

The Sabbath Recorder.

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HE WAS BLIND.

When Jesus was on his way to Jerusalem for the last passover before his passion, a crowd had gathered about him as he passed out from Jericho. There, a blind beggar was attracted by the noise of the passing crowd, and asking what it all meant, was told that Jesus of Nazareth was passing by. Immediately he cried out, not to "Jesus of Nazareth," but to "Jesus the Son of David," for mercy. After some parleying between the moving throng and the anxious beggar, about the propriety of his making such a request of Jesus, he was told that the "passing stranger" called him to come to him. He most gladly answered the call, and received for his reward, the complete restoration of his sight.

There are many beautiful and touching lessons in this story, some of which we would emphasize a little.

1. The incident, like all similar incidents in the ministry of Jesus, has a purpose and a meaning far beyond the mere healing of a man. Jesus was, indeed, full of sympathy with those who suffered in body or mind, and kindly and graciously used his power to relieve these sufferings; but his main work was to save men from their sins, and bring them into the fellowship of the truth and the life. This is seen in the present instance. The poor man with his wants appears, on the one hand, and the divine Healer, with his spiritual comforts and saving power appears, on the other hand. These two are as far apart in nature and condition as is possible for them to be; but the incident brings them together to the joy of the sufferer and to the glory of the Healer. Such is the picture of human want and the divine compassion. Nothing can be conceived more utterly forlorn and wretched, than a soul having no hope, and without God in the world. Such is the condition of men without Christ. But Christ has come into the world, not to stand apart from men, look upon their sad estate and pity them; but to call them to him, and by the contact of his life with their life, save them from

their guilt and woe. This was Jesus' mission to earth. For this he calls men to him.

2. Faith sees more than is seen by the natural sight. To the average man in the crowd, the passing stranger was only the man from Nazareth. This expression, at its best, could only serve to identify the man, by explaining where he came from, much as we would say, the man from Chicago, St. Louis, or New York. But Nazareth was regarded as being very far from the most respectable town in Palestine, and the term "Nazarene" was sometimes used opprobriously. So the answer of the multitude, "Jesus of Nazareth is passing by," could not be understood as expressing, in any sense, an appreciation of who Jesus was. To them he was simply the man from Nazareth. To the man, whose faith had begun to take hold of the truth, the case was indeed different; he immediately cried out, "Jesus, thou son of David, have mercy on me." This expression was as full of meaning as that of the throng was devoid of meaning. For many generations the promise of God to his people was, that there should arise among them one from the seed of David, who should be the Lord's anointed, and who should bring healing and saving blessings to his people. It had now been rumored, that the promise of Jehovah was being fulfilled; and at mention of the name of Jesus, the faith of the poor man grasped the blessed truth, that the Lord's anointed, the long-looked-for seed of promise, was before him, and his plea for mercy is addressed to him. There is, thus, a gulf, wide and deep, between "Jesus of Nazareth" and "Jesus, thou Son of David," though both expressions are literally correct. Thus have men been divided in their faith concerning Jesus, down to the present time. Some see in him the man from Nazareth, and some the Son of David—the Son of God. To many he is a real, historical personage, of wonderful history and unblemished character; to others he is God's gift of promise and love to men, a present, personal and precious Saviour. The one class possesses an historical, intellectual faith, and the other a living, saving faith. These faiths, when considered separately, are widely different in their nature and results; taken together, they make a complete faith.

3. We must come to Jesus in our blindness. The man in our story might reasonably, we would think, have answered when told to go to Jesus, "I cannot see the way; if the Master will only open my eyes so that I can go to him, I would be only too glad to do so." But he arose in his blindness and made his way to Jesus, and then his sight came to him as the reward of his faith expressed in the act of obedience. Here a great lesson is taught us. We must come to Jesus by faith; and because it is by faith it is not by sight. Many men hear the call of Jesus, but wait for sight. They make a great variety of objections and excuses. There are so many things which they cannot understand, particularly the doctrines of the trinity, the atonement, etc. If they could only see the doctrine of salvation through Jesus Christ demonstrated as one demonstrates a proposition in geometry, or

if they could reason out the mysteries of godliness as they can reason out some well-worn syllogism in human philosophy, they would gladly become Christians. All this is as if the blind man had said, Master, you know I am blind; show me the way and I will come. As he answered the call in his blindness, so must we in all our ignorance and sin and spiritual blindness rise and go to Jesus. It was thus that Saul finished his journey to Damascus, and when there the Lord took the scales from his eyes and he saw plainly. This is the promise of Jesus, "If any man will do his will, he shall know of the doctrine." The divine order is, hear the call, obey the summons, come to Jesus and in the coming find the light of life. This is walking by faith; and its reward is most precious. The way of human wisdom is the reverse of this and its fruits are continued spiritual blindness and leanness of soul.

Happy is that man who has found light and comfort and hope in Jesus, and who, if he knows no more, can truly say, "One thing I know, that, whereas I was blind, now I see."

WORLDLY WISDOM VERSUS THE WISDOM OF THE CHILDREN OF LIGHT.

V.

BY REV. C. A. BURDICK.

I wish in a brief concluding number to suggest a few questions for the consideration of those whom they may concern.

Is there any less need of wisdom in the pursuit of the Christian's calling them in worldly pursuits?—Is there in the nature of the case any just reason why the children of light should not be as wise in their vocation as the children of this world are in theirs? The professed aim of the former class is certainly more worthy and important than the aims of the latter class. The objects sought by the latter class are corruptible, while those sought by the former are incorruptible. The objects of the latter are temporal, those of the former are eternal. Those sought by the latter class, if attained, will at death leave them bankrupt and wretched; those sought by the former, if attained, will make themselves eternally and ineffably rich and happy, and also bring salvation to other souls. The exclusive pursuit of worldly good by the children of this world pleases their worst enemy, the devil; the wise pursuit of heavenly treasure by the children of light pleases their best friend, their God and Saviour.

Is there not, then, a degree of wisdom attainable by each Christian which should correspond with the superior worthiness and importance of his calling? "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." Why then are not the children of light as wise as the children of this world? Is it not because they strive to serve two masters, and because they fail to seek wisdom?

Reader, are you as wise in the pursuit of your Christ-given mission as you are in your worldly pursuits? Let us pause here and breathe Solomon's prayer, (2 Chron. 1: 10,) relying on the promise in James 1: 5.

FARINA, Ill., May, 23, 1889.

MISSIONS.

FROM JOSEPH W. MORTON.

Chicago, 973 W. Van Buren Street,
May 8, 1889.

Dear Brother Main,—Perhaps it will be as well for me to give you a part of the report of my missionary work during the present quarter now, as at the end of the quarter.

The last day of February I went to Jackson Centre, O. I had an invitation from Bro. Seager and the other brethren which I felt it my duty to accept, and I was glad that I did so.

There is an interest in the town of Stokes, about nine miles from Jackson Centre, in the edge of Logan county, in which I felt a deep interest. There are about 55 Sabbath-keepers, including children, in that vicinity, who are at present connected with no church organization. They are the remnant of a once flourishing church, which was reduced in numbers, and finally broken up by emigration and other means. They appear to be devoted Sabbath-keepers, and I can see no good reason why they should not take their places among us, as of old. Some of them would like to do so, and one family, that has not been keeping the Sabbath for many years, would like to come back and be in name what they are in principle—Seventh-day Baptists. I have not heard from them since I left them, but hope to hear from them soon.

Having preached 39 times at Jackson Centre and in the neighborhood, I left on March 24th, for Guernsey county, to visit our good brother, J. K. Andrews. Deacon Babcock and wife accompanied me as far as Bellefontaine, where they have relatives, and there I ran into a "Sabbath" Convention, an account of which I have given in the RECORDER, which I need not now repeat. The brethren at Jackson Centre paid \$9 50 toward my traveling expenses, which was enough to bring me from Chicago and home again, if I had gone home immediately. They also contributed \$11 69 to the Missionary Society, which will appear in my next financial report.

My visit to Antrim, where Bro. Andrews lives, was a singular one. I cannot say that I have ever had the same experience anywhere else. I understood that it was rumored, and believed by a great many, that Bro. A. had brought me to Ohio, on purpose to "down" the Rev. Mr. Caldwell, the United Presbyterian minister, and his former pastor. I suppose this was the reason why Mr. Caldwell gave me the cold shoulder. From the very start he avoided me, and when I attended his meeting he did not recognize me as a minister at all. The morning after my first discourse, which was not at all controversial, one of Mr. Caldwell's prominent members met Mr. Andrews, who said to him: "You ought to have been out last night, we had a good discourse." "What was it about?" was the question that followed. "O, it was just a common, gospel sermon," replied Mr. A. "Why didn't he preach on his Sabbath doctrine?" said the other. "O," said Mr. A., "he thinks it best to preach the gospel, the most of the time." "What business has he to come here to preach the gospel?" said the other, "we have all the gospel we need already." "Why," said Mr. A., "if that is the case, why are you going to build a new church?" That ended the discussion.

The Methodist brethren treated me very kindly. They gave the free use of their house, and many of them attended the meetings. Some of them are pretty thoroughly convinced that we are right on the Sabbath question, and many of them are Baptists, having been immersed. The

Presbyterians also were very kind. I preached in their house twice. Their pastor, Rev. Mr. Tanshill, was out one evening, but was prevented by sickness in his family, from attending other meetings. One of the leading members of the Presbyterian Church said, in my hearing, after I had preached ten times: "I have heard all his sermons, except one, and I have not heard one sentence that was not according to the Bible." The first Sunday I was there, Mr. A. obtained the use of the United Presbyterian church, which had just been sold, from the purchaser, for the afternoon. When the time came, the key was found to have been carried out into the country. It was not an accident. We went to the Methodist church, and the enemy got all the benefit out of the little trick there was in it. I filled one appointment at Middletown, six miles from Antrim, where there is a good deal of interest in the Sabbath question. There are several Christian people there who believe we are right. I also preached in the Baptist church in Butler, the nearest railroad town to Antrim, on my way home. While there, I was kindly entertained by Mr. Harding and family, at the Central Hotel. They are also convinced that we have the truth about the Sabbath.

On looking over that field, in south-eastern Ohio, I am convinced that there might be a good work done there, if there was a good organizer to labor there for awhile. There must be as many as twenty reputable Christian people, in that section of country, who are in theory with us, on the Sabbath question at least, and most of them are also with us on baptism. If there was some one to gather them in and get them to keeping the Sabbath, and holding regular Sabbath meetings, I think there would soon be a flourishing society there. The Presbyterian element is strong in that part of Ohio, the Baptists are few, and the Methodists are growing, as they are almost everywhere.

I returned home a month ago, and have been trying to strengthen the cause here. I am glad the Board have thought best to have me spend half the time in Chicago. I fully believe the time has come for this extra work in this city. We have made our change of location, and are enjoying the greater quiet for which we have been longing. I trust it will not be long before we shall be able to report a Scandinavian mission in Chicago, and possibly a Hebrew mission as well. For these and other blessings, we desire the prayers of the brethren.

JOSEPH W. MORTON.

P. S.—I forgot to mention, in the proper place, that when at Middletown, O., I made arrangements to send out an independent Sabbatarian missionary. Brother John Greer Stockdale, a leading member of the Methodist church, is about engaging in a business that calls him to travel. He expects to call on every family in a certain county, during the season. Of his own accord, he asked me for tracts on the Sabbath question, that he might use on the way. He said he did not want them for indiscriminate distribution, but only where he thought they would do good. I did not press the question, whether he intended to keep the Sabbath, but from a remark he made, I think such was his intention. I wrote to Bro. Saunders, asking him to furnish this Brother with a supply of tracts, and I learn that he has done so. Let us pray for this good brother and his family.

J. W. M.

FROM CHAS. A. BURDICK.

FARINA, ILL., May 7, 1889.

I suppose it is proper for me to report to you concerning my visit to Villa Ridge and vicinity. After waiting some time to hear again from Eld. Kelly, in relation to the best time to labor in the neighborhood of Villa Ridge, I wrote him, asking for information. Eld. Threlkeld answered

for him that Bro. Kelly's wife was too ill for him to go then, and that either he himself or Eld. F. F. Johnson would meet me at Villa Ridge about the 15th of April, if I thought best to go at that time. Supposing that they thought that to be a good time I answered that I would go. Bro. Threlkeld and I met at Pulaski, the station next this side of Villa Ridge, on Thursday, April 18th. Deacon Richardson and the Stringer connection live from one mile to a mile and a half from Pulaski. The postmaster at Pulaski asked us to hold some meetings there, *i. e.*, in the village. But before laying any plans we went out to Bro. Stringer's neighborhood. We found that there was to be a school-meeting at the school-house in that neighborhood on the Sabbath, and that there was a strife in the district over the question of holding meetings in the school-house. The meeting-house belonging to Villa Ridge Church is several miles from most of the families, only one family of Sabbath-keepers remaining in its neighborhood. So they do not occupy it. We went to Pulaski on the next day, Friday, and made arrangements to preach there on Sunday forenoon and at evening. Also made an appointment for the Sabbath at the house of Bro. Lackey, Dea. Stringer's old home. (Deacon S. died last winter.) I found that the brethren there had not been written to, and were not looking for us. We found them very busy in gathering and shipping radishes, pie-plant, etc. We filled the appointments made, and deferred further plans until we should visit the families and learn the situation. Monday and Tuesday we visited all the Sabbath-keepers, and all the families but one, who had left the Sabbath, so far as I learned. Some would be glad to have us hold meetings, but it was the general impression that the people of the vicinity were so busy with their garden operations that we could not get and hold much of a congregation evenings. So on Tuesday evening we held a meeting at Bro. Lackey's, and made some more calls Wednesday forenoon, and left the field Wednesday afternoon, having spent six days on the field. We each preached twice.

As to the situation of things there we found it about as follows: Seven persons remain staunch Sabbath-keepers. One sister claims to try to keep the Sabbath, but her husband prevents it as much as he can. About five or six miles south of Villa Ridge are two sisters, who are holding on faithfully to all appearance, each alone in the keeping of the Sabbath in her family. Of those who once were members of the church but have left the Sabbath there are thirteen. Some have moved away. The reason assigned for leaving the Sabbath seems to be unwise measures of one of the leaders of the church, which were taken as personal insults, and some friction between leaders. All testify that when Elder Huffman labored there there was a wide-spread revival and much interest on the Sabbath question. It is claimed that if he had staid and maintained his ground, a strong church could have been built up. Many who came out in his meetings joined the Congregationalists after he left. It is claimed also that a large part of the people are convinced that the seventh day is the Sabbath. But religion seems to be at a low ebb throughout the country around there. The thought came to me over and over while there, "a burnt district." A Baptist church that worshiped in Bro. Stringer's district has gone to pieces, they say. No regular appointments have been kept up in Pulaski for some time past. No one denomination has been strong enough there to build a house of worship, until now the Southern Methodists are making a be-

gining. Sabbath-keepers have had no meetings since Eld. Threlkeld was there last spring. I urged them to get together on the Sabbath, and at least have a Sabbath-school exercise. Bro. Stringer thought they would do so. The brethren there have fine farms, and excellent fruit and grain prospects this spring. They are, I judged, above-board financially, and in a fair way to accumulate property. But the only hope for the church lies in the direction of a steady and protracted religious campaign, that shall awaken consciences and convert men. My own judgment is that it would be better for Eld. Threlkeld, if he remains in that field, to devote his whole effort to that point and Crab Orchard for at least a year. Possibly his work is just as much needed in Kentucky, but it seems to me that it would be better to concentrate somewhere than to spread over too much ground. There is but little hope of gaining accessions at Villa Ridge, and in reclaiming those who have left the Sabbath, unless there is a prospect of permanent labor there, giving them a promise of a church home if they come to the Sabbath. I should have been glad to have gone by Crab Orchard on my way home, but it is so situated that it would add considerable to expenses. My expenses were \$1.95 each way for railroad fare, and 25 cents for lunch on the road, making \$4.15. The distance is about 130 miles to Villa Ridge, but I had a half-fare permit on the Central railroad.

My report has been lengthy in proportion to the labor performed, but I thought you would like to know as much as possible of the situation of things there. Yours in the gospel.

WOMAN'S WORK.

LETTER FROM MRS. FRYER.

