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GOD IS MY TRUST.

When on my day of life the night is falling,
And in the winds from unshined spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,—

Thou who hast made my home of life so pleasant,
—Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting—
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, my Father! Let thy Spirit
Be with me then, to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions,
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

—J. G. Whittier.

CHRISTIAN UNION.

BY REV. L. C. ROGERS.

Read before the Ministerial Conference at Little Genesee, N. Y., March 19, 1890, and by vote of the body requested for publication in the SABBATH RECORDER.

The various unions existing among men have some characteristics in common. There is here a generic fact, a root idea, out of which many kinds and forms of union may arise; but there will be in every one of these both union of interest and union of aim and purpose, with more or less of sympathy and fellowship one with another. In general this is true of political unions, of social unions, of trades' unions, and of ecclesiastical unions. But Christian union, as set forth in the sacred Scriptures, is, in several points, quite unlike all others; for it is the fellowship of God's people one with another in the truth. This union embraces several particulars; all of which may be included under two main divisions, viz., spiritual union, and organic union.

I. The spiritual union of Christians. This fact is strongly emphasized in the seventeenth chapter of John's gospel, which records Christ's intercessory prayer with the Father in the behalf of his redeemed people. The spiritual union of believers is based,

1. On their union with God in Christ; for thus it is written, "That they all may be one; as thou Father art in me, and I in thee, that they may be one in us." John 17: 21. Christian union is then like the union of the Father and the Son. It is like it in kind though not in degree. (a) The Father and the Son are one in nature. "I and my Father are one." John 10: 30. So true Christians are one in nature by virtue of their regeneration. They are begotten of the Holy Spirit, and by that one spirit are baptized into the one spiritual body of Christ. 1 Cor. 12: 12, 13.

(b) Again the Father and the Son are one in interest, aim and purpose. "The Father hath not left me alone; for I do always the things that

please him." John 8: 28. "I honor my Father." John 8: 49. "Even as the Father said unto me, so I speak." John 12: 50. True Christians also are one in interest, aim and purpose. Paul to the Philippians thanks God for their fellowship in the gospel. "The early Christians continued steadfastly in the apostles' doctrine and fellowship." Acts 2: 42. "If we walk in the light as he is in the light, we have fellowship one with another." 1 John 1: 7. "Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God." Rom. 15: 5, 6.

(c) Again, the Father and the Son are one in the doctrine they teach: "As my Father hath taught me, I speak these things." John 8: 28. "I have not spoken of myself; but the Father that sent me, he gave me a commandment what I should say, and what I should speak; and I know that his commandment is life everlasting." John 12: 49, 50. "And the word which ye hear is not mine, but the Father's which sent me." John 14: 24. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5: 17. So also the early Christians were one in the doctrine they received and taught, as we read in the seventeenth chapter of John's gospel: "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee; and they have believed that thou didst send me." (v. 8.) "He that hath received his testimony, hath set to his seal that God is true; for he whom God hath sent, speaketh the words of God." John 3: 33, 34. "He that hath my commandments and keepeth them, he it is that loveth me." John 14: 21. "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine but the Father's which sent me." John 14: 24. And here is the test of Christian union, for "by this we know that we love the children of God, when we love God and keep his commandments." 1 John 5: 2.

(d) Again, the Father and the Son are one in action, in effort, as says Christ: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." John 5: 19. What beautiful harmony is this! How perfect! The union of Christians in their efforts to advance the cause of Christ resembles this union of effort, but only in kind; it falls infinitely short in degree. "Whereunto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. 3: 16.

The great fact to be here emphasized is that this spiritual union of believers one with another is based on their union with God in Christ; "that they may be one in us." "As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me." There is, and can be, no spiritual Christian union unless the parties to this union are in Christ. Whatever else they may be or may not be, they must be in Christ.

This union is based on faith in Christ; a cordial reception and appropriation of Christ as he is presented and offered in the word of God. Faith is the organizing principle of spiritual life in the soul of man. Faith is a grace which works mightily and effectually unto salvation. "Faith worketh by love." Gal. 5: 6. "By grace are ye saved through faith." Eph. 2: 8. Faith unites the soul to Christ in living union. And as every branch is a part of the living vine, so all the branches find their union and relation one with another by being united to the vine.

