

The Sabbath Recorder.

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For the SABBATH RECORDER.

"WHERE ARE THE NINE?"

BY MRS. M. A. DEANE.

Have we, with health and strength restored,
Straightway forgotten, or ignored
The Master's gentle, healing touch,
The gift we thought to prize so much?

Freed from the burden of our sin,
Taught how the bliss of heaven to win,
Do we, forgetful of His love,
Still fail our gratitude to prove?

Of "ten," who knelt last eventide,
Entreating to be cleansed from pride,
Does "one," with true humility
Come, praising Him who maketh free?

Oh! could we know His power to heal;
If but our inmost souls could feel
The pathos of His voice divine,
"Were not ten cleansed? where are the nine?"

Should we not come with one accord,
With grateful hearts to bless the Lord?
Would not the mercies of the morn
To truest praise at evening turn?

And souls, from pain and sorrow freed,
Redeemed from lust and hate and greed,
Return, without one missing name,
To spread abroad the Master's fame?

Oh! may we to the Saviour's feet,
Bring offerings, for his goodness meet!
And ne'er pass by his sacred shrine,
Nor hear his 'plaint, "Where are the nine?"

WORLDLY WISDOM VERSUS THE WISDOM OF THE CHILDREN OF LIGHT.

II.

BY REV. O. A. BURDIK.

Every person is supposed to have some chief end in view, which furnishes him motives of action and shapes his plan of life. For their chief end some choose worldly good, and some choose spir- itual good. He is wise who uses the best means to secure his end. Of the higher wisdom that consists in choosing the best ends, and the best means to accomplish them, I do not now speak. I speak of the wisdom that uses the best means to accomplish the ends already chosen.

The unjust steward, in the parable, had a worldly end in view, namely, to secure for him-

self a shelter and support when he should be turned out of his stewardship. The course which he pursued with his lord's debtors was a means to that end. His lord commended him for the wisdom shown in his choice of means.

The application which Jesus made of his par- able was an exhortation to make such use of worldly goods (mammon) as to secure spiritual and eternal good. The unjust steward made such use of that which was committed to his trust, as to make friends who would receive him into their houses when he should lose his pres- ent means of support. "And I say unto you, make to yourselves friends, by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal taber- nacles." Revised Version "If therefore ye have not been faithful (as stewards) in the un- righteous mammon (false or deceitful riches), who will commit to your trust the true riches?"

Jesus makes the unjust steward a type of worldlings, as a class, and says, "The children of this world are, in their generation, wiser than the children of light." The children of this world are careful to use means best adapted to their ends. They do not try to serve two mas- ters, God and mammon. They concentrate their efforts upon the one end. They watch for op- portunities to forward that end. The children of light, on the other hand, too often look two ways at once. Professing to esteem spiritual good of far more value than worldly wealth, they spend much thought and anxious care upon the latter. Professing to seek, as of highest im- portance, a treasure in heaven, they diligently apply themselves to laying up treasures on the earth.

When the children of this world see an op- portunity to lay out money where it promises to bring a good return in money, they are quick to invest. To the children of light the Scriptures point out ways for the investment of money, by which far better and more enduring riches may be secured. Yet they are slow to invest. To the wise and faithful steward who makes a be- nevolent use of the goods entrusted to him, there is promise of good returns in this world, and of eternal life in the next. "Honor the Lord with thy substance, and with the first fruits of thine increase, so shall thy barns be filled with plenty." "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." "The lib- eral soul shall be made fat, and he that watereth shall be watered also himself." Paul, writing to the Corinthians about the grace of giving, says, "He that soweth sparingly shall reap also spar- ingly; and he that soweth bountifully shall reap also bountifully." There is also promise to the cheerful giver, of rich returns in God's love. "For God loveth a cheerful giver."

There is no possible opportunity for invest- ment by which the children of this world can se- cure so great profit in their line, as is here prom- ised to the children of light, in the kind of wealth which they profess to hold in highest esteem. The Lord's cause appeals to us on every side for help. The opportunities for investment are

multiplying, and in God's Word are the securi- ties. The world offers no such profits, and no such securities. And yet how slow we are to invest, and how parsimoniously we give, and what spiritual poverty we suffer in consequence. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." When will the chil- dren of light learn this lesson?

But many plead that they have not money to spare for the Lord's cause. They seem to forget the widow and her two mites, and the words: "For if there be first a willing mind, it is ac- cepted according to that a man hath, and not ac- cording to that he hath not." There is this pe- culiarity in investments made in the Lord's cause. The little given by the poor man, according to his ability, brings as great returns to his own heart as the large gifts of the wealthy. So that, so far as the blessing is concerned, there is as much encouragement to the poor to give as to the rich. And, as a steward of the Lord, he who has but one pound committed to his trust, is as truly bound to use it so as to honor his Lord and enrich his own soul as is he who has ten pounds.

The children of the world believe in worldly good, and they conform their practice to their belief. The children of light profess to believe in the superior good which the gospel offers, and in the reliability of Scripture promises, but in general their practice falls short of their be- lief. In this they are not so wise as the children of the world.

WENDELL PHILLIP'S FAITH.

A gentleman who enjoyed a somewhat inti- mate acquaintance with Wendell Phillips, a quarter of a century ago, but had not met him for some years, gives the following incident in the *Boston Watchman*: "Renewing the ac- quaintance upon my return, I sought an inter- view within the past twelve months for the ex- press purpose of learning his religious views. I opened the conversation by saying to him frank- ly that in my absence I had heard him quoted as skeptical as to the claims of Christ and his teachings, and asked of him, as a friend, his statement of his present position in the matter. Turning to me his noble face and winning smile, he said: 'I believe in Jesus as the Sav- iour of lost men, and in his gospel as the re- vealed will of God for man's belief and accept- ance. It is the word of life to a lost world.'"

"OUR pastor is a very good man, but—" Now, dear brother, please stop right there. Let that "but" end what you are going to say. Many a pastor has been ruined by these quali- fied commendations such you were just about to give to your pastor. The good man does not profess to be perfect. He is trying to do his best. It may be that he does not suit your ideas in some respects, but you are not the only person he has to benefit and please, and the things, which are objectionable to you may make him attractive to some other people. Now, if you love your church and want to help your pastor, talk about his virtues and pray over those things which you regard as his defects. Try this plan for a while and see if it does not work well.

MISSIONS.

BRO. S. R. WHEELER, of Dodge Centre, Minn., has gone to the southern part of the state, Trenton and Alden, for a short term of missionary work.

BRO. R. S. HOLDERBY, Billings, Mo., reports 5 weeks of labor; 4 preaching places; 21 sermons; congregations of 40; 4 prayer-meetings; 9 visits or calls; 200 pages of tracts distributed; and one addition.

EXPLANATION.

With the Conference held in August we cannot well report any work of our China missionaries performed after June 1st. The yearly reports of our home missionaries could be made one month later, but, for the sake of uniformity, the Board decided to have the year for all parts of the field close at the same date, namely, June 1st, at which time all annual reports of labor should be made. All appropriations for home mission work extend to September 1st, unless otherwise stated. Persons interested in the subject of appropriations, should read our rules and by-laws at least once a year.

ANNOUNCEMENT.

It has not been the habit of the Corresponding Secretary of the Missionary Society to very faithfully follow the advice of his physician, especially when counseled to give up this or that work. But circumstances of health, and the agreeing testimony of medical friends, seem to require that we now heed the urgent advice of our own physician, who says that we must not attend the Associations. We are very glad, however, to announce that the brethren named below have consented to improve such opportunity as may be given to present the work and claims of our home and foreign missions: Theo. L. Gardiner, at the South-Eastern Association; O. U. Whitford, at the Eastern; L. R. Swinney, at the Central; L. A. Platts, at the Western; E. M. Dunn, at the North-Western; and, we expect, J. F. Shaw, at the South-Western. Our readers will be interested in reports from these brethren; and if any one would like to send questions, information or suggestions by them to the Secretary, they would, we doubt not, cheerfully render that service also.

FROM BRO. M. HARRY.

As soon after my appointment to the Kansas and Nebraska field as I possibly could, I started, stopping over one Sabbath at West Hallock, Ill., where I made the acquaintance of Eld. Stephen Burdick and family and their people, and remember gratefully their kindness. Arrived in Nortonville, Kan., about the first of April, and preached about two weeks for them. As the result of the meetings, with preceding efforts by the church and their excellent pastor and wife, brother and sister G. M. Cottrell, about ten were converted and joined the church with others. This is a good and progressive church, I shall not forget their kindness and practical piety. Their collection for the Missionary Society amounted to twenty-five dollars. I also made a trip to Emporia, preaching three times in the city and once in the country six miles north, in the Dow Creek neighborhood. There was some indication of promise. I could not stay long enough to measure the situation, but hope to be there again soon.

Hope to be on the field in a few weeks.

LETTER FROM MRS. LUCY RANDOLPH.

The following letter was not written for publication, but to be read at our concert in Independence, the birth-place and home of our missionary. By request of sisters at Alfred Centre, it was read at a meeting of their Evangelical Society, and returned with a request for its publication. Others will read it with interest, we know, and it is hoped that sister Lucy will occasionally give "our people" a glimpse of life in China through our missionary Secretary. These home-like letters are worth more to us to awaken interest than mere reports through official boards. God bless our missionaries on both home and foreign fields.

H. D. CLARKE.

SHANGHAI, China.

Dear friends at home,—Elder Clarke kindly asked me to write a letter to be read at the missionary concert, and it is with pleasure that I accept the opportunity, for there are many things I would like to say to you all which I cannot say to each, individually. We think and speak of you all very often, and if ever I have been homesick it has been on the Sabbath, as I have thought of the home prayer-meeting and Sabbath services. Not that I have been *really* homesick, for I have not, but sometimes I have wished that I could drop in at home and spend the Sabbath. But more than that, I have wished that each of you in the home land, old and young, might spend a few days in China. It would open your eyes to the needs of the work here more than all that missionaries could write or ministers preach. If you could see the hundreds within your reach, whom you might help, and have your hands bound for want of means to carry on the work, then you would begin to realize the duty of the folks at home, and be willing to make sacrifices for the work when you returned home. You would give as you never before dreamed of giving, you would deny yourselves as you never thought it your duty to do. I need not go into details as to what you might give up, but you each would think of something, I am sure, which you might do for the advancement of Christ's kingdom in this dark land. I think the people at home feel too well satisfied with the work here, that is, they think, "Oh we have school work, and medical work, and evangelistic work, and now we have sent re-enforcements, and soon will send a lady for the school. What more *could* be expected of us?"

Well, a few things that ought to be done, whether they can be or not, are, as soon as the teacher comes, to increase the school. Instead of ten girls there should be forty; the more the better. Beds should be prepared and other arrangements made for hospital work. It is very trying and discouraging to be so limited for want of accommodations and help. Miss Swinney is obliged often to send people away who ought to be placed in a hospital and have good care. [Reference which we omit is here made to the old lady who came for treatment of the eyes and who came to believe in the Bible, etc., an account of which has appeared in the RECORDER.—H. D. C.]

I was expecting the boys' boarding school would be started this winter but with the appropriation there can be but six when there ought to be forty. I might tell you of other things that should be done, but I see heads begin to shake, and hear people say "She must be crazy," so I forbear. But if you could see the people all around you needing help, especially the boys and girls thronging the streets, who should be trained into useful, Christian men and women, you would not wonder that I should ask, and expect, that our people should do more for the work here, not at the expense of the home work, but at the expense of self-indulgence.

You will have to let this letter do for this time. We enjoy home letters very much and hope you will all remember us. Yours for the salvation of China.

LUCY R.

MEDICAL MISSIONS.

How can we most effectively give the gospel to the heathen? This question has been the all-absorbing question of the centuries since Christ, the blessed Master, commissioned his disciples to go into all the world and preach the gospel to every creature, and it is still a question of gravest import.

In no age, since the Apostolic, have foreign missions been so active and efficient as at present, yet there are over one hundred millions more heathens in the world to-day than there were a hundred years ago. More than two-thirds of the human race are still ignorant of the way of life. The increase of the heathen population has been so rapid that evangelization has not kept pace with it, much less surpassed it. Evidently more effective means must be employed to evangelize the world. We believe that the means must largely consist in reaching the soul through the healing of the body, and the following reasons confirm our belief:

1st. It was Christ's method. "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Matt. 4: 23. "He healed them that had need of healing, and spoke to them of the kingdom of God." Luke 9: 11. Leaving us an example, and we should follow his steps.

2d. It was Christ's command to his disciples. To the seventy whom he sent two and two into every city and place, he said, "Heal the sick that are therein, and say to them, the kingdom of God is come nigh unto you." Luke 10: 1, 9. Commissioning the twelve, Christ enjoined upon them, among the first things, to "Heal all manner of sickness and all manner of disease, and as ye go, preach, saying, the kingdom of heaven is at hand." Matt. 10: 1, 7, 8.

3d. It was the apostolic method. "They brought forth the sick into the streets, and laid them on beds and couches. . . . There came also a multitude out of the countries round about Jerusalem, bringing sick folk. . . . And they were healed every one." Acts. 5: 15, 16. They caught the spirit of Christ of going about doing good.

4th. Medical missions economize time. The medical missionary is engaged in breaking down heathen prejudice against foreigners, from the first, by relieving their bodily sufferings. Whilst preparing to preach in the language of the natives, he is preparing them to accord him a willing audience and a ready acceptance of the gospel.

5th. Medical missions economize funds. As far as advantage is taken of the many opportunities for making medical missions, in whole or in part, self-supporting, just so far can the mission fund be economized, and the number of missions be increased and made more effective in heathen lands.

6th. Medical missions can do the most work in the shortest time, because they are the best introducers of the gospel.—*Circular of American Medical Missionary Society.*

ARE MISSIONS A FAILURE?

Seventy years ago the fires of suttee were publicly blazing all over India, upon which the screaming and struggling widow, in many a case herself a mere child, was bound to and burnt to ashes with the dead body of her husband. Infants were publicly thrown into the Ganges as a sacrifice to the goddess of the river. Young men and maidens, decked with flowers, were slain in Hindoo temples before the hideous idol of the goddess Kali, or hacked to pieces as the Meras, that their quivering flesh might be given to propitiate the god of the soil. The cars of the Juggernaut were crushing thousands.

For these scenes, which disgraced India seventy-five years ago, we may now look in vain. The church now numbers 400,000 members, and the work is making steady progress. In view of all these things, who can be so unthankful to God as to declare that missions have proved a failure?

WOMAN'S WORK.

"The shortest life is longest if 'tis best.
'Tis ours to work, to God belongs the rest,
Our lives are measured by the deeds we do,
The thoughts we think, the object we pursue."

MRS. FRYER writes concerning the Prayer Calendar, "I think it is a move in the right direction, and trust that it may be the means of awakening much personal interest in mission work among our people generally."

OUR Consul at Pekin reports that the total number of American citizens residing in China is 1,022, of whom 506 are missionaries.

CHINESE Christians are, almost to a man, ready to pray in public, to exhort one another at their meetings, and to speak for Christ to their neighbors. Rev. Hunter Corbett bears witness to their child-like faith in the power and willingness of God to fulfill every promise, to their unshaken faith in prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives.

A CIRCULAR LETTER.

A circular letter was ordered by the Woman's Board at its April meeting, which, before this can reach the press will be distributed amongst our women. But many who are still as surely interested in our work as those who are active members of our local societies will probably not see them. It is written to ask our women what measures they would advise as to some systematic method of raising moneys for our missionary teacher, to tell them what is the present condition of the treasury as touching this item of expenditure; also to ask them what they would like to do, and are, therefore, willing to do with reference to the sending of a nurse to Dr. Swinney. We of the board are of the faith that a nurse can be found in season to go with Miss Burdick in the autumn, and that our women can support them both upon the field, besides being able first to meet the greater expense of getting them to the field, if only the friends of the candidates are willing to let them go, and our women are willing to meet the obligations of such a work. But we cannot decide this for you. The time is too short between the Conference and the probable sailing time to defer the settling of the question to the women at the Conference. It must be met sooner for the sake of the candidate as well as for the financial side of the question. It is also desired that the thank-offering box shall bring, besides its money into our treasuries, a time for a union service amongst us. The circular letter proposes that we hold a box opening service for 1889, the third Wednesday of May, either in the afternoon or evening as may best accommodate different localities.