PART III.

SHANGHAI, China, March 12, 1889.

The two most absorbing topics just now in China are the great famine and the marriage of the young Emperor. The famine extends over a very large extent of territory in the northern and central portions of the Empire, and was caused in some parts by the overflowing of the banks of the Yellow River a year ago, while in other regions it has arisen from the extensive drought of last season. Hundreds of thousands of poor souls are in a starving condition. Those who have been to the scenes of suffering, report things to be in a far more terrible condition than was even feared a few months since. Relief work is being carried on from several sources. I notice in to-day's paper that in one large city alone, the government has established soup-kitchens where fifty thousand beggars are fed daily. While the Chinese themselves are doing much to alleviate this terrible state of things, they cannot, and they are not disposed to do all that is necessary. Almost daily there are urgent appeals for help from those brave missionaries who have given themselves up entirely to relief work. It is estimated that ten cash or one cent a day will support life, and the Protestant missionaries alone are dealing out daily, at this rate, to more than sixty thousand souls, thus saving as many lives. This has been going on for many weeks, and must continue until the warm weather comes on. I notice to-day that Dr. Nevins, of Chefoo, writes that the funds are being sent in so freely, that the famine committee has decided to enlarge their enrollment to eighty thousand. This seems like a large number, but from all accounts it is really only a drop in the bucket, compared with the numbers who are famishing. But I want to turn to you another picture.

You know that for several years the reins of government in China have been held by an Empress Dowager. She has labored most indefatigably both for the welfare of the Empire, and for the young Emperor himself, but she has now formally retired, leaving his imperial majesty to assume the entire control of the government. His marriage was celebrated in Peking, on the 26th of February and of course the whole of China is more or less excited over the event. The Emperor is but eighteen years of age, while the new Empress is said to be twenty-four.

Our papers are filled with the descriptions of the marriage procession through the streets of Peking, and into the "Purple Forbidden City," or palace, where dwells this majesty himself, and within whose walls foreigners are never allowed to go. The imperial bridal *trousseau* was paraded through the streets two days before the marriage, and consisted of six hundred pieces of furniture, gold boxes, etc. Beds, tables, cupboards, chests and other articles were all exquisitely carved and inlaid with jade and gold, "from which hung tassels composed of rubies, sapphires and pearls." The same writer goes on to say that the "carriers" of the *trousseau* together with the lantern-bearers, could not be estimated at less than from four to five thousand. One of the great gates leading to the palace was burnt only a few weeks before and was replaced by a "temporary gate," costing over two hundred thousand *talls*. So you see that here as well as elsewhere the world over want and waste stare each other in the face, and, passing on, live out their respective days as best they know.

All our people over at the Mission are well, the younger children have had the measles during the winter, but have now recovered. Mr. and Mrs. Randolph are working in earnest at the language, and are making fine progress in it, so I am told. We all look forward with much pleasure to the coming of Miss Burdick in the autumn.

May the Father bless you and all others who are laboring to help the world.

Yours with love.

WHO READS THE "RECORDER"?

Some months ago there came to us a bit of experience which so annoyed us, if one may so put it, that for weeks we had at times to brush away the impulse to tell you of it. At different times during the months there has seemed to come a fine excuse in hand for speaking of it, but still we hesitated. A statement after this fashion, coming from two of the Associational Secretaries, respecting work at the coming sessions of the Associations, "that our women in this Association do not seem to really understand what is meant by the Woman's Board and its work," calls forth a wee bit from the pen of the black upon the white. We made bold to answer in one instance, that if such is the case, it is due, more than to anything else, to the fact that our women do not read the RECORDER as they ought. As touching all phases of the question, but the personal side of it, we have all boldness and willingness to urge our women to read regularly and faithfully this paper of ours. On returning to our work in the autumn, and meeting the queryings of the board members as to the shape of the work from an outside look at it, and the what-next and the how-next, and the like, as various plans were considered, there clung to us, until we flung it from us by giving expression to it, this thought, "What's the good of anything next, or any how next if we can get neither ear nor eye of many more of our women, through the medium by which we best could reach them, could we interest those two wonderful senses, hearing or seeing?" What can we do, we said, to induce our women to be-

come more generally, regular readers of the RECORDER? Let us solicit the aid of our sisters already interested, we said, but do we need to?

Not long ago a young woman, intelligent, wide-awake, interested thoroughly and practically in many matters about her, money and time and talent at command, put into our hands a package of RECORDERS, possibly eight or ten of them, for us to carry to a lady who reads them after her, and this she did without the twinge of a single facial muscle, or the flushing of a capillary, those delicate little feeling tattlers, though the whole pile was handed to us having lain unfolded or with not even the wrapper removed. You tell whether somebody needs to say or do something or not. Whereupon these same women immediately authorized their scribe to write up, or write at, some plea for our women to take off the wrappers from their RECORDERS, and putting them into a more work-a-day style of dress, unfolded, and open before reading eyes. But my sisters, to be frank all around, I have neither been obedient to their direction, nor faithful to the question involved. Put somebody else in charge of the woman's RECORDER department and we will promise you a quick and lively plea, can we make it, for you to read the RECORDER, that you may find out, each for yourselves, as simply one of the finds you will make, what our woman's work, as organized, means, or ought to mean, or is even trying to mean. We are willing to be patient, we ought to be, even if we were not, since it would be but a fair return for the patience you must needs exercise because of our many-sided failures, or lackings. But the whole experience reminds us of class-room experience, and how, when in the midst of it, how true it was that it was not the dullard, nor the physically nor the mentally weak one that tried the temper and the patience, but the fully competent one, whose abilities were preoccupied; in short, the one who could learn, but who wouldn't try. The little company of women above referred to decided it would be well to face the question frankly, and putting it upon the broader principle of this line of thought, that our denominational paper stands for help in all lines of denominational work, it is as fair to ask and to expect it to be read, as to ask and expect a pupil coming into your class-room at the appointed hour for recitation, to come prepared to do his share of the work of that room and hour: and they put it, shall we say wisely, that the audience upon the question before us would itself not be there, and they would, therefore, ask our local societies to constitute themselves a committee, by what special arrangement they might choose to, to see to it that the women of their church and congregation shall become regular readers of the SABBATH RECORDER. Now it is not the most difficult thing these women have had to do to advise one of their members to go on with the suggestion, nor so very difficult for the writer of such a plea, to think it could all be easily done, but for her to do it was the thing after all. But to speak with a little more seriousness, there is a rich little bit of meat in the nut we would crack, and a question involved which is by no means trivial. We have, and doubtless too many of us do have, proofs of varying sorts that one great reason why our people, men and women, old and young too, are not more thoroughly and sympathetically responsive to the demands of obligations in our hands, is because they are too little posted by the printed page which we, as a denomination, own for the purpose of posting and helping them. Sometimes, as we think it, some of our sisters would be a little embarrassed at their own questions were they a little better posted, as they might easily be. Will our local societies consider this question at some gathering of theirs, and help to interest uninterested ones, who would not remain so if they knew more about the efforts, yes, and the struggles too, of our women in the conducting of organized work?

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

SECOND QUARTER.

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

LESSON X.—JESUS BEFORE PILATE.

For Sabbath-day, June 8, 1889.

THE SCRIPTURE TEXT.—MARK 15:1-20.

1. And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.
2. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it.
3. And the chief priests accused him of many things: but he answered nothing.
4. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.
5. But Jesus yet answered nothing; so that Pilate marvelled.
6. Now at that feast he released unto them one prisoner, whomsoever they desired.
7. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.
8. And the multitude crying aloud, began to desire him to do as he had ever done unto them.
9. But Pilate answered them saying, Will ye that I release unto you the King of the Jews?
10. (For he knew that the chief priests had delivered him for envy.)
11. But the chief priests moved the people that he should rather release Barabbas unto them.
12. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?
13. And they cried out again, Crucify him.
14. Then Pilate said unto them, Why what evil hath he done? And they cried out the more exceedingly, Crucify him.
15. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.
16. And the soldiers led him away into the hall, called Pretorium: and they called together the whole band;
17. And they clothed him with purple, and platted a crown of thorns, and put it about his head.
18. And began to salute him, Hail, King of the Jews!
19. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.
20. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

GOLDEN TEXT.—Pilate saith unto them, Take ye him, and crucify him.—John 19: 6.

DAILY HOME READINGS.

- S. Mark 15: 1-20. Sentenced through cowardice.
 M. Matt. 27: 1-26. Matthew's parallel narrative.
 T. Luke 23: 1-26. Luke's parallel narrative.
 W. John 18: 28; 19: 16. John's parallel narrative.
 T. Acts 2: 22-36. The Lord's condemnation.
 F. Acts 4: 13-30. Boldness of Christ.
 S. Psa. 1: 1-12. The Lord triumphant.

INTRODUCTION.

Jesus appears before the full Sanhedrim, and is then sent to Pilate, who, after vain efforts to release him, gives him up to be crucified. Mark, in his account, omits much that the others mention. The plain character of his style in this part of his gospel can scarcely fail to strike a student as being quite different from the preceding portion of his narrative. It is probably to be explained by the fact that Mark depended very largely for the statements of his narrative upon Peter; but Peter, after his denial, was not a close observer of the progress of events, hence Mark is here less rich than anywhere else in those graphic touches of description that are generally so characteristic of him. Whether Peter was present at all during the last hours of the trial, we do not know; if he was, it was doubtless with a broken heart that would scarcely venture near the Master whom he had so deeply wronged. Luke tells what was done at the regular meeting of the Sanhedrim, and mentions the sending of Jesus to Herod; Matthew introduces the remorse and suicide of Judas, and tells of the dream of Pilate's wife and the effort of Pilate to throw off the responsibility of the condemnation of the prisoner; John speaks of the shrinking of the priests from the defilement of Pilate's judgment-hall, recounts most fully the interviews between Jesus and Pilate, describes the impression made upon the Governor, and makes prominent the efforts of Pilate to secure his release. John was acquainted with the high priest, was more thoroughly conversant with the trial, and, recording the facts after the others had written, was enabled to complete their partial reports. If Peter had been loyal he might have known all that John knew, and Mark by his help might have made the statement much more complete than he did.

EXPLANATORY NOTES.

V. 1. *And straightway in the morning the chief priests held a consultation with the elders and scribes.* According to John's statement, it was night when Judas left the supper room, John 13: 30. The supper followed, and the discourses connected with it; then the scene in Gethsemane; then the arrest and the leading of Jesus to the house of Annas; then the examination before Annas and the denials by Peter; then the transferring of Jesus to the house of Caiaphas and his trial before the Sanhedrim. All this would bring them forward to the time of which the Evangelist is now speaking, the early morning. The meeting for consultation here mentioned could not legally be held till day-break. This meeting of the chief priests with the elders and the whole council was held for the purpose of consultation as to what they should do with the prisoner. The chief priests were evidently determined that he should be put to death, but they could not legally inflict such a penalty. They therefore bound him and delivered him to Pilate, the Roman Procurator of Judea, who was invested with judicial power.

V. 2. *And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.* Pilate had no sympathy with the Jews, but as a judge he was bound to investigate the charges made against Jesus. The Jews supposed that their charge that Jesus was a malefactor would be sufficient; but Pilate evidently had more sympathy for Jesus than for his accusers, therefore he demanded other reasons for his condemnation than those of a religious nature. Three accusations appear in Luke: stirring up the people, forbidding to give tribute to Cæsar, and claiming to be Christ, a king. Their only hope of securing condemnation from Pilate lay in establishing positive charges; hence Pilate's question, *Art thou the King of the Jews?* This was a strange question to put to a helpless man, bound and disgraced. The Messiah was to triumph over the Gentiles, but Jesus was at the mercy of the Gentile governor, who was asking him, *Art thou the King of the Jews?* *Thou sayest it,* was the prompt answer of Jesus, equivalent to a positive "yes." What an answer for a prisoner to give who had been delivered by the Jews to Pilate that he might be put to death.

V. 3-5. *And the chief priests accused him of many things, but he answered nothing.* They brought every accusation that would in any measure serve to condemn him, yet they themselves could not enter the judgment hall without defilement, unfitting them for the remainder of the Passover feast. Jesus preserved perfect silence to all these accusations of the Jews, while he promptly replied to the direct questions of the Roman governor. Pilate, taking notice of this fact, marvelled. No doubt it seemed to him reckless self-abandonment. He saw no crime in Jesus, but since the charges were false, why did he not defend himself? According to Luke, Pilate here reported to the accusers that he found in Jesus nothing worthy of death. Pilate, wishing to shirk the responsibility, sends Jesus and his accusers to Herod, who happened then to be in the city. The accusations were renewed before him, and he asked Jesus many questions concerning them, but the majestic silence was still unbroken and no ground of condemnation was discovered. Jesus was here again insulted by the rabble, and finally sent back to the original tribunal.

V. 6-8. *Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, etc.* There is no mention elsewhere of this custom of releasing a prisoner on demand of the people. It seems most likely to have been introduced among the Jews from the Roman customs. Whether it was observed at any other festival than the Passover is uncertain. Of Barabbas nothing is said except in this passage. "Bar-abbas," means "son of his father," which may perhaps be taken to mean that he was of distinguished family, and was named in family pride. It is quite possible that he was the son of a rabbi. Matthew says that he was a "notable," or distinguished prisoner. It is evident that he was in some sense a popular favorite with the people, though he was imprisoned with a band of insurgents who had committed murder. When the multitude began to cry out demanding of Pilate that he should do as he had ever done unto them, he understood, of course, that they demanded the release of some prisoner.

V. 9-11. *But Pilate answered them saying, Will ye that I release unto you the King of the Jews.* It seems very evident from Mark's narrative that Pilate is anxious to set Jesus at liberty. In none of the synoptic narratives does any adequate reason appear for this anxiety. But when we study the statements of John concerning his interview with Jesus previous to this time, we may see a sufficient reason for Pilate's sympathy with Jesus. He was doubtless thoroughly satisfied that Jesus was an innocent victim of unjust malice. Pilate seemed to

think that he might touch the sympathy of the Jews by promising to release unto them this one who claimed to be, and was worthy to be their king. But the thought of their having a king, who was a bound prisoner in the hands of a Gentile, unable to free himself, excited hatred in the hearts of the Jews, rather than sympathy. The priests moved the people to demand the release of a murderer rather than release the blameless prisoner Jesus. "Not this man, but Barabbas," or as Luke states it, "Away with this man, and release unto us Barabbas."

V. 12-14. *And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?* Pilate was concerned to know what he should do with this man consigned to his hands out of bitter spite. He seeks to throw the entire responsibility upon the chief priests. "King of the Jews," a sharp fling, as much as to say, though they despised and hated Jesus, he was worthy to be their king. *And they cried out again, Crucify him.* The legal punishment of the robber was crucifixion; but they said acquit the criminal and crucify the innocent man. When Pilate asked what evil the man had done, he was answered by the angry demand, "Crucify him."

V. 15. *And so Pilate, willing to content the people, released Barabbas unto them.* There were many in that wild throng who would make great rejoicing over the release of this robber and murderer, and shout their fiendish praises for Pilate. Such were the men who were clamoring for the death of Jesus, and into whose hands he was delivered to be tormented by the slow and cruel agonies on the cross. As if this were not enough he must be scourged.

V. 16. *And the soldiers led him away.* They have full possession of the victim of their malice, and now, by the permission both of the high priests and elders and of the Roman governor, they may insult and abuse him till their beastly hate is satisfied. Nor have they to lead him away into some secluded place for their maltreatment, but they are permitted to lead him into the public hall, and there to call together the whole band, excited with mad fury against this innocent man.

V. 17. *And they clothed him with purple, and platted a crown of thorns, and put it about his head.* This was a mock coronation, and was pervaded by a fiendish spirit of ridicule towards the Jews themselves. Their prophecies had told them of a king, they had long looked forward to his coming, here is the man that claims to be the king of the Jews, and has been accepted by large numbers, though rejected by the high priests and elders. Never was a freer license granted to evil spirits, to exhibit their wicked contempt for the divine promises and for the religious teachings of God's word, than was granted to this mob by the Roman governor, at the request of the Jewish Sanhedrim. They first stripped Jesus of his own simple garments, and then wrapped about him some thrown-off purple robe, and for a crown they made one of a thorny shrub and placed it upon his head.