2. The spiritual union of believers, one with another, is based on the intercession of Christ, as set forth in the seventeenth chapter of John's gospel. In this intercession believers are viewed as one complete whole; one body; one redeemed company. They are here present to Christ's all-seeing, omniscient eye. He prays for them. "I pray not for the world, but for them which thou hast given me; for they are thine." "Neither pray I for these alone; but for them also which shall believe on me through their word." John 17: 9, 20. The names of all these who are the true Israel of God are written on the palms of Christ's priestly hands. Isa. 49: 16. They are wrought into the breastplate which covers his love-beating heart. Ex. 39: 6, 7. Christ knows them all, and like the good shepherd he calls them all by name. John 10: 3. "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." John 10: 16. Thus the intercession of Christ becomes the bond of spiritual union between all true believers; and this union is an undoubted and glorious fact. It constitutes the general assembly and church of the first-born written (enrolled) in heaven. Heb. 12: 23. But though this spiritual union is clearly distinguished from that which is organic, yet the spiritual is the basis of the organic.

II. By organic union we mean the formal union of professing Christians into Church assemblies, and the mutual fellowship therein agreeably to the doctrine and discipline set forth by Christ and his apostles. That Christ in his intercessory prayer had in view the organic as well as the spiritual union of believers, is evident from several facts:

1. This union is designed to convince the world of the verity and divinity of Christ's mission to earth; as he says: "They may be one in us; that the world may believe that thou hast sent me." John 17: 21. This is a union then that the world can see and judge of: "By their fruits ye shall know them." Matt. 7: 20. The world cannot apprehend the spiritual union of believers; for it is spiritually discerned; but when in the visible, outward, organic union of believers the world sees how loving, tender and compassionate they are—how forgiving, how Christ-like, how obedient to the truth, it feels the convincing power of these facts, and is compelled to admit that religion is a divine reality.

2. The union for which Christ here prays, is union in the truth. "Sanctify

them through thy truth; thy word is truth." John 17:17. "For I have given unto them the words which thou gavest me; and they have received them." (v. 8.) On the day of Pentecost, "they that gladly received his word were baptized;" "and the Lord added to the church daily such as should be saved." Acts 2:41, 7. Union in the truth is the bond of Christian union. Thus may we see that Christian union in its broadest sense, both as spiritual and as organic union may be obtained in harmony with Christ's prayer in the seventeenth chapter of John's gospel.

But this union has a historical development, and we can best interpret it and understand it in the light of its history. We must of course take for our starting point Christian union in the times of Christ and his apostles, and as taught and practiced by them; for Christ's Church is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Eph. 2:20. "Upon this rock will I build my church." Matt. 16:18. Christ and his apostles were the sole constituent members of the visible church, the old mother church at Jerusalem to whom Christ administered the first memorial supper. To those constituent members, other members were soon added; and to this church other churches were added. These all for a time continued in the apostle's doctrine and fellowship; together they constituted one family; (Eph. 3:15), there were many sheep, but one fold and one shepherd; there were many vines, yet but one vineyard; there were many believers, yet but one household of faith; there were many members, yet but one body; one Lord, one faith, one baptism. Appropriate means were taken to render this union complete; for "he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4. But discipline, as well as doctrine, was employed. "Now we command you brethren that ye withdraw yourselves from every brother that walketh disorderly." 2 Thes. 3:6. So, too, corrupt churches known as "synagogues of Satan," were rejected. Rev. 2:9; 3:9. This proves that Christian union and fellowship in the days of the apostles was not broad, open, and latitudinarian, but was union in the truth. "If we walk in the light, as he is in the light, we have fellowship one with another." 1 John 1:7. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18. Thus we see that the fellowship of the apostolic churches was restricted fellowship; it was restricted to those who accepted the apostolic doctrine, and restricted communion is the doctrine of unity, but open communion is the doctrine of divisions and of sects; for if church fellowship had always been restricted, as it should have been, to those only who have accepted the apostolic doctrine, there would have been but one body, one denomination, as was the case in the apostles' times; but when churches that did not altogether accept the apostles' doctrine, clamored to be recognized as Christians, then the question of open communion arose, and unfortunately for the truth open communion practice began. While admitting that churches do not agree in doctrine, open communion insists that it is all the same as if they did agree, thus setting aside unity in the truth. But the churches cannot afford to sacrifice truth for the sake of union.

