

# The Sabbath Recorder.

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## WORLDLY WISDOM VERSUS THE WISDOM OF THE CHILDREN OF LIGHT.

### III.

BY REV. C. A. BURDICK.

I wish, at this point, to disclaim the part of a grumbler or fault-finder in what I am about to write. I simply wish to call attention to some particulars in which the children of light show less wisdom in their sphere than the children of this world do in theirs, hoping that thought on this line may stimulate some to the exercise of a higher wisdom. Let us begin with the management of church interests in comparison with the management of worldly organizations. There are now multitudes of organizations for various worldly objects. These are usually managed with intelligent zeal, and in a way to secure in the most direct manner the object sought through their organization. If the object be pecuniary profit, money is invested without stint in its operations, capable men, adequately paid, are employed in its management, the most approved business methods are adopted, stockholders fulfill the conditions demanded of them, and all concerned keep an eye on its operations, and are promptly on hand to draw dividends. Here wisdom is displayed.

The Christian Church is held, in theory at least, by its members to be the most important organization on earth, having the highest of all possible ends in view,—the salvation of souls, the evangelization of the world. We should then expect of its members the most earnest loyalty to its interests, the most fervent prayers for its success, the most prompt attendance upon its appointments, the most cheerful and liberal contributions to its funds, and the utmost zeal in the performance of all the duties of membership, in order that it may accomplish, to the utmost extent, its great commission. No one will deny that this is the dictate of wisdom.

What are the facts? Which of the two classes

of organizations, as a general rule, shows the most promptitude on the part of those connected with it in the performance of duties? Which is most liberally supplied with the means necessary for the prosecution of its objects? Which is conducted on the best business principles? In short, which, as a general rule, is best served for the accomplishment of its purposes, the church or worldly organizations? If the latter, then as a general rule, the children of the world are wiser in the conduct of their organizations than the children of light are in their conduct of the church and its work.

Does any one object to the comparison as it respects the application of business principles to the conduct of church matters? If so, then a word on this point. To accomplish its mission the church has need of buildings and furnishings, of repairs and care of buildings, of preaching and other services, of Sabbath-school apparatus, etc. For all these money is required, and so, some means for the raising of money. Business rules are as applicable and as necessary to the raising and expending of money for church purposes as the raising and expending of money for worldly purposes. Even a Christian, who is a member of a manufacturing company, or of a railroad corporation, or of a co-operative farmer's association, thinks it wise to adopt the latest improvements, and to use the most approved methods in the business of his association. But how often does the same man say, in reference to raising money for his church, "the old way is good enough." Experience has abundantly proved that some form of what is called the "envelope plan," or weekly contribution plan, is by far a more easy and efficient method of raising money for church purposes than the old subscription plan. Yet many say, "It is too much trouble to make change every week or month. It is too small business, and I don't want to be bothered with it." And so an obstruction is thrown in the way of the best success of what has been proved to be the most efficient method. They do not object to the rules of other associations of which they may be members, that require payment of monthly or quarterly dues, that there may be money on hand for current expenses; but when it comes to paying church obligations, they want to do it all in a lump, either in the fore-part, the middle or the end of the year, or even after the year is past, as it may be most convenient.

Is it not a common experience among our churches to have arrearages hanging over them for months, and sometimes years, which they try to make up by the lingering method of repeated contributions and subscriptions by the same few persons, simply because they have no systematic or business plan for raising money? I know there are churches that have learned and that practice a wiser method, much to their own financial credit, and much to the relief of those upon whom unequal burdens have previously fallen.

Some other particulars exemplifying the truth of the words which have served us for a text, remain to be noticed.

## "SHE KILLED HIM."

BY THE REV. SMITH BAKER.

Charles — was a young, popular, and growing preacher, who died just as he seemed to be entering upon greater usefulness. His wife was a cultured, bright young woman, and hence we looked up in amazement when the good doctor said: "She killed him."

"Killed him, doctor? What do you mean?"

The old man replied: "He was studious and conscientious. She was critical and ambitious, and wanted her husband to preach the best sermons possible. Hence she criticised their construction and their delivery. She had him read them over and rewrite them. She noticed all the errors and told him, and all the fine things and praised him. She was determined he should be the most finished preacher among the young men. Thus she urged him on to do a little better each time, till, like an overdriven horse, he gave out. She killed him."

Of course the papers said it was hard work and nervous prostration, but the wise old doctor said: "She killed him." She would not let him alone, and with wifely skill divert his mind when he needed rest, but kept him constantly in the excitement of mental effort by the spur of her ambitious love. And he is not the only preacher who has been killed thus. Most ministers need home for sympathy, diversion, and rest, where they shall be lifted out of the strain of mental work. If there is any "preach" in a man, God and the congregation will bring it out. The minister's home should be an inner world, free from the excitements of professional life. But many a young man breaks down, killed by the ambition of his wife.

We have thought much of the doctor's words, "She killed him," and have come to the conclusion that other men die in the same way. Their wives kill them. The young business man is doing the best he can, but his ambitious wife must live as fashionably as other young people; he desires to gratify her; and hence the worry, excitement, and temptations, until brain, nerves, and will give way. The poor fellow was overworked, but "she killed him." A young mechanic toils hard for humble wages; he is honest and faithful, but is constantly reminded by his young wife, how poor they are, and how much better off, and how many more comforts, other people have; and she don't see why they need to be so poor; and thus, day after day, and week after week, the hard-working man is told of his small pay, and how little they have in the house, until his courage is gone, home is unpleasant, and he goes out to spend his evenings where he is not reminded of his littleness. And then bad habits are formed, till he goes down a wreck. "She killed him." Multitudes of married men are made drunkards by unhappy homes, for unhappy homes make drunkards as truly as drunkards make unhappy homes.

Then, also, in spiritual life, some wives kill their husbands. Multitudes of unchristian men are so constantly thorned by their well-meaning but unwise, Christian wives, upon their duty to "come to Christ," that the poor man is on a religious gridiron, and the sound of religion becomes repulsive to him. She constantly reminds him that she "has to live a Christian alone." She has "no help from her husband." And thus she drives away all the tender emotions of his heart. She kills his religious tenderness.

Thus it is that ministers and others are sometimes killed by their wives.—*Morning Star.*

## MISSIONS.

"Such as I have, I bring Thee, O my Lord!  
Thou who didst give Thyself to rescue me!  
Remembering that gift, can I withhold  
Such as I have from Thee?"

THE Pleasant Grove Church, Moody Co., South Dakota, has, for the Sabbath meeting, the reading of the Scriptures and of a sermon, followed by a Sabbath-school numbering over fifty. We are glad to know that the church is considering the question of calling a pastor.

BRO. R. S. WILSON, Etowahon, Etowah Co., Ala., reports for the quarter ending March 1st, 12 weeks of labor, 4 preaching places, 23 sermons, congregations of 50, 9 prayer-meetings, a great many visits and calls, about 1,000 pages of tracts distributed, and the organization of one Bible-school. Monthly Sabbath meetings of the Flatwoods Church are held at the house of Bro. W. L. Wilson, and there are Sunday appointments at different places. At Gum Springs, he preached on the Sabbath Question, and then on Brotherly Love, and the people asked him to keep up monthly meetings. They seem to want to know more about the Sabbath doctrine. The pastor tried to set aside the law, as the schoolmaster that brought men to Christ, and ceased at the crucifixion. Several members said to Bro. Wilson, that they did not believe that the law had failed, or would ever fail, while heaven and earth stand. An unwillingness to deny self, take up the cross and follow Christ appears to be in the way of following conviction, with reference to Sabbath-keeping. A visit from Bro. Shaw, of Texarkana, Ark., was expected; which would, indeed, be cheering and helpful. Bro. Wilson writes:

I hope our labor will not be in vain. I pray that our labors here in Alabama may be as bread cast upon the waters, and may be gathered up many days hence. Brethren, pray for us, that we may be steadfast and immovable, always abounding in the work of the Lord; for I feel assured that we will be rewarded according to our works. If our works be good the reward will be good.

THE American Home Missionary Society had receipts in March of \$106,000.

"A. L. O. E.," so well known to many of our Sunday-school scholars, and whose real name is Miss Tucker, the initials meaning "A Lady of England," went to India in her fifty-fourth year, and is now in her eleventh year of service there; she has been enabled not only to learn the language, but also to visit habitually in more than one hundred *zenanas*, besides influencing in a very considerable degree the whole of India by her writings. In a recent letter she says, "I regard my dear Hindus as my jewels—jewels set in gold." She pleads very earnestly for helpers, describing herself as "now going on crutches."—*The Canadian Baptist*.

### A HINT TO MINISTERS.

In lamenting the position of German Protestantism, and especially of German universities, in the foreign missionary enterprise, Professor Christlieb speaks with admiration of the missionary spirit in American institutions of learning. He accounts for the lack of foreign missionary zeal in his native land, however, in a way which may well challenge attention even on this side of the Atlantic. He says: "How inactive a large part of our ministers show themselves! Whence the great difference of interest in missions, often in one and the same province? I answer, chiefly from the difference of the position taken by the clergy in this matter. As they are in deeds of love, so are their congregations. If the shepherd himself does not live in the present history of missions, if he robs himself of this great faith-strengthening,

spiritual refreshment, and upon his lonely watch does not pause and listen to the strokes of the distant hammer in the building up of God's kingdom; if he only glances rapidly through the mission report, to see if he can get material for the missionary meeting, and if these meetings are more a burden to him than a real delight, a matter of the heart,—and the congregation has a fine discernment for this difference,—if he cares simply for the work of home missions because this finds greater favor with the lukewarm part of the congregation; if he preaches only on missions in Epiphany, without noticing them in his other Sunday sermons, though missionary thoughts run through the whole New Testament; if he expects to maintain the right degree of missionary interest in his congregation by an official report which few read, or by the missionary anniversary which is celebrated now and then by the church,—it will become more and more difficult for him to hold the interest gained, not to speak of helping the development to keep pace with the needs of the society to which his congregation belongs. Then circumstances like those to-day follow: the work extends, the wants and demands of the societies increase, but their receipts barely keep up to the old standard, nay, here and there diminish, and the deficits become permanent. Of course most of the extensive development of the missionary spirit depends upon the position taken by the minister himself."—*Church at Home and Abroad*.

### OUR "LETTERS OF INTRODUCTION."

BY MRS. SELINA MAY.

Perhaps some of your readers would like to hear something about the way we work in Calcutta. When we visit the hospitals, our first question to the patient is, "Will you accept a little book?" And then we give, perhaps, the tract entitled "Did the doctor order it?" and, quite naturally, we are led to speak of the great Physician; nor does the interest cease when we leave. As we take a last look, we see some of the sick folks reading the tracts left. Our words will be, many of them, forgotten; but there are the printed ones, that never weary of saying the same thing over and over again. We may have come at the wrong time, for some of the patients; perhaps during a paroxysm of pain, or when sleep was needed; unlike us, the silent messenger will wait to be consulted at the convenient time, and whilst we wend our way to other duties, the little gift remains, and among the joys of heaven, we expect to hear of souls saved through tracts left at the hospitals.

Then there is the tram-car: we often find ourselves seated beside an English-speaking Bengali, and it is quite easy to ask him if he will accept a little book from England. We are never met with a refusal, and if our neighbor does not understand English, we offer those in the vernacular, and illuminated Scripture texts that are always more than welcome, as the giving of one is followed by, "Please, madam, give me one too," from every Bengali within reach of our extended hand. These will have their story to tell by and by, for God says, "My word shall not return to me void." A railway journey is a wonderful opportunity for the distribution of tracts. Waiting at a station are people at leisure, and glad of something to read; and as we travel, tracts are not often declined, and the reception frequently leads to conversation, and when we part, it is as friends, the little book having been our letter of introduction. I remember in England, entering a railway carriage where all was levity, and in a cheerful, natural way, presenting a tract to each of the little company. A minister who was present said, "I do so thank you for giving those little books. I was traveling, and feeling that the best I could do was to be genial with my fellow-travelers; but the words of life put into my hands, reminded me of my responsibility as a Christian." We had much sweet intercourse with our fellow-travelers after this, and the minister is my first friend to-day. Sometimes, when we are shopping, there is an opportunity for a tract to be given to the person who waits on us; our gift is usually well received, and if not, our friend is reminded that there is some one in this far-off land, interested in the spiritual welfare of the one who supplies our wants.

Now, last and most important, is the help af-

forded us by our letters of introduction in the drinking-saloons; we simply could not do our work in these dens of iniquity without them. We enter a crowded bar, and commence with the question of our lives, I was going to say, "Will you receive a tract?" Sometimes we call attention to a particular one in this way: "Here," we tell them, "is a story told by a lady about two men we found in a drinking-saloon." Interest is at once shown, and we give "The Sailor's Resolve," written by our beloved fellow-worker, the late Mrs. Rouse. After the hymn has been sung, one leads in prayer, and many are induced to leave these haunts of vice, and attend a little meeting held at the coffee-rooms, 19 Lal Bazaar, every Sunday afternoon at four o'clock.

But there are few inside the saloons, compared with the many strangers we meet in the streets, who eagerly accept a tract.

To a sailor we give, perhaps, "Breakers Ahead," and they remark, "We have seen them often;" or a "Funeral at Sea," and we ask, "Did you ever see one?" Now Jack always has a big heart, and at once he becomes solemn and says, "Ah! yes, many." We then talk of the last messenger, and ask whether he is prepared for death? Every night in the week, we have meetings for sailors (anybody else desirous to attend is cordially welcomed); after the address is given, the meeting is open and all are free to speak. One evening, a negro spoke to this effect: "I love Jesus. He has saved me, and I love to try and save others, and to bring them to Jesus. I go out with a bundle of tracts, and give them to anybody and everybody who will take them. Of course I get jeers and sneers; but that don't matter; that's nothing. The other day, a man came up to me and said, 'I suppose you get well paid for this work, don't you?' 'Oh, yes!' says I. 'How much do you think?' 'I suppose a half-crown.' 'Much more; my Master would not be so mean as to give half a crown; he gives a whole one!'"

We not only give tracts to the men we meet in our city, but fill little bags with them, adding books and illustrated Scripture leaflets, and the sailors take them to sea.

A ship's apprentice writes:

"Every Sunday on the voyage the men brought their bags on deck, and read the tracts, etc., you put in."

We are often told, "I left my little bag with my mother," or "my sister," so they are doing their quiet work at home as well as on their voyage. As a lady remarked a few months ago, "Doors are open all around us, and hands are open to receive the little messengers, and we cannot doubt that, in answer to prayer, hearts are opened, to take in the blessed message of peace and pardon, which these tracts convey." Do you ask, "How can I help?" We reply, "Help in distribution, help with money, and chiefly, lastly, help by prayer."—*Heathen Woman's Friend*.

### HOW DOES IT LOOK?

Doesn't it look to you, dear brother, as if a great deal of money is given for foreign missions? Now, don't it seem, looking matters squarely in the face, that we are giving too much money to distant fields for the work accomplished? Don't let us shirk this matter. We must meet the question and we shall try to answer it. Why should we send so much money away from home anyhow, while there are so many suffering and perishing souls around us? Why not convert the people in our own land before we begin to trouble ourselves so much about the far distant heathen? We will look at the facts in the case. 97 per cent. of all the money collected for religious purposes is spent at home. Have you the heart to begrudge the heathen that other three one-hundredths. After you have spent \$97 here in your own land, will you close your pocket-book and refuse to give the perishing millions the poor, pitiful sum of \$3? There is another fact in this connection. If we estimate the amount of money and of men sent to foreign fields, we shall discover that proportionately the results are much larger than for the same amount of money and of men at home. Now, these are facts, and it seems to us that they should lay heavily upon the heart of every Christian man, and should lead him to enlarged liberality toward the foreign work.

## WOMAN'S WORK.

"THERE is a wideness in God's mercy,  
Like the wideness of the sea."

THE twenty-two missionary societies in the United States managed by, and whose support comes from, women support 751 missionaries, last year contributed \$1,038,233, and since their organization have contributed \$10,335,124. The forces of Great Britain, Continental Europe and the United States have an annual income of \$9,396,996, man and equip 9,550 stations, support 5,431 missionaries, have the assistance of 32,015 native helpers, and mission churches that number 588,974 communicants and 1,875,655 adherents.—*Missionary Review*.