V. 18. *And began to salute him, Hail, King of the Jews!* It would seem from this that they began with a somewhat well ordered farce, and pursued a kind of order in their hypocritical ceremonies.

V. 19. *And they smote him on the head with a reed, and did spit upon him, etc.* Their wild intoxication soon broke loose and they began to smite him and insult him with blows and indignities of the basest sort, keeping up at the same time, their farce of worship and fiendish mockery. It is here that John (19: 4-15) tells of a final effort on the part of Pilate to save the life of Jesus. It seems that Pilate after having washed his hands of the whole matter, was still restless in his conscience and hence was impelled to make one more appeal to the pity of the Jews, for this helpless and abused man of their own nationality. Pilate was a thousand times less guilty of this terrible crime than the Jews, and yet he knew in his own heart that he was irredeemably guilty. He might have defended the innocent victim of Jewish hate if he had stood up in the integrity of justice, fearless of the personal animosities of the wicked, Jewish high priests.

V. 20. *And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.* The soldiers were satisfied at length with their cruel sport, and took off the robes of mock-royalty, that they might proceed in earnest toward his death. What a scene that must have been in which we behold Jesus of Nazareth, the long promised Redeemer of the world, led forth from that hall by that jeering, mocking, wild mob of wicked men, through the streets of Jerusalem to the place of his crucifixion. Never, elsewhere, in the history of the world, was there a scene of humility and self-surrender like this, and when we consider that this same prisoner and victim of death was in that very act, in that very hour crowned as the King of kings and the Lord of lords before whom all the crowns of the earth are finally to be cast down and the millions of the generations of men are to bow in humble, loyal devotion, and adoration, not only in this life, but in the kingdom and life to come. Already has the song of triumphal praise and thanksgiving gone forth from myriads of redeemed and saved men.

THAT CRITICISM.

BY A. MCLEARN, D. D.

A few months ago a little tract was published by the American Sabbath Tract Society, bearing my signature, entitled, "Adventism: Some of its Errors and Delusions." I, of course, expected that it would be noticed with some severity by the organs of the denomination it concerned, but I did expect that one man, from whom a criticism might be expected, would treat it with some degree of fairness, but in this I am sadly disappointed. The editor of the *Review and Herald*, of Battle Creek, Mich., has devoted nearly eight and a half columns of that paper to a review of this little tract. If it were a mere personal matter I would take no notice of it whatever, but as it is a matter of public interest, I am compelled to give it some attention.

It is not a pleasant task for me to hold up a person before the public gaze and discover the falseness of the principles he advocates, but when these principles endanger the well-being of souls, and this man is ingeniously and studiously endeavoring to conceal these spiritual pitfalls from the eyes of the unwary, then silence would be criminal. It would be useless for me to attempt to follow him through all his meanderings, for I might as well attempt to corner a "will-o-the-wisp." His statements are so contradictory, and his deductions so wild, that it reminds us of the lawyer's defense, when he said, "First, we propose to show that we never had the tub; second, that the tub was broken when we got it, and thirdly, the tub was all right when we sent it home." He starts out in a sweeping denial of what I have said, charging me with "misrepresentations" and "perversions," then he virtually admits all I have said, and afterwards undertakes to show that it was all right. It is quite evident that either the editor was laboring under some undue mental pressure or else he is possessed of a very poor memory. In the *Review and Herald*, of March 5, 1889, he states the number of Adventists to be 30,000, but in the next issue of that paper he drops to 25,000, while the number according to their last year book is 23,111. This is moderate, considering the body it concerns, for it has been my experience to hear wilder statements than these in reference to the same matter. In the fall of 1886 I held a discussion with one of their ministers in the village of Dodge Centre, Minn., who, before a congregation of two hundred intelligent people, by way of disparaging the Seventh-day Baptists, declared that they numbered from 75,000 to 100,000. On the following evening I called the attention of the congregation to what he said the night before, and then read from their last year book the number, 22,000 and some hundreds, but he made no explanation or apology. I mention this because it is used as another means of deceiving the public.

I wish to say in this connection that the statements of the editor respecting my once being an Adventist are misleading and unfounded. I am willing to give them all the credit that belongs to them so far as my coming to the Sabbath is concerned. While living in the city of Mason, Mich., in the summer of 1879, one of their ministers put into my hand the "Appeal to the Baptist Denomination," by Rev. T. B. Brown. It was this pamphlet that opened my eyes to the Sabbath truth. I heard the lectures of their ministers and accepted all they said on the Sabbath question, but was far from accepting all their views on other doctrines. I knew but little concerning them as a

denomination, and comparatively nothing of their relation to Mrs. White, until I took charge of the college at Battle Creek, in 1881. We had formed a little class in the city of Mason, our creed being the "Commandments of God and the faith of Jesus." When we left Mason we took letters of standing from the class, but being ignorant of the teaching of the denomination we deemed it advisable to withhold our letter till we knew more of the people among whom we had come, although we were very anxious to find a religious home, and if it had not been for the visions of Mrs. White, and the trouble they led to, we might have been led to cast our lot with that people, for there seemed to be peace and harmony until this agitation began, the consequence was we never united with that people.

In his review of my tract, the editor begins in their usual way of impugning the motives of both Bro. J. B. Clarke and myself, though we both frankly stated the absence of any ill-feeling toward anyone, in writing what we did. But some people judge others by themselves, and this, we are led to conclude, is the secret of Mr. Smith's ungenerous judgment. He depends as usual upon wholesale denunciation and sweeping denials to give convincing force to his unfair treatment of the features of the tract he attempts to criticize. But when he gets to the latter part of the tract, which treats of Mrs. White's visions on "amalgamated races of men with beasts" and "mesmerism," he stops short. He sees that silence is the better part of valor. He seems to have just awakened to a realization of the preciousness of editorial time, and the value of space in the denominational organ, and we certainly do not blame him, for with all his skill in dodging and twisting, he feels that tracks so exceedingly crooked as the prophetic has made in this case lie beyond his skill to cover.

In relation to what I say in my tract in respect to the Adventists concerning the nature of Christ, page 9, he says: "We have no 'peculiar phrases' to resort to, but let the Scripture tell us what we are to believe." And then he proceeds to quote several passages of Scripture, among which is Isaiah 53: 12. It would be quite refreshing to hear Mr. Smith's interpretation of this passage. But he takes care that he interprets none of these passages, for if he did it would then appear what they really believe. This is the way (and it proves what I have already said), that they cover a false system by the use of Scripture phrases. After having denied my statements in this connection, he gives his whole case away by stating, "Mr. M. may believe, if he chooses, that the Son of God did not die, that only the body ceased to live but the real being continued right on, and that, consequently, we have only the sacrifice of a human body to depend upon; but we prefer to take the Bible as it reads, and believe that Christ gave himself for our sins, and that we therefore have a divine sacrifice as the basis of our hope." Now to the casual reader this might seem quite satisfactory, but let us see what Mr. Smith understands these passages to teach. In the first place he attempts to prejudice his reader against our position on this subject, by giving them to understand that we believe the "Son of God did not die," and that we have only the "sacrifice of the human body to depend upon." When a man purposely misrepresents his opponent, it is evident that he feels unable to meet him on the issue fairly. This adroit maneuver is intended to divert the mind of the reader from the weakness of his position. We do believe that the Son of God died. We

do not believe that it was a mere human body, but the body of the Son of God. Mr. Smith knows this right well, but it would not serve his purpose to represent us fairly. If "the real being did not go right on," then it died with the body. This is the editor's meaning, but it would not do to state it candidly and unequivocally, he must cover his meaning by specious quibbling, to hide his own defects and misrepresent his opponent. We will let Mr. Smith define death, he says: "death is a state of non-existence."—*Mortal or Immortal*, page 95. Again he says: "but death is a state which can be reached only on a complete extinction of life," page 98. And Dr. J. H. Kellogg says: "the Scripture nowhere says that Christ himself did not die upon the cross, as really as did the lamb, of which he was the great antitype."—SABBATH RECORDER, May 20, 1880. This is plain and unmistakable language. The Advent people all accept Dr. Kellogg's theory of man. Then, according to the editor, the "Son of God," during the three days that he lay in the tomb, was in a state of non-existence, and according to Dr. Kellogg, he was as dead as the lamb on the altar of sacrifice! And yet I am charged with misrepresentation when I state that the Adventists believe in the "absolute mortality" of the Son of God. I challenge Mr. Smith to deny, in unequivocal language, what I have stated on this subject. He says my language conveys a "false impression" in relation to the views of the nature of Christ, adding that they believe the Scriptures teach that he had glory with the Father before the world was. John 17: 15. "That he became partaker of flesh and blood" (verse 14), . . . "that this being was just as much the divine Son of God, while here in our estate, as he was before." And yet, when taken from the cross, all that pertained to him was in a "state of non-existence!" and according to Dr. Kellogg, he was as dead as the lamb upon the altar of sacrifice. If this does not mean the absolute mortality of Christ, I know not what language would express it.

Mr. Smith says that I misrepresent them when I say that they believe that whatever of Christ existed prior to his incarnation became absolutely human. Well, if he does not believe so, then he would have the divinity of Christ, as well as his humanity, in a state of non-existence for three days! But does Mr. Smith believe that Christ was really *divine* when he died? He endorses, with all other Adventists, Eld. J. W. Waggoner's views on this subject. And here is what Eld. Waggoner says:

"And the word was made flesh and dwelt among us." This is plain language, and no parable. . . . The angel also announced to Mary that her son Jesus should be called the Son of the Highest, and "that holy thing which shall be born of thee shall be called the Son of God." Not that the "Son of the Highest" should dwell in and inhabit that which should be born of her, but her son was that holy, pre-existent One, thus, by the energy of the Holy Spirit, "made flesh." Now, if the human nature of Christ existed *distinct* from the divine, the foregoing declarations will not apply to either, for if that were so, the pre-existent Word was not made flesh. *Atonement*, 2d edition, p. 89.

If Mr. Waggoner, by this language, does not mean that the pre-existent divinity of Christ was trans-substantiated into human flesh, we should be pleased to have somebody tell us what he does mean. But Mr. W. does mean this, for he says it is no figure of speech, as in the case of the bread and wine being the body and blood of Christ, but the actual transmutation of pre-existent divinity into literal humanity. He says, on pages 87 and 88, "The Word is the pre-existent divinity." And Dr. Kellogg says: "That Christ laid off his glory, his divinity, his heavenly form, and assumed an earthly, mortal, human body."—*The Soul and the Resurrection*, page 190. Now, if he laid off all these, what remained of the original being? We leave our Advent brethren to say whether this Pre-existent Divinity actually died, or whether it was changed into an "earthly, mortal, human body."

(To be continued.)

HISTORICAL & BIOGRAPHICAL.

SEMI-CENTENNIAL OF THE MILTON SABBATH-SCHOOL.

This school held its regular annual session on Sunday evening, May 5, 1889, and selected the day previous, the Sabbath, as an occasion for celebrating its fiftieth anniversary. The meeting at the latter time was very largely attended by members of the Seventh-day Baptist Church and Sabbath-schools at Milton, Milton Junction and Rock River, all of which formerly constituted one organization in the town of Milton, Wis. The exercises were conducted by President W. C. Whitford, the Superintendent of the Milton school. They consisted mainly in a review of the history of this school during the last half-century, presented by persons who had taken an active part in its work from the beginning. Great interest was added by the presence of six of the original members of what was at first called the Bible-class of DuLac Prairie, and from the description which they gave of its earliest sessions. In front of the orchestra were displayed the portraits of Joseph Goodrich and Nancy, his wife, the originator of the school, and the likeness of Eld. Stillman Coon, the first pastor of the church, and his wife. An old-fashioned candle-stand, used by this minister as a pulpit for a few years after the church was formed, served the same purpose on this occasion. There was present, also, the question-book published for our denomination, and frequently employed by the first superintendents in conducting the recitations of the school. Appropriate music was furnished by the choir of the Milton Church. After invocation by Rev. E. M. Dunn, pastor of the church, reading of a selection from the Scriptures by the Superintendent, and prayer by Rev. Nathan Wardner, pastor of the Milton Junction Church, the congregation listened for two hours to the presentation of brief papers and addresses. The first paper was read by James Pierce, who accompanied in the summer of 1838, Joseph Goodrich and Henry B. Crandall, on their journey from Alfred, N. Y., to Milton, Wis., in search of a suitable location in the West for their future homes. When these pioneers returned to Allegany county for their families, he remained at Milton in charge of their property and to protect their claims. In November following, Mr. Crandall with his wife and children settled on his farm, where the village of Milton Junction is now located, and in March of the succeeding year, Mr. Goodrich, with his family and several hired men, settled upon his lands, where the village of Milton is situated. Mr. Pierce presented many interesting items in connection with the first trip to Wisconsin and his residence on Mr. Goodrich's claim until the arrival of the latter, March 4, 1839. We extract the following incident.

As we were about finishing packing goods for our journey from Alfred, Mrs. Nancy Goodrich brought a book, saying that we had better take a Bible with us to the new country. After wrapping it with paper I put it in a box with the goods. On reaching where Milton now is, Mr. Joseph Goodrich engaged board with Mr. N. G. Storrs, an earlier settler, who was particular about family worship. Our falling into line in this respect gave us an early opportunity to explain why we were Seventh-day Baptists; many times we were asked if we were Jews, and at various times during the winter of 1838 and 1839 I had reason to explain from the Good Book why I kept the seventh instead of the first day of the week as the Sabbath. Thus it happened that we had the Bible in the first house built here.

Ezra Goodrich, the son of Joseph and Nancy

Goodrich, followed with an account of the second journey of his father, with eleven others from Alfred, in the winter, and their arrival at Milton. He incidentally stated the reasons for forming a Sabbath-keeping settlement in southern Wisconsin; described the dreary traveling in alternate mud and snow, and the sufferings of his mother on the way with a broken collar-bone; and their experiences on reaching their new home, eating their first meal of frozen victuals, and providing lodging and work for the company during the remainder of the week.

Sabbath-day, March 9, 1839, was the time in which the Bible-class, of Milton, was first organized. Mrs. Jane G. Davis, of Rockford, Ill., the daughter of Joseph and Nancy Goodrich, writes that she well remembers that morning. Her mother, usually cheerful, was very thoughtful and sad, but said nothing about what was passing in her mind. Fortunately she had preserved a full description of the meeting on that day prepared by her mother, and furnished it for reading by her niece, a granddaughter of her mother. From it we make the following selections:

It was a cold, bleak morning, the thermometer about zero. The prairie winds swept around our loved cottage. Not a fence or a plowed field in view; neighbors few and far between, located in the oak-openings. In our family were eleven persons, besides a son thirteen years old, and a daughter, eleven years. These with Henry B. Crandall, wife and eight children, four of whom were under twelve years of age, were all of whom we ever heard as keeping the Seventh-day Sabbath in the territory at the time. With myself, and I presume with others, it had been a subject of earnest, ardent prayer, that God would give us grace and wisdom to erect an altar to him, and keep holy his Sabbath in this great, western land. There was a small society of Congregationalists not far distant, who constantly invited us to join with them. We resolved to treat them kindly, and meet with them when reasonable, but God had said that the Seventh-day is his Sabbath; and now this Sabbath had dawned upon us. Oh, what a responsibility rested on my soul! I had hoped that some one would mention the subject, but no one did. I realized that if our young men once got into the habit of roaming about on the Sabbath, it would be hard to restore them. I waited until breakfast was nearly done, I could wait no longer, woman's rights or not, I felt that consequences reaching into eternity rested on the course which we might take that day. I said to them all, "This is the Sabbath, and how shall we spend it?" I could say no more, my heart was full.

The daughter says that her mother burst into a flood of tears. The account continues:

There was silence for a moment, then some one said, "It is an important question." Mr. Goodrich rose from the table, and said that he would go to Mr. Crandall's house, and get him and his family to come over and see what course we had better take. They came, and we talked the matter over and we finally adopted a plan which Eld. William B. Maxson had suggested, when at our house in Alfred a short time before we started for Wisconsin. He advised us to have a written agreement, as mere resolutions were quickly forgotten.