Pilate and Herod were made friends during Christ's betrayal, and much that has passed for Christian union is of like character. It is true that some would make the Lord's Supper an institution of individual Christian fellowship, rather than of church fellowship; but this seems to us contrary to the original design and to apostolic practice.

From the positions now taken we may learn two things of moment, first, to distinguish in times subsequent to the apostles, true Christian union from that which is false and dangerous; and secondly, to determine what Christian union must now be in order to realize the prayer of Christ in John's gospel, seventeenth chapter. It must be union in the truth.

We know that there is error somewhere; for with so many different denominations, all cannot be right. But these errors will not be confessed when creeds are more respected than the Bible itself; and when church histories are relied on rather than the Bible prophecies. "We have a more sure word of prophecy; unto which if we take heed we do well, as unto a light that shineth in a dark place." 2 Pet. 1:19. Let us hold this light over some perversions of truth told and foretold by the sacred writers, and we shall be compelled to see how limited a field Christian union has to occupy. Take the prophecy of Christ, Matt. 24:11, 12, "And many false prophets shall rise, and shall deceive many; and because iniquity shall abound the love of many shall wax cold." With these compare the words found in 2 Peter 2:1, 2, and in Acts 20:28-31. "Take heed; for I know this that after my departure, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them."

But other prophecies are more specific; Christ specifies intemperance; the evil servant shall "drink with the drunken." Matt. 24:49. Isaiah's prophecy speaks of the same, a description of the blind and ignorant watchmen, "fetch wine and we will fill ourselves with strong drink." Isa. 56:12. The rise and spread of the papacy is foretold, Isaiah 57:3-17, (followed by the reformation of the sixteenth century, Isaiah 57:18, 19), compared with Daniel 7:19-26, and with 2 Thes. 2:3-12. The treading under foot of God's holy Sabbath is especially reprobated. See Isa. 58:13. The transgression of the ten commandments, changing the ordinance of baptism, and breaking the everlasting covenant in the Lord's Supper seem to be referred to in Isaiah 24:5, 6. The errors and corruptions of the latter times are especially manifest. See 1 Tim. 4:1, and 2 Tim. 3:1-5, and 2 Peter 3:3-10. The love of worldly pleasures is strongly characterized as one of the sins of the times; "lovers of pleasure more than lovers of God." 2 Tim. 3, 4, also James 5:5, and Isaiah 58:3. In his second letter to Timothy (4:2-4), Paul prophecies that the time will come when they will not endure sound doctrine, but shall turn away their ears from the truth. The question of Christ, viz., "When the Son of man cometh, shall he find faith on the earth" (Luke 18:8), gives point to the exhortation, "Examine yourselves whether ye be in the faith." 2 Cor. 13:5.

It is worthy of note, first, that the corruptions now referred to pertain mostly to the faith and practice of the professed people of God, rather than to the world of ungodly sinners; they are described as departing from the faith, as being lovers of pleasure more than lovers of God; as turning away from the truth; as being false prophets, false teachers; "of your own selves shall men

arise, speaking perverse things, to draw away disciples after them." A second point to be noted is, that these prophecies contain warnings to the faithful few to withdraw, to stand aloof, to separate themselves from the communion and fellowship of those corrupt bodies which are ready to sacrifice truth for the sake of popularity. "Associate yourselves, O ye people; take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us." Isa. 8:9, 10. "Wherefore come out from among them, and be ye separate;" "from such turn away;" "have no fellowship with the unfruitful works of darkness." Eph. 5:11. As effecting the question of Christian union, these prophetic admonitions are deeply significant, especially in this age when extraordinary efforts are being put forth to make a show of union by oecumenical councils, and by consolidating and reuniting the various branches of the larger Christian denominations. So far as these bodies are united in the love of the truth and for the maintenance and spread of the truth as the truth is in Jesus, so far they represent and promote Christian union. Peter's salutation is "to them that have obtained like precious faith with us." 2 Pet. 1:1. To such he wishes grace and peace. Paul, saluting the churches of Galatia, says, "For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6:15, 16.