A FRIEND writes to speak of the prayer calendar, saying, "I have found your prayer calendar of much service. Early in the morning I look at the topic for the day and it furnishes me a subject for meditation and prayer, often through the day, thus increasing my interest in, and prayer for, the special case. Recently I visited an isolated, faithful family of our brethren, and found that the calendar was used in family worship. The topic and text were read aloud, and special prayer was offered each morning for the subject or person named.

## LETTER FROM MRS. FRYER.

## PART I.

We make some extracts from a letter dated Shanghai, China, March 1, 1889, from Mrs. Fryer, which, we think, will be of interest to our readers. Mrs. Fryer says:

I wonder what you would think could you sit just where I am now, at our dining-room table, and hear the wailing that comes from the house at the back. Shall I tell you what it is for, and why? Two young ladies stand over the coffin of their dead mother, and cry and wail for her spirit to come and partake of the many dishes of food that are placed beside them. This same wailing has been going on morning and evening, and often much of the day and night during the last six weeks, the time when the poor woman breathed her last. The heart-broken girls are nearly worn out with the constant mourning, and so much need rest, but no! they must not, dare not take it until the spirit of their mother is satisfied, and is released from purgatory. How your heart would ache to see the sacrifices they have almost daily made since her death. Many elegant silk and satin garments, together with much embroidery, have been burnt for her use "over there." Only the other day I carried over some knitting to teach the girls, but they were so busy embroidering tiny silk shoes for their mother that they could not then learn. These shoes were finished afterwards and burned with other things. One day last week the family invited me to go with them to a temple half a mile or so distant, and witness the burning of a paper-house that had been prepared with great labor and expense. Starting early I had the chance of going through the house before the arrival of the chief mourners. This was constructed in six parts, with three rooms in each part, thus making eighteen rooms in all. Each one of these was furnished completely with everything that one sees in the best Chinese dwellings. Besides, there were many things represented that the lady was specially fond of during life. For instance, she had a little white, curly pet dog, and the very first thing I saw

upon entering this phantom house was an exact representation of this dog sitting on a stool in the "guard-room." There were tables, chairs, benches, stools, clocks, writing utensils, and in fact everything one could think of, needed in the house. In the bed-room the dressing-table was covered with toilet articles, such as brushes, combs, looking-glasses, powder-boxes, etc. The bed was about four feet in length, and was hung with beautiful white silk curtains, prettily fastened back at the sides, and had three or four thick silk quilts neatly folded across the back side, Chinese fashion. In the kitchen was a Chinese cooking-range, with sauce-pans, kettles, tea-pots, bottles and all necessary utensils for cooking. A sedan chair, with coolies attached, stood near the door, in readiness for use. There were many boxes in the side-rooms made to represent those in which Chinese ladies keep their clothing. These were filled with the tin foil which is burned to represent money.

After a little the procession came, headed by the servants of the household dressed in unbleached cotton for mourning. Then came six shaven-headed, gray-robed, priests, and lastly the chairs of the mourners. The husband of one of the girls came first, and bore the tablet of his deceased mother-in-law. A table was quickly brought out of the temple, covered with tiny dishes of food, and the tablet was placed upon it. A terrible wailing was then set up by the servants and family, the poor girls were literally dragged out of their chairs by their maids, and helped to knock their heads three times upon the ground in front of the tablet. Then the young man, who was covered in coarse sack-cloth from head to feet, took up the tablet and carried it into the house, followed by the two daughters and their maids. What they did in there I do not know. The outer door was left open, and I saw them go from one room to another as if looking to see that everything was in its proper place. Once I saw some chairs taken into another-room. I do not know where the tablet was set up, but suppose it was put in the "Ancestral Hall." They came out by the back door, and returned to their chairs. Meanwhile the doors were closed, and the six priests struck up their musical instruments, and chanting, began to march in single file around the house. At every step one of these sprinkled the sides of the house with something he carried in a small bowl in his left hand. When they had gone around three times in this manner, all stepped back; the table was removed, and in less time than I can write it, a blaze shot up from the back side, and in a moment the whole affair was in flames. The slender bamboo frames, cracking, fell to the ground, and soon the spot was marked only by a pile of ashes. The air was filled with burnt paper which the wind scattered in every direction.

While the young ladies were being helped into their chairs, the young man came and said, "This must seem very strange and stupid to you. I do not believe in it myself, but the others do." Then he told me that it would have been useless to have burned the house without the tablet which he carried, and which contained the name and title of the lady. He said no one knew where, or how, the priests obtained the water with which the house was sprinkled. Another Chinaman who can speak a little English, told me it was "cock's blood" in the bowl. Whatever it was, this I know, that these lazy priests grow fat upon the ignorance and superstitions of the people whom they are continually duping!

To be continued.

## MISCELLANY.

## "THE UPPER CHOIR."

Many churches do not make as much of the service of song as they should. Rightly used, music expresses the adoration of the congregation and also impresses the mind with holy thoughts.

The late Dr. Muhlenberg, of New York, was the first to introduce large choirs of male voices into that city. He used them to lead the worship of the "Church of the Holy Communion," of which he was pastor. There were two choirs, one up stairs, called the "upper choir," and one below, near the chancel, known as "the lower choir." They chanted the psalter antiphonally, the lower choir leading the congregation.

During the cholera season, Fred, one of the boy-choristers, was attacked by the terrible disease. The good pastor hastened to his bedside. With a last effort the little fellow threw his arms around the doctor's neck, kissed him, and expired.

A week or two after a messenger came for him to see another of his boy-choristers. He found the child dying. The family were kneeling around the bed.

"There, doctor, is your little chorister," said the distracted mother as the pastor entered the room.

He began to pray with the mourners, but ere he was done, the boy breathed out his spirit.

"Do you remember, doctor," asked the mother, gazing on her dead boy, "that a few days ago you said to me, 'Willie is now ready to take Fred's place; he must go into the upper choir?'"

"I do," answered the pastor.

"Your words seemed prophetic—the upper choir!"

The good doctor went home and wrote in his journal:

"Willie was to have sung the alto in 'Arise and shine,' on Twelfth Night, just as Fred began last year. Down stairs, too, he had been sitting precisely in Fred's place. So God takes my boys. I have often thought of dressing them in surplices, but he arrays them in his own white robes."

The good doctor who wrote the well-known hymn, "I would not live away," has himself gone to the "Upper Choir." His hymn that will live always showed that his heart and thought were there.

They who "turn many to righteousness shall shine as the stars," and happy are the workers in answer to human needs, whose thoughts mingle with the hopes, aspirations and joys of the upper choir.

## "BIBLE FIRST, PAPA."

"About forty years ago a Christian man sat at his fireside in Philadelphia. Near by him, playing on the floor, was his only child, a beautiful little boy. It was early in the morning. The day's work had not yet begun; and waiting for his breakfast, it may be, the father took up the daily paper to read. The boy at once, climbing up into his lap, snatched away the paper, exclaiming, No, no, papa! Bible first—Bible first, papa! That lesson, taught by a little child, was probably a turning point in the life of that man. Death soon came and rudely tore away the sweet little preacher; but his morning sermon was never forgotten. The business man, in his loneliness and sorrow, went forth to do his work for Christ. 'Bible first, papa,' was ever ringing in his ears. It became the motto of his life. He was exceedingly prospered in his business. Wealth accumulated; business increased; friends multiplied. But uppermost in that man's heart was the precious Word of God. He read and studied it. As teacher and superintendent in the Sunday-school he taught it. He did more than this—he practiced its precepts."

The gentleman referred to was the well-known locomotive engine builder, Matthias W. Baldwin, of Philadelphia. Would not the child's cry, "Bible first!" be an excellent motto for every one?—*Dr. Peter Stryker*.

## 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	13:1-18.
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 VIII.—JESUS BETRAYED.

For Sabbath-day, May 25, 1889.

THE SCRIPTURE TEXT.—MARK 14:43-54.

43. And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and scribes, and the elders.
44. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he, take him and lead him away safely.
45. And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.
46. And they laid their hands on him and took him.
47. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.
48. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me?
49. I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled.
50. And they all forsook him and fled.
51. And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him.
52. And he left the linen cloth, and fled from them naked.
53. And they led Jesus away to the high priest; and with him were assembled all the chief priests, and the elders and the scribes.
54. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire.

GOLDEN TEXT.—Betrayest thou the Son of man with a kiss?—Luke 22:48.

## DAILY HOME READINGS.

- S. Mark 14:43-54. Betrayed by a friend.
- M. Matt. 26:47-58. Matthew's parallel narrative.
- T. Luke 22:47-55. Luke's parallel narrative.
- W. John 18:2-14. John's parallel narrative.
- T. Psa. 41:1-13. Betrayal by a friend.
- F. Mark 14:66-72. Denial by Peter.
- S. Matt. 27:1-10. The betrayer's fate.

## INTRODUCTION.

The long discourse in John (John 13:36-17:26) seems to have been spoken in the upper room, though there are some indications of a break in the narrative. John 14:31. The story of the agony in the garden is narrated by the three synoptists, all agreeing as to the main points. Peter and James and John were permitted to attend our Lord farther than the others. Matthew and Mark give details, among which they mention the thrice repeated petition, with visits following, to the three disciples. Luke gives a more particular account of the visit of an angel, and of the physical effects of the Lord's agony. John (18:2, 3) describes the party who came to seize Jesus, and introduces some new details in the narrative of the betrayal. The place was at the foot of the western slope of the Mt. of Olives, probably near the traditional site of Gethsemane. The time was probably April 6, A. D. 30.

## EXPLANATORY NOTES.

V. 43. *And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests and scribes, and the elders.* The passage containing the prediction of Peter's denial, and that which gives the story of the scene in Gethsemane, intervenes between the verses of the last lesson and those of the present lesson. While Jesus was speaking with the three disciples, having aroused them from their sleep, Judas drew near with the officers of the Sanhedrim, and others. The phrase, "one of the twelve," designates Judas as one of that company who had been permitted to come into the closest acquaintance and friendship with Jesus, hence these few words suggest the enormity of the crime. The company included the band of Roman soldiers, of whom John speaks (18:3), and the under officers of the Jewish authorities, and perhaps some of the common people. The soldiers accompanied the officers as a protecting force, which should prevent any tumult, or any at-

tempt to make resistance, or to release Jesus. Both the civil and religious authorities were directly active in the arrest. Such a company, military and miscellaneous, armed and lighted, could not approach, however quietly, without being seen or heard at some distance.

V. 44. *And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he, take him and lead him away safely.* The kiss was the common form of salutation among the Jews (Luke 7:45, Acts 20:37), and became a sign of love in the Christian Church, Rom. 16:16, 1 Peter 5:14. It may have been the usual salutation from the disciples to their Master. The sign appears, in Matthew, to have been agreed upon just then as they were drawing near. It was needless for Judas to charge his company to lead him away safely, it simply tells of the guilty man's excitement. Even his proposal to designate Jesus by kissing him was unnecessary, and seems more like gratuitous insult, and was certainly a superfluous degradation of himself.

V. 45. *And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.* Judas now had no hesitation, nor could he hesitate in the presence of these officers and soldiers, for the crime was already committed in his own heart, and in his covenant to betray his Master. It was a scene shocking to every moral sense, when one pauses to contemplate it. That a disciple, professing to love his Master, having consecrated his life service to him, should come out in the darkness of night, leading enemies who had murder in their hearts, to betray his innocent and blessed Master into their merciless hands, and to do it with a kiss, shows the depth of iniquity to which a man may fall when he yields his heart to temptation, to covetousness and to sin.

V. 46. *And they laid their hands on him and took him.* Jesus was now a prisoner in the hands of those who had no knowledge of his real divine character, those who were instigated by the envy and jealousy of the Jews. These soldiers and officers were hirelings, who had little interest in the matter, except as serving the Jews for money.

V. 47. *And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.* This one unnamed by the synoptists, is identified by John as Peter. Peter was suddenly stirred in his heart by a feeling of valor, and for the moment forgot the things of God, and was trusting in his own puny arm to defend his Master. It was no longer, "Lord, I am ready to go with thee both to prison and to death;" now he must feebly strike to prevent his Lord from going to death or to prison. It is another illustration of "the spirit indeed is willing, but the flesh is weak," an illustration more significant than the falling asleep, an hour before; but it was of the same spirit that led to his sudden denial a few hours later. The blow was ill-directed; he doubtless intended to take off the head of the man with a single blow, but he struck only the ear of the servant, and soon discovered that this man was the servant of the high priest, *i. e.*, of Caiaphas. Here, very singularly, Mark drops the story, but Matthew and John proceed with our Lord's rebuke to Peter, and only Luke tells that he healed the wounded ear. In Luke the scene is very beautiful, the Lord saying, "Suffer ye thus far," *i. e.*, probably, "Permit me thus far the use of my hands," and, touching the ear with healing power. This was a gentle apology for Peter's act, an astonishing act of submission to his captors, even asking them for the use of hands that had power to heal. What must have been the impression made upon the minds of his captors when he surrendered those hands again to their custody. How could they take again the healing hands and bind them!

V. 48. *And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me?* A wider contrast could scarcely be conceived than this between the perfect and ready submission of this wonderful prisoner and the formidable preparations that had been made to capture him. They had come in large numbers as against a robber, having provided themselves with swords and clubs, with pilots and lanterns.

V. 49. *I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled.* They had opportunities in the temple every day, but they preferred to wait till this midnight hour, and then come out armed in readiness for a violent encounter. Some of this rude company were learned Jews and priests. For their thought and reflection he reminds them that the Scriptures must be fulfilled even in this cowardly and desparate plan of arresting him.

V. 50. *And they all forsook him and fled.* These words refer to the disciples, and represent them as being overcome with fear and thus impelled to leave their Master.

V. 51. *And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him.* This young man seems to have been a companion, having gone into the garden with Jesus, but he was not one of the eleven disciples. He was clothed in his sleeping apparel. He probably had heard of this sudden movement of Christ and his disciples from the Passover chamber down across Kedron into the garden of Gethsemane, and had suddenly arisen from his sleep; without waiting to dress himself, had gone out to find Jesus, and thus was with him when he was arrested. Some have supposed that this young man was Lazarus, but it is entirely uncertain from the narrative. The enemies of Jesus laid hold on him for some reason not explained. But we can scarcely think they meant harm to him since they had shown no disposition to arrest the disciples, but permitted them to flee away.

V. 52. *And he left the linen cloth, and fled from them naked.* It seems more likely that these enemies desired to frighten him away, and took this measure for that purpose.

V. 53. *And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders and the scribes.*—The high-priest here is Caiaphas, who was actually in office. The fact that all the chief priests and elders and scribes were assembled with him indicates that they were expecting Jesus to be brought before them immediately.

V. 54. *And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.* John was the companion of Peter (John 18:15); so Peter must not be blamed, as if this far-off following were almost a part of his denial. The last view we had of Peter was in that act of cutting off the servant's ear. Since that young man proved to be the servant of the high priest, it is no wonder that Peter was apprehensive of personal danger in following this company back into the city. The full narrative gathered from all the synoptists shows that they led Jesus first unto Anas, where was held a kind of informal examination. John followed Jesus into the court and into the palace where he was brought before the ex-high-priest. Then John went out and persuaded Peter to come within the court where there had been a fire kindled. There he stood warming himself with the promiscuous crowd while this examination was going on before Anas.

## BOOKS AND MAGAZINES.

Among the magazines for May, the *American Anti-Quarian* finds a welcome place on our table. The Effigy-builders and the Mound-builders form the subjects of the leading articles. The memorial illustrations with which these articles are accompanied make the subject extremely interesting. Other articles and editorials are full and timely. S. D. Peet, Publisher, Mendon, Ill.

The *Home-maker* for May is an excellent number. Everything in it is well written, and its illustrations are appropriate and attractive. There is a choice lot of home literature, talks with the housewife and the young people, hints for housework, chats about the baby and household health, and the various departments of "Home-makers Art-Class," "Arm-chair and Foot-stool," "Fashions," "Window and Cottage Gardening," are full and interesting. The Home-maker Company, publishers, 19 W. 22d St., New York.