A committee, consisting of Henry B. Crandall, Ebenezer Phelps and Joseph Goodrich were appointed to draft articles for the organization of a society which all could join. The professors of religion quickly signed the articles. They constituted about one-half of the company, twenty-two in number. The young men hesitated, examined the articles one by one, saw that it was a moral society, not a church, which they were forming, and finally added their names with all the small children. It seems that at this meeting Henry B. Crandall was chosen Moderator, and Joseph Goodrich, Secretary. Ebenezer Phelps, a former Methodist Class-leader, was requested to open and close the meetings in season.

The articles mentioned above were read at

the Semi-Centennial from the original paper on which they were written and signed. They are as follows:

First. This society shall be called the Seventh-day Baptist Society for the promotion of good morals.

Second. We believe the seventh day of the week to be the Sabbath which God has appointed, and we agree to endeavor to observe it as such.

Third. We agree to use our best endeavors to promote good order and good morals by obeying the laws of God, and the just laws of this territory.

Fourth. We agree to meet on the Sabbath at eleven o'clock, if circumstances will reasonably admit, for the purpose of promoting Christianity.

Fifth. We agree to watch over each other for good, to reprove in love, and rebuke each other for good.

Sixth. Any moral person may become a member of this society, and have a right to withdraw by giving one month's notice to the secretary.

Seventh. Any person belonging to this society, who violates the rules of the society may be expelled by a majority of the votes of the society.

Eighth. These articles may be altered, or new ones added, by a majority of the votes of the society.

To this account of the meeting Mrs. Nancy Burdick adds:

When these exercises were over, they formed a Bible-class, which all joined. Thus passed the first Sabbath with us, and I think that every Christian heart felt to bless God, and take courage. Subsequent meetings were well attended, and an increasing interest was felt in the study of the Bible. Yet I think that it was about two months before they felt strength enough to engage in the prayer circle.

Mrs. Jane G. Davis furnished this additional statement:

The meetings were held alternately at Mr. Crandall's and our house. They were opened by singing and prayer, father usually read a sermon from a work of Dr. Finney; Mr. Crandall led the singing. Every one was at liberty to make remarks or suggestions. Then followed the exercises of the Bible-class.

At this point in the exercises of the anniversary, Henry B. Crandall, of Edgerton, Wis., the chairman of the meeting fifty years before, arose on invitation, and made some most impressive remarks. Though ninety-two years old, he had the full use of his voice, which was not loud, and the possession of perfectly clear thoughts. He alluded to some events which occurred in moving his family to Milton; feelingly referred to his associations with the other founders of the church and Sabbath-school; said that in the beginning he had never even imagined that such Sabbath-keeping societies as are now existing in the state would grow out of the efforts which the little company put forth a half century ago; and expressed his conviction that it was marvelous he had survived so many others, particularly most beloved friends, and was present to witness this occasion. He trusted that the good work would advance, even more prosperously in the hands of those to whom it is now committed.

Clark G. Crandall, of Albion, Wis., a son of Henry B. Crandall, and one of the constituent members of the original society and Bible-class, next furnished the following description of the school:

The exercises of the first session were opened with the reading of the first chapter of Matthew's Gospel. Questions upon it were then asked, some of them selected from the old question-book, published by the Seventh-day Baptists. During the year 1839 our number nearly doubled. The school bore early fruit, since eight, more than one-third of its original members, went forward in baptism within the first three months of its existence. All of these joined the church when it was organized about fifteen months afterwards. For about two years our school contained only one class. After this a young people's class was added and remained at work, with few intermissions, for the next dozen years.

Our method of study was quite primitive. We began with Matthew, taking each verse in consecutive order.

This rendered it difficult at times to sustain the interest of the sessions. At that time there was a great scarcity of Sabbath-school literature. In fact, it was then a thing of the future, Notes, Commentaries, Bible dictionaries, and other aids were very rare. Happily Joseph Goodrich had in his library a few volumes of Barnes' Notes on the Gospels, which were almost invariably the arbiters of points in dispute when we failed to agree. We were sometimes cheered and instructed by being told how they were doing things down East.

Among the persons who officiated as teachers or superintendents at different times in the first ten or twelve years, I recall the names of Joseph Goodrich, Nancy Goodrich, Henry B. Crandall, Ebenezer Phelps, James Pierce, George N. Coon, Lemuel Raymond, Eld. Stillman Coon, Eld. Julius M. Todd, Eld. Zuriel Campbell, and the wife of Dr. Green Maxson.

Amos S. Crandall, another son of Henry B. Crandall, mentioned in his article that on the journey to Wisconsin no accident or sickness of any kind happened to the teams or the family of his father, though they came late in the fall of the year. During the winter following, before the Bible-class was formed, though they had no religious services, all the family remained every week at home on the Sabbath, not roaming about visiting, hunting, or fishing. In the Sabbath-school the small children who had New Testaments, took their turns from the first, in reading verses in the lesson, and answering questions. He particularly remembers that the attendance became so large after a year or two, that his father's barn was used for the meetings and the school.

(To be continued.)

SABBATH REFORM.

CHANGING FRONT.

The agitation of the last twelve months has elicited many excellent thoughts. No result of the agitation has been more significant than the fact that the majority of thoughtful men, editors and others, are coming to declare in favor of Sunday legislation from which the religious element is wholly eliminated. An editor connected with one of the most influential religious papers in the United States said to the writer a few hours ago, "The state must deal with the Sunday in its secular aspects only. Beyond that it has no right to go." Scarcely had the Blair Bill been introduced before its friends, who a little later were organized in The American Sabbath Union, began to urge certain amendments, which would take away its characteristics touching the religious observance of Sunday, and the President of The American Sabbath Union, since the failure of the bill, is reported as saying that the effort, when renewed, will only ask such legislation as will grant to the government, clerks, and post-officials, one day of rest in each week. This result is a wholesome one, but it is also deeply significant, as regards the future of the Sunday question. A similar tendency has been developed during the last twenty-five years, in the few cases where in the higher courts have adjudicated with reference to Sunday laws. Within this period the decisions have usually turned upon the right of the state to regard the day as secular only.

On the other hand, all existing legislation from the beginning of its history, has been based upon the religious ideas, and "secular business" has been prohibited upon the theory that it was wrong to pursue it upon the first day of the week. Under the present trend of public opinion, there can be no return to the religious basis, and although the advocates of stricter legislation, in hopes of gaining something, may seem to yield to the secular idea, the real struggle be-

tween them and the secularists and the still deeper struggle between them and Jehovah, is between maintaining the idea of a Sabbath on religious grounds, or yielding everything to the secular conception. The secularism which is embodied in the continental Sunday seems, therefore, to have gained control, already, in the United States, and the present agitation is only developing what has quietly, though in a somewhat latent manner, taken possession of the life of the nation.

The probable result will be that the first day of the week will become a holiday in the United States, with increasing rapidity, that whatever of Sabbathism remains from this wreck of holidayism will be associated with the Seventh-day. There will be one universal holiday, while the Sabbath will be kept with religious regard, by the few or many, as the case may be, who remain loyal to the truth, that the core of all practical religious life centers around the worship, the religious teaching, and the uplifting influences of the sacred day. In this way the distinction between those who serve God and those who serve him not will be more clearly marked than it could be in any other way. No question in religious life is so practical, and marks so distinctively the presence of religious faith and obedience, as the keeping of the Sabbath in the midst of the Sabbathless. All forms and ceremonies, creeds and theories may be held and practiced without touching the every-day side of life, as Sabbath-keeping does. We believe the time is fast approaching when the line of demarkation will be thus drawn, and those who acknowledge the binding nature of the fourth commandment, unrepealed and untransferred, will be the only ones who will maintain any practical regard for sacred time in any way. These results are the more sure, since they accord with the verdict of all history, with the philosophy of all regard or disregard for divine authority, and with the great trend of public opinion whenever this question is agitated.

SUNDAY TRAINS NOT THE REAL EVIL.

At a late meeting of the Evangelical Alliance held in Detroit, "Sunday-desecration" was one of the principal topics discussed. The core of the discussion was presented in a paper by H. B. Ledyard, President of the Michigan Central Railroad. The *Standard* (Chicago), commenting upon that paper, says it does not show that Sunday trains, and similar evidence of disregard for Sunday among business men, are the result of any "deliberately planned spirit of hostility." This is undoubtedly true. As we have often said, the status of the Sunday question is the result of wide-spread influences, the most potent of which are the theories of the church concerning the abrogation of the Decalogue, and the obsolescence of the fourth commandment. It is useless to make war upon Sunday trains and Sunday newspapers, since they are only the phenomena produced by causes which lie within the realm of religious thought and teaching. Mr. Ledyard treated the question of Sunday trains with candor and thoroughness. The railroad system which he represents, employs over 35,000 men, the majority of whom are connected with the movement of trains. While there is a rule that no man shall be allowed go out for work if he has not had enough sleep since his last trip, Mr. Ledyard declares that no day of rest comes to this army of workmen. While merchants and bankers close their doors for one day in each week, these railroad men are never free from the exactions of business. Mr. Ledyard also declares that he has done all that is possible to decrease

Sunday work, and that he believes railroad managers generally desire to do this. But adds that circumstances are too strong to permit this, and that whatever has been attempted hitherto has proven of little avail. There is evident justice in the claim of Mr. Ledyard that

Railroad companies are blamed more unjustly than any other corporations, they are the common target of the press and of the pulpit. They are controlled by competitive influences. Competition is, perhaps, more severe between railroad companies than between any other class of business or carriers in the world. The merchant in Chicago who desires to ship to Liverpool one hundred car-loads of grain, knowing that his steamer sails from Boston on a certain day, and the choice of route rests between two roads, one of which runs trains on Sunday and the other does not, would not hesitate long in giving the business to the road running the Sunday trains. The Detroit merchant, going to his store this morning, finding some article of merchandise called for by his customers which he cannot obtain in the city, telegraphs to New York or Boston, for example, therefor. It is shipped by what road? By the road bringing it in the least time for the least money. Of two roads, one running Sunday trains and the other not, which will probably get the business?

This shows the true state of the case, and the power of "competition in business." The origin of that public opinion which has made such competitive influences regnant, is found primarily in the attitude of the church. While irreligious men will not regard any command of God with the same spirit of obedience which ought to prevail in the church, they are made indifferent by the attitude of the church, and the moral tone of society outside of religious circles is lifted or depressed according to the standards which are set by religious teachers. The fact that no-Sabbathism, in theory and in practice, holds wide-spread sway in Europe and America, and the fact that America is constantly receiving thousands of people in whose creeds centuries of no-Sabbath teaching have culminated in open disregard for all sacred time shows how it has been made possible for the competitive spirit in business, and the demands of pleasure-seeking, to override the sense of obligation in regard to Sunday. The fact that the majority of religious teachers have hitherto insisted, and do now insist, that the seventh day has no claims upon men, thereby leaving Sunday to represent all that is left of the idea of sacred time in the public mind makes it still more apparent that the responsibility for the present state of things rests with the church. The remedy must be applied where the evil is. Judgment must begin at the house of God. Until the church attempts its own purification, nothing will be accomplished in checking the popular Sabbathlessness. This purification of the church must begin with its creed, since its practices are the unavoidable fruitage of its theories. The logic of the situation and the philosophy of history combine to sustain the position so often taken in these columns, that Sabbath reform is a religious question, to be settled upon the authority of the Bible, and to be settled first in the theories and practices of religious people. Hence our repeated demand, that the Sabbath, which alone carries with it the sanction of the fourth commandment and the sense of the divine authority, be reinstated in the conscience and in the practices of Christian people. Delaying this appeal to the Word of God will increase the already threatening evils. If the Evangelical Alliance will turn its batteries upon itself, there will be some hope that the evils complained of may be stayed in time. Such a course will be far more effective than any amount of testimony from men like Mr. Ledyard whose words condemn the leaders in the church, while they describe evils which he, and his associates cannot cure.

THE SABBATH RECORDER.

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"LET from your lips no thought escape,
Of doubtful cast, or vulgar tone,
And all your daily actions shape
By Heaven's unerring rule alone;
And pleasant greetings to bestow
Let smiles your cheerful bosom light;
A chain may thus be formed below
That will to angel hosts unite."

WE call attention to a special notice concerning the change of the place of meeting, etc., of the South-Western Association.

DR. LEONARD WOODS, Congregationalist, of Andover, Mass., says, "Infant baptism rests upon precisely the same foundation as the observance of the first day of the week for the Sabbath." He might have added that this foundation in both cases is the authority of the Romish church.

THE place of meeting for the Western Association has been changed from 2d Alfred to Friendship, for reasons which to all parties seem good and satisfactory. Those who anticipate attending the approaching session will be interested in an announcement made by Bro. H. B. Lewis, in another column.

By some slip of the types last week, in the article on "Church Music," the writer was made to say "Baptist Yankee Doodle," when he wrote "Baptized Yankee Doodle," by which he meant, of course, the use of light, secular music in church services. We are glad to make the correction, for we are anxious that the force of the writer's objection to that class of music shall not be lost.

AN exchange says that dresses worn by candidates for confirmation in "the church" have grown so elaborate and showy lately than an English Bishop has entered his protest. In France the tendency is the same. A confirmation dress was recently described in a French fashion paper as extremely "coquettish." It is difficult to conceive how there could be a wider departure from the simplicity of the New Testament practice, in the matter of receiving new converts to the fellowship of believers, unless it be in the showy ritualism of the church which has itself fostered the love of display which, through its prelates, it now rebukes.

WE clip from the *Elmira Advertiser*, of the 21st, a notice of the death of Mr. E. P. Rogers, of Corning, the day previous. The *Advertiser* says: "Ex-Postmaster Rogers, of Corning, died at his home in that place yesterday morning, after a long illness, aged seventy-nine. For nearly sixty years he was a resident of Corning and was held in high esteem. He was a pattern-maker by trade and was long in the employ of B. W. Payne, when the engine shops were located there. Mr. Rogers was a life-long Republican, a man thoroughly devoted to the interests of his party, to which he gave much valuable service.

His death is greatly regretted. The funeral was held Wednesday, at 2.30 P. M." Mr. Rogers was a brother of Clark Rogers, of this place, and was born in Waterford, Conn., May 19, 1810. He had many relatives and friends among the readers of the RECORDER.

THAT sickly sentimentalism which claims the liberty to violate any one or all of the ten commandments, because we are not under law, but under grace and are to be ruled by love to God, was well illustrated some years since by a little girl, who persistently and deliberately disregarded her mother's commands, but when reproved for so doing, said, "But I love you, mamma, just the same." Every mother knows full well what would have been the best evidence of her love that child could have given. Jesus says, "If ye love me, keep my commandments," and that condition is followed by most precious promises. And the beloved disciple says, "This is the love of God that we keep his commandments, and his commandments are not grievous." That form of religion which practically says, "Not thy will, but mine be done," is too nearly like that of the world to be of any great value.

A BROTHER who lives entirely away from our people, in renewing his subscription for the RECORDER, adds kind words of appreciation of its worth to him in his loneliness. Then, speaking of his desire to be faithful in the service of God, he says: "I have done some work in a missionary way, distributing between three and four thousand pages of tracts and papers in 1888. I am not discouraged at not seeing the fruits of my efforts blessed by the acceptance of the truths they contained. But when I remember that the wise man said, 'Cast thy bread upon the waters, for thou shall find it after many days,' and again, 'In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good,' then I am encouraged to continue sowing, knowing the harvest will surely come." We commend the spirit and earnestness of this brother. If all, both in their isolation and in the enjoyment of church privileges, would thus support and read the RECORDER, and then work for the salvation of others, what a strong and united people we would be!

CHRISTIAN EVIDENCES.

BY REV. A. B. PRENTICE.

The historic facts and the arguments which prove the divine origin of Christianity are not to be under-valued. But what the world of sinners most needs is practical demonstration. This the Christian must furnish in his life and character. He is the living representative of religion to the world. Unless our religion makes us better in character and life, the judgment is legitimate and just that it is spurious or worthless, while by well-doing we may most effectually put to silence the ignorance of foolish men. However plausible the theories or sound the arguments may appear, most intelligent people will ask before investing in any enterprise, "Has it been tested" and what is the result? "Is it a success?" The practical man when invited to purchase a labor-saving machine is not satisfied with seeing the model work, and hearing the agent talk. He will decide to invest or not only after seeing the real machine in actual operation.

