

# The Sabbath Recorder.

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## THOUGHTS ON 2 PETER 3: 8.

BY WILLIAM C. WHITFORD.

One day is with the Lord as a thousand years and a thousand years as one day.

These words were given by the apostle Peter, as furnishing an answer to the mockers who should say, "Where is the promise of his coming? for from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."

We cannot doubt but that the early Christians thought that the *second coming* of our Lord was near at hand. They therefore needed to be reminded that the same standards of time do not apply to God and man. As in the divine plan, it was thousands of years after the fall of Adam before the the world was made ready to receive the incarnate Son of God; so in thousands of years must the world be prepared for his second coming. The sway of the gospel must gradually grow in extent, and in intensity also.

It is not inconsistent with the character of God that he should be four thousand years fitting the world to receive a Redeemer, who should release the people from the consequences of the fatal mistake of our forefather, Adam; and just as truly it is in accordance with the divine nature, that a like period of time should elapse while the gospel is being spread over the whole earth, and the world fitted for the second coming of Jesus Christ, our Lord. For, behold the long ages of which geologists tell us, in which this physical world, in the system of evolution, was being prepared and adapted for the habitation of man.

The disciples, therefore, of the Son of God, although they are to look for and pray for his coming, need not in any wise be alarmed at his apparent delay, nor be troubled at the words of the mockers who say, "Where is the promise of his coming?" The delay is apparent only, and exists in our way of looking at the providence of God, for "the Lord is not slack concerning his

promise, as some count slackness; but is long-suffering toward you, not wishing that any should perish, but that all should come to repentance." It is through the mercy of God that this dispensation is continued. The gospel must be preached to every creature. We may not be able to understand how it is, that so long a time has already passed since the faithful disciples saw him ascend into heaven, who in like manner shall come again. "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

But the progress of the gospel, from a human point of view, has certainly been slow; and thereby is the inscrutable nature of the providence of God shown to us. For we are not to suppose that it is because we are more active, or better Christians than our fathers, that there is a great increase in missions at this particular age in the world's history. Many in those former years were as spiritually minded as we. They were preparing the way for us.

In the years that have already passed of the Christian era, the gospel message has always been proclaimed, yet its sway has not always been extending.

At the beginning of the sixteenth century, the outlook appeared very dark. Antioch and Jerusalem, from which the great work started, were in unchristian hands. Alexandria was lost to the church, and Christianity was practically confined to Western Europe. Even at this period, however, it was the leading nations in intellectual culture that were Christian. But since that time the gospel light has begun to shine more brightly, gradually, indeed, but none the less surely. It was not until this present century that the gospel has been established in the great heathen countries of the world, India and China.

Now we have reached a time in which the world is being rapidly evangelized. The missionaries and converts have increased in geometrical ratio; and we trust that the converts are true believers, and not like the many thousands that were forcibly brought into the church by some of the early missionaries.

Can it not be possible that the second part of this statement made by Peter, shall be as literally illustrated before the world as the first part? "One day is with the Lord as a thousand years, and a thousand years as one day." We need not be surprised, therefore, if God shall crown our efforts, at length, with boundless success. We need not deem it impossible that the whole world should be evangelized in a marvelously short period of time.

"All things are possible to him that believeth." Mark 9: 23. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you." Matt. 17: 20. It is almost beyond the belief of man that the whole world should be

for Christ; and yet, when the gospel shall be preached to all people, does it surpass our imagination that nations should be born into Christ's kingdom in a day and receive, with shouts of rejoicing, the Son of man returning in his glory? "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

## THACKERAY'S FATHER.

There is a picture we used to look at as children in the nursery at home, and which my own children look at now, as it hangs upon the wall. It is a water-color sketch, delicately penciled and tinted, done in India some three-quarters of a century ago by Chinery, a well-known artist of those days, who went to Calcutta and depicted the people there with charming skill.

This picture represents a family group,—father, mother, infant child,—a subject which has been popular with painters ever since they first began their craft. Long before Raphael's wondrous art was known, this particular composition was a favorite with artists and spectators, as I think it will ever be, from generation to generation, while mothers continue to clasp their little ones in their arms. This special group of Thackeray's is almost the only glimpse we have of my father's earliest childhood, but it gives a vivid passing impression of his first home, which lasted for so short a time. My long, lean, young grandfather sits at such ease as people allowed themselves in those classic days, propped in a stiff chair, in tight white ducks and pumps, and with a kind, grave face. He was Mr. Richmond Thackeray, of the Bengal Civil Service, the then revenue collector of the districts called "the twenty-four Perganas." My grandmother, a beautiful young woman of some two and twenty summers, stands, draped in white, with a certain nymph-like aspect, and beside her, perched upon half a dozen big piled books, with his arms round his mother's neck, is her little son, William Makepeace Thackeray, a round-eyed boy of three years old, dressed in a white muslin frock. He has curly, dark hair, an innocent face, and a very sweet look and smile. This look was almost the same indeed after a lifetime; neither long years of work and trouble, nor pain, nor chill winters of anxiety ever dimmed its clear simplicity, though his spectacles may have sometimes come between his eyes and those who did not know him very well.

He used to take his spectacles off when he looked at this old water-color. "It is a pretty drawing," he used to say; but if his father, in the picture, could have risen from the chair he would have been about nine feet high, according to the length of the legs there depicted. My own father used to tell us he could just remember our grandfather, a very tall, thin man, rising out of a bath. He could also remember the crocodiles floating on the Ganges, and that was almost all he ever described of India, though in his later writings there are many allusions to East Indian life. In "The Tremendous Adventures of Major Gahagan," for instance, there is enough meaning and intention in the names and Hindustanee to show that he still retained something of his early impressions.

A year after the sketch in question was painted, the peaceful home in India was broken up forever. The poor young collector of the twenty-four Perganas died of a fever on board a ship, where he had been carried from the shore for fresher air; this was about 1816, when my father was five years old.—From "The Boyhood of Thackeray," by Anne Thackeray Ritchie, in St. Nicholas for December.

## MISSIONS.

BRO. DAVIS, of Shanghai, has our thanks for a leaflet of "Hospital Notes," which we have read with much interest. They show how the gospel of Christ comforts and saves the sick and dying, the distressed and persecuted.

THOSE who are helping to complete the file of denominational minutes and reports for Bro. Velthuysen have our thanks, and, of course, his. The attention of others interested is earnestly called to the dates still unsupplied, as shown in the column of Special Notices.

BRO. W. L. WILSON writes from Attalla, Ala., as follows: "We should be very glad to see you once more here in our town to hold a series of meetings. The town is building up very fast. There has been quite a change since you were here. We would be glad to have any traveling missionary call and spend some time with us. A lot of New England men are coming down this week with the prospect of locating here for manufacturing."

BRO. D. N. NEWTON writes from Fayetteville, N. C.: "I am anxious for the church here to be as permanently established as the best possible use of right means to right ends will admit. Was glad to learn of Eld. S. D. Davis' appointment to visit this field. Will not undertake to forecast what his success will be. I must confess, that to me, the amount of prejudice existing in this community toward Seventh-day Baptists, is absolutely astonishing. We desire the prayers of the whole denomination, that the labors of Bro. Davis in this field may be fruitful."

WE need add no word of explanation of the proposed "five cents a week" plan for raising funds for our Tract and Missionary Societies; but we wish to cordially commend to our churches and pastors the plan, and the earnest labors of Bro. J. B. Clarke in his efforts to have it put into operation. If anyone thinks we are not able to do so much as this, we wish he might read again the stirring articles by Bro. J. T. Davis, published in the RECORDER a few months ago. The two Societies, acting through a joint committee of six, are pulling together in this effort to secure a systematic offering of needed funds for our work; and we suppose there will be published an address, over the names of this committee, setting forth the spirit and purpose of the effort as viewed by them.

### UNDEVELOPED POWER OF THE CHURCH.

BY REV. FRANK F. LEWIS.

I chanced the other day upon a bulky volume, entitled, "Report of the Water-Power of the State of Maine." On examination, I found that a committee had been appointed, which had made a survey of the entire State to ascertain the number and size of all the undeveloped or partially developed watercourses. These streams were named, described, their volume calculated, suitable places for dams mentioned, and the power obtainable was estimated in the number of spindles which might be run. Most of these streams were small, capable of maintaining only a few hundred spindles each; yet I was surprised to find that if these small streams were utilized, Maine had enough natural sources of power within her borders to put her in the front rank of manufacturing States.

I find myself appointed a committee empowered to look over the territory within the borders of the Church, for the purpose of ascertaining what streams of usefulness are now neglected, which, if properly confined and directed, might build up her waste places, give employment to many idle hands, and make her a power in the land. When I started on my survey, I found so many streams to be explored that I could only begin my task, leaving it for some one else to finish. I am not sure that I have found the largest or most important, and as to calculating their available power, reckoned in the number of souls born into the kingdom—the only proper estimate—it lies entirely beyond me. The first stream to which I call your attention is, the power of the eye.

The eye has some very important uses besides merely looking out upon the world and informing its owner what is going on. It is an important aid in communication between man and man. If snakes and cats are said to charm birds by the power of the eye, if men are able to check the advance of wild beasts by the steady gaze of the eye, why should the finer and spiritual uses of the eye in our intercourse with mankind be lost sight of? With the eye one beckons or checks in advance; with the eye one entreats or commands, smiles or weeps. By the eye which meets him, the importunate vender of "fine writing paper," etc., judges whether it is safe to press a sale, and by the eye the lover measures his stage of progress with his sweetheart.

Charles Reade makes his heroine quarrel with her lover. Meeting him on the street, by the glance of her eye she directs his steps into the way behind her; and when the secluded lanes beyond the town are reached, reconciliation is complete.

This important stream is running almost wholly to waste in the Church. Sometimes it is the fault of the minister. I was once a member of a congregation in which the preacher raised his eyes from the manuscript only when he came to a familiar passage. This he delivered to the left-hand corner of the ceiling, and immediately bent over his paper. His hearers never caught his eyes unless by chance on their journey to or from that dark corner. Many a time I longed to build a scaffold, and take a seat where I might catch that fleeting glance.

Often it is the congregation who fail to understand the power they have in this direction. They do not realize the difference it makes whether they look at the minister or not. The minister rises in his place to begin his sermon. He looks over the assembly. He has prepared his sermon with care; he hopes to help some soul; he hopes for a favorable reception; but he catches sight first of the sturdy fellow who always enjoys a sermon as our baby enjoys his morning ride—with his eyes shut. Then he sees some farmer examining his toil-hardened palms, seemingly calculating how much they can hoe or mow on the morrow; or some merchant with his elbow on the back of the seat mentally measuring tape or calico; or some female trafficker taking stock of new dresses and bonnets. Uneasiness becomes despair; he stumbles through his sermon as best he can, rejoices when it is over at last, goes home to eat an ill-digested dinner, and rises on Monday morning with the firm conviction that he has mistaken his calling.

By all means, give the preacher the benefit of your eyes at the start. Let him see the respectful sympathy you feel. As he unfolds his theme, let the quickened intelligence gleam from your eyes; as he warms with his subject and rises on the wings of such eloquence as he has, let the glow of his enthusiasm be reflected from your eyes, and if there be any power in the man it is bound to come out. Another stream of considerable power unites with the power of the eye at this point. It is called the front seats. This stream has been partly developed. Considerable power is obtained from it occasionally—at conventions, for instance; but it is greatly neglected. The junction of these two streams is a place of great power. Oftentimes the power of the eye is lost entirely because of the intervening space of empty seats. As a standard-bearer would feel a mile in advance of the charge he is leading, so does the awful sense of separation creep over the minister who has

to peer into the back corners of the church to find his congregation. Though the proverb that "KNOWLEDGE IS POWER," is familiar it is not generally known how large a lake of this character is to be found in church territory. One arm of this lake is STUDY OF THE BIBLE, which I must pass by. Another I should call KNOWLEDGE OF ONE ANOTHER. It is fed by several streams. One of these is the much-abused church social. Though this has been voted by some a thing of the past and an intolerable nuisance, yet in the hands of interprising capitalists it might show good results. If people would go to the social with some other purpose than simply to receive, be it physical nourishment or mental stimulus, they might aid to develop this power. The Church suffers injury to its organic development because its members, as a whole, know each other too little. You, my friend, may think you know some member too well, but that may well be, because you know him as a whole too little. The church social is a place for meeting those whom business or distance keeps apart from you; for learning and sharing each others joys and sorrows; for planning forms of church activity, and for bringing strangers and acquainting them with your people; for the elders to unbend a little and take a romp with the young ones; for the young people to exert themselves to entertain their elders.

### TOO LITTLE EFFORT.

"I have stood in Benares, with its five thousand shrines; I have seen the masses going in and out of some of the principal temples, in Benares, mad upon their idols, in and out, in and out of those temples, to make offerings to the gods, just as if it was some great feast day; yet it was so every day in the year. And I have stood in Madura city, where there is the largest temple, covering the greatest area, in the whole of India; and I have thought, as I have seen the masses of people, that the force that we have in our Madura Mission, and in the whole of India, is like a little child digging with its little wooden spade—as they do in so many of these sea-ports—a small hole on the beach, and then, with a little cup, trying to empty the water of the Atlantic into that hole. I tell you, you do not begin to realize what heathenism is, or the work which rests upon the churches of America. No church will live whose pastor does not take an interest in foreign missions. There is no other work that can do so much good, that can so build up a church, and lead you to take an interest not only in foreign missions, but in home missions and in the work of your own town."—Rev. Edward Chester, M. D.

### CONTRIBUTED ITEMS.

BY H. W. C.

"It may well be doubted whether in any country of the world the young men as a class are so responsive to Christian influence as those of Japan."—F. F. Ellinwood, D. D.

"Who can realize that only seventeen years ago the first Christian church was organized in Japan?"

"He who in anything lives to get, defeats God's order. The end of all getting is giving; and God has connected giving with growing."

John Howard says: "Our superfluities should give way to the comforts of the poor, our comforts to their necessities, and even our necessities to their extremities."

Two checks went through the New York Clearing House recently for \$3,168,432. They did not cover a year's expenditure for missions; they paid for a single purchase of—Beer!

The African Methodist Episcopal Church, which has not a white man among its members, reports a membership of 460,000. It has 12,000 places of worship, numbers 10,000 ministers, has 15,000 Sunday-schools, supports its own denominational papers, has missions in the West Indies, Mexico and Africa, and its reported contributions foot up more than \$2,000,000 annually, for the support of church work.

## "LYING ACCUSATIONS."

False reports and statements about missionary work are continually springing up. Their frequency is a strong proof of the lamentable ignorance on this subject, which is altogether more common than is to be desired. Very recently a letter was received at the rooms of the Baptist Missionary Union from a gentleman, a citizen of a large city in the Empire State, saying that reports were being circulated there that some missionary secretaries received as much as twenty-five thousand dollars a year salary. This gentleman was sure it was not true, and sent for official documents to disprove it. We sent him the Annual Report of the Missionary Union, in which the salaries of all the officers and missionaries of the society are plainly set down. We would, however, take occasion here to inform all those who suppose missionary secretaries to receive extravagant salaries that we do not know of a society which pays any of its officers so large salaries as many pastors and editors of religious papers receive, although their duties are conceded to be quite as difficult and responsible. As to the missionaries, we give the testimony of Sir Richard Temple, formerly Governor-General of India, who said, "We do not want men who live in luxury, certainly not; but they should live, not meanly, in plain and simple respectability. I was astonished to hear from some of these objectors, who certainly knew little or nothing of India, that a missionary living in tolerably decent quarters, having a humble little conveyance to carry him in hot weather from village to village, and clothes to help him to bear the hardships of a climate which is so trying to the European constitution, that such a man by his life and appearance is actually injuring his influence among the native races. I assure you, as a man who has actually himself governed some hundred and five millions of the natives of India, that nothing can be a greater caricature and travesty of the opinions of natives than that."—*Baptist Missionary Magazine*.