The *Treasury* for Pastor and People enters upon its seventh year with the May number, which is a good one throughout. The frontispiece is a portrait of Dr. J. M. Dickson, of Providence, R. I., and is followed by his excellent sermon and services at his installation. There is a fine view of Pilgrim Congregational Church, Providence, R. I., with biographical sketch of the pastor: Dr. Meredith's Talk to Business Men will be read with interest. Other articles of note are, Christian Integrity, by Dr. Behrends; the inviolableness of God's Word, by Dr. B. Hart; Church Music, by Rev. W. H. Black; Light on the International Lessons, by Dr. Moment; Consecration and Conformity, by Rev. E. P. Marvin; Illustration in the sermon, the Personality in the Preacher, by Prof. A. Phelps; an Ideal Ministry, by Dr. C. Parkhurst; the Young Christian and the Prayer-Meeting, by Rev. C. S. Holt; Editorials are Sermonic Aid, Love of Mother, Family Worship in the White House, Union, an Invigorating Tonic, Protection from Hindrances. All other departments full. Yearly \$2.50. Clergymen, \$2. Single copies 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

"Oh, send out thy light and thy truth." Psa. 43:3.

## COMMON SENSE IN RELIGIOUS MATTERS.

BY H. B. MAURER.

As there is need to discriminate between foolish preaching and "the foolishness of preaching," so there is need of discrimination between childlikeness and childishness in matters of religion. On the one hand it says, "Except ye be converted and become as little children," and on the other, "Brethren, be not children in understanding . . . but in understanding be ye men." Some men are giants in society, business, politics, and the various spheres of action, but mere pigmies in the domain of religion. Is it not strange that so much good sense is exercised in the various walks of life, and so little in religious matters? Perhaps one explanation is, that men do not discriminate enough between divinely revealed doctrines and human interpretations.

The former should be accepted without questioning, the latter should be received so far, only, as the good sense ordinarily given to mankind can approve. But when men have formed ecclesiastical affiliations, upon a fancied special leading of God, very much as that sweet singer, F. W. Faber, entered the Romish communion, and have thus accepted systems of doctrine based upon a man's interpretations, without the exercise of that good sense, otherwise so prevalent, it is a hopeless task to attempt to reason them out of a position into which they did not at first reason themselves.

Where in commercial or political circles can you find anything that, in its lack of sense, approaches to faith by proxy, as taught by that mediæval device, namely, the sponsor system. How repugnant to common sense it is, to put a question directly to an unconscious babe, and get the answer from an intelligent person! Yet in the minds of some this cunningly devised fable meets the requirement of Scripture which makes faith a prerequisite to baptism, while, in fact, the Scripture order is reversed. Think again of such men, shrewd as John Kelley was and enlightened as Dr. McGlynn seems to be, accepting the absurdities of the Romish system, while in other relations they show such good sense that one would suppose that they were bereft of their reason when they enter the domain of religion. Think again of what our missionaries have to say, as to what of trickery in business, philosophy in discussions, and often good sense in general matters, they encounter among the heathen, and then, of the more than childishness which these same people practice in their temples of worship and in their rites, and it becomes more of a wonder how men can be so big in their worldly affairs, and so little in religious matters.

## WHAT LOVE CAN DO.

As a matter of fact, there is no motive principle of life which can compare, in the results wrought on man's nature, with this realized love of God in Christ Jesus. There are no such noble characters in all history as in the annals of Christianity. From the apostles John and Paul, down to the humblest believer of to-day, who forgives as he has been forgiven, who follows the Father's will as Jesus followed it, who loves his God and fellow-men as Jesus loved him and them, there stretches an immortal line of illustrious names, the like of which the world and every false religion must in vain try to furnish. For the devotee grows like the being he reveres and loves. So the most godly lives develop the most godlike characters. To what an eminence does Christianity lead men, to become the sons of God, heirs of his kingdom and glory, joint heirs with Jesus, the beloved Son! Yet it is an attainment within the reach of each of us; for these nineteen Christian centuries have proved that human nature, inspired by divine love, is capable of this sublime exaltation.—*Rev. William Durant.*

## HOME NEWS.

## Rhode Island.

WESTERLY.—The Rev. J. J. White closed his labors here Sabbath-day, April 27th. During his work of five weeks much good has been accomplished in the church. Thirty-one have been baptized; and thirty-one members have been added to the church, twenty-five by baptism and six by letter.—One evening last week a company of about one hundred people surprised the pastor and his wife and took possession of their house. After an hour or two of pleasant conversation interspersed with vocal and instrumental music, the company departed, leaving a number of pound packages as a token of their good-will. M. A. S.

## Wisconsin.

CARTWRIGHT.—The centennial celebration of the inauguration of George Washington as first President of the United States, was celebrated at Cartwright, Wisconsin, April 30th, commencing at nine o'clock A. M. Union services were held in the Seventh-day Baptist Church. After appropriate songs of praise and prayer, an address suitable for the occasion was delivered by the pastor, Dr. Trewartha, also short addresses were made by President Lent, of the Methodist Protestant Conference, Perry Sweet, Esq., and others. After singing the Doxology, "Praise God from whom all blessings flow," the congregation was dismissed by president Lent. God was with us and blest us. \*

## THE DESTRUCTION OF THE GRIZZLIES AND THE BLACK BEARS.

In western America there are two bears that claim the sportsman's attention—the grizzly and the black. The former, hunters have endowed with many aliases, such as "silver-tip," "cinnamon," "bald-face," and "range" bear. These names do not mean anything, for the grizzly, like the dog, is of many colors. These two varieties of bears can, among other things, be distinguished by the formation of their claws. Those of the grizzly are longer on the fore than on the hind feet. The claws of the black bear are short, and are of the same length on all four feet. It is difficult to persuade the hunters of different sections that the "silver-tip," "cinnamon," "brown," "bald-face," and "range" bears are all from the same ancestry, and that the same animal is called by different names in different localities. But while hunters may vary in their nomenclature, they one and all agree that the full-grown grizzly is the gamest animal in the world, and the one to be most dreaded.

Never do these bears stand on their hind legs and pursue the hunter with terrible howls and roars, as is the orthodox way of describing their conflicts with human beings in the ghastly literature of the country. When not hit in the brain or spine, they put their head down, and with a swinging gallop rush upon the hunter. They usually receive their death wound without demonstration, sinking down and dying mute. The majority of grizzlies shot by our famous Eastern sportsmen are those that have first been trapped. They are killed when in this crippled condition, after dragging often for miles a large steel-trap with a huge trailing log attached.

The grizzly is found west of the Missouri River, and very rarely, if ever, east of it. They inhabit both the plains and mountains. A dozen years ago they could be seen almost anywhere in the mountain ranges, but since their destruction has been compassed by baiting and traps they have become shy, and difficult to approach near enough for a certain killing shot. Bears are the most wary animals of all the big game in America. They go singly, and usually see the hunter before he catches a glimpse of them. They then cunningly slip away, and are difficult to trail. At this time they are fairly abundant in the

mountains of Montana, a sure find being in Crazy Women's Mountain, north of the Northern Pacific Railroad. There is also a goodly number of bears distributed over the mountains of Idaho and Wyoming, some in southern California, scattered in the Sierra Madres and on the junction waters of the Santa Maria River in San Luis Obispo County. They are also numerous in the Rocky Mountains and Sierra Nevadas.

The black bear has a far wider range than the grizzly, but in the West it is confined mostly to the mountains, and rarely comes out on the prairies. It is well distributed, however, and is especially abundant in the timbered country, moving about to where the mast and berries are most plentiful. Black bears are very numerous in northern Montana. On the Pacific coast they outnumber the grizzlies, where both species feed on the salmon. The destruction of the grizzlies has been much greater than that of the black. Bears, though still abundant, are very difficult animals to hunt and kill in a sportsman-like way.—*Franklin Satterthwaite, in Harper's Magazine for May.*

## A DEFINITION OF HEAVEN.

Some one has defined heaven as "a place where every one does as he has a mind to do," and a most excellent definition it is, if it be understood. The only state of perfect liberty is the beatific state. No man can always do just as he chooses until he always chooses to do God's will; and that is heaven. There is no liberty in wrong-doing. It chains and fetters its victim as surely as effect follows cause. The drunkard's appetite says to him, "You must drink," and whether he wishes to yield to it or not, he is shut up in the prison house of habit. So is it with other sins, licentiousness, avarice, envy, gluttony,—they take away at length liberty of action, they bind a man with chains and compel him to do their bidding. There is no such enslaver as sin. There is no such emancipator as Christ. It follows, then, that as men become Christ-like they become free, and when they become perfectly Christ-like, or, in other words, when they join the host of the ransomed and the fully sanctified, then, and then only, will they be able to do "as they have a mind to do," because they fully have a mind to do Christ's will, and not their own.

Here is a suggestion of the way heaven may begin below, and the only way. It begins in every man's heart, when his will and God's will coincide. Whatever his circumstances, his wealth, his honor, his fortune, he cannot anticipate heaven until his will is God's will. This definition of heaven is a good one to keep in mind, because it dispels many sickly, sentimental ideas. Heaven is not a place of folded hands and passive submission; it is a place of fullest freedom and highest activity, because sin's fetters are removed, and earth's chains are broken. There is no restraint, because there is no sin. There is perfect liberty, because there is perfect holiness. Every one does as he has a mind to do, because every one has a mind to do the right.—*Golden Rule.*

## ON THE BRIDGE.

A broker, crossing one of the city bridges of Chicago was met by a stranger, an evangelist, who pleasantly greeted him, and they stopped to talk. "Are you a Christian?" said the stranger. "No, sir," cried he, and rushed on to the Board of Brokers. There he excitedly told what had taken place. "A man stopped me on the bridge, and asked me if I was a Christian. None of his business! I was never more insulted in my life," exclaimed he. A gentleman present, who was a friend of the evangelist, and knew of his remarkable success in preaching, mentioned to him what the broker had related. "I am sorry," said he; "I did not intend to be rude, and am willing to make amends." A few days after, meeting the same man, he addressed him pleasantly, adding, "If I spoke roughly to you that day on the bridge, I am ready"—the broker interrupted, and laying his hand on the preacher's shoulder, said with warmth, "Do not apologize to me, sir; I trust I have become a Christian, thanks to that word on the bridge." The evangelist was Mr. Moody.

## HISTORICAL & BIOGRAPHICAL.

### GROWTH OF AMERICAN CHURCHES UNINCUMBERED BY STATE ALLIANCE, THE LAST HUNDRED YEARS.

In the Centennial exercises held in Chicago, Ill., April 30th last, Rev. John Henry Barrows, D. D., pastor of a Presbyterian church of that city, pronounced an oration in which he epitomized the beneficial results of the separation of the American churches from state control during the past century. The following is an extract:

It has been the teaching of our greatest statesmen, that the maintenance and spread of religion were essential to our safety and prosperity. De Tocqueville said that despotism may govern without hate, but liberty cannot. Ours is the only great nation where religion has had a fair field unincumbered by state alliances. A hundred years ago, the Methodist Churches had only a handful of congregations. They now number more communicants than there were then people in the country. The Baptists who were then mildly persecuted North and South have to-day nearly 3,000,000 of members. The Congregational Churches in New England were not then entirely disestablished; and when their severance from the state occurred, it proved a blessing and not a curse. The Episcopal Church in Virginia, whose parsons were discredited on account of their tory language, and who had become so dissolute that the legislature found it needful to pass special laws prohibiting them from drunkenness, was disestablished in 1785; and thenceforward under the great leadership of Bishop Meade and others, the church of Madison and Washington began its better life, and to-day numbers more communicants than all the American churches at the opening of the century. A hundred years ago, the Presbyterian churches were often built with funds raised by means of lottery, while drunkenness prevailed in all ranks among clergy and people to an almost incredible extent. The temperance reform is one of the brightest stages of the last century, and we ought to thank God that in a hundred years most of the liquor has gone out of the veins of the American church, although it must be sadly confessed that the political power of the liquor interest was never more despotic and destructive.

At the beginning of this century, French infidelity ruled the educated classes of America, and Christianity was thought to be speedily doomed. But what has been the outcome? In 1800 there were 350,000 church-members in a population of 5,000,000, while to-day out of a population of 65,000,000, there are 17,000,000 church-members, including a Roman Catholic population of 6,000,000. When we reflect that the numerical strength of the church has augmented three times as rapidly as the population; when we note the rise and progress of Sunday-schools in this country, which this century has witnessed; when we recall the fact that nearly all the great missionary, philanthropic, and reformatory societies are less than a hundred years old; when we contemplate the vast sums that are given for Christian education, and watch the troops of colleges, which as Mr. Beecher once said, "go lowing over our western plains like Jacob's kine;" and as we joyfully remember that on every day seven new church buildings are erected on the soil covered by the national flag, and that on every Sunday ten thousand new confessors of the divine man of Nazareth are enrolled beneath the standard of the cross, we surely have good reasons for believing that Washington's hope, expressed in his first inaugural, has been realized, and that our people still render their dutiful homage to the great author of every public and private good. And besides all this, there has been a great sifting and simplifying of doctrines, a happy dying out of sectarian animosity, a growth of mutual love and confidence among the Christian denominations, a magnifying of likenesses and minifying of differences, a decay of theological system building, an increased devotion to Biblical study, and a growing willingness to combine in works of charity and reform. And surely these are signs of hopeful progress worthy to take rank with any of the marvels of invention, or with the growth of our national area and the expansion of the national power.

### PROMINENT SABBATH-KEEPERS IN THE NEW ENGLAND CHURCHES DURING THE FIFTY YEARS PRIOR TO 1811.

Eld. Henry Clarke, in his history of the Sabatarians in this country, makes some most interesting comments on the leading ministers and other members of those churches during that period. These persons he had either met in the communities where they resided, or witnessed their public efforts at the Yearly Meetings and General Conferences of our people. With nearly all of these as well as those in the other churches, he says that he had formed "personal acquaintance."

Eld. John Maxson was pastor of the Newport Church for twenty-five years prior to his death

in 1778. Eld. Clarke writes, "I well remember him as a man much esteemed by all; as a pious, godly man, and an able preacher."

Ebenezer David graduated with honor at Brown University, Providence, R. I., in 1772; and was ordained to the ministry by the Newport Church, in 1775. The history says: "He being a young man, and our churches then being supplied with preachers, he accepted the place of a chaplain in the American Army, in which he was much esteemed. He died in the army, near Philadelphia, March 19, 1778, in the bloom of his days. I was well acquainted with him, and may safely say that few young men can be found more promising than he was."

Of Eld. William Bliss, pastor at Newport for nearly twenty-eight years succeeding 1780, the author makes this statement: "He was a man of solid piety, judgment and information. He had a large library of useful books, and made good use of reading, while he much esteemed the soul-reviving influence of the spirit, when corresponding with the written Word. He carefully avoided enthusiastic and superstitious notions, and as a friend in private conversation I scarcely ever knew his equal. Mr. Isaac Backus, in his history of New England, speaks of Eld. Bliss, that he was so well esteemed by the Congregational ministers he was frequently called upon to supply their places in their absence. And I may add that it was also the case with nearly all other denominations, as he was universally esteemed as a preacher." The next minister of this church was Henry Burdick. He is represented as "a pious, promising young man," serving at the end of that half century.

Eld. Clarke had great admiration for Gov. Samuel Ward, a member of the Hopkinton Church, in whose family he lived for a time while attending school. He knew this leader when he served as Chief Magistrate of Rhode Island, in 1762 and 1765, and when he was a delegate to the Continental Congress, in 1774 and 1775. While holding this position, Mr. Ward died at Philadelphia, a few months before the adoption of the Declaration of Independence, which, if living, he would have signed and supported with all his energy. His death was an almost irreparable loss to his state, and was greatly mourned by his family and his church.

Eld. Thomas Hiscox, a son of Eld. William Hiscox, the first pastor of the Newport Church, presided over the Hopkinton Church for twenty-three years prior to his death, in 1773. The author states that "he was called a man of great ability as a preacher, and was universally esteemed as a godly, able minister of the gospel. I understand that he sometimes made use of notes in preaching."

Eld. Joshua Clarke, the father of the author of the work, succeeded Eld. Hiscox as pastor of the Hopkinton Church, and served until his death in 1793. Of him the son writes: "It is justly due to his memory, that, in his earliest years, he sustained several important offices in the town, and was for a number of years a member of the legislature of the state, as also a member of the corporation of the college at Providence. While he was their minister, the church had large additions to their numbers, and were as united and orderly as at any period of time. He traveled many journeys on church business," etc.