So far as professing Christians give evidence to each other of being in Christ by repentance, faith and obedience, the bonds of a spiritual Christian union will draw them near together in affection, feeling and interest. Christ's prayer in John 17 asks that this union be as the union of the Father and Son, and that the persons so united be sanctified through the truth, the word of God; *i. e.*, by obeying it, as says Peter (1 Pet. 1:22), "seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren."

Union in the truth as a visible, organic union embraces three particulars, viz., acceptance of the doctrine, discipline and ordinances of the Christian religion, as taught in the sacred Scriptures. The church thus organized will not be hierarchal, as the Roman Catholic Church, for the Church of Christ is built upon the foundation of the apostles and prophets. It will not be patriarchal nor prelatical, for Christ has provided neither patriarchs nor prelates for his church; neither is organic Christian union federative, as between Church and State; for Christ's kingdom is not of this world. "They that gladly received his word were baptized; and the Lord added to the church daily such as should be saved." As faith is the organizing principle of spiritual life in the soul of man, so baptism administered to proper persons, and properly administered, becomes the organizing factor in the founding of Christian churches. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Christ here establishes the basis and fixes the bounds of Christian union. "Observe all things whatsoever I have commanded you." What a clear, sure, appropriate basis of union this is! The communion cannot be altered, and if our Christianity does not tally with it, we must change our faith and practice till they agree with it; the condition is both easy and possible.

Union in the truth! Let this be our motto, and then the prayer of Christ will be answered; "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

FRANZ DELITZSCH.

BY THE REV. W. C. DALAND.

During the last two weeks many hearts in America have been saddened to learn of the death of the venerable teacher of God's Word, Prof. Franz Delitzsch, who died at Leipsic, March 4, 1890. His death is a great loss to the world of learning, and to the Christian church in particular. The following sketch of his life may not be without interest:

Franz Delitzsch was born at Leipsic, Feb. 23, 1813. His parents were in humble circumstances. He became an orphan in early life, but a Jew named Hirsch Levy took the boy under his protection. Delitzsch said that without the paternal solicitude of this kind man it would not have been possible for him to carry on his studies. Doubtless to this circumstance is to be ascribed the sympathy Delitzsch always manifested towards the Jewish race. At any rate, the benefits received from an Israelite remained engraved on the heart of the young man, and were largely repaid in after life. Delitzsch was not a Jew by birth, as has been sometimes asserted.

He passed through the regular stages of public instruction, first in the elementary school and then in the gymnasium, where he began the study of Hebrew, and where he became, as he himself said, a thorough rationalist. "I felt myself drawn towards God," he said, "but the person of Christ meant nothing to me." He began his university career, and plunged into the great systems of philosophy. Christian friends, however, were trying to gain him over to evangelical truth. He resisted a long time, but yielded at last, and ever remembered the spot at Leipsic where the rays of divine light entered into his soul, and where he was able to say with the apostle, "My Lord and my God."

From this time Delitzsch studied theology and Oriental philology. He became connected with missionary efforts among the Jews, a work to which he rendered signal services. At Leipsic he was intimate with the missionaries Goldberg and Becker; the latter initiated him into the study of rabbinical Hebrew.

In 1842 Delitzsch obtained the degree of doctor of philosophy, and the right to teach in the German universities. He had published a learned essay on the legends relating to the prophet Habakkuk. He was called as Professor to Rostock in 1846, but he left that town in 1850 to respond to a call from Erlangen. A group of distinguished men had made this University one of the most important in Germany. Thomasius, Frank, Von Hofmann, Herzog, Spiegel, Karl, Von Raumer, Zeschwitz, and Ebrard, were not far distant. It is easy to understand the influx of pupils who crowded to Erlangen when Delitzsch began to lecture on the Old Testament and Von Hofmann on the New.

