renounce him the next. As children of God we want to live in close companionship with him; there is no other safe way. If we allow the breach between us and our divine Protector to widen by so much as one step, behold, it will soon become an impassable gulf. It is so easy to permit the thorns to spring up and choke out all the warm Christian love from our hearts! My dear friends, you who are just starting in the new way, there is something more substantial to be sought and retained in a religious life, than the serene bliss of the spiritual birth. The breaking of the rosy dawn is glorious and invigorating, but before the day is ended there will be, perhaps, heat, rain, clouds and tempests to obscure our path and buffet us in our course. Have we the stamina and courage to beat our way alone through these trials to the goal of heaven's gate? No, it cannot be accomplished without the constant aid of the Holy Spirit. Those who attempt the straight and narrow way unassisted daily verify the utter folly and hopelessness of such an attempt. Not looking to God in humble reliance on him for hourly help is what blasts the budding hopes of young converts, buoyant and exuberant under the touch of the Comforter. This is why I say, draw near to God, and keep close to him. Tell him of your joys and sorrows, even every trivial, little grief, and every bit of happy, good fortune. Draw near to him confidently and he will always keep close to you. If this modern venom of atheism, whose breath chills the very atmosphere, dims your intellect

with cowering fear and doubt, "Go forth," as Bryant says, "and list to nature's teachings." God is nature, and nature is God. Look up at the glistening planets hurtling through measureless void; at our sister world, whose yellow face, scarred by continents, corrugated by ragged mountain ranges, and flecked with the dry beds of former ocean expanses, shines down a cold and austere rebuke to puny infidelity. Pluck the fragile wild flower, and from its spicy petals breathe the existence of God. The rustling of the canopied foliage, the sighing of the forest boughs, the speeding of the clouds athwart the sky, all proclaim the glory, the might, the gentleness, the lowliness and the tender companionableness of a being who can mold a world or comfort and convince a doubting human heart. When we fully contemplate nature's overpowering forces atheistic hesitancy vanishes as the morning mist, and in contriteness of spirit we fall on our knees, crying, "Lord, I believe, help thou mine unbelief." Thus, by looking in God's face, we are brought near to him, and given eternal refuge under the shadow of his wings.

HOME NEWS.

New York.

ALFRED CENTRE.—Uncle Maxson Stillman, who was thrown from his carriage near Andover and quite severely bruised, is reported to be getting along quite comfortably.—A small cyclone passed through the upper portion of the village a few evenings since, uprooting some trees, overturning small buildings, and doing sundry damages to fences, etc.; four or five days of almost incessant rains have followed.—The first lecture in the P. A. Burdick course for the benefit of the school, was given last Thursday evening at Chapel Hall, by Rev. Dr. Peck, on "Experiences among the Turks and Arabs." The lecture is spoken of as very instructive as well as entertaining.

A. M.

DERUYTER.—Eld J. B. Clarke, agent of the Tract Society, has recently made a visit to DeRuyter. He preached on the Sabbath and then visited nearly all the families in our society. Being with him a good deal in this family visitation I was impressed with the importance of his work and wish to commend it to the Board and to our people. One feature of his work was especially gratifying, in that he continually urged that all our people take and read our denominational papers. I do believe the weekly reading of the SABBATH RECORDER, bringing together and emphasizing our various forms of work, is needed to keep our people loyal to the Sabbath, faithful in its observance, and active in its propagation. And as the Sabbath question grows in interest and importance, I believe the RECORDER will become more and more a necessity in every Seventh-day Baptist family. But our children are fast growing up with a multitude of books and papers filled with principles opposed to the Bible Sabbath. What shall they read? I would say most confidently, *Our Sabbath Visitor*, which the sister of Eld. Geo. E. Tomlinson is doing so much to edit for our children, and Bro. Bliss is spending so much to make acceptable. Let it be everywhere taken and read by every child in our homes.—In DeRuyter, as I presume in most of our churches, First-day children attend the Sabbath school, and we are trying to reach and please them by getting a small package of *Visitors* to distribute among them each Sabbath. Why may we not spend a little to gather in those right about us?—I am glad, therefore, to say that Bro. J. B. Clarke's visit has done us good in awakening a new interest in our Sabbath work, and a deeper interest in our own papers. And I can only add that I hope the time may soon come when, among Seventh-day Baptists, every family shall take and read the SABBATH RECORDER and every child read *Our Sabbath Visitor*.

L. R. S.

NEW YORK.—Rev. J. Judd White and daughter, with harp and guitar, are expected to take part in the ordination service on May 4th, previously announced.

J. G. B.

Kansas.

NORTONVILLE.—Fourteen have recently been added to our church, ten of them by baptism, eight of whom were the result of the last special meetings held. Several others of those recently moved into the society we expect will soon join us by letter.—Twenty-five dollars were raised by collection for the Missionary Society, and a donation of fifty dollars made to brother Harry's family.—Elder A. P. Bunnell, of Huron, fifteen miles north of us, converted to the Sabbath two years ago, has recently sold his farm and pleasant home, and moved his family to Nortonville for Sabbath privileges. For many years he was a minister in the Free Will Baptist denomination, formerly living near our people at Clifford, or Uniondale, Pa., and later in Wisconsin. Should the Lord have work for him he would be glad to do it.—Our pastor is in Chicago to attend Moody's Christian Convention two weeks.

C.

WORK IN MISSOURI.

WHEREAS, there is a great demand for the advancement of the Seventh-day Baptist doctrine in all this country, and whereas we have the man for the work, but not the means for his support, and

WHEREAS, we are willing and striving to do all we can for the advancement of the great cause of truth, and especially Sabbath truth, and

WHEREAS, we believe that much and lasting good can be accomplished by having a missionary in the field all the time, therefore,

Resolved, That we hereby elect and appoint our worthy brother, Gilbert Hurley, to take the field as missionary and pastor of the Providence Seventh-day Baptist Church; and further, that we will do all we can for his support; and further, that he be and is hereby authorized to correspond with the Missionary Board for help.

Resolved, That a copy of these Resolutions be sent to the SABBATH RECORDER for publication; and that we invite any of the brethren or sisters who may desire to help us in this work to forward their gifts to Bro. Jerome P. Rutledge, Big Creek, Texas Co., Mo.

Done by order of the church in session on First-day, April 14, 1889. GILBERT P. HURLEY, Moderator.

JEROME P. RUTLEDGE, Clerk.

HISTORICAL & BIOGRAPHICAL.

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

(Continued.)

In 1857, the Executive Board of the Association united with the General Missionary Board, in the support of Eld. Lewis A. Davis, as a missionary pastor at Welton, Iowa. Here were sixty-four adult Sabbath-keepers, and ninety-four in all; and he knew them intimately, and deservedly enjoyed their fullest confidence. He continued in this position until the fall of 1859, when he withdrew from the employment of the Board, still working for the church, which had then become self-sustaining.

He preached at two mission stations, besides that at Welton; one at a school-house in the country, and the other in the village of DeWitt. In his earliest reports, he wrote that each week he preached two or three discourses, and conducted several general and family prayer-meetings. His congregations at the Sabbath services were "large, attentive, and serious." In 1858, he stated that, as the result of a series of meetings held by him, he had baptized twenty-four converts, and received thirty members into the church. Five of these had embraced the Sabbath. Shortly afterwards he baptized seven others, and reported that nineteen in all had turned to keep the Seventh-day. The church had more than doubled its membership since the mission began. Ten were also added in 1859, and a commodious house of worship was erected. In closing his labors as a missionary, he heartily thanked the Board for their aid rendered in his

"struggle to maintain the good cause in this field."

The action of the Association in 1858 showed that it was deeply interested in the establishment of a mission in Minnesota. At once, the Executive Board proceeded to secure a minister for our scattered families in that state. After several attempts, Eld. P. S. Crandall, of western New York, was engaged, the General Missionary Board co-operating in the enterprise. Early in the winter following, he arrived on the field, and began preaching and visiting at Mantorville and Freeborn, stations forty miles apart. At the former, he found five families of Sabbath-keepers, and an average congregation of twenty; and at the latter, fifteen families and interesting audiences. In his first six months, he organized a church at Wasioja, near his first station. It was reinforced by the conversion of a leading family to the Sabbath, and by emigration of persons from Rhode Island. It numbered twenty members, and its name was subsequently changed to the Dodge Centre Church. To this mission, the Association, at its next session, pledged its hearty support.

Within a year after the arrival of Eld. Crandall, he formed the Trenton Church, with twenty members. Additions were shortly made to it by conversion and embracing the Sabbath. Besides laboring at these points, he hunted out, and imparted religious instruction to, individuals of our faith, scattered over the country about. In one report he says: "This quarter, I have preached thirty times, lectured twice on the subject of temperance, made twelve family visits, and had personal conversation with between thirty and forty persons." He labored here, in connection with the Board, until the spring of 1861, when he relieved it from any further responsibility of furnishing support; but it seems that he remained in the position as a pastor for two years longer.

In 1863, the Executive Board experienced some material changes. Eld. Thos. E. Babcock was engaged in Kansas, preaching to our people; Eld. V. Hull was absent from the Association; Eld. Daniel Babcock was too feeble to attend the sessions; and Dea. Joseph A. Potter had died. Eld. Wm. C. Whitford was elected Chairman of the Board, and continued in that position the next twelve years. In that time the Board was somewhat enlarged, through the succeeding years, by the addition of Dea. L. T. Rogers, Dea. Henry Ernst, Eld. Joshua Clarke, Eld. D. E. Maxson, Eld. A. B. Prentice, Eld. Nathan Gardner, Eld. C. M. Lewis, Eld. James Bailey, Eld. J. E. N. Backus, Eld. L. C. Rogers, Eld. O. U. Whitford, Eld. L. E. Livermore, Barton Edwards, W. H. H. Coon, James Pierce, Dea. Wm. B. West, Oran Vincent, Dea. S. R. Potter, H. W. Randolph, and Dea. A. B. Lawton. Eld. Stillman Coon continued an active worker in the Board until his death, in 1870. At the close of this period, the home missionary work of the Association was transferred in 1875, to the General Missionary Society, and its Executive Board was dissolved. It has not since resumed operations in this field.

The Annual Reports of this Board, for these twelve years, were usually prepared by Dea. L. T. Rogers, the Secretary, and contained most interesting details. Only a reference to the principal ones can be given here. The churches were urged to consider the neighborhoods within their immediate reach, as missionary fields, where through "their pastors and other preaching talent," they can promulgate the gospel. It is but just to say that this policy has been faithfully carried out in many instances, by both the

churches and their pastors. It does not fall within our limits to notice these in particular.

Eld. Chas. A. Burdick, then the pastor of the Welton Church, Iowa, was employed several months, to visit scattered families of our people, in the eastern and central portions of that state. Some of these he induced to move into Sabbath-keeping communities. In this work he organized the Carlton Church, with eleven members, which has since grown into quite a strong body. Late in 1864, Eld. B. F. Rogers was stationed at New Auburn, Minn., where a small number of our people had then recently settled, and desired to be formed into a church. This was shortly afterwards effected with twenty-four members. He labored here as a missionary for two years. The Sabbath-school and Bible-class received special attention from him. A good degree of interest was manifested in all the appointments of the church. He occasionally preached in destitute localities elsewhere in that section. This little band was strengthened by the increase of eleven members. On the resignation of Eld. Rogers, the church selected Eld. H. W. Babcock as their pastor, in 1866. He remained here until the fall of 1868, and was assisted by the Board, to whom he made quarterly reports. He divided his labors in preaching on the Sabbath, superintending the Sabbath-school, conducting prayer-meetings, and making pastoral visits. The attendance was very encouraging, and the religious interest grew steadily under his efforts.