Eld. John Burdick was the next pastor of this church, and ceased from his labors by death in 1802. "It may truly be said," so continues the writer, "that he was a pious, fervent, faithful, eloquent, and argumentative preacher of the gospel. The church had very great additions (I think over two hundred members in one year,) and prosperity under his ministry. As a citizen he was universally respected, and as a

pastor to discipline the church, if he had any failing, it was in bearing and forbearing too much. He was incessant in his gospel labors, traveled much, and assisted in organizing several churches. He has visited this place (Brookfield, N. Y.,) once, and several times at Petersburg in this state, and in the Jerseys, and elsewhere. But whether his flock have remunerated his services according to gospel requirements, is for them to judge. He preached much among other denominations, and I am ready to think that, if there was any woe against him, it must be because all spoke well of him."

Eld. Abraham Coon was the leader of the Hopkinton Church at the end of these fifty years, having begun his labors in 1802. Eld. Clarke says that "he is a preacher very universally admired for soundness of ideas, and for eloquence of delivery, as well as for force of argument. He preaches abundantly among different denominations to their great satisfaction, and his worth as a leader in discipline is manifest in that he has uniformly been chosen moderator in our General Conference for a number of years. Matthew Stillman was ordained an associate with him in the ministry, June 3, 1804, and is much esteemed as an able, eloquent preacher of the gospel."

The following general statement is made in reference to the Hopkinton Church: "Almost all the first preachers of the northern churches of this section had their rise and ordination in this church. The genius and abilities of several of these preachers have evidently been such that, could they have had the privilege of a liberal education, they no doubt would have been some of the brightest luminaries in the Christian world."

The following paragraph is taken from the history: "There are also now in this church a number of distinguished characters that fill eminent offices in the state. Their deacon, Daniel Babcock, has been for the past three years, chosen an assistant with the governor of the state in the upper house of the legislature. Other members of this community often sit in the same body, as well as fill offices of trust in the militia and the town. A few have shown their genius by being some of the most expert and forward workman in the machinery of our manufactories, and others have obtained patents from Congress for their inventions."

Of some members of the Waterford Church, (Conn.), the author gives his opinions, as follows: "William Wescott, a worthy member, was ordained a deacon, Nov. 6, 1785. Jabez Beebe, Jr., a worthy and faithful servant of Jesus Christ in the ministry, was ordained an evangelist, Feb. 14, 1796. Ephraim Rogers, a pious and exemplary member, was ordained a deacon at the same time. Eld. Beebe received the charge of the church, May 19, 1804, and still remains their pastor, and is esteemed by many to be a very able preacher of the gospel. Eld. Nathan Rogers was ordained in 1796, and traveled much in several states of the Union, preaching some time in the Church at Piscataway, N. J., when there was a remarkable revival in religion, and sixty members were added to the church under his ministry. He was a pious, exemplary man, and of irreproachable character."

Eld. John Davis was installed pastor of the Burlington Church (Conn.), in 1785. "After a long illness, which he bore with much patience and resignation to the divine will," he died here in 1792. "He was a very pleasant man, a tender-hearted and affectionate preacher, of sound doctrine, and unblemished character." He was succeeded by Dea. Amos Burdick, who preached for the church until 1803. Under his efforts there was "a considerable revival." "He was a pious, well-disposed man, and sustained a good character as a citizen and as a preacher of the gospel." Here Eld. Amos Stillman was ordained as an evangelist in 1805. "Considering his education, and the embarrassments of his worldly concerns, he was quite an able preacher of the gospel, of sound doctrines, and bright ideas. He was universally esteemed as a preacher at home and abroad." He died in 1807 in the 45th year of his age. "Lamented by all his acquaintance, and greatly to the loss of the church" at Shiloh, N. J., where he preached for a time.

## SABBATH REFORM.

THE editor of this department, accompanied by his wife, sailed for Europe on the steamship State of Nebraska, at noon on the ninth of May. He goes for rest, and also to make investigation with reference to a volume which is intended to gather up the different threads, and present in one connected view, *The Pagan residuum in Christianity*. His investigations relative to the Sunday question have shown that Sunday came into the church as one of many heathen elements, through which the doctrines of the New Testament period were so modified, or destroyed, that what was called Christianity from the third century forward was, in many essential particulars, but slightly modified paganism. This is especially true upon such fundamental points as the authority of the Scriptures, the meaning and modes of baptism, the Sunday, with its associate festivals, the relation of the state to the church, etc. He expects to work mainly in the British museum, London, and at Berlin, Germany.

### THE PRESS AND THE SUNDAY-REST BILL.

Thoughtful representatives of the Press of the United States have spoken and are speaking with reference to the Blair Sunday-rest Bill, and kindred legislation, in no uncertain manner. The *Telegraph*, of Dubuque, Iowa, closes a discussion of that question in the following words:

The *Telegraph* is in favor of observing Sunday as a day of rest, but it is not willing, in order to secure it, to see a law made to interfere with the conscience or personal liberty of the individual, in any particular. Many citizens in Iowa believe in keeping Saturday as a holy day, while others have no belief on the subject, and to compel such persons to rest on Sunday might not only be a hardship, but it would certainly be "despoiling them of their legal rights." But the passage of the Blair Sunday-rest Bill would set a dangerous precedent for further enactments of the same kind. If Congress can compel a man to cease from his secular employments on the Sabbath-day, why could it not with equal propriety say he must go to church? This much conceded, it would be but another short stretch of authority for the government to step in and decide upon what church he should attend. This would be uniting church and state, something against the enactment of which every church and society should send in protests to their Representatives and Senators in Congress.

The *Globe*, Kansas City, Mo., says:

The adoption of a policy of Sabbath-desecration can be defended from no stand-point whatever, but Sabbath desecration must be properly defined. It will not do to include in the forbidden activities of Sunday the innocent recreations of the laboring masses. That will shut them off from religious influence entirely, for human beings cannot be constantly kept within the shadow of toil and at the same time thrive in morals and grow in intelligence. These are conditions and circumstances that ought to have careful consideration at the hands of legislators in our own State, where the attempt is being made to establish and enforce a policy that is certain to ultimately operate against the observance of good order on the Sabbath, and to embitter a large proportion of our people against the religious forces pressing it. We have law enough on the Sunday question, and more than enough. It will cost heavily in the general morality of the people to insist on making further statutory rules for the regulation of the public conduct on the Sabbath.

The *World*, Charleston, S. C., refers to our work, and to the Blair Bill, as follows:

We have received a copy of a small paper called the *Outlook and Sabbath Quarterly*, which condemns on principle the bill alluded to, and discusses it from the stand-point of individual rights and common sense.

The arguments against the general government's legislating on such a subject are strongly put, and point out the inconsistency of securing to the people the enjoyment of a day of rest by legally indicating what they shall or shall not do.

To our way of thinking, the title of the measure is a misnomer, in part. "A bill to promote religious wor-

ship," would have been a title more appropriate to the contents of the documents. No matter what any one may say to the contrary, religious worship is a duty that every citizen should perform, and though duties may be regulated by law, it is certainly beyond the province of legislation to enact laws instructing men how they may secure the enjoyment of a day of rest, inasmuch as enjoyment is in great measure regulated by taste, discretion and breeding, which differ in the cases of different men.

The bill referred to makes Sunday the day of rest. There are now some religions that observe Saturday as such. Are they to be compelled to change their day, and would this accord with the provisions of the Constitution in reference to the free exercise of religious belief?

We agree with the religious publication referred to in the conclusion that legislation on this subject on the part of the general government is unwise and impracticable.

These are representative expressions from different parts of the country, which indicate the drift of opinion on the part of the secular press. We do not need to reassure the readers of the *Outlook* that our sympathies and efforts are wholly with good order and good morals upon every holiday. We are equally uncompromising in our opposition to "Sabbath legislation," falsely so called, and which, under the pretense of seeking only the "civil Sabbath," aims at securing the support of the civil law for the religious observance of Sunday. Those who have advocated the Blair Bill, and who announce that the agitation is to continue until a similar bill be passed, "protest too much" that they aim only at securing a civil Sabbath. It were far more just to take the position occupied by the National Reform Association, and with the courage of honest conviction, say that there can be no civil Sabbath, and that the law of the commonwealth ought to support Sunday as a religious institution. This is the real desire of those who religiously regard the day, and are clamoring for this new legislation. Let them fairly state the issue, and enter the field in defense of such an issue. If there can be ultimate success for such efforts, it will be obtained sooner by an open avowal of the religious purpose, than otherwise. Any legislation, less than this, if attainable, would give only a lower type of holidayism, if possible, than that which now prevails. This, rather than helping, would hinder the cause of moral and religious reform. The real issue at stake in the struggle for national Sunday legislation, centers around the right of the state to touch the question of Sunday-observance in any way. The effort to occupy a middle ground between the basis on which existing Sunday legislation rests, and the non-religious basis which many are now advocating, will be futile. If the law has any right to touch the question, it has full right to require "the religious observance of Sunday." Otherwise the utmost limit it may attain is the permission to cease from labor on that day, if men choose thus to do.

We are in hearty sympathy with the idea that those who desire to observe Sunday religiously, should be protected in such observance; that protection should be granted to them as citizens of the commonwealth, not as religionists. By the same law, those who wish to observe the seventh day, are entitled to the same protection, as citizens, and not as religionists. That they happen to be in the minority does not impair their right to such protection, and all legislation which proceeds upon the idea that the minority can be ignored because it is the minority, is non-republican, unjust, and to be resisted. If the majority doctrine were to be applied, those who do not desire to observe Sunday religiously, being in the great majority, would have full right to ignore the minority, for such indeed they are who desire to observe the day religiously. The in-

justice which the advocates of stricter legislation would do to those who keep the Sabbath (Saturday) would fall with double force upon their own heads, if the doctrine they teach were to be strictly applied. All men, by virtue of citizenship, and under the doctrine of religious liberty, are entitled to protection in all matters of conscience. But protection in religious matters does not require direct or indirect compulsion on the part of the irreligious, requiring them to conform to any act, as of abstaining from secular labor, because certain ones desire thus to do. If it be answered that disturbing noises interfere with religious regard for the day, it is enough to say that beyond disturbances that interfere with public assemblies, the law cannot go. If it can, then the Seventh-day Baptist church, which is disturbed by the rush of business around it on Saturday, is wronged in the sight of the civil law, and of the divine as well; and the men who care to worship the next day must remain quiet for two days. This is now practically the case with all who observe the Sabbath (Saturday). It is therefore clear that the principle of religious liberty requires nothing beyond protection from direct disturbance of public assemblies. All else must be left to the action of individual conscience. Rioting and drunkenness should be prohibited at any time, notably upon days of leisure.

### THE JEWS AND SUNDAY.

The *American Hebrew* of March 1st, reveals the status of the Sabbath question among the Jews, in certain quarters, by reference to matters in Louisville, Ky. The *Hebrew* deserves commendation for the firmness with which it opposes the efforts to destroy regard for the law of God, and the Sabbath of Jehovah. The ancient glory of Israel, the persistency with which the Jews have continued to be a nation, though broken and scattered, and the best elements which have appeared in their history, are the product of regard for divine law. The *Hebrew* says:

The obstreperous obstinacy of the Sunday-Sabbath advocates is, once again, demonstrated by the action of some of them, in Louisville, Ky. A few agitators have been carrying on a campaign, in behalf of the cause, in the Adas Israel congregation, of that city, and a meeting of the members was recently called, for the purpose of considering the subject. The night for the meeting came on February 12th, and of the 300 members of the congregation, only 40 were present. So much for the enthusiasm that the Sunday-Sabbath cause has thus evoked. When it came to the meeting, however, it was found that a large majority, of even these 40 members, were opposed to the project, and so its proposers caused a postponement, without coming to a vote on the subject. What is most exasperating in this matter is, the fact that this agitation for Sunday services is persisted in, despite the fact that the Friday night services are always greeted with a full attendance. What more is wanted? Is it desired with malice prepense to violently and malevolently kill the Sabbath? Will nothing short of abject surrender to Christianity and commerce, suit those who are straining every energy for a transfer?

The closing sentence of the above is a just though trenchant commentary upon the attitude of Christianity toward God's law in the matter of Sabbath-keeping. So far as the authority of the law of Jehovah is concerned, in connection with the popular theories concerning Sunday-observance, the *American Hebrew* justly describes "Christianity and Commerce" as two influences which are demanding that God's ancient people yield in "absolute, abject surrender," and in disregard for that law which, through all their history, has been the source of strength, and when rightly understood, a school-master leading them to the Messiah. The final vote which is referred to in the foregoing extract, was overwhelmingly against the Sunday service.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

## CORRESPONDING EDITORS.

A. E. MAIN, D. D., Sisco, Fla. Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.

REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

A BIRD sang sweet and strong  
In the top of the highest tree!  
He said, "I pour out my heart in song  
For the summer that soon shall be."

But deep in the shady wood,  
Another bird sang, "I pour  
My heart on the solemn solitude  
For the springs that return no more."

We take pleasure in calling the attention of our readers to the article "A Southern Home for Seventh-day Baptists," in another column. When people are looking for new homes, whether in the South or in the West, it is important to look for those locations which either already possess, or give encouraging promise of religious privileges such as are enjoyed in our old and well-established societies. This is of so much importance to those who go out from the old homes, as well as to the cause generally, that too much can scarcely be said in favor of it. Inquiries made of Bro. Main respecting Sisco, will receive prompt and careful attention.

AS THE time for the meetings of the several Associations draws on, the programmes for those sessions begin to be announced, and in these announcements we are glad to notice provisions are being made for some time to be devoted to the interests of the several societies, under competent management. This is as it should be, and we hope that every such hour may be crowded full of such presentations of the truth respecting our work as will send us all home more earnest and devoted. But need we wait for the meeting? Have we not something to do ourselves, individually, as a preparation for the meeting? Let us think about this, and "take it to the Lord in prayer," asking his blessing and guidance.

THE "Easter season," which is coming more and more into fashion among the Protestant churches, has just passed, and we have given our readers the historical and Biblical arguments against the practice of Easter-observance, from the pen of Rev. H. B. Maurer. This week we print a brief outline of a discourse upon the subject, preached by Dr. Lewis in his own pulpit, in Plainfield, N. J., on the Sabbath before "Easter Sunday," and first printed in the *Central New Jersey Times*. The discussion by Mr. Maurer is printed in a neat tract which may be ordered of him at 66 Bible House, N. Y.; or in limited numbers they may be obtained at this House, at 5 cents a copy, postage paid.

## MUST BE PREACHED.

Speaking of the things which should antedate the end of the world, Jesus said, "And the gospel must first be preached among all nations." There is a peculiar force, it seems to us, in this "must be preached." If the gospel must be preached, then the people of God must preach it; and thus our duty is clearly outlined. There is not even a hint here of the probable success

of the work, but a very clear and forcible indication of the duty to preach the gospel among all nations. Again, since the preaching of the gospel among all nations is one of the things which must precede our Lord's coming and the end of the world, it is in the power of the Christian world to hasten by their diligence, or to retard by their negligence, the glorious consummation of the kingdom of Christ. This is, perhaps, what the Apostle Peter had in mind when he wrote, "Looking for and hasting unto the coming of the day of God," etc. Some translators render this "hasting the coming," which makes this point still stronger. Since this preaching of the gospel among all nations must precede the end, it may be a fair inference that the wide-spread and still growing interest in foreign missions is a sign of the approaching end. Whether this consummation shall be reached during the present generation, or a hundred generations hence, can be a matter of little concern to us. To-day is our opportunity, and the manner in which we improve this will be worth more to us when we make our appearance before the Judge of all the earth, than all our reasonings about times and events which the Lord holds in his own power. It is clearly our duty to preach the gospel, to evangelize the nations. This, done in the fear of God and in humble reliance on the Lord Jesus Christ, will be our best preparation for a share in the triumphs of the Lord's kingdom. We need not be anxious about times and seasons which belong to God, but we should possess all diligence in doing the work he has assigned to us.

## BOUGHT WITH A PRICE.

In concluding an appeal to some of his brethren, to devote themselves to the service of God, the Apostle Paul uses these suggestive words: "Ye are not your own, for ye are bought with a price." Reference is here made, without doubt, to the fact that, as Christians, the persons addressed had come to their Christian inheritance at great cost to him who had redeemed them with his own blood.