It is a custom in German universities that when the professors attain to celebrity they are

called, when a vacancy occurs, to a more important seat of learning. Delitzsch was not long without receiving such a call. In 1867 the University of Leipsic offered him the chair of Old Testament Theology. In this great centre of German learning and of Lutheran faith, Delitzsch had surroundings which were eminently sympathetic, and colleagues not less distinguished than those he was leaving at Erlangen.

In the University of Leipsic Delitzsch taught for twenty-three years, and there remained to the end of his earthly career. There he came into contact with hundreds of students from all Protestant countries, and pursued with indefatigable zeal his work as a Christian professor, the representative of positive exegetical theology. There he always exercised the most cordial hospitality towards his students of every nationality—English, American, Norwegian, Swedish, Swiss, etc. His reception-room and his table were often a Babel of tongues. He himself spoke English with great facility.

There was no theologian in Germany who, with such a widely extended reputation, manifested at all times so much simplicity and such hearty cordiality. His successor in the University of Leipsic is Prof. F. Buhl, of Copenhagen.

It would be difficult to give, in a few sentences, anything like a complete idea of Delitzsch as a professor and as a writer. A Hebrew scholar of the highest order, versed in all Hebrew literature, he published commentaries on the principal books of the Old Testament—Isaiah, Habakkuk, the Psalms, Proverbs, Job, Ecclesiastes, Song of Solomon and Genesis. These commentaries are remarkable for exact scientific research, for the importance attached to grammatical construction, and for the astonishing erudition which they display. What makes his works especially valuable is the religious spirit that reigns throughout in a degree rarely met with in the exegetical writings of our day.

In his commentaries Delitzsch treated his subjects as a whole. A continuous idea runs through them. His explanations are not merely a series of separate notes; they form a chain binding firmly together the different parts of the text. He may sometimes exaggerate the typical and allegorical meaning, and has also a certain subtlety of thought; but he is remarkable for the force with which he takes hold of the Messianic types and prophecies contained in the books of the Old Testament, and brings out of them the story of salvation. He published in English in 1880 an interesting study on the Messianic prophecies. His style, generally, is marked by rather unusual expressions; its characteristics are power and originality; it is rich, varied, and many-colored. Among his writings on Rabbinical literature may be mentioned his "History of Jewish Rabbinical Poetry" (1836), which shows prodigious learning in so young a man, for, when he wrote it, he was only twenty-three years of age; "Anecdota zur Geschichte der mittelalterlicher Scholastik unter Juden und Moslemen" (1841), and a number of other works on different points in the history of Israel, and also in the history of the mission among the Jews. Among his principal works are: "The Sacrament of the Real Body and Blood of Christ" (1844), "Die Biblisch-prophetische Theologie" (1845), "The Four Books of the Church" (1847), "The system of Biblical Psychology" (1855), which was translated into English, an excellent essay on this difficult subject; "System des Christlichen Apologetik" (1869), etc. He also gave atten-

tion to the New Testament; he treated the question of "The Canonical Gospels" (1853), "The Epistle to the Hebrews" (1857), "A Day in Capernaum" (third edition, 1881). There are many others of which it is useless to attempt even to give the names.

In 1864 Prof. Delitzsch founded the most interesting and most significant Jewish missionary periodical, *Saat auf Hoffnung*, which he edited with most earnest zeal and painstaking care for twenty-five years. The *Instituta Judaica* (Jewish Institutes) now existing for students in the most important universities of Europe are also the fruit of his labors. The *Institutum Judaicum* at Leipsic has been, under his supervision, the centre of influence in all mission work among Jews. The seminary of the *Institutum Judaicum* at Leipsic was founded in August, 1886, by Prof. Delitzsch and Herr Wilhelm Faber and has since sent forth many trained laborers into the field of missions to Israel. Perhaps the most signal service rendered to the missionary cause by this wonderful man is his translation into Hebrew of the New Testament, which cannot be too highly esteemed.

