

# The Sabbath Recorder.

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## SABBATH-KEEPERS IN TRANSYLVANIA.

For a long time it has been the opinion of some that there were large numbers of Sabbath-keepers in some portions of Europe. Indeed, occasional reports of such people have been made, but it has seemed difficult to get any definite or positive information concerning them. More recently the names of some persons living in Transylvania, Austria, have been obtained from whom it was thought something more could be learned. Accordingly, Bro. James M. Carman, wrote to Rev. Landesberg Lipot, Keruleti Rabbi, Szeghalom, asking him about these people in a series of four questions which the learned rabbi answers in their order. The letter is written in the Hebrew language. Feeling confident that our readers will be interested in it, we give the translation kindly furnished by Bro. Carman:

Peace, etc., be to the honor of the Chachan (learned one, or Dr.) J. M. Carman! I think of him, I surname him though I don't know him.

Thy two latest dear letters I received in due time. And now I am to answer the questions of the 16th of March.

1. When do these Sabbatarians begin their Sabbath, from sixth-day sunset or some other time?

*Answer.* The Sabbath-keeping Christians in Transylvania who are known to me with their names as Christian Sabbath-keepers, do observe the Sabbath from eve till eve.

2. Do they baptize their children when yet infants, or do they wait till the children grow up?

*Answer.* Thou must know that more than a century ago the Empress, Maria Theresia had spread her net over them and with the fire of vengeance of her belief she presented all the sects that lived under her sceptre. By her priests and police she also gave but very narrow escape to those Sabbath-keepers. But she did not succeed in driving from their hearts their firm belief in the Sabbath. The Lord Hainald, Catholic Bishop, of Carlsburgh, Transylvania, watched them with seven eyes. It is a matter of course, that they had to do secretly all religious acts. But publicly they did not transgress the law and practices of the country. The local priests as well as the country priests have had a strong over-

sight, and have been always punctual in sprinkling christening water upon the children as soon as they have been born, just as is customary with the Catholics. And as there is not yet religious liberty in this country, but matters of religion are under the control of state, then Sabbath-keeping Christians cannot get rid of christening their children.

3. Do their priests marry?

*Answer.* As far as I know, these Sabbath-keeping Christians do not know of celibacy at all, for this sect sprang up from Protestants. But I cannot tell anything sure about these questions. Their priests don't differ at all from their common people in appearance. They all wear the same dress. The priest, Don Kowatsch was married, yet, before he became a proselyte, i. e. before he became a Jew. And he is considered by all Sabbath-keeping Christians as their High Priest. Even those that have not become Jews take his words as coming from God's authority. But I'll wait till I find out, I may yet tell some other time.

4. Do they have any history or historical records from the time when they came into existence till now?

*Answer.* They have traditions and sayings handed down from former generations. Also written books, but no printed ones. Almost every dear family of them has a copy of their history and traditions. Among these MSS. we find written in fine script some prayers and rituals for the whole year. The originator of this sect was a military officer in the fifteenth century. Many fables are floating around about them. In my book, "Kehal Gerim," I have given some short notices about their derivation, beginning, ways and habits. There I have also translated some prayers and songs; I described their conducts, etc.

In the book, "Staary Tsedek," the masterwork of a Transylvanian chief rabbi, we find a supposition that they are of Jewish descendants, from the Spanish Jews who accepted Christianity. But I don't agree with the author of this book, for he takes too much by supposition. Some others think they were an offspring of the Russian Sabbath-keeping Christians; but my son, who is a good archaeologist, does not agree with them. My opinion is that this sect sprang up after Luther had tried to break up the Catholic Church. My brother-in-law, who is a great linguist, will aid me in these investigations by-and-by.

May the good God keep thee and bless thee, and may'st thou enjoy the Pentecost feast, the feast of giving the law and rite with joy and light! He who honors thee to whom thou art endeared.

L. LANDESBURG, Chief Rabbi.

From this there can no longer be any doubt that there are Sabbath-keeping Christians in the country named. They are essentially Protestant Christians, and yield to the customs of the Romish church in the matter of infant baptism or christening their children from necessity, but they do not practice it from choice, or from any religious convictions. They would appear therefore, to be Baptists, at least so far as the proper subjects of baptism are concerned, though whether they practice immersion or not is not stated. It also appears from this letter that there is some Judiazing tendency among them. That the writer of the letter is a learned Jewish rabbi, a rabbi by the authority of the government as his title (Keruleti rabbi) indicates, and that he speaks of them as "Christian Sabbath-keepers," and as Protestants, is good evidence that, whatever tendencies there may be among them, they are neither Jews nor Romanists. We hope to know more about them through the learned Doctor, or his friend of whom he speaks. It is expected that Bro.

Carman will continue the correspondence thus favorably opened, and we shall be glad to place the matter before our readers whenever anything of interest is brought to light.

In the meantime it seems proper to ask, why not send a man to that country to make thorough investigation of the facts in this interesting case? May it not be that God is opening to us at this very point an effectual door for missionary work? The question is worth thinking about at least.

## THE INFLUENCE OF THE SABBATH-SCHOOL.

I love and revere the Sabbath-school, because I have seen so many souls brought to Christ through its influence. Indeed, I owe my own conversion to that agency.

The Sabbath-school has been well named the "nursery of the church," it is a preparation for the mature reception of the gospel truth. When missionaries first penetrated into heathen darkness they discovered that the preliminary step in propagating the Word was education. Buddhists, savages and cannibals could not understand that the Son of God died to save them until they had imbibed some of the rudiments of our civilization. Thus, in an important sense, the rising generation is imbued with the Christian religion through constant association with its teachings. The school where the Bible is explained and illustrated to the young is the avenue that leads to the very gate of heaven. Parents, guardians and all who have the watch and ward of children, regard not lightly a means that may bring your little ones to the Rock of eternal safety, which, if not utilized, might leave them without the fold. A child is old enough to go to Sabbath-school as soon it has attained sufficient age to attend day-school. Its young, tender mind will drink in, in simple innocence and purity the story of Jesus, and as he or she grows strong in years they will grow strong in faith and trust.

The Sabbath-school is a modern institution, but there are hundreds of ministers now expounding the Scriptures, and thousands of missionaries, teachers and lay workers, laboring for the Master, who, perhaps, would never have known him if not for that halo of blessed influence that emanates from the recruiting portion of the church. I well remember the class of restless boys of which I was a numerical portion fifteen years ago. Our good teacher would bow her head in prayer before she entered on the task of explaining the subject matter of the lesson, always striving to draw some potent truth therefrom that would strike deep into our hearts. And then she would look so pained and sad when, on the conclusion, a scrutinizing glance over the class failed to reveal any deep impression in the mischievous faces of the boys. But yet we were all being unconsciously influenced, and before I had outgrown that corner class I heard all its members, as they arose one by one, with earnest, sober faces, say tearfully, "I love Jesus." O yes the Sabbath-school is a power for good in the land.

GEO. E. NEWELL.



## MISSIONS.

THE church at Copen, W. Va., send expressions of their warm thanks for the labors of Eld. S. D. Davis, their hearty appreciation of them, and their need of continued help.

THE Sixth Annual Meeting of the International Missionary Union will be held at Binghamton, N. Y., July 5-12. Ministers and others interested in Foreign Missionary work are invited to be present. All foreign missionaries of either sex, temporarily or permanently in this country, are eligible to membership in the Union, and will receive free entertainment during the meeting. Those who propose to attend are requested to communicate as soon as possible with the President of the Union, Rev. J. T. Gracey, D. D., 202 Eagle St., Buffalo, N. Y.

BRO. D. H. DAVIS, of Shanghai, has our thanks for a large supply of illustrated Chinese tracts. We publish translations of two, for reference by those interested, and that our readers may see how religious subjects are treated by our missionary. Copies of these tracts can be had at the coming Conference, or now of the Corresponding Secretary, in sets of three, for ten cents a set. The translated tracts can be easily distinguished. In the tract, "Idols have no Spirits," the illustration is a temple burning over the heads of three helpless gods; in the other there is a bonfire of idols—gods that have eyes but cannot see, ears but cannot hear, neither can they understand. This paragraph and the translations can be kept for future reference by any who may wish to use them. The first of these translations appears in this issue, the second will appear next week.

### TRANSLATION OF TRACT,

*"The Gods Have no Spirits, or are not Divine."*

The Flowery middle kingdom builds temples, adorns and fashions images of saints, because it has been handed down from an ancient established custom, or because of the merit of some official who looked upon death as going home, not shunning the sword nor shielding his body from wounds, his wish being while on earth to faithfully perform his duties. Since he wished particularly to serve the will of his sovereign king, the imperial command was to make him of the noble rank, of duke, marquis, or earl, and to go everywhere soliciting contributions with which to build a temple, using mud to mould, or wood to carve his image, and place it within the temple, as though it had the ability of preserving the people from the confusion of satanic calamity, and were able to control the people, having the power of giving and taking life. Or if one desired an heir, he would pray him to bestow it. Or if one desired to be united in wedlock, pray him to arrange and perfect it. Afterwards, if it turned out that a son was born, or the marriage consummated, then it would be said the gods had truly given great evidence of their divinity. So the three kinds of flesh and wine would be prepared and placed on the table, and incense, candles and burned *sycee* on the altar before them as a meritorious reward to the gods; they piously, earnestly and reverently, with all the heart, rendering thanks.

But this is an exceeding great error. Let these words be examined and see. On the left side of the river, in the country six miles west of the city of Tsai-Sio, there is a temple by the name Yu-Koong-Mian. It was erected a number of

hundred years ago, and has been thoroughly repaired several times. In the thirteenth year and the first day of the eleventh month of the Kiang-Su reign, it was destroyed by burning, from which it can be known that the gods have no spirits, i. e., are not divine. If they cannot protect their own bodies, how can they protect all the people? Certain persons having a son born to them, do not give thanks to the Creator and Ruler of heaven and earth; but on the other hand, they go into the temples and give thanks to all the gods, thereupon preparing the three kinds of flesh and wine, placing them on the table, burning *sycee*, paper, incense and candles on the altar in front of them, so that the fire from the burning incense and the candles, little by little increased until the temple was changed into a place of ashes and embers. Moreover, the gods themselves cannot estimate how much has been burned. Only two or three of the gods were snatched out and escaped burning. From this it can be seen that the gods are of no use, or have no power.

Moreover, it can also be known that the true God is a Lord of perfect power. At the time he created the heavens and earth, from his own breath he breathed into the nostrils of man. Therefore man has a spirit. The gods are the work of man's hand. Although it is so, nevertheless men take these clay and wood idols and daily worship them, and on the contrary do not worship the Creator of heaven and earth, the great Ruler of all things. Is not this the greatest conceivable stupidity? There is a proverb which says, "He receives from the one in front of him, but thanks the one at his side." Does not this provoke the fierce anger of the true God? I desire that those who see this illustration, thereupon may instantly reject the false and accept the true, quickly trusting upon the all-wise and omnipotent Heavenly Father, who ever was and ever shall be throughout eternity, whom fire cannot destroy. Moreover, he can bestow blessing before birth, also is able to remove the sorrow after death. Certainly, besides him no other should be trusted.

### FROM MRS. BURDICK.

LINCOLN CENTRE, N. Y.

The work of the past quarter has been continued through only eleven weeks, one week being spent in my childhood home in West Virginia, previous to the South-Eastern Association, which I attended as delegate from our Association. I was very much pleased to find brother O. S. Mills, the missionary pastor at Ritchie, doing such faithful work in trying to build up our cause on that field. My work has been three sermons a week since the middle of April, with numerous outside calls. I gave one missionary lecture at the church where I preached on Sundays, and received a collection for our China school of \$6 70. The interest is much the same as when we wrote last.

Your sister in the work,

### FROM GEO. J. CRANDALL.

NORTH LOUP, Neb., May 27, 1889.

Dear Brother,—I have but little to report in the way of extra labor on this portion of our field. I went once to Calamus, visiting the families and preaching twice. There was good attendance and apparently good interest. I also visited Cameron, in Hall Co., in this state. There are three families of Sabbath-keepers there—one brother and his wife; one brother, wife and two sons; one young man, wife and one son,—who are not professors of religion, and one

family where the wife keeps the Sabbath but the husband does not. Here I spent three days and a part of another, visiting all these families, preaching five times and doing such other work as seemed best. The congregations on Friday night and Sabbath-day were good, though not large, and on the evening after the Sabbath, Sunday, and Sunday evening, were large for the place, there being more in the evenings than could get seats in the school house. The interest in all these meetings was very good indeed. The prejudice that once was very strong there has passed away, and the people are more ready to listen to the truth. I think I shall visit them as often as once a quarter, and hope, after a time, to see greater good. There are no charges for expense.

### FROM D. N. NEWTON.

FAYETTEVILLE, N. C., June 3, 1889.

The circumstances have been such, that I could not work but a portion of the time this quarter. In March, my brother preached at two of my stations in Moore county, once at each station, I being unwell at the time; and once for me at a station in Bladen county. The last was at the request of a friend who had heard him preach one time before, and wanted to hear him again. One man, a Baptist, manifested some interest in the Sabbath question. But, undoubtedly, all possible means of persuasion and ridicule are used to prevent such from keeping the Sabbath of Jehovah. If it was not that, "the Lord, the Creator of the ends of the earth, faints not, neither is weary," I could have no hope of either the present or future success of our cause in this field. It looks as if the utmost that we can do here is to scatter here and there the seeds of truth, and wait patiently for a harvest among the rising generation. I have not attempted to hold meetings on the Sabbath day but once. It is the busiest day of the seven, and only a few even of church members, will attend their own meetings on that day. I preached at a school-house in Harnett county, a few times, but after the first, the congregations were small, numbering eight or ten. I have been reminded more than once that my congregation would be larger if I did not keep "Saturday" for the "Sabbath."

Suitable time and opportunity for holding a revival meeting have not presented themselves during the year, so that none of the special appropriation will be called for. My brother, N. Newton, expresses his appreciation of the offer, and thinks that good might be done in such a meeting six or eight weeks hence, both at the school-house in Bladen, where he preached for me, and at a school-house about six miles this side, in this county, where he preached three times, once on our return from Bladen County, in April, and twice in May.

### FROM S. D. DAVIS.

March 1st I went to New Milton and conducted the quarterly meeting. From there I came to Salem and attended a meeting of the board to whom is intrusted the Salem Academy. March 7th I went to Walton school-house in Gilmore, and conducted a series of meetings at that place which resulted in a good work.

On the 22d went to Buck Eye Run where I conducted the happy meeting which has been reported to you. It was certainly a blessed success. April 4th started to Comings and preached on the way at Liberty Chapel, on Straight Run, to a large audience. On the 6th began a series of meetings at one church-house



which had been somewhat improved since my last visit. This was a precious season and resulted in gathering into the church all our young people at that place who had, as we supposed, crossed the line of accountability. On the 19th began a series of meetings with the church of West Union, which was held in a school-house on Rock Run. This is a point at which I never before conducted a revival meeting, and the display of the power of the Spirit accompanying the preaching of the word was never to me more visible than it was here. Men who had lived in sin until they were gray headed were broken down, and some of them yielded and some kept away. When we had continued the meetings nine days, we all felt that the work was just begun, but the circumstances demanded that the meetings should close, and we yielded to the demand. The Lord be praised for the glorious work accomplished. There were six converts, and back-sliders who seemed to be given over were reclaimed. I go there, June 7th, to conduct a meeting two days. This month up till the 16th was spent in holding quarterly meetings and visiting, when it became necessary to give attention to my German brethren who came on the 17th from Salemville, Pa., to attend the Association. These duties and that of the Association, together with my correspondence, occupied my time until May 31st, when I went to Buck Eye Run to complete the good work left unfinished at the close of the series of meetings there. Sabbath-day, June 1st, I baptized twenty happy candidates, and by an order of the church, previously made, I received to the fellowship of the Salem Church nineteen members. All glory to him without whom we can do nothing! Thankful for the blessings of the past and hopeful of the future, I am as ever yours in the Lord.