## WOMAN'S WORK.

MRS. MARIA S. WILLIAMS has consented to retain her Secretaryship of the Central Association during the present Conference year. Will the Central women please notice, and therefore address her at Alfred Centre, instead of DeRuyter,—this change of address being all the change necessitated in the case.

A LETTER from Miss Susie Burdick, written in San Francisco, Nov. 21st, about two hours before sailing, says, "I must acknowledge to you my consciousness of the presence of the Heavenly Father during my journey here. I could only pray the Father to bless all the dear people whom I know were with me in sympathy, and were praying for me. The steamer sails at three; it is now a little past one." The steamer is the *Oceanica*, and its time is about 27 days. May God bless and keep her safe upon the bosom of the deep, and in the arms of his everlasting love, is, we know, but the reiteration of the deep spirit of your prayers for her.

## REPORT OF THE WOMAN'S EXECUTIVE BOARD.

That which duty and privilege claims of us, a presentation to you, members of the Conference, of the footings of the year's service, lays before us all, this, for our sum total—gratitude, fourfold.

The Master has been in the midst, to answer prayer; to direct, to chide, to bless. The women of the denomination have proved by many a means, advancement in spiritual culture, under the discipline of organized work as such. Your Board women have been under more rigid tita-

lage, such as experience brings, yet blessed in their surroundings, both by the genial atmosphere of increased sisterly support, and the invigorating, ozonic breeze of opposition. Woman's organized work has, for which we are also grateful, an inalienable right to life, to liberty, to grow, and to the continued pursuit of the blessed work of the Master.

Pursuant to the action taken at the Conference session a year ago, by which our women were to memorialize the N. W. C. T. U., in convention to be held in New York, in October, upon the question of Sabbath-observance, the following was duly addressed to the president of the National Union, and members of the same:

We, Seventh-day Baptist women, members of the W. C. T. U., wish hereby to express our gratitude for the existence of the National, the State, and the Local Woman's Christian Temperance Unions, and for the privilege given us by him who would have all men saved, of working with the W. C. T. U., to build up humanity.

We believe in the work of this body, and recognize personal obligation resting upon us to help do its work. Its several departments are essential; its methods are good; its record shows the benediction of God; its possibilities are increasingly hopeful. We believe with you in the divine appointment of the Sabbath of God, for the spiritual good of humanity. The sanctification of God's Sabbath is essential to the reinstating to better living of every form of intemperate life; and you are right in maintaining that Sabbath-observance will do away with a vast amount of drunkenness, and crime and vice. But just here we wish to put ourselves upon record with you, concerning the peculiarity of our relationships to you, as sisters in the work.

We thank you for all the sisterly kindness couched in your expression concerning us in your resolution at Nashville, under "Sunday Laws," in which you say, "That in our efforts to secure a better observance of the Sabbath, we will neither countenance nor encourage any measures which will interfere with the rights of conscience of those who strictly and conscientiously observe the seventh day as the Sabbath." A divine law, however, must stand upon its divine authority. Such law cannot be repealed except by God. Neither, yet, has man the right to manipulate divine law by civil enactment.

Believing that there is no Sabbath binding upon humanity except God's Sabbath, given for man, we must yet, while in deep sympathy with you, as touching the principle of Sabbath-observance, tell you in Christian frankness that we cannot at any time work with you in any effort to legalize a Sunday Sabbath, nor in the "Sunday-Observance Department."

We therefore ask you, Christian Union sisters, to remove from the "Sabbath League Pledge," since by Sabbath you mean Sunday, the eighth article, viz., "To use my influence for legislation that will preserve the Sabbath in its quiet sanctity, as a day of rest and worship." This cripples many of our women, as you do not wish to have any union member crippled. Many of our women refuse to join the Union because of this feature of the work; many who have been loyal members are drawing back. Many of our ministers, and laymen, too, are preaching against the Union work for us, because of this element; these believing, as do all of our women, that civil enactments cannot aid divine legislation; that all such legislation is contrary to the spirit of the Christian religion, therefore, dangerous to our nation, and would prove worse than useless to temperance work.

We shall labor with you in all other branches of our work, seeking to maintain all Christian love. We shall not antagonize you upon the question of "Sunday-observance," believing that the argument of persuasion is ever the argument of love; and as believers in God's Sabbath we shall continue to pray that, as Christian women, you will settle this question between yourselves and your God, to whom the Sabbath belongs, taking his revealed word as the test of his will concerning his law.

Desiring by this, that you shall not misunderstand us, we declare our interest in the cause for which we are organized, and our determination to work for the accomplishment of its designs; but meantime we must withhold support from the "Sunday Observance Department, and maintain our Sabbath integrity.

Signed by 194 of our Union women.

The silence of the national minutes, both as to Convention and Executive sessions, furnishes neither proof of mistake on our part, in the presenting of the memorial, nor occasion for regret that such was sent in to them. It belongs to us

to stand for the principles by which our lives are governed. It was their easiest way to dispose of the unpopular doctrine. The manner of the silence of many of the W. C. T. U. women, in session and out of session, indicates, not ignorance of the claims of the Seventh-day question, but an ignoring of those claims.

(To be Continued.)

## ONE SHEEP MISSING.

A century ago it was quite common for ministers of the gospel to own a farm and to get a part of their living from it. The farm was usually given to them by their people, and besides being very helpful in the way of providing butter, cheese, eggs, milk, meat and vegetables, it afforded them the very best exercise and recreation. They did not, indeed, do all their work themselves, but they took charge of it, and helped their men when they could; and we think, in some cases, that would be better than going to watering-places, or even to Europe. Besides, it was a very nice way to train their boys to industry; and that may be one reason why ministers' sons, in those days, grew up to be so useful.

In the State of Connecticut there was one such minister who had a farm. He was a very good man, and there is a book about him called "The Godly Pastor." This minister had a flock of sheep; and one day, as he put them into the yard he noticed that one was missing. He went out into the pasture and looked for it, but not finding it readily, he went back into the house. He could not be easy, however; he kept thinking about the lost sheep. Then said he to himself, "I will go again, I will look more thoroughly." He did so; and found the poor sheep with its head fastened between two rails, so that it could not get out. It had been there for some time, for it had eaten all the grass within its reach quite into the ground. Poor sheep, how glad it was to be relieved!

"Now," said the minister, "how do I know but some one of my people, my flock, may be in just such trouble? I will go over my congregation and see."

He went around from house to house, visiting and inquiring; when behold, he actually found one of his church just ready to sink into despair for want of comfort. It was as if every green thing had been eaten, and only the hard gravel remained. We have no doubt the minister was happier in the second case than in the first.

Just a word with the pastors who may read this: Look after the one sheep that is missing.

## NEWTON AND VOLTAIRE ON PROPHECY.

It is a remarkable fact that Sir Isaac Newton, in his work on the prophecies of Daniel and Revelation, said that "if they were true, it would be necessary that a new mode of traveling should be invented." He said that "the knowledge of mankind would be so increased before a certain date or time terminated—namely, one thousand two hundred and sixty years—that they would be able to travel at the rate of fifty miles an hour."

Voltaire got hold of this, and, true to the spirit of skepticism of all ages, said:

"Now, look at the mighty mind of Newton, who discovered gravitation! When he became an old man, and got into his dotage, he began to study the book called the Bible, and it seems in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard!"

The self-complacency of the philosophic infidel made his friends laugh; but if he should get into a railway train, even a skeptic to-day would have to say, "Newton was the philosopher, Voltaire the dotard."—*Christian Oracle*.

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1889

October 5	The Tribes United Under David.....	2 Sam. 5: 1-12.
October 12	The Ark Brought to Zion.....	2 Sam. 6: 1-12.
October 19	David's Thanksgiving Prayer.....	2 Sam. 7: 18-29.
October 26	Sin, Forgiveness and Peace.....	Psa. 32: 1-11.
November 2	David's Rebellious Son.....	2 Sam. 15: 1-12.
November 9	David's Grief for Absalom.....	2 Sam. 18: 18-33.
November 16	David's Last Words.....	2 Sam. 23: 1-7.
November 23	Solomon's Wise Choice.....	1 Kings 3: 5-15.
November 30	The Temple Dedicated.....	1 Kings 8: 54-63.
December 7	Solomon and the Queen of Sheba.....	1 Kings 10: 1-13.
December 14	Solomon's Fall.....	1 Kings 11: 4-13.
December 21	Close of Solomon's Reign.....	1 Kings 11: 26-43.
December 28	Review.	

## LESSON XI.—SOLOMON'S FALL.

For Sabbath-day, December 14, 1889.

## SCRIPTURE LESSON—1 Kings 11: 4-13.

4. For it came to pass when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father.
5. For Solomon went after Ashtaroth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites.
6. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.
7. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.
8. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.
9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.
10. And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded.
11. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and give it to thy servant.
12. Notwithstanding, in thy days I will not do it for David thy father's sake, but I will rend it out of the hand of thy son.
13. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake, which I have chosen.

GOLDEN TEXT.—Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10: 12.

## DAILY HOME READINGS.

- S. 1 Kings 11: 4-13. Solomon's fall.  
 M. Eccl. 2: 1-11. Vanity of wealth.  
 T. 1 Cor. 3: 16-23. Wisdom of the world.  
 W. Deut. 7: 1-10. Warning against idolatry.  
 T. Jer. 9: 12-16, 23, 24. Better than wisdom.  
 F. Gal. 5: 14-26. Flesh and spirit.  
 S. 1 Cor. 10: 1-14. Take heed.

## INTRODUCTION.

This lesson brings before us one of the most melancholy moral failures that is recorded in the entire Scriptures. That a man reared in the very midst of religious culture, endowed with the highest talents, and inspired with a spirit to honor and worship the true God as Solomon had done in building the temple and in the solemn service of its dedication,—that such a man should go down into idolatry and moral corruption in the prime of his life is astonishing and almost incredible. It is no wonder that critics have tried to reconcile the extreme reported characters of Solomon by affirming that the reports of his early nobility and religious devotion must have been exaggerated. But when we carefully follow the progress of his life and note his ambitions, his accumulations of wealth, and his alliances with surrounding nations by a thousand intermarriages, we can begin to understand how the great moral catastrophe in his life was the natural result of a long course of wrong doings. The love of distinction among the nations of the earth and his pride of wealth and earthly power had generated in his soul the purpose to win the favor and subserviency of all the surrounding nations. To accomplish this he sought to affiliate himself with them by giving countenance to their forms of idolatrous worship. Probably he did not cease to recognize the worship of the true God, but he deemed it magnanimous and the part of a liberal charity to recognize and promote the worship of false deities, easily persuaded to this by his foreign wives.

## EXPLANATORY NOTES.

V. 4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods. Solomon was not an old man but the thought is rather, that when he had advanced many years in his reign as king, seeking by successive measures, and in a growing worldly ambition, to extend his power, instead of his controlling the means and agencies under his hand he came to be controlled by them, and thus his heart was led after other gods. This experience of Solomon has been repeated times without number in the lives of great men. When they have controlled and accumulated great power and

influence they have been suddenly betrayed and led to ruin by these agencies. But this result never occurs till the hearts are first turned away in some measure, if not entirely, from the true God. *And his heart was not perfect with the Lord his God, as was the heart of David his father.* This means that he was not sincerely and wholly loyal to Jehovah his God. If he had maintained that true loyalty to God in his spirit, as his father David did, he never could have been turned away to the worship of false Gods.

V. 5. For Solomon went after Ashtaroth, the goddess of the Zidonians. Ashtaroth was the female deity of the Phœnicians as Baal was their male deity. It is very probable that Solomon's friendly association with king Hiram, and his large dependence upon his aid in building the temple, had much to do in affecting his favor toward the worship of the Phœnicians. Having taken many of his wives from that people he could the more readily be influenced to favor their worship of Ashtaroth. The same law of influence growing out of association brought him into servitude to the worship of the Ammonites even though it was the most horrid form of worship, particularly in that it was carried on by offering human sacrifices, the burning of children in the arms of the fiery image, Molech. See 2 Kings 23: 10.

V. 6. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. The words bring before us the second stage of of Solomon's backsliding and departure. He had first turned his attention and his interest to the foreign worship, and now secondly he had fallen off from his real loyalty to the true worship.

V. 7. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. His liberality towards idolatrous worship, growing out of his selfish interests, prepared the way in his mind for aiding each of his wives in her own religion by building for their idolatrous worship temples and altars wherever they desired to have them built, even in the very vicinity of Jerusalem. No place outside of the walls was more conspicuous than the Mount of Olives which was the point referred to here as "before Jerusalem."

V. 8. And likewise did he for all his strange wives which burnt incense and sacrificed unto their gods. The fact that many of the idolatrous worshipers burned incense and sacrificed unto their Gods, probably led Solomon to give more favor to their worship; there was in this some similarity to his own form of worship.

V. 9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice. Anger ascribed to God is not passionate excitement, desire to take revenge, as in the case of human anger, but it is holy indignation, a settled and calm displeasure toward the person doing violence to the mercy and love of God. The Lord had revealed himself with great favor towards Solomon, had exalted him, had bestowed upon him great gifts, and had distinguished him above all the kings of the earth. Now for Solomon to turn away his heart and affections and grateful remembrance from the Lord who had given him all these things and go after, and mingle in the service of, false gods, was the deepest insult that it was possible for Solomon to commit toward the true God in the presence of pagan worshipers.

V. 10. And had commanded him concerning this thing, that he should not go after other gods. God had distinctly appeared unto him, once at Gibeon in the beginning of his reign (1 Kings 3: 5), and again after the temple had been built. 1 Kings 9: 2. At these personal revelations of himself to Solomon he had distinctly warned him against these very temptations that would necessarily arise during his powerful reign. *But he kept not that which the Lord commanded.* Notwithstanding this distinct revelation and these definite warnings and commands, Solomon had forgotten all and turned his heart to favor the worship of idols.

V. 11. I will surely rend the kingdom from thee, and will give it to thy servant. Solomon is distinctly forewarned that his kingdom is now to be taken away from him in direct consequence of his wicked and disloyal course of life. He had been entrusted with the greatest responsibility in behalf of the kingdom of Israel, had been endowed with the greatest gifts and favors of God for carrying out the plans of God for Israel, but had proven himself unworthy and recreant; had exposed his nation to the corrupting and destroying influences of the surrounding nations.