Again, if our religion has afforded us needed help and blessed experiences, we shall show our high appreciation of it, not merely by our words,

but by our lives. The estimate which by our acts we appear to place upon it is the measure by which the world will regard it. Suppose a man claims to have on his farm a gold mine of great richness. Though it has never been worked sufficiently to produce any real profit, he tells you it can at any time easily be developed with little or no expense. He delights to talk of his great possessions, of his unbounded riches. He never tires of telling that his mine represents ease, luxury, influence, honor, power. And so from year to year you hear him enthusiastically talk of this mine of wealth. You wonder why he is content to live in poverty with so much wealth within his reach. After a time you begin to suspect that his mine exists only in his imagination, that it is not a real thing at all. For if it really existed, you naturally think he certainly would work it and enjoy its benefits. So when we talk of the riches of divine grace and of the blessings of salvation, and then confess that because of our unfaithful living we fail to realize much from our great possessions, need we wonder that the world sometimes questions the reality of our religion? Can we convince the world that religion is a mine of rich treasures when we often show so little interest in working it ourselves? The surest way of interesting others is to manifest a genuine interest ourselves. The most effective means of bringing souls to the truth and to salvation is by exhibiting the power of divine grace in our own lives.

BAPTIST FORMALISM.

BY H. B. MAURER.

The influence which the form of civil government exerts on the sentiment and life of a nation is one of the plainest teachings of history. Take as examples Russia, Germany, Switzerland and America.

It is a significant fact that in the primitive churches the earliest departures from the gospel were not in the false statement of doctrine, but in the perversion of the church organization and ordinances.

As Baptists we are formalists on two points, viz., the composition and organization of the church, and the church ordinances. We contend for a church membership composed of those only who are baptized upon a credible profession of their faith. Nowhere in the New Testament do we find church membership on any other condition. Christ said to his apostles, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." This plainly teaches that faith should precede baptism; and all churches require baptism before church membership. In Acts 2: 41, it is said, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Here the order plainly is, faith, baptism, church fellowship. Another instance is found in Acts 8: 12: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." How can the conditions be otherwise, when Christ came into the world to save us from our sins and to found an organization composed of the saved? Salvation is given to men on condition of faith, and baptism is but the outward profession of such salvation experienced in the soul. Therefore faith and baptism are prerequisites to church membership, and those incapable of exercising the first, should not receive the second, nor become members of Christ's church. It is the faith which saves and not the

baptism, which is intended as the act of initiation of the person already saved into the visible church. Dean Stanley, perhaps the ripest ecclesiastical scholar in the Episcopal Church, frankly says: "In the Apostolic age, and in the three centuries which followed, it is evident, that as a general rule, those who came to baptism came in full age and of their own deliberate choice. . . . In the third century we find one case of the baptism of infants." Now, from this testimony, and others might be cited, and from what the Scriptures plainly teach, it is obvious that to contend for a church membership composed of intelligent baptized believers, is to contend for one principle "of the faith as it was once for all delivered unto the saints."

We contend for a church government that is congregational in its form, as opposed to that which is hierarchical or episcopal; and opposed to that which is synodical. To sustain this position we again go to Scripture and early history. All cases of discipline mentioned in Scripture were brought before the church, and not before any man or body of men connected with it. Paul's Epistles are directed to the churches, and whenever the officers are mentioned in this connection they are always placed secondary, as in the case of the church at Philippi, to which he writes: "To the saints in Christ Jesus, which are at Philippi, with the bishops and deacons." Think you not that if such government were known to Paul as exists to-day in the hierarchical and synodical churches, that he would have directed his letters to the Pope, Archbishop, bishop, presbytery, session or synod? The New Testament church further is democratic. The rule lies with the people, and is not vested in any man or body of men. Peter in speaking of elders says: "Neither being lords over God's heritage, but ensamples to the flock." But to bring the testimony of early history to bear upon these two points let me quote Dean Stanley, who gives historical testimony in favor of Baptist church government. In the "Third Series" of his *Jewish Church*, page 134, the author, speaking of the popular enthusiasm caused by Ezra's appeal for the restoration of national purity, says:

The summons convoked, as oneman, all the outlying inhabitants of the hills of Judah and Benjamin. They congregated in the open square in front of the temple gate. And here again we stumble on the first distinct notice of that popular element which, deriving in later times its Grecian name from the Athenian assemblies, passed into the early Christian community under the title of Ecclesia, and thus became the germ of that idea of the "church" in which the voice of the people or laity had supreme control over the teachers and rulers of the society—an idea preserved in the first century in its integrity, retained in some occasional instances down to the eleventh century, then almost entirely superseded by the mediæval schemes of ecclesiastical polity, until it reappeared, although in modified and disjointed forms, in the sixteenth and following centuries.

Gibbon, who, on the subject, may surely be regarded as impartial, says in the 15th chapter of his *Decline and Fall of the Roman Empire*:

The societies which were instituted in the Roman Empire were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution. . . . The primitive bishops were considered only as first among equals and the honorable servants of a free people. Such was the mild and equal constitution by which Christians were governed for more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic. . . . The Christian world was not yet connected by any supreme authority or legislative assembly.

From this simple form of church government there soon was a departure, for says a writer of note on this subject:

The simple churches of the second century, each complete in itself, and organized with its chosen bishops and deacons, were utterly unlike the great world organization called the church of the fifth century.

We hold to the simple church government of the New Testament and of the early days.

We contend that the church should have two officers, pastors and deacons, and no more. The first are to have the spiritual oversight, and the second to attend to the temporal affairs of the church. But then, are there not such officers as presbyter, bishop, elder, etc., spoken of in the Bible? Certainly, but an impartial and unbiased observation will disclose that these words are used interchangeably and synonymously, and are all used to designate the same office. The elders of Ephesus are called overseers or bishops, whose qualifications and duties are identical, as appears from 1 Tim. 3: 1-7.

The other office is the deaconship, whose origin, qualifications and duties can be found in Acts 6: 1-5, Phil. 1: 1, and 1 Tim. 3: 8-13, from which scripture it will be plain that a deacon's qualifications should be domestic, in distinction from those of the bishop or pastor, which are mental and ecclesiastical. So far then, we are formalists. We call no man Rabbi, for one is our Master, even Christ; and all we are brethren; and if I had my way, we should call no man "reverend," "doctor," etc.

THE TIME OF THE PASSOVER.

BY PROF. ALBERT WHITFORD.

The first Passover was kept by the children of Israel at the time of their exodus from Egypt, on the fourteenth day of the first month at even. Exod. 12. They were directed to select the lamb for the sacrifice on the tenth day of the month, and to keep it until the fourteenth, and to slay it between the two evenings. They were to eat the flesh that night, roast with fire, and the unleavened bread. The law afterwards designated "the fourteenth of the first month, at even (Hebrew, *between the two evenings*), as the Lord's passover." Lev. 23: 5. The feast was to be celebrated, unquestionably, at the later evening, and the paschal lamb to be slain between that and the earlier evening. The feast of unleavened bread began also at the same time. "In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread until the one and twentieth day of the month at even." Exod. 12: 18. The first point of time "at even," is manifestly identical with that of the feast of the Passover. Since the fourteenth day of the month, at even, was the beginning of the fifteenth, in Jewish reckoning, it was no contradiction for the law afterwards, to specify the fifteenth as the first day of unleavened bread, and the day of holy convocation. Lev. 23: 6. It seems needless to remark that the feast of the Passover, together with the beginning of the feast of unleavened bread, was not kept on the evening preceding the fourteenth, but on the evening following. There is no trace of any such custom on the part of the Jews, and no intimation of such an opinion on the part of Biblical critics.

The lamb for the Passover was to be slain "between the two evenings." The time is specified in the second law as "at even, at the going down of the sun." Deut. 16: 6. The lamb for the daily evening sacrifice was also to be offered "at even." (Hebrew, *between the two evenings*.) Exod. 30: 39. The Rabbinitists held that the earlier evening began with the declining sun, and the later evening with the setting sun. According to Josephus, the daily evening sacrifice was offered, at the ninth hour, or three o'clock in the afternoon. (Antiq. 14: 4), and the paschal

lamb was slain between the ninth and the eleventh hour. B. J. 6: 9. Philo, a Jewish writer in the earlier part of the first century, says it is their custom to sacrifice the paschal lamb "until evening beginning with midday." The book of Jubilees attributed to the first century, states that "the passover is to be killed on the fourteenth of the first month, before it is evening, and eaten at night on the evening of the fifteenth, after sunset." It is beyond question that both the law and usage fixed upon the afternoon of the fourteenth of the month as the time for slaying the paschal lamb.

In keeping with these facts are all the Biblical narratives of the celebration of the feast. The children of Israel kept their second Passover "in the first month, on the fourteenth day of the month, at even (Hebrew, *between the two evenings*), in the wilderness of Sinai." Numb. 9: 5. On their arrival in the land of Canaan, "they kept the Passover on the fourteenth day of the (first) month, at even, in the plains of Jericho." Josh. 5: 10. Hezekiah, however, because the priests had not sanctified themselves in sufficient numbers, postponed this feast until the second month, yet he kept it at the legal day of the month, "They killed the passover in the fourteenth day of the second month." 2 Chron. 30: 15. "Josiah kept a passover unto the Lord in Jerusalem. And they killed the passover on the fourteenth day of the first month." 2 Chron. 35: 1. In the days of Ezra "the children of the captivity kept the Passover upon the fourteenth day of the first month." Ezra 6: 9.

"After the Egyptian Passover, there is no trace of the lamb being selected before it is was wanted."—*Smith's Bible Dictionary*. The law does not repeat the injunction to select this on the tenth day of the month, nor is there any other mention in the Biblical narrative of such a usage. The fourteenth, manifestly, was the day of preparation for this feast. It was on the latter part of this day that the Jews were accustomed to cease from labor, put away all leaven from their houses, and to slay the lamb in the court of the temple. The Gospels speak of no other preparation made by Jesus, for his last Passover, than that delegated to Peter and John. They went forth, came unto the city, found the guest-chamber, a large, upper, furnished room, and "made ready the Passover." This preparation was made "on the first day of unleavened bread, when they sacrificed (Greek, *were accustomed to sacrifice*) the passover." Mark 13: 12. Evidently the preparation was on the fourteenth day of Nisan. During the following evening, "when the (legal) hour was come, he (Jesus) sat down (at the feast) and the apostles with him" Luke 22: 14. This feast was on the evening preceding the fifteenth of Nisan, the day of holy convocation, and in Jewish reckoning, a part of that day. This day is specified in the Gospels as "the preparation." In this there is no contradiction. Mark defines this word as "the pro-sabbaton" (15: 42), a word standing in current use for Friday, and Luke states that the next day was "the (weekly) Sabbath." 23: 54. All these events harmonize, as follows: Nisan 14th, Thursday, the preparation for the Passover. Nisan 15th, Thursday evening, the Passover. Nisan 15th, Friday, or the preparation, the crucifixion. Nisan 16th, the weekly Sabbath.

WHAT shall we do? In a case of great distress, one said to a Quaker in relating it, "I could not but feel for him." "Thou didst well in that," was the the reply, "but didst thou feel in the right places in thy pocket?" This is the kind of feeling that is now needed.

YOUNG PEOPLE'S WORK.

THE value of organizations among young people depends largely upon the stimulus they afford to the growth of each individual member.

THE organization is worth nothing in itself, nor is it worth much as the mere union of a few who are interested that they may labor together. But half its work is done when those who are enthusiastic are brought together.

THEIR enthusiasm must pervade others. By their efforts they must draw out others. Their spiritual zeal must kindle a like fire in others. Their experience must help others. Their plans and arrangements must be so constructed as to encourage others.

If by chance, as sometimes happens, the organization of those interested has precisely the opposite effect, then is such an organization worse than useless. It is then effectually defeating its end. Let all our workers in young people's societies stop and consider this matter in their own special cases, and see if their organization is so managed as to enlist the latent power in their own numbers.

THE MORAL EFFECT OF LITERATURE IN THE HOME.

BY MISS ANNA E. TITSWORTH.

The benefits which may be derived from education, or literary work, all acknowledge, none deny. There is no one of ordinary ability, good common sense, keen perceptions, and laudable ambitions who does not aspire to something above and beyond himself, and his own present sphere of action and living. One has said, "Of all the blessings which it has pleased Providence to allow us to cultivate, there is not one which breathes a purer fragrance or bears a heavenlier aspect than education." Pope says:

"Tis education forms the common mind,
As the twig is bent, the tree's inclined."

The fireside is a seminary of infinite value. Perhaps few may receive college honors, but all graduate from a home. The learning of the university will fade, but memories enameled on the heart of childhood defy the rust of years and outlive the more mature but less vivid pictures of after life. The young seek companionship, will have it. They early delight in books and eagerly devour the contents of such as please them. Therefore if the books in a home must be few, let them be choice. Show the girls and boys the difference between the useless and the helpful in their literature. They will then look eagerly for the new number of their magazine, not merely because of the bright and entertaining stories it contains, but for the interesting biographies of the authors of those stories, as well as for good, earnest articles telling them something worth knowing and inspiring them to truer living.

The girl thus taught to discern the good in reading is not the one who longs to leave home for the social world or the stage; and the boy thus trained is the last one who goes to subdue the Indians, or to seek his fortune in a gold field.

The results of thoughtful, literary training will be marked first in the home. The entire household will form the habit of consulting books for answers to many inquiries which will arise. Leisure hours which might have been wasted in indolence will be beguiled by a story or instructed by history. The conversation of the

household will concern more profitable themes than the gossip of the house. Higher aims and ideals will be proposed. Contentment, industry and frugality may be learned from books. Lessons of duty are taught, and aspirations of piety evoked. Thus the family will rise to a higher plane of true culture, and the realization of a more intelligent, moral and Christian life, lifted by the power of thought.

Thought is all light, and publishes itself to the universe. It will speak though you are dumb, by its own miraculous power. It will flow out of your actions, your manners, and your face. It will bring you friendship. It will impledge you to truth by the love and expectation of generous minds.

By virtue of the laws of that nature, which is one and perfect, it shall yield every sincere good that is in the soul, to the scholar beloved of earth and heaven.

"Defer not till to-morrow to be wise,
To-morrow's sun to thee may never rise."

FALSE PROVERBS.

Ordinary morality says, "Honesty is the best policy." The young man who starts out with this principle soon finds that honesty is not the best policy. To be sure, the common-place honesty that pays its debts when compelled to, and that does not break into banks or commit house-burglary, may be the best policy, but the nice sense of honor that gives to every man his due, that pays the laborer the full worth of his labor whether obliged to do so or not, that never takes advantage of the mistakes or blunders of another, that never seeks to profit by the ignorance of another to buy an article for less than its value, this is not the best policy in a worldly sense; that is, it is not the surest way to get rich. This maxim goes upon the radically wrong principle that one should love himself best, and that because it will be better for himself, therefore, he should be honest. Jesus Christ says: "Thou shalt love thy neighbor as thyself," and this implies that we should be honest whether it is the best policy or not; that we should be honest if it is the worst policy; that we should be honest if it brings ruin and bankruptcy and utter failure; that we should be honest because it is right to be honest, and we cannot love God and our neighbor unless we are honest.

"Be good and you will be happy," says worldly prudence, and the young man who takes this for his life motto will follow it but a very little while; soon he will find that it is not strictly true. He will find that in a certain sense he is happier if not very scrupulous in his morality, and, if happiness is his main motive for doing right, he will do wrong from the same motive. "Ill-gotten gain brings prosperity to no one," "dishonest pennies burn the pocket," says Mr. Worldly Wiseman, therefore have no ill-gotten gains or dishonest pennies. "Have no dishonest pennies though they turn into gold pieces in your pockets," says the morality of Christ. He is in a very precarious position who does right simply because influenced by motives of policy. Such morality is not worth inculcating. Such honor is the honor that exists among thieves.

It is quite as important for a young man to ask: "Why am I doing right?" as to ask: "Am I doing right?" Morality built on the foundation of policy is more insecure than the house on the seashore sands; the first great storm of temptation will surely undermine and destroy it.—*The Golden Rule.*

OUR FORUM.