In the winter of 1868, Eld. Varnum Hull was employed to labor at Berlin, Wis., and visit our societies in Iowa and Minnesota. He held a protracted meeting at Berlin for four weeks. Backsliders were reclaimed, fourteen hopefully converted, a family embraced the Sabbath, and the church was reconstructed with thirty-eight members. He visited also other small societies in the state. Under instructions from the Association, the Board endeavored, in 1871, to secure the services of Eld. Stephen Burdick, as a missionary for one year, in our weak Western societies. It was not successful. In 1874, Eld. S. Carpenter was compensated for his labors in preaching for a church formed at Lima, Wis. Eld. James C. Rogers was engaged for a portion of the year, in missionary work at Boscobel, Berlin, Dakota, Coloma, Adams Centre, and Marquette, Wis. In all these places, his sermons quickened the spiritual life of the people. In 1873, the Board assisted Eld. Chas. M. Lewis to labor for a month, at Long Branch, Neb. Here he baptized four persons, and received seven members into the church, as the result, mainly, of his preaching. Eld. H. B. Lewis was also employed in northern Wisconsin. At Berlin he baptized three converts; at Marquette he was well received, and at Dakota he led down into the water ten youngish persons who had recently experienced religion.

Eld. H. P. Burdick was sent on a three months' tour into Kansas. He stopped a few days at Boscobel, Wis., preaching and lecturing; labored nearly four weeks at Carlton, Iowa, where the church was generally revived; took part in union meetings, for a few days, in a First-day community, at Monroe, Iowa, where many were converted; engaged in a series of meetings at Pardee, Kan., for twenty-three days, where twelve were added to the church; attended the yearly meeting at Long Branch, Neb., and contributed to make the gathering very profitable; and closed his trip at Dow Creek, Kansas, with our small society there. The Board was earnestly thanked by the Pardee Church, for sending Eld. Burdick, whose sermons stimulated its members to greater zeal for the conversion of souls.

In 1875, the Board, at its last action, appointed Eld. J. C. Rogers, as a missionary, to attend the South-Western and Minnesota Yearly Meetings. He was occupied several weeks; welcomed joyfully at these gatherings; and his sermons greatly encouraged and strengthened the people.

DEACON WILLIAM STRINGER.

In the SABBATH RECORDER, of March 14th last, appears a very brief sketch of the life of this deacon of the Villa Ridge Church, Ill. Since then Eld. M. B. Kelly has furnished a fuller sketch, giving for it many new, interesting items, as follows:

This brother was born in the state of Georgia, on the 27th of March, 1812. He came, while yet a small boy, to Illinois with his parents. Like all other early settlers in southern Illinois, his educational advantages were very limited. On the first day of March, 1835, he was married to Miss Mary A. Elmore, daughter of a Methodist minister. Soon after this both he and his wife united with the Baptist Church. Not far from the same time he moved to Livingston county in western Kentucky, where he remained until 1854, when he migrated to Ripley county, in south-east Missouri. Here he lived until after the breaking out of the war, when he returned to southern Illinois. On the outbreak of the Rebellion, Bro. Stringer, who never was the man to hesitate about expressing his honest convictions, took a very decided stand for the Union. This brought upon him much persecution. His enemies threatened him with hanging, and told him they would not honor him with a rope, but would hang him with a grape vine or withe. Such a complete reign of terror followed that he had to flee with his family in the night from his comfortable home, leaving their wheat standing in the shock, their crop of waving green corn, all their cattle, including six milk cows, taking only their horses (three or four in number), and what could be conveyed, together with the women and children, in a two-horse wagon. He was the owner of six hundred and forty acres of land, which he sold after the war at a great sacrifice.

After coming to Illinois, he rented land for two years, after which he purchased a tract of unimproved, heavily-timbered land; and although incapacitated for physical labor on account of a stroke of paralysis which he had suffered a few years previous, yet he succeeded in opening one of the most productive farms in the country. Soon after the return of the writer of this sketch from the army, in 1864, he gathered a Baptist church near Villa Ridge, of which Bro. Stringer was one of the constituent members. When, in 1869, the claims of the Sabbath of the Bible were first publicly presented, he was among the first to accept its claims, and became one of the original members (and the first deacon) of the church of that faith, organized near Villa Ridge, Sept. 28, 1869. From the time when he first took a decided stand in favor of God's holy day to the day of his death, he was ever ready to defend its claims, even amid the discouraging reverses through which we have passed. The First-day observers were evidently much perplexed at the arguments which he would present, and which they were unable to answer.

Some years ago he offered a reward of \$50 to any one who would produce any divine warrant for the observance of any other day of the week than the seventh, as a day of holy rest. This produced, for a time, quite a spirit of Bible searching. Not so much, I think, for truth as

for the fifty dollars. Sometime afterwards the Clear Creek Baptist Association held one of its annual sessions in his neighborhood. On the day previous to their final adjournment, as Bro. Stringer was returning to his home from their evening meeting he found himself just in the rear of a number of persons who were making his recent offer a subject of animated conversation. Among these was a certain preacher, who declared that he could gain his fifty dollars very easily. The deacon, after listening to this conversation for a while, introduced himself to the preacher as the one who had made the before-mentioned offer, assuring him at the same time that the money was ready when he produced the scripture required. The Elder promised to show it to him before he left the neighborhood. The Association adjourned on the next day, and as Dea. Stringer had not received the promised visit he called on the man, and reminded him of his promise. He replied with a somewhat embarrassed air, that the brother with whom he had stopped would not let him have his Bible.

At the time when Bro. Stringer embraced the Sabbath he was the owner of a sorghum-mill, to which the people of the neighborhood would haul their cane, to be made into syrup. One good Methodist brother, who had spoken to Bro. Stringer to make his syrup, returned a day or two later, betraying evident anxiety. "Bro. Stringer," said he, "there is one thing I forgot when I engaged you to make my syrup. I want you to promise me that you will not make it on Sunday." The promise was readily given. "And now Bro. B.," said the deacon, "I must require of you that you give me a promise. If I make your syrup you must promise me that you will not strip, cut or haul your cane on the Sabbath." The promise was given.

The following incident fairly illustrates the kind of spirit which Sabbath-keepers have had to contend with on this field on the part of persons claiming to be model Christians. Bro. Stringer had had a man who resided in another neighborhood to thresh his wheat for several years. At length two men near his home, a father and son, both Baptists, the father a deacon, purchased a thresher. The man who had formerly done his threshing came to see if he would not employ him again. Deacon Stringer remarked to him that he had always been well satisfied with his work, but that some of his neighbors had purchased an instrument and he desired to encourage them. Soon after this, the Methodist brother mentioned above, in connection with the sorghum affair, came to him and told him that he regarded it as his duty to inform him that those men had conspired to force him to thresh his wheat on Saturday. He had heard them declare it as their intention to go to the deacon's on Friday evening in time to set down the thresher. If the deacon would not agree to have his wheat threshed on that day they would pull out and let him get his wheat threshed as best he could. After satisfying himself that there was no misunderstanding in the matter, he saddled his horse and rode off to where Dea. L. and his son were threshing, and gave them notice that having been informed of their plans he would make other arrangements for his threshings which he immediately did.

Bro. Stringer had been in poor health for several years. He quietly departed this life on Sabbath morning, Feb. 16, 1889. On Sunday, the 17th, after a discourse by the writer from Heb. 4: 9, to a large company of friends and relatives, his remains were laid beside those of his wife, who had preceded him more than two years.

SABBATH REFORM.

SUNDAY AGITATION IN OHIO.

A convention in the interest of Sunday-observance met at Columbus, Ohio, Feb. 21, 1889. A State Association was formed, with Dr. Scovel as President, to act in conjunction with the American Sabbath Union.

Rev. Dr. Galusha Anderson, President of Denison University (Baptist), made the opening address before the convention upon the "Scriptural doctrine of the Sabbath and its observance." He rested the observance of Sunday upon "the tripod,—Creation, Sinai, and the Resurrection." The trouble with that tripod is that the third leg, the resurrection, is a non-scriptural one, which does not fit with creation and Sinai. A tripod in which the third leg is short or wanting, or lacks strength, is a poor foundation on which to build. If the Doctor would lay his foundation upon the two piers which God has erected, Creation and Sinai, his bridge would be thoroughly secure.

Other speakers set forth the needs of the hour with reference to civil law, Sunday newspapers and the like. Rev. James Brand, D. D., arraigned the Christians of Ohio, without mercy, declaring that they buy Sunday newspapers, work on the street-cars, own stock in "Sabbath-breaking corporations," purchase groceries, and indulged in other kinds of secular employment. He insisted that the "trouble of our day is not lack of law, but lack of obedience; the church must set the example in keeping the law." The *Christian Statesman* declares that Dr. Brand's paper "made a deep impression; the blush of shame came to the cheek of many a high-standing professor of religion."

Probably no city in the United States is nearer Sabbathless than Cincinnati, and many other cities in the state of Ohio are closely allied to it in disregard for Sunday. If Christian people can be awakened by the presence of threatening evil, the people of Ohio ought to have been awakened long ago. One of our exchanges from Cincinnati, speaking of the late movement, says:

Our Christian people are awakening to the fact that if the Sabbath is abrogated, morality and religion, essential to the welfare of our nation, will be greatly weakened, our people will become conscienceless and creedless, and the judgments of God may be poured out upon our nation; for God treats nations now on the same principles as he did when he declared: "If ye will not hearken unto me, to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem."

The state of things which is suggested as possible, in the above extract, already exists in many places and, worst of all, in the heart of the church. Men have already "become conscienceless and creedless" upon this matter of the Sabbath. It is because of this that Sabbathlessness in Cincinnati, indifference, and weakness in the opposition of those who faintly speak in favor of a better state of things, prevail. There can be but one remedy. So long as the efforts of Christian people are directed mainly toward civil legislation and politics,—as a Cincinnati paper lately put it, toward preventing the "mayor of Cincinnati, who could have closed our saloons and our concert halls on the Sabbath with a word, but refused to speak that word" from being governor of Ohio,—so long will the evil increase, and Christianity will be defeated in the conflict. The war against Sabbathlessness must be undertaken, from the granite

citadel of the Decalogue. The men who go into the conflict on the side of right must go under the banner of Jehovah, the Lord of the Sabbath, the Maker of heaven and earth, the Ruler of nations. All skirmishing under the man-made banners of the "American Sunday," "The Christian Sabbath," "One day in seven for rest and worship," "The Working man's rest day," etc., only prolongs the conflict and increases the evil. See Jeremiah 2:13.

DR. TALMAGE ON THE SABBATH.

The name of the writer of the following letter is familiar to the readers of the RECORDER; and the letter speaks for itself;

STONE FORT, Ill., April 5, 1889.