Will those of you who are not members of ladies' societies connected with different churches, but who are interested in any of the three points of the letter, or will our isolated women write, either to the church of which you are a member, or confer with members of the society of which you are not a member, or else will you write at once to your Associational Secretary, or to the Board Secretary, and tell us what is your faith and your feeling in this matter, and what you will do to aid us in any way. We will retain some of the circular letters for the purpose of mailing them to any of our

women who do not receive them by the distribution in societies. By dropping to us a card for copy of letter you shall have it. (Send to M. F. Bailey, Milton, Wis.)

If some of our isolated Sabbath-keeping women are holding the thank-offering box and do not know just how to manage the paying over of its contents, just because of an inconvenience occasioned by their isolation, we would like to help you by way of a suggestion. If in the matter of non-resident membership you have not yet heard from the secretary or committee of the local society back in the town where your church membership is, will you not bear in mind that the society is not going to continue to leave you unsought, but that in all probability it has not yet had time to bring it all about, and will you, therefore, send to them your funds from your box, and tell them what disposition you would have made of it. But, if for any reason it shall be pleasanter or more convenient for you to make shorter work of it, you may with all freedom send those moneys, little or much, to the Board Treasurer, Mrs. Nellie Ingham, Milton, Wis. We have great desire that there shall be unity of action amongst us touching the questions just spoken of. Such unity foreshadows healthful development of the question of the inter-relationship between our women on the home field and our women yet to be upon the foreign field.

FROM SOME POSTALS.

For this second class of letters generally finds its way upon the postal:

Madam,—You will please quit sending that paper of yours called *Light of Home*, until I order it.

Miss B.,—Stop that paper, I don't want it.

Miss B.,—I think it very strange that your paper continues to come to my wife. She has been dead for several months. Don't see what you mean. It is very unpleasant to receive it, besides I don't want it, anyway.

Madam,—I do not agree with you, and do not want to have anything to do with such error and confusion.

These are simply specimens of what has a number of times, though really a small number of times, been received, the outgrowth of the "List work." We do not flatter ourselves that the number embraces all who are disturbed with us because of the little sheet; but presume, the rather, that a larger number will not buy the postal even, to speak out their dislike, but commit the paper quickly to the waste-paper basket.

The Sabbath element is a disturbing element, and many choose to be let alone as touching it. This is doubtless true that not many, if indeed any "Sundarians" throws the little "Saturdarian" sheet into the waste basket without being able to promptly tell you by word of mouth, if not done by postal, *why* they throw it there. May the God of heaven, who is the Lord of the Sabbath, and the looker-on upon the deeds of men as the centuries go by, that God whose patience and long-suffering keeps watch over the ages, while we impatient ones merely wink at decades,—may this same mighty God find good seed in the sowing—this sending out by our Sabbath Tract Society of its publications, even the little *Light of Home*, and convict, or handle as he chooses best, the man or the woman in the act of flipping or flitting out of sight his Sabbath testimony. These emphatic postals strike one with something of the ludicrous, withal, yet between the lines is a serious reading, there is the cry of the heart disloyal to God's commandment, "Why art thou come to torment us?" and bids us offer the best remedy to these ailing ones, a prayer to God for his intervening influence.

MISCELLANY.

WONDERS OF THE SEA.

The sea occupies three-fifths of the earth's surface. At the depth of about 3,500 feet waves are not felt. The temperature is the same, varying only a trifle from the ice at the poles to the burning sun of the equator. A mile down, the water has a pressure of over a ton to the square inch. If a box six feet deep were filled with sea water and allowed to evaporate under the sun, there would be two inches of salt left on the bottom. Taking the average depth of the ocean to be three miles, there would be a layer of pure salt 230 feet thick on the bed of the Atlantic. The water is cooler at the bottom than at the surface. In the many bays on the coast of Norway the water often freezes at the bottom before it does above.

Waves are very deceptive. To look at them in a storm, one would think the water traveled. The water stays in the same place, but the motion goes on. Sometimes in storms these waves are forty feet high, and travel fifty miles an hour—more than twice as fast as the swiftest steamer. The distance from valley to valley is generally fifteen times the height, hence a wave five feet high extends over seventy-five feet of water. The force of the sea dashing on Bell Rock is said to be seventeen tons for each square yard. Evaporation is a wonderful power in drawing the water from the sea. Every year a layer of the entire sea fourteen feet thick is taken up into the clouds. The winds bear their burdens into the land, and the water comes down in rain upon the fields, to flow back at last through rivers. The depth of the sea presents an interesting problem. If the Atlantic were lowered 6,564 feet, the distance from shore to shore would be half as great, 1,500 miles. If lowered a little more than three miles, say 19,680 feet, there would be a road of dry land from Newfoundland to Ireland. This is the plane on which the great Atlantic cables were laid. The Mediterranean is comparatively shallow. A drying up of 660 feet would leave three different seas, and Africa would be joined with Italy. The British channel is more like a pond, which accounts for its choppy waves.

It has been found difficult to get correct sounding of the Atlantic. A midshipman of the navy overcame the difficulty, and shot weighing thirty pounds carries down the sinker. A hole is bored through the sinker, through which a rod of iron is passed moving easily back and forth. In the end of the bar is a cup dug out, and the inside coated with lard. The bar is made fast to the line, and a sling holds the shot on. When the bar, which extends below the ball, touches the earth, the sling unhooks and the shot slide off. The lard in the end of the bar holds some of the sand, or whatever may be on the bottom, and a drop shuts over the cup to keep the water from washing the sand out. When the ground is reached, a shock is felt as if an electric current had passed through the line.—*Electrical Review*.

GO YOURSELF.

A pastor's church is his force, not his field. I am tired almost to pieces of this everlasting preaching to saints. In my congregation are many saints top-heavy with gospel truth, and it has got to be wrung out of them by hard Christian work. Churches must be the centers of dispersion. We have got great, coagulated masses of piety in the churches without circulation. Money isn't going to convert the world. The church has never grown with such rapidity as in the time of its extremest poverty. Remember the leper who approached Christ. Suppose Christ had said to Peter, his understrapper, "Touch that fellow and I'll pay you for it!" Ah! but that is the way we do most of our missionary work. You can't reach the hearts of the masses by hiring people to go to them. You must go yourselves. Suppose Christ had come down to the world once a day and brought his luncheon and gone back to heaven over night. Do you suppose he would have inspired the love of the people, and instituted the greatest religion of the world? You can't hope to make the world Christian by doing your religious services entirely by proxy.—*C. H. Parkhurst*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

SECOND QUARTER.

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

LESSON VII.—THE LORD'S SUPPER.

For Sabbath-day, May 18, 1889.

THE SCRIPTURE TEXT.—MARK 14: 12-26.

12. And the first day of unleavened bread, when they killed the passover, his disciples said unto them, Where wilt thou that we go and prepare, that thou mayest eat the passover.
 13. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city and there shall meet you a man bearing a pitcher of water: follow him.
 14. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples?
 15. And he will shew you a large upper room furnished and prepared: there make ready for us.
 16. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.
 17. And in the evening he cometh with the twelve.
 18. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me.
 19. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?
 20. And he answered and said unto them, It is one of the twelve that dippeth with me in the dish.
 21. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.
 22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.
 23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.
 24. And he said unto them, This is my blood of the new testament, which is shed for many.
 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.
 26. And when they had sung an hymn, they went out into the mount of Olives.

GOLDEN TEXT.—This do in remembrance of me. Luke 22: 19.

DAILY HOME READINGS.

- S. Mark 14: 12-26. The privilege of remembering.
 M. Matt. 26: 17-30. Matthew's parallel narrative.
 T. Luke 22: 7-39. Luke's parallel narrative.
 W. 1 Cor. 11: 23-34. Paul's narrative of the Supper.
 T. John 14: 1-30. Events at the Supper.
 F. John 15: 1-21. Lessons at the Supper.
 S. John 17: 1-26. Prayer at the Supper.

INTRODUCTION.

After the discourse with the disciples on the Mt. of Olives, in which the Lord set forth these signs of his second coming, and the establishment of his kingdom in the earth, it seems from the narrative that he went over to Bethany, where he spent Tuesday night, and all day Wednesday and Thursday morning with his friends Mary and Martha and Lazarus. It seems probable that Judas conferred with the rulers, to betray his Lord into their hands, sometime during that week; it may have been at the close of the conflict in the temple. The place of the lesson was, first in Bethany, then in an upper room in Jerusalem. The time was Thursday, the 14th of Nisan (April 6th), A. D. 30.

EXPLANATORY NOTES.

12. *And the first day of unleavened bread, when they killed the passover, his disciples said unto them, Where wilt thou that we go and prepare, that thou mayest eat the passover.* Matthew and Mark insert brief accounts of the agreement which Judas made with the rulers, to betray his Lord for thirty pieces of silver. They two also agree essentially in their account of the Supper, which is the theme of our present lesson. The Passover feast continued seven days, and during those days no leavened bread is used. Unleavened bread is used as a symbol of haste. It will be remembered that this Passover feast was kept by the Jewish people in remembrance of the sudden departure from Egypt. There was no time for the raising of bread by the use of leaven, hence unleavened bread was necessarily used. Hence this commemorative feast had been distinguished down through all the centuries by the use of unleavened bread. The first

day of this feast, so designated, was always on the 14th of Nisan. On this day, in the afternoon, the lamb was killed and prepared for the feast, which must occur in the evening, which evening, according to the Jewish reckoning, strictly belongs to the following day, the 15th of Nisan. So that the feast, or paschal supper, takes place really during the first hours of the 15th of Nisan. This expression *the first day of unleavened bread*, very clearly refers to the day on which the paschal lamb was killed, and preparations were made for the beginning of the feast. The disciples knew very well that their Lord intended to observe this celebration, in the same manner and in the same time as others observed it, and hence, they asked where they should prepare for the Passover supper.

V. 13. *And he sendeth forth two of his disciples, and saith unto them, Go ye into the city and there shall meet you a man bearing a pitcher of water.* Peter and John are mentioned by Luke as these two disciples. They were sent from Bethany to the city, two miles away, with the assurance that they should meet a man bearing a pitcher, which was a very unusual circumstance, who would show them the room to be occupied for the supper.

V. 14. *And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples?* This master of the house was evidently not the man bearing the pitcher, but the householder. There is some indication, also, in the term which our Lord used, good man, that he was at least a disciple of Christ. These two messengers were directed to say to the householder that the Master saith, "Where is the guest chamber?" Simply that statement would be sufficient and would be at once understood. Jesus seemed to know the man whom they would there meet, and to know that he had a guest chamber. It almost implies, that some previous understanding had been reached, in regard to the use of this guest chamber, for Jesus and his disciples. Still it must be borne in mind, that universal hospitality was the duty of householders, during the Passover week, so that such a request might be directed to almost any man who was a householder in Jerusalem. There is something very significant in our Lord's words, "Where I shall eat the Passover with my disciples." It implies that he, himself, was to be the head of this little family Passover feast, and that he, with his disciples, were to eat the Passover alone. This collective body, with Christ at their head, was evidently a representative body, and the feast itself was a typical feast, representative of a feast of immense importance in a religious point of view.

V. 15. *And he will shew you a large upper room furnished and prepared; there make ready for us.* This specifies very distinctly, where they are to go and prepare the Passover. All this arrangement for finding the place and preparing the passover, indicates prudence and caution against being interrupted by enemies.

V. 16. *And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.* This indicates most perfect confidence on the part of the disciples, and their ready obedience to prepare that sacred feast. There are two preparations implied in these last two verses; first, the room was furnished and prepared when they found it; second, they furnished the lamb and whatever else was required for the feast itself.

V. 17. *And in the evening he cometh with the twelve.* The paschal lamb was slain between the hour of prayer (three o'clock) and sunset. About sunset, which would be at that season at a little after six, Jesus may have come into the city. The disciples were with him. He had really a larger circle of nearer followers, but there is no indication that any of them were with him at the supper in the upper chamber.

V. 18. *And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.* First came the passover itself, one "cup" of which is mentioned by Luke (22: 17); meanwhile, or perhaps earlier, the requie of ambition, which probably manifested itself in connection with taking their places at the table. The disciples evidently regarded this as a very important occasion, and as probably the last time, as well as the first, that they should be permitted to sit down together and alone with their Master. It is not surprising that they should be ambitious for relative nearness to his person at the table. After rebuking this ambition came that wonderful transaction of the Master washing the feet of his disciples. What a lesson of love and humility was taught in this act, a lesson that should be remembered for its spirit in all coming time. Then the announcement that it was one of their own number that should betray him. Nothing could be more startling to

that rebuked and thoughtful company than such prophetic words as these. What could it mean? Was it really possible that one of them who were now eating with him should betray him?

V. 19. *And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?* Such unqualified confidence had these disciples in each other that no one thought of another as being the possible betrayer, but each at once asked whether it were himself who was to betray his Master. Here was a self-examination that was searching, earnest and honest.

V. 20. *And he answered and said unto them, It is one of the twelve that dippeth with me in the dish.* This was almost a repetition of what he had said before. It was a reaffirmation of the solemn fact that one of the very persons who was dipping in the dish with him under the pretense of perfect friendship, was the person who was about to sell his life to his enemies. No wonder that they were sorrowful as they thought of such an awful possibility.

V. 21. *The Son of man indeed goeth as it is written of him; but woe to that man by whom the Son of man is betrayed.* In the divine plan for the redemption of the world, the Lamb of God must be slain, the Son of man must go as it is written of him by the prophets of the Lord, but woe to that man who of his own personal choice gives himself as the agent for this stupendous crime.

V. 22. *And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat, this is my body.* These words introduce a new scene, quite distinct from the solemn scene described in the previous verses. Judas had been designated as the one who should betray him, and in his guilt and consternation on having been discovered by his Master, he had risen up suddenly and gone out. The Passover feast in its Jewish forms was now completed. The little company of Christ's disciples, purged from the presence of the traitor, were now invited to a new Passover feast, the Christian Passover, which was to be the commemorative feast for every household or representative body of Christ in all the coming ages. For this feast Jesus took bread and blessed and brake it. The word bless is expressive of the thought to multiply, to increase, to exalt, hence we always find it used, as here, in connection with multiplying or increasing, and thus from one gift dispensing to a great number of recipients. *This is my body.* This bread is representative and symbolic of the body of Christ, which, as an offering, is broken and given to all men. It is the Lamb of God slain, which, as an offering, taketh away the sin of the world. *And gave to them, and said, Take, eat.* Christ himself gave to them, and invited them to accept it, to appropriate it. As bread is to be appropriated, to be assimilated with one's individual body and flesh before it can nourish and impart life, so must Christ, the great sacrifice and bread of life, be accepted and assimilated into the very conscious soul, before it can impart divine life to that soul.

V. 23, 24. *And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many.* Here we have the symbol of the poured-out life of the Lamb of God. Blood as a type represents life, hence the wine, as represented by the word cup, represents the life of Christ freely given to his disciples. As they receive it and drink it they declare in the most solemn manner that they do so receive and appropriate the life of Christ to be their own life. A more sacred and solemn vow could never be taken than the vow expressed by the act of partaking of the bread and the cup in the commemoration of the Lord's table, and yet no disciple, in any household or church, representing the body of Christ, is at liberty to turn away from this solemn feast. Such an act, considered in the true light of discipleship of Christ, is most fearful and dangerous to real Christian discipleship. This institution of the Lord's Supper is symbolic of the joint membership of the representative body of Christ, the Christian family or household. The original institution of the Passover feast was strictly a family institution or feast. No one family could celebrate this feast for another family, but each family must have a lamb for an offering and celebrate the feast in their own house by themselves. So it is in the Christian passover, every church or Christian household, representing the body of Christ, its members all being members one of another, and together making up that perfected body of Christ. Such a household and every such household must have the offered lamb, the sacrificial feast in their own house, and by themselves as the solemn family passover feast. In the light of the Bible teaching on this subject there is no sense in the vulgar terms, open communion, close communion. They are terms utterly false to the true idea of the Lord's Supper.