An indefatigable worker, he began his literary labors at early dawn, working even on his sick bed where he lay very low for many months, hoping to finish this year the revision of the New Testament, the first proof sheets of which he received with joy on his 77th birthday, shortly before his death.

Three days afterwards, on the 26th of February, he signed the preface to his latest work, a treatise on Messianic Prophecy. Thus he passed to his reward, barely seeing the dawn of the brighter day which is now breaking for the cause so precious to his heart.

Prof. Delitzsch was profoundly interested in the *Eduth* and the *Peculiar People* from the very beginning. He came soon to be fully convinced of the correctness of their position on the Jewish question and in regard to missions to Jews. At first he was doubtful on some points, but since Bro. Lucky has been at Leipsic the past year he was by him fully brought into accord with the Jewish-Christian attitude of these periodicals. In a letter bearing date, Feb. 20th, received by the editor of the *Peculiar People*, Prof. Delitzsch expressed his gratitude for the service rendered by the translation of "Solemn Questions" and also spoke in the warmest terms of Bro. Lucky and his present labors. He urged the editor to go on with his work, which will ever be to him a comfort as well as a source of inspiration. In the same letter he asked the prayers of God's people. He needs them no longer!

A profoundly learned theologian, and yet a simple-hearted, trustful Christian; a great scholar, and yet a cordial and sympathetic friend to every humble student of God's Word; above all, a singularly warm-hearted defender of the cause in which many of us are interested has gone to that rest which remaineth to the people of God.

WHAT others think of us depends on what we are rather than on what we try to seem. Most of us hope to be counted as a whole better than we deserve, even though some of us think that we are likely to be undervalued at one point or another. Yet the truth is that what we are is sure to show itself in our conduct, in spite of all our efforts at seeming better than we are. In order to secure the good opinion of others we must first deserve it.

HE who serves in the highest place without pride, and he who serves in the lowest place without envy, are alike worthy in the sight of God.

MISSIONS.

BEGINNING in 1851 the Christian adherents in India increased 53 per cent during the first decade, 61 per cent during the second, and 86 per cent during third; and it is believed that this ratio will have been maintained during the fourth decade.

WHEN Israel was smitten before the Philistines, and about four thousand men were slain, the elders wondered as to the cause of their defeat, and said, "Let us fetch the ark of the covenant of the Lord out of Shiloh, unto us, that, when it cometh among us it may save us out of the hand of our enemies." But in spite of the ark they were again smitten with a very great slaughter, and the ark of God itself was taken. After a long time the Philistines again went up to battle, but there had been a great reformation in Israel, for they said to Samuel, "Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines." And now it is the Philistines that are discomfited and smitten before Israel. To trust in the ark of God was to bring weakness and defeat. To depend upon the God of the ark was to insure strength and victory.

We Seventh-day Baptists profess to be the special conservators of another holy symbol of religion. We need not, indeed, tremble for the Sabbath, as Eli's heart did for the ark of God, for it, too, has a heavenly guardian and vindicator. But, may it not be that we ourselves are in danger of trusting too much in the Sabbath of God, and depending too little upon the God of the Sabbath? It is not enough that we know the truth, and have a zeal for its every sign and symbol. Dear brethren, if, like Israel in good Samuel's day, we should confess our sins and make the whole burnt-offering of entire consecration to God, returning unto the Lord with all our hearts, and serving him only; if we should give unto the God of the Sabbath all rightful service, and to the Lord of the Sabbath and the Author of our great commission to go into all the world with his truth and to make disciples, the obedience of love and faith, then loyal friends of Sabbath truth would multiply and the cause of missions at home and abroad go forward, as never before. May this be the record of the swiftly coming years.

CHANGES IN CHINA AFFECTING ITS PROGRESS.