Editor Sabbath Reform Department:—As much as it may look like egotism for a little obscure country missionary to call in question the sayings and teachings of the world-renowned Dr. Talmage, yet such is the depth of my curiosity that I cannot refrain from inquiring in reference to his late sermon on "Tough Things of the Bible," where he gets the information, or where the evidence comes from, in authentic history, sacred or profane, that Monday is the day on which light was created, and Thursday the day on which the sun was caused to begin to shine, thus making Monday the first day of the week and Thursday the fourth. I am curious to know how the Doctor reconciles this with the doctrines of a former discourse on the Sabbath question, in which the prevailing idea of Sunday stood out prominently. I admire the Doctor's wonderful power to produce historic facts (?). He seems to have access to unbounded material. Perhaps some new mines of history have been opened; if so, I think it an oversight, and one of the "tough things" of the Doctor's sermons, that he did not hint where the coveted information can be had, inasmuch as neither the Bible nor any of the common histories contain it. Now, if Dr. Talmage will give no attention to my inquiries, and knowing from observation during my visit to the East last fall that Dr. Lewis has much freedom and opportunity among the literary deposits of New York City and Brooklyn, perhaps he may be in possession of some light on the question. Any way, some of us simple folks off South are feeling a little perplexed about what to do and say when such men as Dr. Talmage cross themselves, and the balance of the world, after that sort. Can something be said to relieve our anxiety? Yours truly,

C. W. THRELKELD.

Nothing gives us greater pleasure than to aid friends who are in trouble. We have given special attention to the matter about which Bro. Threlkeld writes, and must confess that we know of nothing among the facts of history, Biblical or profane, which supports the assertions made by Dr. Talmage. The field of history furnishes nothing on which to rest such claims. There is a field known as "the realm of fancy," in which dreams and theories, foundationless and fleeting, abound. Dr. Talmage belongs to a class of "creative geniuses," who delight to range the fields of fancy. Such men fall into the habit (unconsciously, perhaps,) of drawing on imagination for their facts (?). The creations of such men are related to real facts as the painted scenery of the stage, in which canvass appears as granite, is related to the genuine rock. It will do to look at, but not to build on. "If a fox go up he shall even break down their stone wall." Assertions like those referred to by our correspondent are takingly sensational, under the glare of gas-light, and when uttered with the vehemence of florid oratory. We are content to abide by things as God has created and revealed them, and we venture to advise the reader to trust in common history and the plain Bible, undisturbed by any new-found devices of men who seem more ready to provide something new than to obey what God has written.

"ALL MUST REST, OR NONE CAN."

The statement is made in various ways by the advocates of Sunday legislation that the possibility of rest for any is contingent upon

compulsory resting on the part of all. If this be true, no one has ever had a day of rest, and no one has such a day at the present time. Those who advocate stricter Sunday legislation urge, as a prominent reason, that hundreds of thousands of people are now engaged in business on Sunday; this being the fact, and the logic of the claim which stands at the head of this article being correct, the most devout, who give Sunday wholly to worship and deeds of love, do not yet have a day of rest, neither can they have until the whole is compelled to rest, for their sakes. Putting the facts along side this claim is sufficient answer to the claim. They show it to be false. Several other facts show the same thing. Devout Jews in all lands, and through all the centuries, though often persecuted and bitterly opposed, have conscientiously and successfully rested from their labors and business, not only upon the Sabbath, but upon many other religious festivals. If there were no other facts in history bearing on this point, other than those in connection with the Hebrew nation, the foregoing claim would be absolutely condemned. For more than two centuries in the United States, the Seventh-day Baptists, and in later years the Seventh-day Adventists, as well, have observed the Sabbath, strictly, finding no trouble in securing a day of rest and worship, though in "the insignificant minority"—as the friends of Sunday legislation describe them—and in the midst of the world's busiest day. What is needed to secure a day of rest and worship, or better still, "keep the Sabbath according to the commandment," is a conscience toward God, and a determination to obey him. All else is valueless, and the strictest legislation does no more than create a legal holiday.

The arguments upon which men attempt to base statements like that which heads this article, are futile, illogical, and deceptive. Facts deny the statement, and the attempted argument based upon the statement is destructive of regard for God and of conscience toward him. Not the outward compulsion of civil law, but the inward choice of the heart settles the question, and regard for any day as a Sabbath, will be destroyed in proportion as men induce themselves to believe that such regard must depend upon similar regard on the part of others, or upon the fact that others do or do not cease from their labors. It would be as logical to ask civil legislation to forbid all profanity upon the claim that the ability to refrain from taking the name of the Lord in vain on the part of one depended upon compelling all thus to refrain. He who respects God as he ought will not take his name in vain, though he dwell in the midst of blasphemy. He who regards the Sabbath as he ought will observe it as God requires, though he dwell in the midst of those who forget God, and trample upon his law.

Our Father, God, who art in heaven,
All hallowed be thy name;
Thy kingdom come; thy will be done
In heaven and earth the same.

Give us this day our daily bread;
And as we those forgive
Who sin against us, so may we
Forgiving grace receive.

Into temptation lead us not;
From evil set us free;
And thine the kingdom, thine the power,
And glory ever be.

—Adoniram Judson.

Most natures are insolvent; cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and so do lean and beg day and night continually.—Emerson.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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"They pray the best who pray and watch;
 They watch the best who watch and pray;
 They hear Christ's finger on the latch,
 Whether he comes by night or day,
 Whether they guard the gates and watch,
 Or, patient, toil and pray and wait,
 They hear his finger on the latch,
 Whether he early comes, or late."

THE *Central Baptist*, published at St. Louis, Mo., makes the following pleasant mention of the *Peculiar People*: "This is a useful little publication, devoted to the Christianizing of the Jews. It is well gotten up and deserves patronage and encouragement." The readers of the RECORDER ought to know, without our telling them so, that these are true words. Brother, sister, suppose you verify them for yourself. Send 35 cents to this office and receive a copy of the *Peculiar People* for one year. In that way you will increase its usefulness, give it the encouragement which the *Baptist* says it deserves, and get the worth of your money.

AN exchange says that since 1850 the Roman Catholic Churches in the United States have increased only 12 per cent, while the Protestant churches have increased 87 per cent. At the first sight this looks as though Protestantism were fast out-stripping Catholicism in the race, but this does not follow. The tendency of Catholicism is to mass her membership in large churches in cities and large towns, while Protestantism multiplies churches, many of them in rural districts, and some of them too feeble to maintain their own existence. This is not a criticism on the methods of Protestantism, but a warning against too hasty conclusions with reference to such statistics.

BEFORE this number of the RECORDER reaches the majority of its readers the Centennial celebration of the first inauguration of President George Washington will have come and gone, and those who have thronged to New York to "witness" the ceremonies, with the rest of the people of the country, will have an opportunity to learn, from the newspapers, what those ceremonies really were. It is a great thing to have lived, as a nation, these hundred years, and to have contributed so much as we have done to the world's progress along the various lines which indicate a healthy, strong and prosperous people. One of the greatest achievements of this century, and one in which we have borne an important part, is the perfecting of those facilities by which the whole world may be informed, each successive morning, of the doings of the preceding day. What the next century will bring to the world we will not undertake to predict, neither do we expect to see it with our eyes; but we hope to do a little something in our place and generation by reason of which the world will be a little better than it would otherwise have been.

AN EFFECTUAL DOOR.

Somebody has said that one touch of nature makes the whole world kin. Whatever this may mean, we all know how sometimes very small things held in common make friends of strangers and constitute a common ground from which to start out on a friendly race. Two men greet each other with the commonplaces about the weather; neither has imparted any information, but the greeting is not idle, for they have agreed on something to begin with, which is a sort of implied promise on the part of each that in whatever may follow they will not quarrel. Two strangers meet in a foreign land. They exchange greetings, compare notes, and find that they are natives of the same country, and are booked for a passage on the same steamer for their common home. They are henceforth, through life, friends. So in religious matters, when we can start on common grounds with another we are far more certain to have his confidence and sympathy, even on points of difference, than when we are put in antagonism with him at the outset. It was Jesus' sympathy with men, and his helpfulness to them on the plane of their every day lives and experiences which gave him such a hold on the common people. In all phases of Christian work we must look for this common ground. In work for the Jews, which is rapidly becoming one of the most interesting phases of modern missionary work, we have found this common ground in that we accept not only the history and prophecies of the Old Testament, but its moral law as well, the most distinguishing feature of which is the fourth commandment of the Decalogue. We have none of these grounds to fight over. Starting from these common grounds we have great advantage in preaching the gospel of the New Testament as the fulfillment of the grand Messianic prophecies of Isaiah, and the true spirit of the deliverances from Sinai.

We have previously pointed out how the opportunities for engaging in this work were open to us through men like brethren Carman, Lucky and others who understand the language, literature, customs and spirit of the Jewish people on the one hand, and who are imbued with the spirit of Christianity on the other hand. These opportunities are specially inviting in the line of newspaper work in the English, German and Hebrew languages. There lies before us at this writing the translation of an article which appeared in *Haibri*, for April 5th, a Jewish paper printed in the Hebrew language, written by Bro. Carman on the Sunday-rest Bill. In this paper, after giving a brief history of the bill, the writer speaks of the attitude of the Sabbath-keeping Christians toward that measure, in contrast with the apparent indifference of the Jews on the same subject. In this manner the truth that there are Christians who keep the commandments of God, including the Sabbath of the Decalogue, is brought to the attention of the readers of that paper. And so the way is opened for the further introduction of Christian truth. When once a hearing has been had and it is found that we are neither ignorant of the Old Testament nor disposed to set aside its precepts, it will be much easier to present the claims of the New Testament and to show how its history fits into the prophecies of the Old Testament, and how its teachings fill out with life what were otherwise dead forms and observances. In this work no people are so well qualified to engage as are the Seventh-day Baptists. It ought to be regarded by us as a special mark of the divine favor that we

are furnished with the men and the means for doing this work. In the article in the *Haibri*, above referred to, Bro. Carman says:

Those who were in favor of the bill quote some expressions from sermons of Jewish rabbis, and doctors of the Jewish law, which seem to favor the bill; while many of the rabbis have changed the time for their services from Sabbath to the Sun's day. O what a disgrace! The Jews cast the Sabbath behind them, attend to their business, and so make it quite profane; but there are some Christians who strive to hallow it as much as possible. The Torah (law) of God has become a real light to them and, strange to the children of Israel to whom it was given, as a perpetual law.

It was through his letters to some of the Jewish papers that Bro. Carman came into correspondence with Chief Rabbi Landesberg, concerning the Sabbath-keepers in Transylvania. A translation of a recent letter from this rabbi is as follows:

As the going forth of the morning was your dear letter to me. I shall always be ready to give you the most satisfactory information about those people you undertook to find out. I shall assist you very much indeed in this interesting subject. My brother-in-law, Rabbi Ben Zion, is now translating into Hebrew the hymns and prayers of those Sabbatarians. I hope that he also, who is so much acquainted with their history, will be at your service in regard to this subject.

SUGGESTIVE CORRESPONDENCE.

The interest created by the paper read at the Baptist Ministers' Meeting in New York, by Rev. H. B. Maurer, a member of the meeting, has been, and still is very great. It is the same paper which we have printed in tract form under the title of "Baptist Consistency on the Sabbath." The first edition of this tract is nearly exhausted, and we are now printing the second edition. The author sends us the following letter from Dr. Hiscox, a leading Baptist clergyman, which speaks for itself:

MOUNT VERNON, N. Y., April 17, 1889.

Dear Bro. Maurer, — Yours of yesterday is received. You ask if I was correctly reported as commending your essay on the Sabbath, read before the Baptist Pastors' Conference on Monday last. I presume the report of my remarks was substantially correct, though I do not distinctly recall my words at the time. The first part of your essay I did not hear, but what I did hear both interested and pleased me. I considered it a fair, just and able discussion of the subject, and should have said as much at the time, had opportunity offered, by a continuance of the discussion.

There is manifestly no Scriptural evidence of a change of the Sabbath from the seventh to the first day of the week; nor is there, in my opinion, any divine authority for such a change. If it be conceded that Jesus rose from the dead on the first day of the week, it may be granted that Jewish converts did commemorate that event on that day, while they still kept sacred the seventh day as a Sabbath. In such a case Gentile converts would observe the "Lord's-day," but disregard the Jewish Sabbath.

But I have long been inclined to believe that the crucifixion was on Wednesday, and not on Friday, as commonly held, and that the "preparation" was for the *passover* Sabbath on Thursday, and not for the weekly Sabbath on Saturday. The whole subject is important, but fraught with much obscurity and no small difficulty. Every true Christian, however, and especially every true Baptist, should recognize the Word of God as the only authoritative standard in all matters of faith and doctrine.

Yours truly,

E. T. HISCOX.

We are also permitted to make an extract from a letter of a Baptist deacon, to whom the paper had been sent.