V. 12. Notwithstanding, in thy days I will not do it for David thy father's sake. Solomon's reign was now very near its end. The punishment that was coming upon his nation would not reach its full development during his life time. But this postponement was not for his sake but for his father's sake. Great promises

had been made to David concerning the reign of his son. These promises would be fulfilled for David's sake. Now retribution is promised for Solomon's wickedness and disloyalty, but for Solomon's sake, or chargeable to him, it shall be fulfilled during the reign of his son; thus Solomon can look forward to the sorrow and downfall of his son's reign. As David, under the inspiration of the divine promise, could look forward with joy and peace to the reign of his son Solomon, now Solomon could look forward with sorrow and forebodings of evil to the reign of his son, and be conscious that it would be a recompense for his own wickedness.

V. 13. The Lord, however, reserves a seed for his kingdom that shall not be rent. But this merciful preservation is promised for David's sake and for Jerusalem's sake. Judah and Jerusalem will remain loyal to the service of God and for their loyalty God will protect and preserve. However much Solomon in the earlier years of his reign had rejoiced in the favor of God and in his own distinguished greatness, he has come now in consequence of his worldly ambition and disloyal life to sit in sackcloth and ashes, stripped of his royalty and filled with burning self-condemnation. There is no palliation, he can never try it over again,—his life-work is done once and forever. The results are to be attributed to himself alone. That he commenced his reign in peace and glory is no comfort since he has brought the end of his reign into shame and trouble; the closing acts of the record stand for the whole so far as the final results and rewards are concerned.

## HOW CAN WE REACH THE HEARTS OF OUR SCHOLARS?

BY MISS EMMA M. WELLS.

It is the desire of every earnest teacher to lead his scholars to Christ; in order to do this he must have an influence over them, and to gain this influence he must first reach the hearts of his scholars. I doubt if there are many persons in this world who have not hearts that may be reached in some way. The most natural way to reach them would be by *kindness, thoughtfulness and consideration.* These will produce a grateful return on the part of their objects, and will make them feel that there is some one who is interested in them and wishes to help them on in this world, and they stand ready to be helped and guided by such ones. Thus it is with the scholars. Be kind to them, always have a kind word and smile for them whenever you meet them. By kindness we show them the disposition which is most attractive to all, especially to the young. One who is uniformly kind, never cross, harsh or disagreeable, will always draw to himself the love of children or young persons. The teacher may be thus, and at the same time teach well, and maintain discipline in his class. The secret here lies in never doing anything hastily or on a sudden impulse of unkind, selfish feeling. Let the teacher preserve a perfect self-control and always keep before him the thought that gentle kindness must mark every word and every act. Be thoughtful for them; there are many little thoughtful acts that we can perform for them, which they will appreciate; by thoughtfulness we can firmly fix the affection won by kindness. Some persons win affection and then fail to hold it by a lack of thoughtfulness. The teacher must never offend his scholar and then have to say, "I didn't think." The teacher must remember that the scholars are younger, more susceptible, more quick to feel and notice every little thing; therefore the teacher must be always alert and quick to see what will please, what will interest. A little thing which shows the scholar that the teacher is thinking of his particular wish or need will do much to strengthen the love of that scholar. And last, but not least, use consideration for their feelings. By consideration we show the scholars that we are not above them. The teacher who is always so far above his scholars that he ignores their little joys, and their little sorrows, is separated from them by an impassable gulf; while he who exercises a careful consideration for their feelings, shows that their world is his world. Without this there is a lack of fellow-feeling between teacher and scholar which prevents the teacher possessing the scholar's heart.

Let me now say a few words in illustration of these principles, that they may be fixed in your minds.

I remember reading a story in my younger days that I think shows very strikingly the result of a kind word or act. A lady in walking through the streets of a city dropped a package, a little ragged urchin picked it up and handed it to her. As he did so, she smiled and said, "Thank you." The boy went back to his companions and said, "Boys, she smiled and said 'Thank you' to me just as if I were somebody, and I tell you, boys, I am going to be somebody; I'm tired of this life, I am going to leave it and strive to do better."

He kept his word. Years afterwards the same lady entered a business place, as she turned to go out again, a well-dressed, noble-looking young man stepped forward and opened the door, and, as he did so, he said, "Lady, you once gave me a smile and spoke two kind words to me; from that moment I resolved to lead a different life." It is needless to say the lady was surprised to learn that such a small effort on her part had done so much good. Ah, little do we think what influence one word or even one look will have over another. There is not one of us who has not an influence over some one. Let us try to make that influence a good one. There are many little acts that will help to win our scholars' hearts, and we should be as faithful in performing these little acts as we would be in performing greater ones,—for "He that is faithful in little is faithful in much, and he that is unfaithful in little is unfaithful in much." Let us take our Saviour as our example. We know that he was faithful in performing all duties alike and that he took as much pains in teaching the little children as he did older people. In our minds we see him with the little children gathered around him, looking up into his face and listening eagerly to the words of love as they fell from his lips,—and we wish that we had the power to command such good attention on the part of those we are teaching, as he had over them; of course we cannot expect to do this, but we can do our best by following in his footsteps and keeping him ever before us as our example.

Many of us have heard of Mary Annie Clough, the factory girl of Glasgow, who had great compassion on the poor boys employed in the foundries. She obtained a room in the factory in which she worked and each Sunday drew a number of these boys around her and taught them the Word of God. By her kindness she won their hearts, and, as the result of her labors, many were led to Christ. And so every teacher should strive to win the hearts of his scholars before he can expect to influence them to become Christians. Once their hearts are won, they will strive to please the teacher, they get their lessons because it pleases him, they listen to the words falling from his lips, and those words have an influence over them—they influence them to think of higher and nobler things, and so it is that the teacher soon wins them to Christ. Let all cultivate a love in their hearts for the scholars, and with this love they can do many things which are better than those done for money. No good thing is ever lost, no good action, no good example dies. Every little act of kindness is embedded in the heart of the object and some time, some where, that one little act may be the means of doing a great deal of good in the world. We all know that beautiful song "Let us scatter seeds of kindness"—may we keep these words ever before us in the Sabbath-school work, and scatter seeds of kindness all around us in such a way

that our scholars will know and appreciate how it is done, and when we lay our life-work down, they can take it up, and, through the experience which they have had, they can win the hearts of others and teach them to put their trust in Christ.

"'Tis not to live, to live for self alone; whenever you do what is holy, be of good cheer, knowing that God himself takes part with rightful courage."

#### THE CHRISTIAN RACE.

In the Epistle to the Hebrews the Christian's career is viewed as a race. The lives of some men suggest anything but a race. There is no progress, no rapid passing onwards, no intense hastening to a goal. Listlessness, vacillation, a sauntering dalliance with pleasure characterize many lives. There is no steadfast and urgent pursuit of a single object. Where this exists, even though the object be unworthy and the pursuit of it unchristian, the life may be compared to a race. For a race implies a running towards a goal, a straight and rapid making for a desired object or end. The Christian's career is a race, because with mind made up as to the worth of his object he makes for it with fixed eye and unswerving tread. Of the various attractions presented to us, the Christian has selected one, and with undivided mind makes it his single object to be all he can be, and do all the good in his power. The prize he aims at is likeness to Christ in his personal goodness and power to do good.

This is the prize he aims at; but he finds that he cannot choose his own way to it. The race is "set before" him, marked out for him, measured and staked in by a power not his own. His birth, his natural condition and temperament and talents, his opportunities, the vicissitudes of fortune he encounters, are all arranged for him. That is the course set before him, and he must win the prize by running in it. He may not leap the ropes and try a short cut; he may not demand some softer course, some more elastic turf; he may not ask that the sand be lifted and a hard-beaten surface prepared; he may not require that the ascents be levelled and the rough places made smooth; but he must take the course as he finds it. In other words, he must not wait till things are made easier for him; he must not refuse to run because the course is not all he could wish; but he must recognize that the difficulties of his position in life are the race set before him. The Christian must open his eyes to the fact that it is in the familiar surroundings of the life we now actually lead God calls us to run; in the callings we have chosen, amid the annoyances we daily experience, where we are and as we are, from the very position we now occupy our race is set before us. It is through your own actual circumstances you must win the prize. A race is set before you by God. You have your own sins to subdue, your own troubles to overcome, your own opportunities to use, you are yourself and not another person, and you have your own race to run and no other person's.

The conditions of successful running are that we look to Jesus and lay aside every weight. When we are sunk from all hope of ever being delivered from sin, when we seem to have been deceived all along and are ready to turn to scorn every other argument that can be used to show us that it is reasonable to believe we may be holy and pure, nothing shoots such a real hope into our souls as for anyone whom we know to have also had his sins and his snares and his vices, to look us in the face and say: "There is such a thing as sanctification. I know it. I am not more certain that I live than that I live as once I did not, that now I am what once I was not." And the apostle says that we are surrounded with a cloud of men giving us just such testimony. He points us to hosts of instances of successful attainment. Time would fail him were he to attempt in the briefest manner to indicate how even the most eminent among them have won the position they now occupy. There is a perfect cloud of them, he says. Each a star in himself if you could see him closely; but there are so many like him and so distant to our feeble vision, they are but a bright cloud, a milky way in the heavens to guide and animate us.—Dr. Marcus Dods.

## HISTORICAL & BIOGRAPHICAL.

### SCOTT'S MISSIONARY TOUR IN THE WEST.

In 1843, Eld. James L. Scott published at Providence, R. I., his "Journal of a Missionary Tour," which he made the previous year, in six Western States. The work was written at West-terly, R. I., and contains 203 pages. It was copyrighted in the Clerk's Office of the United States District Court of Rhode Island, in the year of its publication. He seems to have attended principally to the sale of the book, and copies of it are found in the libraries of some old families of our people.

He started on this journey under an appointment from the Executive Board of the Seventh-day Baptist Missionary Society, from his home in Richburg, N. Y., January 6, 1842, accompanied by his wife and a son six years of age. He made only a temporary stop at Persia, Cataaugus Co., N. Y., and at North East, Erie Co., Penn., where some Sabbath-keeping families were then residing. By the 28th of that month, he reached Jackson township, Shelby Co., Ohio, where one of our churches is still located, having been constituted two years before. In this section, and at North Hampton, Clarke Co., about thirty miles distant, he labored until March 8th following, when he left for Bloomfield, Pickaway Co., to the south-east, some two days' ride. Here he preached for nearly three weeks, and formed a small church.

After this he resumed his journey, going by the way of Cincinnati, Ohio, Indianapolis and Terre Haute, Ind., and Springfield, the State capital, to Lewistown, Fulton county, Illinois, where he arrived about April 21st. On this route, he visited a few families of "Sabbath Baptists" at various places in the Southern portions of Ohio and Indiana; held meetings in some First-day communities, and was prevented by the spring floods from visiting six or seven families of our people at Bussron's Mills, Sullivan Co., Ind., forty-four miles south of Terre Haute. These Sabbath-keepers were then very anxious to be organized into a church, and his failure to visit them was a sore disappointment to them.

For about five weeks he remained in the vicinity of Lewistown, holding almost daily meetings in Fulton and Peoria counties. He drew large audiences to hear him; and he reports, "I found people of all denominations very friendly, and attentive to the ministration of the word." Here he aided, May 13th, that year, a small company of Seventh-day Baptists to organize a church. The exercises were held in the room in which Eld. Richard Hull died, just four years before, and in full view of his grave on a mound near the dwelling which he had erected. This section of the country was far superior in its scenery, mixture of woodlands and prairies, quality of soil and streams of water, to any visited on the journey. Eld. Scott writes: "The green carpet, the never-to-be-described clusters of flowers, the prairie-hen rising and falling into this and that bed, the snipe with his chattering bill, the turkey-buzzard floating carelessly in the air and surveying all below, the sand-hill crane strutting around, the yelping wolf as he slips along from bank to bank, and add to this the enlivening notes of the feathered songsters, who could help being entranced?"

May 24th he continued his trip into Iowa, crossing the Mississippi River at Burlington, in that State; and thence directed his course northward about forty miles to Fredonia, situated on the Iowa River in Louisa county. On the 31st of that month he constituted a church at this place

the first of any people in that region, and urged the admission of Eld. Rollen McReynolds and wife, converted to the Sabbath from the Regular Baptists, as members of this little flock. He preached at different points in this neighborhood, until the 8th of June following, when he was compelled on account of fatigue and ill health to discontinue his labors for a time. Soon afterwards he left for Prairie du Lac, now called Milton, Wis., passing through the beautiful and fertile regions of northern Illinois, principally along the incomparable valley of Rock River. In this section he remained until the 27th of June, occasionally speaking to the Sabbath-keepers at this place. He writes of the "almost unparalleled beauty of the location, and its convenience for agricultural and commercial operations, of the largely attended meetings, and of his joy in seeing many old friends. Among other items, he mentions the fact that the people at Milton, three years after settling in the country, were then preparing to build an academy. Considering his mission as accomplished he started homeward, going through Chicago; calling on a few Seventh-day Baptists in Michigan, taking in Sandusky and Cleveland, Ohio, and ending his trip July 28, 1842.

The reasons are not apparent why he began his journey in the middle of winter. He had to traverse regions comparatively unknown to him, and portions of them almost impassable for horses and a carriage in that season of the year. The spring months following supplied the deep mud of new roads and the swollen streams without bridges in Ohio and Indiana. The undertaking seemed foolhardy. His descriptions of floundering in the almost bottomless mire, wading through numerous sloughs, fording rampant rivers, riding late at night through dense forests in search of shelter, and repairing his broken vehicle at times, excite in us other feelings than those of commiseration. No wonder that the health of himself and family was impaired, and that his labors had to be suspended at points when they might have been continued with much greater usefulness.

Doubtless the principal object of the trip was to ascertain the religious condition of "the scattered and destitute" families of our denomination in "the Great Valley" at that time, and to provide for them brief "ministrations of the gospel." In addition to this, the missionary sought to examine, personally, "the customs of the people, the healthfulness of the climate, the fertility of the soil, the inducements for emigration, and the embarrassments attending a settlement in that region," for the instruction of those among his acquaintances who might desire to locate somewhere in the "Far West." He is often, therefore, very minute in his description of certain sections which, in his opinion, offer the best attractions. It is a sad comment on his efforts that only two localities which he visited and recommended are now occupied by our people, having organized churches before his arrival. All the others have been abandoned. None of the churches which he assisted in constituting are extant. They ceased to exist long since.

He inserts in the book several pieces of poetry of his own composition. By them he celebrates some remarkable incidents or personal experiences on the journey. They are wholly unworthy of the author, greatly inferior to his prose, very commonplace in thought, and stilted in expression. On many pages of the work can be selected quite familiar words which show a very noticeable lack of discrimination of their exact meaning. He writes of the "exuberance of the evil," "a cataract with burning billows," "the

productions of the soil as not extravagant," a man misrepresenting as having a "smuggling spirit," "sobbing anecdotes," "peaks of dim mountains" for the bluffs of the Ohio River, "a landscape exceeding another," "implored fields," "sobs and groans howl around me," "the appearance of the country begins to deteriorate," "suffering retirement," "blessings flashing along" when remembered, the sons of the forest "seek an absence" from the pale faces, and are "inclined to errantry," "an illustrious island" in the Mississippi, "a constant stream of lightning poured upon us for an hour and a half," and "a river susceptible of navigation."

He had a quick ear to catch local or provincial expressions; as "concerns" for family, "donsay" for not well, "I reckon" for yes, "common doings" for ordinary victuals, "a smart sprinkle" for a large number, "knows a heap" for intelligent, "chicken fixings" for stuffing and gravy, and "mighty glad" for well pleased.