IS EASTER-OBSERVANCE CONSISTENTLY PROTESTANT?

BY HENRY B. MAURER.
PART II—SCRIPTURE.

What, now, is the answer of Scripture to this question? Since Protestantism claims to be Scriptural, and since many who call themselves Protestants observe Easter, and by its means commemorate the Saviour's resurrection, we surely ought to find some justification in the Bible, either by command or example, for a festival that has become so important in Christendom.

No one will deny but that Easter is a great institution, and great institutions must have firm foundations. The Protestant must look for such in the Bible. But so far is the Bible from giving any authority for its observance, that the following challenge of Archbishop Gibbons, "Read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday (*Faith of our Fathers*, p. 108), applies with equal force to Easter.

Not only is there no command, by nothing less than which can so great an institution be justified, but there positively is not the slightest hint, nor the slightest encouragement, by practice and example, anywhere to be found, for the commemoration of any Biblical event by means of a day, save the Creator's rest from his labors. The Acts of the Apostles contain the history of the church from its beginning until about the year 65 or 70. Throughout this entire history, there is not to be found the slightest trace of the commemoration, either of the death or resurrection of our Lord, save by the two ordinances, baptism and the Lord's Supper. What the intention of our Lord was in instituting these two ordinances, it might be well for Protestants to think of in this connection, and in the light of apostolic example and teaching. Perhaps the necessity of commemorating Christ's death and resurrection by means of days and feasts is caused by a sense of the evident fitness of such commemoration; but we should "not be wise above that which is written," by setting up feasts and days, a practice which received divine disapprobation in Old Testament times, and into which those very persons are retrograding who endeavor to exalt the New Dispensation, by gratuitously, unwarrantedly and unnecessarily disparaging the Old. The necessity of commemorating these events by days would not exist were they still commemorated by the only New Testament means, namely, the ordinances. Hence, Easter-observance among Baptists, who still retain the ordinances intact, is a great inconsistency. A pastor of a Baptist church was shown a newspaper paragraph, stating that the resurrection had not been commemorated in his church on Easter Sunday, when he replied, "Oh yes it was, for I baptized a number of converts."

So far as Baptists, and non-prelatical Christians, approximate toward Easter-observance, so far they give moral support to that system of feast days and Sundays of various names, of which it is the central point, and, in fact, they give moral support to ecclesiasticism itself. Who has not heard the boast that the dissenters are "coming around all right?"

The absence of Scriptural authority for such observances has caused another necessity, in order to make them seem consistently Protestant. The Bible must be made to justify these practices in order to make them seem Biblical. As the Bible is our only source of knowledge of divine institutions, no institution that is of human origin can be made to seem to be of divine origin, unless the Scriptures are wrested.

Here we have a test. If there be a clear Scripture precept or example for an obligation, it is, of course, consistently Protestant to assume it; but if the Scriptures must be strained and unnaturally and forcibly interpreted, in support of a practice, it is to be rejected. Any deviation from this rule opens a breach that lets in all the absurdities of Rome. Now let us examine all the texts that are pressed into service by the observers of Easter. The first texts belong to a series containing the expression, "first day of the week."

The first objection to these texts is that if they were literally translated they would not contain the expression, "first day of the week," since it does not occur in the Greek. "The first (day) from the Sabbath" would be correct, and if the English Bible so had it, one great means of supporting Easter-observance would be wanting. Again, those texts do not say that Jesus then arose. All the information given in them pertains to the discovery that the resurrection had occurred, but they do not say when. They give us accounts of several visits to the tomb, the earliest of which was "Now late on the Sabbath" (Matt. 28: 1), from which it appears that if it was discovered "late on the Sabbath" that Jesus had arisen, he could have arisen neither in the morning nor on the first day, all sentimental analogies, the teaching of hymnology and prevailing theories to the contrary notwithstanding. The phrase, "as it began to dawn," is another mistranslation, since between "in the end of the Sabbath" and "the dawn," several hours of darkness intervened. In Luke 23: 54, the same Greek word is more correctly rendered "drew on."

Another argument, supposed to be found in John 20: 19-23, is that Jesus met with his disciples to commemorate his resurrection. No such idea is implied, for it is distinctly stated that with closed doors the disciples were together "for fear of the Jews," and when the women told them of the empty tomb, Luke says, "Their words seemed like idle tales." While they were in this state of mind Jesus appeared, not to commemorate, but, on the contrary, to prove the truth of the resurrection. Unbelief concerning the resurrection is hardly a preparation of heart and mind for its commemoration. Concerning this very matter, the Master said to his disciples, "O fools, and slow of heart to believe."

1 Cor. 16: 1, 2, is another text impressed into this service, from which it is argued that the Apostle here refers to public gatherings on the first day of the week in commemoration of the resurrection. No such meaning can be taken from it. Light is thrown on the subject by comparing with the English rendering that found in other versions. The Latin has it, "Let each one of you, at his own house lay up, putting away," etc. Tyndale renders it, "Let every one of you put asyde at home, and laye uppe." The Syriac Peshito: "Let every one of you lay aside and preserve at home." Three French versions: "At his own house, at home." The Dutch version is the same. The Italian has it: "In his own presence at home," Spanish: "In his own house." Portuguese: "With himself." Swedish: "Near himself." Douay Bible: "With himself." Mr. Sawyer: "By himself." Beza: "At home." Wycliffe: "Let each one of you keep (or lay up) at himself" (Pickering's edition, 1848). Gaultiere: "Put aside at home." Here are eighteen translations which will not admit the idea of a public assembly or collection; but each one was to reckon up his accounts, and lay aside by himself, according to his ability, and have it ready, as Paul, in his haste to relieve the sufferers at Jerusalem, might come unexpectedly.

Another such proof text is Rev. 1: 10, contain-

ing the expression, "the Lord's day." In whatever sense John uses it, surely the expression can no more apply to a commemoration of the resurrection than to the commemoration of the finished work of the creation. If, in Revelation, the phrase, "Lord's day," is used to designate the commemoration of the resurrection, how does it happen, that in John's gospel, written many years afterwards, the expression never occurs, nor the slightest hint concerning such a day as now this expression is quoted to support? Nowhere do we again meet with the "Lord's day," and if this text is not an interpolation, for which there are strong probabilities, the most reasonable interpretation to give it is that the great and notable day when Christ shall come in judgment is meant, which is the burden, not only of the context, but of the whole of Revelation.

In view, therefore, of the silence of Scripture concerning such a commemoration by means of a day or festival; in view of the forced and unnatural interpretations placed on certain texts to support it, the answer of Scripture, like that of history, is, that Easter observance is not consistently Protestant.

There are many whose zeal for existing forms is willfully not according to their knowledge of Scripture and of history, to both of which they lend a deaf ear, so as not to be disturbed in their usages. So long as the dignity of a system is maintained, what matters it if the Bible suffer violence, and history offers instruction in vain.

THE CHILDREN'S LIBRARY.

I wish you could pay a visit with me some day to the Children's Library, on upper Broadway, New York City. The stairs that led to the reading room, are in steady use two hours of every afternoon, with the hurrying feet of a hundred and more eager children. If you follow the owners of the small feet, you will see them enter a large, pleasant room, show clean hands and a smiling face to the lady in charge, and then glide noiselessly into a seat at a long, low table. Other boys and girls are already there among the books and papers, some are playing games and looking at photographs through a stereopticon. The cluster of heads are bending over a bound volume of *Harper's Young People*, two dark-haired Italians are puzzling over "Sliced Animals," and a negro child and a rosy-cheeked German boy, are absorbed over the same copy of an illustrated paper. A little English girl, named Janet, is gazing into a boys' big book of machines and tools, called "A Wonderful Workshop," and she shyly says that she "fancies the pictures next to 'Red Ridinghood.'"

A new visitor tiptoes up to the desk, and asks in a whisper, "May I bring my little brother to-morrow?" The room is very still. You might think it was filled with deaf and dumb children studying their lessons. A rather large class, to be sure, and all of about the same age—under twelve years. The Children's Library has no rules and regulations hung on its walls, like the public libraries for grown folks. A child has only to behave quietly and he or she is made welcome. Besides the papers and magazines that are used by the young visitors while they stay, there are shelves filled with books that they can carry home to read—"Dotty Dimple," "Rollo and his Friends," Miss Howitt's tales, "Bessie Bradford," "Rough and Ready Series," histories, readers and a variety of school-books.

At six o'clock the lady who has charge of the room says, "It is time to close." The books are reluctantly laid down with an air that means "I'm coming again anyway." Some of the children beg to stay and help put things in order, and one little maiden of nine years, who makes a daily visit to the library, folds up the papers and lays them in a neat pile.

Some of the most regular visitors are children who work out of school hours. Two of them are models for an artist, one plays in a small theatre in the evening, and others earn pennies in any way they can. It is for this class of boys and girls who do not have the ordinary privilege of good reading in their homes, that the library was started, to give the opening minds and bright intellects of childhood something better than the five-cent story paper that falls to their lot through poverty or ignorance.—*Harper's Young People.*

HISTORICAL & BIOGRAPHICAL.

CLARKE'S HISTORY OF THE SABBATARIANS, OR THE SEVENTH-DAY BAPTISTS IN AMERICA.

Some members of our churches who have passed middle life will remember seeing this work in the libraries of their grand-parents. The writer distinctly recalls the explanations of certain portions of the history, which his aged grandmother presented to him, when he, a mere boy, was struggling to read its solid pages. In her early womanhood she was acquainted with many of the brethren and sisters in the Rhode Island and New York state churches, and for years was an intimate friend in the family of the author of the book. With her comments its paragraphs, composed of long sentences, became interesting.

The work was written by Eld. Henry Clarke, pastor of the First Brookfield Church, N. Y., and gives the size and progress of our denomination in this country down to 1811, the year in which the work was published. He had been authorized by the General Conference, in 1809, to prepare it, and sell it to subscribers in the different churches. The sources of the materials which he used were letters, memorandums, manuscripts, church records, other histories, and personal knowledge of the events and persons described. He says "he has been intimately acquainted with the affairs of the Sabbatarians for the last forty years, and has visited nearly all the churches of that sect in the Union." He had conversed with "nearly all the Elders of this order," who had lived in the previous half century. He made a special effort to be "as accurate as possible," in relating the transactions of our people.

The book is 4 by 6 $\frac{3}{4}$ inches in size, and contains 200 pages. It is substantially bound in leather, and its paper, though somewhat coarse, is of good quality. Eld. Clarke gave his son Oliver a copy of the work, and notes this fact on a fly-leaf, where he wrote his name in large round letters, and the date, August 24, 1811. An examination of this copy shows that he reviews, in the introduction, the origin of our people in America, and the principal reasons for their existence as a separate sect. He next presents brief sketches of all our churches, observing the order of their formation. In these sketches he incidentally describes the traits of our early ordained preachers. He also gives, in outline, an account of the organization of the General Conference, in which he was the principal mover. Fully two-thirds of the work is filled with his observations on "the tenets and morals" of our people, on the connection of the Lord's Supper and church discipline with "external fellowship;" and on the chief "arguments for baptism and the Sabbath." In this article only the historical portions of the book relating to the churches will be noticed farther.

He thinks the term *Sabbatarian* the most appropriate to be applied to our churches. He does not know whether it originated with them, or was applied to them by their opponents. He complains that their early history in this country is clothed in obscurity. The reasons for this are found in the refusal of other religious sects to notice our people in their published histories; in the troubles which our forefathers experienced as resulting from the convulsions of empire in the time of Cromwell; in their conflicts with the Indians of New England, and in their neglect to keep and transmit to posterity a record of their own affairs. He connects their origin with the settlement of Rhode Island by the First-day Baptists under the leadership of Roger Will-

iams, of Providence, and Dr. John Clarke, who was chosen the pastor of the Newport Baptist Church, the first in America, when it was organized in 1644. It seems that Stephen Mumford, from London, had some connection with this church in 1644. While it is evident that this person was at the time a Sabbath-keeper, the author is not certain whether he was an ordained minister or a layman of the Sabbatarian order in England. He brought with him the view that all the ten commandments, as delivered on Sinai, are "moral and immutable," and that it was "the anti-Christian power which changed the Sabbath from the seventh to the first day of the week." He faithfully presented his arguments before some members of the church, and in Dec., 1671, a separation took place, three brethren and three sisters joining with him in the formation of another church at Newport, the first Seventh-day Baptist church in this country. Elder Clarke justifies this act, and states that the Baptists cannot reasonably complain, as they withdrew from the Pedobaptists on the ground of making adult believers in Christ the only fit candidates for baptism, and also on insisting that immersion is the only authorized mode of baptism. All the other evangelical denominations, as well as Sabbatarians, were separatists.

—There follows a somewhat detailed history of the eleven churches existing in 1811. Besides these there were a few other bodies which were not reckoned as belonging to the denomination, as they received First-day along with Seventh-day observers to their membership and communion. In 1678, seven years after the formation of the Newport Church, Samuel Hubbard, a member, wrote, "Our numbers here are 20, at Westerly 7, and at New London 10, thirty-seven in all. All these societies "were considered as forming but one distinct church, until the year 1700. The Westerly (now Hopkinton) Church originated in the settlement in that town about the year 1665, of Mr. Joseph Clarke, with other members of the First-day Baptist Church at Newport. Among these were Mr John Crandall, a preacher and elder, who was imprisoned in 1651, at Boston, Mass., for inculcating "Baptist sentiments." These embraced the seventh day soon after the Sabbatarian Church at Newport was constituted. The New London (now Waterford) Church started in the removal of Sabbath-keepers from Hopkinton, joined with some residents of this locality by the name of Rogers. This occurred many years previous to the organization of the church.

By the beginning of the Revolutionary War, in 1775, besides the Newport and Hopkinton, R. I., Churches, there had been formed the Piscataway, the Shiloh (formerly Cohansey), and the New Salem Churches. The first two are in New Jersey, and the last in West Virginia. The first of these three, as is well known, started in the conversion of Edmond Dunham and seventeen others, members of the First-day Baptist Church of the place. The second began in the removal of brethren and sisters of Piscataway, and of scattered Sabbath observers from other localities in New Jersey and Pennsylvania. The third was organized in the beginning at Squam, New Jersey, by members from the Westerly and New London societies, and migrated afterward in a body to south-western Pennsylvania and western Virginia. By the opening of the present century three other churches at Burlington, Conn., Berlin and Brookfield, N. Y., had been constituted. The first of these has long since become extinct. All of them grew out of removals from the Rhode Island churches. By the time of the publication of this history, in 1811, there had been organized two other

churches, at DeRuyter, N. Y., and Lost Creek, W. Va. The first was composed of members from the societies at Hopkinton and Berlin, and the second from the societies at New Salem, W. Va., and Nottingham, Md. At this time the author mentions small Sabbath-keeping communities at Verona and Adams, N. Y., which had not formed themselves into churches.

We here subjoin a table made up of items collected from this work, giving the names of the churches, the years when constituted, the pastors, and the membership in 1811.

CHURCHES.	CONSTITUTED.	PASTORS.	MEMBERS.
Newport,	1671,	Henry Burdick,	87.
Hopkinton,	1708,	Abram Coon,	765.
Piscataway,	1705,	Henry McLafferty,	65.
Shiloh,	1737,	John Davis,	170.
Burlington,	1780,		45.
Berlin,	1780,	William Satterlee,	335.
Waterford,	1784,	Jabez Beebe,	46.
First Brookfield,	1797,	Henry Clarke,	160.
DeRuyter,	1806,	David Davis,	35.
New Salem,	1745,	John Davis,	38.
Lost Creek,	1805,	John Davis,	23.

The total membership of these churches was 1,769. The largest, as will be observed, is that of Hopkinton, which the author believed to be "the most numerous of any church," of whatever faith in this country.

SABBATH REFORM.

DR. CRAFTS ON "THE OUTLOOK EXTRA."