The appeal was no more appropriate, when made to the Christians of Paul's time, than it is to the Christians of our time. Have we not been bought with a price, as truly as had been the brethren of Corinth, to whom these words were first addressed? If not, then we are not the disciples of Jesus at all, for there is but one way to discipleship, and that is through the purchase of his own blood. If, therefore, the fact that the Corinthian brethren had been bought with a price was a sufficient reason why they should use their bodily energies, as well as their spiritual powers, in the service of God, it is a good and sufficient reason why we should do the same thing. Are we doing this? Would it not be a profitable thing for us, spiritually, to pause in the midst of our hurry and rush of work, and inquire just how much of it, or to what extent any of it is performed for the glory of God? "Ye are not your own, ye are bought with a price," suggests a stewardship which involves grave responsibilities, and which calls for earnest consecration and faithful service.

Perhaps in nothing else is there to be found so strong a test of our stewardship as is the use we make of our money in the prosecution of our Lord's work. There are, doubtless, many pious people whose piety would suffer an appreciable collapse if measured by the proportionate amount of money they give for the forwarding of the Lord's work in the world. This may be more the fault of their conceptions of what that work is and what it requires than of their piety. In

such a case, a proper presentation of the claims of the gospel work may be expected to remedy the evil, and beget a more faithful stewardship; but sometimes, alas, the god of this world has blinded the eyes of even the children of God, and they go on hoarding their wealth, while the cause of God languishes for the want of adequate means to carry it forward. To such, the words "Ye are not your own, ye are bought with a price," contain the most solemn warning. Sometime the stewardship will end, and he who bought us will call upon us for a reckoning.

Recognizing the very many urgent calls that are made upon our people for funds in our home churches, in our schools, in our missions home and foreign, and in our publication work, and appreciating the many liberal offerings which are made in answer to these calls, it must still be said that, as a people, we have not yet risen to that height of consecration which the work on our hands demands. We want to see the work of truth go forward; we want to see missions established, at home and abroad; we want Sabbath truth sent broadcast over the land; we want to see the gospel of Christ sent to the Jews in all the world; and in all the agencies adopted by our people, for the accomplishing these ends, we we all rejoice. But it must be said, in all frankness, that we do not fairly meet the demands which these things make upon us. With all our giving, and sometimes it is generous indeed, we do not support these enterprises in a manner to make them bear the fruits which we honestly and earnestly desire to see them bear. In a word, our money, our means, is not consecrated to the Lord's work. This is said in no spirit of fault-finding, or of uncharitable criticism; much less is it said by way of disparaging the work actually done; but it is said to stimulate, if possible, to greater diligence, to greater uniformity and to greater regularity and system in the matter of Christian giving. We need that coming up of the whole people to the help of the Lord which will make every member of every one of our churches a regular contributor to the funds of this general work. A few of our people, and these not necessarily those who have given the largest amounts, are liberal givers; a goodly number are regular contributors in small sums with, perhaps, the feeling that with these amounts the work ought to go forward well enough; while a large number are doing comparatively little or nothing, knowing as little about what the work actually needs, and, of course, caring no more about it than they know. The first of these general classes needs no word from us but the word of grateful appreciation; to any who may find themselves embraced in either of the other classes, we would speak only words of instruction, encouragement, and inspiration. Brethren, the work on our hands is great, never before so great as now. Under God's great blessing, the agencies we have been using have opened up the avenues of useful service to us as never before; and the question which confronts us to-day is whether we will go forward and gather the harvests we have been cultivating these years, or whether we will let the grain go back to the ground for the want of the harvesters. With our missionary enterprises, and with our publications in the English, Hebrew, Swedish and German languages in periodicals, books and tracts, on the one hand; and with the spirit of agitation, inquiry and investigation going on about us, on the other hand, there is practically no limit to our work save the limit we place upon it by the inadequacy of the contributions we make to it. With \$15,000 or \$20,000 put into our publishing

work, per year, we could multiply the fruits of that work many times above our present ratio of ingathering. If we would all do something, and let that something be according to our ability, and do it regularly and systematically, we could do this, and treat the Missionary Society's work in the same way. To do this, we need the spirit of consecration, body, soul and spirit, to God and his service; we need to feel that we ourselves, our time, our talents, our farms, our business and our money all belong to God, and that in all we have to do with them we are his stewards. We need to appreciate in all its fullness the words of Paul, "Ye are not your own, ye are bought with a price."

#### EASTER, CHRISTIAN AND PAGAN.

BY A. H. LEWIS, D. D.

"Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5: 7, 8.

In this chapter Paul condemns incest, which was a natural result of the impurity which was fostered by that ancient festival we may justly call the pagan Easter. The text was evidently written in or near the time of the Christian paschal feast. It expresses the fundamental idea that underlies the Christian Easter. The Jewish passover festival was continued, and became the Christian paschal festival. Christ, as the world's paschal lamb, the great deliverer, came to his death and resurrection in the passover week, in fulfillment of the divine purpose, and it was befitting that the believers, who transferred their faith from the symbolic lamb to the Lamb of God, should continue to celebrate their spiritual deliverance and redemption. Beyond this, little or no change took place in transforming the Jewish passover into the Christian paschal festival. It was not preceded by a season of mourning and fasting. The idea of "Lent" came in after the New Testament period. It was of pagan origin, and came slowly into the creed of even the Western Church, the time of fasting being gradually lengthened from a few hours to a few days, until, after centuries, it reached the pagan standard, forty days. How this came about will be understood by noting the origin and history of the pagan Easter.

The pagan Easter had little meaning separate from the season of mourning which preceded it. It originated in Babylon, centuries before the time of Christ, as a festival of the sun-worship cultus. It is recognized in Scripture as the "Mourning for Tammuz." Ezek. 8: 14, and context. This season was celebrated by the women in honor of the "Queen of Heaven," who was supposed to mourn the death of her consort, the sun-god Tammuz. Gross licentiousness, in the name of religion, was connected with this mourning. They also "baked cakes to the Queen of Heaven" (Jer. 7: 17, 18), which were ornamented with the sign of the cross, that being the symbol of the queen goddess. The cross is an old pagan symbol and not a Christian one. These cakes were the ancestors of the "hot cross buns," which are now furnished on Good Friday, which day was associated with the goddess of love and licentiousness, long before the Romanists took it up, in memory of Christ's reputed crucifixion on that day. The mourning in memory of Tammuz was followed by wild rejoicings. Thus came the pagan "Lent" and "Easter." The counterpart of the Babylonian mourning and rejoicing existed in Egypt, in Mexico and in northern Europe.

After the middle of the second century, the

Western Church was rapidly paganized in many ways, and the "Easter controversy" arose over the time when the paschal season should occur. The Christians who were uninfluenced by pagan tendencies, continued to observe it according to the Jewish calendar, beginning the 14th of the month Nisan, without regard to the day of the week. The pagan element had already begun to blend the cultus of the sun-god with Christianity, and hence, insisted that the paschal season should begin on the sun's day nearest the paschal moon. This became the standing order by a decree of the Council of Nice, 325 A. D., at which time pagan influence was regnant in the Western Church, and Constantine had assumed the office of pontifex maximus over Christianity. The observance of the fast of mourning was gradually made authoritative, but it did not prevail without much opposition on the part of primitive Christians, especially in Great Britain.

The egg appears in many ways, in the pagan religion of the world. It figures as the symbol of life, of the universe, etc. One story is, that an egg of wondrous size fell from heaven, into the river Euphrates. Fishes rolled it to the bank; doves brooded over and hatched it, when out came Venus, who was the counterpart of the Syrian Astarte and the Babylonian Ishtar. Thus the egg was connected directly with the pagan Lent and Easter. The egg nonsense arising thus, has continued to this day. There is not a Christian element in it, although many efforts have been made to associate the use of eggs with some Christian idea.

How shall we keep the feast? 1. Discard wholly the pagan elements. Do not preface it with a season of mourning, from the restraints of which men are likely to rush to unhappy and hurtful extremes. Let it be observed on the Sabbath of the paschal week, and not on the sun's day of the pagan calendar; for the Sabbath and not the Sunday was the day of Christ's resurrection. (Matt. 28: 1). Let it be a day of special thanksgiving and rejoicing, because of our deliverance from sin, and for all spiritual blessings vouchsafed us through the risen Christ. Crown the altar with flowers, God's language of beauty, and fill his house with the most joyous thanksgiving which organ and tongue can utter.

2. Make it a day of personal rededication. Christ gave himself for us in living sacrifice. We ought, in his memory, to re-give ourselves in the blessed surrender of faith, and in all loving service. Let the day bring new incentives to faithfulness in his service, and to helpfulness toward those for whom he died and rose again. Let this day witness the renewal of consecrating promises and loving deeds. Thus the Christian paschal season, filled with the rich legacy of past memories, and fragrant with the odor of Christ's sacrifice, may be to us a time of revival in all that is good, and a strengthening of our faith in the risen, ever-living, ever-loving Christ.

#### TO THE JEWS FIRST.

BY PROF. ROBERT PECK.

LETTER I.

Editor SABBATH RECORDER:

In your valuable edition of May 2, 1889, I found an editorial entitled "An Effectual Door," in which you speak of Christian work amongst the Jews, pointing to my good brethren Lucky and Carman as the present instruments of working amongst the original children of Abraham. Having read that editorial carefully and prayerfully, my heart told me to send you two letters on this great subject, trusting that your readers may be benefited.

It would be a pity, yes, I might say a scandal, if the Sabbath-keeping Christians in America did not contribute to maintain the work amongst the Jews represented by the *Eduth le Israel*

and the *Peculiar People*. Surely they must know that it is their bounden duty to care for the unbelievers in their midst, just as they do for the benighted Chinese that are far away. Besides that, if they consider the means that have flowed to them through the instrumentality of the Jews, gratitude, if no higher motive, should impel them to care for their spiritual welfare.

The condition of the Jews in our land is most sad. Infidelity and even atheism are among them. Money is their god, and it is wonderful how they succeed in getting it. Unfortunately, with unbelief they mingle a virulent hatred against Christ and the gospel. We see it in New York most glaringly. Now expediency seems to be the ruling principle of the American churches. The Jews evidently, as I said before, exert a considerable political and financial influence, hence their prejudices must not be offended. This is much to be deplored. It shows a low-spirited atmosphere. But the few honest proselytes who are laboring in this glorious cause must not despond. There is a divine providence that guides their course. It is difficult to brave the torrent, but let us look upwards, and the great Captain will sustain us. I have learned that troubles and trials are often blessings in disguise. Sometimes our access to the Jews is difficult. Prosperity has made a good many proud, arrogant and utterly corrupt. The god of this world has thoroughly blinded their eyes. All they care for is rank, position and authority. They have a great influence over the press, and are not without power in the councils of our cities. *Religion they have none.* The gospel they hate, and if they had power they would, notwithstanding their proud liberalism, consign every proselyte, missionary, minister,—Lucky, Carman, Greenwood, etc.—to a dungeon. But notwithstanding this infidel opposition, *a good number are really anxious to know what they must do to be saved.*

God in his mercy has already given the workers some tokens of his favor, and we prayerfully hope that the workers will be permitted to gather in a glorious harvest of immortal souls among the Jews. Difficulties and obstacles, though few, we must expect. Satan does not yield any one of his without a struggle. If the devil were to write a commentary on the passage, "To the Jew first," he would pluck out everything that is lovely, divine and of good report; but he is an old liar and I knew it long ago. The conflict may, however, be severe, but the victory is certain. I believe we are living in eventful times and who can tell how soon he who once came in meekness and humility will come again in majesty and glory? Whatever may occur, the child of God, the Hebrew Christian, is safe in the arms of Jesus, the glorious Messiah in Israel. Let us all cling to him more lovingly, more devoutly, and more faithfully. Soon shall we behold him, and in the brightness of his glory we shall forget all the gloom and sadness of our earthly pilgrimage; and so mote it be.

REV. GEORGE F. HERRICK, D. D., missionary in Turkey, says in the *Missionary Herald*, "I never yet saw a missionary wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear,—the beauty of a character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes." He says furthermore, "It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of eastern lands."

## YOUNG PEOPLE'S WORK.

IN the next issue of the SABBATH RECORDER, it is our purpose to print a tentative list of the organizations now existing among our young people.

WE trust all interested will give their attention to this list, observing errors, and communicating the corrections to the Corresponding Editor, so that a more accurate list may be published, soon after the meetings of our Associations.

It is a good time now to be thinking of the matter of a perfect organization. This list will materially help us to form our conclusions, by putting us in possession of the facts, as to what we already have as a working basis.

WE most earnestly hope that each Association will devote at least an hour to the work of our young people. Let the leaders among the young present the claims of those they represent. Give them a chance. Let their voices be heard. The time from now till Conference is all too short. Postponement is perilous.

### ABILITY AND ACCOUNTABILITY.

The enthusiasm of youth is proverbial. As professional enthusiasm is the result of scientific interest, so youthful enthusiasm in the work for Christ and the church, betokens an interest in the advancement of Christ's kingdom upon earth.

Among any band of young people whose purpose is to serve Christ, may be found many who earnestly wish for greater perfectness in themselves, with the view of doing some effective good in the world. How many of these attain the height of their endeavor? What proportion retain the same desire after having reached manhood or womanhood? Too many gradually, perhaps unconsciously, lose sight of their noble purpose and drift into an unaspiring life.

In the parable of the sower, the good ground brought forth some thirty, some sixty and some an hundred fold; so we young people have gifts "differing according to the grace that is given to us." But do not many forge chains about themselves whereby their field of unselfishness falls short of what it should? Perhaps we measure the good we do, and the effort we put forth by our neighbor, losing thought of the fact that there is a wholly *personal* accountability in which the measure will be our ability. We should make our youth a gleaning time, for gathering greater power and strength to further later usefulness; but there are so many fair scenes, simply excuses, behind which we contentedly try to hide in youth. At this receptive period we generally decide whether we will spend our lives in a noble willingness to serve Christ, or slip into the grooves of inactivity. We look naturally to our elders as superior, and a natural diffidence sometimes gives us a self-complacency in our inactivity, not altogether in keeping with our purpose to do good. We are sensitive to our own inexperience, sensitive as to how others look upon our efforts, lack confidence, a knowledge of our own strength, and have perhaps let a first unfortunate attempt determine us against further effort in a particular direction. Do we not too readily discredit our capabilities and fail to employ the full measure of the grace given us for the glory of God.

However we may cheat ourselves, we cannot deceive God. We all know Christ's injunction to his disciples, "Go ye and do likewise." Whether we can bear fruit thirty fold, sixty fold or an hundred fold, God will know the full measure of our ability, and will hold us accountable only so far. Well for us if our labors deserve the "She hath done what she could," called forth by the poor woman's humble act.

What can *you* do to further Christ's great plan? Do others wait for you to start the hymns in meeting? Then do it, and never think again you will wait just once, and let some one else try it. Have you a happy way of reprimanding one for lack of duty, or of giving a hearty hand-shake, or smile to encourage another's feeble effort? Then thank God, and always do your duty. Is there one who has the happy gift of ready speech for his thoughts, another who feels that words are much scarcer than thoughts? There is something for each to do. What can you do? "Know thyself."  
W. CARTHA.

### THE PIGEON AND THE OWL.

There was once a Pigeon, as I have heard say,  
Who wished to be wise;  
She thought to herself, "I will go to the Owl,  
Perhaps he'll advise;  
And if all he tells me I carefully do  
I'll surely get wisdom." Away then she flew.

When little Miss Pigeon arrived at the barn,  
She found the Owl there.  
Most humbly she cooed out her wish; but the Owl  
Did nothing but stare.  
"Well, well!" thought Miss Pigeon, "of course I can  
wait;  
I won't interrupt him; his wisdom is great."

She waited and waited. At last the Owl blinked,  
And deigned a remark;  
"You'll never be wise, foolish Pigeon, unless  
You stay in the dark,  
And stretch your small eyes, and fly out in the night,  
And cry 'Hoo-hoo-hoo!' with all of your might."

So little Miss Pigeon to practice began;  
But all she could do  
Her eyes would not stretch, and her voice would not  
change

Its soft, gentle coo;  
And she caught a sad cold from the night's damp and  
chill,  
And, lacking the sunshine besides, she fell ill.

Then little Miss Pigeon gave up being wise;  
"For, plainly," said she,  
"Though owls are the wisest of birds, theirs is not  
The wisdom for me;  
So I'll be the very best Pigeon I can."  
And what do you think? She grew wise on that plan!  
—Emilie Poulsson, in *Wide Awake*.