I have read your last pamphlet with great interest and believe it to be unanswerable, except by prevarication and twisting after the manner of Peco-baptist practice. I do not suppose, however, that you will be able to make any impression upon the minds of the Christian world, set in its ways and bound to them by usage and practice. Baptists do not seem ready to adopt "the Bible only" as their standard for usage and practice.

While such letters show a growing interest in the subject, and a commendable frankness in

admitting the strength of the argument, they reveal a lack of conscience that is truly alarming. Is it true that "Baptists are not ready to adopt the Bible only as their standard for usage and practice?" If so, why should they insist on remaining Baptists? We fear the difficulty lies deeper, if possible, than this, viz., in the lack of a clear, sensitive conscience on matters pertaining to religion. If this be the case how long will the church of Christ stand in the world? And if the church goes down before the demands of convenience or worldly expediency, how shall the ungodly be saved?

IS EASTER OBSERVANCE CONSISTENTLY PROTESTANT?

BY HENRY B. MAURER.

PART I.—HISTORY.

"Prove all things." 1 Thess. 5: 21.

That there may be no misunderstanding, the terms "Protestantism" and "Easter," need to be defined. What is Protestantism? It is a system of religious thought and action which protests. Before it received its name it was known, seen and felt. It was, is and ever must be, polemical. Protestants profess to contend for the divine as against the human in religion, "for the faith, as it was once, for all, delivered unto the saints." Protestantism is synonymous with intelligence, as against the too prevailing practice of believing doctrines, holding tenets and assuming religious obligations unintelligently. It claims to be Biblical, as against Ecclesiasticism, its motto being, "The Bible, the Bible only, is the religion of Protestants," in the words of Chillingworth. There is enough in that book, obedience to which demands so much of man's energy and devotion, that to add extra Biblical practices thereto, unnecessarily increases man's burdens, and takes his mind and strength from essentials.

Now, what is Easter? It is the feast observed on a specified Sunday each year, in commemoration of our Saviour's resurrection. It has become, and with increasing momentum each year is becoming, a feature in religious circles, of such elaboration as hardly becomes the simplicity of the gospel; of so aesthetic and spectacular a nature that thousands flock to the churches that day to see the flowers, the tableaux, and to hear the music. If experience and observation could show that any good resulted from this display, or if it could, possibly, be more pleasing or do more honor to Christ, than the same energy and expenditure devoted to spiritual service and benevolence, the custom could no more be criticized than the good motives for its observance are misapprehended by right-thinking men; but history has shown that the tendency and effects of the spectacular in religion is baneful, while the practice of Easter-observance is, unconsciously, and yet devoutly, by many, maintained at too dear a cost, other than a pecuniary one, for it is observed at the cost of the vital principles of Protestantism, as shown from two sources—history and Scripture. By means of a historical and a Scriptural argument, I propose to show that Easter-observance is not consistently Protestant.

The word "Easter" is derived from Oстера, the name of an Anglo-Saxon pagan goddess. She received special homage in the spring, as nature began to revive or seemed to be rising into life. The transition from a season of bleak winds, cold rains and hurricanes, which had produced depression of soul, to a season of promise and hope of better things, was an occasion of joy, especially with so demonstrative and emotional a people as the Orientals are. We know how hopeful and

joyous we feel in the spring. The festival of Easter, therefore, was the most joyous in the year. Among the many customs incident to it, one only now interests us, namely, that of exchanging and engaging in sport with eggs, the symbols of the revivication and the origin of nature, decorated in all imaginable ways. Hence the Easter egg. Such, briefly considered, was the pagan festival of Easter which, in later and post-apostolic times, was given a Christian semblance. That the word Easter occurs in the Acts, does not militate against this view, for it and the presence of such expressions as "town clerk," "robbers of churches," etc., betray the inconsistency of the translators (A. D. 1611), who, for the Greek, selected English equivalents from expressions in current use, rather than give a true rendering. "Passover" rather than "Easter" is proper, as it appears in other places.

This festival had taken such deep root among our ancestors, the Anglo-Saxons, that when, in the fifth century they were Christianized, it could not be eradicated. Rather than not gain them as converts a compromise was effected. To conciliate these pagans, and yet not to offend the Christians, the old feast was allowed to remain, but was given a Christian aspect. The Jewish Passover, and the commemoration of Christ's resurrection, occurred also in the spring, about the time of the festival of Oстера, or Easter. Our Lord's resurrection was sentimentally represented as the beginning of a new creation, the springtime in the spiritual realm, the Easter, as it were, of Christendom, the spiritual world, as the festival of Oстера was to pagandom and the natural world. Between the resurrection and the revivication of nature, between the risen Lord and the rising sun, a sentimental analogy was set up, which soon gained acceptance; for, while it was fanciful, it was, to an extent, beautiful and inspiring, especially to the Oriental mind. In the process of time the heathen aspect of the feast became absorbed by the Christian, and to-day the Easter festival exists in Christendom from such an origin and compromise. Not only this pagan element, but, what concerns us more particularly, a Romish element is inherent in this Easter festival as we now have it.

Before this amalgamation of these two festivals, a bitter controversy prevailed among the Christian churches, as to whether on a particular day of the week, or a particular day of the month, the resurrection should be commemorated. As neither Christ nor the apostles, by word or example, gave any encouragement to commemorate the resurrection, except by the ordinance of baptism, which, by its beautiful imagery and striking symbolical significance, represents his death by an immersion and his resurrection by an emersion, as taught in Rom. 6: 4, and Col. 2: 12, all of which the Romish Church has destroyed, as must be clear from the unused baptistries in the European cathedrals, found there to this day, and in which many Protestants, to-day, have taken part, as is also clear from the concessions of their candid scholars; as Jesus and his apostles did not hint at the commemoration of any event recorded in Scripture, by means of a day, save the resting of Jehovah from the work of creation; but as this practice was of purely human origin, it was the cause of strife. Truth among its lovers, promotes peace and loveliness; error engenders discord and bitterness. The church at Jerusalem, and all the Asiatic churches, had fixed upon the 14th of Nisan, or April, as the date of our Saviour's death, and his resurrection three days later.

The Church at Rome and the Western churches, making use of the reference to the

Sabbath, in the Bible account of the events of the Passion week, and suppressing the fact that the Passover and not the weekly Sabbath is meant, determined that the crucifixion had taken place on the Preparation day, the day before the Sabbath, i. e., Friday, the resurrection two days after, or as they called it in the interest of their system, the third day, i. e., the Sunday after the full moon, on or next after the 21st of March. According to the practice at Jerusalem, the commemoration of the resurrection would fall on a different day of the week each year; while, according to the Roman plan, it would fall on Sunday. This soon became the cause of bitterness. Polycarp, Bishop of Smyrna, of martyrdom fame, visited Rome, representing the Eastern churches to effect an agreement. The Western Church would not yield, while the Eastern Church did not, as it ought not, give up its position; for being the older church, whose center was Jerusalem, where the Christian religion began and was first established, they surely were better qualified to know, if at all the resurrection should be commemorated, when it ought to be. This futile attempt at agreement was, later on, followed by another, when Polycrates, Bishop of Ephesus, visited Rome, over which Victor was bishop at the time. He was informed that the Eastern churches would be excommunicated if they did not speedily adhere to the Romish or Western practice. This was the first serious transgression of the tranquility of Christendom, and, mark you, what is now known as Easter-observance, was the cause. Many of the best Christians in the Western churches sympathized with Polycrates, but already favor was passing from the people to the priests, who determined such matters. To the threatened excommunication, Polycrates replied, "I, my brethren, who have lived five and sixty years in the Lord, who have conversed with my brethren over the whole world, who have read through the whole Scriptures, am nothing moved by the terrors (excommunication) which are held over us, for I know that it has been said by those who are far my superiors, 'We must obey God rather than men.'"

From the fact that it was in the center of political power, wealth and commercial influence, the Church of Rome grew in power among the churches, as Rome became powerful among the nations. Ecclesiastically the Romish Church gained control over other churches, as, politically, Rome became the mistress of the world. So in this contest between the churches of Jerusalem and Asia and that of Rome and the West, if priority of existence, the prestige that belonged to Jerusalem and Palestine, the right and the truth, though these at that time, as ever before and since, were with the minority, had not been overcome by might, the question would not have been settled in favor of Rome, as it was in A. D. 325, at the council of Nicea, over which Constantine, the prince of pagans, presided. Hence this Romish element, which, as we have seen, was afterward combined with the pagan element, gave us the present Easter.

After the Reformation the Lutheran and the Episcopal Churches only, retained this festival. In this day the Presbyterian Church seems still to be staunch in resisting the introduction of the practice, while the Baptist and Methodist Churches are allowing it to gain admittance and to make headway among them.

When, now, the pagan origin of this festival, Christianized by uniting with it the commemoration of the resurrection, is recalled; when it is remembered that in a controversy those who, though in the minority, had right and truth, priority of existence, the prestige of coming from Jerusalem, on their side; when it is remembered that contrary to the anniversaries of all other events which fall on a *different day* of the week each year, as does the Passover to this day, synchronous with which was the crucifixion, the Romish Church determined that the anniversary of the resurrection should fall on the *same day* of the week each year; and when, finally, it is recalled that arrogantly Rome ruled it over the world then, as she does no less now over Protestants in this and a few other matters,—the answer of history is, "Easter observance is not consistently Protestant."

YOUNG PEOPLE'S WORK.

WHY do we not more highly prize our calling as servants of Christ?

If an earthly employer, a man of wealth and high position, should offer us a place under his control, how eager we could be to enter his service! If a great master in some art or science were to offer to take us as special pupils, without charge, how eager we would be to go to learn of him!

OUR Saviour is a better master, offers us more, yea, boundless riches, a position above the noblest, and shall we not gladly rush into his service? He is a teacher who alone can impart to us the highest wisdom, which shall benefit us eternally, and he would make each one of us, at no cost but that of love, a chosen disciple; shall we not learn of him and have eternal joy, peace, and rest of soul?

HOW CAN SERMONS BE MADE OF GREATER INTEREST TO YOUNG PEOPLE?

Let us look back for centuries, and we shall find that the sermons recorded in the book of Acts differ widely from modern sermons. They consist mainly of Scripture, quoted at length, but either by way of example or as fulfilled prophecy. Upon these sermons, as upon the sermons of to-day, there was doubtless much thought expended; but it was for the purpose of making the plan of salvation clear to the hearers, and not, as I fear is the case with many sermons we now hear, having the idea of pleasing the listeners with the nice wording, as it were, of the discourse. The latter is the only one kind of sermon which, so far as I know, fails to interest young people. Some writer says: "We assemble to read sacred writings, to draw from them lessons pertinent to the times, either of forewarning or reminiscence. However it be in that respect, with the sacred words we nourish our faith, animate our hope, strengthen our confidence, and through the inculcation of the precepts we confirm good habits." How little young people are apt to realize that these are the ends for which they attend church! And if the preacher expend his strength in the production simply of a polished, intellectual sermon, he does not help toward this realization.

Let the minister speak earnestly of something simple, which in comparison with the lives of his hearers will be of assistance to them, both in seeking and finding the Saviour and in living a Christian life, and let him enter into his subject and live in it for the time being, making it seem real to his listeners.

I remember not long since a sermon preached from Luke 13: 34, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Through this pathetic appeal of our Saviour his great love and pity were made clear and simple, young and old alike being held in close attention, and I think there was hardly a heart which was not touched by the simple earnestness of the sermon.

If more discourses were like this one, there would be less complaint of a lack of interest on the part of the young people. ALL.

TO GIRLS.

Do you ever think of what your life-work will be? It seems to me that a great many girls of the present day grow up with the idea that marriage is the aim and end of life. Every girl ought to be able to support herself, even if she never has to do it. If you have a talent, cultivate it.