He frequently indulges in the most serious reflections. He scarcely passes a grave-yard without moralizing on the certainty of death, and the dread realities of the judgment. He cannot see a drunkard reeling in the street, without giving a brief temperance lecture. Finding a Catholic church in any town, he rails in savage terms against the papal hierarchy. Discovering the looseness of the Western morals in many places, he consigns the inhabitants to eternal wrath.

He takes delight in depicting the terrific as well as the extravagant. Every wild thunderstorm, raging tornado, boiling torrent of a swollen river, heart-rending story of a murder, an enraged mob, and a burning prairie, are noticed often with painful details. Witness the following: "A burning prairie, especially in the night, is one of the most sublime spectacles in nature. The flames roar through the long grass with a noise like distant thunder, when peal follows peal in such close succession as to form an unceasing roll, and the horizon often appears like one flame of vivid light. At other times a sheet, for miles in length, will rise almost perpendicular in the air to an astonishing height, then struck by a sweeping gust of wind is lashed forth, and again spreads its full extent upon the dead grass, which is ignited and pours forth its fury into the raging wind, causing another bursting flame to ascend near the skies; and each succeeding flash adds fury and velocity to the wind and flame, until its rolling wave dashes forth with conflagrating fury. As the sheets of flame vehemently ascend, and anon wrap the earth again in their broad expanse, they light up the heavens as do the broad flashes of lightning as they leap from cloud to cloud, and the unceasing roar of the consuming fires present a scene superlatively sublime, and fires the beholder with the most refined admiration."

His theory in accounting for the Indian burial mounds of the Mississippi Valley is decidedly amusing. He considers them as the work of the Antediluvians; and explains this "hidden mystery of the wonders of the West," as being the decayed dwellings of those people who associated with the family which might have, under a heavy gale of wind, drifted in the Ark from this region westward across the Pacific to Ararat. The glacial moraine bluffs of Southern Wisconsin confound him. He can imagine no cause, natural or artificial which will explain their existence.

The salubrity of the climate in the "Far West" astonishes him, and is constantly under his keenest observation. With varying phrases, he endeavors to correct the prejudices of his friends in the East on this point, and to contrast the health of the inhabitants with that in the wooded and moist regions of Ohio, Indiana, and Michigan, which he saw under unfavorable conditions.

## SABBATH REFORM.

### "THE JEWISH SABBATH AND THE CHRISTIAN SUNDAY."

From the New York *Sun* of Nov. 10, 1889.

This very well expressed letter comes to us from a lady of Brooklyn:

I am a married woman, having a husband and son. Neither of them believes particularly in keeping one day in the week as a Sabbath day. That is, if they were compelled by the laws of the land to observe strictly one day out of seven, they would not care whether it was the sixth, seventh or first day that was to be so kept. Now, I do care. And while my husband and son could join with me, from their indifferent standpoint taken in the matter, I am hindered in another way outside of our home by the division among the people as to the right day to be observed.

I believe and hold that the seventh day, the Sabbath of the Jews, is the right day to keep, and that not the Mohammedan's Friday nor the Christian's Sunday ought to be observed. But I am hindered, as I said, from doing what the Bible commands me to do. Before there was either Christian, Jew or Mohammedan, or even Moses, the seventh day was set apart as a day of rest and to be kept holy. This was done by the Lord, who is the father of us all.

And, again, through Moses, we were strictly commanded to keep that day, and in not a single place in the New Testament are we directed to do differently. Now, by whom and for what reason was the day changed?

I hope you will make some remarks on the subject. I want the Christian Sabbath changed to the Jewish Sabbath—man's day to the Lord's day.

Our correspondent is evidently a conscientious woman, and her spirit is uncompromising. There is also logical consistency in what she says, but she has not properly informed herself as to the history of both the Jewish Sabbath and the Christian Sunday. The Sabbath of the Old Testament ordination was not originally observed by the Jews as she would observe it. It was more particularly a day of rest than of religious exercises, and it was instituted for the wise purpose of giving recreation to hard-working men and their beasts of burden. Therefore it was kept by the Jews as a day of pleasure rather than a day of fasting. No work of any kind was done, and it was not until it became necessary to instruct them in their law, which had passed out of the memory of many of the people, that they went up to the synagogue as a part of the ceremonial observance of the day.

The Sabbath was a distinctively Jewish institution, and hence when Christianity came in and brought into its fold many different peoples, who knew nothing of Jewish law and cared nothing for Jewish customs, the Hebrew reverence for the seventh day of the week did not extend among them. Yet the Jewish practice of setting aside one day of the week for rest, and in recognition of the divine power was early imitated by the Christian world; but the day chosen was changed from the seventh to the first, in celebration of the resurrection of Jesus. Its name, too, was changed from the Sabbath to the Lord's day, and the character of its observance was very different from the Jewish. Neither was it until the time of Constantine that the institution was protected by law. The early Christians did not regard it as a Sabbath to which the Jewish code was applicable, and as late as the reformation both Luther and Calvin denied that there is any Scriptural obligation to observe Sunday. They treated it as a purely ecclesiastical institution, resting rather on tradition than on any law of God binding on Christians; and to-day its observance, as a Sabbath somewhat after the Hebrew model, is almost wholly confined to England and this country. Elsewhere it is regarded as a church day purely, and not as a fast day. It is simply one of the many holy days of the church, and the obligation to observe it is no greater than to observe the others.

This view of Sunday undoubtedly is in strict accordance with the belief and practice of the early church, which looked upon the Sabbath as an institution of the old dispensation, that had been set aside by Christianity, and was no more binding on Christians than the Jewish circumcision and the rest of the Jewish ceremonial code. The Christians' Sunday is a totally distinct day of their own institution, and with laws and customs for its observance of their own establishment.

Therefore, as our Brooklyn correspondent is a Christian and not a Jewess, her religion does not require of her that she should keep the seventh day as a Sabbath. Nor is there any universal rule in Christendom as to the manner of observing Sunday. There is no injunction with regard to it in the New Testament, from which the Christian Church derives its law. Our Brooklyn friend can keep it as it is kept on the continent of Europe, or as a day of both recreation and worship, and be in line with the practice of the great majority of Christendom; or she can observe it after the Puritan fashion. In either

case she will be rendering obedience to Christian command and custom. If she goes to church in the morning to say her prayers and confess her sins, she will be violating no law of the New Testament if she takes the rest of the day for pleasure, in accordance with the practice of continental Christians. But if she feels the need of using all its hours for spiritual meditation and religious exercises; if it seems to her that she cannot otherwise keep the day holy and gain sufficient strength to fight against evil during the remainder of the week, she will properly observe Sunday as a fast day.

Everyone must decide that matter for himself, taking care, however, to respect the freedom of others whose consciences direct them differently. Neither will it be of any vital importance whether she keeps holy the seventh or the first day. It is not the day, but the use of it, which counts. Yet as the custom of all Christendom is to observe Sunday, and the laws of the State are made with reference to that as a day of rest, it will be wiser and more convenient for her to set apart the first day of the week for special religious exercises.

The *Sun* is pretty well informed concerning the history of the Sabbath and the Sunday, and the statements made above are correct, in the main. But if its "religious editor" will read a little more carefully, he will not say that the Sabbath is, or was, a "distinctively Jewish institution." That is what the theologians have said, and the *Sun* has fallen into the error of believing them. The Bible, and genuine history, both contradict such an assertion. The Sabbath is no more "Jewish" than are the laws against idolatry, blasphemy, theft or murder. If the *Sun* will wisely adhere to history and keep out of theology, it will do well.

In that case the *Sun* will find that the introduction of Sunday, and the rejection of the Sabbath, was not brought about by the "early" church; neither of these results were possible until a semi-pagan theology had gained ascendancy in the church. The perversion of New Testament Christianity which gave rise to such theories was still more fully developed by the Sunday legislation of Constantine and his successors, which legislation was wholly pagan in tone and form. The *Sun* tells a large amount of important truth, but it needs correcting on a few points.

#### INCONSISTENCY OF BAPTISTS.

One of our correspondents in Canada, who is studying the Sabbath question, lately sent the following communication to *The Canadian Baptist*, of Toronto, in which certain articles had appeared relative to the Sabbath and Sunday. When you have read the article by "Timotheus," it will be easy to understand the note in which *The Canadian Baptist* refused to publish it. The position of the Baptists is so vulnerable when a comparison is made between Baptism and the Sabbath, that Baptists have but two alternatives: one to become Seventh-day Baptists, the other to go to the Romanist ground, and accept no-Sabbathism, but retain Sunday on the ground of tradition. In this same city of Toronto, not long since, the American Baptist Congress listened to a series of papers, none of which based the observance of Sunday on the Law of God. So far they were right. But what about that law which Christ obeyed and defended, declaring that it should not pass away? When the immutable law of Jehovah and the example of Christ combine to command Baptists to keep the Sabbath, it is high time that they should heed and obey. There are inconsistencies which blend with "sin, which is the transgression of the law." An obedient "Canadian Baptist," need not fear to publish or read the words of "Timotheus," but they are very disagreeable words to a disobedient one. Read Timotheus, strong, logical and clear, and compare what he says with the effort of the editor to escape from a hopeless dilemma, by weak excuses about "want of space," etc.

#### Sunday and Infant Sprinkling.

Dear Editor,—In my examination of the Baptism question and that of the Sabbath, I have noted very remarkable parallelisms to which I would draw your attention, and the consideration of which I have some hope may tend to simplify the thoughtful investigation of this really serious Sabbath inquiry.

##### PREVALENT IGNORANCE.

There is an astonishing amount of general ignorance among professing Christians on both topics, and assertions are made on every hand as unfounded as they are reckless. It is taken for granted by those who have never given a moment's serious reflection to these doctrines as found in the Word of God, that certain things are just so and so, because they have always been accustomed to think so, and we preach and teach them for the truth of God stable and sure. For example, that there is in Scripture certain record of the baptism of infants and likewise of the Sabbath being changed into Sunday—both confident and baseless claims.

##### MIXED PHRASEOLOGY.

There is an abuse of terms in Bible discussions that is wholly misleading. What honest gain can there be in mixing up the ideas involved in the expression "Christening," with the Bible word baptism, or in calling Sunday the Sabbath of the Lord? Let us distinguish between things that essentially differ.

##### THE TRIBUNALS.

In the Baptismal controversy, Baptists and Pedo-baptists profess to stand upon the Bible and nothing else. In the same way Seventh-day observers and ourselves both agree to go by the book alone. And yet most wonderful to state, the intelligent and scrupulous in both controversies confess that in the Bible is no Sunday nor any mention of the baptism of unconscious babes.

Another, the standard of antiquity, is once in a while apologetically offered. In a discourse on Baptism the worthy Presbyterian pastor here, recently preached that in common with the Sabbath change baby baptism was "an old time doctrine," and so had become worthy of all acceptance. (It is a common Pedo refuge to fall back on the change in the Sabbath as a precedent for the change in the entrance ordinance).

Then there is the miserable test of popular favor. Pedos reproach us with being "singular,"—with being a peculiar people. And it better becomes us than to fling such unworthy epithets at "Sabbath-keepers," or to meet their testimony with the argument from numbers. Lastly the evidence is often made to turn upon whatever, in either discussion, is held to be the "most appropriate" memorial. Thus on one hand nothing is believed to be so fitting as when children are born, forthwith to "dedicate them to the Lord," nor on the other hand anything so reasonable as that the Master's disciples should remember the first day to keep it holy because tradition reports that he conquered death for them upon that day. Thus there comes to both them and ourselves the danger of making void the orders by our tradition.

##### THE QUESTIONS AT ISSUE.

What saith the Scriptures on these topics for the guidance of one seeking to follow the precept and example of the Lord Jesus Christ is a simple and satisfactory way perhaps to put the positions. Not what is customary, what may be considered most convenient, nor what we, in our ignorant arrogance, deem most seemly, but in both cases how may we, with tender consciences, discover the mind of the revealing spirit?

##### LETTER AND SPIRIT.

Pedos judge that we cling to the letter of the volume at the expense of its spirit, and I notice that the same accusation is thrust at those who keep the Seventh-day, and really it seems passing strange to see Baptists use it who feel perfectly justified in sticking to both letter and spirit in other doctrines.

##### UNWARRANTED CONCLUSIONS.

We make merry often over the weakness of the Pedo-baptist "argument from inference," now why should we propose the same plea for Sunday-observance?

##### SIGNIFICANCE.

We claim as a fact beyond dispute that Christian baptism symbolizes burial and resurrection in the putting on publicly of the new life in Christ Jesus. However variously the thing be stated, the sixth of Romans remains plain and positive. And so in the matter of the Sabbath not one of us but is satisfied that the institution is reared upon the ground given in Gen. 2: 3. One object lesson speaks to the Lord's children of a sanctified rest day of God, before sin broke in upon it, a memorial of that and a type of the rest remaining when sin shall be no more; the other is the reminder of "Christ our life," who overcame sin and death for us, in whom we now are become a new creation, and the shadow, too, of the time when we shall share his resurrected state.

##### OUR LORD'S EXAMPLE.

By quiet persuasiveness of pattern and precept we find in the Gospels the testimony of his sanction given to both the water burial and the seventh-day rest. What more is needful? Is it not enough to be like him? "Thus it becometh us to fulfill all righteousness."

##### SUBSTITUTIONS.

Like Saul with his Amalekite business, we want to offer the Lord our improvements upon his plans, in mad wilfulness; or like David, in the ark transportation, we neglect to ascertain what of his mind and will he has written down for our guidance, and in either case trouble is sure to follow. Thus in the matters we are writing of we say any way will do, and either day will answer; sprinkling and cleansing for dipping and burying, first day and Easter for seventh day and the Father's rest. We can't all see yet, nor always see, any one of us, that still as in ages past "obedience is better."

##### NO POSITIVE COMMAND.

This claim against our position in reference to believers baptism we think is too absurd to listen to, and well we may think so, but then believing as we do in the original institution of the Sabbath before distinctions of Jew or Gentile existed, believing as we do in the permanency of the Decalogue with its Sabbath law until the great Assize meets, and glorying above all in the Lord's new laws of the kingdom (Matt. 22: 37-40), illuminating and establishing the former, how can we say there is no positive command to hallow the Sabbath-day? Not like horse or mule, constrained with bit and bridle to obey his owner, but bound with fetters of love are all we his redeemed ones, to discover with eagerness his wishes for us, and with alacrity to do them. It's a poor, grovelling spirit that hesitates long and questions gravely whether this behest or that of his is "essential or non essential."

##### RIDICULOUS OBJECTIONS.

For our Pedo friends to soberly urge that superannuated old story of the utter lack of water and insufficiency of ministers for the Pentecostal ingathering, is not half so bad as for a man of good spirit and intelligence to moot "the longitude objection" in the Sabbath discussion. Is it? If we don't know for certain when the seventh day is due, how shall we be certain of the first day? And does Saturday ever get out of position by reason of longitudinal difficulties and get hitched on to the wrong end of the week?

##### RELICS OF ROME.

This crooked church takes no small pleasure in informing us Protestants at every happy opportunity that for infant sprinkling and for Sunday there is not Scriptural, but only "church" authority, and she takes infinite satisfaction as she inquires of us where our consistency lies, since we claim to be guided solely by the Word of God.