JANE LEW, W. Va.

#### "GOOD AT REVIEW."

Simple, straightforward truth will usually stand any test, and well did the soldier in the following incident prove the truth of what he said. The instance occurred during the Revolutionary War, when the strictest order was enjoined, and each army was ever on the watch lest the enemy should get an advantage.

One night near the British camp, not far from the River Hudson, a Highland soldier was caught creeping stealthily back to his quarters from out the woods. He was taken, before the commanding officer, and charged with holding communication with the enemy. The case of Major Andre' was then recent, and no Briton was disposed to be merciful toward a suspected friend of the American.

The poor Highlander pleaded that he had only gone into the woods to pray by himself. This was his only defense.

The commanding officer was himself a Scotchman and Presbyterian, but he felt no tenderness for the culprit.

"Have you been in the habit, sir, of spending hours in private prayer?" he asked sternly.

"Yes, sir."

"Then down on your knees and pray now!" thundered the officer; "you never before had such need of it."

Expecting, perhaps, immediate death, the soldier knelt and poured out his soul in a prayer that for aptness and simple, expressive eloquence could have been inspired only by the piety of a Christian. "You may go," said the officer, when he had done. "I believe your story. If you had not been often at drill, you couldn't have got on so well at review."

The poor soldier had saved his life by proving himself to have practiced habitual communication with God. —Selected.

## WOMAN'S WORK.

THE Empress of Russia has given nearly \$50,000 to the St. Petersburg hospital as a thank-offering for her escape from the recent railroad accident.

CHINESE Christians last year, in their extreme poverty, doubled their contributions to every benevolent work.

GENERAL LEW WALLACE says, "I have often been ask'd, 'What of the missionaries of the East? Are they true, and do they serve their Master?' And I have always been a swift witness to say, and I say now solemnly and emphatically, that if any where on the earth there exists a band of devout Christian men and women, it is there. I personally know many of them. Their work is of that kind which will, in future, be productive of the greatest good. They are God's people, and they should be remembered and sustained by us."

#### THE MASTER'S TOUCH.

In the still air the music lies unheard;  
In the rough marble beauty hides unseen;  
To make the music and the beauty, needs  
A master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand;  
Let not the music that is in us die!  
Great Sculptor, hew and polish us; nor let  
Hidden and lost, thy form within us lie!

Spare not the stroke! Do with us as thou wilt!  
Let there be naught unfinished, broken, marred;  
Complete thy purpose, that we may become  
Thy perfect image, thou our God and Lord!

—Horatius Bonar.

#### REPORTS FROM SOCIETIES.

##### NORTH LOUP, NEB.

In answer to a call in the space for "Woman's Work," in the RECORDER to hear from local societies, we cheerfully respond and feel glad that this way is open to us by which we may become acquainted with other societies, and as we feel our affections strengthened for our sisters in the work, and love kindled afresh for the Master and his cause by such communications, we hope the mite we have to offer may prove a blessing to others.

The Woman's Missionary Society, of North Loup, Neb., was organized in April, 1882, with fifteen members, through the efforts of Mrs. Elizabeth A. Crandall, our pastor's wife. In the second year the membership increased to sixty, but about that time the young people organized a society of their own, which reduced it to forty, which it still holds, but we being scattered, living far apart, can report an average attendance of only fifteen.

When the Society was organized the church was without a house for worship, and the first few years it worked hard giving dinners and suppers on public days, such as Thanksgiving-day, Fourth of July, etc., and giving entertainments in the evening, its members furnishing refreshments. All of these were well attended and not only gave profitable returns to the treasury, but also proved a success socially. The greatest amount raised in any one year was two hundred and seven dollars and fifty-eight cents, in the year 1883. The average amount raised yearly is ninety-six dollars. We have raised in all six hundred and seventy dollars. Although the Society is young and the funds needed for many things at home, it has not neglected to use a part of its earnings for Foreign Missions, setting apart the proceeds of one quarter of the year for that purpose. It has twenty-five dollars waiting to be called for, for the

use of the teacher to be sent to China. Since the church has been completed and quite neatly furnished, the Society has turned its attention more particularly to helping the needy in cases of sickness or destitution, with work or means as required, and to reading at the meetings in order to keep informed on, and interested in, religious and missionary subjects.

The Society meets semi-monthly, from house to house, among its members. Have a programme previously arranged to be carried out, such as, open by singing, reading scriptures and prayer, roll call and response with scriptural text—containing some particular word announced with programme, business of society, select readings from missionary magazine (subscribed for by society), and other religious and missionary papers, essays, item and question box. While the programme is being carried out, if there is no society work, each one works for herself. Sometimes a lady will furnish work for the society and pays ten cents apiece for each one that works during the afternoon, and the money is put into the treasury. Formerly each member paid an annual fee, but recently a collection is taken at each meeting.

May the Lord bless his workers and enable them to accomplish much for him.

LOTTIE D. CLARKE, Pres.

MELVA WORTH, Sec.

MAY 14, 1889.

#### AIRING ROOMS.

It is a great mistake that the whole house, particularly sleeping-rooms and the dining-room, receives little ventilating and purifying of the air, when it can be done with so little trouble and no expense. A pitcher of cold water placed on a table or bureau will absorb all the gases with which the room is filled from the respiration of those eating or sleeping in the apartment. Very few realize how important such purification is for the health of the family, or, indeed, understand or realize that there can be any impurity in the rooms, yet in a few hours a pitcher or pail of cold water, the colder the more effective, will make the air of the room pure, but the water will be entirely unfit for use. In bed-rooms a pail or pitcher of water should be always kept, and changed often if anyone stays in the room during the day; certainly be put in fresh when the inmates retire. Such water should never be drunk, but either a covered pitcher or glass bottle with a stopper should be used for drinking water, and always be kept closely covered. Impure water causes more sickness than even impure air, and for that reason, before using water from a pump or reservoir for drinking or cooking, one should pump or draw out enough to clear the pipes before using it, particularly in the morning, after the water has been standing in the pipes all night.—Commercial.

NEARLY ten years ago a minister was invited to address the inmates of a home for those who had been saved out of an infamy worse than death. As he rose to his feet, and saw, upturned to him, a hundred faces marred by the blight of lost innocence, a great wave of emotion surged over his soul, and he found himself unable to utter a word. For a moment he faced his audience, then he bowed his head on the reading desk with a great sob. During that moment's hush all held their breath, wondering at his silence. When he bowed his head to hide his tears, the strong wave of emotion surged from his heart to theirs, and in a few seconds, while yet no word had been uttered, nothing could be heard but the sobs of those bewailing their lost innocence. That wordless sermon was, in its results, the most effective sermon that had ever been preached in that institution. The sympathetic tenderness of that minister had done more than his logic could have done.



## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1889

July 6. Samuel Called of God.....	1 Sam. 3: 1-14.
July 13. The Sorrowful Death of Eli.....	1 Sam. 4: 1-18.
July 20. Samuel the Reformer.....	1 Sam. 7: 1-12.
July 27. Israel Asking for a King.....	1 Sam. 8: 4-20.
August 3. Saul Chosen of the Lord.....	1 Sam. 9: 15-27.
August 10. Samuel's Farewell Address.....	1 Sam. 12: 1-15.
August 17. Saul Rejected by the Lord.....	1 Sam. 15: 10-23.
August 24. The Anointing of David.....	1 Sam. 16: 1-13.
August 31. David and Goliath.....	1 Sam. 17: 32-51.
September 7. David and Jonathan.....	1 Sam. 20: 1-13.
September 14. David Sparing Saul.....	1 Sam. 24: 4-17.
September 21. Death of Saul and his Sons.....	1 Sam. 31: 1-13.
September 28. Review.....	1 Samuel.

## LESSON I.—SAMUEL CALLED OF GOD.

For Sabbath-day, July 6, 1889.

1. And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision.
2. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see:
3. And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep,
4. That the Lord called Samuel, and he answered, Here am I.
5. And he ran unto Eli, and said, Here am I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.
6. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I, for thou didst call me. And he answered, I called not, my son; lie down again.
7. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.
8. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I, for thou didst call me. And Eli perceived that the Lord had called the child.
9. Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Lord, for thy servant heareth. So Samuel went and lay down in his place.
10. And the Lord came and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, Lord, for thy servant heareth.
11. And the Lord said to Samuel, Behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle.
12. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin I will also make an end.
13. For I have told him that I will judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not.
14. And therefore I have sworn unto the house of Eli that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever.

GOLDEN TEXT.—Then Samuel answered, "Speak: for thy servant heareth.—1 Sam. 1: 10.

## DAILY HOME READINGS.

- S. 1 Sam. 3: 1-14. The spirit of true obedience.  
 M. 1 Sam. 3: 15-21. Obedient, though reluctant.  
 T. 1 Sam. 2: 1-11. The psalm of Samuel's mother.  
 W. Luke 1: 46-55. Mary's joy over Jesus.  
 T. Luke 1: 67-80. Zachariah's joy over John.  
 F. Luke 2: 25-35. Simeon's joy over Jesus.  
 S. Phil. 2: 1-13. Obedience rewarded.

## INTRODUCTION.

The lessons of 1888 closed with a selection from the book of Ruth, but a previous lesson had traced the history of Israel to the death of Samson. It is quite probable that Eli was a contemporary of Samson, and hence that the present lesson occurred during the life of Samson. The incidents mentioned in 1 Sam. 1: 2, all bear upon the lesson. The place was Shiloh, now called Saylone, about 7 miles north of Jerusalem, in the tabernacle, which was then standing there. Comp. Josh. 18. The time was probably B. C. 1149, and Moses age ten or twenty years. Still the date is not very definite. A new and very important period in the history of Israel opens with the life of Samuel. The young generation that entered Canaan with Joshua was one of devoted and earnest piety. After the death of Joshua and those associating with him, there was a sad decline (Josh. 24: 31), and throughout the period of the Judges there was a constant descent from bad to worse. In their mingling with the Canaanites, they became corrupted, and many of them forsook the Lord and served the pagan deities, even the sons of Eli and some of the priests had in this way fallen from their integrity. "An instrument was preparing in the person of Samuel whose work it would be to bring about a reformation in the degenerate people, and with the infusion of new religious life, to consolidate the nation, rendering them triumphant over external enemies." "No person had been charged with so important a work or had occupied so distinguished a position, since the time of Moses."

## EXPLANATORY NOTES.

V. 1. And the child Samuel ministered unto the Lord before Eli. "Ministering" implies the exercise both of the functions of the priests and also of the service performed by the Levites. "The priests only could offer sacrifice or enter the holy place in which stood the altar of incense, the table of shewbread, and the golden

candlestick." "The Levites were attendants upon the priests, and performed such subordinate service as was required of them in the court." "Both the higher service of the priest and the inferior labors of the Levite are called 'ministering to the Lord.'" Samuel was not a priest, but was of Levitical descent. This ministry of Samuel before Eli was that of attendance upon Eli, performing such humble tasks as were assigned him. His duties were not those of a priest, but such as were compatible with his Levitical origin. And the word of the Lord was precious in those days; there was no open vision. These words imply that the direct revelation from God was very rare, and that there was no wide spread revelation made to the people. God had ceased to make known his will with clearness and frequency on account of this degenerate condition of the people. He had before sent human and angelic messengers, but their words had been disregarded, and their warnings had become fewer and fewer. One of the sorest of judgments upon a degenerate and wicked people, is a famine of communications from the Lord. The writer mentions this condition of things as preparatory to the better application of the favor of the Lord in raising up a new prophet like Samuel.

V. 2. When Eli was laid down in his place, and his eyes began to wax dim, that he could not see. These words describe Eli in his infirmity of age, seeking his couch at night, and thus depending more constantly upon the gentle ministry of Samuel. It was under these detailed circumstances that God's first revelation to Samuel was made. Samuel's habit of attending to the call of Eli was the explanation for his attributing the divine voice to the call of Eli.

V. 3-4. And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep. That the Lord called Samuel. The lamps of the golden candlestick were trimmed and lighted every evening and continued to burn through the night. Samuel had laid down as his usual manner for sleep, and of course was entirely unconscious of the great honor and dignity which awaited him. He was thus sleeping in the tabernacle, when the voice of the Lord suddenly aroused him from his slumber. And he answered, Here am I. Suddenly awaking he instantly replies, indicating the most perfect readiness and willingness to serve.

V. 5. And he ran unto Eli, and said, Here am I: for thou calledst me. At his first reply no answer came from Eli; the boy leaped up at once and ran to Eli and said to him again. Here am I for thou didst call me. And he said, I called not; lie down again. And he went and lay down. Doubtless with something of surprise and yet weary with the cares of the day he finally fell into slumber.

V. 6. And the Lord called yet again, Samuel. As before he hastened to the side of Eli and said, here am I. As before, he was assured that he had not been called and was requested to lie down again.

V. 7. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. This was a new and strange experience for the young lad. He had never before been thus addressed by the voice of the Lord, hence he could not at once understand it.

V. 8. And the Lord called Samuel again the third time. . . . And Eli perceived that the Lord had called the child. Samuel coming the third time to the bedside of Eli with such vivid assurance that he had been called, Eli could no longer doubt that Samuel had heard a voice, and that it must have been the voice of the Lord speaking to him.

V. 9. Therefore, Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. This direction was given to Samuel as a form of test whereby he might know that the voice, if repeated, came from the Lord. Eli desired to be assured that the call was from the Lord, as well in his own behalf as to be sure in the behalf of Samuel.

V. 10. Samuel was called again as before and made reply to the call as Eli had directed.

V. 11. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle. This is a proverbial expression, denoting something so frightful that it would amaze and shock everyone who heard it. The dreadful future here predicted opens with the invasion by the Philistines, recorded in the next chapter. The pagans were used as instruments to effect the righteous purpose of the Lord, though they acted in their own free choice, utterly unconscious of the final results of their warfare upon the Israelites. Their sin was entirely their own, and is in no sense palliated by the ends brought about through them.

V. 12. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin I will also make an end. The reference is to the message sent him by the man of God. 1st Sam.

2: 27. It began with the death of his two sons, who were slain in battle. It was still further fulfilled by the deposition of Abiathar in the reign of Solomon. The fulfillment of this terrible prediction extended over quite a period of time.

V. 13. For I have told him, that I will judge his house forever; for the iniquity which he knoweth: because his sons made themselves vile and he restrained them not. God's judgment consists in part of his retribution measured out to guilty transgressors in this life and not entirely in the punishments of the future life. It is the everlasting righteousness of God which is manifested alike in both. The cause of this punishment was the known iniquity of Eli. He was not only responsible for himself, but as a father, he was responsible in a large measure for his sons, and yet they were to be slain on account of their own villainy.

V. 14. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever. Such a nature, and so long continued that all expiation should henceforth be withheld. The due punishment was now inevitable. This was surely a most fearful revelation of Jehovah to the young lad Samuel, concerning the aged Eli and his household. It would seem that nothing could make a deeper impression upon his young mind, and especially after he witnessed the fulfillment in all its fearful reality. Samuel was taught in the incidents of this lesson that Jehovah has strict regard to the integrity of his word and to the righteous penalty of willful disobedience.

## COMMUNICATIONS.

## WESTERN ASSOCIATION.

The session just closed at Nile, N. Y., was remarkable for the variety of its exercises. These were profitable and inspiring. Eld. B. E. Fisk preached the introductory sermon from Gen. 5: 24, subject, "walking with God." Other sermons were preached by Elders Kagarise, Johnson, Swinney, J. Clarke, B. F. Rogers, L. C. Rogers, and James Summerbell. Among the themes was the "Sabbath," presented in a clear and impressive manner, and was requested for publication in the SABBATH RECORDER. "Hours" were given to the consideration of the work of the Missionary, Tract and Education Societies and of the Woman's Board and Young People's Society of Christian Endeavor. Also an interesting programme was devoted to music under the leadership of Prof. Wardner Williams. A paper on "Sabbath-school music," by H. D. Clarke, was full of practical suggestions, and a poem by Mrs. Everett was read by J. A. Platts, and was much appreciated.