Our country needs not only good men, but true, noble woman; and "No life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby."

Some girls who know a little about music, painting, embroidery, etc., are satisfied. It is better to do one thing well than half a dozen imperfectly.

Until within the last few years, if a woman had to support herself, she either sewed or taught. Now look at the positions that women occupy as clerks, book-keepers, etc. They are as competent as men. I do not consider the mind of man superior to that of woman. Girls, be worthy of the name *Woman*; be independent and self-reliant. Don't marry some man for whom you care nothing, one whom you cannot respect. It is a poor chance for happiness. Do not spend your life in dreaming, but

"Work for some good, be it ever so slowly,
Cherish some flower, be it ever so lowly,
Labor—all labor is noble and holy;
Let thy great deeds be thy prayer to thy God."

—Bess, in the *Presbyterian*.

THOUGHTS.

FROM PASCAL.

If man is not made for God, why is he happy only in God? If man is made for God, why is he so contrary to God?

THE feeling of the falsity of present pleasures, and the ignorance of the vanity of absent pleasures causes fickleness.

THE character of a man ought not to be measured by his great efforts, but by what he does ordinarily.

THERE are some people who, to make it seem wrong that they are not held in esteem, never fail to quote the example of certain prominent persons who have made much of them. To such I would say: Show us the merit whereby you have gained the esteem of those persons, and we will likewise esteem you.

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.

Mr. Editor:

There is no reason why we should not be as interested in our home missions as the older people are; nor is there any reason why we should lend the "lion's share" of our sympathy and assistance to workers in foreign fields. The young people of each strong church might every year very easily send a Christmas-box to the family of some deserving home missionary, who, for the sake of obeying the voice of his Master, is poor and destitute. This is done by the women's societies in many of our communities; and an act of this kind always brings great benefits both to givers and receivers. I wish that something might be done to increase and maintain our interest in missionary work. A few years ago a large and promising field was opened in the great South-west, and the attention of all has been directed thither, so much so that I sometimes fear that other sections have been somewhat neglected. I have in mind especially the weak churches and lone Sabbath-keepers of Minnesota and Dakota. This section is one of the most fertile and prosperous districts on our con-

continent, and we can ill afford to let our cause and interests be unrepresented on this field. We have a number of small churches there, and only two missionaries, brothers A. G. Crofoot and C. J. Sindall. Now a Christmas-box would cost only a few hours of pleasant work and a slight sacrifice on the part of each. In addition to this, I firmly believe that the young people by themselves can support a traveling missionary on the great home field, and especially in the North-west. If the money we expend for ice-cream and cabinet photographs were put aside for this purpose, I venture to say that the thing could be done. Think about it. EBEUS.

THOUGHTS FOR THE YOUNG.

Words are very much like spring blossoms. They stand for something that is to come after them, and if the fruit never appears, the blossoms are of very little worth.

If good deeds never appear after good words have been uttered, our lives are like the apple tree which has beautiful blossoms in spring, but never has any fruit in October. Now, words are very nice things in themselves. "Kind words can never die," the little song says, yet words without thought or action are vain. Jesus Christ, our Master, did not save the world by the beautiful words which he uttered, but by the deeds which he accomplished.

There was once an old German father who tried to make something good and useful out of his boy. But the son was an artist, and liked to dream and paint, and skip his day's work on the farm whenever he could do so. At last, just before his son left him to go to Paris, where he was about to study art, the old father said to him, "Tony, my son, remember this last advice of your old father. Our passions are our greatest enemies. What we want to do is to be able to command them. The discipline of the human will is the secret of durable conquest and long happiness. Tony, I have always loved the crowing of the cock. It announces the day and chases away the phantoms of the night. The sound resembles a war cry. It admonishes us to spend our lives in fighting against ourselves."

A year or two after this, when his father died, Tony, now a rising young artist in Paris, was tempted by his companions to join a band of gamblers, who were making money at the expense of foreigners in Paris. One night, when he was laying awake, thinking whether or not he should go with these companions, he heard a cock crow. Like the crowing of the cock which brought to Simon Peter's memory the words of Jesus, the sound of the crowing brought back to Tony the last words of the honest old father. That morning crow sounded to him like a voice from his father's grave, and it turned the scale of his will. He said no to his tempters, and gained the victory over the evil passions within him.

The older I grow, my dear children, the more truly I feel that it is always better, wiser, and happier for us to be honest and straight-forward in everything we do, than to be tricky, under-handed and deceitful. There is always a reward about honesty, there is always a curse about deceit.

It is a great comfort to us when we start out on a long journey, to feel that we will be safely brought through to our journey's end. It is a great comfort to feel that those who have charge of the ship or train know what they are about, and are able to fulfill the contract and bring us safely through. And that is what St. Paul had in mind when he said of our Lord, "He is able to keep that which I have committed to him against that day."

When we feel our own weakness, our feebleness, and sin; when it seems to us as if we never should be able to overcome the temptations which are about us, and get safely through at the last, then there is no such comfort in all the world like that which comes to us when we feel that the Lord Jesus Christ has carried other people through, and will do the same for us if we are only true and faithful to him.—W. W. Newton.

TEMPERANCE.

—EDWIN BOOTH has quit smoking for good and says he feels like a boy again.

—JOHN BRIGHT was a moderate smoker, but a teetotaler so far as alcoholic beverages were concerned.

—EIGHTY-FIVE per cent of the whole number of churches in the state of New York now use unfermented wine—an advance of fifteen per cent over last year.

—IN Omaha the revenue from legalized prostitution during 1888, was \$18,508 of which \$10,330 went in the school fund.

—FIFTEEN thousand and eighty-six women inhabitants of Edinburgh have signed the petition of the World's W. C. T. U. for the total prohibition of the liquor traffic.

—THE supreme court of Indiana has made an important liquor decision. It says that municipal authorities have the power to compel the payment of a license fee from dealers whose places of business are within two miles of the corporation limits.

—AN English brickmaker, after careful investigation, reported that among his men the beer-drinker who made the fewest number of bricks in a given time made 87,000 less than the total abstainer who made the fewest number in the same length of time.

—SIR WILFRED LAWSON says it is all nonsense to talk about stopping drink by putting heavy taxes upon it. It reminds him of the man who ran an omnibus on a Sunday, and said he always charged double fares on that day, because he was opposed to Sunday traveling.

—DR. HAMMOND recommends tobacco for adults, but condemns its use for children. It is, perhaps, to be supposed that by adults he means adult men, though he does not say so. It would be interesting to know whether Dr. Hammond recommends smoking for women as well as for men, and if not, why not?

—REV. DR. DORCHESTER has publicly shown that the towns and cities of the commonwealth receive annually from liquor licenses about \$1,250,000, while over \$27,000,000 is paid into the saloons by the people. Not a very profitable exchange, certainly. For every dollar paid in for license about \$21 is paid out by the people.

—AMONG the ingenious Bible questions prepared for his class this session by Mr. Cuthbert, of Glasgow, we find the following: "What reason is there for believing that the sin of which Nadab and Abihu were guilty, viz. of kindling the incense in their censers with 'strange' fire was committed whilst these priests were in a state of intoxication?"

—HABITUAL indulgence in alcoholic liquors beyond the most moderate amount has a distinct tendency to shorten life, the average shortening being roughly proportioned to the degree of indulgence. Of men who have passed the age of twenty-five, the strictly temperate, on the average, live at least ten years longer than those who become decidedly intemperate.

—DURING the year ending June 30, 1888, the number of liquor dealers decreased 20,843, but notwithstanding this fact, the amount of liquor consumed was greater than for the previous year. This condition of affairs is attributed to the fact that high license in several states has driven small dealers out of the business, but without diminishing liquor drinking. These figures are eloquent in condemnation of high license, and in behalf of absolute prohibition of the liquor traffic.

—REV. DR. DORCHESTER says: "I have directly learned, from the best authority, that a distillery firm within three miles of the Massachusetts State House has a contract to furnish 3,000 gallons of rum daily to the African trade for the next ten years. This would be equivalent to almost one million gallons annually. It will be a surprise to many to learn that almost all the rum manufactured in the United States is made within five miles of our State House. During the last six years the total quantity manufactured and deposited in the distillery warehouses of the country, was 11,333,704 gallons, an average of 1,855,617 gallons yearly, of which total the distilleries around the Hub made 10,460,120 gallons, or 94 per cent of all made in this country. Almost all the liquor sent from the United States to curse Africa is sent from Boston. No other liquor than that most accursed of all liquors, Boston's rum, is sent from America to the "Dark Continent." We see in the light of these facts the duty of Boston and Massachusetts to the constitutional prohibitory amendment. A grand opportunity is thus afforded us to rid ourselves of all complicity in the curse of alcohol in Africa, in the United States, and in our own state.

EDUCATION.

—THE new building of the New Orleans University is almost finished.

—THE students of Amherst College have voted in favor of compulsory attendance at church.

—SENATOR Hawley will be one of the principal lecturers on international topics at Wesleyan University next term.

—ENDOWMENT of over three millions of dollars have been added recently to eight of the prominent colleges in this country.

—THERE are now one hundred and ten students in training in the East London Institute for Home and Foreign Missions.

—BISHOP LIGHTFOOT, of the English Episcopal Church, spends his entire income of \$35,000 in educational and benevolent works.

—AN anonymous lady has just presented the Edinburgh School of Medicine for Women with an endowment of £500 for the foundation a free scholarship in perpetuity.

—IN view of the shortage in the appropriation of the present year for the Minnesota State University, ex-Governor John S. Pillsbury, one of the regents of that institution, has presented \$150,000 for the use of the University.

—JOHN J. BLAIR, New Jersey's millionaire, whose gifts to Blair Hall at Blairstown already aggregate \$200,000, now proposes to erect two new stone buildings, each 50 by 125 feet and 3 stories high, to accommodate 150 additional scholars. The expense of the new addition will be \$200,000. The old building will be remodeled.

—COLUMBIA COLLEGE, the great and wealthy institution of New York City, is to have a "sister college" for women. At a recent meeting, presided over by Hamilton Fish, the trustees approved the plan and christened the new annex "Barnard College," in honor of Pres. Barnard. This is quite a step for conservative Columbia, for heretofore while young women have been allowed limited privileges in the institution, one of which was that of paying the regular tuition fees, they were allowed no degrees. By and by we shall see that this "annex," "sister-college" business is as absurd as it would be to have "annexes" and "sister-churches" for the religious training of young women. It is about as rustic as the backwoods custom of having one side of the meeting-house for men and the other for women. There is nothing in the way of young women entering these old institutions on equal terms with young men except fogysm in the authorities and hoodlumism among the students.

WORKING FOR JESUS.

A preacher in England was once talking about the heathen, and telling how much they needed Bibles to teach them of Jesus. In the congregation was a little boy, who became intensely interested. He wished to help buy Bibles for the heathen. But he and his mother were very poor, and at first he was puzzled to know how to raise the money.

Finally he hit upon the plan. The people of England use rubbing or door stones for polishing their hearths and scouring their wooden floors. These stones are bits of marble or free-stone begged from the stone-cutters or marble-workers.

This little boy had a favorite donkey, named Neddie. He thought it would be nice to have Neddie help in the benevolent work. So he harnessed him up and loaded him with stones, and went around calling:

"Do you want any door-stones?"

Before long he raised fifteen dollars. And then he went to the minister and said:

"Please, sir, send this money to the heathen."

"But, my dear little fellow, I must have a name to acknowledge it."

The lad hesitated, as if he did not understand. "You must tell me your name," repeated the minister, "that we may know who gave the money."

"O well, then, sir, please put it down to Neddie and me; that will do, won't it, sir?"—Selected.