In the *Christian Statesman*, April 11, Rev. W. F. Crafts, D. D., enters complaint concerning "That Seventh-Day Baptist Extra." His great trouble seems to be that we have dealt with the Blair Sunday-rest Bill as it is, and not as he desires to have it. We analyzed the bill as it stood upon the records of Congress, and as it was discussed before the Committee. We could not deal with possible amendments that might have been made to the bill had it ever come before the Senate for consideration, and because we did not do this, Dr. Crafts charges us with suppressing relevant facts, misrepresenting the design of those who favored the bill, etc. He closes his complaint by saying, "The general belief that the Saturdarians are at least sincere is being severely taxed by misrepresentations of which these are but samples."

In these complaints Dr. Crafts shows how deeply our just criticisms of the bill have wounded him. That the bill as drawn satisfied its friends in the beginning no one can doubt who was familiar with what was said by them at first. But after it had been before the public for several months, the sharpness of the opposition to its unjust and unconstitutional features was such that the friends of the bill—notably those whom Mr. Crafts represents—saw that it was wise to seek such modifications as would relieve the bill of these features. If we may believe what was said at the beginning, their later willingness to modify the bill arose from no change of purpose, but because they saw that, unmodified, the bill had no possible chance of acceptance at the hands of thoughtful men. Had the modifications proposed been embodied in the bill, we should have dealt with it in that form; but we could no more treat as the Blair Bill a modified form of it according to the wish of Mr. Crafts, than we could claim that the bill was what the amendment proposed to the committee by the editor of the *Outlook* would have made it. We are quite content that Mr. Crafts should wince under our criticisms upon the bill, but suggest that it would be at least consistent for him while complaining of misrepresentation on our part, to refrain from open misstatements

concerning what we have written. For instance, he attempts to sooth his disturbed feelings by intimating what he dare not directly state as follows: "No wonder Dr. Atterbury found Dr. Lewis' book on Sunday Legislation full of misstatements, even of laws." Neither Dr. Atterbury nor Dr. Crafts ever found, or will find, any such misstatements in the book referred to.

The effort to secure legislation which shall promote the religious observance of Sunday, without purporting thus to do, and which shall practically compel submission on the part of those who conscientiously or otherwise refuse to observe it, without avowed injustice and open violence to the principles of religious liberty, is a large task, and one cannot refrain from smiling to see how agile the advocates of the late Blair Bill are in seeking to accomplish that which they desire to accomplish, but pretend that they do not wish to accomplish. Meanwhile the *Outlook* will continue to analyze future bills which may appear, and to turn on the light as occasion may require, even though our good brother Crafts dissents and insists that we ought to treat things, not as they are, but as he desires them to be.

THE LIBERAL VIEW OF SUNDAY.

The *Globe-Democrat*, of St. Louis, reports a lecture by Prof. Felix Adler, delivered in that city in February, 1889, in which the speaker presented what he calls "The Modern Idea" concerning Sunday. The lecture was mainly historical, claiming that the Sabbath originated with the Chaldeans, and that the weekly cycle was the product of astronomical science. Leaping from the Chaldeans to the "Puritan view," the speaker denounced the "gloomy asceticism" which prevailed with reference to the Sabbath. Prof. Adler's Sunday creed is given in the *Globe-Democrat* in the following words:

Turning to the modern idea and the ethical idea of the Sabbath, the lecturer said that the prophetic idea of the Old Testament was the correct one. The prophets Isaiah and Jeremiah were never weary of condemning the exactions and pretensions of the priesthood with respect to the Sabbath and religious worship. Isaiah had told the people that "the day shall be to you a delight," and Jeremiah had condemned the exactions of the priests, and called their incantations before the altars an abomination to the Lord. The Israelitish prophets had the proper conception of the Sabbath, regarding it as a day for rest for the laborer, for the dispensation of charity, and for meditation upon themes elevating to the spiritual nature. The ethical idea comprehended these things and more. It included the intellectual improvement of many classes of persons whose sharp struggle for bread on six days of the week gave them no opportunity for self-development. The lecturer would have cessation from all lines of labor wherever possible, and the reservation of a part of the Sabbath for such persons as were obliged to labor on that day. He would have open libraries, free concerts of the best class, elevating dramatic presentations and illustrated lectures upon scientific topics. So the day could be made restful and a source of pleasure to all men.

If the claims of the Sabbath as a universal institution, and of the fourth commandment as binding upon all men through all time, be ignored, Prof. Adler's theory is more logical than that creed which begins by disregarding the Sabbath, and then attempting to transfer the fourth commandment to the Sunday. We believe that this liberal view falls far below the true standard. But that it is more consistent than any change-of-day theory, is apparent without being said.

CORRESPONDENCE.

Editor of the Outlook, Dear Brother,—I have often felt inclined to write and express my thanks, which is all the return you ask for the gift of the *Outlook*. I generally read it, and often with considerable interest and relish; partly because of the ability and wide research which it displays, and partly because I always have an interest in examining speculative views, which are opposed to my own. I am sometimes amused at the petulance with which some one, to whom the *Outlook* comes gratuitously, expresses his unwillingness to receive it. A man

that never cares to read anything but his own side is in a fair way to become a narrow-minded bigot. I thank you for the opportunity given me, to become acquainted with your views upon this important question of the Sabbath, and I certainly appreciate the ability and earnestness with which those views are maintained.

This is not at all to say that I am likely to be convinced. I am probably no nearer that point than when I began to read your paper. If I admitted your premises, I should admit, honestly, your conclusion. But I do not. I am satisfied to believe that the divine commandment is fulfilled, in the observance of "the seventh day," after six days of labor, *be that day what it will*. The universal church has very appropriately fixed upon the first day of the week, for reasons which we know. If reasons equally good had led to agreement on the second or third day, the acceptance of it would have substantially answered all the purposes of the divine appointment of a day of rest and worship. The commandment makes no mention of *the week* at all, and if it did, no human being could be certain that "the seventh day of the week," then and now, was identically the same.

But I did not mean to argue this point. I simply had it in mind to say, that if your little sect is right, and all the rest of the Christian world wrong, and that through eighteen centuries, it might be expected that the Lord of the Sabbath would signify his approval of your "Sabbath-observance," by special tokens of his presence. But I cannot learn that he has made this discrimination, nor that he has given to those who, on Saturday, "call upon him in sincerity and truth," a monopoly of his grace, nor those who do so on Sunday. I cannot learn that the Seventh-day Baptist community are a special "garden walled around," on which the showers of refreshing fall any more copiously than gladden the sanctuaries and the hearts of devout worshippers all the world over, on the first day of the week.

As to the use of expending so much labor and thought upon an issue like this, I forbear to say what I think. But I am quite sure that there is no more probability of bringing back the Christian world to the observance of Saturday, than of transporting Mount Washington to the state of Texas. Still I thank you for the *Outlook* all the same.

Yours truly,

O. E. COBB.

FLUSHING, Jan. 9, 1889.

REPLY.

Rev. O. E. Cobb, Dear Brother,—Your pleasant letter, of Jan. 9th, has been waiting its turn for answer. We appreciate the kind commendations with which you refer to a work that is, at the best, unproductive in immediate results. We are compelled to be content sometimes to be misunderstood, and often misrepresented, when we attempt to defend a truth which is so great in its scope, and so vital in importance as is the Sabbath question; the more so since the question has been perverted by false teaching, until the popular view is not only superficial but positively destructive of conscientious regard on the part of Christians, much more on the part of the irreligious. You suggest that you are satisfied to believe that the "divine commandment if fulfilled in the observance of the seventh day after six days of labor, *be that day what it will*." You also suggest that the "commandment makes no mention of the *week* at all, and if it did, no human being could be certain that the seventh day of the week, then and now, was identically the same." This sounds very well in the presence of popular loose notions. But if you think more carefully you will see, that as a matter of fact those to whom the law was given, understood the fourth commandment to apply to a specific day of the week, which day they have continued to keep in unbroken order. You will also find, when you have examined the ground, that the identity of the week has remained unchanged, and that no question has ever arisen concerning the identity of the week, or the order

of the days of the week, except as connected with superficial discussion concerning the Sabbath. It would be self-condemnatory for you to say that we have no knowledge as to which is the first day of the week, and yet all observance of the first day, as well as Wednesday and Friday in the Catholic church, is and has ever been regulated by the relation of these days to the last day of the week, which day, the commandment given on Sinai, designated as the Sabbath. It is but a Pharisaic tithing of mint, annis and cummin, for any one to insist that because the words *the week* are not there, therefore the commandment did not specify a distinct day. Your remark about the Seventh-day Baptists not having a mortgage upon God's blessings, over and above other people, is far from being an argument, and perhaps you meant it more as a bit of pleasantry than as an effort at argument. Many people do urge it as an argument forgetting that God's method of settling such questions is not by immediate results, but that rather "He sendeth the rain upon the evil and the good, upon the just and the unjust," but more, that he grants blessings to all who seek him in spirit and in truth, especially when they, though ignorant of all truth, believing themselves to be thus serving him. God's dealings with men are tempered according to light and knowledge, and the verdict which he passes upon erroneous actions is found in ultimate results, rather than in compulsory hindrances from any path. It however remains true as a fact in history, that all reform in the line of Sabbath-observance has been based upon a partial, or a complete return to the authority of the fourth commandment. The present Sabbathless state of Europe has resulted from centuries of disregard for the divine law. These results are God's commentary, like the ruin which came upon ancient Ireland, upon the prodigal son, and upon all similar cases of disobedience, when through presumption or through error, men go away from God. Divine mercy deals gently with those who err, but it cannot prevent the final result of error. Such error becomes sin, when with added light, men learn more of truth. At that point condemnation must begin.

In entering upon our work, and the expenditure of "so much labor and thought upon an issue like this," we have not failed to look the question in the face, and to recognize what seems to you the certain "impossibility of bringing back the Christian world to the observance of Saturday," etc. We have learned that what seems possible to men is not to be taken into account in any question of reform. To the satisfied and time-serving man; nothing great seems possible. To the narrow observer, who sees only the difficulties which immediately confront him, there is no success, but the God of all truth and righteousness, in whose infinite wisdom and power truth has its roots, is abundant in resources and equally abundant in time. Our hope is not in anything which we may do as the little minority, whose folly is patronizingly pitied, but rather in the resistless sweep of the eternal truth, that the Word of God shall not return unto him void. That the Christian church is in a most serious state concerning the whole Sabbath question is shown by the words of its most thoughtful and God-fearing representatives. That they are "at their wit's end," in reference to what can be done to save the sinking fortunes of Sunday, is equally true. This hour of their extremity will become the hour of God's opportunity. The failure of all human theories will, at last, teach earnest men how futile it is to substitute the loose notion of convenience that now obtain even among Christians, for the requirements of the law of Jehovah. We labor to call the attention of the church to this great truth, and whether we labor in vain or not, we are willing to let the coming years answer.

Yours truly,

A. H. LEWIS.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.
 REV. E. P. SAUNDERS, Alfred Centre, N. Y., Business Manager.

"Neath some shadow off I wait,
 Like blind Bartimeus at the gate;
 Assured that when my Lord draws nigh,
 Sin, doubt and darkness all shall fly;
 Hence to his cross I cling the more,
 Whene'er these shadows touch my door."

DURING this week a three days' convention of persons who have left Roman Catholicism for Protestantism is being held in Boston, Mass.

THERE is, at the Baptist home for aged people, in New York City, a woman who was born two years before the inauguration of Washington, the centennial celebration of which has just been held. Her mind is still active, and except for an accident about two years ago which prevents her from walking, she is in good bodily strength.

LIFE is a reckoning which cannot be made twice over. To-day's work, good, bad or indifferent, is sealed up with the night-fall, and to-morrow brings its own work to be done and accounts to be settled, leaving no place in which to make amends for past failures. This makes life truly a serious business, and when we have done our best, it is all too full of unbalanced accounts. To the humble, believing soul, however, one great comfort and inspiration comes in the assurance that there is forgiveness with God, and that we shall enter the paradise of God, not for our own good deeds, but for Jesus' sake.

A CAREFUL statistician says that there are, in this country, about 7,000,000 young men. Speaking of the relation of this vast army to the church, he says that only about 25 per cent attend its services, only 5 per cent are members of it, and only about 3 per cent contribute to its support. Speaking of the criminal classes the same writer says that 70 per cent of our incarcerated criminals and 85 per cent of the patrons of saloons and houses of ill-fame are young men, while nearly 90 per cent of all crimes committed are by young men. With these startling figures before our eyes, and knowing that the young men of to-day must be the men upon whom the world's work for the next twenty-five years must fall, who shall say that there is any danger of giving too much attention to our young men, or doing too much in the effort to fit them for the responsibilities of life?

THE effort to "boom" one's own business or opinions by underrating or disparaging those of other people is a sure indication of a small mind, and often reacts, in a ludicrous way upon him who resorts to such methods. For example, a shoe-maker recently hung a sign out of his own door which read, "Don't go elsewhere to be cheated, walk in here." It need hardly be said that the device did not prove a success as a drawing card. So in all our controversies for the truth of God, while it may be our duty to point out the errors of those who are in error in order that we may the more effectually win them to the truth, we need constantly to guard

against any tendency or temptation to "call names," or "cast contempt" upon those with whom we differ. The cause of truth is never served in this manner. There is no better rule than that given by Paul to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

IN our issue of April 13th was published an article, "Wayside Notes," in which reference was made to Mr. Bateham's statement, classing the *Outlook and Sabbath Quarterly* among the publications of the Adventists, etc. The paragraph closes with an appeal to Mrs. Bateham to explain, if she will, how this came about. We have received the following reply, which, since we have no wish to do her injustice, we publish entire:

PAINESVILLE, Ohio, April 20, 1889.

Editor SABBATH RECORDER,—I have just received a marked copy of the SABBATH RECORDER (No. 16, page 252), in which injustice is done me; and as it says, "we leave her to explain, if she will," I hasten to explain.

The sixth page of Leaflet No. 20 was all the space I had at command, to correct false impressions made by the Adventists. The page is headed "Work and Belief of the Adventists." I had neither room nor desire to give, in that connection, the attitude of Seventh-day Baptists, or any other class of people than the Adventists in question.

In "Notes of Hearing," page 24, I request Congress to provide exemption for Seventh-day Baptists. I regret that I was led into the mistake, of speaking of Mr. Jones as editor of the *Outlook and Sabbath Quarterly*. I saw the statement before me, from a source I had never questioned, and, not finding a copy of either paper in the house, I followed my authority, and it proved to be a mistake. Please publish, and oblige.

MRS. J. C. BATEHAM.

A BRIEF REVIEW.

We clip the following from the *Michigan Christian Advocate*, of a recent date. It is a mention of the book "Biblical Teachings Concerning the Sabbath and the Sunday," by Bro. A. H. Lewis:

This is merely a presentation of the Sabbath question from the Seventh-day Baptist stand point. It is not a new work, but a revision of an old one. Indeed, there is nothing new that can be brought forward to sustain this exploded theory of the "Saturdarians,"—as Dr. Wilbur F. Crafts appropriately calls them. This book is brought out just now to counteract the movement in favor of the Blair Sunday-rest bill, which Seventh-day Baptists and Adventists, along with infidels, saloonists and are bitterly opposing.

As a specimen of candor in the matter of book notices, this can hardly be considered a model. In a very important sense, however, it is true "nothing new" can be brought forward to sustain the views we hold on this subject. The Scriptures of the Old and New Testaments are our only authority, and these, certainly, are not new books, albeit new editions are being issued every day. But if one will take the pains to wade through the strange and conflicting theories invented by the numerous advocates of the Sunday, as a substitute for Jehovah's Sabbath, he will be impressed with the folly of undertaking to bring forward something new on this subject. Meanwhile, it is the object of this little book, to bring men back to the simple statements of the old book. "Nothing new!" In that saidst thou truly.

As to the remainder of the paragraph, it is all a misconception and a misstatement. The book is not "brought out just now to counteract the movement in favor of the Blair Sunday-rest bill." In fact, its bringing out had not the slightest reference to that bill, unless it be in a very indirect manner. It is published for the purpose of turning the thoughts of its readers from the traditions and inventions of men, to the

plain, simple and authoritative teachings of the Word of God. It is the purpose of the Blair bill, to invest an institution which has no recognition in the Bible,—which, indeed, is much newer than its newest books,—with an air of sacredness, thus taking away from the sacredness of God's holy day. In their main purposes, therefore, the book and the bill are directly opposed to each other, but the book is much older than the bill, and the edition of 1888 was brought out simply because former editions were exhausted, and the demand for it still continued.