##### OUR ONLY TENABLE POSITION.

The whole line of the Sabbath and Sunday argument follows the course of the controversy upon baptism and its subversion. The increased desecration of Sunday and the growing attention directed to the subject must of necessity drive the church of Jesus Christ, the world over, to its sources, and cause us all to search for our authority for its observance. Where is it to be found? Not in the Old Testament and not in the New. Where then? In conversation with a thoughtful Baptist pastor the other day he stated candidly that he did not believe that the observance of either Sabbath or Sunday was binding upon a Christian's conscience. Are we prepared to teach this by life and doctrine? Read Jer. 6: 16, and let us pray in such words over every question of truth and duty.

##### TIMOTHEUS.

TORONTO, Oct. 29, 1890.

Dear Brother,—Were it not for the pressure upon our columns and the difficulty in finding space for the discussion of subjects which seem to me intrinsically of vastly greater importance than the question whether we shall rest and worship on the seventh or first day of the week, I should be glad to publish your well-written letter. I return it to you simply because I do not think we could afford the space that would be required for the replies and further articles that would be needed.

Personally, I may say that at a time when there is so much need for active, aggressive, Christian work, for an application of the great principles of our religion to the work of alleviating the moral evil that abounds on every hand, I should be sorry to see Christians turn aside to split hairs on questions of form and the observance of days. To the Christian every day should be alike, in regard to religious service in the highest sense. I believe we should worship God just as truly, and can do so just as acceptably in the manner and spirit in which we go about our daily duties, as on the Sabbath. But the weekly rest is needed both as a rest for body and mind, and as affording opportunity for united worship. It is, to my thinking, incompatible with the freedom and spirituality of Christian service, to suppose that it makes any difference in the sight of God whether we rest and worship on the Saturday or the Sunday.

Yours sincerely,

EDWIN BAPTIST.

# THE SABBATH RECORDER.

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

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

"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."

A FIRE at Lynn, Mass., Nov. 26th, destroyed the greater part of the city. Two days later the same destroying element took eight or ten million dollars worth of property out of the heart of Boston. The boot and shoe and leather business was almost the sole industry affected in the former calamity, and the heaviest sufferer in the latter. While we are writing this item the papers are brought in announcing the destruction by fire of the *Tribune* building of Minneapolis, Minnesota, in which calamity not only many thousands of dollars were lost, but also a score or more of human lives. Truly these are times that try men,—times in which the exhortation of Jesus should be heeded, "Seek ye first the kingdom of God and his righteousness." Herein are riches that neither fire can burn nor floods drown.

It is reported from Hartford, Conn., that Mrs. Harriet Beecher Stowe is in a pitifully dejected condition. That keen intellect which, a generation ago, wove the terrible realities of American slavery, and the struggles of its victims for their personal freedom, into the wonderful story of *Uncle Tom's Cabin*, now busies itself with the most childish amusements and puerile fancies. It is a satisfaction to her friends that these fancies are always harmless and may therefore be indulged without harm to herself or danger to others. It is also a comfort to believe that in the redemption that is purchased through the blood of the atonement, these faculties of the intelligent soul will be restored to far greater power and nobler activity than they ever knew here, for they shall be glorified and fashioned into His glorious image and likeness.

WE have before had occasion to speak of the forthcoming general census of the United States, calling special attention to the efforts of the bureau to secure reliable statistics of churches and religious bodies of the country. We are now in receipt of a statement from the Superintendent of census, concerning the desirableness of making a complete showing of the educational status of the country. We gladly give place to Mr. Porter's suggestions on this important subject:

James H. Blodgett, A. M., of Rockford, Illinois, a gentleman of long experience in educational work and in public affairs, has been appointed a special agent for the collection of statistics of education for the United States.

Public schools are so related to systems of record that their statistics are obtainable through established methods. Incorporated private schools have a place in public records. Parochial schools generally render stated reports to some controlling body. Unincorporated public schools form a considerable element of usefulness hitherto unmeasured. It is desirable to gather reports of the number of teachers and pupils in such schools without troubling them for the financial statements that schools supported by public funds owe to the taxpayers. The

enumerators of population will report each person who has attended school within the year, and whether at a public or at a private school; and, for all persons ten years of age and over, those who can read and write. This will be more than has been done heretofore. Other educational statistics must be reached by different methods, in which every one interested may render some aid.

Any lists of private schools, no matter how brief, or names of single schools, no matter how humble, open in any part of the present school year, with the address of the principal teacher of each, will be of assistance to this office.

WASHINGTON, D. C., Dec. 1, 1889.

## CORRESPONDENCE.

Our readers are aware that for several years our General Conference has had a committee whose duty it is to correspond with persons who may be interested in the Sabbath question, or who may desire to know more of the history, doctrinal belief, benevolent work, etc., of our people. The object of such correspondence is, of course, to put ourselves into sympathetic and helpful relations to such persons as far as possible. The editor of the *RECORDER*, has been from the beginning, and still is, a member of this committee, and as the name and addresses of such persons come to his knowledge, he writes a letter of inquiry, such as the occasion seems to require. A few months since the name of a venerable Baptist minister in Texas who had embraced the Sabbath came to his knowledge, to whom a letter with tracts, *Hand-book*, etc., was addressed. The answer which was soon received, though not intended for publication, is so full of interest that we feel justified in making liberal extracts from it, commending especially the warm Christian spirit of the writer. Incidentally, also, this letter will suggest how much good may be done by means of such correspondence:

Dear Brother,—Your kind letter was received some time since, which I read with great interest and comfort; the *Hand-book* also came in a few days, which I have read carefully and thankfully. I heartily believe all that is set forth in it; the articles of faith was what I was especially anxious to see. I fully endorse them, and I feel very thankful to you, dear brother, for both your kind letter and the *Hand-book*. Feeling, as I do, that I am one alone, cast out, misrepresented and falsely accused and persecuted, not for violating God's law, but for loving and obeying it, and having many desponding feelings, then to receive those kinds words from a brother whom I have never seen or heard of, writing in the spirit of brotherly love, was a great comfort to me; and when you say "I gladly welcome you into the fellowship of those who believe it best to obey the commandments of God," very dear brother, I can but answer, "I do most heartily accept the love or fellowship expressed to me in your kind letter."

King Jesus says that by this shall all men know that ye are my disciples, if ye have love one for another; this revealed or experimental love of God in the heart of every true believer, bringing him into perfect obedience to every one of the commandments of God, not that we expect to merit salvation in consequence of our obedience to the law, far from it; but the faith of Jesus, that works by love, and purifies the heart, brings us into perfect obedience; then we obey God because we love him. Obedience does not save any one, yet there are none but the obedient saved. Jesus says, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." John 15:10. The fourth commandment was as much one of his Father's commandments, as that one which says "Thou shalt not steal." The Son of God says he kept his Father's commandments, then he kept the Sabbath. This obedience to God's law did not make him his Son, but proves first that he was his Son, and second, that he loved his Father. Exactly so in our case, obedience does not make us heirs, but proves that we are sons; obedience does not save us, but proves that we are in a saved state, and that we love God. "Hereby we do know that we know him if we keep his commandments; he that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him; whosoever keepeth his Word, in him verily is the love of God perfected." And now, dear brother, may this infinite and eternal love of God by which we do know that

we know God in the pardon of our sins, for Jesus' sake, continue to abide in us and cause us to be faithful to the end.

S. M. N. ROGERS.

BELLS, Grayson Co., Texas.

## SPECIAL OFFER.

By special arrangement with the publishers of the following periodicals, we are able to make the following offer, thereby placing before the people an opportunity to have, not only the *RECORDER*, but in connection therewith any one of the magazines cited. This offer refers to both new subscribers, and also to old subscribers, who will pay one year in advance, before Jan. 1, 1890.

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## THE SABBATH, OR A MAINTENANCE, WHICH?

That certainly is "an important question" to the young man or woman standing alone to fight their way in this great world of temptation. The writer of this article has never been fatherless or wholly "alone," but he has passed through some of the trials and temptations of the sister whose question he now considers, and therefore he can and does sympathize with her in the present vexations incident upon choosing a course of life which will probably decide a long destiny.

We were twenty-one years of age when the trial of faith and principle came. A Christian mother had gone to her long rest, a home had been broken up, and only daily wages gave us the support found. A kind father in declining years was toiling hard to help his only son secure an education which should be of use in after years. At the age mentioned, the writer was a student in Sherwood's Musical Academy, at Lyons, New York. He was the only Sabbath-keeper there known. He attended a First-day church, was a member of its choir and a teacher of a class of wild boys in the Sunday-school. His friends among Sunday-keepers were many and very kind. These were not without their influence, for a young man at twenty-one is scarcely more than a boy, with habits and character yet to fix.

At this time, full of ambition and desire to settle the great question of a life work, our thoughts of duty with respect to Sabbath-observance were not few. Looking at the question from something of a worldly standpoint, though we had professed religion, the prospect did not seem very bright if we were to engage in work among Seventh-day Baptists. God had called us to the work of the ministry, we believe, in early youth. That impression had never and could not be wholly eradicated, but, it seeming improbable that we should ever secure a complete college education, the idea of the ministry was partially given up, and the musical profession had in view. The test then commenced. While in school, a warm friend who was a banker, threw out hints about giving us a place with him in his bank. But the Sabbath! O that great test of loyalty to God! Then parties from New York City offered us a position in a pipe organ factory. But the Sabbath! A good position, or the Sabbath, which? Most young men would think either of the above chances were not to be despised, but now came the great chance of all. We were guaranteed a position as teacher, upon completion of our music course, with a salary of \$800, and more as we had experience. This is double the salary we have



ever had since as a minister of the gospel. Could we keep God's holy Sabbath and teach music? Yes, if strong enough in the faith and firm enough in principle. But it would take us away from all Sabbath-keeping influences, from all such means of grace; it would bring to us great temptation, for no greater temptations come than to musicians, brought as they are into any kind of society. What should we do? Probably the sister asking through the RECORDER this important question, can realize how we spent hours in prayer over it, and days of reflection. "The problem of earning a living is solved; a good position awaits us at a good salary." But there are other questions of greater importance than earning a living, and drawing good salaries. "What shall it profit a man if he gain the whole world and lose his soul?" "Choose ye this day whom ye will serve." "Ye cannot serve God and mammon." "Remember the Sabbath-day to keep it holy. . . The Seventh-day is the Sabbath of the Lord thy God." "If ye love me keep my commandments." "This is the love of God that ye keep his commandments." "If any man love the world the love of the father is not in him." "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." "Blessed are they that do his commandments, that they may have right to the tree of life." These and many other scriptures crowded upon our mind. God's spirit sent them home to our conscience in a way not to be misunderstood, and so we dared not decide to put ourselves in the way of too great temptation. Then we prayed for the spirit that could say "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness," a spirit that would take any so-called low place rather than "enjoy the pleasures of sin for a season." We would return to the shop, or dig ditches, anything, rather than disobey God and take eternal risks. "Commit thy way unto the Lord, trust also in him and he shall bring it to pass." "The steps of a good man are ordered by the Lord, and he delighteth in his way." The many promises of the Lord are to the effect that the obedient shall have all needful provision made for his wants.

We will not continue the history, for it was eventful and covered a space of several years. We did not intend to thrust this much upon the patient reader. It is only related in the hope of giving encouragement to, and showing sympathy with, all those who pass through these temptations common to many young Sabbath-keepers. There is one question above all others for every person to settle. It is the question of obedience to God, living or no living, salary or no salary, a home or the "poor house." Not even a day's existence has any bearing upon this question. Better die to-day of starvation than risk the salvation of the soul by disobedience.

But no loyal Sabbath-keeper need doubt the promise of the Lord of the Sabbath. Severe tests may come, but he who decides once for all to stand the test and be loyal to convictions will surely come out into the sunshine of God's favor. "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

Let us now look at this question from another point of view. The question of keeping the Bible Sabbath is one involving more spiritual interests and temporal interests than the majority of people realize. The moral duty of mankind to assemble for worship and instruction on a day

to be set apart by God is generally conceded. The fourth commandment only put this moral obligation into definite shape, and made it plain when all mankind should harmoniously and devoutly lay aside secular toil and attend especially to their spiritual wants. To leave the time to the caprice of man would make confusion, and God is not the author of confusion. It was left for anti-Christ to do that kind of business. The law very naturally reveals God's wishes in regard to time for worship and rest. An obedient heart will respect that wish. As there was good reason for the law and that reason still remains, then the law remains and thus the duty of men to God and to their neighbor is moral and permanent in obligation. As Charles Hodge, of the Princeton Theological Seminary, says, "This law binds all men as men because given to all mankind, and because it is founded upon the nature common to all men, and the relation which all men bear to God." Other reasons could be given, but this is sufficient to show why all who are troubled on this subject should recognize the claims of God and duty and keep a definite Sabbath commanded.

The idea which too many young people—and the writer is still a young man—entertain regarding success in life and how attained is erroneous. All experience and all Scripture prove that no person ever truly succeeds who is not honest with God and loyal to the deep convictions of his soul. Our duty in life is not measured by what is most convenient to do, or by what other men with good professions do. The precepts of Christ forbid our going with a crowd for the sake of companionship and a livelihood, though it may be done when the crowd is in harmony with God's law. Peace of soul and strength of Christian character comes only in doing the right, not what is convenient or what majorities do. For the sake of honoring God and obeying him, it may be, possibly, a necessity to break away from former associations that we be not poisoned in conscience by familiarity with popular loose notions and indefinite ideas concerning Sunday and Sabbath-keeping. Possibly now and then one may be found of sufficient strength of character to stand alone among Sunday-keepers a bright light and example of loyalty to God's law. He who remains true to God and his law is a great one among men. "Duties are ours. Results are God's." It is only the flattery of temptation that promises a better place and more salary by leaving the Sabbath. God's law with faith in Jesus Christ is the only foundation on which a truly successful life can be built. Be true to God, and present and eternal blessings will not fail.

H. D. CLARKE.

INDEPENDENCE, N. Y.

#### IN MEMORIAM.

The necessity and value of the Christian religion is never more manifest than when it crowns the believing soul with the inestimable blessing of victory in the hour of the soul's extremity. For this reason the death of our young sister, Clara L. Burdick, late of West Hallock, Ill., seems to call for something more than a mere passing notice.

When about twelve years of age she became the subject of saving grace and was baptized into the Southampton Seventh-day Baptist Church by its pastor, W. H. Ernst. Her Christian life has been humble, sincere, loving and faithful. Her Christian labor in the church, among her young associates in Christian Endeavor work, and elsewhere, has been willing, cheerful, consistent and effective for good. Her

influence has been so manifestly Christian in its spirit and aims, so helpful to others that the community very generally have shared with the bereaved family and kindred in the feeling of loss sustained by her death. Throughout the passing weeks of physical waste and decline, her spirit of gentle, patient cheerfulness and unfaltering trust and joyful hope in Christ, rendered the sick room bright and hopeful with the thought and assurance of abiding life in Christ, rather than the place over which the shadows of death were fast gathering. Cheerfully accepting it as the Master's call to depart and be with Christ, she selected the hymns to be sung and text to be used when the mortal should be laid away in the narrow house. When the hour of her departure was at hand, like one going to meet the dearest of friends and another circle of loved ones, she bade adieu to father, mother, sister, brothers, kindred and friends; with words of earnest prayer she commended them and herself to God, and saying, "Jesus is with me," like the quiet sunset, the going out of the bright cloudless days, she passed into her rest.