Thou dost not honor God by giving him anything, but by rendering thyself worthy to receive from him.—Hierocles, A. D. 450.

POPULAR SCIENCE.

—THE cheapest of all finishes for a hard-wood floor, and one which has a good effect, is to apply to the floor a coat of boiled oil that has previously been mixed with fine whiting colored with burnt umber, Venetian red or French yellow in an impalpable powder obtained by passing the same through a piece of crape, the preparation to be well rubbed in.—Crystal Palace Weekly.

SORGHUM SUGAR.—Prof. Wiley, chemist of the United States Agricultural Department, has completed his record of experiments in the manufacture of sugar from sorghum, conducted at Rio Grande, N. J.; Kinner, La., and Conway Springs, Douglass, and Sterling, Kansas. The work at Rio Grande, N. J., was carried on to determine whether or not sorghum sugar could be successfully manufactured on a small scale. Prof. Wiley says the result of the two years' trial at Rio Grande shows that all conditions combine to render the manufacture of the sugar on a small scale commercially successful. Prof. Wiley finds that southern and western Kansas possess the best soil and climate for sorghum raising so far as is now known. The conditions in Texas, Louisiana, Arkansas, Tennessee and North Carolina, are probably equally favorable, but this remains to be demonstrated. The Indian Territory, he thinks, is destined to be the center of the industry. The hope of establishing a successful sorghum industry in the great maize fields of the country, he concludes, must now be definitely abandoned. The latest reports show that an average of 194 pounds of sugar is made from a ton of cane.—American Analyst.

INTOXICATION BY RADIATION.—Several years ago, as a ferry-boat was crossing the Elizabeth River from Portsmouth to Norfolk, a child fell overboard. One of the passengers, an artillery officer belonging to the garrison at Fort Monroe, jumped into the stream and rescued the little one, which was restored to its affrighted mother uninjured, with the exception of a ducking. It was late in the afternoon, and the generous rescuer was able to take passage at once on the Baltimore steam-boat for Fort Monroe, on the opposite shore of Hampton Roads, as well as to dry himself in the engine-room, while crossing. He was observed to be in a state of marked exhilaration, which increased throughout the passage, so that when he landed at the Old Point wharf, the bystanders were impressed with the opinion that he was considerably under the influence of strong liquor. His friends knew better, though they were greatly puzzled to account for his condition. As a matter of fact, the officer had long been, and continued throughout his life, a total abstainer from liquor in every shape, and what seemed to be drunkenness on this occasion was in reality merely a singular manifestation of intense excitement. The case was strange, but not wholly without precedent. The subjoined paragraph from the last number of the *Popular Science Monthly* gives several illustrations of men falling into a seeming state of intoxication without having partaken of intoxicating drink. These instances, however, differ from the one related above, in the circumstance that the persons they refer to derived their excitement from proximity to convivial associates, while the artillery officer had come into contact with nothing except water, and that salt, and in excessive quantity.

"A prominent military man who had drunk moderately during the war, and had abstained from that time on, while attending a dinner with his old comrades, where most of them were intoxicated, suddenly became hilarious, made a foolish speech, and settled back in his chair in a drunken state, and was finally taken home quite stupid. He had not drunk any spirits, and had only used coffee and water, and yet he had all the symptoms of the others, only his was intoxication from contagion. The favoring soil had been prepared long ago in the army. Another case was that of a man who had been an inebriate years ago, but had reformed. He was recently elected to office, and gave a dinner to some friends. Among them was a physician who has been greatly interested in these studies. He sent me a long report, the substance of which was this: On the occasion referred to, many of the company became partially intoxicated, and the host, who drank nothing but water, became hilarious, and finally stupid with them. He was put to bed with every sign of intoxication, but recovered, and next morning had only a confused notion of these events. The third case occurred four years ago. A reformed man, of twelve years' sobriety, went on a military excursion with a drinking company, and, although he drank nothing but lemonade, became as much intoxicated as the others. This event was the subject of much comment and loss to him, socially and otherwise, although he protested, and others confirmed his statements, that he did not take any spirits at this time.—American Analyst.

COMMUNICATIONS.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, April 26, 1889.

The new Cabinet has the reputation of being composed of unusually good natured men. The positions are not sinecures, as the incumbents found out before a week of service. The acceptance of one of them means a continual grind in the interest of the public, and almost complete isolation from family and friends. Yet these costly honors will always be coveted, the title of Cabinet officer possessing an attraction that few in the political current can withstand.

Secretary Windom is perhaps the most affable and imperturbable member of the Cabinet, although his room on the third story of the Treasury Department is seldom vacant. Crowds come in to see him from the time he arrives at his office at nine o'clock in the morning, until past four o'clock in the afternoon, yet no one ever sees him ruffled in the least by the importunities of Congressmen and their constituents. And no one is overlooked, no matter how humble or poorly dressed he may be, and the Secretary seems to have a facility for picking out those who came first, and are by right entitled to a hearing. His office may be crowded to its utmost capacity, and yet the Secretary can always find a sequestered corner where he can converse with his caller, so that their conversation will be inaudible to the other applicants in the vicinity. Secretary Blaine was much surprised to find in a newspaper last week, copies of what purports to be an official correspondence between the State Department and the Spanish Government, relative to Cuba. He was surprised because no such correspondence, nor in fact any relating in the remotest manner to the subject, had ever taken place between the two countries.

Since Secretary Blaine's incumbency he has been enforcing strictly the old rule, for several years only nominally observed, preventing the entrance of any visitors except Senators and Representatives into the Departments after 2 o'clock in the afternoon. He says that he wants to spend at least two hours each day in the legitimate duties of his office, and thinks that the office-seekers ought to allow him that privilege. But Mr. Blaine also receives all his visitors courteously and listens attentively to what they have to say or ask, as do also Attorney General Miller, of the Department of Justice; and Secretaries Noble, of the Interior Department; Proctor, of the War Department, Tracy, of the Navy; Rusk, of the Agricultural, and the Post-master General. The latter is the head of the Department which possesses most interest for the public next to the Treasury. It would be a physical impossibility for Mr. Wanamaker to rise and greet every one of his callers, and consequently he sits still and listens attentively to what is poured into his ears. Time is valuable with him, however, and sometimes even while a Congressman is pressing the claims of an active constituent, who wants to be postmaster in his native town, the Postmaster-General may be scanning some post route or adding up a column of postal revenues. He is business-like in his methods, and seems bent on mastering all the details of the ponderous machinery of the Department to which he has been assigned.

The massive brick mansion which constitutes the headquarters of the British Legation here, is again inhabited. Sir Julien Pauncefote, the new Minister, who succeeds the unfortunate Lord Sackville West, arrived on Tuesday and

took possession of it. He reports himself as being well pleased with what he has already seen of the United States, and thinks he will like the country. Sir Julien is over six feet tall with a round, healthy-looking face, framed in grey hair and mutton-chop whiskers. He was born in Munich, educated in Geneva and Paris, was once Attorney General at Hong Kong, and before coming to Washington was Under-Secretary of State.

President Harrison receives many petitions for office based on alleged claims upon his grandfather. A few days since a man from the West called at the White House to ask for a place, and in enumerating the reasons for his appointment to the position he was seeking said that he was named after the President's grandfather. The President replied, jocularly, that this might be a very good claim, but that he had a still better one coming from the South. Said he: "I have a letter from a man who says that my grandfather knew his grandfather, and that he had promised to help him. He thought that I ought to consider the agreement as descending to me, and asked for office." Hundreds of letters are received at the White House from office-seekers whose applications are based on grounds as unreasonable and ridiculous as the above. But it is useless to say, they never reach the President's desk.

TRACT BOARD MEETING.

The regular monthly meeting of the Tract Board was held in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, April 14, 1889, at 2 P. M., President Charles Potter presiding. Present fourteen members and two visitors, to whom were extended the privileges of the session.

Prayer by L. E. Livermore.

The Treasurer presented a letter from R. L. Stebbins acknowledging receipt of deed for property in Mosiertown, Pa.

A. H. Lewis, committee on distributing *Outlook* in England, reported progress.

Communications were presented from L. A. Platts and J. P. Mosher concerning Publishing House matters. A letter was received from E. P. Saunders, stating that in accordance with his arrangement with the Board, his year's service as Publishing Agent would expire on May 31st, and that he would not be open to a re-engagement, giving as his reasons: 1st, Because the Board seems to feel that it is necessary in some way to reduce the running expenses of the Publishing House, and that if possible the business should be conducted by fewer salaried men. 2d, The conviction on his part that if any reduction can be made, this plan is the only one for lessening the expenses, and the belief that the agent could better be dispensed with than either the editor or foreman.

As this decision would necessitate changes in the management of the Publishing House, the matter was referred to a committee consisting of the President, Corresponding Secretary and Recording Secretary.

A letter from G. W. Field, Potsdam, N. Y., concerning a tract he had prepared on the Blair Sunday-rest Bill, and an application from Martburg Seminary, Mendota, Ill., for gratuitous copies of our publications for their library, were referred to A. H. Lewis.

Letters were read from J. B. Clarke concerning his work. From W. C. Daland in reference to *Peculiar People*. From A. McLearn, L. E. Livermore and Mrs. O. D. Williams, in relation to Eld. McLearn's tract on Adventism. Also from L. A. Platts, I. J. Ordway, Andrew Carl-

son and O. W. Pearson concerning our Swedish paper.

A communication from Mr. Ringold, Baltimore, Md., offering a manuscript on Decrees and Sunday Laws from time of Constantine to date, was referred to A. H. Lewis, who was directed to decline the offer on account of insufficient funds to publish it.

A letter was received from D. E. Maxson, asking that the Board appoint a representative from this Society to the Western Association.

L. E. Livermore was appointed a committee to furnish such representation as desired.

The Treasurer reported cash on hand, \$158 54, and bills due amounting to \$1,114 33. The bills were ordered paid, and the President and Treasurer were authorized to borrow the amount necessary for such payments.

After approving the minutes the Board adjourned.

REC. SEC.

A VISIT TO DE RUYTER.

Dear Editor,—Presuming that the following statement of our recent visit in DeRuyter, Otselec, and Lincklaen, our old field of labor for more than sixteen years, ending in 1886, might interest some of your readers, we furnish it for place in the RECORDER.

Leaving Alfred Centre the 15th inst., by train No. 6, at 11.36 A. M., we reached DeRuyter at 8.05 P. M., putting up with our brother, Dr. S. S. Clarke. In this village we devoted two days to business, and the balance of our stay to pleasure, meetings with old friends. We attended, on Sabbath evening, a cottage service, at the house of Dea. J. H. Babcock. Twelve were present, and we had a pleasant meeting. Sabbath morning, by invitation of the pastor, we preached to a good house in our old church, and attended the Sabbath-school, with 50 in attendance. Our old friend, Stephen Parker, of Otselec, having sent a team for us, we reached there in time to preach in the evening, the next day and the next evening. Monday night we preached in our church at Lincklaen. These meetings were live meetings, the form of the Fourth meeting with us, and we heard more than sixty bear testimony for Jesus. During this trip, we were able to make nearly fifty calls and visits, and preach five sermons, and, in carriage, ride over seventy miles. Of course there were many more we would have met in their homes, if we could, most of whom we met in church. And, although we were not under pay, nor having expenses borne, yet we were richly rewarded by the kindly greetings, hearty welcomes, and God-bless-you's that we received. We received one dollar for missions which, with our own last remittance for the year, we forward to-day. While we are thankful for friends and friendship, especially, for any token of prosperity which we may have noted in these churches, we are pained with any indications of apparent wane; and we pray that the good pastors upon these fields may be greatly encouraged by the prosperity and growth of their churches. We reached home the evening of the 23d, finding Mrs. Clarke nearly as well as we left her, and Mr. Burdick home for a week.