Dr. Williams gave an instructive and quite systematic treatment of the question, "Can God be Known," showing that we may know him in heart and life, by his works and words, as Father, Son and Spirit, all-knowing, all-powerful, all-loving and merciful.

The interests of the Woman's Board were in charge of Miss Dean Witter, of Nile, who presented exercises, among which was a letter from Mary F. Bailey, Corresponding Secretary, read by Miss Mary Bowler, and an original song, "Of the Jesus religion I never yet heard." Words by Ida Fairfield, music by J. Jud. White. Miss Susie Burdick gave an excellent address upon the "Mission Training-school Work in Chicago," as seen by herself during several months attendance.

The letters showed no extensive revivals and only twenty-one baptisms. This small increase should arouse the pastors and churches to new consecration and effort in building the waste places in Zion. The conversion of souls is a cheering sign of growth and prosperity. But a better one is seen when they are trained and perfected in the service and likeness of him who is Saviour of sinners. The culture and activity of Christians should not be considered perfect and satisfactory, unless sinners are brought to Christ and become steadfastly loyal to his kingdom.

Among the resolutions adopted was one designed to improve our methods of giving by



getting all to give at least five cents per week, or, *something* regularly for the support of our Benevolent Societies. If all were as willing to devote money to the Lord's cause as to personal gratification, this could be done easily. A speaker at a recent missionary meeting said, "Many people give, as they cut their corns, careful to stop before they feel it." They do not practice any self-denial for the sake of aiding the cause of God. They are determined to shun any service that demands trial and self-sacrifice. Such surely do not have the spirit of Christ. If there was a general and deep revival of benevolence, so that giving would be cheerfully provided for, as a privilege, a pleasure and an honor, then more abundant spiritual blessings would fill our churches with joy and strength. Let the pastors all heed the requirements to give, which is connected with so great blessedness. "Give," said our Lord, and "it shall be given unto you." "Freely ye have received, freely give." "Charge them that are rich," said Paul, "that they be ready to distribute, etc., willing to communicate." The appeal is God's appeal. Let it be proclaimed until all that bear his name as his children obey his command. This will cure the covetousness which is the canker that is eating away the life of some of our churches. Our Saviour warns his disciples, telling them to "beware" of it. He ranks it with theft and blasphemy, which proceed out of an evil heart and defile a man. Paul speaks of covetousness as one of the sins that is worthy of death. He charges the Ephesians not to "let it be named among them, as becometh saints." He declares to the Colossians that "covetousness is idolatry, and is in the list of sins for which 'the wrath of God cometh on the children of disobedience.'" It shuts men out of the kingdom of heaven. Systematic, generous giving is the antidote of this great sin, and the gospel includes whole-hearted beneficence as an essential feature of the law of spiritual life. Therefore when a system is recommended that aims at the training of all our membership in such a heaven-appointed work, let every one accept it and the results will be manifest, both in treasuries well filled, and in characters well healed of the plague of covetousness.

Brethren Lucky and Carman were heard with much interest in relation to mission work among the Jews, and the use of the press to impress upon them the facts and doctrines of Christianity.

The Association fixed upon Independence, N. Y., as the place of meeting next year.

JUNE 20, 1889.

J. B. CLARKE.

#### LETTER FROM FLORIDA.

*Editor Recorder.*—As our RECORDER of June 6th did not reach us until Monday last, it has not been read thoroughly during a week of pressing duties. This morning I have come upon the little article pertaining to the "Pitcairn Island" matters, and have decided that, although you may have heard all about it, to just tell you what was told me June 2d about the matter. A neighbor, a Seventh-day Adventist, (two miles distant,) who is a "new comer" to this country, visited us with his family on that day, and they told of a Seventh-day Adventist going to that Island and converting the people to that doctrine, but not being ordained could not baptize them, so came to America, and got an ordained Seventh-day Adventist to go there. Arriving at San Francisco, and finding no vessel going to that island, the new missionary bought a vessel, manned it and started for the Island

six or eight months ago, and has never been heard from. I do not know how much this is worth. I wish it were all as the statements quoted in the RECORDER put it.

Our papers must, sooner or later, become instruments of great power in the matter of teaching obedience to truth and righteousness, in place of the righteousness without truth taught by so many good people, but blind. A few days ago, while calling at a neighbor's, the subject of the Sabbath was brought up, and during the little talk another neighbor who was calling at the same house and aiding in the discussion, answering one of my remarks said: "But do not say anymore about it; it would not take much argument to make a Sabbatarian of me. I never could see, and have read my Bible a good deal before I was converted and since, why we keep Sunday instead of Saturday, for certainly the Bible calls no day Sabbath but the seventh." I told her of Mr. Maurer's paper read at the Baptist Minister's Meeting and offered to send her a copy if she would read it. She assented rather eagerly and I sent it, enclosing one of Eld. Wardner's tracts. Another lady ten miles away also talked with me about the Sabbath, and said she would read something if she had it, so I promised and did send Mr. Maurer's tract enclosing two of Eld. Wardner's. Now I am in some degree interested in the articles of Mr. McLearn on Adventist matters, and wish to procure one or two copies of his tract on that subject, also two or three more of Mr. Maurer's tracts.

I do not think this a remarkably good religious field for any special doctrine, but the Methodists are here first, and are "instant in season and out of season," and are absorbing every grain of interest that can be developed or seen lurking round. They are nice fine people and very kindly toward us, asking no questions. We have the privilege of a cottage-meeting with them every Sabbath afternoon at three o'clock, and usually attend, also occasionally at their church on Sunday. We constantly wish their zeal included the truth in Sabbath matters.

I spoke of the religious element in this country. There is at Tampa a strong element of Spiritualism, that interferes very seriously with religious work of any sort. And that city is credited with being notably irreligious generally. In the country round about here, far and near, Universalism holds sway with remarkable power. It looks as though the Massachusetts Universalist doctrine has the ascendancy in the matter of outspoken and aggressive presentation of doctrine. A goodly number of gentlemen from Massachusetts, of culture and wealth and influence, (one college professor) have homes here, who believe in and advocate Universalism; besides many from other places North and West.

Probably there is as much native intelligence among the people in this county as in the average counties in New York. It seems possible there is, as has been claimed, more than an average. And perhaps Sabbath truth, judiciously presented, might be as intelligently received here as anywhere. We have a promise from an M. E. clergyman to give us his views on the Sabbath question, and his argument by which he satisfied himself some years ago that Sunday is the right day to keep, as soon as he has time to look the matter up and get the points and proof in mind. There is a wide field for labor in this country on constitutional religious rights. And it is very evident that enough of labor in the way of literature and publication,

of precept and example, is demanded to occupy all the time and employ all the talent our people possess, even when most wisely directed.

Entire isolation from all Sabbath-keeping society is a school of strict self-discipline and is stripped of most of the local charm of the Sabbath as experienced in the larger societies in the North and East. But there is all the more a sense of the sacredness of the day, and the consciousness of obedience through faith, so that the influence of the institution is more marked than formerly, we think. We have our Sabbath-school lesson every Sabbath at 10.30 or 11 A. M., and usually follow it with the reading of a sermon, and in the afternoon we attend the cottage meeting above referred to. The day is a very profitable one, thus spent. I did not intend to afflict you so seriously but, I am

Yours respectfully,

M. E. RICH.

#### NEEDS OF THE TRACT SOCIETY.

From recent statements of the Treasurer, it appears the disbursements have exceeded the receipts this year, in the sum of \$3,000 and more. The contributions between now and the first of August, the close of the fiscal year, need to be increased to remove this indebtedness. The Board have only sought to meet the claims of the Sabbath cause in this time of unusual agitation, and much more might have been attempted if the prospect of funds had been more encouraging. If all will give what they can easily, the year may yet be closed without a burdensome debt. The question confronts us, whether we will allow the important and fruitful work of the society, to be mostly suspended for want of means, or rally to its relief, and enable it, unfettered, to go forward. We appeal to every lover of truth, to come to the help of the society.

J. B. C.

#### MISSIONARY SOCIETY.

Receipts in May, 1889.

Receipts through the RECORDER office:	
From Mrs. Jane Manson, Marion, Ia., C. M.	\$ 3 00
" " " " " " " " J. M.	3 00
" " " " " " " " M. D.	2 00
" " " " " " " " G. F.	5 00
A Friend, New Richmond, Wis.	2 55
Ena Briggs, New Richmond, Wis.	40
Mrs. M. Armstrong, Marion, Ia., Mission Dwelling	1 00
Mrs. S. E. Brinkerhoff, Alfred, Mission Dwelling	2 00
Mrs. A. M. Isham, Canton, Dak. Mission Dwelling	1 00
Mrs. Price, Butternut Ridge, N. B., C. M.	1 50
Mrs. Mary E. Fifield, Otselic, N. Y., G. F.	1 00
Rev. J. Clarke, Alfred Centre, G. F.	5 00
R. W. Greene, Berlin, N. Y., G. F.	5 00—\$32 45
Milton Sabbath-school, G. F.	3 19
" " " " " " " " C. M.	1 52—\$ 4 71
Rev. J. J. White for sale of music, "Have Never Yet Heard," M. M.	12 00
So. Otselic Church	4 00
Miss Ozina M. Bee, Addison, West Va., S. M. S.	5 00
H. L. H., Alfred Centre	2 00
Mrs. L. A. Slike, Bradford, Pa., C. M.	2 00
Little Genesee Church	16 09
Carlton Church	3 10
Rockville Church	19 21
Mrs. Charlotte McIntyre, Princeton, Wis.	5 00
Esther E. Williams, Treas., West Edmeston, N. Y.	5 00
J. M.	5 00
Lillie Harrington, Rockville, R. I.	10
Geo. H. Babcock, Plainfield, N. J.	100 00
Wm. A. Langworthy, New York City, to make L. M. Clara L. Stillman, Wm. P. Langworthy, M. D.	50 00
1st Brookfield Church	7 30
" " Sabbath-school, S. M. S.	2 50
" " " " " " " " G. F.	3 00—12 80
Pawcatuck Church, G. F.	100 00
" " " " " " " " for Ministerial Fund	14 22—114 22
James J. Callin, Wolf Creek, Wis., C. M.	2 00
Rev. H. D. Clarke, Independence, N. Y.	10 00
E. A. Cottrell, Independence, N. Y., to complete L. M., Mabel A. Clarke	5 00—15 00
S. S. Clarke, Independence	5 00
Mrs. Betsy Kingsbury, Rushford	1 00
Independence Sabbath-school, S. M. S.	8 00—14 00
Mrs. John P. Mosher, Alfred Centre	2 00
North Branch Miss. Society, Albion, Wis., C. M.	3 00
Interest on Ministerial Fund	81 83
Nortonville Sabbath School, S. M. S.	20 00
Woman's Executive Board for R of C. M.	550 00
" " " " " " " " S. M. S.	10 00
" " " " " " " " G. F.	5 00
" " " " " " " " J. M.	1 00
" " " " " " " " C. B. F.	25—506 25

Received by loans in May	\$1,091 76
Balance April 30th	1,490 17
	\$2,581 93
Payments in May	367 74
	\$2,214 19
Balance June 1st, '89	\$ 625 98
Amount of indebtedness by loans June 1st, '89	\$2,500 00
E. & C. E.	
WESTERLY, R. I., June 1st, 1889.	
A. L. CHESTER, Treasurer.	



## HISTORICAL & BIOGRAPHICAL.

### EXTINCT SEVENTH-DAY BAPTIST SOCIETIES IN SOUTH-EASTERN PENNSYLVANIA.

(Continued.)

In the year 1700 there were only two recorded baptisms, one in Crum Creek, and the other in Ridley. At the latter, Wm. Beckingham, the minister, officiated for the first time.

In the latter part of 1699, William Davis, before mentioned, returned to Pennepack, above Philadelphia, and there organized a congregation of Seventh-day Baptists from among the former Keithians and others in the vicinity. This formed the first branch from the Providence Meeting. Thomas Graves gave to the congregation a lot of ground on which they built a plain log building for a meeting-house. In the year 1700, William Davis, the minister, baptized six persons in the Pennepack, the record of which is with the parent society.

No sooner was this congregation established, than the indefatigable Evan Evans followed Davis into his new stronghold, where he boldly attacked him and his doctrine with arguments so convincing and success so great that before the year was over Thomas Graves, the donor of the land on which the meeting-house was built, renewed his fealty to the Church of England, and deeded the lot to the Episcopalians, who at once turned the Sabbatarians out and took possession of the primitive sanctuary. This summary proceeding was made possible through the simplicity of the Sabbatarians, who, trusting in their faith, had neglected to take a deed for the ground. This meeting-house now became known as Trinity Church, Oxford, and remained in use until about 1711, when a brick church was erected on the same lot, after which the old Sabbatarian meeting-house was turned into a stable, and used for that purpose for many years. The loss of their place of worship was a severe blow to the prospects of the Sabbatarians at Pennepack. The meetings were continued at the houses of the various members, but they made little progress. Davis remained among these people until about 1711, when he left them to join the church at Westerly, now Hopkinton, R. I., where he occasionally preached until 1714. Left without a leader, and no one rising to supply the vacancy caused by the departure of Davis, they were soon like a flock of sheep without a shepherd, and scattered. Some joined the Episcopalians, others the Baptists. A few, however, remained steadfast to their principles, and communed with their brethren at Newtown.

To return to the Providence meetings. After the disruption of the society, those who adhered to the First-day Baptist principles met at Joseph Powell's, and were ministered to at intervals by the Rev. William Killingsworth, of Cohansy (now Shiloh, N. J.), and Rev. Mr. Watts, of Philadelphia. The Sabbatarians at David Thomas's, in Newtown, were visited by William Davis and one Thomas Rutter, of Philadelphia, beside their own preachers.

Little of importance occurred until February, 1702, when a great sensation was created among the former Keithians by the return of their former leader, the noted George Keith, in the double capacity of an ordained minister of the Church of England and missionary of the "Society for the Propagation of the Gospel in Foreign Parts," lately formed in London. Keith, accompanied by Evan Evans, lost no time in re-visiting this stronghold of his former followers, and proclaiming his new convictions. His first

address after his return was made at Chester, on Sunday, January 31, 1702, as he writes at "the sixth hour of the night," his text was 1 Cor. 11: 28, "But let a man examine himself, and so let him eat of that bread, and drink of that cup." During the week, both Keith and Evans preached in Providence, as well as to the congregation of Radnor, both in Delaware county. This invasion, as it were, caused both the congregations of Baptists to combine for the time against Keith. Rev. William Killingsworth was at once sent for to counteract Keith, while William Davis published another edition of his work above mentioned, to which he added a supplement, "George Keith Disrobed." This was circulated broadcast through the county. The Quakers were also active in circulating pamphlets against their former leader and champion.

The next Sunday, Feb. 7th, Keith again preached at the new church at Chester, in the same county, taking for his text Matt. 16: 18, "And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." On Tuesday, Feb. 9th, a second sermon was preached on the same text at the house of John Hannum, at Concord, Delaware county, the Friends of Concord Meeting being thought to be more inclined to Keithism than to the principles of the Society of Friends. On the following Thursday, Feb. 11, 1702, Keith again came to Thomas Powell's, who was now a church-warden of the new church at Chester, and preached a third sermon on the same text before a large assembly of listeners. Rev. Mr. Killingsworth, who was present, challenged him to a public argument. Keith, who liked nothing better than controversy, at once accepted the challenge, and the following day was set for the contest. Each of the two men had a foeman worthy of his steel. Killingsworth was counted the most able Baptist minister in this or the adjoining province; and he, in addition to his function as clergyman, held the office of Judge at Salem Court, N. J. The result of this controversy, which lasted over four hours without intermission, may well be called a drawn battle. Keith, himself, thought it had a good effect upon several persons present, and hoped that he had partly convinced his antagonist. However, as a fact, Killingsworth lived and died a Baptist. After this meeting Keith invited all his former followers in Providence to meet with their fellow Keithians, at his lodgings in Philadelphia. This meeting took place and lasted several days, without leading to such results as Keith wished for.