### OUR FORUM.

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

### PULL STRAIGHT AHEAD.

Not long ago I was driving a team of horses over a very hilly road. It was up and down one hill after another for a long ways, and I could not help noticing how patiently and steadily the horses pulled. When they reached a steep hill they did not hesitate; but up they went with a strong, steady pull, each one doing his share. As I watched the team I thought to myself that the horses were a fair example of a portion of the people in the churches. They bend to the work and perform it in spite of the trials that tend to draw them away. Their Christian harness is properly adjusted. And although they may be carrying a heavy load, the harness is equal to the strain upon it and the load is carried over every hill, and through every slough. The road may be rough and unpleasant many times. Trials come and afflictions weigh them down. Other people may shake their heads and wag their tongues. There may be cross-roads that are more traveled and have a more pleasant look than theirs. But

they know that *straight ahead* is the point they are striving to reach, and they allow none of these outside influences to entice them on to any of the side tracks. They always have a cheery word or look for their less fortunate companions, and are always ready to hold out a helping hand. They always strive to pull together, and to have their harness in order. They take Christ into their hearts and lives, and strive to follow him in all things. Another horse that I sometimes drive is a specimen of some of the church members. He gets frightened at nothing. Every bridge and fence-corner seems to contain some horrible object from which he must escape. The mud-holes must all be shunned, and he is determined to turn at every corner, and a hill is such a bugbear that he can hardly be forced to go up. Now you have doubtlessly seen such Christians. They get scared if there is any trouble ahead. They faint and fall by the wayside. Their harness is not well made and it gives out before they get their load through the hard places. They try to go around all difficulties, instead of bravely plunging through. The criticisms of outsiders serve to draw them from the right path, and instead of pulling together and going over the hills, they seek for an easy path around them. The light talk of non-professors makes them fear to do their duty, and they wander far from the prescribed path. They give out beneath the trials and temptations which assail them, and then complain of their hard lot, as if others were to blame for their hardships. They get tangled in the snares set all along the path for those who step aside. They get huffy at this, that, and the other person, and kick out of the traces entirely, refusing to work in any way and thus causing others to stumble.

I wonder if we young people are striving to do *our* duty under all circumstances. Have we looked well to our harness, and properly buckled it on? Are we bending to the work in hand, and striving with all our powers to forward it in the best way and manner? Or are we weak and vacillating, allowing every trivial circumstance to frighten and lead us astray? Are we shunning the difficulties that confront us? Are we searching for some easy path by which we may climb? Let us take the Bible and study to see if our harness is properly adjusted. Let us put on the whole armor of God, and be patient, steady, helpful, Christian young people. Let us lay hold on our burdens and push *straight on*, thus forming characters that shall shine through the countless cycles of eternity.  
EILEEN.

### IS IT SAFE TO DANCE?

A great deal can be said about dancing; for instance, the chief of police of New York city says, that three-fourths of the abandoned girls of that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing which, taken under other circumstances, would be considered as improper. It requires neither brain nor good morals to be a good dancer. As the love of one increases, the love of the other decreases. How many of the best men and women are skillful dancers? In ancient times the sexes danced separately. Alcohol is the spirit of beverages, so sex is the spirit of the dance, take it away, and let the sexes dance separately, and dancing would go out of fashion very soon. Parlor dancing is dangerous. Tippling leads to drunkenness, and parlor dancing to ungodly balls. Tippling and parlor dancing sow to the wind, and both reap the whirlwind. Put dancing in the crucible, apply the acid, weigh it, and the verdict of reason, morality and religion is, "Weighed in the balance and found wanting."—*New Journal of Education*.

## EDUCATION.

- OXFORD has this year 2,404 under-graduates.
- MADISON University establishes two new scholarships.
- MORE than \$8,000,000 have been collected for the new Catholic University.
- HON. CHAUNCEY M. DEPEW is to deliver the annual address before the law school of Yale College.
- MRS. JOHN F. SLATER bequeathed the Free Academy of Norwich, Conn., \$10,000 for the reserve fund.
- THE New Jersey Methodist Conference has taken action for freeing its seminary, the Pennington, of its debt of \$32,000.
- REV. FREDERICK A. P. BARNARD, President of Columbia College, died in New York on the 27th of April, in the 80th year of his age.
- MRS. MARIA LOOMIS, of Burlington, has left \$10,000 to the University of Vermont, the income to be spent in buying books for the library.
- EX-GOV. JOHN S. PILLSBURY presented to the Minnesota State University \$150,000 for the present use of the institution, for which the Legislature made an inadequate appropriation.

—It is announced that Mr. A. J. Drexel, who recently purchased the Louella Mansion, at Wayne, on the Pennsylvania railroad, has decided to found there the Drexel Industrial College for girls, and that he intends to expend \$1,500,000 upon it, in the way of new buildings, improvements and endowments.

—EX-PRESIDENT WHITE has forwarded from Cairo, Egypt, as a gift to Cornell University library, a papyrus of much interest, found about two years since in the tomb of a priest of the Ptolemaic period. It represents certain chapters of the "book of the dead." It is a beautifully executed, perfectly preserved and complete document in every respect. The inscriptions are partly hieroglyphic and partly hieratic.

—By the death of the widow of the late Joseph Earl Sheffield, the Sheffield scientific school will share in the bequests made by will for this department in Yale University. This inheritance is estimated to be worth \$600,000, and in addition, it is believed, there is a bequest from Mrs. Sheffield's private fortune. This will enable the immediate erection of new buildings, and the establishment of the four years' course long contemplated by the faculty.

THE annual catalogue of Mt. Holyoke Seminary and College seems to have been issued in South Hadley, Mass., just a little before the announcement of the new president. It contains a list of the trustees and the faculty of instruction, the names of the students, and an outline of the courses of study. The students in attendance number three hundred. Mt. Holyoke College has furnished over one hundred missionary women, who have been all the better for this Christian work by reason of their having been educated in a Christian college of high moral, religious and scientific standing.

UNDER an act passed some years ago for the improvement of the First ward of Long Island City and adjacent lands the property of Union College, in the ward, was assessed at \$168,000. No payment was ever made by the College, and when the interest at ten per cent had amounted up to \$188,000, making a total of \$356,000, the city advertised the property for sale. The College authorities obtained a temporary injunction restraining the same, on the ground that the law under which the assessment was made, was unconstitutional. The matter was heard before Judge Bartlett, who handed down a decision, May 4th, holding that the law is constitutional and dissolving the injunction. The property is worth a large amount.

## TEMPERANCE.

- EIGHTEEN breweries in St. Louis have consolidated under one management, capital stock \$15,000,000.
- IN Switzerland there have been 71,275 drunkards' deaths in twenty-five years, out of a population of 3,500,000.
- HEREAFTER no student can matriculate in the University of the Pacific, at San Jose, Cal., who uses tobacco in any form.
- CIDER is regarded by some as perfectly harmless, yet a jug of that liquor said to be thirty-two years old, was recently unearthed at Camden, N. J., and a score of men tasted of it merely. Within ten minutes sixteen of the partakers were sadly intoxicated.

—WHAT do you think of this? Kansas is a prohibition State. She has but one penitentiary, with 996 prisoners. Texas, on the other hand, has no prohibitory law, and, while having 100,000 less people than Kansas, has two penitentiaries, containing 3,000 inmates.

THE English nation continues to derive an income of some £8,000,000 from the excesses and miseries of the richer part of the Chinese people; while the poorer classes of Chinese are creating a demand for a cheaper home-grown opium. And so the enslavement of the entire nation to this fatal habit appears to be inevitable.

—DURING the coming year, the attention of the Woman's Christian Temperance Union of Michigan, will be specially given to the securing of laws forbidding the sale of tobacco to minors, abolishing liquor-selling within five miles of the State University, and submitting the constitutional amendment to another vote as soon as expedient. The matter will be presented to the State Legislature by the Union.

—THE *New York Evangelist* says that the British government sells to the highest bidder the exclusive privilege of distilling and selling alcoholic liquors within a certain district. The holder of the license increases his sales regardless of consequences or of the remonstrances of the better portion of the native population, with the terrible result that that population (almost entirely total abstainers previous to British rule in India) is becoming demoralized and impoverished. From this influence even the native converts to Christianity do not escape. Statistics show that while there were in 1880 forty-one habitual and one hundred and sixty-three occasional drunkards among 29,000 professed Christians, in 1883 the number of such drunkards among 30,000 Christians had increased to 250 habituals and 274 occasionals. The increase is said to have been still more rapid during the last five years, and to be yet larger in proportion among non-Christian portions of the people. This must be a fearful counterweight to the influence of English foreign missionaries.

—AN exchange relates the following touching story of a young lady who married a drinking man to reform him. Alas! this is by no means a solitary case: I knew a young lady who had everything which usually constitutes the happiness of those who have not yet climbed the golden stairs of matrimonial paradise. Her age was 20; she was a brunette, of graceful figure, with a peculiarly animated expression of countenance. Her complexion was rich and warm, her large gray eyes were merry, and her features would pass muster among sculptors. At receptions held in the armory of the Twenty-third Regiment she was always observed with admiring interest, and she had beaux by the score. Well, at last she came to a decision, and I heard of her marriage. I knew the young man she chose, and was startled. That was five years ago. A year ago I was riding up town on a car. The car was crowded, and I stood by the front door reading. I heard my name pronounced, and looked down, but did not at first recognize the face that was faintly smiling on me. It was weirdly pale and wrinkled and careworn. I looked puzzled for a few minutes, and then it dawned upon me that this was the wreck of one of the prettiest girls in Brooklyn. I accompanied her as far the door of her house. It was a tenement house. "I won't invite you in to-day," she said; "my rooms are somewhat disordered." I said nothing, but I understood. It was pitiful to see her try to keep up the pretense of being light-hearted, happy and prosperous. Not long since I heard that her husband was in the lunatic asylum, and her baby dead. Now she has gone home to begin life over again. She had married a man to reform him.

## POPULAR SCIENCE.

ASBESTOS.—Not every reader has a correct idea of the extensive use to which asbestos has been put. Various kinds of packing, yarn, sheeting, expansion rings, tape, paper, mill-board, joint-rings, cordage, cloth, flooring and wall felt, paint, cement, putty, boiler preservative, non-conducting composition, asbestoline (a lubricant which is now in extensive use), lubricators, as well as other forms used in the arts which are not needed in mechanics, are made from it.

SULPHUR FUMIGATION.—Fumigation by the burning of sulphur is the most common method employed by boards of health in the disinfection of apartments in which contagious disease has existed, and the clothing worn by the patients during their illness. In an address delivered by the distinguished chemist, Dr. E. R. Squibb, before the Kings County Medical Association, he called

attention to the fact that there must always be an abundance of watery vapor in the room to be disinfected; otherwise the sulphurous-acid gas generated by the burning of the sulphur is not an efficient disinfectant. The same is true of chlorine gas when used for disinfecting purposes.

MOTINO AT REST.—An exceedingly interesting illustration of the phenomenon of "motion at rest" was recently exhibited before the Royal Institution, London, the demonstration being so complete that small letters placed on a disk, revolving several thousand times a minute, were seen and read with entire distinctness. The accomplishment of this unique result was brought about by means of an electrical arrangement, which caused brilliant sparks to illuminate the print at the exact instant, only, when the type was vertical. But for the buzzing produced by the great velocity of the disk, the words would have been supposed to be entirely at rest. This application of the electric spark, of course, gives a ready means of observing any and all changes which may take place in either matter or machinery in rapid motion.

SUBTERRANEAN RIVER.—A remarkable subterranean water-way has been discovered at Salamonie stone quarries, twelve miles north of Hartford City, Ind. By a system of dikes the course of the Salamonie River has been changed, and the quarries underlie the old bed of the stream, about forty feet below it. On May 2d the foreman discovered a stream of water twelve feet wide and six inches deep, the stiff current of which was at right angles to the course of the river. The next layer of rock will completely uncover the subterranean water course. The quarry in several places shows effects of the violent volcanic action, and from the formations in the vicinity there is thought to be a cave of which the stream is the outlet. Five miles west there is a lake of great depth, which it is thought gets its supply by subterranean inlets.

BIG FIGURES.—In 1866 a Corliss engine was placed in the machine-shop of the Union Pacific Railroad at Sacramento, Cal. The engine has a four-foot stroke and an eighteen-foot belt wheel, and it has been run continuously since it was placed there, frequently running day and night, often until 10 o'clock at night. Up to this date scarcely \$100 have been spent for repairs upon it. Allowing but ten hours a day and 300 working days to a year, this engine has been working 66,000 hours, at the smallest calculation, since it was placed in motion. The belt wheel makes 70-revolutions per minute, and for the 66,000 hours it has been going, has made 277,200,000 revolutions. The circumference of the belt-wheel is 56½ feet, and in making the 277,200,000 revolutions has traveled a distance of 15,651,800,000 feet, or 2,964,354 miles, equivalent to more than 100 times around the earth. The belt-wheel has traveled at the rate of 45 miles per hour.—*American Analyst*.

A PHENOMENAL CASE.—In an autopsy on the cause of death of young John Walsmith, aged 14, of 214 Findlay Street, Cincinnati, O., Dr. Bolander makes the following statement: The case is phenomenal. I have had the boy under my care some four years, and he has given me a great deal of trouble. There was much speculation among physicians in regard to him. There was evidence that brain-growth was being retarded. Some physicians said it was a tumor, some a cancer, but I never thought so. The autopsy showed that there was an abnormal increase of the white matter of the brain, and a like decrease of the gray matter. As a result the nerves of motion were unusually active and of sensation dull. He was as strong as a giant, but had no physical feeling. He could place his hand, and has done so, on a hot stove and see it roast. Nothing seemed to materially injure him or give him pain. He had been run over by one of John Robinson's circus wagons. He has fallen from the top of a bridge over Spring Grove avenue, and once walked out of a second-story window. Any one of the casualties would probably have killed a boy in a normal condition, but he never broke a bone. He is scarred all over and I have sewed up great cuts while he sat and amused himself. Although he was a bright child at four or five years of age, he began to grow stupid and inclined to idiocy, his hearing had nearly gone, and he had ceased to talk. In his stomach we found a strange variety, consisting of a green ball of yarn, marbles, nickles, a large undigested apple-core, and other small articles. The cause of his death was a green ball of yarn. It is about an inch in diameter, elongated at one end by the contraction of the cardiac muscle in the effort of nature to pass it into the stomach. It would have gone in if that needle you see had not been crosswise in it. It stuck at the stomach entrance and killed him.

## COMMUNICATIONS.

### OUR GREAT NEED.

As I have become acquainted with our people in the different parts of our beloved Zion, I have felt deeply conscious of a great need among us—the need of deep soul piety. To be sure, there is apparently a good degree of active interest on the part of many; and we are not so cynical as to think it is all seeming, but devoutly believe it the outward expression of the soul-life, and that it speaks forth the love and purposes of the soul as related to the Master's work.

How ought we to praise the Lord for these beacon lights that reveal to us the excellence of such piety? But when taken as a people, where are the multitudes? We behold them in their business pursuits, busy, absorbed, so much so that there is no time for the hour of social religious worship that may be appointed now and then for the benefit of the church; and in how many cases is there a want of time for the occasional reading of a paragraph from God's Book of Divine Truth, and the quiet meditation thereon that will not only enrich the soul but prepare it for blessed enjoyment as it engages in communions with its God. As the physical nature becomes dwarfed, enfeebled, wanting in vitality, through long-continued fasts, so the soul that is so hurried with the business affairs of life that it has not time for the meditative prayers, for feeding upon the precious bread of heaven, becomes enfeebled indeed, wanting in that piety that will give to it power in the world, and an uplifting influence among men.

Not only in the business world is this want of attention to the needs of the soul plainly visible, but how many are the homes among us where, in the arrangements of the family there is wanting time or inclination daily to bring the family before the Lord, that with reading the Scripture and prayer, each member of the family may be taught in divine things, furnished with wholesome soul food, strengthened for more successful work in the day. I fear their number is legion. As a pastor, I find this need very prevalent, and feel it much in my work. "Commit thy way unto the Lord; . . . in all thy ways acknowledge him, and he shall direct thy paths," is the exhortation of God's Word. How much better is it to have all our ways committed to the Lord that we may feel established therein, than to go stumbling along in the uncertainty of our own strength and wisdom. The church of to-day is enfeebled; our own denomination languishes, is wanting in the power it should possess in the world; our young people (and some of the older ones too) are drifting away from the Sabbath and from a warm, earnest Christian life, through a lack of this deep soul piety that places "the fear of God" above everything else. I fear that much of our service is hollow, full of emptiness, through the want of that piety that consists in something more than a profession and a form. In our religion we need something more than to put on Christ, we need to have "Christ formed within us, the hope of glory," if we desire to be possessed of that piety that prevails with God and moves the world toward holiness.