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

"THE PECULIAR PEOPLE" AGAIN.

Those who are looking for work, and are willing to work, usually find plenty to do. This is as true of missionary labor as of any other kind.

Just now there seems to be a field of work for a number of energetic young people in push-

ing forward the interest of our new publication, *The Peculiar People*. Considerable has been said in regard to the duty of Seventh-day Baptists to support it, but I want to add another word. It is not a denominational paper. It has just as much interest for all Christians as for us. In fact it seems to have more interest; for of the letters of commendation and approval received by the editor, fully ninety per cent are from persons of some other denomination; and of the subscriptions, so far as I know, not more than one-half are from our own people. This simply shows that when we are working for the paper and trying to get subscribers, we can just as well, perhaps better, go among First-day people.

My thought then is this. If we want to do missionary work, here is a grand opportunity, by spreading this paper and securing subscribers among all classes of people. Our young people in schools and colleges have an especially good chance to do this work among their fellow students or in whatever society or organization they may be, *where there are First-day people*. I am glad that so many are interested in this work, but I would say as the editor of the *Eduith le Israel* recently wrote, "It is a great shame that many others didn't get lively yet."
EDWIN SHAW.

TO OUR FORUM:—

The question raised by "J. E." in Our Forum of April 25th, brings to mind a very sad state of things among our people, especially in the West. So few of our men of means go West, and those of them who do get out here, find land so much cheaper here than in the East they at once sink their cash in "the earth" and like their lesser brethren attend to their own business, and do it alone and of themselves as much as possible. I think I am safe in saying, that there is not a Seventh-day Baptist west of the Mississippi River who owns or operates a flouring-mill, a saw-mill, a paper-mill, a plow-factory, a soap-factory, a canning-factory, a foundry, or any other manufactory, except such as wagon-shops, smithing-shops, shoe and harness shops, etc.; and these depend chiefly on repairing, and do the work without help, or capital. And even these are few.

Now there is no country better adapted to all kinds of manufacturing industries than are Wisconsin, Minnesota and Iowa, as is fully substantiated by the experiences of others who have tried it; and no better locations can be found than those around which our people have settled; and in no other place would it do more towards helping Seventh-day Baptist interests, by furnishing labor for the young men and women, than in Dodge Centre, Minn. We have, as is well known, a very good church and Sabbath-school here, and a good country and climate, good shipping facilities, and I see no reason why men with the capital could not make almost any of the above mentioned branches of business pay well here. Much better than farming.

Now will not some one come and try it? Certainly something must be done to hold our young members among us. Our old "standard bearers" are steadily dropping away, our more active ones are now being pressed hard by the demands of the cause upon them, and if our young men are forced to scatter to the ends of the earth in search of an honest livelihood, upon whom can we depend for our future support in the spiritual and financial affairs of our beloved Zion? It is right to send the light of truth to foreign lands, and to send light and comfort to the destitute frontier parts of our own land, and it is wrong to sow the seed, and garner in the precious souls, at such expense, and then see them lost, for want of "protection," which will pay its own expenses, and yield a good income on the money and effort invested. "These ought ye to have done, and not to leave the other undone."
E. J. S.

DODGE CENTRE, Minn., May 2, 1889.

EDUCATION.

—Mr. J. C. HULL, of Chicago, left \$57,000 to Oberlin College.

—THERE are 637 Indian boys and girls in the school at Carlisle, Pa.

—CORNELL UNIVERSITY has put \$400,000 in new buildings the past year.

—Mr. ANDREW BEARD, of Birmingham, Ala., has donated \$3,000 toward the maintenance of the colored university of that state.

—SEVENTY-FIVE per cent of the teachers in the public schools of Boston are Roman Catholics.

—THERE are 3,000 Roman Catholic parochial schools in the United States, with an enrollment of 511,000 pupils.

—Mr. MOODY's school at Chicago has attracted between three and four hundred students from all parts of the country. There are quite a number from the South.

—THE recent report of the Connecticut Board of Education promises to bear fruit, as the Legislative Committee on Education has reported a bill for the adoption of the system of town management of schools.

—PROF. JOHN L. LINCOLN has been an officer in Brown University for fifty years. In honor of his semi-centennial anniversary a complimentary dinner was given him in New York at Delmonico's, on Friday evening, May 10th. About sixty graduates of Brown were present. Dr. Charles Hitchcock presided and made the opening address. Prof. Lincoln in response described the progress of the college during this period. The picture which he presented of the results that it has accomplished and of the contribution which it has made toward the advancement of civilization in the country was an attractive one. Prof. Lincoln has always held a high place in the affection of the many pupils who have come under his instructions, and the college text-books which he has prepared have obtained a wide and well deserved popularity.

—THE New York Tribune says, "A number of New York Princeton alumni have presented to the college a fine portrait of Dr. McCosh, by the artist, John W. Alexander, of New York. This is the most recent portrait of the venerable ex-president, and it is thought by many to be the best. It will be hung in a conspicuous place in the new building of the School of Arts, which is almost finished. Dr. McCosh has recovered from his recent severe illness and is often seen on the campus. He is the most indefatigable writer in Princeton, and, when scarcely convalescent, resumed his literary work and finished his latest book for the press, "Tests of the Various Kinds of Truth." His recovery is due very largely to a remarkably robust constitution. The college boys remember that when the blizzard last year kept them from going to recitations this wonderful old man went regularly to the post-office every day, climbing over drifts of snow nine or ten feet high."

POPULAR SCIENCE.

LEAD weighs 709 pounds per cubic foot.

It is proposed to attempt the dissipation of fog by electrical discharges.

FOUR negatives were recently taken of a cannon ball that occupied only one-third of a second in passing a given space.

THE network formed by the roots of the poppy has been found admirable for keeping railway embankments in place. It is extensively sown in France for this purpose.

A VENETIAN glass manufacturer is said to be making and selling bonnets by the thousand. The glass cloth of which they are made, has the same shimmer brilliancy of color as silk, and is impervious to water.

EXAMINATIONS in English schools go toward proving that color blindness is often declared to be present when really no organic defect, but only poor training in the naming and distinction of colors, is found to be the trouble.

THE physical conformation of Japan is such that railroad construction is difficult and expensive. One line, 205 miles in length, involved the excavation of ten tunnels 16,000 feet long, and the bridging of eleven rivers. Another line ascends a mountain range to the height of 3,144 feet, and during five months of the year is rendered impassable by the snow.

A CONVENIENT preparation for re-bronzing gas fixtures, is made by mixing bronze powder with any transparent varnish—say amber, gum damar or copal. Do not mix more than you are going to use at once because most bronze powders act as powerful dryers, and what you have left of the mixture soon becomes hard and useless. It is best to put little of the varnish in a small, flat saucer, and some of the loose powder next to it, and mix with the brush while you are using it, as a painter mixes colors on his palette.

THE excavations at Mycenæ, made by the Archaeological Society during the past season, have been very satisfactory. Fifty pre-historic tombs have been opened in the vicinity of the ancient city, and a large number of valuable relics of pre-historic age has been discovered. Among them are stones with inscriptions, so-called island gems, copper vases, and a variety of other objects in ivory, gold and glass. Nearly the whole collection will be brought to Athens and deposited in the museum.

THE first man-of-war to adopt the Edison electric light was the United States steamer, "Trenton." Soon after the system had been tested, the vessel started on a three years' cruise. Through the exertions of Lieutenant-Commander R. B. Bradford, who was the "Trenton's" executive officer, electric lights were placed on the "Vermont," "New Hampshire," "Dolphin" and "Chicago." The "Baltimore," "Charleston," "Yorktown," "Bennington" and "Concord," will be supplied with the latest improved plants, and there is nothing afloat that can excel the system. Each cruiser has about 500 lights, and the gunboats 250, with sufficient supplies to last three years. All the cut-outs and switches are made water-tight, and the plant is tested by the government inspectors, by turning a stream of water on any part of the circuit—a decidedly severe test.

TEMPERANCE.

AMENDMENT IN PENNSYLVANIA.

As most of our readers know, the question of a prohibitory amendment to the Constitution of the State of Pennsylvania, is to be submitted to the vote of the people June 18th, next. In the meantime a vigorous, non-partisan campaign in favor of the measure is going on. An exchange sums up the forces at work, and the probable chances of success, as follows:

In this conflict with the liquor power we can count quite generally on the sympathy and hearty co-operation of the churches. The exact number of church members in the State we do not know; but out of a population of 4,282,891, it may be safe to estimate that not less than one million are church members. The latest statistics to which we have had access give the number of organized churches in the state at about 8,000, with sittings given at about three millions. These figures indicate in some measure the large voting population represented by the churches in addition to the membership proper. . . . We are aware that not all these churches, church members, and ministers are in favor of prohibition; but we believe a very large majority will heartily favor the amendment. There are about one million voters in the state, one-half of whom live in the cities and large towns, and these will cast a majority of their votes against prohibition. But in the country, the villages, and hamlets, where a larger proportion of the voters are religious, there will be a good majority for the amendment. Here, too, the Catholic population is not so large, and hence its members will not count so strongly against the amendment. The Catholic Church, however, cannot be counted as wholly opposed to the amendment. Archbishop Ryan, of Philadelphia, while not in favor of absolute prohibition, says the authorities of the Catholic Church will remain passive. Cardinal Gibbons is quoted to the same effect. The rank and file are at liberty to act as their judgments dictate. Hence there is some division in the Catholic Church on this question. . . . Far less opposition to the amendment exists in other churches. And yet there are those who will oppose it. Several Methodist Protestant ministers in the western part of the state have positively denounced prohibition without compensation. Several Jewish rabbis have also spoken against prohibition. The Mennonites and the Amish, to some extent, will vote against the amendment; but it is doubtful whether the opposition to prohibition in their churches is anything like as general as some have felt it to their interest to represent it.

In this connection we properly name the religious press of the state. With few exceptions the Protestant papers will earnestly espouse the prohibition movement. There are between sixty and seventy religious papers published in the state, with an aggregate weekly circulation of nearly six hundred thousand copies. Then there are some thousands of copies circulated in the state of such staunch prohibition papers as the New York Independent, New York Observer, Christian Advocate, of New York; The Religious Telescope, of Dayton, Ohio; Evangelical Messenger, of Cleveland, Ohio; Journal and Messenger, and Christian Standard, of Cincinnati, Ohio; The Watchman and The Morning Star, of Boston, Mass., and some others; while prohibition papers from other states also have quite a circulation. It may be safe to say that from one-half to two-thirds of the homes in the state have one or more religious papers on

their tables. These papers should have a wide influence in forming public sentiment.

In addition to the churches as organized forces, a large body of voters are members of temperance societies. The Third Party Prohibitionists number about thirty thousand voters. The Constitutional Amendment Association is reported to have fifty thousand members. The Pennsylvania State Temperance Union, whose exact membership is not known, has a long list of prominent and well-known names as members. The Woman's Christian Temperance Union has a membership of 20,000; the Sons of Temperance, 18,000; the Good Templars, 8,000; the Temple of Honor, 5,000; and the Catholic Total Abstinence Union, 18,000. Mr. Powderly, who is at the head of the Knights of Labor, has come out positively in favor of the amendment.

As non-voters, we have the women of the state as the last division of this grand army. Not only are there twenty thousand women connected with the W. C. T. U., but independent of this organization they are organizing law and order societies to assist in the prohibition campaign. But whether members of temperance societies or not, we may safely count on a very large majority of the women of the state as heartily in favor of prohibition. And if they will use their influence accordingly, though they cannot vote in person on the question, they may control thousands of votes, or, as it has been stated, vote largely by proxy. Their power is feared by the enemies of the amendment. The biggest brewer in Scranton, August Robinson, is reported to have said, "Keep the women away from the polls, and we will win without a doubt. Neither I nor any other saloon-keeper will have the courage to dispute with them for a vote." If not at the polls, in the homes and in the social circles, let our women use the pure and elevating influence God has given them in favor of prohibition, whose blessings will be most largely shared by them.

THOSE VAIN REPETITIONS.

The Saviour has cautioned us against using in our prayers vain repetitions, after the manner of the heathen, who expected to be heard sooner, and more favorably, for their "much speaking." It is quite possible that we may not heed this injunction in these days, as much as we should, and that we do, unconsciously, of course, too often follow a forbidden example. The heathen believed that he understood his real wants a great deal better than his god did, but knew he hadn't the power to satisfy them. His god had the power, and might use it, if his attention could only be secured long enough. So he prayed very often, very long, and very loud; he tortured himself, he made loud and hideous noises; he kept on, without any idea of changing his opinion of the ignorance or ability of his god, or of his own knowledge of his real wants. Justice requires the statement that he was neither rambling nor listless in his prayers, and was in dead earnest all the time. Perhaps some of us can profitably inquire if we do not do our praying more in accordance with the heathen's theory, that we really know our own spiritual wants better than our God does, and are sometimes too much disposed to arraign his justice, because he does not give us just the things we ask for. We may not really mean just this, but is not it really about the thing we do, instead of presenting our requests, through the Christ, for things agreeable to the Father's will. It is bad business for us to do this. Such children are often chastised for their presumption.—N. Y. Evangelist.

It is almost startling, the first time one thinks of it, that the explanation of the victory over evil, assigned in the Revelation, should so coordinate the divine sacrifice with the human testimony to its efficacy: "They overcame through the blood of the Lamb and the word of their testimony." To bear witness helps to win victory. Christ's final conquest waits when the word of his confessors is wanting. His triumph is hastened by their testimony. And this is as true in the narrower circle of the single life, as in the wider range of the world's redemption. He who would be a victor must be a witness. When sin conquers, the lips of the subject soul are sealed. But the adversary is baffled and beaten by an outspoken confession. Say nothing of your relation to Christ in the circle in which you move, and your surroundings will surround you, as an army beleaguers a city. Confess Christ wherever you are, and whatever the character of your associations, you shall walk unharmed. Sit silent when others speak of the efficacy of Christ's sacrifice, and remembered unfaithfulness will make you the prey of succeeding temptations. Speak gratefully of what has been wrought for you and in you, if you would add strength to strength, remembering that the victor is a witness; the witness a victor.—Exchange.

COMMUNICATIONS.

WAYSIDE NOTES.

The canvass of Adams, N. Y., was both pleasant and profitable. A fine lot of the books of the Tract Society were sold, and generous aid was secured for the general fund. This field is one of the best, and it does one good to enjoy its genial sympathy. The labors of the pastor seem to be as acceptable as ever, though his term of service has been long.

Two Sabbaths were spent in Watson, and ten sermons were preached. The attendance was good, though the work of the spring-time was against the effort. Some were renewed, and others declared their purpose henceforth to serve the Lord. Our brethren there have some discouragements, and should receive the fostering care of the denomination. They are generally interested in the cause of truth, and we trust they will stand by it at any trial. Bro. Reed does what he can to maintain meetings at our church and on Shaw Hill. It is desirable that all should work together to make them a means of much blessing. We were pleased to find Dea. B. F. Stillman prosperous in his blacksmithing in Lowville, while closing his shop on the Sabbath. Also his son-in-law, W. V. Robinson, grocer, in the same place is succeeding well, doing likewise.

At Norwich, N. Y., the Sabbath-keepers still there are steadfast amid many trials. Sister A. F. Barber is afflicted, as will be seen by the following letter:

I wish to say to my dear Christian kindred, readers of the RECORDER, that I am passing through a great trial in being shut in from all social religious privileges. For nearly two months my sister's life hung trembling in the balance. The past six weeks there have been encouraging indications of a partial recovery from the severe nervous prostration resulting from overdoing. As she now feels the imperative necessity of regarding God's laws to regain health, would that she would also yield to the claims of his holy Sabbath, in regard to which she has had so much light. Pray for her, and for your anxious sister,
A. F. BARBER.

We enjoyed much a visit with Bro. Wm. Wilson and family near North Norwich, whom the Lord continues to keep and bless in their obedience to his will.

A Sabbath was spent in Preston, and the meeting held was fairly attended, being the first since last summer. It was arranged to hold a Bible-school through the coming season. The friends did well there for the cause of the Tract Society.