J. CLARKE.

CHURCH CLERKS.

Before this issue of the RECORDER reaches its readers, blanks for the statistics and letters from the churches in the Eastern Association, will have been sent to the various church clerks, according to the minutes of last year. If any of these fail to reach the proper destination, or if any new clerks have been appointed, will the pastor, or some other person interested, kindly see that the matter is attended to, or notify me at once.

J. D. SPICER, Association Sec.

PLAINFIELD, N. J., April 25, 1889.

THE FULLNESS OF THE GENTILES.

"Until the fullness of the Gentiles be come in."

BY A. MC LEARN, D. D.

This little adverb *αχρῖς*, until, marks two momentarily significant epochs in the history of the religious world, viz: First, the period during which God's ancient people shall remain blinded and scattered among the nations; and, Second, the date when the Gentile church shall lose its ascendancy and Israel shall once more, and forever take the lead. That there is a specified and definite time in this case, as in all the appointments of Jehovah, there can be no reasonable doubt; for the term *pleroma* marks a point or period, as well as expresses the number or amount. It primarily means fullness; but it gauges the limit of that fullness, whether it relates to a patch upon a garment (Matt. 9: 16); the resources of the earth (1 Cor. 10: 26); the number of God's people (Eph. 1: 23); or the fulfillment of an appointed time (Gal. 4: 4); in every instance it marks a limit. In describing the same period, the Saviour uses the following language: *αχρῖ πληρωθῶσι καιροὶ ἐθνῶν*, "Until the times of the Gentiles be fulfilled." Mark the peculiarity of the language. The word *πληρωω* signifies to fill; to make full; to be filled. In this connection, it means fulfilled or to be full. But mark again; the word *καιροὶ*, *times*, does not mean a succession of indefinite periods; but a succession of favorable opportunities within a given period. The term is distinguished from *χρονος* which signifies time in the abstract, or is used indefinitely. It signifies emphatically a specified and definite period. See Matt. 8: 25, Mark 1: 15; 12: 2.

That Judah has been, and still is blinded and scattered among the nations, there need be no debate. And that the Gentiles have been favored with gospel privileges during this period of Judah's blindness is equally obvious. But the time is set, in the order of God's providence, when the Gentile church shall reach the limit of its ascendancy, and Israel will again assume his place among the nations as God's representative people on the earth.

We are well aware, however, that the mere statement of one's opinion is of little value, unless it is backed by the declarations of Holy Writ; and we are happy to say that in this case we have Scriptural authority for what we state,—authority that sets criticism at defiance. That the Hebrew nation is to be literally restored and the temple-worship inaugurated, is a certainty, if the Word of God is a sufficient ground of faith. Before giving the passages in proof of what we have stated, we wish to call attention to a few facts in the history of God's ancient people. Israel was governed by judges about 450 years; 40 years by king Saul; 40 years by king David, and 40 years by king Solomon, making in all, about 570 years. At the end of Solomon's reign the nation was divided and became known from that time till the present, as "the house of Israel" and "the house of Judah." About 721 B. C. the house of Israel went into captivity, from which it has never returned. About 134 years after, the house of Judah went into captivity, from which it returned after 70 years. They continued to maintain a nominal national existence till the destruction of Jerusalem, when they were scattered among all nations, where they still remain. But that they will be recalled, there can be no well grounded doubt. We now invite attention to the following Scripture bearing on the subject:

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall

reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our Righteousness. Therefore, behold, the days come, saith the Lord, That they shall no more say, the Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land. Jer. 23: 5-8.

This prophecy was uttered about 599 B. C., and it is needless to say that it has not yet been fulfilled; for the house of Israel has not yet returned; Judah has not yet been saved; and will not "till the fulness of the Gentiles be come in." Now hear the prophet Isaiah:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. . . . And the Lord shall utterly destroy the tongue of the Egyptian Sea, and with his mighty wind shall shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt. Isa. 11: 11-16.

This prophecy has never yet been fulfilled. And to attempt to apply it to "spiritual Israel," would make it sublimated nonsense. This is the *second* time the Lord shall recover his people. If the first was literal, so also is the *second*. But if doubt still remains in respect to this matter of literal restoration of the Hebrew people, it will be dissipated when we consider what Ezekiel has to say in regard to it:

Behold, I will take the children of Israel from among the heathen, whither they have gone, and will gather them on every side, and bring them into their own land: and I will make one nation in the land upon the mountains of Israel; and one king shall be to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people and I will be their God. . . . And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children's children forever. . . . My tabernacle also shall be with them: yea, I will be their God and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore. Ezek. 37: 21-25.

If these passages do not prove the literal restoration of the Hebrew people to the land of their fathers, it is useless to attempt to prove anything by the language of Scripture. In this chapter the prophet is instructed to take two sticks, representing the two divisions of God's ancient people, and to join them in his hand, and they shall become one stick. And when the people shall inquire the meaning of it, the prophet was to answer in the language just quoted. And we repeat, that if this does not teach the actual return of the two houses of the Hebrew nation to Palestine—the land of their fathers—it is a waste of time to try to establish any matter by the use of Scripture language.

But we come now nearer home, and consult Christ and his apostles. In the first chapter of Acts it is recorded that the Saviour instructed the disciples to tarry in Jerusalem till they should receive the promise of the Father. "And they asked him, Lord, wilt thou at this time restore again the kingdom to Israel?" His answer was, not "You are mistaken in your understanding of the nature of my kingdom; my kingdom shall not be set up in the earth; my kingdom is in heaven." The Saviour gave no

such answer, as doubtless he would have done if they had been mistaken. But his answer was this: "It is not for you to know the times and the seasons which the Father hath put in his own power." This is strong presumptive evidence that he regarded the understanding of the disciples correct in respect to the nature of his kingdom. Now hear the apostle James. Acts 15: 13-17.

Men and brethren, hearken unto me; Simeon hath declared how that God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof, and will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.

James here interprets the language of Amos 9: 11; and the following facts are worthy of notice. First, it is *after* God has "taken out of the Gentiles a people for his name," that the "tabernacle of David" is to be rebuilt. Amos says: "In that day," that is, when the times of the Gentiles is fulfilled. It would be *after*, if it began the very day or hour after the appointed time allotted to the Gentiles ended. But second, the *ruins* of the tabernacle of David are to be set up. Third, notice that James regarded all this as in the future of his day, and he uttered these words about the year 46 A. D. According to the language of James this had not taken place up to his day, and it is safe to say that it has not yet been accomplished.

Let us now hear what the great apostle to the Gentiles has to say on this subject. In the 11th chapter of his epistle to the Romans, he shows beyond the possibility of reasonable doubt, that the literal restoration of the Hebrew nation is a settled matter in the purpose of God:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved. As it is written: There shall come out of, or to Zion the Deliverer, and shall turn away ungodliness from Jacob.

In view of all this evidence of the future glory of God's ancient people, we have, as Sabbath-keepers, great reason to take courage and double our diligence in our efforts to reach those scattered sons of Jacob. The few that have already turned to the Lord are but the first-fruits of the glorious harvest that is yet to be realized. We shall then be no more grieved by seeing our children and our brethren leaving the Sabbath; neither will we be considered a despised minority; for "out of Zion shall go forth the law and the word of the Lord from Jerusalem." And "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and many nations shall flow into it." There will be no dividing lines then between the people of God. Sunday will have no place then only where Jehovah placed it at first—the *beginning* of the week. Then shall we be all "children of Abraham by faith in Christ." Then shall Abraham and all his children realize the promise of God to him. Gen. 13: 15, Acts 7: 5.

We have quite a supply of the *Helping Hand* for the second quarter of the current year still on hand. We shall be glad to dispose of these at five cents a copy to any who may wish them. If any of our schools do not use this "Help to Bible study," this is a good time to get sample copies and make a trial of it.

MISCELLANY.

MIZPAH.

"The Lord watch between me and thee when we are absent one from another."

A broad gold band engraven
With word of Holy Writ—
A ring, the bond and token
Which love and prayer hath lit.
When absent from each other
O'er mountain, vale, and sea,
The Lord, who guarded Israel,
Keep watch 'tween me and thee.

Through days of light and gladness,
Through days of love and life,
Through smiles, and joy, and sunshine,
Through days with beauty rife;
When absent from each other,
O'er mountain, vale, and sea,
The Lord of love and gladness
Keep watch 'tween me and thee.

Through days of doubt and darkness,
In fear and trembling breath;
Through mists of sin and sorrow
In tears, and grief, and death—
The Lord of life and glory,
The King of earth and sea,
The Lord, who guarded Israel,
Keep watch 'tween me and thee.

—The Argosy.

DANGERS AHEAD.

REV. ALEXANDER MACLAREN, D. D.

The better things provided for us involve danger. There is the distinct danger of an undue diminution of divine dogmatic truths in the teaching of the Christian Church. This arises partly from an antipathy to set creeds and articles of faith, and partly from the desire for the perpetuation of the freedom of thought and liberty of speech that we enjoy to-day, and I would not for a moment seem to depreciate either the one or the other. All that I want is, that side by side with them there shall be a formal recognition of the educational aspect of the Christian ministry, and that nothing can be a substitute for the plain definite setting forth of the truth, of God incarnate in Jesus Christ. If I may be permitted to say a word to my ministerial brethren, I would urge them to ever remember that the ministry has for its function not merely the conversion of sinners, but the building up of believers.

There is another danger I would touch upon for a moment, and that is, that the love of God may be so separated from the divine righteousness as to become—I was going to say an error; I don't mean that exactly, but what I mean is this: You cannot help declaring that this is a perishing world; you may emphasize the fact that "God is love"; but you cannot so separate between that which God has joined together in the divine nature, as to take away the righteous judgments of God from his love, or his divinity would, as it were, "bleed at every pore," with the violence of the wrench. There are many questions being discussed to-day among Christ's people about future punishments! I do not enter into them all now, but this must never be forgotten, that there is a terrible truth underlying all these controversies. However men may discuss these matters, the fact remains the same, and men's opinions do not alter it—and that terrible fact must be proclaimed.

Another peril. Beware of obliterating the distinctive character of our gospel preaching, as the preaching of redemption—of the redeeming fact and the redeeming Christ. O, my dear brethren, God does not need us to argue or preach moral platitudes. The world is not being damned for want of good advice, it is being ruined for want of the message of deliverance from sin. A herald has nothing to do but see that his voice be clear, and that his message be plain, and the more faithfully, the more ardently delivered, the more light will it diffuse. You are sent on an errand, and you are not to speak your own words at all. The messenger must hide behind his message.

There are dangers from our blessings. The wealth and material prosperity of modern times has brought in a rushing tide of secularity. Education has brought in a disregard of many things once unquestionably revered, and a

disposition to deify human intellect and mere mental power; public life with its many paths open to distinction has unduly stimulated personal ambition, and led many to forget the claims of a higher and better state of being; the whirl of daily business life has entangled many, and abounding temptation has caused the love of many to wax cold. Have we not, in too many instances, lost much of the fervor of old-fashioned piety? How many families have neither the family altar nor family instruction? The change from the old days is not all good. Let us not lose the fervor of our father's faith in seeking to snatch a religion in harmony with what is called "modern thought." Once go after that will-o'-the-wisp; and we shall have to say with Gideon, "Where be all the miracles which our fathers told us of?" But if we hold our blessings with a tenacious grasp, their cry will be ours: "As we have heard, so we have seen in the city of the Lord of hosts, in the city of our God. God will establish it forever."