(To be Continued.)

### OUR EARLIEST SABBATH-SCHOOL PAPERS.

The first paper was the *Sabbath-school Visitor*. It was a monthly publication of four pages, with three columns to a page, and was continued through seven volumes, beginning January, 1851, and ending December, 1857. The general business and editorial management of it was in the hands of Eld. Geo. B. Utter, then serving as agent for the Seventh-day Baptist Publishing Society, which had its office at No. 9 Spruce Street, New York City. It had correspondents connected with Sabbath-schools in the principal churches of the denomination, and special writers not connected with such schools. Among the latter were the late Thomas B. Stillman, of New York City, and Dr. William M. Fahnestock, of Bordentown, N. J., each of which had an article in the first number. That number had, on its first page, an engraving of the Pool of Bethesda, with a letter-press description of the Pool, and, on its

fourth page, a piece of music accompanying Francis C. Woodworth's "Song of the Snow-bird." This general plan in regard to illustrations and music was continued through most of the seven years of the publication of the *Visitor*, which ended soon after the management of the office passed into the hands of the late Eld. Lucius Crandall and Eld. William B. Maxson.

The second paper was designated the *Sabbath-School Paper*. On the first day of July, 1863, its first number was issued from the office of the SABBATH RECORDER, which had been removed a year or two previous from New York City to Westerly, R. I. It also was under the editorial and business supervision of Eld. Geo. B. Utter, who, in company with his brother John H. Utter, had become the publisher of the RECORDER. It was a monthly publication of four pages like the former paper. It was printed for two years, and then discontinued, because its editor thought the object of the paper could be quite as well secured through a department of the SABBATH RECORDER, the weekly organ of the denomination.

The third paper was called the *Sabbath-School Gem*. It was edited and printed by Eld. James E. N. Backus, and covered the space of twelve years, during which time eight volumes of it were issued. On his entering the denomination, in 1861, he found that our Sabbath-schools were not furnished with any current literature whatever, the *Visitor* having been suspended four years before. He had previously been an active worker in the Sunday-schools of the Methodist Church, and on becoming a Seventh-day Baptist, he was encouraged by several leading members of the churches to begin the publication of a paper devoted to the interests of our Sabbath-schools. As a result, the *Gem* was at once issued as a monthly at DeRuyter, N. Y. It became afterwards a semi-monthly, and was published successively at Port Leyden and Scott, N. Y., and Albion, Wis. It was suspended most of the time while Eld. Utter was issuing the *Sabbath-School Paper*. It was repeatedly endorsed and recommended to the schools, by our General Conference and Associations, and was quite liberally patronized by our people. Some of our leading ministers and other Sabbath-school workers enriched its columns by their contributions. The cash receipts for it barely covered the cash expenditures for paper, stock, and other material. The editorial and mechanical work was performed by the editor and his wife without any financial compensation, other than a ten dollar note which was once given Mrs. Backus on a Christmas tree. The publication of the *Gem* was finally discontinued in deference to the opinions of some who felt that we ought to have an official Sabbath-school organ, published by the denomination, such as the present paper, *Our Sabbath Visitor*. In connection with the *Gem*, Eld. Backus issued for two or three years, a lesson leaf, which contained the lessons of the Sabbath-schools, with suitable questions for each month. It is believed that this was the first regular lesson help ever published for our people. It was well appreciated, and was used by very many of our schools.

That instrument will make no music that hath but some strings in tune. If, when God strikes for the strings of joy and gladness, we answer pleasantly; but when he touches upon that of sorrow and humiliation, we see it not. We are broken strings that make no melody unto God. A well-tuned heart must have all its strings, all its affections, ready to answer every touch of God's finger. He will make every thing beautiful in its time, but he will make some things out of some disorders. The *Visitor* was a



## SABBATH REFORM.

## OUTLOOK CORRESPONDENCE.

We give the following letter, that the reader may see what dense ignorance covers the minds of men, relative to what the Bible teaches concerning the Sabbath. We have no rejoinder to make to the words which charge us with evil and unchristian teaching, because we ask Christians to follow Christ's example in keeping the Sabbath. If it be unchristian to do as Christ did, we are willing to be classed among "Judaizers," for his sake. We hope that those who are not satisfied, as to what the Bible does say, and what Christ said and did, will be led through the influences of Mr. Bridgman's letter, to look carefully for the facts:

CENTERVILLE, Dak.

*Editor of the Outlook, Dear Sir.*—For two or three years past I have frequently found your quarterly, *The Outlook*, at our post-office, and directed to me. Now, let me assure you, that never having subscribed or asked for it, I do not consider myself under any obligation to pay for it. Indeed, I do not consider it worth the paper and ink used in its publication! I do not judge your motive, but its natural tendency is evil, and only evil; with no mixture of good. More than forty years ago, (before you were born, for aught I know), I investigated the Sabbath question as thoroughly as I was capable, and I see no reason for studying it farther, or for repeating that investigation.

Will you tell your readers on what day of the seven, into which our weeks are divided, Adam opened his eyes to the facts of creation, or became conscious of his existence? Furthermore, will you tell your readers whether the seventh day of Adam's conscious existence, corresponds with the seventh day which the Jews were commanded to observe as a day of rest? See Exod. 16: 5, 26-30, the day, indeed, which is enjoined in the fourth commandment, and is known as the Jewish, or the Seventh-day Sabbath?

Once more, will you tell your readers on what day of the week the Jews left Egypt, and how many days elapsed between their leaving Egypt and the first appearance of the manna?

You have asserted in the *Outlook*, from time to time, that the Emperor Constantine, and the Roman Catholic Church, in substance, changed the Sabbath from Saturday to Sunday. Now this is mere assumption, and without a particle of proof. Sunday, or the first day of the week, was observed by the Christians as a rest day, and for religious services, some three centuries, at least, before Constantine's time, and nearly twice that time previous to the development of the papacy. See Acts 20: 6-11. Here we have not only the regular practice of the Christian church at Troas, but the sanction of an inspired apostle! And not only his example, as at Troas, but we have the direct precept of the same apostle, in another place. The Christian Church at Colosse were perplexed, it would seem, and very much tried by Judaizing Christians. See Col. 2: 6-15. The apostle writes, "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath." As in the original, "days" were supplied by the translators, as seen, by being in italics. The sense, however, is the same either way. The teachings of divinely-inspired apostles are of equal authority as thus saith the Lord, whether by example, or by word of mouth, and no sophistry can change it.

Constantine, as you well know, was a Christian Emperor, and he stands among the highest as a reformer. He issued an edict, which was not only his right, but his duty in accordance with the laws and usages of those times. Worthy Rulers who were also the law-makers, made such laws as, in their judgment, the best interests of the state required, and they faithfully executed those laws. That is just what Constantine did. Knowing that the Christian church, by apostolic example and by precept, had religiously observed the first day of the week as the Christian Sabbath or rest day, thus becoming the weekly memorial of Christ's resurrec-

tion, and the outpouring of the Holy Spirit on the day of Pentecost. The living, growing Christian does not find it difficult to see and recognize the fitness of such a memorial, or the divine authority of it. It becomes, indeed, the weekly memorial of the Sabbath, as a moral institution, claiming the strict observance of all mankind, and in all time not only, but a memorial of the beginning of the Christian age, the inauguration of Christ in his kingdom, the commencement of the dispensation of the Holy Spirit, and the change from the ritual service of the Jews, to the spiritual worship of the Christian in all future time.

Taking the fact that the Saturday Sabbath, according to the ordering of the Lord himself, was to be a sign distinguishing the Jews, the people of God, from the Gentile world, making it both a moral and ritual command, and using it as a sign distinguishing between Jew and Gentile, taking the fact also, that the Jews had so degenerated that they regarded the Sabbath more as a creature of their superstition, than a divine ordinance. Can it be a cause for wonder, to the spiritually-minded Christian, that God should also make the same institution a sign, distinguishing the Christian church from the effete superstitions, cast-off Jewish theocracy? And especially when we take into consideration the fact that Christ, the Head of the Church, claims to be Lord of the Sabbath. And is there no meaning in the fact that in his several meetings with his disciples after his resurrection, those meetings were, invariably, on the first day of the week? And, when we put all these facts together, there is, to my mind, and without any undue stretch of the imagination, a plain and unmistakable purpose of Christ to prepare his disciples for the change of the rest-day from the seventh to the first day of the week. Thus the Lord's-day was used, by the apostles, to designate the first day of the week, the day of Christ's resurrection as the Christian Sabbath. And this, the example of Paul at Troas. (Acts 20: 6, 7.) and his direct and positive instruction to the Christians at Colosse, abundantly substantiates.

And now, let me ask, why this persistent Judaizing struggle to unchristian Christ's Church, and take upon yourself the work and character of a schismatic? Yours truly,

LEWIS BRIDGMAN.

## GOOD FRIDAY AND SUNDAY.

The *Mail and Express* of Friday, April 19th, devotes a column to the discussion of Good Friday, as a non-biblical institution. It declares:

Our Lord did not ask us to keep Good Friday in his memory, nor any other set time; but he did say in respect to eating the bread, "This do in remembrance of me;" and in respect to drinking of the cup, "This do as oft as ye drink it, in remembrance of me." The Apostle Paul says, "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." 1 Corinthians 11: 26. As this was the only and exclusive method commanded by him for the celebration of his death and resurrection, it is, under the well-known principle of legal interpretation—*expressio unius est exclusio alterius*—"the express command of one method excluding all others." Instituting other, and, in the estimation of some, even greater, memorials of the death and resurrection of our Lord, has a tendency to magnify a particular day into undue importance, corresponding to the undue importance attached by the ecclesiasticism of the Jews of the time of Isaiah to particular Sabbaths, until their celebration substantially, took the place of keeping holy every Sabbath day; and until Jehovah, becoming disgusted with their formalism and their lack of real reverence for, and obedience to, him, exclaimed: "Incense is an abomination unto me; new moon and Sabbath; the calling of assemblies—I cannot away with iniquity, and the solemn meeting. Your new moons and your appointed feasts, my soul abhorreth; they are a trouble unto me; I am weary to bear them." Isaiah 1: 13, 14.

It is better to throw the inventions of man to the winds, and return to the simplicity of Christ as set forth in the Holy Scriptures.

In parliamentary phrase, the point of order, raised by the *Mail and Express* is well taken, and Good Friday must be ruled out of court, because, "Our Lord did not ask us to keep Good

Friday in his memory, nor any other set time." The same ruling must carry out of court the Sunday, which our Lord never asked us to keep in memory of his resurrection, no more than he did Good Friday. Since his sufferings and death are rightly commemorated, as he ordained, in the Lord's Supper, and since baptism is to us the symbol of spiritual resurrection, there is no place for any other form of commemorating his resurrection nor of expressing our spiritual renewal. The cases are exactly parallel, and the influences which brought Sunday and Good Friday into the church, giving them at length a permanent place, were the same, viz., affiliation with pagan thoughts and practices, and a tendency to go beyond "that which is written." The *Mail and Express* says truthfully, "It is better to throw the inventions of man to the wind and return to the simplicity of Christ as set forth in the Holy Scriptures." To this we respond, Amen. Therefore are we in the field, and to accomplish this specific end, our warfare against man-made institutions and non-biblical observances is carried forward.

The reader will remember that this *Mail and Express* is edited by Elliot F. Shepard, President of the American Sabbath Union. When he is called upon to defend Sunday, he assumes, with lofty disregard of facts, that Sunday is the Sabbath by virtue of the fourth commandment. When called upon to condemn its associate, Good Friday, he declares, very justly, as above. Not only does consistency on the part of the *Mail and Express* require it to discard Sunday as a human institution, but every fact which can be brought against Good Friday stands with equal force against Sunday. There remains also the greater fact that the Sabbath, hallowed of God, and the observance of which he commanded in the immutable fourth precept of the Decalogue, remains unrepealed, and all effort to put Sunday in its place is a double wickedness against God, as compared with the bringing in of Good Friday which did not drive out any divinely ordained institution in order to find a place in the Romish Church. The *Mail and Express* finds truth a two-edged sword, and lies slain by its own hand. We cannot say to our fallen contemporary, "Rest thou in peace," but rather, "Arise thou, through repentance, to a life of obedience unto that which God has required." "Throw the inventions of man to the winds, and return to the simplicity of Christ, as set forth in the Holy Scriptures."

## THE MUSIC OF THE SPHERES.

The spectrum is to the eye what the gamut is to the ear; each color represents a note, and the different colors represent notes of different pitch. The vibrations which produce the impression of red are slower, and the waves which they produce are longer, than those to which we owe the sensation of violet; while the vibrations which excite the other colors are intermediate between the two extremes. This, then, is the second grand analogy between light and sound; color answers to pitch. There is, therefore, truth in the figure, when we say that the gentian of the Alps sings a shriller note than the wild rhododendron, and that the red glow of the mountain at sunset is of a lower pitch than the blue of the firmament at noon. The ancients had their spherical melodies; but have we not ours, which only want a sense sufficiently refined to hear them? Immensity is filled with this music; wherever a star sheds its light its notes are heard. Our sun, for example, thrills concentric waves through space, and every luminous point that gems our skies is surrounded by a similar system. I have spoken of the rising, climbing, and crossing of the tiny ripples of a calm tide upon a smooth strand; but what are they to those intersecting ripples of the uncounted deep by which infinity is engine-turned. Crossing solar and stellar distances, they bring us the light of sun and stars, thrilled back from our atmosphere, they give us the blue radiance of the sky, rounding liquid spherules, they clash at the other side, and the survivors of the tumult bear to our vision the wondrous cloud-dyes of Monte Rosa.—Prof. Tyndall.



## THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

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JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

BROTHER F. J. BAKKER, of Vriescheloo, Holland, desires to acknowledge through the RECORDER the receipt of some tracts and books, kindly sent him by some friend in America.

A LETTER from Bro. A. H. Lewis from London, Eng., assures us of their safe arrival in that city, after a brief trip through portions of Scotland. He reports improvement in the health of both himself and wife. Some time will be spent in work in the libraries in that city, after which they go to Berlin, Germany.

It will be seen from the letter of Mrs. Rich in another column, that the Seventh-day Adventists lay claim to the brotherhood of the inhabitants of the Pitcairn Islands. We have information from other sources that they claim to have been instrumental in bringing that people to the knowledge and observance of the Sabbath.

A BRIEF but interesting meeting of young people was interjected in the programme of the Western Association. It is one of the hopeful indications of the day that so many of our young people are earnestly inquiring what they can do for "Christ and his church." Let us all have more of this spirit.

THE Thirteenth Annual Meeting of the Music Teachers' National Association, is to be held in the Academy of Music, at Philadelphia, on July 2, 3, 4, 5. Judging from the programme just received, the meeting will be of great interest and educational value, to all music teachers who attend. Programmes can be obtained by addressing Chas. W. Landon, Claverack, N. Y., Vice-President for New York State.

A new and somewhat interesting feature of the recent session of the Western Association was the introduction of a "music hour." The exercises of this hour were conducted by Prof. Wardner Williams, of Alfred University, and consisted of some carefully prepared papers on Sabbath-school and church music, and the singing of several sacred songs, one of which was written by H. D. Clarke for the occasion. Prof. Williams was assisted in the work of the hour by brethren H. D. Clarke, O. E. Burdick and J. A. Platts. We hope this subject will receive further attention in our Associations and Conferences.