Again, our friend, the editor of the *Michigan Christian Advocate*, is very much out of the way in saying that "Seventh-day Baptists are bitterly opposing" the Blair bill. They are opposed to the bill, and they are doing what they can to defeat it, but there is no bitterness in their opposition. It is a square, open fight. The friends of the bill have a right to present and advocate it, and those who do not believe in it have an equal right to oppose it, and defeat it if they can. Seventh-day Baptists believe the bill is opposed to the Bible, in that it proposes to invest with sacredness a day which the Bible knows only as one of the six days for labor, and thus ignores the sacredness of the only day which the Lord ever blessed and sanctified; they also believe that the bill is contrary to the spirit and letter of the Constitution of the United States, in that it proposes to determine by law, what day of the week people shall recognize and observe as sacred, regardless of their own conscientious convictions, which the Constitution proposes to secure to every man,—the right of private judgment in all matters of religious faith and practice. For these reasons Seventh-day Baptists oppose the Blair bill with earnestness, but with no bitterness. They who fight for truth and right have no need for bitterness.

Finally, when the editorial brother classes "Seventh-day Baptists and Adventists along with infidels and saloonists," as if they were all possessed with the same spirit, and were all working for the same purpose, he shows extreme ignorance, or a desire to cast odium upon a people whose positions upon this question he cannot assail with fair arguments. It may be true that Seventh-day Baptists and Adventists on the one hand, oppose the Blair bill, and that infidels and saloonists on the other hand, oppose the same measure.

We have given above our reasons and motives for our opposition, the editor of the *Advocate* knows as well as we do what the motives of the infidel and of the saloonists are. The two sets of motives remove the parties actuated by them, to the very opposite poles of moral character and standing. We plead for a pure, Biblical Christianity, unfettered by any interference of the state in matters of religious faith and practice; the infidel and saloonist would gladly see all religion destroyed; while the Blair bill is a step in the process of state interference with religious matters, the ultimate outcome of which must be the loss of conscience toward God, and, of course, the utter overthrow of pure religion. We leave the editor of the *Michigan Christian Advocate*, and our readers generally, to judge who stands nearest to the infidel and saloonist in this matter.

THE TIME OF THE CRUCIFIXION.

BY REV. J. W. MORTON.

There is to my mind nothing clearer, from the combined testimony of the Evangelists, than that Jesus was crucified on a different day from that on which he was tried and condemned.

Compare John 19: 14 with Mark 15: 25. He was condemned a little after noon, and crucified about the middle of the forenoon the next day. If then, as Prof. Whitford and many others allege, he ate the last supper with his disciples on the evening following the 14th of Nisan, the crucifixion could not have been earlier than the 16th. If, then, the crucifixion was on Friday, as I believe it was, it could not have been in the year 30, for, as Wieseler and others have shown, Friday was, in that year, the 15th of Nisan.

That your readers may have before them the necessary data for making their own calculations, I beg leave to present a few well-established facts:

1. The Jews do not now, nor is it probable that they ever did, begin to count the days of the month from the day of the actual conjunction, or what we call "the new moon." The day following the phasis, or first appearance of the new moon in the west, after the conjunction, was always the first day of the month. Now, if the conjunction took place in the former half of the day, that is, between sunset and sunrise, the new moon might be seen with the naked eye on the evening of the next day, just after sunset. But if the conjunction took place in the latter half of the day, that is, between sunrise and sunset, the new moon could hardly be seen before the evening of the second day. Thus, if the conjunction was at any time between sunset on Monday evening and Tuesday morning, a sharp eye might easily detect the new moon on Wednesday evening, and the first day of the month would be Thursday. But if the conjunction took place on Tuesday between sunrise and sunset, the new moon could hardly be seen before Thursday evening, in which case Friday would be the first of the month.

2. The paschal new moon of the present year, 1889, was very nearly on March 30th, at 11 hours and 24 minutes P. M.

3. The average length of a lunation, that is, the time from one new moon to another, is 2,551,442.84 seconds.

4. From the paschal new moon of the year 29, to that of the present year, there have been 23,005 lunations, comprising 679,351 days, 4 hours and 29 minutes, nearly. This is in excess of 1,860 years, only 18 hours and 55 minutes, and the conjunction of that year was on the same day of March as in the present, namely, the 30th, which was Friday, at 5 hours and 29 minutes A. M. The phasis was on the following evening, and Sunday, April first, was the 1st of Nisan. The 15th was also Sunday. This differs, I think, by one day, from Wurm's calculation, but I cannot bring it out otherwise. Several able chronologists, including Ideler, allege that the crucifixion took place in the year 29.

5. Between the conjunction of the paschal moon in the year 30, and that of the present year, there have been 22,993 lunations, comprising 678,996 days, 19 hours and 40 minutes. Counting back, as before, we find that the conjunction of the paschal moon in that year, was March 20th, at 3 hours and 44 minutes A. M., the day was Wednesday; and, as the conjunction was in the night time, the new moon could be seen on Thursday evening, and Friday, March 22d, was the first day of Nisan, the 15th was also Friday.

6. From the paschal new moon of the year 31, to that of the present year, there have been 22,981 lunations, comprising 678,642 days, 10 hours and 52 seconds, nearly. This is 21 days, 10 hours and 52 seconds in excess of 1,858 years. Consequently we must subtract this excess

from our date of this year's conjunction. This shows the conjunction of the year 31 to have been on March 9th, at 12 hours and 32 minutes P. M., that day was Sunday; and as the conjunction was so near the middle of the day, it is a little doubtful whether the phasis was in the evening of Monday or that of Tuesday. Most probably it was the latter, in which case Wednesday, March 12th, was the first of Nisan. The same day was also the 15th. The year from 30 to 31 was embolismic, that is, it had 13 months.

7. From the paschal new moon of the year 32 to that of the present year, there have been 22,958 lunations, comprising 678,258 days, 13 hours and 20 minutes, nearly. This is 3 days, 19 hours and 40 minutes in excess of 1,857 years. Deducting this excess, as before, we find that the paschal new moon of the year 32 was on March 27th, at 3 hours and 44 minutes A. M.; that day was the Sabbath; and as the conjunction was in the night time, the phasis was on the evening of the following day, or Sunday, and Monday was the first, as it was also the 15th of Nisan. Friday was the 12th of the month, and, I believe, that was the day of the crucifixion. My reasons for this belief are set forth at large in a tract recently published, entitled, "A New Harmony," etc., a copy of which I shall be happy to furnish to any one desiring it.

8. From the paschal new moon in the year 33, to that of the present year, there have been 22,956 lunations, comprising 677,904 days, 4 hours and 30 minutes, nearly. This is 14 days, 4 hours and 30 minutes in excess of 1,856 years. Deducting this excess, as before, we find that the paschal new moon of the year 33 was on March 16th, at 6 hours and 54 minutes P. M., that day was Wednesday; and as the conjunction was late in the day, the phasis did not occur till the following Friday evening, and the Sabbath following was the first day of Nisan of course; the 14th was Friday, and the 15th was the Sabbath. Those commentators who believe that Jesus ate the last supper with his disciples on the evening following the 13th of Nisan, very naturally hold that the crucifixion was in the year 33. They are driven to this position by a laudable desire to harmonize John's narrative with that of the other Evangelists. See John 18: 28.

9. It is generally assumed that the paschal moon was that whose 14th day either coincided with that of the vernal equinox or came within one month afterwards. This is certainly the present custom, but whether it was strictly observed in the time of Christ or not may admit of doubt. On account of this source of doubt, with others that might be mentioned, we may well hesitate about determining the year of the crucifixion.

I agree with Prof. Whitford that the crucifixion was on Friday, but, I do not agree with him, that it was on the 15th of Nisan. John, who says that the feet-washing and the betrayal were "before the Passover," and that the following day was "the Preparation of the Passover," does not contradict the other Evangelists. There is an easy reconciliation of these apparent discrepancies, for which I refer the reader to the tract mentioned above.

I presume the reason why Prof. Whitford and Mr. Graves seem to clash is that the latter reckons the days of the lunar month from the conjunction, while the former reckons them from the phasis, which is the more accurate way.

I wish to say further, that in the tract, "A New Harmony," etc., already referred to, the

phrase, "Gregorian calendar," on page 23, should be "Julian calendar." These two calendars, which coincided in the fourth century, differed by four days in the time of Christ, the 21st of March in the Gregorian, being the 25th in the Julian, of course the Julian was the only one then in use. It should be stated, however, that some chronologists hold that the vernal equinox, in the time of Christ, was on the 24th of March, Julian calendar. This is presumably true, if so, my dates are one day ahead.

The dates in the above article are all given according to the Gregorian calendar, and in "Jerusalem time," which is about 7 hours and 3 minutes faster than New York time.

HELPLESSNESS.

The spirit of helpfulness is a law in the realm of natural things, as well as in the revealed Word. We are not to live for ourselves only, but we are to let our lives affect others for their good. All the relations we sustain to others, and they to us, teach that we are dependent, more or less, one upon another. The workmen employed in erecting a building, illustrate this fact, the carpenter cannot do without the help of the mason, nor can the mason work independent of the carpenter, and so on all the way through to the completion of the structure. We also feel the need of co-operating one with another in all enterprises of life. A railroad, for example, cannot be built and put in successful operation, without the combined effort of numbers of men, working unitedly to accomplish the desired results.

This spirit of helpfulness is necessary to true success, in all departments of church work. In unity of action there is strength. There should be no feeling of *offishness* manifested on the part of any of the membership of the church. A good work may languish and die simply because of lack of sympathy on the part of those who ought not only to be sympathetic toward it, but helpful by loving aid. The pastor feels, more than any other member of the church, the need of sympathy and help in his work. But few of the laity ever fully realize what a life of care and responsibility the pastor's is. They have an idea that he can, somehow, get along without their help. I do not say that all church members look at it in that way. No, thank God, there are those who are ever ready to help him in his work, not only by their prayers, but by their counsels, and also by giving their time to him, to help in the work which is peculiarly his. But the few ought not to be the only helpers, *all* the members should in some way render aid to him, and also in all departments of church work. "Many hands make light work," and what is true in material things is true in spiritual. Many earnest prayers, in unity, give lightness and power to the work of God in the church.

There is a great deal of latent power in the church which, if it were only infused with the spirit of helpfulness, would be a power for good, both in the church and in the world. A weary worker is often cheered by a helpful word. A despondent soul is often lifted out of its despondency by a helpful expression of sympathy and an encouraging word. We cannot define any limit to this spirit of helpfulness. It is a duty we owe to our fellow-men. It is a duty the discharge of which will contribute greatly to our own personal happiness. It will free our lives from all selfishness, making us kind and affectionate one toward another.

A. LAWRENCE.

YOUNG PEOPLE'S WORK.

WE were reminded in a conversation the other day of a statement we once heard, to the effect that while in the churches of our land seventy-five per cent of the members are women and girls, in the prisons of the country over ninety per cent of the inmates are men and boys.

WE may be mistaken as to the exact proportion, but doubtless we have not varied widely from the truth. If now this be so, what does it indicate?

IT may show on the one hand that women are greater hypocrites and more skillful in crime than men, or, what is doubtless the truth, that men are more lacking in spirituality, and worse morally than women. Or it may reveal something wrong in the management of spiritual affairs and in the operation of the forces which move in human society.

WITHOUT doubt the fewness of male members and attendants in our churches is greatly a matter of early education and habit. Here is an opportunity for our Young People's Societies. Let them consider the matter and endeavor to interest, keep, and hold the boys, that when men they may be numbered in the ranks of God's kingdom and never find their place within the prison walls.

OBJECTORS AND OBJECTIONS.

BY E. B. SAUNDERS.

If we as a people are commissioned to do a work, the commission is from Christ, and is the same one he gave to his disciples when he said, "Go ye into all the world, and preach the gospel to every creature." If Christ had meant that only one-tenth part of the gospel should be preached, he would doubtless have said so, and the only justification for preaching one portion of it more than another is that such a portion is more frequently violated.

The fact that we find it necessary to organize in order to do this work most effectively is no reflection on the church, its members, or the cause, as long as these organizations are conducted under the supervision of the church, and in the interest of the cause of Christ, even though they are named Sabbath-school, Young People's Society of Christian Endeavor, or prayer-meeting. Nor is there, therefore, any reason for strife or quarreling. As well might a contention arise in an army over the several departments of squad, company, or regiment. Strife simply reveals a fault-finding disposition and remedies nothing. When we oppose means which the majority see fit to adopt for carrying forward a work, unless we have a "thus saith the Lord" for it, we set our judgment against the judgment of a majority, and the chances are that we, and not they, are in the wrong. Let us in such a case conclude so at least, unless we have a method for doing the same work which appears preferable not only to ourselves, but to many others.

When the walls of Jerusalem lay in ruins, the remnants that were left of the captivity there were "in great affliction and reproach." Nehemiah then "sat down and wept and mourned certain days and fasted and prayed before the God of Heaven" that God's ear would be attentive and his eyes open. He said also, "Both I and my father's house have sinned." He then obtained a commission of

the king to go beyond the river, and there obtain means and organize to rebuild the walls, close its gates on the Sabbath-day, carry back the sacred vessels and re-establish the worship of God. He arrived at Jerusalem, went out in the solitude of night and viewed the ruins. He chose his assistants, divided the work of rebuilding into some forty departments, appointed men over each division, and, for aught I know, may have named each one an "Endeavor Society." They at least did something which displeased Sanballat, Tobiah and Geshem. It matters not at what they were displeased, whether it was the name, the methods or the fact that they allowed the women, the daughters of Hallohesh, to assist in the work. They first objected and ridiculed, then opposed with arms, and last of all attempted by stratagem to lure them away from the open gates. But four times they received the word from Nehemiah, "I am doing a great work, I cannot come down."

We as a people have a great work. Though the walls are being rebuilt our gates are still open. Probably one fifth of our churches are without pastors, we are still in great affliction and reproach. We are doing a great work, we cannot come down to discuss the methods or under what name we shall carry forward this work of building up these churches until they are self-sustaining. It matters not what our reasons are for not helping, not to say opposing. Our influence is against the work. They who opposed Nehemiah and his methods opposed the work. You who oppose the methods which the majority see fit to use oppose the work. Your reason may be on account of the young, or of women being connected with it, or on account of the name given it.

To God's servants who "arise and build" belongs the inheritance.

PRAYER WHEELS.

One of the strangest contrivances for religious purposes ever invented by any people is the prayer wheel of Thibet. Thomas Manning, the only Englishman that ever saw Lhasa, who visited Thibet at the commencement of the present century, describes these wheels, which he calls "whirligigs," as cylinders turning freely on an axis, with sacred sentences and prayers inside. Turning the whirligig is equivalent to reciting the sentence, and is a substitute for it. The hand-wheels carried always by pious persons, and is constantly turned, while another kind is fixed on an axis in the ground, around which it revolves. In the avenues of the temples he says there are hundreds of them, which good souls twist one after another as they pass along. Others contain rolls of printed prayers, and are fixed in rows on the walls of temples, near villages, and in streams to be turned by water power. They are said to have been in use for more than 1,000 years. Mr. Andrew Wilson says that the Thibetans are the most pre-eminently praying people on the face of the earth. "They have praying stones, praying pyramids, praying flags flying over every house, praying wheels, praying mills, and the universal prayer, *Om mani padme haun* is never out of their mouths." A German writer on Lamaism says of this sentence, which literally means "O God! the jewel in the lotus," that these six syllables are, of all the prayers of earth, that which is most frequently repeated, written, printed, and conveniently offered up by mechanical means.—*The Presbyterian.*

INFIDEL SOPHISTRIES.

Infidels constantly assume that Christianity is chiefly occupied with theories about the next world, and falls far short of infidelity in practical and present help for humanity. This, too, in spite of the well-known fact that infidelity has built but one college in our land, while those

of Christianity are counted by thousands. The same contrast appears in hospitals and other charities. There is no answer more concise and overwhelming to the claims of infidelity than its comparative fruitlessness in philanthropy. The churches, and none outside the Christian churches in this city, contributed one and one-third millions last year to charity.