We have not got all that the ages will bring. Christianity is not *effete*, and will not be till its distinctive maxims are all absorbed into the conscience and life of the world. That is not the case yet. Does any one believe that the churches as they exist at present, are the finality of Christian development? Are the sects as now constituted and mutually related going to last in *secula seculorum*? Has not Christianity evidently a great deal to do yet, which it never has had the courage to take in hand, in the way of impressing the truths of the gospel upon the life as well as the conscience of the individual. Don't you think that Jesus Christ is going to conquer war some day? Are drunkenness, impurity and the many social sins of this generation never to be subdued? And is unrestricted competition, with all its covetousness, never to yield to that divine principle, which "looks, every man not on his own things, but also on the things of others"? And is there not to be a deeper consecration and a fuller baptism of the Holy Spirit, a yet larger missionary fervor and intenser sense of our personal responsibility? All of this lies on the next page—the page which this generation is turning over. Christian work is growing ever before us, and we are honored in having a small share in it, so let us not be afraid of what is coming. Never share in that stupid conversatism which led the Pharisees to stone Stephen for the sake of Moses, for they would have stoned Moses for the sake of Abraham if they had had the chance. Then let us look forward, and never fear that any harm can come to the Ark of God, although there may be to the cart that carries it. Let whatever can be shaken, be shaken, that the things which cannot be shaken may remain.—The Freeman.

LEAN HARD.

The following incident is from the missionary life of Miss Fidelia Fiske, in Oroomiah, Persia. A few Sabbaths since I went to Geog Tapa with Mr. Stoddard. It was afternoon, and I was sitting on a mat near the middle of the church, which had no seats, and only a floor of earth. I had been to two exercises before, and was weary, and longed for rest; and, with no support, it seemed to me that I could not sit there till the close of service. But finding that there was some one directly behind me, I looked, and there was one of the sisters, who had seated herself so that I might lean upon her. I objected; but she drew me back to the firm support she could give, saying, "If you love me you will lean hard." And then there came the Master's own voice, "If you love me, you will lean hard," and I leaned on him, too. I was surprised to find that I was not at all weary that night, nor in the morning, and I have rested ever since, remembering the sweet words, "If you love me, lean hard."

BOOKS AND MAGAZINES.

Of the May magazines the *Harper's* is the first on our table. As usual it is full of good things. "Social life in Russia" is perhaps the leading article of the number, and opens to the reader a picture of life at St. Petersburg, hitherto unknown to him. In "A Meadow Mud-hole," a pasture in New Jersey, Dr. C. S. Abbott finds the wonderful lotus flower, which he describes in a

charming way. A variety of timely subjects is presented by able writers. Fiction, poetry and art claim their share of the reader's attention, and the usual departments are full.

The *Old Testament Student* for April has just reached us. Its table of contents, as usual, is full of suggestive and helpful things for the student of the Bible. An important announcement is made that, beginning with the July number, this magazine will be known as the *Old and New Testament Student*. The object of the change in the paper is, perhaps, sufficiently indicated by the change of the name, *i. e.*, to broaden the fields of discussion, etc., so as to include the whole Bible. It will be edited by Prof. Harper as hitherto, and will be published by the C. Venton Patterson Publishing Co., 28 Cooper Union, N. Y. The price will remain the same, \$1 50 per year.

SPECIAL NOTICES.

☞ THE next session of the Quarterly Meeting of the Rhode Island and Connecticut churches will be held with the Greenmanville Church, Sabbath and Sunday, May 11th and 12th. Sermon Sabbath morning, 10:30 by E. A. Witter. Sabbath-school exercises 2:30 P. M., conducted by Superintendent of the school. Evening session, 7:30, one-half hour praise service, led by Benjamin P. Langworthy, followed with sermon by Horace Stillman. Sunday morning, 10:30, sermon by A. McLearn. Sunday 2:30 P. M., sermon by I. L. Cottrell. A full attendance is desired. E. A. WITTER, Sec.

☞ THE next Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House Churches, will be held with the Hebron Church, on the evening before the second Sabbath in May (May 11th). Preaching Sabbath morning at 11 o'clock by Eld. J. Kenyon. Other ministering brethren are expected, and further exercises will be announced at the time of meeting. A full attendance is desired. Let us all come in the Spirit of the Lord.

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

☞ 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 HORNELLSVILLE 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. Velthuisen, 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.

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CHARLOTTE ELLIOT'S HYMN.

Some fifty years ago that eminent minister, the Rev. Cæsar Malan, of Geneva, was a guest of the Elliots, a well-to-do family in the West End of London.

One evening, in conversation with the daughter, Charlotte, he wished to know if she was a Christian. The young lady resented his question and told him that religion was a matter which she did not wish to discuss. Mr. Malan replied, with his unusual sweetness of manner, that he would not pursue the subject then if it displeased her, but he would pray that she might "give her heart to Christ, and become a useful worker for him."

Several days afterwards the young lady apologized for her abrupt treatment of the minister, and confessed that his question and his parting remark had troubled her.

"But I do not know how to find Christ," she said. "I want you to help me."

"Come to him just as you are," said Mr. Malan.

He little thought that one day that simple reply would be repeated in song by the whole Christian world.

Further advice resulted in opening the young lady's mind to spiritual light, and her life of devout activity and faith began. She possessed literary gifts, and having assumed the charge of *The Yearly Remembrancer*, on the death of its editor, she inserted several original poems (without her name) in making up her first number. One of the poems was:

"Just as I am without one plea
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come!"

The words of Pastor Malan, realized in her own experience, were of course the writer's inspiration.

Beginning thus its public history in the columns of an unpretending religious magazine, the little anonymous hymn, with its sweet counsel to troubled minds, found its way into devout persons' scrap-books, then into religious circles and chapels, assemblies, and finally into the hymnals of the "church universal." Some time after its publication a philanthropic lady, struck by its beauty and spiritual value, had it printed on a leaflet, and sent it for circulation through cities and towns of the kingdom, and in connection with this an incident at an English watering-place seems to have first revealed its authorship to the world. Miss Elliot, being in feeble health, was staying at Torquay, in Devonshire, under the care of an eminent physician. One day the doctor, who was an earnest Christian man, placed one of those floating leaflets in his patient's hands, saying he felt sure she would like it. The surprise and pleasure were mutual when she recognized her own hymn, and he discovered that she was its author.—*Youth's Companion*.

A BEAUTIFUL INCIDENT.

A man blind from his birth, a man of much intellectual vigor and with many engaging social qualities, found a woman who, appreciating his worth, was willing to cast in her lot with him and become his wife. Several bright, beautiful children became theirs, who tenderly and equally loved both their parents.

An eminent French surgeon,

while in this country, called upon them, and examining the blind man with much interest and care, said to him: "Your blindness is wholly artificial; your eyes are naturally good, and if I could have operated upon them twenty years ago, I think I could have given you sight. It is barely possible that I can do it now, though it will cause you much pain."

"I can bear that," was the reply, "so you but enable me to see."

The surgeon operated upon him, and was gradually successful. First there were faint glimmerings of light; then more distinct vision. The blind father was handed a rose; he had smelt one before, but had never seen one. Then he looked upon the face of his wife who had been so faithful and true to him; and then his children were brought, whom he had so often fondled and whose prattle had so often fallen upon his ears.

He then exclaimed: "Oh! why have I seen all of these before inquiring for the man by whose skill I have been enabled to behold them? Show me the doctor!" And when he was pointed out to him he embraced him with tears of gratitude and joy.

So when we reach heaven, and with unclouded eyes look upon its glories, we shall not be content with a view of these. No; we shall say: "Where is Christ—he to whom I am indebted for what heaven is? Show me him, that with all my soul I may adore and praise him through endless ages."

CONDENSED NEWS.

Domestic.

A death from yellow fever in Sanford, Fla., is rumored.

One million dollars in gold was ordered, April 26th, for shipment to Europe.

During a heavy thunder storm at Tiffin, Ohio, recently, a shower of snails fell, covering the ground.

The cost in money to the United States entailed by the Samoan disaster is carefully estimated at \$2,500,000.

Severe storms of wind and rain in some parts of the country, prairie and forest fires from other parts are reported during the past week.

Willie F. Wells, of Rockland, Me., aged twelve, died the other day from immoderate cigarette-smoking, affecting his brain and nerves. For two years he averaged a dozen cigarettes daily.

During the absence from home on a recent evening of the family of Jacob Richard, of Allentown, Pa., the house was robbed of \$3,000 cash, and four gold watches and other jewelry.

Some idea of President Harrison's work during business hours may be gained from the door-keeper's report that on Wednesday the callers averaged two a minute from 10 o'clock until 1.

A man named McCarty entered a bank at Ventura, California, a few days ago, and pointing a gun at the cashier seized \$4,000 and escaped. He was captured by the sheriff and the money recovered.

Since the purchase of Alaska it can be said of the United States, what has been said of England, that the sun never sets on her dominions. At sunset in Alaska the next morning's sun is an hour high in Maine.

Alice M. Allen, who sued to recover \$25,000 from the State Line Steamship Company, for having been poisoned with mercury by the doctor while a passenger on the steamer Georgia, of that line, has been awarded \$12,500.

Extensive forest fires have been raging in the vicinity of North Adams, Mass., during the past few days, destroying large quantities of valuable timber and also thousands of cords of wood. The fires are most severe in the mountains.

Lord Lonsdale arrived in San Francisco last week on the steamer Bertha, from Kodiak, Alaska. He says the object of his Arctic journey was not to find the north pole, but to study the birds and beasts on the islands in the Arctic ocean.

Foreign.

The Rideau canal, Canada was opened April 22d, the earliest opening for fifty years.

A Samoan relief fund of 20,000 marks has been forwarded to Prince Bismarck from Hamburg.

Several conflicts between troops and rioting strikers at Vienna, were reported early this morning.

A storm has destroyed all the crops in the Goerlitz district, of Silesia. Five persons were killed by lightning.

Three meetings in Edinburgh in a single day protested against conferring the freedom of the city upon Mr. Parnell.

The American delegates to the Samoan conference were received on their arrival at Berlin by the attaches of the United States legation.

The youngest son of the great Dickens, Edward Bulwer Dickens, is a member of Parliament from a protection district in New South Wales.

The town of Alhama, near Granada, was strongly shaken by an earthquake, April 26th. Several houses were thrown down but there was no loss of life.

Chamberlain says that the British government will formulate its Irish plans before appealing to the country, and that upon them it expects to secure a favorable verdict.

Father Agostino, the famous preacher of Rome, at the conclusion of his sermon recently, caused a sensation by invoking the divine blessing upon King Humbert and the Italian army.

At Ottawa the House of Commons has passed the extradition bill. Frauds committed by bankers and corporation employees were added to the offenses. The retroactive clause was stricken out.

MARRIED.

CARR—WHITE.—At Marlboro, N. J., April 21, 1889, by Rev. J. C. Bowen, Richard Carr, of Wilmington, Del., and Miss Ella J. White, of the same place.

RANDALL—SAUNDERS.—By Rev. O. D. Sherman, at his residence, corner Broadway and School St., Mystic Bridge, Conn., Mr. Charles H. Randall, of Stonington, and Miss Nellie M. Saunders, of Mystic Bridge.

DIED.

CRANDALL.—In Rockville, R. I., April 16, 1889, of pneumonia, after two days of intense suffering, Mrs. Phebe Burdick Crandall, daughter of Alpheus and Phebe Burdick, and wife of William Clark Crandall, aged 82 years, 7 months, and 3 days.

Sister Crandall was born in Hopkinton, R. I., Sept. 3, 1806, was married to Wm. Clark Crandall Nov. 13, 1828. Four children, three sons and one daughter, were born to them, all of whom, with the aged husband and father, are living. She experienced religion early in life and became one of the constituent members of the Seventh-day Baptist Church of Rockville, of which she was a worthy member. She was a woman of exemplary Christian life, amiable disposition, and beloved by all who knew her. We have the assurance that she was ready to go when the Master called for her. Her work was done and well done. Funeral sermon by the pastor from Rev. 22: 1, 2. A. Mc L.

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