She leaves in the home circle, father, mother, sister and brothers, by whom she was greatly beloved, and who feel very deeply their loss, but they are sustained and comforted by the confident assurance that Clara has gone to be with Christ.

The Young People's Society of Christian Endeavor, of which she was an active, efficient member, have passed the following resolutions as a testimonial and public expression of appreciation and love for the departed sister:

WHEREAS, Our Father in heaven has, in his providence, summoned our young and beloved co-laborer, Clara L. Burdick, by his messenger death, and

WHEREAS, We believe God, whose providences we may not hope to fathom, to be allwise, righteous and merciful in his dealings toward his children, therefore

Resolved, That we bow in submission to the will of God, while expressing our tender regard for the blessed memory of one ever faithful in attendance at our meetings, who was lovable and forbearing in spirit, whose motives were actuated by genuine love of God. We will try to emulate her earnestness, her devotion, and her fidelity, and thus strive to meet her in that land where sickness never comes; where death is unknown. To the afflicted family we extend our sympathy. She has joined the company of "those who once were, but now have gone beyond the stars," having "washed their robes and made them white in the blood of the Lamb." Our loss is her gain.

S. BURDICK.

WEST HALLOCK, Ill., Nov. 25, 1889.

#### THE MEETING.

Lines suggested by words written for father and mother, the last written by Clara Burdick.

I go where the tears are all wiped away,  
Where sickness and suffering never have sway;  
Where crosses are forgotten, and hopes all come true,  
But still I'll be waiting and watching for you,—  
Meet me there.

I shall meet, in glad welcome, the dear ones gone,  
I shall walk in light with the glorified One;  
I shall sing sweeter songs than earth ever knew,  
But still I'll be waiting and watching for you,—  
Meet me there.

And one by one, as the swift years flee,  
You will lay down earth's burdens and follow me;  
The waiting and watching will all be o'er  
When the last one stands on that beautiful shore,—  
We'll all meet there.

SARAH S. D. SOCWELL.

DOST thou not know that God is wonderful in his people, and placeth his peace in the midst of no peace—that is, of all temptations? As it is said, "Reign thou in the midst of thine enemies." Not he, therefore, hath peace whom none troubleth—this is the peace of the world—but he whom all men and all things trouble, yet who beareth all these things quietly, with joy.

THE true light of a young man lies in his vision, in high and right ideals, and in his endeavors to realize them.

## YOUNG PEOPLE'S WORK.

### A FUNNY SCHOOL.

A funny old professor kept a school for little boys, And he romped with them in play-time, and he wouldn't mind their noise; While in his little school-room, with its head against the wall, Was a bed of such proportions it was big enough for all. "It's for tired little pupils," he explained, "for you will find How very wrong indeed it is to force a budding mind; Whenever one grows sleepy and he can't hold up his head, I make him lay his primer down and send him off to bed. "And sometimes it will happen on a warm and pleasant day, When the little birds upon the trees go tooral-loo-rally, When wide awake and studious it's difficult to keep, One by one they'll get a-nodding till the whole class is asleep. "Then before they're all in dreamland and their funny snores begin, I close the shutters softly, so the sunlight can't come in; After which I put the school-books in their order on the shelf, And, with nothing else to do, I take a little nap myself!"

—St. Nicholas.

NATURE demands rest. It is the one medicine she has ever ready for all ills, and it is a remedy which comes nearer the ideal universal specific than any other.

PHYSICIANS are learning this fact, and ever and anon we hear of profound investigators in the deeper realms of pathology and therapeutics discoursing upon the curative properties of rest, applying it to everything from dyspepsia to a broken limb.

NOW THERE is more truth than poetry in this. And it applies to men and women as well as to girls and boys, to mind as well as to body, to spiritual things as well as to other powers of man. Rest is recreation, that is, re-creation. It builds up, it strengthens, it is not an equivalent for idleness.

THE Sabbath is a day of rest, of re-creation of the soul, of spiritual edification, that is, of building the soul and character. Rest is but a wise change. Nature is as busy in the night as by day. The manner of her activity is changed. Dew is deposited, and is just as needful as the invigorating sunshine. When the Sabbath comes, take a rest from earthly activities, and employ the spirit with heavenly ones. Let it be a weekly rehearsal for the final rendering of heavenly harmonies in the better land.

TAKE also a rest every once in a while from some unhappy practices lest they lay hold of you. Is your tongue getting the better of you? Give it a rest. It will be a relief. Is your temper taking too much violent exercise? Give that also a rest. It will do you good and will benefit others. Is your mind dwelling morbidly on some one theme, and getting into a profitless channel? Give it a rest by turning it into another direction for awhile. If you have been thinking too much of your misfortunes and the disadvantages of your lot, rest that a little and turn to the blessings and the opportunities. Are you noting the failures and faults of others a little too much or too often? Take a rest. It will pay. Let us not be idle, but let us all take a rest.

### SOME COMMON ERRORS IN SPEAKING AND WRITING.

In reading and listening to conversation, during the last week or two, I have noticed the following errors in English, and it seems to me it

might be a profit to bring them to the attention of our young people, that they may avoid them. They were all committed by educated persons, as I suppose. Here they are:

1. "I intended to have come sooner." The intention was not "to have come," but to come. The person meant, "I intended to come sooner," or "I had intended (at first) to come sooner." A similar mistake is in the sentence, "I should have thought it wrong to have done that," in which "to have done" should be "to do."

2. "I heard of the Brazilian government being overthrown." Here an apostrophe and an "s" should follow government. One should also say, "I heard of his being hurt," and not of "him being hurt." So always in such cases the verbal noun should be preceded by the possessive case.

3. "The opinion was divided between the different candidates, Messrs. Jones, Brown, and Smith." Between should be used with two things only. *Among* was the word meant.

4. "I seldom or ever hear his name mentioned." Here what was meant was, "seldom if ever," or "seldom or never."

5. "I scarcely saw him, than he turned red with mortification." This should be, "I no sooner saw him than" etc., or "I scarcely saw him when," etc.

6. The use of plural verbs, pronouns, etc., after *each, every, one, either, neither, none*, and similar expressions are commonly seen. "Let each bring their lunch," should be, "Let each bring his lunch." "One" may be followed by "one's" or perhaps "his," but not by "their." All of these take singular verbs. "Neither of you take any interest," should be, "Neither of you takes any interest."

7. "The tableaux were very pleasing to the audience." This is very funny. An audience consists of those who *hear*. Spectators was the word meant.

8. By perhaps less accurate persons I heard, "those kind of apples," instead of "this kind of apples." Also quite commonly I heard, "My aunt is some better." "My aunt is somewhat better," was certainly intended. *Some is never an adverb.*

9. Many very correct people wrongly use adjectives, when titles, without the definite article. This should never be done. We may speak of "the Honorable John Smith," but never of "Hon. John Smith." We may write to "the Rev. Thomas Jones," but not to "Rev. Thomas Jones." In the case of any ordinary adjective, one would never mistake. No one would think of saying, "Accomplished Miss Jones was present." Nor even would one say, "Learned Prof. Smith delivered an address;" but we often see, "Rev. Mr. Brown and Hon. Mr. Thompson were there." Worse than all is to see such a bungle as "Revs. Smith, Jones, and Brown delivered addresses." It should be, "The Rev. Messrs. Smith, Jones, and Brown delivered addresses." If initials are given, the only correct use is "The Rev. Messrs. J. P. Jones, W. W. Smith, and W. E. Brown."

CENSOR.

### THE SEEDLING AND THE GRANITE.

A young German countess, who lived about a hundred years ago, was a noted unbeliever, and especially opposed to the doctrine of the resurrection. She died when about thirty years of age and before her death gave orders that her grave should be covered with a solid slab of granite; that around it should be placed square blocks of stone, and that the corners should be fastened to each other and to the granite slab by heavy iron clamps.

Upon the covering this inscription was placed: "This burial-place, purchased to all eternity, must never be opened."

All that human power could do to prevent any change in that grave was done; but a little seed sprouted, and a little shoot found its way between the side stone and the upper slab, and it grew there, slowly but steadily forcing its way, until the iron clamps were torn asunder, and the granite lid was raised, and is now resting upon the trunk of the tree, which is large and flourishing.

The people of Hanover regard it with an almost superstitious fear, and speak in lowest tones of the wicked countess; and it is natural they should; for as I stood beside that grave in the old churchyard, it certainly impressed me more deeply than I can express.

### THE SOUL'S CRY AND THE ANSWER.

Lord, be thou my helper.—Psa. 30: 10.

Fear not, I will help thee.—Isa. 41: 13.

O, Lord, I am in trouble.—Psa. 31: 9.

Call upon me in the day of trouble and I will deliver thee.—Psa. 50: 15.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Psa. 51: 2.

I will be with thy mouth and teach thee what thou shalt say.—Ex. 4: 12.

O, that I knew where I might find him.—Job 23: 3.

Ye shall seek me, and find me, when ye shall search for me with all your heart.—Jer. 29: 13.

Behold, I am vile. What shall I answer thee?—Job 40: 4.

Though your sins be as scarlet, they shall be as white as snow.—Isa. 1: 18.

Create in me a clean heart, O God.—Psa. 51: 10.

A new heart also will I give you.—Ez. 36: 26.

I am weary with my groaning.—Psa. 6: 6.

Cast thy burden upon the Lord.—Psa. 55: 22.

My soul waiteth for the Lord more than they that watch for the morning.—Psa. 130: 6.

They that wait upon the Lord shall renew their strength.—Isa. 40: 31.

### 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.

THE Rock River Society of Christian Endeavor sends greeting to the sister societies all through our denomination, and wishes to say that we are trying to be truly a *Christian endeavor* society. Though our church has no regular pastor to go in and out before us, yet Bro. E. B. Saunders, for almost two years has served us so faithfully that the loss has seemed a blessing, and his pleasant countenance and words of faith and cheer, week after week, are indeed an inspiration to our society to work and expect good results. Our active members have adopted the five-cent pledge; we hope to try and practice the golden rule. Through the untiring zeal of our Sabbath-school Superintendent, our house of worship is newly shingled and other improvements are contemplated. Bro. Saunders and Eld. Ernst have recently held a few evening meetings, and several of our associate members are anxiously seeking the Saviour, desiring to live holier lives.

### A NEW DEPARTMENT.

We hope in our next issue to begin in this column a new department entitled "*Good Literature*." Every week some theme connected with English Literature, Reading, Suggestions as to Books and Authors, etc., will be presented. These and kindred topics will be considered from time to time with the view of helping our young people to form and cultivate a refined literary taste, and to read with discrimination and derive a lasting benefit from what they read.

## EDUCATION.

### THE STUDENT MISSIONARY UPRISING.

One of the greatest missionary revivals since the days of the apostles had its beginning in July, 1886, at the Mount Hermon Conference of college students. Two hundred and fifty-one students, from eighty-nine colleges of the United States and Canada, had come together at the invitation of Mr. Moody to spend four weeks in Bible study. Nearly two weeks passed by before the subject of missions was even mentioned in the sessions of the Conference. But one of the young men from Princeton College had come, after weeks of prayer, with the deep conviction that God would call from that large gathering of college men a few, at least, who would consecrate themselves to the foreign mission service. At an early day he called together all the young men who were thinking seriously of spending their lives in the foreign field. Twenty-one students answered to this call, although several of them had not definitely decided the question. This little group of consecrated men began to pray that the spirit of missions might pervade the Conference, and that the Lord would separate many men unto this great work. In a few days they were to see their faith rewarded far more than they had dared to claim. On the evening of July 16th, a special mass meeting was held, at which Rev. A. T. Pierson gave a thrilling address on missions. He supported, by the most convincing arguments, the proposition that "all should go and go to all." This was the key-note which set many men to thinking and praying. A week passed. July 24th, another meeting was held, which may occupy as significant a place in the history of the Christian Church as the Williams' hay stack scene. It is known as the "Meeting of the Ten Nations." It was addressed by sons of missionaries in China, India and Persia, and by seven young men of different nationalities—an Armenian, a Japanese, a Siamese, a German, a Dane, a Norwegian and an American Indian. The addresses were not more than three minutes in length and consisted of appeals for more workers. Near the close each speaker repeated in the language of his country the words: "God is love." Then came a season of silent and audible prayer, which will never be forgotten by those who were present. The burning appeals of this meeting came with peculiar force to all. From this night on to the close of the Conference the missionary interest became more and more intense. One by one the men alone in the woods and rooms, with their Bibles and God, fought out the battle with self and were led by the Spirit to decide to forsake all and carry the gospel "unto the uttermost parts of the earth." Dr. Ashmore, who had just returned from China, added fuel to the flame by his ringing appeal to Christians to look upon "missions as a war of conquest, and not as a mere wrecking expedition." In the last consecration meeting in the parlor at Marquand Hall, where the lights were extinguished and men were left on their faces wrestling with God in prayer, many a man said in answer to the call of the Lord: "Here am I; send me." Only eight days elapsed between the "Meeting of the Ten Nations" and the closing session of the Conference. During that time the number of volunteers increased from twenty-one to exactly one hundred, who signified that they were "willing and desirous, God permitting, to become foreign missionaries." Several of the remaining one hundred and forty delegates became volunteers later—after months of study and prayer.

On the last day of the Conference the volunteers held a meeting, in which there was a unanimous expression that the missionary spirit which had manifested itself with such marvelous power at Mt. Hermon should be communicated in some degree to thousands of students throughout the country who had not been privileged to come in contact with it at its source. It was their conviction that the same reasons which had led the Mt. Hermon hundred to decide, would influence hundreds of other college men if those reasons were once presented to them in a faithful, intelligent and prayerful manner. Naturally they thought of the "Cambridge Band" and its wonderful influence among the universities of Great Britain; and decided to adopt a similar plan. Accordingly a deputation of four students was selected to represent the Mt. Hermon Conference and to visit during the year as many American colleges as possible. Of the four selected only one was able to undertake the mission, Mr. Robert P. Wilder, of the class of 1886 of Princeton College. Mr. John N. Forman, also a Princeton graduate, was induced to join Mr. Wilder in this tour. One consecrated man, who has ever been glad to help on missionary enterprises, defrayed the expenses of their tour. During the year one hundred and sixty-seven institutions were visited. They touched nearly all of the leading colleges in the United States

and Canada. Sometimes they would visit a college together. Again, in order to reach more institutions, they would separate. Their straightforward, forcible, Scriptural presentation came with convincing power to the minds and hearts of students wherever they went. In some colleges as many as sixty volunteers were secured. Not an institution was visited in which they did not quicken the missionary interest. By the close of the year 2,200 young men and women had taken the volunteer pledge.—*Missionary Review*.

## TEMPERANCE.

—A NEW YORK white ribboner suggests that coffee stands be placed close to every saloon, each person to receive a piece of bread or cracker, with coffee or tea, at a penny a cup.

—A CORRESPONDENT of the *Church Union* writes: "Have not seen an intoxicated person since I arrived in Japan. The Japanese are a very temperate and upright people. Their houses, I am told, are rarely, if ever, locked."

—PROHIBITION NOT A MODERN IDEA.—As early as 1749, Lord Chesterfield made a speech in the House of Lords, on the subject of prohibition, as radical in favor of the principle as anything that has since appeared. A few brief extracts will make this fact perfectly apparent. Please bear in mind that this was in a British Parliament one hundred and forty years ago.