Dear reader, in the light of this great need, and the good that will come to the world through its supply, what is the condition of your own heart? Are you "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ," day by day? Are you, through the use of that knowledge, increasing your use-

fulness in the world, making your power felt for good in the upbuilding of the Master's kingdom? God grant that these questions may help you to so consider your personal needs, as that you may draw nearer and yet nearer to God, letting that nearness be manifest in the earnest Christian life it helps you to live.

Deeper yet deeper in my heart, Oh Lord,  
Grant that thy grace may shine;  
More of thine own dear self  
Pour into this heart of mine.

Help me from out thy word, Oh Lord,  
Gather its truths sublime;  
Up the hill of Zion  
With faithful service climb.

E. A. WITTER.

NIANTIC, R. I., April 23, 1889.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 10, 1889.

If the selection of Messrs. Roosevelt and Thompson is as agreeable to all parties and factions as it would seem to be from the comments immediately following the announcement of the appointment of the two new civil service commissioners, these gentlemen must have been born under lucky planets. Especially is this true in the case of Mr. Roosevelt. The *New York Press*, representing the spoils system, goes into ecstasies over his nomination. It announces that he is "no mugwump," and conveys the idea that he is a merry, rollicking brigand of a spoilsman. The *New York Times*, on the other hand, congratulates Mr. Harrison upon the appointment from its own stand-point. It states that Mr. Roosevelt recently advocated the appointment of post-master Pierson or one of his trained subordinates as post-master at New York. In fact it pronounces him an out-and-out civil service reformer. All this simply means that the factions are not exactly sure what course Messrs. Roosevelt and Thompson will pursue, and don't want to attack them until they do know. In six months you will not find both of the New York journals I have quoted praising Mr. Roosevelt. He cannot satisfy both, that much is sure. If Mr. Lyman remains, the civil service commission is now complete. In Messrs. Thompson and Roosevelt the commission certainly has two members of unusual educational training and ability; Mr. Thompson was for several years an educator, and Mr. Roosevelt has had an extensive literary training. Both are men to whom fortune was kind at birth in giving wealth. Both have been well known leaders in their respective parties.

The appointment of Frank W. Palmer, of Chicago, as public printer, meets with a kindly reception. The selection was of course not a matter of surprise, inasmuch as all the earlier candidates in the field pulled off the track and surrendered two weeks ago. Mr. Palmer is probably by training the best fitted candidate for public printer that has ever been presented. He unites an extensive experience of public life with a thorough knowledge of the printing business. Beside being a good printer and pressman, and a first-class editor, he is even a practical book-binder. He enters upon his duties under favorable circumstances. If he does not become a more popular official than his predecessor he will be a poor one indeed. Public printer Benedict has been particularly unfortunate in this respect. Without any experience in high public office he has never been able to take advice. He may have meant well, but he has certainly succeeded only in getting himself warmly disliked. His taking-off would be more regretted if he had been endowed by nature with more agreeable manners and less

self-sufficiency. A strenuous effort will be made by the Civil Service Commission to retain the power in the Census Bureau. Nearly 1,500 clerks will be employed in the work for two years or over, and there is considerable interest felt in the distribution of that amount of pie. Personally the superintendent of the Census, Robert W. Porter, seems to be in favor of placing the Bureau under the Civil Service rules as a means of defense. Although the appointments will not be made for months, he finds himself already besieged night and day for positions.

The Woman's Press Association of this city has met one of its usual failures in the project of raising money to place a portrait of Mrs. Cleveland in the White House. The scheme has been formally abandoned. The opposition of Mrs. Cleveland herself is given as the main reason, but the indifference of the public is quite as potent a barrier. Somehow Americans sign such subscription lists reluctantly, and this not so much from meanness as because the business is overdone. Even in the case of General Grant's tomb at New York, we have a striking instance of this. The Woman's Temperance Union, then at high tide, financially, with untiring energy, secured a sufficient sum to place a portrait of Mrs. Hayes in the Executive Mansion. The managers of that enterprise did not hastily attack another such undertaking. After President Garfield died many Ohio ladies agitated the proposition of placing his widow's portrait beside that of Mrs. Hayes. The plan miscarried. The feminine public thought that the esteemed lady had received ample testimonial in the large fortune that had been raised for her.

### WAS THE PASCHAL LAMB EATEN ON THE FOURTEENTH OR ON THE FIFTEENTH OF NISAN?

In Ex. 12: 1-3, 6, we read, "And the Lord spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers; a lamb for an house: And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening."

They were to keep the lamb till the arrival of the fourteenth day and then kill it. The arrival of the fourteenth would be at sunset in the end of the thirteenth.

Verses 12-14, "For I will pass through the land of Egypt in this night, and the blood shall be to you a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt. And the day shall be unto you a memorial; ye shall keep it a feast to the Lord throughout your generations." "This day." What day? The fourteenth alone is named. If the lamb was slain at the close of the fourteenth, instead of the beginning, as some contend, then it was eaten on the fifteenth, and only a few moments of the fourteenth, at most, had any connection with that institution, and that merely the little time in which the lamb was killed in preparation for the feast, and the fifteenth must have been the memorial day here spoken of; for it was to be a memorial of the passing over of the destroying angel, which occurred at midnight, while the day began at sunset.

Verse 18 reads, "In the first month on the

fourteenth day of the month, at even, ye shall eat unleavened bread until the one and twentieth of the month at even." Here the numbering is evidently from the end of the fourteenth to the end of the twenty-first. It had reference to the seven-days feast of the Passover, or of unleavened bread, which succeeded the day on which the lamb was eaten. The fifteenth, then, was the first day of that feast which was to be kept as a sabbath, and the last day of that feast was the twenty-first, and also to be kept as a sabbath, which took in the whole of each day. "From evening to evening, shall ye celebrate your sabbath." (Lev. 23: 32). But if this feast began at the commencement of the fourteenth day, then the twenty-first would be excluded, and the twentieth would be the last day of the feast, and a sabbath. But the twenty-first is specifically named as belonging in this feast; therefore this feast must have commenced at the introduction of the fifteenth, and therefore the lamb was killed twenty-four hours previously, or at the beginning of the fourteenth.

In verses 30, 31, we read, "And Pharaoh rose up in the night, he and all his servants and all the Egyptians. . . and he called for Moses and Aaron by night and said, rise up and get you forth from among my people." This order must have been given during the night, or first half of the fourteenth day, after midnight; for we are told in verses 35, 36, "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment; and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required; and they spoiled the Egyptians."

This could not have been done in the night, in which they ate the paschal lamb; for the first-born of Egypt were not slain till midnight, and then they had enough to think of without hunting up jewels and clothing for the Israelites; moreover, the Israelites were strictly forbidden to go out of their houses during that night, and therefore had no opportunity to ask such things of the Egyptians. But there was the *light* part, or *last* half of the fourteenth day, in which they could attend to that matter, preparatory to taking up their march in the night of the fifteenth, which commenced as the fourteenth ended, at sunset. In Num. 33: 3, we read, "And they departed from Ramesses in the first month, on the fifteenth day of the month, on the morrow after the Passover, the children of Israel went out with a high hand in the sight of all the Egyptians." Then in Exod. 12: 37, 42, we read, "And the children of Israel journeyed from Rameses to Succoth. . . . It is a *night* to be much observed unto the Lord, for bringing them out from the land of Egypt; this is that *night* of the Lord to be observed of all the children of Israel in their generations."

It is certain they could not have been in their houses all that night, eating the paschal lamb and listening to the wails of the Egyptians, and marching from Rameses to Succoth at the same time. Here is conclusive proof that they did *not* eat the paschal lamb on the night of the *fifteenth*, but on the *fourteenth*.

Lev. 23: 5-8 reads, "In the fourteenth day of the first month, at even, is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. Seven days ye must eat unleavened bread. In the first [15th] day ye shall have a holy convocation; ye shall do no servile work therein." Here a plain distinction is made between the "Lord's passover" and the "feast of the

passover." One was to be observed on the fourteenth day, and the other on the fifteenth, which was to be a sabbath.

Again, the seven-days feast was to take in the *twenty-first* day of the month, and therefore must have commenced at the *commencement* of the fifteenth, for both were to be kept as sabbaths. But if the paschal lamb was eaten on the fifteenth, and the feast of the passover began on the morrow after it, then it must have commenced on the sixteenth—contrary to the Word—and was necessarily limited to six days, or else it took in the *twenty-second*, both of which would have been violations of God's law. The feast was to last seven days, and the twenty-first was to be the last, and to be kept a sabbath.

In Num. 28: 16-19 we read, "And in the fourteenth day of the first month is the passover of the Lord. And in the fifteenth day of this month is the feast; seven days shall unleavened bread be eaten. In the first day shall be a holy convocation: ye shall do no manner of work therein; but ye shall offer a sacrifice made by fire of a burnt offering unto the Lord, two young bullocks and one ram and seven lambs of the first year; they shall be unto you without blemish." On the fourteenth, only *one* lamb was to be slain, and that to be eaten by the people, but on the fifteenth—the morrow after the passover—they were to make burnt offerings of *two* bullocks, *one* ram and *seven* lambs. In Num. 9: 5, it says, "And they kept the passover on the fourteenth day of the first month, at even, in the wilderness of Sinai according to all that the Lord commanded Moses, so did the children of Israel." If they kept it on the fourteenth, they did not keep it on the fifteenth.

The *killing* of the lamb was not the keeping of the passover, but the *eating* of it. Killing the lamb was "making ready the passover." Mark 14: 12, 16, reads, "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, where wilt thou that we go and prepare, that thou mayest eat the passover? (It should be observed that leavened bread was not to be eaten with the paschal lamb, nor during the seven-days feast that followed). "And his disciples went forth and came into the city, and found as he had said unto them; and they made ready the passover." Compare also Matt. 26: 19, 20, and Luke 22: 8-16.

Josh. 5: 10, reads, "And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even, in the plains of Jericho." No allusion is made to the fifteenth day, showing that it had no connection with the passover proper.

SUMMARY.

1. If the paschal lamb was eaten on the fifteenth, how could the "morrow after" it be the fifteenth, on which the feast of unleavened bread commenced, on which *ten* animals were to be consumed as burnt offerings?

2. How could the fifteenth be a sabbath, on which "no manner of servile work" was to be done, and at the same time be the preparation day for that sabbath (Luke 23: 54) when they were to purge all leaven out of their dwellings?

3. How could the fifteenth be the preparation day for the sabbath to be kept on the fifteenth? If it was the preparation day, then the sabbath that followed was the sixteenth, and the twenty-first day could not be the seventh of that feast, as God appointed, but the sixth, and the twenty-second would have to be included as the seventh and the last sabbath, which is never named in connection with this feast. Hence the paschal lamb must have been eaten on the *fourteenth* day of Nisan during the first half, or night part, of it.

N. WARDNER.

FROM SOUTHERN ILLINOIS.

I have never felt more joyous, in my work on this extensive field than at this writing. Last Sabbath and First-day was the stated meeting of the Crab Orchard Church, in which the church usually transacts all its business. On First-day, at the opening of the session, the sister of whom I spoke in my last letter, a late convert to the Sabbath, came boldly out asking admission, and was received into fellowship. Then came Bro. Chaney, who, to use his own expression, had "hung between two fires as long as he could stand it," openly declaring himself from henceforth a Sabbath-keeper, and asking for baptism and membership in our church. The baptism was deferred to this morning, at night the invitation was again given, and two more late converts to Christ and the Sabbath, a man and his wife, came forward, asking baptism and church connection, so this morning (May 6th), quite an audience gathered at the water where the writer had the pleasure of administering the sacred rite to those happy, willing subjects. What a joyous feast to the little, struggling band, as well as to your missionary, a feast of fruit gathering, consequent upon the labor and struggle of the past year. Other converts to the Sabbath, not quite ready for church connection yet, are soon to follow. Just now quite a number of persons, members of the different churches, and of the best of society, are on the very point, it would seem, of coming into the church, who, like Bro. Chaney, have stood the goadings of conscience just about as long as they can.

The continued earnest labor of your missionaries was never more needed, and especially demanded, than right at this pivotal and critical moment. I had set to-morrow to start to Kentucky, but now I dare not go. The protest against my going away has never been so strong, it is really marvelous how those hitherto inveterate enemies are melting down and giving away. O, I feel so joyous in my Saviour who has so wonderously led and protected me, and brought me unharmed through this battle so far. May God bless the work and all the dear workers. Pray for us.

Yours for Christ,

C. W. THRELKELD.

CRAB ORCHARD, Ill, May 6, 1889.

THE COACHMAN AND HIS PRAYER.

I was once riding on the box-seat of a stage-coach, when the driver began to swear in a most fearful manner. "Coachman, do you ever pray?" I quietly said. He seemed displeased, but replied, "I sometimes go to church on a Sunday; I suppose I pray then, don't I?" "I am afraid you never pray at all; for no man can swear as you do, and yet keep up the habit of praying to God."

As we rode along he seemed thoughtful. "Coachman, I wish you would pray now," I said. "Why, what a time to pray, sir, when a man is driving a coach!" "Yet, my friend, God will hear you." "What shall I pray for?" he asked, in a subdued tone. "Pray these words: 'O Lord, grant me thy Holy Spirit, for Christ's sake. Amen.'" He hesitated, but in a moment he repeated them; and then, at my request, a second and a third time. Soon after, I arrived at the end of my journey.

Some months passed, and we met once more. "Ah, sir," said he with a smile, "the prayer you taught me, on that coach-box, I believe was answered. I saw myself a lost and ruined sinner; but now I humbly hope, through the blood that cleanseth from all sin, and by the power of the Holy Spirit, I am a converted man."

Are you far from Christ by wicked works? If you are, will you also use the coachman's prayer for the converting grace of the Holy Spirit to rest upon your heart?

## A SOUTHERN HOME FOR SEVENTH-DAY BAPTISTS,

SISCO, PUTNAM COUNTY, FLORIDA.

As a post-office and railroad station, this place was established at the end of 1885. It is on the Jacksonville, Tampa and Key West R. R., 67 miles south of Jacksonville and 12 miles south of Palatka, in lat. 29 deg. 30 min. N., in the central part of Fruitland Peninsula, 4 miles from Deep River and Crescent Lake on the east, and 3 miles from, and 75 or 100 feet above, the St. John's River on the west. The natural drainage is excellent, and it is one of the many fine and healthful locations in this healthful state and delightful climate. Lake Broward is 1½ miles distant, and Spring Lake about 225 rods from the depot. There is one store well supplied with general merchandise, doing an increasing business. Mail, express and freight facilities are good. The new school-house is one of the best in the county, and the purpose is to increase educational facilities as fast as possible. Religious services are held in the school house each week. The land is good high-pine, with hommock in the vicinity, and the soil is adapted to the raising of the many kinds of fruits, vegetables and grains that grow in a semi-tropical country. Land can be bought from \$10 to \$50 an acre; the cost of clearing is about \$30 an acre; and of 100 trees of various kinds, for an acre, about \$35. One cannot expect to sell much from new land during the first two years. After that there should be crops of peaches, persimmons, guavas, plums, etc. For a few years orange trees will only pay their way. A kitchen garden can be started at once. Stock can be kept with profit. But everything needs care even in Florida. The expense of living is about the same as at the North, under similar circumstances. Prices of labor, lumber, board, etc. are reasonable. Building lots, and land for groves, gardens and fields, will be sold low to persons who will at once buy and make improvements. There are openings for a factory for canning and evaporating fruits, canning vegetables, and making marmalades and jellies; for the lumbering and wood-working business; and for a boarding house or small hotel. A company for managing a nursery has already been formed; land has been bought with special reference to selling it to Seventh-day Baptists; and it is confidently expected that other enterprises for the development of our interests will be set on foot. Florida, besides offering homes to the broken in health, can produce what the North wants and is willing to pay for; and constant discussion cannot but bring better solutions of the problem of getting our products from producer to consumer in the best possible way. This state, along with the whole South, is to experience great progress, and offers many inducements to those seeking winter homes for comfort or health, and to those desiring permanent homes in a mild and most attractive climate.