HOW PLEASING is the picture which David gives of the man who has a settled purpose in his religious life! He sings, "My heart is fixed, O God, my heart is fixed; I will sing and give praise." And again, speaking of the "good man," he says, "He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid. His righteousness endureth forever." No sorrows overwhelm him, he can "sing and give praise;" no distressing fears annoy him, "his

heart is established, he shall not be afraid;" no spirit of worldliness or of skepticism can cut off his Christian influence or power, "his righteousness endureth forever." All this means purpose, choice, determination, persistent effort. Never by accident, nor by any "fortuitous concurrence of events" does any man become a Christian but by deliberate and purposeful choice. The same is true of every day of life he lives after he makes the Christian profession. He is cheerful, helpful, honest, earnest, because he chooses to be so, and choosing to be so, his heart is set upon it.

ONE of the most dangerous conditions into which any man can fall is a state of indifference. Indifference to any good thing is sure ruin. Indifferent farming ruins the farm,—buildings run down, stock is neglected and suffers, tools become rusty and out of repair, the fields become foul,—and all because the farmer is slack. He does not intend to have things go so; he is simply indifferent,—too indifferent to intend any thing. The same thing results in any line of business, and that with unvarying certainty, when the same conditions exist. That which is true of business matters is true also, in an eminent degree, in religious matters. A man neglects the prayer-meeting, grows cold in his personal religious experience, forgets to pay anything for the support of the gospel, either in his own church or on mission fields, becomes loose in his business habits, and finally begins to question the truth of the Bible and to doubt the reality of religion, not because he deliberately intends to do any of these things, but because he is indifferent to the better way. The religion of Jesus Christ, in its many phases, suffers more to-day from the indifference of its professed friends, than from the open attacks of its avowed enemies. Not only, therefore, do considerations of personal interest call upon us for earnestness of purpose in all our Christian life, but the interests of the cause of Christ at large make the same demand upon us. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

## ENJOYING RELIGION.

If it were not too serious a matter, it would be amusing to note the ridiculous notions many people have of the nature and personal benefits of religion. Our late beloved brother, N. V. Hull, used to tell the story of a contraband, during the war, who had been recently fitted out with a miscellaneous and somewhat ill-assorted suit of worn out clothes, but who was greatly delighted with his new acquisitions in the way of wardrobe, and who expressed his appreciation by walking back and forth exclaiming, "I neber joyed 'ligion so befo' in all my life!" Recently we read of another who, when asked why he did not attend a little more punctually to certain duties which had been assigned him, replied that he had been enjoying religion so much lately that he didn't find much time to attend to such duties. Let us hope that if these are typical cases, they are at least types of very small classes of persons; and yet it would be interesting to know how many people there are in the world whose religion is measured by the clothes they wear, or by the condition of their stomachs. If an accurate list could be made of those who find the enjoyment of religion in some way incompatible with the performance of the daily small duties of life, it would doubtless be a very large list. Let us put over against this picture the question of the prophet, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy

God?" and beside this let us put the apostolic definition, "Pure religion and undefiled before God and the Father is this, To visit the widows and fatherless in their affliction, and to keep himself unspotted from the world." These two scriptures, from the Old and the New Testaments, give us about the whole of our duty to our fellows, to ourselves and to our God; and in the faithful performance of these duties, in the love of God and the love of men, we shall find the true enjoyment of religion.

## THE FIRST DAY OF THE WEEK.

BY PROF. ALBERT WHITFORD.

The above translation, in both the authorized and revised versions of the phrase that, in each of the four gospels, specifies the day of the early morning visit of Mary Magdalene and the other women, to the sepulcher of the Lord. Its literal rendering would be "the one (day) of the Sabbaths." However, it is conceded that the numeral *μία*, *one* is a familiar Hebraism for the ordinal *πρωτη* *first*, so that the phrases may be grammatically rendered "the first (day) of the Sabbaths." Indeed, the latter word is used in Mark 16: 9, specifying the same day. The only question then regards the proper rendering of *των σαββατων*, of the Sabbaths.

It manifestly does not stand for weekly Sabbaths, since the visit was made after "the (weekly) Sabbath was past." Mark 16: 1. Does it stand for all the days of the feast of unleavened bread, beginning with the Passover, on the evening preceding the 15th of Nisan and ending with the 21st of the same month? There is no warrant in the Scriptures for calling all the days of the week Sabbaths. Only the first and last were legal rest days. Lev. 23: 7, 8. Even were there any such warrant, this could not be a case in point, for the visit of the pious women took place on the third day from the crucifixion (Luke 24: 21), and the crucifixion, according to the first three gospels, was upon the morning following the Passover, or upon the first day of such Sabbaths. Does the word in question refer to the seven Sabbaths immediately preceding Pentecost? Lev. 23: 15. Evidently not, since the visit immediately followed the weekly Sabbath, and was the third day from the Passover Sabbath, and therefore, it must have been several days before the first of the Pentecostal Sabbaths.

It appears then that there are insuperable difficulties in making the phrase, "the first day of the Sabbaths," in this case, stand for a Sabbath of any description. But there are still greater difficulties, if possible, in giving a like rendering to the same phrase found in Acts 20: 7. Paul and Luke "sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days," where they "tarried seven days." "And upon the first day, *των σαββατων*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." "The first day" in this case, is at least more than two weeks since the first Sabbath in the feast of unleavened bread, and as certainly after the first of the Pentecostal Sabbaths, whatever they may have been.

Such inexplicable difficulties in trying to make *των σαββατων* stand for its more primitive signification, justify an attempt to render it by a secondary one. Since the Sabbath is the last day of the sacred week, it is sometimes put by metonymy for the week itself; as in Luke 18: 12, "I fast, *dis του σαββατου*, twice in a week." The Pharisee boasted of his customary Monday and Thursday fast. He would not have fasted upon the Sabbath, a legal feast day. Lev. 24: 3. The fact, that the word rendered "week," in this case, is in the singular, and in that of the visit of the



two Marys is in the plural, presents no difficulty, for this word, in several other passages in the New Testament, is plural in form but singular in sense. In fact, the phrase in Mark 16: 9, specifying the day of the resurrection as well as that of the visit, is also singular in form: "When he was risen early, *πρωτη σαββατου*, on the first day of the week." What justifies the more such a rendering in our versions, is the fact that the visit, as shown by the context, took place on the morning following the weekly Sabbath, and, therefore upon the first day of the week.

Such a form of speech is not anomalous. In the Talmud, according to Lightfoot, the days of the week are written, the first day of the Sabbath (week), the second day, etc. The Table of Days, prepared by Wm. M. Jones, D. D., of London, and published in Appendix B, of Biblical Teachings concerning the Sabbath and the Sunday, by Rev. A. H. Lewis, D. D., states there was or is the same form of speech in the ancient and modern Hebrew, in the Syriac, in the Hindustanic, Mahomedan, in the Armenian, in the Pashto Afghanistan, and in the Persian. It appears that when the idea of a sacred week, ending with the Sabbath, made its way from Palestine into the neighboring nations, the Greeks, as well as others, borrowed the nomenclature of the Jews, in reference not only to the last day of the week, but also to the first day. This mode of designating Sunday, held its own through the apostolic age, and probably, through that of their successors. We find it in Justin Martyr's Dialogue with Trypho, as late as A. D. 140. Sometime near the middle of the second century, *κυριακη*, the Lord's day, began to take its place, probably because the Lord's Supper was commonly celebrated on the day of the resurrection of our Saviour. In the mean time, it is certain, that the last day of the week held its Scriptural designation throughout Christendom, and in the Eastern church, its character as a day of worship and a feast day.

#### "IT IS A POOR RULE," ETC.

BY H. B. MAURER.

A brother in the ministry has a landlord who is a Methodist. As was his custom, on the first of each month he called upon his ministerial tenant for his rent. Sometimes the conversation turned on the difference in belief, and so, on this particular morning, the discussion concerning baptism having gone against the landlord, he remarked, "Well, any how, it is a matter of little importance how much water is used in baptism so long as there be water. It is merely a form."

"Very well," replied the Baptist, "the transaction between us this morning is a matter of form merely. The quantity of money used is a matter of indifference, so long as there be money paid. I will, therefore, give you dimes instead of dollars."

"That will not do," replied the other, "dollars and not dimes will meet the terms of the contract."

"Equally true is it in regard to baptism, since a body of water, and not drops or jets, only can meet the requirements of Scripture, for, according to its teachings, baptism is primarily designed to symbolize a burial and a resurrection."

When baptism is under consideration, Baptists are quick to resent the charge of too much literalism, and are ready, with forcible arguments, to overcome the objection that the form is of little importance. They know that adherence to the form is essential, not only to baptism, but to obedience to the Master, since anything else than

immersion is no baptism. Anything which God has commanded should be unconditionally obeyed. "To obey is better than sacrifice," is a favorite text with Baptists, and, as proof that God must be obeyed in the smallest things, the sin of Eve, which is the mere outward act, was a trifling matter, so trifling that infidels say the punishment was out of all proportion to the sin, is mentioned. Uzza, who did such a trifling thing, and that with good motives, as to reach forward to steady the ark, and was punished by death, furnishes another striking proof that, however insignificant the deed may be, the sin that is committed is disobedience. So with Saul, when the prophet reproved him with the words, "To obey is better than sacrifice."

Now, we would suppose that Baptists, who thus, in dealing with the commands of God, appreciate that there is no such thing as a matter of indifference, or small sins, would not come down from their high and ideal ground, and yet, the objection almost invariably made, when it is maintained that the seventh day must be the Sabbath, is that the day is a matter of no importance, that it is contending for trifles. Only quite recently a pastor of one of our Baptist churches in New York City expressed to me his surprise that I should have fallen into such literalism as to believe that the seventh day is the Sabbath. Whether or not the change is a matter of little importance, let one of the foremost Baptists of the land testify:

Dr. George Dana Boardman, of Phila., in his late book on the commandments, calls the change from the seventh to the first day of the week, "a great revolution." A change which displaces a day which God has sanctified by one he has said should be kept secular, which secularizes a day he has made holy, which displaces a God-given set of reasons by another set of doubtful origin, and which have nothing more than a fancied connection with the Sabbath,—such a change may well be called "a great revolution."

The matter is surely not one of little importance, when Baptists, who boast that they are the only and original Anti-Romanists and have imbibed none of Rome's errors, are not able to take up the gauntlet thrown down in the following:

Archbishop James Gibbons, of Baltimore, says, "Read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."—*Faith of Our Fathers*, p. 108.

Father Enright, a Catholic priest, in a lecture at Hartford, Kansas, said: "Sunday is not the Sabbath day; no man dare assert that it is. . . . I will give \$1,000 to the man who will prove by the Bible alone that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic church. . . . The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic church."—*Hartford Weekly Call*, Feb. 22, 1884.

The change from the Sabbath to Sunday observance, is not a trifle, when the Baptists, claiming to discard tradition and modifications of God's commandments, cannot reconcile such a claim with the following bit of history:

In 1595 Dr. Bound, a Puritan, invented the theory which, based on a fancied relation between the work of creation and redemption, and bringing in the resurrection of our Lord, sought to apply the fourth commandment to the first instead of the seventh day. Thus from pagan origin, the result of a Romish compromise, absorbed by Protestantism, Sunday-observance found its way into the Baptist churches.

No indeed, the change is not a matter of little importance, since, like the substitution of sprinkling for immersion, it does not meet the terms of the command. We are commanded to abstain from secular labor, because God rested on the Sabbath day and sanctified it. The imperative teachings of Pedobaptists concerning their baptismal notions pale in the presence of the inferences drawn from a few New Testament texts,

which have nothing whatever to do with Sabbath observance any how, upon which the observance of Sunday is based. No wonder that this "institution," having no Bible to rest on, needs the civil law to enable it to *gasp a few years longer*. The change may be of little importance to most Baptists, but now and then some one, like Dr. Boardman, will deem it of enough importance as to regard it a great revolution. For great revolutions great causes should be shown and great reasons should be easily given. How easy a matter it is to show such causes and give such reasons can more easily be seen from several facts, that there is altogether too much confusion on this matter to be of divine origin, since God is not the author of confusion; the Baptists have a too great variety of views on the Sabbath question, to be good for their reputation for unanimity of beliefs.

Those whose religious belief and practice conform with the Roman Catholics and most Protestants, so that they have an overwhelming majority on their side, may look upon the change as of little importance, but how about that small minority, which, when as has always been the case, led truth and right, who like Elijah's 7,000, that small remnant who would not bow to Baal, and who had in their day a majority against them, as the Sabbatarians have in this, how about those people, who cling to God's law, while Christendom follows the tradition of men,—is the change a matter of no importance to them? Many of them who have conscience toward God, cannot avail themselves of business opportunities, because business is everywhere done in violation of God's law on the Sabbath. Some even going against conscience, and forsaking the Sabbath, thus keep this small body small. Is the change a matter of little importance them?

That it is to many Baptists, a matter of small importance, is clear, from the fact that for those who have dared to oppose public opinion and declare for the truth, there is the smile of commiseration, and often the unfeeling joke. Whether or not, it is to side with God and the truth to embrace the Sabbath does not seem to enter their minds. As long as preferment, position, and to be "well fixed," is the all-determining motive, the setting aside of God's law, and the observance of a human institution, will continue a matter of indifference to many Baptists, and ministers even. What a shame it is for any Baptist to say, as did a prominent Baptist minister recently, while speaking of the Sabbatarians, "They have the Bible on their side, while we have the practice." How can these men make others feel that any part of God's Word is to be revered, when they set aside, as indifferent, those portions, obedience to which might cause inconvenience or loss? How can preachers enforce God's law when, as has been the case with several, they declare that they would keep the Sabbath if their churches did? When obedience to God depends upon such conditions, where is the line to be drawn? How can the ministry and the church command the respect of men? It is hard to stand by truth with the prospect of losing bread and butter, but how about the sparrow that falleth to the ground, and the hairs of our heads that are numbered? Are such assurances null and void, or can God still be trusted in the interest of truth?

FLOWERS will grow on graves, and so on the graves of our buried hopes and earthly joys may grow the sweet flowers of Christian faith, love, gentleness, and peace. Death may nourish life.—*Methodist Recorder*.



## YOUNG PEOPLE'S WORK.

Do we rightly estimate the importance of the individual? Do we not sometimes think that the General Conference is an important institution, that the Association is an honorable body, that even the church society, in which we live, has some little weight in our eyes, but that the individual soul is too small to be regarded.

Our elders make this mistake, sometimes, in their Christian work. They labor in behalf of the Chinese, of the Indians, of the Jews, of the negroes, of the "lapsed masses," but not of individual souls. God does not thus. His spirit visits the individual soul. He calls after the child he would save. Jesus called Peter, James, John, and Matthew. He flashed in the bright light upon Saul of Tarsus. He has come unto your heart and mine, seeking one whom he would save. While he died to save the world, while he sends his servants forth to win the world to himself, it is as individuals that they must be saved, nourished and helped, if the divine example is to be a guide to us.

THIS ought to teach us, as young people, to have a regard for our companions as individuals, not of our particular friends as individuals, and all others as a mass, but for every one. Let us learn to regard the individual needs of our companions, their characteristics as single souls, believing that in the eyes of our Master each one is all-important and all-dear. God has sent you to go, like Ananias, to some Saul of Tarsus, "for behold he prayeth." God has sent you to help some child of his to a higher and better life, that like Aquila and Priscilla, you may show him "the way of God more perfectly." If we labor and pray, and give of our means for the salvation of the world, that is well. But we must remember the importance of the individual, and the weight of duty upon each one of us to bring some single soul to Jesus, and to help some single soul to a nobler life. If we fail in this we are recreant to an important trust.

### OUR OPPORTUNITIES.

BY MISS JENNIE BELLE WITTER.