—LET us be liberal and bountiful towards all men, and that without weariness. For it is an easy thing for a man to do good once or twice, but to continue, and not to be discouraged through the ingratitude and perverseness of those to whom he hath done good, that is very hard. Therefore he doth not only exhort us to do good, but also not to be weary in doing good. And to persuade us he addeth: "For in due season we shall reap if we faint not." As if he said, "Wait and look for the eternal harvest that is to come, and then no ingratitude or perverse dealing of men shall be able to pluck you away from well-doing, for in the harvest-time ye shall receive most plentiful increase and fruit of your seed."—*Luther.*

OUR FORUM.

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

TO OUR FORUM:—

I like what was said in the RECORDER some time ago about getting discipline out of studying a little in ancient classical literature in its original language, rather than from a whole course of reading made easy. I want to say a man can do a good deal in odd moments in this way. A scholar in the school I used to attend in Brooklyn was going to school one morning on a street-car with a Greek Grammar under his arm. The conductor asked him to come out on the platform a minute, pulled from his pocket a Greek Testament, and asked the boy a question about the accent of a verb which puzzled him. In the conversation the boy found out that the conductor had studied the grammar all alone, and had read almost all of the Anabasis a few minutes at a time on his daily trips. What this conductor did other busy people can do. There is no reason why not.

J. E.

OUR MIRROR.

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

SOME time since mention was made in the RECORDER of our Y. P. S. C. E., which was organized last November with ten members. Since that time God has greatly blessed us in a gracious revival of his work, by which many wanderers have been reclaimed and sinners converted, and our society has increased to forty-three active and twenty-one associate members. Fifteen of those who first joined as associate have since become active members. Our meetings; which are held on the evening after the Sabbath, are largely attended and the time unusually well improved. We believe the society is doing a good work and meeting a long-felt want, in that it is getting the young people enlisted as active workers. Thus far all who have been appointed to lead the meetings have promptly responded, and the change in the general tone and character of the community, is strikingly apparent. We are hoping and praying for a still greater ingathering.

JOSIE HIGBEE, Cor. Sec.

WALWORTH, Wis.

THE eighth anniversary of the Christian Endeavor Societies occurred in February. The societies in this country and abroad now number 7,000, with 400,000 members.

TEMPERANCE.

—NO AGENCY to-day menaces religion as does the saloon.

—OF 370,000 railway employees in Great Britain, 12,500 are total abstainers.

—PENNSYLVANIA is going to vote on a Constitutional prohibitory amendment this year, June 18th.

—It is estimated that 12,000,000 school children are now being taught the nature and effects of alcohol.

—It is a fact beyond dispute that there is scarcely any form of public vice that is not found in conjunction with the saloons.

—THE clergymen of Massachusetts were all canvassed on the prohibition amendment question. As might be expected, they're "all right." Of 1,036 who responded, 934 were to vote "yes," ninety-one "no," and eleven were undecided. What other profession can show such an overwhelming proportion on the right side?

—NO MAN has a right to carry on a business which produces results for which other men must pay heavily. The taxes of every citizen are more than doubled by the evils which flow directly from the rum traffic. The rum sellers wax fat, and the mass of tax-payers pay millions of dollars every year that they may have the privilege of doing so.

—POSTMASTER General Wanamaker seems to have no more use for the saloon in the mail service than in Pennsylvania politics. It is stated that over one hundred saloon keepers, appointed railway mail agents under the Vilas-Dickinson administration, will have to go. The Postmaster General has also ordered that no post-office shall be kept in a saloon or in any room leading into a saloon.

—MRS. LEAVITT, of the Woman's Christian Temperance Union, who was in Japan in the interest of the Woman's Christian Temperance Union, during last summer and fall, did a grand work in interesting the women and many of the leading men of Japan in the cause, not only of temperance, but of purity and of the elevation of woman generally. One of the leading Japanese workers said that Mrs. Leavitt was a second Commodore Perry to the women of Japan.

—THREE-FOURTHS of the 8,000 saloons in New York City are kept by foreigners. The saloons of the United States average a yearly income of \$4,500 each. At this rate the foreigners' three-fourths of New York's saloons take in \$27,000,000 every year. It ought not to be a very hard matter to convince the level-headed merchants of the metropolis that it does not pay to let 6,000 foreigners levy an annual tribute of \$27,000,000 upon the city. They will see it quickly enough if they can be got to think about it.

EDUCATION.

THE *Christian Inquirer*, of a recent date, calls the attention of its readers to the importance of the subject of education, by publishing the following digest of opinions from standard writers. It will do all our readers good to ponder the words of wisdom here brought together:

1. Observation is the absolute basis of all knowledge. The first object, then, of education, must be to lead a child to observe with accuracy and to express with correctness the result of his observations.—*Pestalozzi*.

2. The highest end of education is not to dictate truth, but to stimulate exertion, since mind is not invigorated, or developed, in a word, educated, by the mere possession of truths, but by the energy determined in their quest and contemplation. The primary principle of education is the determination of the pupil to self activity.—*Sir Wm. Hamilton*.

3. The aim of education should be to teach us, rather how to think than what to think; rather to improve our minds so as to make us think for ourselves, than to load the memory with the thoughts of other men.—*Beattie*.

4. Moral instruction, the formation of character, the shaping of life, is the grand purpose of all education.—*J. P. Wickersham*.

5. Education is not the storing of knowledge, but the development of power.—*Hiram Orcutt, LL. D.*

6. The first step to knowledge is to know that we are ignorant.—*Cecil*.

7. Nature has a law as fixed as the laws of the Medes and Persians, called "the law of disuse." This law enacts that whatever structures or organs of living beings are not normally used, will waste, and tend to disappear.—*Andrew Wilson*.

8. The vital part of human culture is not that which makes a man what he is intellectually, but that which makes him what he is in heart, life and character.—*Wm. Russell*.

9. Everybody should know what most concerns him, and will make him most useful.—*Spurgeon*.

10. No education can have a claim to permanence, unless it recognize that education has two great aims; the one to increase knowledge, the other to develop the love of right and the hatred of wrong.—*Huxley*.

11. It is the first of all problems for a man to find out what kind of work he is to do in this universe.—*Carlyle*.

12. There is nothing that a child ought to know which it cannot be taught, if one will take pains to present the radical idea, and illustrate it by something which is occurring every day in its experience.—*Wayland*.

13. Curiosity must be awakened ere it can be satisfied. And once awakened it never fails in the end to satisfy itself.—*Hugh Miller*.

14. You can dwarf a soul, just as you can dwarf a plant, by depriving it of a full environment.—*Henry Drummond*.

15. The great work of education, religious and secular, is to enable men to master the idea of time, and time's work.—*Essays on Social Subjects*.

16. The chief end of education should not be the accumulation of information, but the formation of character.—*King of Anasis*.

17. Education is not an accumulation of facts; it is not a system of philosophy; it is not language nor mathematics. Education aims to furnish the means and materials by which the mind shall ascertain and cultivate its relations to all truth and all duty.—*John A. Andrew*.

One of Emerson's finest sayings is: "They only, who build on ideas, build for eternity;" and because of belief in this truth, these ideas on education have been selected. In closing, let us accept the Scripture assurance: "If ye know these things, blessed are ye if ye do them."

POPULAR SCIENCE.

CAUSE OF ACCIDENTS IN FOUNDRIES.—A scientist, writing on the causes of accidents in foundries, says that many of the explosions which take place are directly traceable to carelessness in handling melted iron. If a ladle of iron is accidentally spilled it will of course almost inevitably do some damage or injure some one. But the chances for the man getting away from it are fairly good unless water is encountered, when there is immediately such a violent explosion and scattering of hot metal that there is very little chance for the escape of any one without injury. A combination of melted iron and water is as dangerous as gunpowder, and iron-workers should always take pains to prevent such a combination being possible.

TEAK WOOD.—So indestructible by wear or decay is the African teak wood that vessels built of it have lasted fully one hundred years, to be then broken up only on account of their antique mould or defective sailing qualities. This wood is one of the most remarkable employed in the human industries, for its great weight, hardness, and durability, its weight varying from 42 to 52 pounds per cubic foot. It works easily, but from the large quantity of silex contained, the tools for working require to be hard, and even then are subject to severe wear. It also contains an oil which prevents the iron spikes and nails driven into it from rusting. The East Indian teak wood is somewhat lighter and easier worked, and also from its silicious qualities a perfect germicide to marine life, so destructive to other woods. It requires from sixty to eighty years for growth sufficient for ship-building purposes. It is largely in use in English ship-building.—*Scientific American*.

BENT WOOD FURNITURE.—The material to be bent, as practiced in Austria, is usually the red beech, a product of the Hungarian forests. In the United States the common beech and birch are used and stained with the aniline reds modified by logwood and Brazil-wood. The timber is sawed into strips of the proper size and finished in a gauge lathe or by hand to the required proportions. They are then placed in a tight case of wood or iron, and subjected to a steaming process for a few minutes, and in work requiring specially sharp bends the last steam is superheated slightly or the goods put under high pressure steam in an iron case with sealed door, capable of 50 lb. pressure. This makes the wood very pliable. Moulds of wood or iron are used of the exact shapes, into which the hot strips are bound at the moment of removal from the steam case. In from two to eight days the strips are set and dry, ready for assembling, finishing, and varnishing.—*Scientific American*.

HANGING DOORS AND BLINDS.—In hanging a number of doors which are of the same size, the time expended upon measuring the correct position of the hinges may be saved in a very simple manner, which is as follows: Take a lath and mark upon the top and bottom the exact position where the hinges should come, drive in at these marks sharp-pointed brads, and you have a gauge which may be used in hanging all doors of the same size. In using it, all that is necessary is to place it against the

edge of the door, with the top of the lath on the level with the top of the door, give it a sharp tap with the hand, when the brads will mark the exact position of the hinges. The same gauge lath may be used in marking out the position of the hinges of the stile of the door-frame, excepting that a nail should be driven in the bottom of it, so that there may be sufficient room left at the bottom to allow proper play of the door. The use of a gauge lath in the case referred to is an example of its use. It is of equal utility in hanging many other pieces, such, for instance, as inside and outside blinds, shutters, etc.—*California Architect and Builder's News*.

REMARKABLE RUNS BY THE STRONG LOCOMOTIVE.—In our issue of January 12, of the present year, we gave an illustrated description of the Strong locomotive A. G. Darwin. At that time the engine was doing express service on a New England road, which was not a fit place for the development of the locomotive's capacities. In order to test these to the uttermost, two trial runs were made upon the New York, Lake Erie, and Western Railroad, between New York City and Buffalo. On April 1st, at 9.24 A. M., the engine left Jersey City with six cars. Other cars were picked up *en route*, so that at one time nine cars were attached. Over part of the route a speed of 65 miles an hour was maintained with this heavy load. Several delays occurred, one near Callicoon, where a derailed train was in the way, and another of equal duration at Hornellsville. These delays the engine made up without difficulty. Between Hornellsville and Buffalo snow was encountered. At 10.27 P. M., three minutes ahead of schedule time, the engine reached Buffalo, an unbroken run of 423 miles. This made one of the most remarkable runs on record, eclipsed as to length by the famous Jarrett & Palmer train, which in 1878, was taken to Pittsburg, 444 miles, by a single engine. This train, however, only consisted of three cars. A special party accompanied the Darwin, including representatives of various railroad interests, and the inventor, Mr. George F. Strong. It was driven by Mr. George McRae, an engineer of the Strong Co. Erie railroad engineers accompanied him as pilots. It now remained to show that this remarkable run was made without undue effort; accordingly, in a snow-storm, on the morning of Apr. 2, the same engine started from Buffalo on the return trip. With a load varying from nine to eleven cars, the return was made on exact schedule time, the train reaching Jersey City at 10.55 P. M. A special interest attaches to these runs, in view of the fact that the road traversed is of about the same length as the famous London-Edinburg roads on which the fast running occurred last summer.—*Scientific American*.

THE JEWISH PASSOVER.

The editor of the London *Methodist Times* lately witnessed the celebration of the Jewish Passover in that city, and at the close of the services said to the rabbi: "May I ask with what kind of wine you have celebrated the Passover this evening?" The answer promptly given was:

"With a non-intoxicating wine. Jews never use fermented wine in their synagogue services, and must not use it on the Passover, either for synagogue or home purposes. Fermented liquor of any kind comes under the category of 'leaven,' which is proscribed in so many well-known places in the Old Testament. The wine which is used by the Jews during the week of Passover is supplied to the community by those licensed by the chief rabbi's board, and by those only. Each bottle is sealed in the presence of a representative of the ecclesiastical authorities. The bottle standing yonder on the sideboard, from which the wine used to-night was taken, was thus sealed. I may also mention that poor Jews who cannot afford to buy this wine make an unfermented wine of their own, which is nothing else but an infusion of Valencia or Muscatel raisins. I have recently read the passage in Matthew in which the Paschal Supper is described. There can be no doubt whatever that the wine used upon that occasion was unfermented. Jesus, as an observant Jew, would not have drunk fermented wine on the Passover, and would not have celebrated the Passover in any house from which everything fermented had not been removed. I may mention that the wine I use in the service at the synagogue is an infusion of raisins. You will allow me, perhaps, to express my surprise that Christians, who profess to be followers of Jesus of Nazareth, can take what he could not have possibly have taken as a Jew—intoxicating wine—at so sacred a service as the sacrament of the Lord's Supper.

COMMUNICATIONS.

"THE PECULIAR PEOPLE."

It has been my fortune during the past few months to be so situated that I have known of the reasons and influences which have been at work in the continuation of the *Peculiar People* since the death of the former editor. I have known of the weeks of hesitation and doubt through which the present editor passed before he consented to undertake the work, and I know, perhaps as well as any one aside from the editors themselves, what are the results of the work up to the present time. I therefore feel justified in urging the claims of this paper upon the attention of Seventh-day Baptists.

The editor of the *Peculiar People* is a recent convert to the Sabbath, and as firm and staunch a Seventh-day Baptist as I ever met. He has studied a great deal in regard to the Jewish people and has made himself familiar with their customs, ideas, modes of thought, their language and their history, and he is thereby able to sympathize with them as few men can. And so I believe that he is ably fitted to edit the *Peculiar People*, a paper which aims to be a mediator between Christians and Jews. There are few people who understand the Jews, and to approach them in the wrong way is more than useless. Then the editor has a worthy assistant and adviser in brother Ch. Th. Lucky. Neither of these men receive any pecuniary compensation for their labors.

Of course the publication of a neat, monthly magazine like the *Peculiar People* involves considerable cost, perhaps \$75 a month. This expense is being met by subscriptions and gifts, backed by our Tract Board. This Board is already burdened with expenses in many directions, and is greatly in need of assistance. The price of the paper is thirty-five cents per annum. Fifteen hundred *paid* subscriptions would make the publication comparatively easy. Many are able and ought to pay for three copies or even more. Some may say that the paper is not denominational, because it does not, or at least has not, heralded the Sabbath truth. The Jews do not need to be taught the Sabbath truth, they have that now, and the mere fact that the paper is published at Alfred Centre is a sufficient advertisement in regard to the Sabbath doctrine. Now, then, is this paper worth maintaining? Are there now, and will there be, results of a kind to justify the expense? If there ever were doubts in my mind as to the expediency of the publication of this paper, they have been entirely removed by the results of the few weeks since the issue of the first number. I have access to the editors *sanctum* and I have read many letters from various people in regard to this undertaking,—letters from some of the most able men of this country, from Christians and from Jews, letters from England, and letters from Germany. Some few criticise, but nearly all give their hearty approval and appreciation of the work. Had I the time I might mention some who have already become especially interested and even had their attention called to the Sabbath by means of the paper. Such an one is a Hebrew missionary working among the Methodists in Eastern Iowa. Thus far the subscriptions and letters of approval have come mainly from those outside our denomination.

I believe that this paper has a mission. It is occupying a field heretofore almost untouched, and I take this opportunity of speaking through the *RECORDER* and urge upon every reader to

become a subscriber to the *Peculiar People*, not only a subscriber but an active agent to work for it, and thus help the editor and Tract Board in their efforts to "preach the gospel to every creature."

EDWIN SHAW.