What bearing have recent changes upon the future of work in China, and what is the immediate outlook? We are reminded that in every one of the twenty-two open ports in China, in all her great centers of influence, in scores of cities and interior towns, are to be found well started, some of them with large equipment, fertile of great resources, missionary organizations. We recall that God has placed in China, at this hopeful stage of progress, no less than 1,100 men and women as consecrated, energetic, enthusiastic missionary workers. Half of these are women. Surrounding this small army of Christian workers are about 190 ordained native ministers, and 1,400 unordained native workers. That more than 35,000 native communicants represent the results gathered in. That this number represents about 140,000 persons largely interested and believing in Protestant Christianity.

We are to recall the long series of colleges, schools, theological seminaries, girls' schools and day schools, reaching from Peking to Canton, from Shanghai to Schung Ching, into which are gathered 15,000 young men and women, in whose intellectual, moral, and spiritual progress so much of the future depends.

We are to be reminded that a band of seventy

medical missionaries, increasing every year their well-founded hospitals, dispensaries, and general philanthropies, meet personally half a million of the native population every year, and pour into willing ears the sweet stories of the gospel. We are to notice that missionary literature, in a vast variety of forms, is receiving an ever increasing interest. We are to observe that great floods and terrible famine have brought the missionary, with his pitiful heart and helping hand, and gospel of redemption, into hundreds and thousands of homes, and the way is prepared for the pouring in of vast comfort, vast intelligence, vast spiritual light, into this the once celestial land.

In all these converging lines, whether of diplomacy, or commerce, or industrial energy, or intellectual awakening and opportunity, or of spiritual outlook, we see the divine hand preparing the way for the redemption of this great and noble empire in the East. Let us stimulate our efforts with the largeness of the hope now set before the Church, and ere we are aware of it the vast and sorrowful mass of men in China will be girdled with an awakened thought, and inter-penetrated with the silver lines of spiritual energy and hope. In every aspect the hope for the future in China is great. We are in the battle. Let men toil in the hope of assured success, and the generations that are coming will send up the shouts of joyful victory.—*Rev. H. D. Parker, M. D., in Missionary Review.*

WOMAN'S WORK.

"SPIRIT of God! just now
We kneel and call for thee,
Come as thou wilt, we bow
On bended knee.

We know not whence nor where,
Only we make thee room;
Hear thou our earnest prayer,
Come, Holy Spirit, come."

A. T. PIERSON tells, through the *Review*, what Dr. Graham says of the great revival in Aintab, Turkey, he having been an eye-witness. He says: "There are three Protestant congregations in Aintab, self supporting and prosperous, with a natural increase from the membership. The immediate human instrument of the revival was Mr. Jenenyan, a native of Tarsus. He had met Mr. Moody and caught his spirit. The nightly services began in the church that is numerically the smallest of the three. Soon crowds came. On the first Sunday night the place was filled to the door; the windows, the yard, and even the roofs around were crowded. A remarkable feature was the attendance of women, who were in the majority. Fifteen hundred would crowd the place to hear the Word; and then the church would be emptied to be immediately filled again for another service. Work was also begun in the other churches. The work continued with increasing power among Armenians, Catholics, and Moslems. The city was never so moved. At the end of four weeks upwards of six hundred converts had been added to the churches. The effect on the old Armenian churches was beyond estimation. Armenian women would take their Protestant sisters with them to their own churches, and call on them to testify, which they did with great effect. The fruit gathered was almost exclusively from others than Mohammedans. Prayer should be offered for like results among them also. Lady missionaries upon the field, working at Aintab, reporting to their Boards, made similar reports. A most wonderful ingathering, in which the eagerness of the poor women to hear the gospel message was the most remarkable, surpassing anything of the sort they had ever witnessed in the home-land. These ignorant, crippled, long-degraded women, were like unto one drowning, to whom at the last a rope is thrown out, and

one chance for life is offered; and yet, more than this, for upon hearing the word they come to know their condition of need, and the first light of a life for women unenslaved is revealed to them. Imagine, if you can, what such a revelation must be to such women, and ask, you who decry foreign missionary work, does it pay? Would it pay if one of those women were your own mother, or sister, or wife, or daughter? Would it give you any joy for your own mother to be saved by grace?

MORE than five hundred converts were baptized at one of the stations of the American Baptist Telugu Mission, during 1889.