No person, whatever his station in life, passes his allotted time upon earth without being the recipient of opportunities, some of them for wrong-doing and some for right-doing. The choosing lies with us; in this we exercise our free moral agency. If young people could only realize what far-reaching results follow their choice, how surely they would hesitate before deliberately choosing aught but good. Our characters are molded and strengthened by the duties, tasks, and pleasures which each day brings, and in these lie many opportunities of speaking encouraging words or performing kind acts, which lessen the friction of the world's every day machinery. Many opportunities of doing good pass by us without recognition, merely because we are not on the lookout for them. While watching for great opportunities we often regard as insignificant the simple, plain ones, which, when performed do not allow dreams of great and grand things. The web of many a life is spun from small unsentimental duties. Opportunities of carving names high on the world's temple are withheld from many, but may not the web of the conscientious weaver of small things be as perfect as the more magnificent one? All cannot occupy the highest places. It is not meant that great opportunities are to be neglected,

but that every chance of doing good should be improved whether great or small. Any life which, by its sacrifice for others or by its kindness, has been the means of inspiring others to higher living and nobler deeds, has not been in vain. Paul writes, "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." Even Christ pleased not himself, but improved all, even the little opportunities of this earthly life, and we, by imitating him, merit his approval. Opportunities are varied with each personal case. One of the most beautiful things in life is the grateful recognition of obligations, the appreciation of other's sacrifice, genius, and work. These may serve as incentives to greater works in the Master's service. There are sweet surprises awaiting many an humble soul fighting against great odds in the battle of a seemingly common-place life.

He liveth long who liveth well,  
All else is being flung away.  
He liveth longest who can tell  
Of true things truly done each day.

Habits are the links of strong chains—sometimes fetters—and how important it is that good habits be formed. If the habit of watching eagerly each day for some golden opportunity were formed, how inestimable the consequences of such service would be if continued for days, weeks and months. Perhaps through the opportunities withheld from us come just the lessons of mental culture and discipline which we need to teach us not to neglect the homely, but sacred duties which claim our strength and time. Years afterwards, when searching the leaves of our lives' history, we may find that our greatest blessings came through the opportunities withheld from us, leading us to improve the ones granted us. Let us make the most of our opportunities, and not forget that it is in doing the homely tasks devolving upon us that the strong, beautiful sunlight of our better natures shines forth.

### THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Continued.)

*Senex.* "Dost thou now see as thou passest through this gate another inclosure above, and certain women standing without the inclosure attired as is the custom of harlots?"

*Hospes.* "Yea, truly."

*S.* "Of these, then, one is called Incontinence, another Profligacy, another Greed, and the other Flattery."

*H.* "Why now do these stand here?"

*S.* "They watch," said he, "those who receive something from Fortune."

*H.* "What then?"

*S.* "They leap up, and entwine themselves about them, and flatter them, and ask them to remain with them, saying that they will have a sweet life and one free from care and all distress. If now one be persuaded by them to enter into Luxury, up to a certain time, the time passed seems pleasant, while it tickles the man, and then no longer so. For when he becomes sober, he perceives that he has not eaten, but has been devoured by Luxury and abused. Therefore, when all is perished which he received from Fortune, he is compelled to serve these women, and to obey them in every respect, and to behave indecently and to do for them every shameful thing, such as plundering, robbing temples, perjury, betrayal, robbery, and all things like unto these. When, therefore, all

things fail them, they are delivered over to Retribution."

*H.* "And of what sort is she?"

*S.* "Dost thou see above them," said he, "as it were, a little door, and a narrow and dark place?"

*H.* "Yea, truly."

*S.* "And do there not seem to be there together certain shameful and filthy women, clothed in rags?"

*H.* "Yea, truly."

*S.* "Of these then," said he, "the one having the scourge is called Retribution, and the one having her head upon her knees is called Grief, and the one plucking out her hair is called Anguish."

*H.* "But this other one who stands beside them, a deformed man and gaunt and half-clothed; and with him is another, a woman like to him, shameful and gaunt; who is he?"

*S.* "He is called Lament," said he, "and she Despair; and she is his sister. He is then delivered to these and lives with them undergoing punishment. Then again he is cast into the other house, Unhappiness, and there he ruins the rest of his life in all unhappiness, unless Repentance shall chance to meet with him."

*H.* "And what happens then, if Repentance meets him?"

(To be continued.)

### HEAVEN AND EARTH.

There are no shadows where there is no sun;  
There is no beauty where there is no shade;  
And all things in two lines of glory run,  
Darkness and light, ebon and gold inlaid.  
God comes among us through the shrouds of air;  
And his dim track is like the silvery wake,  
Left by yon pinnacle on the mountain lake,  
Fading and re-appearing here and there.

The lamps and veils through heav'n and earth that move,  
Go in and out, as jealous of their light,  
Like sailing stars upon a misty night.  
Death is the shadow of coming life; and Love  
Yearns for her dear ones in the holy tomb,  
Because bright things are better seen in gloom!  
—F. W. Faber.

### OUR FORUM.

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

To the CORRESPONDING EDITOR:

It is a matter of regret that the Young People's Work was not adequately represented at all of our Associations. Let all of our young people's societies see to it, that some one of their number attend our Associations next year, and be prepared to fill some part of a young people's hour, or at least, in some way, to advance the interests of our work. What is everybody's business is nobody's business. Let each society say next spring: "It is our business to be prepared to do our part." J. E.

### OUR MIRROR.

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

LEONARDSVILLE, N. Y.—Our Young People's Association has adjourned its literary and business meetings till September. Prayer-meetings are held every Tuesday evening. These are well attended and full of interest. The baptism of three of our number has given an added solemnity to our meetings of late. Others are hoping to follow in their Master's footsteps. DELL W. CLARK, Cor. Sec.



## THE POWER OF PERSONALITY.

Baccalaureate Sermon, preached before the Graduating Class of Alfred University, June 23, 1889.

BY PREST. J. ALLEN, D. D., PH. D., LL. D.

And I, if I be lifted up from the earth, will draw all men unto me. John 12:32.

The Christ, in thus announcing his deepest humiliation, announced, at the same time, his highest exaltation. His heavenly exaltation and attracting power is both prefigured and manifested in his humiliation and lifting up from the earth. His cross and crown of thorns become his scepter and crown of glory. Crucified he became glorified. Thenceforward the personality of Christ has been the great power drawing continually upward the world, slowly yet surely, not only to a higher spiritual plane, but, also, as an inevitable sequence to higher planes of civilization.

The ever-living essence and power of Christianity is, thus, the presentation to man, not of abstract doctrines for his acceptance, but of a divine-human personality, manifested to the world in a sacrificial life and death. It is not so much the promulgation of a new system of truth, as the impartation of a new life through living processes, with their divine forces, that gives growth and fruitage.

Great personalities, commissioned of God to stand on the highest heights of humanity, and gathering up within themselves, in an effective fullness and harmony, epitomizing and intensifying all that is best and most attractive in man, thus revealing, to a greater or less degree, his spiritual potentialities, thereby becoming both their fulfillment and a prophecy of a still better destiny—such personalities have been the aspiration and the expectancy of all peoples. Being fulfilled in Christ, he drew and continues increasingly to draw, humanity unto himself. The attracting power which Christianity has upon the world, springs, not from creeds or doctrines, but from Christ, and the attracting power of Christ springs from the greatness of his personality and his sacrificial living and dying. These induce reverential love and service, becoming, thus, an inspiration to Christ-like living and doing. This personal love and trust is the essential power of Christianity. One may accept religious forms and doctrines, be saturated with orthodoxies, and yet not be bettered thereby, remaining small, hard, selfish. Law, with its behests and penalties, often leads to cold, dead formalities, or to restlessness and despair.

"Subsists no law of life outside of life;  
The Christ himself had been no lawgiver  
Unless he had given life too with the law."

His life and his law of love come to the sinful with persuasive, helpful, healing powers. The one who accepts for such a helper and healer, Jesus of Nazareth, as a personal and living presence, as did the fishermen of Galilee, that one immediately begins to grow strong, noble, gentle, patient. The love of God, manifest in the person of Jesus, is doing more for fallen humanity than all other influences combined, and its power never was greater than now.

What is the source of the power of personality of which Christ is the high type and great exemplar? "All life is from life," so is all power, all influence, all inspiration. All nature, inanimate as well as animate, is pervaded by activities, brimming with influences that touch and thrill every appreciative beholder, transfusing and lighting up all with the joy of beauty, the glory of a spiritual presence. Why this? Aristotle, long ago, taught that life was the energy of mind; conversely, every force in the life of mind, expressed in activity. Thus, all the phenomena of the universe, animate and inanimate, are, in their ultimate analysis, the expression of the life

energies of mind. Mind is the sole source of power, the originator of force, hence, of matter with its phenomena, giving type and form to all things. Thus, within every atom, molecule, and sphere, within every vegetal and animal, the life energy of a personal mind is revealed. It shines in the light of sun and star and lamp, is heard in the whispering breeze, the rustle of leaf, the hum of insect, the song of bird, is manifested in all movement, all action. These revelations, beating in upon us from all sources, speak as so many voices of the Infinite Spirit. They declare the beauty and glory of his perfections, awakening interest, admiration, reverence, and thus are elevating, ennobling influences, great teachers to men.

Ascending in the scale of being to man, a sphere of influences of far greater power is reached. Impersonal nature is the expression of the life energy of the divine personality; man is the personal expression of the life and nature of the divine Father. These children of God, living, acting, and having their being in God, as the Apostle Paul affirms, influence each other in a countless variety of ways, and with surpassing power.

This power to influence is, to a greater or less degree, the common inheritance of humanity. St. Chrysostom said: "The true Shekinah is man." His bodily organism is a vesture, a living temple, enshrining the image and likeness of the divine, partaking of his nature. Somewhat of the light and potency of this enshrined Shekinah is revealed, however feebly, by every soul, each to each; hence, none are so weak or humble as not to have an influence over some other.

Indeed, not infrequently, it is among the lowly and obscure, that the inherent worth and dignity of personality shine the brightest, and awaken the greatest respect and reverence. It is in the common walks, in the every-day pursuits, associations, and intercommunities of life, that the most potential educative influences are found. Thought most readily awakens thought, affection is most responsive to affection, activity and enterprise stimulate most quickly to activity and enterprise, noble, sacrificial living most easily begets noble, sacrificial living. It is not necessary to have wealth, learning, or high station, in order to be great in soul, rich in spiritual experience. As the most refined good breeding depends less on the knowledge and ceremonious observance of fashionable forms, than on native modesty, self-forgetting respect and spontaneous service for others, springing from the heart, so the true power of personality depends little on outward conditions, little on words or professions or protestations, but on simple genuine worth. The best and finest spirits are not often the most demonstrative, generally the least so. There are brave words, but braver silences. The silent tongue, the eloquent life, wield a sway of highest control. This sway is felt, rather than seen or heard. Greatness of character is revealed through its quiet, yet resistless influence. As the woman who touched the hem of the garment of Jesus, felt the swift pulse of health course through all her veins, so a noiseless virtue goes out from fine, strong characters to the healing of spirit infirmities. Who can set a limit to the power of those who, dwelling very unobtrusively and peacefully among men, by their influence, do the work of God in their respective spheres, humble though they may be. Rich in many and varied experiences, made thereby serious and calm, they find their joy in imparting to others of these riches, becoming, thus, the comforters and inspirers of many. Every soul has depths and mysteries to be stirred and lighted, and other

presence of these spirits begets more gentle, earnest and reverent living, in all with whom they associate. In and through them, glimpses of the highest are seen, and receptive souls gladly accept the teachings of their lives, as manifested in a trustful faith, sympathy and helpfulness. The presence of such personalities, gives dignity and worth to a whole community, flood it with a finer light and a purer atmosphere, make life more wholesome, more beautiful, more worth living, and death more worth dying. Departing, they leave influences that have the perfume of the precious ointment. Every one who honors genuine nobleness, and aspires to make the world better, will keep their memories green, will cherish all reminders of them, as sacred household treasures.

Thus it comes to pass that the growing good of the world is greatly dependent on just these unhistoric men and women, and that the times are so much better than they might have been, is, in no small degree, owing to the number who have lived faithfully their uneventful lives, and now rest in unvisited and unremembered graves, becoming thus powers that touch to the quick the spiritual forces of the world.

Rising in the scale of personal power to the higher planes, there stand forth the great ones, the ideals of the race, lifted above the common range and scope in influence, the leaders of men, the modelers of institutions, and, in a wide sense, the creators of human progress and of human history—of all those great things standing accomplished, as the practical realization and embodiment of themselves, of which they were and are the original sources whence all less favored personalities derive help and guidance, thus giving assurance that under any circumstances, in any time, place, or position, they would have shown themselves to be different from the mass of mankind. Equality in the essentials of personality, enables each to look with level eye into the eyes of each—self-reverent each and reverencing each; but the superior excellency of these personalities compels an upward look and a deeper reverence. Full of insight, resource, masterfulness, the "force of their own merit makes their way," lifting them above the lower, and enabling them to grasp the higher influences. They command the homage and allegiance of all less gifted and and forceful natures. It takes great personalities to utilize great places, or the opportunities of great times, or of complex civilizations. Instead of being submerged and absorbed by them, they are able to select, appropriate, and use the best in these, and, by sympathetic attractions educing whatever is best in others. They are always greater than their own times, greater than their own deeds, overbrimming with reserved power. Whenever anything is excellently well done, we may be sure that the doer is more excellent than his deed. It is this unexhausted potentiality that gives special significance and influence to great personalities. Self-centered and strong, they are calm and serene amid storm and tempest, while little souls are flurried and uprooted by every fitful breeze. Self-reliant, vigilant, resourceful, decisive, they conquer and subdue whether they act or refrain. Such are the greatest human powers known.

These personalities in their noblest realizations become ideals, and are looked up to as exemplifying human nature at its best, embodying its essential dignity and worthiness. In order to do this, they must be in harmony with the ongoing providences of a working Deity in the universe, finding in them a responsive chord in their



own lives. Great and splendid lives must be lived, not as a painful effort, but as a joy. With them, the obligation of duty, which is prone to degenerate into drudgery and weariness, is the harmony between behest and motive, act and circumstance, and thus rises into the free, vigorous activity of spontaneity. They ennoble desires and passions by refining them, and transform the body into a temple flooded with music and the lights and glories of the universe

"Such are their own star and can  
Command all light, all influence,  
Nothing to them falls early or too late."

Instead of being molded by events and influences these are transformed by their own individuality. With unfaltering faith in the unseen and unchangeable, they front the universe with open, clear eye, and calm brow, looking beyond the superficial and the vanishing to the eternal and absolute. Thus, seeking and finding, they press onward and upward, patient, persevering, victorious.

"With hearts wide open on the Godward side,  
With the soul's calm cadence as of the tuneful spheres,  
With lives that sway their fellows like a tide."

It is through the responsiveness of spirit to spirit and the spontaneous fealty rendered to superior personalities that they are enabled to inspire homage and love, and to transform others after their own similitude into the strong, the brave, the unselfish, the sacrificial. Thus they strengthen all that is good, kindle into life all that is best. They prove that the surest and best way to awaken and mold and lead men, both individually and collectively, is through personal influence.

"Whatever the wise may say,  
Still it takes a soul to form a soul  
Now, as in the olden day."

Those who tower above the common ranges of life, enwrapped in the solitary greatness of their individuality, independent, self-reliant, resourceful, far-seeing, skillful to organize, bold to execute, knowing neither friend nor foe, but valuing men as centers and channels of influence, such not only cut their own way, but likewise, secure spontaneous allegiance and following. They convert all impediments into instruments, all adversaries into allies or vassals, shaping all circumstances into plastic means. What are stumbling-blocks to the weak and vacillating become to them stepping-stones to victory and power. In times of disquiet, perplexity or danger, they go to the front. Their true greatness is manifested by their ability to subdue and mold these into aids in pursuing their steadfast way. Masterful spirits overbear all opposing forces, however fierce the onset, and stand, at last, firm, calm, uplifted, greater for all these. If sympathetic as well as exalted, they attract, interpret and guide the sympathies and aspirations of the many, and adjust their attitudes toward all that is good and great. These influences so vivify and transform those receiving them, that they, in turn, become imparters of this new life to others.