For further information address A. E. Main, Sisco, Fla.

### SPECIAL NOTICES.

PROGRAMME for the Fifty-third Annual Session of the Eastern Seventh-day Baptist Association:

FIFTH-DAY, MAY 30, 1889.—MORNING SESSION.

10.30. Introductory sermon, A. McLearn; appointment of committees; communications from churches.  
12. Adjournment.

AFTERNOON SESSION.

2. Praise service, led by J. G. Burdick.  
2.15. Miscellaneous communications; reports of officers; reports of delegates to sister Associations.  
3. Communications from corresponding bodies.  
3.30. Sermon by delegate from Central Association.  
4.30. Adjournment.

EVENING SESSION.

8. Devotional services, conducted by E. A. Witter.  
8.15. Sermon by delegate from North-Western Association.

SIXTH-DAY.—MORNING SESSION.

9.45. Prayer service, conducted by J. C. Bowen.  
10. Reports of committees; miscellaneous business.  
10.30. Missionary Society's hour, conducted by A. E. Main, Corresponding Secretary.  
11.30. Paper, "Inside work versus Outside Work," O. U. Whitford.

AFTERNOON SESSION.

2. Devotional services.  
2.15. Tract Society's hour, conducted by G. H. Babcock, Corresponding Secretary.  
3.15. Discussion of resolutions.  
4.30. Adjournment.

EVENING SESSION.

8. Praise service, led by D. E. Titsworth.  
8.15. Prayer and Conference meeting, conducted by J. G. Burdick.

SABBATH-DAY.—MORNING SESSION.

10.30. Sermon by L. F. Randolph, followed by a joint collection for the Tract and Missionary Societies.

AFTERNOON SESSION.

3. Sabbath-school, conducted by the Superintendent of the Plainfield school, D. E. Titsworth.

EVENING SESSION.

8. Prayer service, conducted by I. L. Cottrell.  
8.15. Sermon by delegate from South-Eastern Association.

FIRST-DAY.—MORNING SESSION.

10. Devotional service, conducted by H. Stillman.  
10.15. Educational Conference, conducted by L. E. Livermore.

11. Sermon by T. L. Gardiner, followed by a joint collection for the Tract and Missionary Societies.  
12. Adjournment.

AFTERNOON SESSION.

2. Devotional service, conducted by O. D. Sherman.  
2.15. Conference hour of the Woman's Executive Board, conducted by Mary F. Bailey, Corresponding Secretary.  
3.15. Miscellaneous business.  
4.30. Adjournment.

EVENING SESSION.

8. Praise service, led by J. G. Burdick.  
8.15. Sermon by delegate from Western Association; adjournment.

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.

THE Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin will meet at Albion, commencing with a pastor's meeting, conducted by Rev. J. W. Morton, on Fifth-day, May 23, 1889, at 7.45 P. M.

The following is the programme for Sixth-day, 24th, beginning at 10 A. M.

What is the scriptural meaning of the term "reconciliation," or "atonement?" S. L. Maxson.

Do the Scriptures teach that there will be two resurrections; first of the righteous, second of the wicked, which will be a thousand years apart? S. G. Burdick.

Is it a violation of the Sabbath to drill a choir or chorus class on that day? A. C. Burdick.

What relation should revivals sustain to church work? W. H. Ernst.

Is it a violation of the Sabbath to mail letters or other matter before the Sabbath, which would naturally or necessarily be in transit during a part or the whole of the Sabbath? G. W. McCarty.

Demoniacal possession:—What was it in Christ's day, and is it prevalent at the present time? W. W. Ames.

Should a church contribute to the general fund for home or foreign missions, when in the Association of which it is a member there are churches without pastors, for lack of means? Geo. B. Shaw.

Is adultery the only Scriptural ground for divorce; and ought a minister to perform the marriage ceremony for any person who has been divorced for any other cause, or who has a husband or wife living, not charged with that sin? S. H. Babcock.

S. H. BABCOCK, Secretary.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago, Ill.

THE Semi-annual Meeting of the Seventh-day Baptists of the Berlin and Coloma (Wisconsin) field is appointed to commence at Berlin, on Sixth-day evening, May 31st, to continue through the following Sabbath and Sunday, June 1st and 2d. Eld. Wardner was invited to preach the introductory sermon, and Eld. W. H. Ernst to be his alternate. Sisters Lowe and L. Crandall were appointed to write essays, and to choose each her own subject. We are looking for Bro. Morton and other ministers from abroad, and with God's blessing trust we shall not be disappointed, and have an enjoyable and profitable meeting. Brethren and sisters, all come who can.  
W. W. AMES.

THE next Quarterly Meeting of the Southern Wisconsin Seventh-day Baptist Churches will be held with the Albion Church, beginning Friday evening, May 24th, at 7.30 o'clock, with a half hour praise service, conducted by Misses May Burdick and Clara Stillman; 8 o'clock, sermon by Elder S. L. Maxson, followed by conference meeting. Sabbath-day, 10 A. M., Sabbath-school; 11 A. M., sermon by Elder E. M. Dunn, followed by communion service; 3.30 P. M., sermon by Eld. N. Wardner; evening after Sabbath at 7.30, half hour praise service, conducted by Bro. G. H. Lilly; 8 o'clock, sermon by Eld. S. H. Babcock, followed by conference meeting. Sunday, 10 A. M., sermon by Eld. J. W. Morton. The afternoon, beginning at 2 o'clock, will be occupied by the Y. P. S. C. E. Brethren and sisters, come praying that the Spirit of the Highest may be with us.

T. B. COLLINS, Clerk.

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

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

WILLIAM C. WHITFORD, Brookfield, N. Y.

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

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

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuisen, we need the following dates: 1807-1821, 1844-1859, and 1865. Cannot some one help us out in the endeavor, especially in the dates since 1843?

THE 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 HERO.

The hero holds his life as a trust, and not as a possession. His general course of action is that of an administrator, rather than that of an owner.

He thinks little about himself, but much about others. The question which interests him is not what can he get out of his life, but what can he do with it.

If promotion, or honor, or wealth comes to him, it emphasizes the motto of his life: *I serve*. He serves because he looks out on life from the stand-point of that Jewish-Christian hero who wrote, "I am a debtor."

Sir Henry Lawrence, the defender of Lucknow, was one of those heroes who serve because they are debtors.

He was born at Matura, Ceylon, celebrated for its diamonds, and on Mrs. Lawrence's removal to another locality, a lady asked if she had brought any with her.

"Yes," said the mother, producing her babe: "Here's my Matura diamond!"

She was prophetic, though her son's life, while not wanting in brilliancy, resembled more the diamond which cuts or polishes than that which merely displays itself.

Simplicity, truthfulness, self-denial, and consideration for others marked him as boy and man. He never "passed by on the other side," but always lent a hand to man, woman, child, or beast, or any creature that was down.

He could deny himself, even at a great cost, when self-denial was demanded by another's welfare. His father, a retired officer, lived on a small pension, and Henry had but little pocket-money while at the seminary where cadets prepared for the East Indian service.

Foot-ball, hockey, and cricket were as essential to an English boy's happiness as three meals a day. But Henry never indulged in them, because subscriptions were required, and he would not ask his father for the money.

Once at the end of his vacation, before starting for school, he collected a bundle of clothes for a poor lady in London. On arriving at the metropolis, he carried the bundle, a large one, through the streets, and delivered it to her. A simple deed! Yes, but one which showed the heart and pluck of the young cadet, who was not ashamed to soil his uniform by carrying a bundle through London streets.

Years after, while defending Lucknow, with a few hundred men against thousands of Hindoos, who had joined the mutiny, a shell exploded in his room. A sheet of flame, a terrible report, and dense darkness were followed by his low voice saying, helplessly, "I am killed."

He lingered two days, his mind intent on serving till the last. Minute directions were given to his successor as to the defense of the place, with the order "never to give in." He bade those about him to remember the vanity of ambition, and to inscribe on his tomb: "Here lies Henry Lawrence, who tried to do his duty. May the Lord have mercy upon his soul."

So few were the defenders, and so necessary was it that every one should be at his post, that only four private soldiers could be spared to bury him. As they were about to carry off the dead body, one of them turned down the sheet which covered

Sir Henry's face and, stooping over, reverently kissed his forehead. His comrades also kissed their beloved chief, and then, amid the plunging of shot and shell, laid him to rest.

## CONDENSED NEWS.

## Domestic.

Half a million of gold was exported from New York May 10th.

Judge Barret, of New York, has dissolved the Electric Sugar Refining Company. A receiver was appointed.

A remarkable drought prevails in upper Michigan, more than a billion of logs are awaiting rain to be floated to the mills.

Work on the coal docks in Duluth has been resumed wherever there were any vessels to unload, and the strike is at an end.

Four thousand miners at Brazil, Ind., have returned to work, the differences with their employers having been adjusted. The block miners are still out.

Hereafter all Sunday trains will be taken off from the entire Dakota division of the Chicago & Northwestern Railroad. It covers a trackage of 800 miles.

Bills have passed the Michigan Legislature prohibiting the sale of tobacco to minors under seventeen years of age, and prohibiting the manufacture and sale of cigarettes.

John Cavalier, aged 101, died at Middlebush, N. J., last week. He was a soldier of the war in 1812, fought in the battle of North Point, and saw the killing of Lord Ross.

The American Cable Railroad Company has instituted legal proceedings against New York City and Brooklyn, alleging that the cable operating the cars on the Brooklyn bridge is an infringement of the company's patents.

Two citizens of Lowndes county, Ga., have deer farms. The animals are as gentle and tame as cattle. The venison is raised for market. It is said that it costs no more to raise venison than turkey, and that it pays handsomely.

Numerous instances are known where Indians are taking land on the Sioux reservation opposite Pierre, Dak., under the severalty act, which denotes that they are prepared to sign the Sioux treaty as soon as the commission arrives.

Travers Van Buren died suddenly on Sunday, May 5th, at his residence in New York. He was the only surviving son of Colonel Abraham Van Buren, and grandson of President Van Buren, and was the last of the line of Van Burens.

Captain Thomas C. King, treasurer of the Newburg Savings bank since 1858, died at Newburgh May 8th, aged eighty-five years. He participated in the reception tendered to Lafayette on the visit of the latter to this country in 1823.

A man has just died at Lancaster, Pa., after fifty-three years of illness. When a boy of ten years he became afflicted with rheumatism, and from that time until his death was confined to his bed. His body was that of a boy, with the head of a full-grown man.

The great oil well at Terre Haute, Ind., is being visited by thousands of people. No stronger flow has ever been found in that country. A twenty barrel tank was recently filled in twenty minutes. The well is thought to be good for 1,000 barrels per day. The product is a superior quality of lubricating oil.

The commandant of the navy yard at Boston has been directed to fire a national salute at sunrise, noon and sunset, on the 17th of June, the anniversary of the battle of Burker Hill and, if in his judgment proper and expedient, to direct the marines to take part in the parade.

Floren Beck, aged ten, son of a farmer, came to St. Joseph, Mo., May 6th, with his brother and was left in charge of the team. A street scraper passing by became unfastened and fell to the ground, making a sharp report. The next instant young Beck fell from the seat and was picked up dead, his heart having ceased action from fright.

A destructive fire swept the suburban village of Moreland near Chicago, May 8th, and nearly the entire village was destroyed. Seventy families were rendered homeless. The fire started in the Presbyterian Church and burned thirty-eight buildings, including most of the village stores and many residences. It is estimated that the ruins cover twenty-five acres.

## Foreign.

Thirty persons engaged in selling a socialist pamphlet in Hamburg have been arrested.

The French Exposition is now open. A rush of visitors is not likely to begin, however, before the middle of June.

Baron Alphonse de Rothschild is said to have lost \$15,000,000 by the collapse of the copper syndicate, but he can spare the amount.

Sir Edward B. Malet, the British Ambassador at Berlin, will represent England at the Samoan Conference. He will be assisted by two officials from the Foreign Office.

The Bundesrate has ordered the expulsion from Switzerland of a number of Russians suspected of being concerned in the secret manufacture of bombs at Zurich.

A company is being formed in London for the purpose of establishing an extensive railroad system in the Zambesi country, in Africa. £1,000,000 have already been obtained.

There was a terrific thunder storm at Boulogne, France, May 6th, which lasted three hours. Roads were upturned and many cellars were flooded. Several persons were injured.

Perrin, who fired a blank cartridge at President Carnot not long ago, has recently been under treatment for insanity. His mental trouble was due to a fever contracted in the colonies.

The funeral of Count Tolstoi of Russia, late minister of the interior, took place May 10th. The Czar was present. He has donated to the widow 200,000 roubles and granted her a yearly pension of 6,000 roubles.

The making of veneered diamonds is a new Parisian industry. The body of the gem is cut from quartz and then by galvanic action coated with a solution made from diamond chips and stones too small for cutting.

A piece of coal weighing five and a half tons has been cut at Abercara colliery, Cornwall, England, to be sent to the Paris Exhibition. The block measures seven feet six inches long, five feet six inches wide and three feet nine inches deep.

The new Bedford bark, so a letter received from St. Paul de Loanda, on the west coast of Africa states, was recently blown up and almost destroyed, and five of those on board were killed and five others injured, in consequence of a cigarette smoker's recklessness.

It is stated that Germany will consent that Malietoa be reinstated as king of Samoa provided the United States government purchases the German plantations or guarantees the payment, if Samoans purchase them. Germany will further waive her demands for the punishment of Mataafa if the relatives of the Germans who were slain are amply compensated. Germany will not claim political preponderance.

## MARRIED.

HALL—SAUNDERS.—At New Auburn, Minn., May 4, 1889, by Rev. A. G. Crofoot, Frederick H. Hall and Miss Nora Saunders, both of New Auburn.

STRAIT—COOK.—In Berlin, N. Y., May 4, 1889, by Rev. B. F. Rogers, Mr. Elwin L. Strait, of Petersburg, N. Y., and Miss Corintha L. Cook, of Berlin.

BRANT—TEFT.—In Rockville, R. I., May 5, 1889, by Rev. A. McLearn, Mr. George L. Brant and Miss S. Mary Teft, both of West Greenwich, R. I.

## 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.

SATTERLEE.—At her home near Durhamville, N. Y., April 24, 1889, of pneumonia, Mrs. Mary Ann Satterlee, aged 67 years.

Born at Petersburg, N. Y., Jan. 20, 1822, she was married Nov. 14, 1846, to Harvey H. Satterlee, who died Sept. 11, 1874. She was converted at the age of sixteen years, and united with the M. E. Church. Nearly forty years ago, having embraced the Bible Sabbath, she was baptized by Eld. L. M. Cottrell, and united with the Second Verona Seventh-day Church, of which she remained a faithful and truly useful member till called by death to the church triumphant. She was a devoted Christian and always mindful of her covenant obligation. She attended a covenant meeting but a few days previous to her death, and while on the way expressed the conviction that it would be the last time she would ever attend. When the death angel called for her, he found her ready, waiting and anxious to go and be at rest. J. E. B.

PERRY.—At Mankato, Minn., April 4, 1889, Rev. N. A. Perry. He was born in Massachusetts, June 15, 1801, hence in his 88th year.

He was popularly known as "the world's preacher;" and it is said that he never missed an appointment. He was the father of ten children, eight of whom survive him, and also his third wife. He possessed good natural abilities, was a Sabbath-keeper, and was frank and outspoken in what he believed. N. W.

LANGWORTHY.—Ralph Carr Langworthy, son of John A. Langworthy, was born in Stonington, Conn., in 1837, and died at Ione, Nevada, April 20, 1889.

When he was a year old his parents removed to Little Genesee, N. Y., where he remained except when absent at school, until the war. He enlisted in 1862 and spent two and one-half years in the service, leaving the army with the rank of first lieutenant. In 1864 he went to Nevada, where he has since been engaged in the mercantile business. March 27th he received severe injuries from the kick of a horse, from the effects of which he died. In early life he was quite interested in religious matters, being at one time superintendent of the Little Genesee Sabbath-school. His body was brought to Little Genesee for interment. Funeral at the residence of his father on April 30th. He leaves a wife, three children, a father, now in his 90th year, two sisters and a brother to mourn their loss. G. W. B.

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