LEONARDSVILLE, N. Y., May 1, 1889.

"GREAT ARE THY TENDER MERCIES, O LORD."

My feelings were deeply stirred in reading the statement and confession of an aged brother in Kansas (Foster Reynolds, of Nortonville,) published in the *RECORDER* of April 4th, and some reminiscences of my childhood were brought to mind. I wondered, as I read, how much the prayers offered long years ago in behalf of this brother by a praying mother had to do with his being brought back to the fold of Christ.

One of the pleasant memories of my childhood is that of running in to see his mother, Aunt Huldah Reynolds. The children all called her Aunt Huldah. I always found her sitting in her large, easy-chair with some knitting or patch-work in her hands. I loved to watch her asher deft fingers placed together in perfect order the bright pieces, arranged in separate piles by her side, and I wondered how she could bring out the beautiful pattern, for she was stone blind. But loving hands had arranged them for her, and her keen sense of feeling would detect any mistake. Aunt Huldah went home to her reward long years ago, but her influence still lives.

How wonderful are God's dealings with his children. How tenderly he follows them. With what gracious loving kindness he calls after them. Almost at the verge of four-score and ten years, after wandering in doubt and darkness for nearly twenty years, this dear brother is brought back to his early faith in the world's Redeemer. May he walk in the light from henceforth. Brighter and brighter may it shine, till the perfect day dawns upon him.

His words of warning to the young not to read works that will prejudice their minds against the Bible and lead them to doubt its truth, reminds me of what I once heard from the lips of a clergyman in a western state. During a social evening the conversation turned upon the course of reading pursued by some young men who thought to broaden and culture their minds by reading infidel works. Said this gentleman, "I would gladly give all I possess in this world if I could erase from memory the teachings of infidel works which I read in young manhood. I have no faith in them, and yet, in times of depressions, they insinuate doubts which bring unrest of soul till I have again sought the pure fountain of truth, and been refreshed from its living waters." Let the warning be heeded.

MRS. C. M. LEWIS.

CHICAGO LETTER.

Chicago is a cosmopolitan town. The nations and religions of the earth have their representatives here, white and black, yellow and brown, all colors and tongues, religions and faiths, the good and bad converge in this rushing, wicked city of the West. Here is a field to make or lose a fortune, to save or corrupt men, to learn wisdom and goodness, or folly and sin. A place for foreign and home missions, or a place to take a plunge on the down grade to perdition. The former work is being grandly done by many of the missions.

Mr. Moody's Christian Convention, which he is conducting in his church during April and May, is doing a good work in preparing and in-

spiring workers and preachers for the noble work. Meetings are held from 10 to 12 A. M., with Bible lectures by Mr. Moody and other specialists. Last Monday was a rich day for the students, Dr. Driver spoke on evidences, Mr. Moody, Dr. Brookes, of St. Louis, Mr. Burke, a converted gambler, and Sam Jones. In the evening Joseph Cook, at Farwell Hall, on "Ultimate America and Jesuit Aggression."

Tuesday witnessed the great centennial celebration, with sermons in the churches, and in the afternoon tens of thousands of people gathered at the various places to listen to patriotic speeches. In the evening there was a *crush* of humanity to witness the fire works which were elaborate, and many were indeed crushed and tramped on in the jam.

Our people have commenced their services in their new place in the First M. E. Church building on Clark Street, which is very centrally located, and many ought to find it convenient to drop into the services and become acquainted with this old-new faith. There would seem to be unlimited opportunity in this city for religious and reform effort, at least limited only by our zeal, strength and financial ability.

G. M. C.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 3, 1889.

Yesterday morning brought President Harrison back to the White House, tired and worn and paler than ever, from the tedious ceremonies at New York. He did not appear in his office until later in the day, and the office-seekers and tourists who are unusually numerous, being on their way home from the Washington centennial, were unable to see him. It is expected that tomorrow a number of minor changes in the Departments will be made and a sort of reign terror be inaugurated. The rumor may not, however, have any better basis of fact than when first started a month ago.

Apart from church services in the morning there were no ceremonies here celebrating the centennial of Washington's inauguration. Department business was, of course, absolutely suspended, and a mad desire to go out in the country seemed to take possession of the people, a freak that left the city streets deserted. The races at Ivy City divided the palm of popularity with two big excursions to Mt. Vernon, to which hundreds of people made their first pilgrimage. The sward at Mt. Vernon was as beautiful as need be, the trees all in leaf and most of the flowers in bloom. The White House was deserted, and even the noise of the type-writer was no longer heard in the land. The footfall of a solitary watchman vibrated lonely through the deserted corridors, and not even an Easter bridal party had the hardihood to enter the portals. Secretary Blaine was the only head of Department in the city. He sat in his hotel reading, receiving his friends and telling every inquirer in strong English that the newspapers which had said he had suffered a partial stroke of paralysis were willful and malignant liars.

The death of Chairman Barnum raises immediate conjecture as to his possible successor. Among the older Democrats their curiosity gives way to genuine sorrow for his death. To that element in the party Mr. Barnum was almost a political demi-god and no hope of finding so good a man for his successor is entertained. Senator Pugh and Ex-Attorney General Garland say that Senator Gorman of Maryland will be selected. The only objection to Senator Gorman is that he is not a man of first-class ability. Senator Gorman made his reputa-

tion originally by securing places for his constituents in the Washington navy yard and the government printing office, and latterly by his zealous adherence to the plan of campaign which filled northern protection states with southern free trade speakers. The disastrous results to the Democratic party all the world knows, and the folly of sending such men as Mr. Mills, of Texas, to speak in northern cities shall never be repeated. It is possible that Senator Gorman's hopes will be dashed to the ground and a wholesale and radical reorganization of the National Committee be effected. In such an event, there will be enough quarreling in the party to give a zest to the next year.

WEBSTER COUNTY, W. VA.

We are looking forward rather anxiously to the expected visit of our beloved Eld. S. D. Davis. His kind sympathy and earnest words of encouragement are always greatly appreciated by us, and for them we are thankful. There is good prospect of a railroad being completed through our country in the near future. Business is lively. Nearly all the good timber in the northern part of the county has been sold to lumbermen. There is a fair prospect for a good wheat crop, and farmers are preparing to plant corn.

Bro. Ehret expects to resume work on his mill soon. His apiary is in fine order, and he expects to reap a rich honey crop.

There is plenty of good timber land for sale here and one or two farms might be secured. We would be glad to have some of our people settle here. We realize that we are lone Sabbath-keepers, and ask the prayers of our brethren and sisters that we may be faithful in every duty and do something in the cause of our blessed Redeemer.

O. M. B.

CHANGE OF PLACE.

For reasons that seem satisfactory to the Executive Board of the Western Association, the next session of that body will be held with the Friendship Church, at Nile, on June 13-16, 1889, the first session to begin at 10 A. M.

A programme of exercise for all the sessions has been prepared, and will be published in due time.

In behalf of Executive Board.

D. E. MAXSON, Cor. Sec.

TRACT SOCIETY.

Receipts in April 1889.

Church, Adams Centre, N. Y.	\$ 41 97
C. U. Parker, Temecula, Cal.	5 00
Bequest, Mrs. Diana Hubbard	42 00
Friend of the Bible Sabbath, Los Angeles, Cal.	5 00
Dr. H. W. Stillman, Edgerton, Wis., making Charles P. Rogers L. M.	20 00
Sabbath-school, Farina, Ill.	18 41
Mr. and Mrs. Stephen Babcock, New York City	30 00
Mary G. Stillman	15 00
Phebe J. B. Waite, M. D.	15 00
Hannah A. Babcock	10 00
Thomas S. Rogers	10 00
Mrs. T. S. Rogers	3 00
Hansley L. Rogers	5 00
Ch. Th. Lucky	1 00
S. Adelle Rogers	5 00
Mrs. B. F. Burdick	5 00
Phebe Stillman	3 00
A friend	2 00
Dr. A. C. Lewis and wife	5 00
Miss Kate Clarke	50
Mr. and Mrs. C. C. Chipman	2 50
Rev. J. G. Burdick and wife	1 00
Mrs. Wm. A. Langworthy	2 50
A friend	2 00
Mrs. Anna Dunn	50
Church collections	22 14
L. M.'s to be named for the above	
Church, Wellsville, N. Y.	3 95
Church, North Loup, Neb.	8 80
Woman's Executive Board	9 93
Church, Dodge Centre, Minn.	2 30
Church, Leonardsville, N. Y.	8 85
Sabbath-school	2 00
Mrs. D. P. Rogers, New London, Conn. (Outlook)	2 95
Rev. L. A. Platts, Alfred Centre, N. Y.	5 00
Rev. J. Clarke	5 00
A friend, New Richmond, Wis.	2 55
Mrs. Jane Manson, Maflon, Iowa. (Outlook Extra)	2 00
D. S. Allen, Arlington, Texas	1 50
Rev. G. J. Orandall, North Loup, Neb. (Outlook)	2 10
C. Latham Stillman, Westerly, R. I.	85
Mrs. W. B. Gillings, Akron, N. Y.	5 00
A friend, Harrisburg, Pa.	5 00
Demand Loan	800 00
	\$1,136 00

HEBREW PAPER FUND.
 Mrs. J. S. Gopley Greene, Cambridge, Mass., (Pec. People) 5 00
 Ladies' Evangelical Society, Alfred Centre, N. Y., " 5 00
 \$10 00
 J. F. HUBBARD, Treasurer.
 PLAINFIELD, N. J., May 1, 1889.
 E. & O. E.

HOME NEWS.

New York.

ALFRED CENTRE.—The First Church, acting in accordance with the proclamation of the President of the United States, observed the Centennial of Washington's inauguration with a thanksgiving service at the church at 9 o'clock in the morning, April 30th. The choir sang some fine selections, accompanied by the great organ and several pieces from the University orchestra, Dr. Williams read the President's proclamation, Prof. L. C. Rogers read some appropriate selections of Scripture, Rev. L. A. Platts offered prayer, and the choir and congregation sang the national hymn, "My country 'tis of thee," etc. The congregation was large, and all felt that the hour had been most pleasantly and profitably spent. No exercises were held at the chapel, that all might join in this service. In the afternoon and evening of the same day the hall, recently fitted up for the use of the Prohibition Club, was formally dedicated. The President of the club being ill, Mrs. Hull, the Vice-President, presided. The principal speakers were V. A. Willard, Esq., of Belmont, Rev. J. E. Hawkins, of West Almond, Rev. Dr. Coit, of Hornellsville, and P. A. Burdick. The quartet of the club furnished music and Miss Edna Bliss and Miss E. St. C. Champlin gave readings and recitations.—At a meeting of the church on evening after the Sabbath, a letter from Pastor Titsworth who has been at Hammond, La., for the past three months, resigning his pastorate, was read and referred to the trustees and advisory committee.—The Sabbath-school at Five Corners was reorganized on Sabbath, May 5th, with F. S. Place, Superintendent, and Mrs. A. B. Burdick, Assistant.

A. M.

WEST EDMESTON.—Since my settlement here as pastor I have thought of writing respecting the outlook. We, as a church, are united and earnest in the Lord's work. I have been here a little over three weeks, and find as far as my acquaintance has extended, a warm-hearted, sympathetic people. I preached my first sermon, as pastor, Sabbath, April 8th, and in the evening after the Sabbath, a goodly number of the church and congregation met at the church and held a pound party for our benefit. Well, they contributed liberally towards "giving us a start in the necessaries of life," as they termed it, for which we offer our sincere thanks.—There is at this point, as well as generally throughout the valley, some excitement over the railroad prospect which, as far as can be determined at present, is very good. If it does go through, it will help us much. The manufacturing interest at this place is in the hands of our people, and all are busy.—We are earnestly praying that there may be an outpouring of God's spirit upon this church and people. We ask the prayers of the church, that the work here may be greatly blessed of God, to the salvation of souls and the upbuilding of this people in righteousness.

A. LAWRENCE.

New Jersey.

PLAINFIELD.—Rev. Dr. A. H. Lewis and Mrs. Lewis will sail for Europe, May 9th. Dr. Lewis goes partly for recreation and partly for study, in connection with a work he is preparing on "The Pagan Residuum in Christianity."—On the eve of the Sabbath, May 4th, several persons were baptized and received into the church; and on the Sabbath the Lord's Supper was celebrated. This will be the last service of our pastor with us, until after his vacation.

Texas.

EAGLE LAKE.—This little church is enjoying the labors of Eld. F. M. Mayes, who preaches in this society five times a month. Several additions to the church are expected at our next meeting. The struggle is a hard one with us, but we hope to continue faithful to the end, that we may receive the crown of life.

Mississippi.

BEAUREGARD.—Our church and Sabbath-school are growing; we now have 13 families, numbering 53 persons. There have been six new arrivals in the last ten days, and more are expected this month. All is activity at Hewitt Springs. The carpenter's saw and hammer are to be heard on all sides. Five new buildings in the course of construction and more planing.

R. B. HEWITT.

AN ENCOUNTER.

One day a friend who was leaving home for a short time, left in our charge a favorite parrot. The bird feeling lonely in a strange house, climbed, by the help of its beak, to the top of the perch and sat there, rolling about in a scared way his eyes, which glittered like gilt nails, and twinkling over them the white membranes which served for eyelids. Madame Theophile, the cat, had never before encountered a parrot, and the novelty awoke in her mind an evident astonishment. She sat regarding the bird with an air of profound meditation, putting together all the ideas of natural history which she had been able to collect during her excursions on the roofs or in the court-yard and garden. The shadows of her thoughts flitted across her changeable eyes, and it was not difficult to read the decision at which she finally arrived: "This is—decidedly—it is—a green chicken." This conclusion reached, the cat jumped from the table which she had chosen as her observatory, and crouched in the corner of the room, her knees bent, her head lowered, per spine stiffened like that of the black panther in Gerome's picture as it glares at the gazelles that are drinking by the lake. The parrot followed each movement of the cat with feverish disquietude. His feathers bristled, he rattled his chain, raised one of his claws and exercised its talons, while he whetted his beak on the edge of the feeding cup. Instinct revealed to him that this was an enemy who was plotting mischief. As for the eyes of the cat, they were riveted on the bird with a fascinated intensity, and said as plainly as language could speak, and in a language which the parrot understood only too well, "Green though he be, this chicken is without doubt good to eat." While we watched this scene with interest, ready to interfere whenever it seemed necessary, Madame Theophile was imperceptibly drawing nearer her prey. Her pink nose quivered, her eyes were half shut, her elastic claws projected, and then disappeared again in their velvet sheaths, little shivers ran down her spine, she was like an epicure as he seats himself at table before a dish of trussed chicken. Suddenly her back curved like a bow which is bent, and with one strong, elastic bound she alighted on the perch. The parrot, seeing his danger, remarked in a deep voice, low and solemn, "Hast thou breakfasted, Jacquet." This remark created in the mind of the cat an evident dismay. She took a sudden leap backward. A blast from a trumpet, a pile of plates crashing to the floor, a pistol shot close to the ear, could not have inspired more sudden and giddy terror in an animal of her race. All her ornithological ideas were in one fell moment overturned. "And on what? On the roast beef of the king?" continued the parrot. The face of the cat now said as distinctly as words, "This is not a bird. It is a gentleman. He speaks!"

"When I on wine have feasted free,
 The tavern turns around with me."

sang the bird in a tremendous voice, for he perceived that the alarm caused by his words was his readiest means of defense. The cat cast a questioning glance toward us, and getting no reassurance in reply, took refuge under the bed, from which place of safety she could not be enticed for the remainder of that day.

Gautier's Household Pets.

MISCELLANY.

THE IRRESISTIBLE CALL.

BY REV. J. N. CUSHING, D. D., BURMA.

"My soul is not at rest."
How could it be?
The heathen's helpless cry
Calls unto me.

They grope in deepest gloom,
To find life's way;
They know no Saviour strong,
Sin's debt to pay.

The life beyond death's gate
Brings anxious thought;
Deliverance from guilt
In vain is sought.

I know the mighty Christ
From heaven has come,
The incarnate love of God,
His blessed Son.

Mine is the precious boon
To tell his grace,
His matchless power to save
The human race.