Great personalities, with their power springing from within, are yet modified by, and give embodiment and expression to, their age and its civilization. They are also something more. They are a prophecy and an endeavor, thus being not only representatives of what is, but also forerunners of the still better that is to be. Using what is as a starting point, they produce activity, change, progress. They inaugurate great revolutions, great reformatations, great progressive movements in human civilizations. They lead and control with their magnetic presence, the taming eye, the affirmative word, the heroic deed. They are ever for straight measures and brave action; never for crooked or

half measures, or temporizing policies. No one without convictions, or without the courage of his convictions; no one dodging, skulking, compromising, cowardizing; no one waiting for the multitude, or for majorities to go with him, — no such ever led in any noble enterprise, ever inaugurated new eras, ever was genuinely great. Only the living, the vigorous, the brave swim against the current; the irresolute, the dead, float with it. The initiation of all great and noble things comes from those whose allegiance and service is alone to the behests of the great Jehovah, wherein there is no variableness or shadow of turning, who, believing that one with him is a majority, march ahead, with him alone for companionship and guide. These are known to their age as non-conformists, come-outers, fanatics, cranks, lunatics, heretics. They abound in any age in proportion to the demands of that age and the amount of individual genius, innate vigor and moral courage there are to meet these demands. At first, without human companionship or aid, such go forward singly and alone, but gradually draw to their side other kindred spirits. Thus the great lift others to greatness through the inherent and responsive greatness in each. Of such natures have been all the elect worldleaders and benefactors, and by such processes have they led and benefited. Steep and craggy has been their pathway, through ashes, hot cinders, sulphurous vapors, yet ever upward to pure airs and sublime prospects:—

"Which the gross world no sense hath to perceive,  
No soul to dream of."

The Russians have a saying that no man can rise to honor who is cursed with a back bone; yet just such have upraised the race, if not in their own generation, nevertheless through the influences initiated by them, future ages have been lifted and blessed. Master spirits win and sway, not often their own, but future times. Even Jesus had little influence on the world at large till he had been lifted up from the earth. Nevertheless they represent principles that, late or soon, move the world. They become its inspiration and ideal. The self-forgetting enthusiasms of the reforming, advancing hero gradually transfuse themselves through humanity, filling it with like enthusiasms. Such make all coming ages their debtors by making these ages nobler and better. Living and dying for great principles and eternal verities they bequeath a priceless legacy to the race. The reflex light, the "after glow" left behind them, illumines the coming centuries, and produces the organic development of systems, as sunlight produces organic vegetal growth. These are the most potent causes the world knows of change, development, and progress.

Thus, while civilization constantly tends to harden and crystalize into inflexible conservatism, these yield to the dissolving power of such lives, and thus they open the way to higher possibilities. Gathering up in themselves in an effective fullness and harmony what lies scattered, dormant, and crusted by custom and thus rendered ineffective, and by inaugurating new eras, they live and do and die in the full assurance that:

"Though beaten back in many a fray,  
Yet new strength they borrow,  
And where the vanguard rests to-day  
The rear shall camp to-morrow."

Every person becomes a regenerating and ennobling power in humanity in proportion as he brings a new and higher life into it, who teaches by example what life should be. The more nearly perfect the person, the finer the feelings, the more profound the depths, reverential the silences, celestial the lights, the more points of contact will he have with hu-

manity, and the greater his helpfulness in bringing out and making clear the divine original in man, and letting in the spiritual influences that beat through and flood the universe. Christ was so manifold and complete that each and all can find in him a response to all their needs, to all their aspirations, to all their endeavors. Thus, the greater and more varied the power of personality, the more pervasive and controlling is its influence.

In this realm of the higher spiritual life, every one and all are great in proportion as they are motivated by the spirit and modeled after the pattern of him who was lifted up from the earth. Self-denying, self-abnegating, cruciferous living and dying is the supreme attracting power. Whoever, receiving quickening inspirations from God, is moved to give time, strength, life, if need be, for something not himself; whoever, in calm, heroic, self-forgetting resignation, devotes himself to a life of perpetual martyrdom; whoever, in tenderness and divine charity, bears helpfulness and consolations to the sorrowing and the weary of life's burdens, such an one attracts, wins, refines, strengthens, and exalts all that is best in human nature. God works his best among men through the agency of such best.

The personalities of the genuinely great of all times will ever live with a continually widening and deepening influence, and their excellency becomes, soon or late, the common excellency of society. Bearing the impress of power, they cluster about us from all the ages, walk with us, sit at our hearth-stones, and hold "celestial colloquy divine," thereby quickening into life all that is bravest and best in us. They come to us in the visions of the night, lighting up its gloom with a spiritual radiance. They abide with us as living presences, shedding a glory over all. They feed us with spiritual ambrosia, give our thirsty souls to quaff inspiring nectar, thereby imparting the life and energy of undecaying youth. They awaken reverence for excellence, and an impulse to seek the noblest. Their heroisms enkindle heroism, and hold to their allotted task even the commonest souls. They prevent life from becoming tame and cheap. They fill the world with inducements that persuade to all that is great and worthy. We live and do in the light and air with which they surround and pervade our being. Their qualities awaken responsive qualities in us, becoming thus perennial fountains of good. Indeed, the great and gracious spirits connecting the present with the past, are the chief glories of the present, and help on both the present and the future. They do this by embodying and perpetuating their personal power in various forms and agencies, deeds, literatures, industries, organizations, systems; thus,

"With growing power sway the growing life of man,  
All our rarer, better, truer self shaped forth before  
The world  
Divinely human, raising worship so  
To higher reverence, more and more mixed with love,  
The better self shall live ever more glorious  
For us who strive to follow, and be to other souls  
The cup of strength in some great agony,  
Enkindle generous ardor, feed pure love,  
Be the sweet presence of love diffused,  
And, in diffusing, grow ever more intense."

If, then, the power of personality be the greatest and highest power that can be named, either divine or human; if by its influence the energies of other personalities are awakened, their deepest needs met, dangers warded off, sympathies incited, strength imparted, character formed, good perpetuated; if by great lives the many are led forward and upward, the present and future thereby enabled to transcend the past; if, in brief, such spirits are the seers, in-



spirers, directors, and molders of humanity, it will not answer to make light of the power of personality, or ignore its helpfulness; rather, we may be sure, in proportion as we accept and profit by the same, we shall ourselves, in our own turn and measure, become ministries of like blessings to others, be they many or few, be they in obscure or in distinguished walks of life, who are united to us in common ties, and are thus within the sphere of our influence.

Youth, in its reciprocity, is pre-eminently the season to be motivated and molded through this power of great personalities. It spontaneously even gladly accepts them as those, "holding converse with the skies." Largeness of mind, loftiness of purpose, delicacy of feeling, energy in action, are qualities that irresistibly attract the young, and awaken aspiration and a longing for masterful activity in some fit and adequate work. Fortunate if it shall be a work that, by its nobleness and magnitude, calms life's disquietudes and cools its fever heats, and that, by its demands calls out and develops the very best in each. Every effort to reach the higher is invigorating and ennobling; but contentment with the achievement, or with the present order of things, or the present stage of progress, marks the end of growth, of advancement, and the beginning of degeneracy and decay. Whittier's advice to the young, so beautifully and significantly exemplified in his own life and character, is, "identify yourself in youth, with some unpopular righteous cause." It will give knightly nerve and spirit, a chivalic bearing, matchless courage, unyielding endurance, and serene independency amid all opposition and persecution, and largeness and nobility of character, not otherwise obtainable.

Make, then, young friends, as you go forth into the world's broad fields of opportunity for power and influence, your choice, consciously and boldly; for, one way or the other, it must be made. On the one side, is selfishness, with its narrow, belittling and deadening aims and processes, to the ignoring of all that is most marvelous and precious, for the sake of low common-place platitudes, without a single uplift of aspiration or high endeavor in all the wide horizon of life's visions; on the other, are broad views and grand possibilities continually unfolding before the regal spirit, crowned and moving as a light in its onward course, seeking always, attaining always, illuminating always, gaining perpetually in the deepest reverence, love, and allegiance of all kindred spirits, sure of being right in aim, sure of continuous progress, happy in what has been attained, more blessed in what may be hoped for, most blessed, as the end draws on, in the full assurance that all has worked together for the good of all. To this end, no mere dreaming and desiring will avail aught. A high price must be paid for all things, greatly good. A supreme motive leading to earnest, persistent endeavor, giving a sublime, rhythm to life and exalting habit into harmony with the spirit's highest needs is the only motive that will enable one to tread where it is hard to tread, climb where it is hard to climb, and where the air is chill, and to watch through the darkness till the day dawns and the light comes.

"Nay, falter not—'tis an assured good  
To seek the noblest—'tis your only good,  
Now you have seen it; for that high vision  
Degrades all meaner choice forevermore."

In the spring time of life when every sense and faculty are fresh and receptive, when the whole being is awake and alert, and the glory of the new day rests on all things and life is joyous, then noble influences find a quick and glad response; but in the autumn time, when the days begin to grow dark and chill and their breath is dank, then, only when these influences have produced their natural and best fruitage, will there dawn upon the soul a light and a glory not of this world. Then will have come the time in life, mellowed by manifold experiences,

"When wisdom ripens into silence, as she grows more truly wise,  
And she wears a mellow sadness in her heart and in her eyes,  
Wisdom ripens into silence, and the lesson she doth teach  
Is, that life is more than language, and that thought is more than speech."

Then, so live and act and grow in wisdom that the light of your life shall so shine that future lives shall catch the light and pass it on. So live that you shall live evermore:

"In minds made better through your influence,  
In pulses stirred to generosity,  
In deeds of daring rectitude, in scorn  
For miserable aims that end in self,  
In thoughts sublime that pierce the night like stars,  
And with mild persistence urge man's search  
To vaster issues,  
To make undying music in the world."

## HOME NEWS.

### Rhode Island.

SECOND HOPKINTON.—While, as a church, we cannot report as unanimous harmony and as deep an interest as might be desired, yet we still live and are blessed with both wise and faithful pastoral labors by our pastor, Rev. L. F. Randolph, who, for the last six years, has been among us, giving, we believe, universal satisfaction. Our Sabbath meetings are well attended when the weather is favorable. During the early spring a few extra meetings were held. They were quite seriously interrupted by prolonged stormy weather, and the general attendance was not all that could have been desired, yet there were some indications of the presence of the divine Master. Three young persons have been baptized and added to the church, while several others have united by letter.—The Ladies' Sewing Society have, for the past year, been hard at work to procure funds to make improvements on and about the church. In this direction they have been successful, and it now looks as if at no very distant date, such improvements might be accomplished. The last meeting of this Society was held June 10th, at the house of Bro. Geo. H. Spicer, and was largely attended, with very gratifying results.

### Wisconsin.

BERLIN.—Our semi-annual meeting has come and gone. Our hearts have been cheered and we feel encouraged to renew the battle with the Adversary. Elders Wardner and Morton were here, and we enjoyed the good words that came from them. Pray with us that they may not be in vain, but as seed sown on good ground springing up unto eternal life. As it rained all day Friday there were none here from other parts of this field, and the rain continuing throughout the entire time more or less, the attendance was small.—Our Sixth day evening prayer-meeting is attended by all of our praying members, they coming as regularly as possible.

JUNE 4, 1889.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C. June 21, 1889.

No man in Washington has enjoyed during the last decade a wider local celebrity than Frank K. Ward, the dairyman, who now languishes in jail charged with murder. Fourteen years ago Ward drove a wagon attached to the Signal Service, and on his rounds became enamored of the milk business. The capital required to buy one outfit was small and it was only the question of a little adroit financing to secure it. The merry milkman was only in business a few months when the several-millionaire philanthropist, W. W. Corcoran, noticed his attentive busi-

ness energy and encouraged him to put forth stronger efforts. It was the reconstruction period in the history of Washington business. Old houses were vanishing and new ones coming to the front. No one was surprised then when Frank K. Ward bought two more wagons and established himself in headquarters. The Corcoran money had again been taxed to assist a worthy man. For the next three or four years the growth was phenomenal. Ward was not even contented to allow his headquarters to remain merely a repository and distributing point for his half hundred wagons. He fitted up in one part of the building a lunch room. The furnishing was pretty and the food palatable to the large class that like pie and milk. The venture so succeeded that one after another branches were opened about town, until Ward's trademark, "Alderney," appeared on a dozen neat places about town. These rooms were all similarly fitted, wicker furniture, polished floors, ornamental scales for weighing yourself, music boxes, flowers and canaries in brass cages. Everything was scrupulously clean. Frank K. Ward had the respect of every one. His luck became proverbial. When he generously gave a valuable horse and buggy to a charitable fair to be raffled off, every one was glad that he was the lucky man to draw it. Everything might have gone on swimmingly to the end of life if Ward had not one failing. He was not a gentleman. His name at the bank was good for many thousand dollars, and when his old benefactor, Corcoran, died, Ward still retained his respect and confidence. He belonged to the Masonic fraternity, and many will remember that he distributed milk, sweet and seemingly pure, at the San Francisco conclave that had been put in cans in Washington five days before. Of course, it must have been heavily drugged, but it was a surprise to the Californians. At every charitable bazaar and at the fairs of the crack local military organization he was foremost in contributing, and from whatever impulse the giving comes people warm toward generous souls. But Ward loved notoriety, thirsted for it. He was noisy in his attempts to impress every person he met with his importance. Neglect was death to him. Now, to be constantly the central figure in any legitimate social caste in Washington is nearly impossible, for the city is for the greater portion of the year the rendezvous of the important persons in every line of life. So Ward sought the social outcasts, and became a great character among the sporting class. He hobnobbed with cheap actors and "tin-horn" gamblers. Often in the saloon in which he this week committed murder, he was wont to throw pennies at a crack in the floor for \$100 a toss. He never drank anything but wine, and his diamonds were mounted and worn strictly in the approved gambling style. Lacking mental resources outside his business, and being as genuine a vulgarian as ever lived, he sought relaxation in stupid alleged jokes. He would astonish some weak bar room ghost by taking off his old plug hat and jumping on it, and then giving the physical wreck five or ten dollars with which to buy a new one. His associates included a Brooklyn Congressman with sporting proclivities, and in time a running horse was named after him. No business can really be trusted to run itself, and as the human machinery needs rest Ward was compelled to neglect his business in order to be up all night with the boys. Still, he spent money like water, and when new business rivals came into successful competition, he was not worried. Even when things went their worst, and a few months ago he became a bankrupt, he retained his sporting proclivities and no change was observable except that he drank harder than ever and his resorts were still lower dives. A few weeks ago, he received a serious beating at the hands of a young man named Alder. On Tuesday night of this week he met him in a saloon, and seemingly without further provocation, without the shadow of an excuse, wantonly shot him to death.



## MISCELLANY.

### WHY THEY WERE POOR.

Two ragged young men, with faces pinched by hunger, stopped the other evening before a stately dwelling in one of our large cities. As the curtains were not drawn, they could catch glimpses of a bright interior, the walls lined with books and pictures, and prettily dressed children playing. A grave old man, with white hair, alighted from his carriage and entered the house.

One of the men muttered a curse on the "bloated aristocrats." "Why should they live in idleness on the fat of the land, while you and me toil and starve?"

Now this was a hackneyed, popular bit of pathos, which has been effective since time began. The world invariably bestows its sympathy upon the poor man out in the cold and darkness, while it is apt to suspect the rich man, simply because he is rich, of being a selfish tyrant.

The facts in this case were that the owner of the mansion had earned his fortune, dollar by dollar, by steady, hard work. Now that he had earned it, much of his time was given to considering and relieving the wants of his poorer brethren. He was sober, frugal and temperate. The men outside were lazy mechanics, who had chosen drink and gambling in pool-rooms instead of work. They had their reward in rags and starvation.