"Luxury," he says, "is to be taxed, but vice prohibited, let the difficulty be what it will. Would you lay a tax on a breach of the Ten Commandments? Would it not imply an indulgence to all those who could pay the tax? The use of those things, which are hurtful in their own nature, are to be prohibited. Vice is not properly to be taxed, but suppressed.

"The trade of distilleries is very extensive, it employs great numbers, and distillers have arrived at exquisite skill, and therefore the trade is not to be discouraged! Allow me to wonder at the different conceptions of different understandings. Since the spirit which the distillers produce, is allowed to enfeeble the limbs, vitiate the blood, pervert the heart, and obscure the intellect, the number of distillers should be no argument in their favor, for I never heard that a law against theft was repealed or delayed because thieves were numerous.

"It appears to me that really, if so formidable a body are confederate against the virtue or the lives of their fellow-citizens, it is time to put an end to the havoc, and to interpose while it is yet in our power to stop the destruction. If their liquors are so delicious that the people are tempted to their own destruction, let us at least secure them from their fatal draught, by bursting the vials that contain them. Let us crush at once these artists in human slaughter, who have reconciled their countrymen to sickness and ruin, and spread over the pitfalls of debauchery, such a bait as cannot be resisted."

Nearly one hundred and fifty years have now elapsed, since a British statesman gave public expression to such views on the prohibition of the sale of intoxicating liquors; and who shall say that they are not in accordance with common sense? And yet neither in England nor the United States have they been generally received by those who profess regard for the common weal, at least to the extent of seriously attempting to "crush at once, these artists (the rumsellers) of human slaughter."

When will our statesmen cease from "straining at a gnat and swallowing a camel?" But the time is surely coming, when such plain speech as that of Chesterfield will be frequently heard in our halls of legislation, and its fruits be seen as long as the time not long since came for the utterance of similar sentiments prior to the overthrow of slavery.—*Sel.*

### "YE ARE NOT YOUR OWN."

The child of God is the purchase of Christ's blood; and therefore he is not his own. God's property right in the believer is threefold; he is his by creation, by preservation, and by purchase. The two former the sinner wholly disregards until he is made to see that he "was bought with a price." When he comes to realize by faith that he has been redeemed from sin and hell by the precious blood of Christ, he recognizes the fact that he belongs to God by creation and preservation. When he is made to realize the intensity of God's property right in him, his spontaneous cry from day to day is: "Lord, what wilt thou have me to do?" Nor will he

claim that he has the right to do anything apart from his Lord and Master.

A failure to recognize God's property right in most of those who profess to belong to him, lies at the bottom of the feeble Christian character, the fractional work, the unsatisfactory lives, and the small influence of the Christians of the present age.

How could it be otherwise? Is it possible for one's character to lose the traces of the old self-life and take on the beauties of "the new man," while he is living as if he belonged to himself! Will living to carry out our own plans, in contravention of God's will concerning us, insure the divine approval? Will the holy spirit fill my body, as his temple, while it is not regarded by me as his? Will Christ dwell in our hearts unless they are first emptied of all selfish plans? No, no; we are spiritual dwarfs, simply because we have, by serving self, forfeited the aid of the omnipotent spirit, who, if eagerly sought by faith, would fill us with his holy presence, paralyze "the old man," and bring out and develop the Christ-life in all its beauty. It seems wonderful, indeed, that God's people should, for the most part, live as if they belonged almost exclusively to themselves; and it seems marvellous also that they should, in general, retain so many marks of the true Christian, seeing that they pay so little regard to the claims of Christ upon them.

What would one think of a slave who chooses his own calling; apportions his own work, labors only to suit himself; then regards the results of his labor as his own; and should he give a tithe of it, less or more, to his master, thinks that he has done a noble charity! Would not such a slave be blame-worthy on many accounts? Be careful in condemning him, lest you condemn yourselves also.

Beloved reader, did your Master assign you your work? Are you a farmer, a merchant, a mechanic, because the Lord gave you that calling? If so, you are certainly so far on the right track. Then, do you carry on your business for your master, and as in his sight? If so, you are a happy servant on this account also. And then, do you regard the fruits of your labor as belonging to him, and do you hold it subject to his orders? If so, you have done nothing that ought to excite surprise; you have only done your duty. To have done less would have impugned your honesty. Yet upon such a servant, if one such can be found, the master would delight to lavish his choicest blessings. It seems a pity that the Lord Jesus should have opportunity for bestowing so few blessings of the character here alluded to upon his people. If all of God's children would receive their callings and occupations from Christ, would faithfully carry on their business for him, and hold the results of their labors subject to his orders, we should see no more spiritual dwarfs among Christians, nor any more empty treasures in our Zion; and soon the gospel would be preached to every community of people on the earth.

God would delight to dwell with and in such servants, and to adorn their character with every "grace of the spirit," while their "peace would flow as a river and their righteousness as the waves of the sea."

It is high time for believers in Christ to quit robbing their blessed Lord by ignoring his property right in them. When they begin to live only for him, as assuredly they all ought to do, christianity will speedily become the dominant power in the world, and the church of the living God will then be "fair as the moon, clear as the sun, and terrible as an army with banners."—*Christian Index*.

THEY who are called upon to fill the gaps of life may find the experience at first hard and trying. Cherished plans have often times to be abandoned. Selfish claims must be given up. Different relations have to be formed. Old pursuits have to be modified. Heavy responsibilities must be assumed. New duties must be undertaken. Naturally one shrinks from the task. But where there is the right stamp of nature, a responsiveness to need and a trust in God, there is no holding back, hope beckoning onward and grace and strength proving equal to the duty.—*Presbyterian*.

## COMMUNICATIONS.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Nov. 29, 1889.

The Fifty-first Congress will commence at 12 o'clock, noon, on Monday, Dec. 2d, and the capitol on the hill is a scene of busy preparation.

The first duty of the new House of Representatives will be to organize, by electing its Speaker and other officers. There are many eager applicants for each office, among which the Clerkship of the House, the Postmastership, the office of the Chaplain, the Sergeant at Arms, and the doorkeeper, are the most important.

Already the new Congressman has arrived, and is still coming. His presence is beginning to be felt in hotel lobbies, and on the Avenue. He will swell the old quota of 325 members to 330 by the admission of the four new States of North Dakota, South Dakota, Montana, and Washington. In some respects the new member will be disappointed with the Capital of his country. Upon his election he immediately became the most important man in his district. For many months he has been congratulated and adulated, and appealed to, and relied upon, as the influence for obtaining patronage and place. His presence has been considered indispensable for throwing lustre upon local gatherings of every kind. His very sayings and doings, and movements have been carefully observed and noted, and even imitated. He will be surprised that he attracts so little attention in Washington. He will find that even when his representative character is known, he is without special importance, that he can go about unobserved, and that outside of the capitol and Executive Departments, no divinity doth hedge a Congressman as such. He will also discover that there is no more direct way to draw ridicule upon himself than by assuming Congressional airs and official dignity. But the new Congressman will not lack new friends here. He will find them in greater number than he could have anticipated, ready with all sorts of information and suggestions. He will find his company sought by hundreds of men who are anxious to give him the freedom of the city, from historical Chamberlain's and the buffet in the Vice-President's Flats, all the way to the capitol, and thence to the Potomac Flats.

Then occasions will arise when the new Congressman will find himself besieged by importunate crowds far more anxious to obtain his confidence than to keep it. Reporters and interviewers will write down his most thoughtless words, and thereby consign him to fame, infamy, and history. Many a time, without malice aforethought, but in the earnest exercise of his vocation, a reporter's pencil has made or marred the career of a public man. It is a habit among some capitolian journalists, to write depreciatively of the new member, because of his freshness and inexperience. But this the latter will not mind if he is made of good material. He has the advantage of being fresh from the people, and knows their mind. He will also become aware that his older colleagues, those two or three years old, are disposed to patronize his novitiate, and advise him as regards the inconspicuous part he should properly take, and the small amount of influence he should expect to exert. These are not weighty disadvantages however, nor are they so regarded by men of genuine power; while on the other side it is a fact that men in public life sometimes retain their places after they have outlived their po-

litical usefulness. In many instances the election of new members means a revolt of the people against something that has ceased to be in touch and sympathy with them.

Indeed, there are many reasons why the new member should be held worthy of high consideration, and why he should be regarded as an enviable being. He is enviable in the way that John Bunyan regarded the lowest of God's creatures enviable, the bugs and the worms. He envied them until, he said, "the number got beyond him," because they had never done wrong. So far as Congress is concerned, our new member has not sinned. His record is white, unwritten. He is independent yet of cliques and cabals, and has it in his power to be true to himself and to his constituents, and to incorporate into legislation such features as he knows to be demanded by the sentiments of the people, and the latest requirements of the country's growth and development.

### AS TO SYSTEMATIC GIVING ONCE MORE.

Reports from pastors and others, show progress in the preparatory work with the pledge-cards. In some churches the young people are wide awake in the movement, and the canvass there is nearly finished under their stirring leadership. In other churches they hope to have all things in readiness to make a vigorous beginning with the "weekly collections" at the commencement of the new year. Let it be the earnest effort of all, if they cannot reach it before, to be fully prepared to enter at that date upon the envelope system. If the needed supplies have failed to reach any pastor who has been looking for them, let him write at once to the agent and they will be forwarded by the first mail or express. Some churches have a preference for monthly collections. We hope all will adopt the weekly method not only for the sake of uniformity, but because it serves better to form habits of giving, and because it can be made part of the worship on every Sabbath. It is good to connect our prayers and alms together. Worship has little value unless it inspires work. Prayer is mockery except as it lays one's self and one's purse on the altar of God. Sermons and other services of the sanctuary fail to open men's hearts really to the great gift of divine love so long as their pocket-books are clutched fast by greed and avarice. Make giving an act of worship and therefrom a richer blessing will come, while we grow into the likeness of the "Father of Mercies." Why, then, should objections be made against the frequency of weekly giving any more than against other regular appointments of the Lord's house? Cheerful, generous, frequent and proportionate giving is according to the Scriptures. The Jews in withholding the "tithes," robbed God and destroyed themselves, reaping a "curse" as their hard-earned harvest. The first worshipers of our Lord at incarnation did not keep back costly offerings. "They came into the house and fell down and worshiped him, and opening their treasures, they offered him gifts, gold and frankincense and myrrh." Matt. 2: 11. Thus by tangible evidences they proved the sincerity of their interest and the fervor of their devotion. So do we by our offering show forth our love for our Lord.

By the same means we express our love for our fellow-men. The use we make of time, of money and of life with all its endowments is a true index of the heart. The great need of God's people is the consecration anew of all these to his service. Let this be done in the effort to make our giving more systematic, more liberal

and adequate; and so we shall become more like our Master who "gave himself for us." "Though he was rich, yet for your sakes he became poor that you through his poverty, might be rich."

J. B. CLARKE, Agent.

### THE CLERGYMAN OF TO-DAY.

In an old hymnal compiled by Thomas Mason there appeared the following:

Small learning they had, and wanted no more,  
Not many could read, but all could adore;  
No help from the college or the school they received,  
Content with his knowledge in whom they believed.

What clergyman of to-day can subscribe to the sentiment expressed above? What minister of the gospel would have failed to find a mutual sentiment in it, who lived and served God and the church in the austere ways of the time in which this song was written? The common sense deduction must be, then, that there have been mighty and potent changes of sentiment in the last sixty years, for the hymnal from which this was taken was printed as long ago as that.

Have the clergy of the Seventh-day Baptist Church kept abreast with the tide of progress? Can they bear a few plain facts from one of their religious faith? It is principally the position of the clergy in the pulpit, as a teacher and guardian of the the younger element of the denomination, that this article will treat. In many places the Seventh-day Baptists are so much religious aliens as to be, in the eyes of the world, a peculiar people. It is not contradicted that pleasant, companionable intercourse is well nigh impossible for those who belong to a religion alien to the place where they reside. It sometimes occurs that parents who are church members, and who have always been surrounded by right influences, have children who have associated much with those to whom the religion of their parents is an unknown, unheard of faith, a peculiar, fanatical belief. This does not fail to weaken some young, immature characters; these children complain that the religion of the church does not compensate them for social ostracism, and while they still remain in the church their presence there is compulsory, a compulsion which, sad as it may be, sometimes drives them into a reaction which terminates in anti-religion, non-religion or the observance of Sunday. The writer will not mention one cause which the younger, more highly educated classes of our church people use as an argument for attendance at the churches of the celebrated and popular divines of the day, but proceed to give some ideas as they have occurred to her mind. Honest orthodoxy will bear training; the honorable believer will not feel affronted personally, or the sensible one contradict that in any class of church ministry evil is non-existent. The minister of to-day must address in his congregation classes, high, middle and lower, as describes intelligence, and a clergyman should allow nothing to disqualify him, and no hindrance which he perceives to remain there against his success. The minister of the church represents the deity, and all the cultivated powers and gifts should be utilized to their broadest extent. To present thoughts, eloquently, delicately, appropriately, good ideas brought to perfection, is a part of his work. A part of a civilized religion is intellectual expansion. Besides the doctrine of religion, an imperious need is broad culture; this in no way makes a clergyman less religious, but more earnest, more thoughtful, a more scientific scholar, with no abandonment of any fixed principle. That warmth and color may appear in his discourse, he must be a liberal reader, a

broad thinker. Lack of these accomplishments may seem trivial obstacles, but they may ultimately make a faithfully religious man impotent and insignificant in his profession. In the average congregations of to-day, among the young, there is a good knowledge of music; art is often learned as an accomplishment. Musical culture finds attraction in the musical service of the church, therefore deem it not of minor importance that this is of the best; music is most closely joined to religion of all arts. The mind that analyses this will not fail to make its own deductions. To be able to meet the demands upon him the minister of to-day must have leisure; the time of the devoted, overworked clergyman should be his own; his kind offices are due to the sick, the sorrowing, the dead, to none else. Clerical influence is immensely helped by the possession of refined accomplishments; to possess them is impossible to the clergyman without owning his time. The clergy will now-a-days be obliged, are they successful, to recognize a new phase in their congregations, *i. e.*, a broad culture, and to fail to respond to its needs is a fatal error. Such charms as culture possesses makes the religious pathway an alluring one. Another thought presents itself. To attack religious beliefs contrary to personal faith is to make adversaries, and be of no avail; the just person who always dislikes vituperation, will close his mind to such thoughts, safe and comfortable in his chosen belief, taking candid views, expressed unpartially.

The goodness of our clergy is the true goodness of our sinful, sorrowing world; all others are surely inferior, and its self-denial, its true humility and charity, will not call for forgiveness, but loving welcome and His reward for merited goodness and true Christianity.

## HOME NEWS.

New York.

ALFRED CENTRE.—Two musical entertainments of rare merit were recently enjoyed by our citizens, — one was the organ recital given by Prof. Wardner Williams, at Chapel Hall, and the other, the concert of the Charles F. Higgins Co., at the same place, given under the auspices of the Crandall Hook & Ladder Company.—The Thanksgiving service was well attended, Rev. L. A. Platts, of the RECORDER, preaching the sermon by invitation of Pastor Williams, Rev. L. C. Rogers assisting.—In the evening after Thanksgiving the Ladies' Evangelical Society gave their annual public session during which occurred the opening of the thank-offering boxes.—We have had a little reminder of winter, but to-day the air is mild and spring-like. PAL.