Tireless my feet must bear
His word to all;
Ceaseless my voice must sound
His holy call.

"My soul is not at rest;"
It could not be,
When such a labor grand
So moveth me.
—*Baptist Missionary Magazine.*

JUSTICE TO MRS. JOB.

Job was a wonderfully afflicted man, but as a partial compensation for it he has had the sympathy of the human race for 4,000 years. But it has not been so with Job's wife. Nobody has ever spoken a kind word of her. On the contrary, she has been held up for forty centuries as a horrible example. But for all that, we are confident the poor woman deserves a better place in history than she has ever occupied. If she was sour-tempered she had enough to give an acid tinge to her disposition. She was made to drink the dreg from a very bitter cup, and it is probable that she bore her troubles with about as much equanimity as the average woman would do.

In the first place, she was suddenly reduced from luxury to penury. Any unfortunate woman who has suffered this ordeal knows just the frame of mind poor Mrs. Job was in.

In the next place, she was bereft of her children. There is no grief so burdensome as that which falls upon a mother's heart when the grave hides her children from sight.

In addition to this accumulation of sorrow she was left with an invalid husband on her hands. Job was covered with boils, and experience has taught us that there is no more exasperating patient than a man with a boil on him. There are wives, and good wives, too, in this Christian land of ours, whose lives have been made most miserable for days and weeks at a time, by a husband and one boil. Just think, then, what this poor woman had to endure with a husband with perhaps from 500 to 1,000 boils on him. Is it any wonder that the woman encouraged her husband to terminate his existence? The only wonder is that she didn't cut her own throat in despair.

But these were not all the troubles that Job's wife had to bear. Her husband's friends came on a visit to him, and took possession of the house for six weeks at a time. Other women, and good women, too, have had to endure the same affliction, and they can very easily account for Mrs. Job's exhibition of bad temper. Job got worried with the three visitors himself, and yet he didn't have to wait on them, to clean up their rooms, to wipe the tobacco juice from the parlor carpet every day, to sweep out the mud they carried in on their boots, and to submit to the thousand and one annoyances that a male visitor gives the housekeeper.

It is about time that somebody was raising a voice in defense of Job's wife and saying a kind word for the poor woman who, for 4,000 years, has suffered the slings of unjust criticism in uncomplaining silence.

There are a great many Job's wives in the

world to-day. We meet them every day. They may not have husbands with boils on their bodies, but they have husbands who go to the clubs of evenings. They have husbands who are selfish enough to devote all their time to business and pleasure without considering that a portion of that time of right belongs to the woman, the charm of whose existence is his companionship. The Job's wives of to-day are the women who are burdened with the cares and sorrows of this life, and who get no sympathy. And their name is legion.—*St. Paul Globe.*

THE END NEAR AT HAND.

We are told that when George Q. Cannon, the Mormon apostle, was released from prison, into which he had been cast for the crime of polygamy, he repaired to the temple, and, in the presence of the thousands which thronged the place, he announced his purpose to give up his polygamous relations. The report of his speech, published in the newspapers, reached one of the high Mormon officials, Bishop Cahom, also in prison for the violation of the law respecting polygamy. At once he prepared for the press an open letter addressed to Cannon in which he "denounced the whole Mormon fabric as a tissue of impostures and frauds." He referred to all he had passed through, while he was a blind victim to the vile imposture, the sufferings he had endured, and the self-denials to which he had been subjected. "He flatly denied that the founders of the Mormon religion, with many of whom he was acquainted, were possessed of anything like divine inspiration, or anything else divine than merely worldly wisdom." Becoming more personal, he called in question the sincerity of Cannon, who, although renouncing polygamy, still professed to hold on to his faith in the dogmas of the system. He placed this zealous apostle in the ranks of those who "prated so loudly of their faith and steadfastness. They do not," said he "let their tongues speak what their hearts feel."

Bishop Cahom, we learn, is advanced in years, and for half a century has been closely identified with the interests of the Mormon Church. Like not a few other intelligent men in the church, he has never accepted all the teachings of his associates in the priestly office. Some of the pretensions that have been put forth with regard to so-called revelations have been so manifestly contradictory and absurd as to forbid belief in them by the most credulous. The hours of reflection which he has had within the walls of his prison home have yielded good fruit, and convinced him that it is useless to hold out against the authority of the federal government. But he renounces not only polygamy, which the laws of the country forbid, but also the peculiar features of the Mormon creed, which these laws cannot touch, and with which they do not in the smallest particular interfere. He ends his open letter by the formal announcement that henceforth he ceases to be a Mormon. As has been justly said, "the case of Bishop Cahom and like instances seem to establish the fact that however, as in spiritualistic circles, the rank and file may be sincere, the leaders are guilty of intentional fraud perpetrated under the guise of religion, which they have worked very successfully for forty years."—*Morning Star.*

BOOKS AND MAGAZINES.

Now that the subject of Samoa is talked of in all the newspapers, the appearance of three articles in the *May Century* on the same subject is timely. The first is by Dr. Whittaker, of the U. S. Navy, on the "Isle of the Navigators;" the second by Geo. H. Bates, U. S. Commissioner, on "Our relations to Samoa," and the third is by another member of our navy. The war series embraces interesting chapters in the life of Lincoln, McClellan, Vallandigham, etc. The Irish series is continued, and the Siberian Exile System is still further unfolded by Mr. Kennan. Art, fiction, and poetry are all well represented in this number, while the departments are conducted with usual ability.

AGAIN *Our Little Men and Women*, with the usual pretty pictures, bright jingles, and instructive stories, comes to our table. For the class of little people for whom it is intended it could hardly be better. D. Lothrop Company, Boston, Mass.

SPECIAL NOTICES.

THE following programme has been arranged for the coming session of the South-Eastern Association, to be held at Salem, W. Va., May 23-26, 1889.

FIFTH-DAY.

10 A. M. Call to order by the Moderator; introductory sermon by S. D. Davis; report of executive committee; letters from churches; communications from corresponding bodies; appointment of standing committees.

2 P. M. Report of committees, special and annual.

2.30 P. M. Young people's work, essay by Ray F. Randolph.

3 P. M. Devotional exercises.

3.30 P. M. Report of committee on resolutions.

8 P. M. Sermon by the delegate from the North-Western Association.

SIXTH-DAY.

9 A. M. Devotional exercises.

9.15 A. M. Calling roll of delegates; reports of committees.

10 A. M. Tract Society's hour.

11 A. M. Essay, "Keeping ourselves in the love of God," S. H. Davis; miscellaneous business.

2 P. M. Woman's work.

3 P. M. Devotional exercises.

3.15 P. M. Missionary Society's hour; unfinished business.

8 P. M. Sermon by the delegate from the Western Association.

SABBATH DAY.

10 A. M. Bible service, by Superintendent Salem Bible-school.

11 A. M. Sermon by the delegate from the Central Association.

2.30 P. M. Short sermon by the representative of the Missionary Society; followed by conference meeting.

8 P. M. To be provided for.

FIRST-DAY.

9 A. M. Miscellaneous business.

10.30 A. M. Sermon by the delegate from the Eastern Association.

2 P. M. Unfinished business.

2.30 P. M. Sermon.

J. L. HUFFMAN, Mod.

F. F. RANDOLPH, Ast. Sec'y.

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 1883." 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.

A GOOD IMPROVEMENT.

Several winters ago a woman was coming out from some public building where the heavy doors swung back and made egress difficult. A street urchin sprang to the rescue, and, as he held open the door, she said: "Thank you," and passed on.

"Cracky! d'ye hear that?" said the boy to a companion standing near.

"No; what?"

"Why, that lady in sealskin said 'thank ye' to the likes o'me."

Amused at the conversation, which she could not help overhearing, the lady turned round and said to him, "It always pays to be polite, my boy, remember that."

Years passed away, and last December, when doing her Christmas shopping, this same woman received an exceptional courtesy from a clerk in Boston which caused her to remark to a friend who was with her: "What a comfort to be civilly treated once in a while, though I don't blame the clerks for being rude during the holiday trade."

The young man's quick ear caught the words, and he said; "Pardon me, madam, but you gave me my first lesson in politeness."

She looked at him in amazement, while he related the little, forgotten incident, and told her that that simple "Thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as an office-boy in the establishment where he was now an honored and trusted clerk.

Only two words, dropped into the treasury of street conversation, but they yielded returns of a certain kind more satisfactory than investments in stocks and bonds.—*Exchange.*

CONDENSED NEWS.

Domestic.

It is estimated that there has been a decrease of \$11,500,000 in the public debt since April 1st.

Seven hundred quarrymen in the quarries near Joliet, Ill., struck for an advance of twenty-five cents a day.

George William Curtis has been re-elected president of the Civil Service Reform Association in New York.

It is said that during a series of twenty-one years there has been only one drouth extending over the whole of Kansas.

A popular St. Louis girl recently received during a temporary illness, five thousand roses and forty-eight pounds of candy.

A colored man at Boston, Ga., eighty-four years old, unexpectedly recovered his sight a few days ago after being blind for fifteen years.

The United States Senate committee on trade relations with Canada has left Chicago for San Francisco, where its investigations will begin in earnest.

A two-horse coach containing eleven men was struck by a passenger train in Philadelphia Friday morning, and F. K. Womeroth and James Dungan were killed. Several others were seriously injured.

White Caps demolished the saloon of John Messmore, at Rawson, O., last week. For the second time Messmore has disregarded a warning not to resume business. He has now decided to leave the place.

During a thunder storm at Jasper, Ala., recently, an electrical discharge struck the Western Union wires, ran into the office and struck Operator Hund, who was

taking a message. He died a few hours later.

The street car driver's strike at St. Paul, Minn., has been declared off and the men will go back to work at the reduced wages. The company made the concession of agreeing to treat with the men regardless of their difficulties with labor unions.

According to centennial literature, one hundred years ago New York had but 20,000 inhabitants and there was not a person there worth over \$20,000 in money, rich as many of them were in great deeds, noble purposes and zeal for free government.

The north bound train on the Toledo & Ann Arbor road had just passed a point three miles north of Howell, Mich., May 1st, when the track immediately in the wake of the train sank five feet below the former level for a distance of half a mile. It has been necessary to transfer passengers around the sunken section, and freight traffic has been stopped. Similar trouble has occurred in the vicinity before. It is attributed to quick sand.

In a suit against the city of New Orleans to test the latter's liability on certain drainage warrants issued by it, a master in chancery of the United States court reports in favor of the holders of the warrants. These amount to \$700,000, bearing eight per cent interest. The city having defaulted on this, is found by the master to be really liable for about \$2,000,000. It is claimed in behalf of the city that the State Supreme Court has decided that the issue of these warrants was unconstitutional.

Foreign.

Carl Rosa, the well-known musical director, is dead.

Queen Victoria will be seventy years old on the 24th of this month.

Lloyd's agent at Berlin reports that the Weser has yellow fever on board, several officers and twenty-eight men being ill, and three having died.

Captain Murrell, of the steamer Missouri, has been appointed a knight of the order of Dannebrog, by King Christian, of Denmark, in recognition of his services in rescuing the passengers and crew of the Denmark.

Japanese papers state that 272 pirates under Doi Van, armed with rifles and revolvers, who had been subsisting on the population of the Delta for three years, surrendered to the French authorities at Hanoi, March 16th.

The Berlin Conference will doubtless settle the Samoan trouble in short order when it gets down to work. There never was any danger of an international war over that question, and the indications now are that the adjustment of differences will be very friendly.

It appears that the railroad calamity near Hamilton, Canada, was caused by running at too high speed over switches. The rules of the road require trains to slow down at the point where the accident occurred, but it is said that was not done in this instance.

MARRIED.

STRAIT-EMERSON.—In Ceres, N. Y., March 16, 1889, by Rev. W. H. Farnum, Mr. William J. Strait, of Sharon, Pa., and Miss Clara J. Emerson, of Oswayo, Pa.

NILES-SIRLING.—In Berlin, N. Y., April 28, 1889, by Rev. B. F. Rogers, Mr. George D. Niles, and Miss Carrie Sirling, all of Berlin.

BAOKUS-COLEMAN.—At the residence of the bride's parents in Independence, N. Y., April 28, 1889, by Eld. H. D. Clarke, Mr. J. Harvey Baokus, of Alfred Centre, and Miss Fanny V. Coleman, of Independence.

AFFOLTER-DAVIS.—In the Seventh-day Baptist Church at Milton Junction, Wis., April 30, 1889, by Rev. N. Wardner, Mr. George Schirm Affolter, of Chicago, Ill., and Miss Estella Rosabella Davis, of Milton Junction.

LANGWORTHY-SINNETTE.—At the residence of the bride's sister, in Bolivar, N. Y., April 30, 1889, by Rev. G. P. Kenyon, Mr. Fred O. Langworthy of Portville, N. Y., and Miss Georgia Sinnette, of Eldred, Pa.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines (175 words) will be charged at the rate of ten cents per line for each line in excess of twenty.

COLEGROVE.—In Alfred, N. Y., April 27, 1889, Clifford Guy, youngest child of Lemuel and Frances L. Colegrove, aged 19 months and 11 days.

This, the last born of a family of eleven, is the first to die, leaving the broken group to early sorrow for his loss. Only a child! Jesus says, suffer such to come unto him. Only a child! When the strong man bathes the pale, silent, cold face with his tears, then, "Behold, how he loved him." Funeral services were held at the house, April 29th, by the pastor, assisted by his uncle, T. R. Williams, D. D. J. S.

MESSENGER.—At Wirt Centre, N. Y., March 30, 1889, Luther Messenger, aged 86 years, 7 months and 16 days.

Brother Messenger was born in Scott, Cortland Co., N. Y., and moved to Allegany county in 1824, where he purchased a farm, and, by industry, succeeded in making a comfortable home out of a wilderness. Four years after settling here he was baptized by Eld. John Greene, and united with the Richburg Seventh-day Baptist Church, where he remained a faithful member until called to join the loved ones who have gone before. His death occurred in his old home where he was kindly cared for by children and friends. B. E. F.

TURNER.—In Cameron Mills, N. Y., Feb. 3, 1889, after a long illness, Mrs. Sarah F. Turner, wife of Orin Turner, aged 80 years, 4 months and 17 days.

Mrs. Turner was born in Deerfield, Oneida Co., N. Y., Sept. 17, 1808. At the time of her death she was living with her son, she and her husband being too feeble to care for themselves. Many years she had been faithful as a member of the Second Alfred Church, according to her ability. Though many of her later years she was weakened in body and mind, yet she was remembered as a Christian. Her remains were brought to Alfred, where funeral services were held, Feb. 5th. J. S.

COLE.—In Clara, Pa., April 17, 1889, Jacob Cole, in the 71st year of his age. Funeral, April 20th. G. P. K.

COOK.—In the town of Sharon, Pa., April 23, 1889, Clarence, infant son of James and Estella Cook, aged 4 months and 11 days.

Funeral at the house, April 25th. Text, Ps. 90: 12, "So teach us to number our days that we may apply our hearts unto wisdom." G. P. K.

POTTER.—In Westerly, R. I., April 21, 1889, of consumption, William Potter, in the 60th year of his age.

He was the son of William and Susan Potter, and was born at Potter Hill, R. I., August 1, 1829. He was the first of four children, two sons and two daughters, to depart this life. He leaves not only these two sisters and a brother, but a wife and two sons to mourn their loss. In early life this brother became a Christian. He trusted in his Saviour, and said; before he died, that it was well with him. He suffered much, but is now at rest, and with the glorified in Heaven. O. U. W.

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

ALL LADIES ARE INTERESTED.

The following letter shows very clearly how well satisfied those are who buy their silk dresses of O. S. Chaffee & Son, Mansfield Centre, Conn. Our readers will remember this firm manufactures silk and satin goods, and sell direct from their great factory to buyers, saving all intermediate expenses:

Office of BIBLICAL RECORDER,
RALEIGH, N. C.,
December 17, 1888.

MESSRS. O. S. CHAFFEE & SON,
Dear Sirs,—The package of silk for my wife came safely and soundly to hand to-day. She is delighted with it and pleased that you were so prompt and generous with her. I highly appreciate the compliment myself, and enclose check for the \$25 50. With very best wishes,

C. T. BAILEY.

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