The boys who read these lines will soon take their places as citizens of a nation where the antagonism between the poor and the rich is pushed by foolish and vicious men to the point of actual combat. Let them look at the matter as it is, unmoved by false sentiment on either side. A man who lives in a palace is not necessarily a dives, forgetful of God; nor is the beggar at his gate sure of heaven merely because he is a beggar. It was not his poverty that carried Lazarus to Abraham's bosom.

In this country there are a great many men like George Peabody, Asa Packer, Stephen Girard, Johns Hopkins and Isaiah Williamson, who have accumulated great wealth by hard, honorable work, and who have devoted it to the help of humanity. And there are countless poor men who owe their poverty to idleness, dishonesty, or love of liquor.

Learn to be just, boys, to the rich as to the poor, and you will be lacking in charity to neither. If you have inherited wealth, remember how hard it is for those who put their "trust in riches to enter into the kingdom of God." If you are poor, remember that you are no more honest, estimable or devout because you are poor.

The man with five hundred dollars a year may trust in his money and exaggerate its value as truly as the man with millions. If you lie or cheat for a single dollar, it soils your soul the same as if it were all the diamonds of Golconda.—*Youth's Companion*.

### BEAUTY AND PUGNACITY.

All very handsome and decorated creatures are naturally pugnacious of disposition. Thus stags fight one another constantly with their branching antlers for possession of the does. Salmon constantly join battle and tear one another to pieces savagely on the recognized spawning beds. The polygamous ruff, distinguished from his sober-suited mate, the reeve, by his curious crest, and by the great collar of plumes from which his name is taken, is as full of the Homeric joy of battle as a game-cock, and quite as gamy. The wild Sumatran ancestor of our own barn door fowl "does battle in defense of his seraglio until one of the combatants drops down dead." Black-cock and capercaillie assemble annually at regular tournaments, to fight one another and display their beauty before their expectant and undecided dames, and on such occasions Kovalevsky has seen the snow of their arenas in Russia all red with blood, and covered with the torn-out feathers of the champions. Most of the handsomest birds and animals, indeed, are provided with special weapons for these fierce encounters, such as the spurs of game-birds, the horns

of antelopes, the antlers of stags, the tusks of the musk-deer, the wing-darts of the palamedia, and the fierce spiny fins of the most decorative of fishes. Even the dainty little humming-birds themselves are prodigious fighters, and I have seen them engaging one another in their aerial battles with the utmost pluck, vigor and endurance. Furthermore, beauty in animals is almost always accompanied, as Dr. Gunther has observed, by a very hasty and irritable temper.—*Popular Science Monthly for October*.

### THE ENGLISH POOR.

During the half century in which Victoria has ruled successfully over Great Britain there has been great improvement in the manner of life and in the domestic economy of the English poor.

"Those who see the quarters of the poor now," said the late Lord Shaftesbury, a year before his death, "think that nothing can be worse. I do not hesitate to say that, compared with its condition forty years ago, London is now indescribably better."

Among the proofs of advancement in those who struggle for life is their marked appreciation of flowers. The windows of the town poor, and the little front gardens of the workmen's cottages, are filled with heliotropes, carnations, mignonette, violets, hyacinths and roses. A fondness for flowers is both humanizing and civilizing.

Artisans are found inspecting the free galleries of art, and their remarks on good paintings prove that they have so grown in taste as to be able to form a true estimate of pictorial art.

In Lancashire and Yorkshire, the lower classes form the larger proportion of the concert-going public. They appreciate good music when they hear it, and reward it with enthusiastic applause.

The potteries of Hanley and Burslem have produced two of the finest choral societies in the kingdom. Their members carried off, at Albert Hall, in London, the two highest prizes—the one for a choir of a hundred voices, and the other for one of eighty. The leader of one of these choirs is a working potter at nine dollars a week.

The struggle for life is still hard and wearisome, but such facts as these indicate that the struggling ones are making progress.

### AN INCIDENT OF THE WAR.

It was just after the battle of Williamsburg, where hundreds of our brave fellows had fallen, and where hundreds more were wounded, that a soldier came to the tent of a delegate of the Christian Commission, and said, "Chaplain, one of our boys is badly wounded, and wants to see you right away." Hurriedly following the soldier, says the delegate, I was taken to the hospital, and led to a bed upon which lay a noble young soldier. He was pale and blood-stained from a terrible wound above the temple. I saw at a glance that he had but a few hours to live upon earth. Taking his hand I said to him, "Well, my brother, what can I do for you?" The poor dying soldier looked up in my face, and placing his finger where his hair was stained with blood, he said, "Chaplain, cut a big lock from here for mother—for mother, mind, Chaplain!" I hesitated to do it. He said, "Don't be afraid, Chaplain, to disfigure my hair. It's for mother, and nobody will come to see me in the dead-house to-morrow." I did as he requested me. "Now, Chaplain," said the dying man, "I want you to kneel down by me and return thanks to God." "For what?" I asked. "For giving me such a mother. O Chaplain, she is a good mother, her teachings comfort and console me now. And, Chaplain, thank God that by his grace I am a Christian. Oh! what would I do now if I wasn't a Christian? I know that my Redeemer liveth. I feel that his finished work has saved me. And, Chaplain, thank God for giving me dying grace. He has made my dying bed feel soft as downy pillows. Thank him for the promised home in glory. I'll soon be there—there where there is no war, no sorrow, no desolation, nor death—where I'll see Jesus, and be forever with the Lord." //

RELIGION is an experience. It embraces penitence, faith and joy. These are its three chief exercises in the soul, and their characteristics as definite and unmistakable as anything with which we have to do. The senses may be and often are deceived. A juggler cheats the eyes. Trust is not infallible. The reasoning faculty too often breaks down and fails of certainty to lay claim to infallibility. These fundamental experiences of religion, however, are so deeply written and so little dependent on physical conditions that they rank first in their reliability. "I know" is the legitimate language of a regenerate soul.

### SPECIAL NOTICES.

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

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

REV. R. TREWARTHA, D. D., pastor of the Seventh-day Baptist Church at Cartwright, Wisconsin, holds himself ready to engage his services (as pastor) to any church of like faith and practice. Salary, a secondary object. The spreading of light and truth, in building up the kingdom of Christ in the world, is of far greater importance than money. God's promise is, "The bread shall be given and the water shall be sure." Superfluities are not in the bond. Elder Trewartha has no family.

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 designing to attend will please send notice of the same as soon as possible to the undersigned.

J. F. SHAW, Cor. Sec.

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.

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.

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

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

NOTICE TO CREDITORS. All persons having claims against the estate of Thomas H. Davis, deceased, late of the town of Alfred, County of Allegany, and State of New York, are requested to present the same, properly verified, to D. F. Cridler, at his office in Hornellsville, on or before August 15, 1889, for settlement.

D. F. CRIDLER, Administrator.



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## IN MEMORIAM.

Forwarded for publication in the SABBATH RECORDER by request of the Ladies' Benevolent Society, of Shiloh, N. J.

During the past year death has claimed four of our number. In July, our loved President, Mrs. E. I. Gardiner, whose ever responsive heart and hand even overtasked her strength. Duty was the call to which she gave her best endeavor. Her earnest yet humble testimonies will linger long in our memories. To serve God acceptably was her effort. Long weeks and months of suffering preceded her death, which took place July 22, 1888.

In the autumn, Mrs. Louisa Harris, aged 69 years, passed away. Her presence and works are missed by the Society. She was ever meek and tender-hearted, a loving mother and faithful Christian. Her vacant chair is a silent reminder that change awaits us all. Death came to her suddenly, but did not find her unprepared. Her work was done, she had only to go home, to be forever with the Lord.

Dec. 4th Mrs. H. Ann Bonham, in the 63d year of her age, departed from us. She was daughter of Deacon Reuben Davis, and wife of R. J. Bonham. A woman of remarkable amiability, coupled with sterling integrity, those who knew her best loved her most. It was her expressed desire to be able to live her religion. She was always consistent and faithful.

In April, 1889, our eldest member, Mrs. Phebe D. West, in her 83d year, was called home, after a lingering illness, during the last six months of which she never left her room, scarcely her bed. Her patience in suffering, her quiet cheerfulness, bespoke her resignation to God's will. The wish was often expressed that her children might meet her in heaven, and not one be left out. Her frequent quotations from Scripture gave evidence that she possessed the peace which this world cannot give nor take away.

Therefore let us not murmur, but bow in humble submission, knowing God's love is over all, and our lives are in his hands. - Com.

## TRACT SOCIETY. BOARD MEETING.

The Tract Board held its regular monthly meeting at the usual place, in Plainfield, N. J., on Sunday, June 9, 1889, at 2 P. M., with the president in the chair.

Fourteen members were present.

The session was opened with prayer, which was followed by the reading of the minutes of the May meeting.

The committee to whom was referred the request of Bro. Bakker, Holland, for publications, reported that they had instructed that such as he desired should be forwarded to him.

The Committee on communication of J. W. Morton, in reference to transfer of property, reported a

letter from Eld. Morton stating that the matter is being held in abeyance, and that nothing would be done about it for the present, at least.

L. E. Livermore reported in the matter of manuscript of S. F. Randolph, referred to him at last meeting, that it was an ingenious and interesting arrangement of Scripture passages from the four evangelists, giving a full and connected narrative of what is said concerning the events from the crucifixion to the ascension of Christ, and one which would prove valuable to Bible students, but that as it was hardly in the line of the special work of this society, and in view of the depleted condition of the treasury, it would not be wise to undertake its publication. The report was adopted.

The Committee on Publishing House, reported having made arrangements for the transaction of the business there whereby it was hoped a material reduction in expenses would be attained.

Correspondence was presented from J. P. Mosher on matters connected with Publishing House interests, stating that he had assumed charge of the office as business manager on June 1st, and paying a high tribute to the excellent condition in which the office was left by Bro. E. P. Saunders.

From W. C. Daland concerning *Peculiar People*, and referring to Dr. Pick's translation of a brochure by Dr. Delitzsch, entitled "Are the Jews the Chosen People?" and its publication in tract form. This matter was referred to the Corresponding Secretary.

Upon suggestion of Bro. Daland it was voted to have extra plates made for publication in tract form of Delitzsch's "Solemn Questions," which is now being published in *Peculiar People*.

The Corresponding Secretary was requested to instruct the Business Manager in reference to editorial work on *Eduith*.

The Treasurer reported cash on hand, \$282 66 in general funds and \$172 92 in the Hebrew paper funds, and bills due to the amount of \$779 58 which were ordered paid.

After approving the minutes the Board adjourned. REC. SEC.

## CONDENSED NEWS.

## Domestic.

In round numbers Philadelphia gave one million dollars to the Johnstown sufferers.

One man died from the effect of the heat in New York, Sunday, June 16th, and half a dozen persons were prostrated.

A parcel post convention between the United States and Salvador, has been signed and will go into effect at once.

Frank Miller, aged eleven, died in Long Island city, last week, of hydrophobia. He was bitten nine weeks ago by a rabid dog.

One million one hundred and fifty thou-

sand dollars in gold was engaged, June 21st, at New York, for shipment to Europe.

The heaviest rain for years fell at Watertown, Dak., Tuesday, June 18th. For two hours it poured down, flooding cellars and doing much damage. Heavy rains in Kansas are also reported.

Official returns from every county in Pennsylvania show the majority against prohibitory amendment is 189,020; against the poll tax amendment 235,540.

A lad named James Garvey, aged seven, was trying to show how close he could stand to a moving train, at Middletown, N. Y., the other day, when he was hit by a cross bar and killed.

Dr. R. W. H. Duncan, surgeon of the Pacific mail steamer Colon, has been taken ill with symptoms of yellow fever. He is now quarantined on the upper floor of his residence, at 173 Hancock street, Brooklyn.

At the territorial convention of women, at Cheyenne, Wyoming, last week, a resolution was adopted requesting the coming constitutional convention, to incorporate a woman's suffrage plank in the constitution.

The collections of internal revenue, during the first eleven months of the fiscal year, ending June 30th, were \$120,028,968, being \$5,934,208 more than during the corresponding period of last year. The receipts for May were \$1,518,692 greater than for May, 1888.

The remains of John Sevier, the famous Indian fighter, and first governor of Tennessee, were removed last week from their burial place in a cotton field, near Cowles, thirty miles from Montgomery, Ala., to Knoxville, Tenn., by Governor Taylor, of Tennessee, and a legislative committee.

The official report shows that the production of gold in this country, last year, was about \$33,000,000. That of silver, during the same period was \$59,000,000. The net exports of gold, during the year, were \$25,859,000, leaving, as an addition to the stock in the country at the end of the year, a little more than \$7,000,000.

## Foreign.

Instead of war talk in Berlin, that city is raising funds for Johnstown.

Russia has adopted the law which forbids heirs to the throne, marrying persons not members of the orthodox Greek church.

A London court decides that coal can not be removed, without the consent of the occupier of the premises where it was mistakenly delivered.

The tomb of Emperor Frederick is completely covered with floral offerings. Among them is a wreath of white roses from Queen Victoria.

Under the provision of the Samoan treaty, the autonomy of the islands is to be preserved, and the natives will elect their own sovereign, who will doubtless be Melietoa, whom the Germans dethroned.

The *Temps* says, that Germany is treating with Belgium in regard to the laying of a cable, from Ostend to Portland, Maine, in order to render these countries independent of the English cable company.

An Ottawa dispatch says: It is understood that preliminary and unofficial correspondence, started some time ago, will shortly result in the reopening of negotiations for the settlement of the Atlantic fishery question.

## 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.

BURDICK—In Alfred, N. Y., June 17, 1889, Mrs. Prudence Pettibone Burdick, wife of Dea. Welcome Burdick, in her 73d year.

Sister Burdick, the third child of a family of six children, and the fourth to fall in death, was born Nov. 4, 1815. She was married June 16, 1836, to Bro. Burdick, who survived her, with whom she

lived happily for more than fifty-three years. To them was given six children—three sons and three daughters, all of whom were settled near the old home—fourteen grandchildren, and five great-grandchildren, and her's was the first death in the circle save one grandchild. She experienced religion at the age of sixteen years, and united with the M. E. Church. Soon after marriage she was baptized by James H. Cochran, and united with the Second Alfred Seventh-day Baptist Church. At the time of her death she was a worthy member of the church at Andover. A large attendance upon her funeral testified esteem for departed worth. "All the days of my appointed time will I wait, till my change come." J. C.

CARDNER—At the residence of her son, 49 Liberty St., Plainfield, N. J., Mrs. Joanna E. Cardner, aged about sixty years.

She was the wife of Iretus G. Cardner, M. D., of New York, and foster child of the late Thos. B. and Susannah Stillman. E. H. L.

PATTERSON.—In Hope Valley, R. I., May 11, 1889, Mary E. Patterson, wife of Niles Patterson, aged 59 years.

Sister Patterson's home was near Hopkinton City. She was visiting a daughter at Hope Valley at the time of her death. She was a member of the First Hopkinton Church. L. F. R.

BROWN.—Near Hopkinton City, R. I., June 13, 1889, Leonard Brown, in the 28d year of his age.

This young brother joined the Second Hopkinton Church less than three years ago and was a member there at the time of his death. Funeral at the church on Sabbath, June 15th. "I go to prepare a place for you." John 14:2. L. F. R.

PHILLIPS.—In the town of Richmond, R. I., June 7, 1889, Sarah E. Phillips, wife of Reynolds C. Phillips, in the 37th year of her age.

This sister was a member of the Second Hopkinton Church at the time of her death. Funeral at Woodriver. Sermon by her pastor. L. F. R.

TITSWORTH.—Little Harold Sheppard, youngest child of Rev. and Mrs. W. C. Titsworth, born at Alfred Center, N. Y., August 26, 1887, died, of inflammatory diarrhoea, at Sisco, Fla., June 17, 1889. Circumstances of separation from home and many friends will insure for the sorrowing parents special sympathy.

Safe in the arms of Jesus.

Safe on his gentle breast,

There by his love o'er-shaded,

Sweetly his soul shall rest. A. E. M.

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