At Binghamton we spent the Sabbath with Sabbath-keeping friends, holding service with our aged sister, Mrs. Wood, whose faith seems to grow stronger with advancing years. It is remarkable how firm her attachment has become to the SABBATH RECORDER and all it represents. "Lone Sabbath-keepers," generally, are the most alive and vigilant friends of Sabbath reform, and their steadfastness does not bring them into dishonor and pauperism. They feel the obligation to let the light shine, and their testimony, if heeded, would keep from apostasy those who think it necessary to leave us for better prospects.

A revolution in Sunday railroading is launched by the New York Central. It is said to be due to the efforts of Superintendent Voohees, W. K. Vanderbilt and Elliot Shepard, the latter being president of The American Sabbath Union. The change is considered very important and vastly significant, since it furnishes a precedent for all other railways. It aims at the suspension of all freight business on Sunday, except cattle

trains, and all work in shops, etc. It is predicted that all Sunday passenger trains will be taken off, except such as carry the mails, and if the plans of the Sunday reform leaders work these will also cease to run in the near future. The outcome of the movement will be watched by all interested parties, with some concern and much curiosity.

J. B. C.
BINGHAMTON, N. Y., May 26, 1889.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 24, 1889.

When it was announced with all certainty, a week ago, that the President had agreed upon the selection of Attorney-General Miller for the vacancy upon the supreme bench, the other candidates decorously withdrew, with as little bitterness as possible. But it appears that after the unlucky President thought he had made up his mind he woke up to a realization of the fact that it was not actually and finally made up. Thinking it over again, it strikes him that the elevation of Attorney-General Miller would look too much like the result of a deal, made before inauguration, by which Mr. Miller was to get the first vacancy in the supreme court, and make room in the cabinet for whoever could be decided upon as the most available man. Except Mr. Clarkson, present assistant Post-master General, no man is particularly urged for cabinet honors. On the other hand the presence of his old friend and law partner in his cabinet is an anchor to the President. He knows that in his loyalty, at least, there is no guile. Mr. Miller himself says nothing about his chances, he simply yearns in silence for an assistant justice-ship.

Looking away from Mr. Miller and not finding the New York delegation as hot after the place as it usually is after all places, Mr. Harrison's eye naturally rests next on Indiana. And there he finds a candidate in the person of Judge Woods, of the Federal court. Judge Wood's reputation ends with the borders of his state, as Chief Justice Fuller's fame was limited to the lower courts in Chicago before his selection. But Judge Woods is nevertheless an able man and has done wonders for the party in his state. His elevation is, most important of all, more desired by the representative men of Indiana than that of Mr. Miller would be.

If Mr. Miller nevertheless succeeds in obtaining the coveted honor, Secretary Noble will probably be transferred to the department of justice, where his recognized legal ability and careful attention to details would earn him full mead of fame. In the Interior department, with its hodge-podge collection of bureaus that bear no possible relation one to the other, there is no harmony and too much work. It is a department that demands the services of an experienced business man and politician and a man who has been a long time in national public life. Such a man Mr. Clarkson, the present assistant post-master general, certainly is, and his elevation to the secretaryship of the interior would be pleasing to his party.

You don't see so many of the ideal Texas gentleman as you did a score of years ago. Last week I saw one of these gentleman come in to see Postmaster General Wanamaker. His wide soft hat was in his hand, his long hair and moustache and imperial were black as night, on his wide expanse of shirt front a big cluster diamond pin rested. His carriage was graceful and his address smooth and convincing. He only wanted to tell Mr. Wanamaker why the Postmaster at his town should be removed at

once and a Republican friend of his appointed. "But I have promised Rev. Mr. Blank, of your place, that the present incumbent shall be retained." The Texan looked faint. "What has that sky pilot got to do about it?" he asked. The Secretary was shocked, and proceeded to tell his visitor that "sky pilot" was an offensive and improper term to employ, and wound up with an exhaustive lecture on the importance of preachers in politics. The disgust in the Texan's face grew deeper and deeper, but he said nothing. He had wilted. The spirit that forty fights had not vanquished, oozed out at his finger ends. When he rejoined a party of waiting lone star friends in the corridor, he could only tell them brokenly his tale of woe. A look of horrified astonishment came over their faces. And as he concluded there burst forth the wildest tirade of swearing that I ever heard, although I knew old Zach Chandler and listened to the teamsters talking to the mules in the wilderness. They first implored the various powers of the air to ostracize them from society; then they called upon the several powers of the earth to afflict Mr. Wanamaker, and they concluded after many other ceremonies in condensing the various portions of their bodies. Having thus performed their rites, they departed to a saloon.

"IT IS FINISHED."

BY JACOB BRINKERHOFF.

When the Son of God was expiring on the cross, he cried, "It is finished," and the veil of the temple was rent in twain, two very significant things in the plan of salvation. As Jesus voluntarily offered himself a sacrifice for sin, and for sinners, he had come to that important point, though one of extreme suffering, where he yielded up his life a ransom for the human family; and, as he hung on the excruciating cross, he cried out that the offering was now made, his sacrificial work was finished. To become man's redeemer, he must also enter the state of death and be raised from that condition; and through him those who believe in him shall be raised from death to immortality. When Jesus knew that his life-work was done, and his cup of suffering was full and complete, he could say, "It is finished," and he expired. In the Father's plan of salvation he had given to man a system of service, that he might offer up sacrifices of animals, which pointed forward to the great sacrifice which should take away their sins. In his great love and mercy to man he would accept these offerings, when offered in faith, which faith was in the atoning merits of the Son of God, who, in the fullness of time, was to offer himself a ransom for his people.

These sacrifices had another meaning, and that was that the individuals making these offerings acknowledged by it that their own lives were forfeited, because the life is in the blood; man's life was forfeited on account of his transgressions, and these bloody sacrifices represented his own death. His sin could only be covered with blood, and the blood of the sacrifices prefigured the blood of Christ, shed for us, as he hung on the cross, and cried, "It is finished," the offering for sin is now made. When Jehovah took the nation of Israel to be his own covenant and peculiar people, he gave them a law and system of services for these offerings and sacrifices, to be of force till the seed should come, which seed, Paul says, is Christ. This is Abraham's seed in whom the promise made to Abraham was to be fulfilled. Gal. 3:16, 19. According to this testimony of Paul, and all the scriptures on the subject, this law of sacrifices should expire with Christ, by limitation and if

offered any further, they were of no force, which great fact was shown by supernatural power, in rending the veil of the temple.

In the tabernacle, erected by Moses in the wilderness, at the direction of Jehovah, as the place of worship for the Israelites, there was a veil, or curtain, which separated the outer apartment from the inner one, the outer one being called the holy, and the other the most holy. The inner, or most holy, contained the ark and mercy-seat, where the glory of God was manifested and it was known the Lord dwelt among his people. When the tabernacle gave place to the temple erected by Solomon, the same arrangement was had concerning the veil, and the holy places, to which the sacred vessels were transferred. It was outside of the veil, or the outer apartment, and at the door of the outer apartment, that the sacrifices were offered, and within the veil, or through it, went the high-priest only once a year, to make an atonement for the people. As Jesus hung upon the cross, and cried, "It is finished," the veil of the temple was torn, or rent, from top to bottom, which would destroy the sanctuary arrangement. This rending of the veil of the temple by divine power, at that time, showed that this sanctuary service was now of no more force, of no more avail with God. The true sacrifice was now offered, the one to whom the typical sacrifices had pointed, the typical offerings had met their antitype. The rending of the veil of the temple also showed the divine displeasure with his people for rejecting his Son, whom they should have received as their antitypical offering for sin, and through whom they should have found acceptance with God.

Here it was, also, that the handwriting of ordinances was blotted out, taken out of the way, nailed to the cross, as Paul writes to the Colossians, 2: 14. These sacrifices and offerings, properly called the ceremonial law, ceased at the cross, by limitation; and these alone, for the memorials given to commemorate God's great works of love and mercy, were proper subjects of memory, and to be commemorated as before. Jesus said he came to fulfill the law. Matt. 5: 17. Taking the law as a whole, we may say he fulfilled it by obedience. That which pointed to his coming and sacrifice, of which he became the antitype, he fulfilled in his own personal sacrifice; he became obedient to death, even the death of the cross. Phil. 2: 8. The moral law, the embodiment of the principles of righteousness, reduced to precept in the code of the ten commandments, he obeyed by practicing its precepts. We read that it was Jesus' custom to observe the Sabbath. Luke 4: 16. In the New Testament history we also read of his observing and teaching other precepts of the law. His life was given as an example for his followers, and his obedience of his Father's commandments should be practiced by them. John 14: 15; 15: 10.

When we consider the great divine manifestations at the death of Christ, in which nature partook, so that rocks were rent and the sun was veiled in darkness, and the veil of the temple was supernaturally torn, when he was made an offering for sin, how can we be indifferent to the offering that was made for us, and slight the love and mercy of God, who provided for us so great a salvation? We should realize that it was for us, for each one of us individually, that this great offering was made, that we might be reconciled to God, and have our sins blotted from the book of remembrance, so that "when the times of refreshing shall come from the presence of the Lord, in the times of restitution spoken of by the prophets of the Lord, we may be clothed in Christ's righteousness, and therein stand jus-

tified before God. The offering for sin is made, "the finished work of redemption" looks forward to the time when the Conqueror over death and the grave shall take to himself his great power and reign, when he shall take possession of his "purchased possession," and righteousness shall extend over his glorious kingdom, as the waters cover the sea. Let us have our "lives hid with Christ in God," so that "when he shall appear, we may also appear with him in glory." Love for us prompted the offering, and love for him should fill our hearts and our lives.

HOME NEWS.

New York.

FIRST ALFRED.—At a meeting of this church, held Sunday, May 26th, Dr. T. R. Williams was chosen pastor, and the Trustees were instructed to make an engagement with him for one year.—Work on the buildings being erected on the burnt district is going forward at a rapid rate.—Signs of the approaching Commencement season of the University are numerous and unmistakable. An interesting Commencement is anticipated, June 23-27.—An agent of the Seventh-day Adventist Publishing House, of Battle Creek, Mich., is canvassing in town for one of their doctrinal works called "Bible Readings."

A. M.

Rhode Island.

WESTERLY.—Deacon Nathan H. Langworthy met with a serious accident a few days since. He had been at work in the cemetery, and had stepped into his wagon, and was standing up in the act of putting on his overcoat, when his horse suddenly started throwing him out upon his head and shoulders. The injury sustained is painful and somewhat alarming, though hopes are still entertained that his recovery will be complete.—The interest in the church and society still continues good; two or three have been announced for baptism on Sabbath, 25th, and several previously baptized are to be received into membership.—Eld. H. B. Maurer, of New York, with whose name the readers of the RECORDER are somewhat familiar of late, is visiting us for a few days and is expected to preach on Sabbath, 25th inst.

*

Iowa.

GARWIN.—We are having excellent growing weather, and all farm crops promise a rich return if they continue as they have started. Nearly all the corn is planted and a good share of it is up and growing nicely. For the past week we have had abundance of rain so that little work could be done in the fields.—We have a new U. B. minister on this circuit who is to preach in the village every two weeks. He has preached here one evening and left a favorable impression in the minds of his flock.—The Campbellite organization of the place have secured a town lot and have part of the material on the ground for a new church. We are told they will begin work on the new building soon.—The annual meeting of the Iowa Seventh-day Baptist churches convenes with us this fall, we are looking forward with great hopes that much good will result from this coming together.

E. H. S.

Nebraska.

NORTH LOUP.—Beginning with the Week of Prayer, our pastor, Eld. G. J. Crandall, commenced holding extra meetings, which continued nearly every evening for six weeks. The seed, faithfully sown, through the influence of the

Holy Spirit was the means of quickening the whole church, and some whose voices had been silent in the prayer-meeting for a long time have become active workers, while several have been led to engage in the work for the first time.—On Sabbath-day, April 6th, was our regular covenant meeting and communion service, at which time eleven united with the church, three by letter and eight of the young people by baptism. Our Sabbath-school is doing good work under the leadership of Eld. Oscar Babcock as superintendent, which has an average attendance of 130 or more.—Sabbath-day, May 18th, we were favored with a sermon by Rev. W. J. Gilkerson, of the Methodist Church, in the absence of the pastor, who was visiting the Sabbath-keepers near Cameron, Neb. J. B. W.

STARVED.

A few members of a well-known club in New York recently were discussing the career of one of their number, a musician of great genius and reputation.

"I cannot understand," said one, "why he should have made so rapid and complete a failure in life. He was an honorable young fellow, fond of his home, his sisters, and of all wholesome, pure things. When he began to drink, it was against his will. He followed his companions into debauchery that he loathed merely to please them. He was always promising himself to stop and go back to his old friends and home and ways of life.

"I'm not a bit the worse," he used to say. 'I can reform any day I choose.'

"Yet before he was forty he was taken to the inebriate asylum, and the physicians declared him incurable. His body was still vigorous, but his will-power was utterly gone, he had lost all the tastes and affections of his youth, he had a keen zest for the very impurity and moral corruption which he formerly loathed. There seemed to be no good quality in his nature to work upon, no leaven to quicken it. He died, a year later, a drivelling idiot from debauchery. It is a case that I cannot understand."

The critic forgot, as we are all apt to do, that the soul, like the body, must have food, or it will starve to death. Even in a man of bad tendencies, this invisible creature within him suffers a hunger for the better things of life, its truth, decencies, and pure affections. If he turns away from this nutriment which God has given him, his hunger for them grows fainter, and at last is gone, and a loathing for what is good takes their place. Men are rational enough to understand that if they cease to supply the body with food, muscles, heart, liver and blood will grow weaker, decay and die. But they refuse the soul its natural food of pure thoughts and good actions and prayer for years, and then are surprised to find that when they call, it answers not again. It is dumb and dead within them.

Two men, one a Frenchman, the other an Italian, have lately been attracting attention to themselves by undertaking a prolonged fast. One of them declares that he has discovered a plant a few drops of the juice of which will keep a man alive, without other nutriment, for an indefinite time.

An English writer calls attention to the fact that "many travellers among the wilder races of mankind have alluded to the possession among them of some mysterious substance which will allay hunger for long periods of time. Such is the mate of Brazil and coca of Peru. There are traditions in England that some such herb was known to the first inhabitants of the island. Sir Thomas Browne refers to "that frugal bit of the old Britons, no bigger than a bean, which sufficed our forefathers for several days."

If such an herb could be discovered, the most scientific and the most ignorant men in the world would rejoice together, so extreme is the universal desire to keep the body alive.

Yet, who takes thought of the one means provided to feed the soul of man?

"And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth in me shall never thirst."

MISCELLANY.

NEAR AT HAND.

It is stated that Howard spent his youth in dreams of heroic deeds and impossible ventures for the help and elevation of uncivilized nations. Being captured while at sea by a French privateer, his attention was drawn to the cruelties practiced on prisoners, and on his release he began an inspection of the jail in his native village. The reform he inaugurated spread throughout all the prisons in Europe.

Charles Dickens, while a boy in Jones' school, was in the habit of writing romances for the amusement of his companions of the most vague and lofty character. His great fame came to him through his pictures of Mrs. Minns over the way, of the policemen, shop-boys, butchers and cooks, who came in his way in his daily walks in the streets of London.

A middle-aged merchant in one of our large cities complained a couple of years ago that he had been thwarted in his true work in life.

"My hope was to carry Christianity and civilization to some heathen nation. Then I should not have lived in vain. But I have been anchored here inexorably."

"The heathen have come to you," said his friend, nodding to a Chinese laundryman, with his wooden shoes and pig-tail, who was passing.

The hint was taken. Mr. Blank went to Ah Sing's laundry and made a friend of him, persuaded him to come with four of his friends to his house, twice a week, to learn "Melican 'ligion." There are now nearly seventy Chinese men in a Bible-class taught by Mr. Blank, of whom a large percentage are sincere Christians.

It is the habit of young and imaginative people to search the far horizon for their career, their work and rewards in life.

Of one fact they may be sure, that when God has work for a man to do in the world, he puts it within his reach.

The great authors and painters of all ages have earned success by depicting that which was most familiar to them.

Here in our every-day life, in the commonplace kinsfolk, trades-people and servants that surround us, is material for all the power in our brains or souls.

The religion, too, which will save a man is not a far-off, visionary rapture, it is in his heart and in his mouth while he is about his daily work.