Dec. 2, 1889.

SCIO.—Our church is small in numbers and poor in purse, yet we have recently re-shingled our meeting house and repaired the sheds.—Our pastor, Rev. A. A. Place, has to work largely for his support, and is not able to bestow as much pastoral labor as is desirable or as he otherwise would. He preaches every alternate Sunday on Wadsworth Hill, four miles away. Since his pastorate with us there have been fifteen added to the church. A few Sabbaths ago he preached a missionary sermon, forcibly setting forth the demands upon both Tract and Missionary Societies, and our responsibility to them, urging the importance of systematically giving.—We have one store, one blacksmith-shop and one harness shop run by Seventh-day Baptists, and there is a good opening for a shoemaker.

LEONARDSVILLE.—The Woman's Benevolent Society are preparing to hold an old-folks concert, December 4th, to raise funds to forward their work. A New England Supper will be served in connection with the concert.—We were glad to see Dr. D. E. Maxson and wife at our Sabbath service last Sabbath, although the occasion of their presence was a sad one,—the interment of the last of the doctor's family who were residents of our village for many years. We recall with pleasure the doctor's earnest words and good work in the anti-slavery struggle in our town in his youthful days, while now in his ripened age his voice has no uncertain sound when speaking of the evils of intemperance.—On Thursday, Nov. 21st, a goodly number of the relatives of Mrs. Lucinda Whitford Rogers assembled at the residence of her son, Dea. J. Delos Rogers, to celebrate the 90th anniversary of her birth. The afternoon was very pleasantly spent in recounting incidents of the olden time; of neighborly intercourse had by the help of marked trees; of people lost in the woods when all this section of country was but little more than a wilderness; of school-days in the first decade of the century, while now the teachers, and the log school-houses in which they taught, have long since passed away. Sister Rogers was the daughter of Joshua Whitford and was the seventh and only surviving member of a family of eight children. She was born on the Whitford homestead, and has been a life long resident of her native town. In 1821 she became a member of the First Seventh-day Baptist Church of Brookfield, since which she has been an earnest and consistent Seventh-day Baptist. There are but two others now living who were members of the church at that time, sister Betsey Bass, of Plainfield, N. Y., and sister Orrilla Clark, of Kansas. These three have had a continuous membership of this church for 68 years. Verily we believe it may be said of these faithful ones that by "walking in the ways of the Lord and keeping his commandments the Lord has lengthened their days."

E. W.

DERUYTER.—During the summer and early autumn there was a growing interest in our church for a revival of religion and the conversion of souls. This interest took shape in a general call for special meetings, and Bro. J. J. White was cordially invited by the pastor to come and assist in the special effort. He came October 18th, and began preaching the next day (Sabbath), and continued every night for more than four weeks. The congregations from the first were large and the interest kept growing wider and deeper. The other two churches were heartily invited to join with us and did so, being greatly blessed with us. Bro. White's preaching was plain, practical and incisive. It was not according to the usual style of sermonizing, but more like that of the early Christians, simply expounding and enforcing the Word of God. In some instances the exposition was so plain it was startling, in others humorous, but always incisive and to the candid, convincing. Indeed it was a time for self examination, repentance and humility before God and one another. Then, too, the singing of Bro. White was marvelously tender and convincing. The style of the music is more like the melodies of the South, carrying the sympathies along with the judgment to penitence and conviction. Indeed his singing drew the people and melted their hearts, while the plain, trenchant statement of God's Word moved a great many to come forward and ask for prayers, and most of these professed faith in the Lord Jesus.

A large proportion of these belonging to families in the other churches united with those churches, but in our own eight have already been baptized and others are to follow, while the whole church has been quickened with new life and power.

L. R. S.

Rhode Island.

FIRST WESTERLY.—I feel quite encouraged by the interest manifest in the First Westerly Church, and especially so since beginning the Sabbath evening prayer-meetings. The people were, many of them, hungry for such a meeting, and they take hold with a good spirit and relish. There is an increasing interest in the work of the Sabbath-school. It is a good field and we hope to gather for the Lord.

E. A. W.

Kansas.

NORTNOVILLE.—The following lines by S. E. R. B. were nicely recited in concert by her class, Misses Phebe, Myra and Ruth Stillman, Lucy and Mary Randolph, Edith Maxson, Clara Henry and Maggie Palmer (ranging from 10 to 13 years of age) at the close of the Sabbath-school on the day that Miss Susie Burdick departed for her far away mission field. It was prefaced by a review of David's life, which closed with a rule from the class that would guide every boy and girl safely past all the temptations of life, "Trust in the Lord with all thine heart," and let your words and deeds be so pure that ten years hence you may look back upon them with pleasure, and not with regret. The exercise began with a response to the question, "Why is it not easy to lead such a life?"

First, our misspent time which is gone for aye,  
The idle words spoken from day to day,  
The words of jest, or words of scorn,  
Which to aching hearts on the breeze are borne,  
These are hindrances indeed, for well we know  
The wrong we have done we never can undo.  
Ah no! we can only repent, and pray  
Our Father to guide us day by day,  
To shun the wrong, to do the right,  
To labor faithfully from morn till night.  
Then, brothers and sisters of our Sabbath-school Band  
Let us, trusting in God, go forth hand in hand,  
With earnest purpose, souls at home to save,  
And sending our mites to convert the heathen across the wave.

Now to you, our dear Missionary, we're pleased to say,  
We've the privilege of greeting you here to-day,  
And ere you go forth on your mission of love,  
We would say to you, 'though we're young as you see,  
We'll think of you kindly, while you are crossing the sea.

We'll pledge our prayers, that God will bless, and save  
Your life and health while crossing the wave.  
And at night by our bed as we kneel to pray,  
Thanking God for all the blessings along our way,  
We'll remember that you, while we peacefully sleep,  
Are earnestly striving the heathen to teach.  
To lovingly win them from sin, darkness and hell,  
To the beautiful "mansions," with Jesus to dwell,  
And while from home, kindred and dear native land,  
You are far, far away;  
May God's choicest blessings rest on you each day,  
And for your noble act of love, and your sacrifice given,  
May Jesus deck with stars your diadem in heaven.

Texas.

EAGLE LAKE.—I came to Eagle Lake about September 20th, and have preached 14 sermons, made 3 pastoral visits, held 8 home prayer-meetings, and conducted 9 Sabbath-school lessons and 5 infant-class lessons. The children's lessons are conducted by having them bring a flower or some other object with them; by explaining to them how it grows, through what agency, etc. I try to draw their minds out to God. We have Bible study every Sabbath. There has been one accession to the church and one has left us and gone to the Methodists; we were not popular enough for him. There is some hope of the work here, but it is by sincere and earnest consecration to God, and by prayer, that it may be accomplished. My congregations are difficult to average; at Ramsey's Point they are about 15; at Eagle Lake about 40, on Sabbaths 10. There is not much use of trying to hold service during the winter here. I will try to hold two appointments monthly outside.

L. N. BROWN.

Nov. 24, 1889.

## MISCELLANY.

### THANKFUL IS THAT THANKFUL DOES.

My little story dates back to a Thanksgiving season long ago, when every neighborhood had its block-house wherein to hive when trouble from Indians impended. During one of these seasons of anticipated molestation, the Skonomang Valley block-house in the central part of Tolland county, Conn., was filled with women and children to the last point of discomfort. What made the situation almost intolerable, family government became impossible, for the reason that Mistress Lathrop, whose husband owned the farm upon which the building stood, took it upon herself to scold the mothers and discipline the children at will.

At length Mrs. Ruth Simmons, whose husband had been away so long "in the service" that every one, excepting the brave wife herself, believed him to be dead, rebelled, and one May morning betook herself, with her six children, her cow, her small flock of sheep, and a lean pig, to her log-house in the far-away clearing on the very outskirts of the settlement. The little family set bravely to work, breaking up the rich earth as best they could. Food was scarce at first, but they lived upon milk, and as the birds live, a grain here, and a berry there. The brooks teemed with fish and the forest with game; but this last was of no avail, as Mrs. Simmons could obtain no powder for her gun from the block-house. "They had no powder for women and boys to waste," they told her.

The family accepted the situation heroically, and were thankful for what they had, "Thankful is that thankful does" being a family motto, originated by one of the little ones. The distant neighbors showed their confidence in Mrs. Simmons' ability to "get along" by leaving her entirely to her own devices, and it was no credit to them that the Thanksgiving season found the children ruddy and hearty, looking forward as only growing country children can to the holiday feast which their faith in God and faith in their mother led them to expect.

One day a tall, grim-looking Indian most unexpectedly strode into the kitchen. If fear quickened the beating of any heart, the emotion was effectually concealed as they gave him a place in front of the fire, and served him with food, milk, nuts, dried fruits and popcorn; and the mother put ointment upon a wounded hand that he held over the fire to warm. If he meant mischief when he came in, his savage heart was softened by their kindness, as he looked from one to another with his shining black eyes, and told them off upon his fingers.

"Woman, big boy, little boy, fat boy, big girl, little girl, papoose; big bear on hill, come down, eat 'em all, ugh! Woman shoot?" and he looked inquiringly at the gun hanging upon the wall.

Mrs. Simmons was fearful lest he should carry it away, but, resolving to speak the truth, said: "We have no powder, and cannot get any; they will give us none at the block-house."

Upon that the Indian took a long, blue, knitted stocking, filled with powder, from his bosom, laid it on the table and stalked out.

"Your father wore that sock when he went away," said Mrs. Simmons, on examining it. "I knit it myself; what can it mean? We will accept it as a good omen, and to show our thankfulness for that, and for the powder, go out and see what we can find in the way of game."

They brought in only one rabbit, but that was dressed, and stewed, and eaten thankfully by the children for their supper. Mindful of what the Indian had said, that there was a bear upon the hill, Mrs. Simmons drove the sheep, lambs, and pig that night into a small room at the end of the kitchen for safety. It was a side hill house, and the cellar, scooped out of the bank and strongly walled with stone, was on a level with the living room. The family all slept in a loft above, and, as Mrs. Simmons was putting the children to bed, she heard a peculiar noise outside; and, looking from the small slide window, could just distinguish in the dim light a huge black bear sniffing about the chinks of

the logs outside the room where the animals were secured.

"Bear meat for Thanksgiving! The Lord has sent it. Now he must direct me what to do," thought the brave woman, slipping silently down the rude ladder and going for her gun.

"I may only drive him away by shooting at him," she thought. "I believe I can outwit him. I can but try."

There were two doors leading from the kitchen into the cellar, one on each side of the stone chimney. Both of these doors she set wide open, then bringing the smallest of the lambs from the little room, she tied a long hempen rope about its neck; and stood it in front of the outside door, which she opened, leaving the trembling creature in full view of bruin. Seizing the end of the long rope, she hastened through into the darkness of the cellar. At first the bear was alarmed at the firelight, but presently he came gingerly forward, sniffing at every step. The poor lamb was too frightened to move, but Mrs. Simmons pulled it into the cellar, while bruin walked slowly and suspiciously across the floor of hewed logs. When he stepped upon the earth bottom of the cellar, however, he seemed to be reassured, and evidently supposed this to be a roomy den where he might, if need be, take up winter quarters. Gliding along in the darkness Mrs. Simmons courageously drew the lamb forward until she reached the further cellar doorway, darted through, pulled the lamb after her, and slammed the heavy oaken door in the poor bear's face. Before he could recover from his astonishment, she sped across the kitchen, and, closing and bolting the other door, felt that she had her winter's meat secure.

How to slaughter the bear without sending to the block-house for help she did not know, but just then the yellow cat helped to a solution of the problem by leaping through the small round hole that had been made in the oaken plank of the door for her convenience. Mrs. Simmons took her gun, and, crouching upon the floor aimed at the gleaming eyes that were only a few feet away, and fired. The bullet must have found the creature's brain, for he dropped lifeless. The report of the gun brought the children out of bed, and down the ladder, ready for bears or Indians, or smaller game.

"Thankful is that thankful does," said their mother. "You were thankful for the rabbit; now see what the Lord has sent."

Mrs. Simmons and her children skinned and dressed the huge, fat creature, and, cooking a goodly portion, invited the people at the block-house to partake of her Thanksgiving dinner. The timid souls who had shut themselves up, and lived on very short commons all summer, were glad enough to accept the invitation.

To crown the day with joy, Mr. Simmons appeared at its close, escorted by the friendly Indian, who had been instrumental in releasing him from a long captivity, and a treaty that was never broken was entered into under the beneficial influences of the Thanksgiving merry-making. Mrs. Ruth Simmons lived to tell this story to her great-grandchildren; and "Thankful is that thankful does" is still a family adage. —*Congregationalist.*

If unity has been lost, truth has been preserved to us. And this is our consolation. If the church be not the great ocean, vast, bright, fresh, a counterpart of the blue heaven above it, still she is like the hundred lakes that nestle among the sheltering hills; they know not each other, but every one of them reflects, and truly, the firmament above. —*Archbishop Thomson.*

THE Inter-Seminary Missionary Alliance held its tenth annual convention in Chicago, Oct. 17-20. Dr. John Hall made an address on "How to Diffuse the Missionary Spirit." There was an attendance of over 800 delegates from forty seminaries and fifteen denominations. The student volunteer movement has grown until it now numbers 3,800 students both willing and desirous of entering the foreign field. There are vast areas of country, with hundreds of millions of heathen, as yet unreached by the gospel. They are in China, Japan, India, Africa and the isles of the sea.

### BOOKS AND MAGAZINES.

HARPER'S for December comes early to our table—a genuine Christmas number, filled with enjoyable things that sparkle with the Christmas spirit. Andrew Lang's comments on the "Merry Wives of Windsor," are quaintly illustrated by E. A. Abbey. Then follow six complete stories; a novelette by Thos. Hardy, and short stories by representative northern and southern writers. The Rev. H. A. Haweis, M. A. in "Oratorio and Drama," prophesies the reconciliation of the church and the stage in the *Sacred Music Drama*. In the Editorial Department Geo. Wm. Curtis preaches a sermon on Fraternity with a friendly application for the newspapers; W. D. Howells discourses upon Thanksgiving and Christmas literature, and Chas. Dudley Warner leads a merry-making in the *Drawer* with the "Spirit of Christmas." If any friend of yours is without it (?) make him a Christmas present of *Harper's* that will give him a holiday all the year around.

#### A Course of Lectures for \$1 75.

A notable gathering of the world's leaders comes before the readers of *The Youth's Companion* during the year 1890. It is like a great lecture course of fifty-two weeks, with over 100 lecturers, each a famous authority in some branch of art, literature, state-craft, science or education. And these lectures cost only 3½ cents each, on the basis of a year's subscription, or 52 numbers for only \$1 75.

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### SPECIAL NOTICES.

☞ To COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, and '46, and all previous to 1821. *Missionary Society*, 1845, '46, '51, and '57. *Tract Society*, 1845, '46, '47, and '57. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

☞ 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.

☞ 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 New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. 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, Rev. J. G. Burdick, 1289 10th Avenue.

☞ THE HORNELLVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Next 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 Hornellville are especially invited to attend. All strangers will be most cordially welcomed.