An humble work-woman taught an English shoemaker the happiness of a spiritual life. On the shoemaker's wall was a map, and the shoemaker looked at it at times while at work, and it conveyed to him the impression that the larger part of the world was ignorant of the inward light and joy that made of his life a psalm. The map haunted him night and day. It became an inspiration and in the heart of this man English evangelical missions were begun. He is honored here, but we cannot doubt that the poor work-woman has her reward in being among those who, having turned many to righteousness, "shine as the stars."

Miss Alcott, whose own life has been very practical and useful in meeting the duties of her home and town, was once handed an autograph book, and asked to write a sentiment in it. She wrote, "Do the duty that lies nearest you." The thought recalls those simple but telling words of Scripture,—"He first findeth his own brother Simon." But work for others does not end where it began, it is progressive, its influence grows and is eternal.

DURING the last century Protestants have increased tenfold, Catholics twofold, and the Greek church twofold. Yet in China there are one thousand counties, averaging in population about the same as English counties, unoccupied. The Soudan, with about seventy millions, is occupied by two young men.

In 1871 there were twenty medical missionaries, in 1888 of the three hundred and more, thirty are women, doing effective work.

BOOKS AND MAGAZINES.

PRINCESS WELHELMINA and her pony is a very pretty frontispiece in the June number of *Our Little Men and Women*, which is followed by something about the little Princess. Little stories which give instruction on a variety of familiar subjects, beautiful illustrations—some of them full page,—little jingles, etc., make up a delightful number.

THE *Business Woman's Journal* is the title of a 32, double-column magazine, published bi-monthly, "in the interest of all women, especially those engaged in active pursuits. 38 Park Row, New York, N. Y. Price, \$1 per year.

SPECIAL NOTICES.

THE Seventh-day Baptist Western Association will hold its next session with the Friendship Church, at Nile, commencing June 13th, at 10 o'clock A. M. The Erie railroad will sell excursion tickets to those who attend the Association as follows, viz:

From Hornellsville to Friendship and return, \$1 70; from Alfred, \$1 30; from Andover, \$1 00; from Wells-ville, 65 cent's.

These excursion tickets will be good only on train No. 3, on Thursday morning, June 13, 1889. This train leaves Hornellsville at 8.05 o'clock A. M., and will stop at Alfred to accommodate passengers from that place, as well as the usual places, and will arrive at Friendship at 9.42, where teams will be waiting to convey the friends to Nile, arriving a few minutes past 10 o'clock. These excursion tickets will be good to return on the 16th and 17th of June.

All desiring conveyance at that train will please notify W. D. Crandall, of Nile, Chairman of Reception Committee. Any desiring to be met at any other train will please notify the Chairman of the Reception Committee, as above. All expecting to attend the Association will please notify J. B. Whitford, chairman of Entertainment Committee, so that arrangements for the entertainment can be made. H. B. LEWIS.

PROGRAMME of Fifty-fourth Annual Session of the Seventh-day Baptist Western Association, at Nile, N. Y., June 13-16, 1889:

FIFTH-DAY.—MORNING SESSION.

10.30 Call to order by the Moderator; introductory discourse, B. E. Fisk; report of Executive Committee; appointment of standing committees.

AFTERNOON SESSION.

2. Essay, "Can God be Known?" T. R. Williams; communications from churches and corresponding bodies; annual reports,—Treasurer, Cor. Sec., Delegates.

EVENING SESSION.

7.45. Sermon, Delegate South-Eastern Association.

SIXTH-DAY.—MORNING SESSION.

9.30 Sermon, Delegate North-Western Association; report of committees,—resolutions, state of religion; Missionary hour, L. A. Platts.

AFTERNOON SESSION.

2. Reports and miscellaneous business; Essay, "Baptism and Communion," D. E. Maxson; Education Society's hour, L. A. Platts.

EVENING SESSION.

7.45 Sermon and conference, J. Clarke.

SABBATH-DAY.—MORNING SESSION.

10.30. Sermon by Delegate from Central Association; collection for Missionary and Tract Societies.

AFTERNOON SESSION.

2.30. Sabbath-school exercises, H. D. Clarke and Superintendent Nile Sabbath-school.

EVENING SESSION.

7.30. Music hour, N. Wardner Williams.

8.15. Sermon on "The Sabbath," L. C. Rogers.

FIRST-DAY.—MORNING SESSION.

9.30. Business hour; woman's hour; sermon, Delegate Eastern Association; collection for Missionary and Tract Societies.

AFTERNOON SESSION.

2. Business hour; Tract hour, J. B. Clarke; sermon, W. C. Titsworth, alternate, A. W. Coon.

EVENING SESSION.

Sermon and parting conference, J. Summerbell, alternate, Geo. W. Lewis.

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.

It has been thought best to change the place of meeting of the South-Western Seventh-day Baptist Association from Rose Hill Church, Houseley, Texas, to Texarkana, Ark. The Board desire to obtain as large an attendance as possible, and have judged that Texarkana is the most favorable location for that purpose. The time of the meeting is Fifth-day, July 4, 1889. Those desiring to attend will please send notice of the same as soon as possible to the undersigned.

J. F. SHAW, Cor. Sec.

THE Seventh-day Baptists Missionary Society of Dakota will convene for its annual meeting at Daneyville, Turner Co., Dak., commencing Sixth-day, June 21, 1889. Persons coming on train will be met at Centerville, where passenger trains from the East arrive in the morning at 8 o'clock, the same day. A cordial invitation is extended to all. C. SWENDSON.

THE next semi-annual meeting of the churches of Minnesota will be held, providence permitting, with the church at Dodge Centre, Minn., commencing on Sixth-day before the second Sabbath in June, 1889, June 7-9.

Introductory sermon by A. G. Crofoot. Essays: "What can young men do for Christ?" F. Hall. "What can young women do for Christ?" Phoebe Olin.

All are cordially invited to attend.

H. M. ERNST, Cor. Sec.

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.

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

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

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

THE 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. Criddle, at his office in Hornellsville, on or before August 15, 1889, for settlement. D. F. CRIDDLE, Administrator.

• HOW HE LOST HIS PARDON.

He lost it simply because when he was forgiven he would not forgive. He had no penitence with which to meet pardon, and no godly sorrow with which to respond to proffered mercy.

This is the story as we find it in the Richmond Register: "A man named Samuel Holmes, now in Frankfort jail undergoing punishment for murder, received a visit from his old school-fellow Lucien Young. The Kentucky Legislature recorded some years ago its appreciation of Young's bravery in rescuing several lives from a wrecked vessel; and when Young, moved by Holmes' condition, made an appeal to Governor Blackburn for his pardon, the governor, remembering his brave action, relented, and signed the pardon for his sake. With the document in his pocket, Young hastened back to the prison to tell the good news to his friend. Before telling him, however, that he had come to make him a free man, Young commenced a conversation, and, after talking awhile upon other subjects, finally said, 'Sam, if you were turned loose and fully pardoned, what would be the first thing you would do?' The convict quickly responded, 'I would go to Lancaster and kill Judge Owsley and a man who was a witness against me.' Young uttered not a word, but turned mournfully away, went outside the prison walls, took the pardon from his pocket, and tore it into fragments."

CONDENSED NEWS.

Domestic.

The fund for the Washington centennial memorial arch in New York is now \$33,430.

Los Angeles, Cal., last year shipped 8,095 tons of fruit and imported from the East 7,021 tons of beer.

In the Illinois House the bill to prohibit the manufacture or sale of liquors in that state has been defeated—62 to 55.

The Newburgh, N. Y., Home for the Friendless, has received by bequest of the late Mayor William W. Carson, the sum of \$15,607.

There are more than eighty national cemeteries in America, containing in all 315,555 graves. Of these 133,146 are the graves of unknown soldiers.

The celebrated Twiggs swords which have been in the government custody since 1862, have just been delivered to A. C. Myer, executor of the Twiggs estate.

Dispatches from various places in northern Ohio and Wisconsin report severe white frosts last week. Considerable damage was done to fruit trees, grape vines and growing grain.

Collections of internal revenue for the first ten months of this fiscal year were \$104,821,921, being \$4,415,516 more than the collections for the corresponding period of the last fiscal year.

America publishes more papers than all the rest of the world combined. Last year its 17,107 periodicals printed the enormous number of 2,958,557,500—enough to supply every soul on earth with two newspapers.

Henry S Peeht recently obtained a \$20,000 verdict against the Pennsylvania Railroad in Philadelphia. The plaintiff's wagon was struck by a train over two years ago. The plaintiff's child was killed and he himself was badly injured.

Total number of immigrants from the principal foreign countries (except Canada

and Mexico,) during April, 62,605, against 79,670 in April, 1888. During ten months ended April 30th, 313,307, against 372,901 in ten months ended April 30, 1888.

The new and beautiful temple, Beth Emeth, at Albany, N. Y., was dedicated Friday, May 24th, in a most impressive manner, and the day was given over to rejoicings by the Hebrews of the city. Dr. Wise, of Cincinnati, and other distinguished rabbis, attended.

The sales agents of six big coal producing companies of New York have decided to advance stove coal fifteen cents, grate ten cents and egg ten cents per ton on June 1st. The schedule will be: Grate, \$3 85; egg \$4; stove \$4 30, and chestnut \$4. Another advance is likely in a month.

The bureau of statistics reports the value of exports of merchandise during the ten months ended April 30th, at \$641,922,022; ten months ended April 30th, 1888, \$604,240,607. Value of imports for past ten months, \$615,413,859, against \$600,555,170 in ten months ending April 30, 1888.

Laura Bridgman died May 24th, at the South Boston Asylum, where she had long dwelt. She was sixty years old and had been deaf, dumb and blind, from her second year. She was made widely famous by Charles Dickens in his "American Notes," and also by many public references to her wonderful intelligence.

Foreign.

It is reported that 1,000 persons have died of cholera in a week in the Sanjaw district, India.

The Temps, Paris, says the annexation of the Rimatara and Ruruteri islands is due to the request of the king of Raratonga for a British protectorate.

The Post, London, says two more sittings will conclude the Samoa conference, and the negotiations throughout the proceedings have been pleasant all round.

On his return, May 24th, from Aranjuez, Senor Sagtsta read a decree of the Queen Regent to the Cortes suspending the session of that body without date.

The Boulanger Commission has obtained more documents bearing on the case. The discovery of these papers entails the summoning of additional witnesses.

Recently General Boulanger went to the police court, London, to see Rochefort. He showed his card and explained who he was. The constable replied: "I don't care who you are. You just wait your turn with the rest."

Emperor William in reply to a toast to his health given at a banquet at Brunswick recently said: "I hope God will permit me to lead the fatherland in the way of peace to which the policy of my grandfather pointed."

The Pope in his allocution at the consistory May 24th protested against Italian legislation hostile to the charitable institutions of the Catholic Church. The proposal to erect a monument in memory of Giordan Bruno, who was burned as a heretic at the end of the sixteenth century, was denounced by the Pope as an outrage upon religion.

Among the persons upon whom the Queen conferred honors on the occasion of the anniversary of her birthday, May 23d, are Joseph Edgar Boehm, the sculptor, George Burns and Professor Stokes, who were made baronets. Andrew Reed, in spector general of the royal Irish constabulary, was made a knight. The Queen was seventy years old.

Late reports say that a serious hitch has occurred in the negotiations between the Samoan commissioners. The United States government insists that Malietoa be restored as king. This is the chief point at issue. The German government is reluctant to agree to that proposition. Its representatives point out that Ger-

many has pardoned Malietoa, and declare that is the best their government can do as far as he is concerned.

MARRIED.

WAMSLEY-GREEN.—In Alfred, Allegany Co., N. Y., May 22, 1889, by Rev. J. Clarke, Menzo Wamsley, of Thurston, Steuben Co., and Miss Hattie A. Green, of the former place.

PETTIBONE-HENDEE.—At the home of the bride, in Hartsville, Steuben Co., N. Y., by Rev. D. E. Maxson, D. D., May 23, 1889, Frank L. Pettibone, of Friendship, and Cora Hendee.

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.

ROGERS.—At Corning, N. Y., May 20, 1889, after a lingering illness, E. P. Rogers, aged 79 years and one day.

GREENMAN.—Lester C. Greenman was drowned while bathing in the Allegany River at Eldred, Pa., evening of May 17, 1889. He was son of Sylvester and Louisa Greenman, of Hebron, and was born May 21, 1836.

He was counted among the thorough and progressive educators of this locality, was a young musician of more than ordinary promise, and was making a practical study of philosophy in every form in which it was presented to him in the circumstances of life. He spent one year since his majority traveling, working and studying, in the far West. Last winter he taught school and music in Sweden Township. Early this month he went to Eldred and began doing carpenter work. He lived with his cousin there, and left the house early in the evening of May 17, saying he would go to the river and take a bath. He waited awhile in the village for a friend, who was to go with him, but at last went alone. His failure to come home at bed time caused much anxiety to his friends, and in the morning his clothes were found undisturbed where he had placed them on a sorting boom in the middle of the river. Boats were procured and his body was soon recovered from the bottom of the river, about thirty feet below the boom. A physician who was present, said all appearances indicated that he had been attacked with cramp of the stomach. He was buried from his father's house in Hebron, Monday, May 20th. He was too true and just to have real enemies; hence all acquaintances as well as friends and relatives, mourn with sincerity this sudden close of their earthly association with him. B. F. G.

BURDICK.—At Milton Junction, Wis., May 19, 1889, of pneumonia and general debility, Mr. Orson Campbell Burdick.

He was born in Lincklaen, Chenango Co., N. Y., Nov. 9, 1836, and came West with his parents when about fourteen years old. He was married to Miss Harriet Babcock in 1857, and made a public profession of religion in 1863. He was a man of unimpeachable character, radical on all questions of moral reform, whose influence will be sadly missed. He leaves a wife and three sons, and many relatives and friends to mourn his loss. "The memory of the just is blessed." N. W.

SAUNDERS.—In Westerly, R. I., May 1, 1889, Mrs. Fanny H. Saunders, in the 88th year of her age.

She was the widow of Arnold Saunders, who died nineteen years ago. Her maiden name was Frazer, and she leaves an aged brother and sister, both feeble. In early life she became a Christian, joined the First Hopkinton Seventh-day Baptist Church. At her death she was a member of the First Westerly Church. She had suffered much from bodily ills the last two years of her life, and was lovingly cared for by her foster daughter, Mrs. H. G. York. This aged pilgrim was patient and trustful through all her sufferings, spoke frequently of her future prospects in Jesus, and was ready and desirous to go at the call of her Saviour and Lord. O. U. W.

SAUNDERS expects to visit his Friendship Studio from June 5th to 10th. There will be only one more trip before Fall.

D. L. DOWD'S HEALTH EXERCISER.

For Brain-Workers and Sedentary People. Gentlemen, Ladies and Youths; the Athlete or Invalid. A complete gymnasium. Takes up but 6 inches square floor-room; something new, scientific, durable, comprehensive, cheap. Indorsed by 20,000 physicians, lawyers, clergymen, editors and others now using it. Send for illustrated circular, forty engravings; no charge. Prof. D. L. Dowd, Scientific Physical and Vocal Culture, 9 East 14th St., New York.

VICK'S FLORAL GUIDE

1889—Pioneer Seed Catalogue of America. Complete list of Vegetables, Flowers, Bulbs and Small Fruits, with descriptions and prices. New Shape, New Type; completely revised and improved. Contains more varieties than any other catalogue printed. 3 elegant colored plates, 8x10 1/2 inches, and a frontispiece. Every person who owns a foot of land or cultivates a plant should have a copy. Price of Vick's Floral Guide, containing a certificate good for 15 cents worth of seeds, only 15 cents. JAMES VICK, SEEDSMAN, Rochester, N. Y.

ROYAL BAKING POWDER Absolutely Pure. Image of a tin of Royal Baking Powder.

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

WANTED.—SUPERINTENDENT, WITH \$1,800 CASH, controlled by himself; salary \$150. Address MERCHANT, 153 Fourth Avenue, New York.

The WONDERFUL LUBURG CHAIR. Combining a Parlor, Library, Smoking, Reclining, Invalid Chair, LOUNGE, BED, or COUCH. Price \$7.00 up. Image of a chair and a baby carriage.

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