A FEW years ago the offerings at the temple at Moughyur amounted to \$50,000 during the two days of the annual festival; now they are only \$20,000. The priests say to the missionaries, "You are the reason. Your preaching and your books have taken the fear of us and our gods from the hearts of our people."—*Missionary Review.*

DOES it pay? Is there any power against the priesthood? Any possibility of gaining the ascendancy?

THE Turkish government, hostile to foreign missionary schools and churches, is not hostile to, but in favor of the asylum for lepers. Missionaries who are eye-witnesses of the facts in the case, are continually giving testimony in favor of medical missionary work. Does Medical Missionary work pay? "Yes," say many, "I believe in that form of work, but that's the only one of the sort for foreign workers."

MISS SUSIE BURDICK requests the publication of the following:

SHANGHAI, China, Feb. 27, 1890.

In the RECORDER of January 9th, a schedule of the steamers plying between San Francisco and Yokohama is published. This schedule does not half tell the story. The steamers of only one line are given, and instead of one mail a month we have five every two months. The schedule, as published in the Shanghai papers, is as follows:

MAIL STEAMER TIME TABLES FOR 1889-1890.

O. & O. Co. and P. M. S. S. Co.

Subject to change and individual postponement.

STEAMERS.	OUTWARD.		HOMEWARD.	
	LEAVE F' CISCO 3 P.M.	ARRIVE YOKOHA- MA (ABOUT)	LEAVE YOKOHA- MA (ABOUT)	ARRIVE F' CISCO (ABOUT)
Gaelic.....	.....	.....	Nov. 16	Nov. 30
China.....	.....	.....	" 23	Dec. 8
Belgic.....	Oct. 17	Nov. 6	Dec. 3	" 18
C. of Peking.....	" 29	" 18	" 21	Jan. 5
Arabic.....	Nov. 9	" 29	.....	.....
Oceanic.....	" 21	Dec. 11	Jan. 7	" 22
C. R. de Janeiro.....	Dec. 3	" 23	" 18	Feb. 2
Gaelic.....	" 14	Jan. 3	" 28	" 12
China.....	" 26	" 15	Feb. 8	" 23
Belgic.....	Jan. 7	" 27	" 22	Mar. 9
C. of Peking.....	" 21	Feb. 10	Mar. 8	" 23
Oceanic.....	Feb. 4	" 24	" 22	Apr. 6
C. R. de Janeiro.....	" 15	Mar. 7	Apr. 3	" 18
Gaelic.....	" 27	" 19	" 15	" 30
China.....	Mar. 11	" 31	" 27	May 12
Belgic.....	" 22	Apr. 11	May 10	" 25
C. of Peking.....	Apr. 3	" 23	" 21	June 5
Oceanic.....	" 15	May 5	" 31	" 15
C. R. de Janeiro.....	" 26	" 16	June 12	" 27
Gaelic.....	May 8	" 28	" 24	July 9
China.....	" 21	June 10	July 5	" 19
Belgic.....	June 3	" 23	" 17	Aug. 1
C. of Peking.....	" 14	July 4	" 29	" 13
Oceanic.....	" 26	" 16	Aug. 9	" 24

It was our purpose when getting the time table of the Occidental and Oriental Steamship Company to search out mailing dates from other Companies for the year; but good reasons have

prevented. There is, even in the above schedule, a blank from time of leaving San Francisco, except two steamers undated, from June 26th to Oct. 17th, which those already knowing how to fill can do the best. We regret, for our Shanghai workers, their recent light reports from the mail-bags, and trust that the friends upon this side will write early and often.

They say that Uncle Sam's boys and girls can walk on the grass of the parks of the old country, sometimes, can get by mounted guard and peep into, or press into many a place forbidden to the unticketed outside world, notwithstanding the "tipping" interests of the old country, and this because those same people will go everywhere independently, if it is a possible thing to do it. Therefore this advice is given the more freely, that all shall trust Uncle Sam with the mail-bag, that he will get it through to any point by the first and best chance, even though you may not know his schedule. It is, withal probable, and we think well-placed charity to believe, that the prevalence of disease for the few months past, with the long continued prostration, which in so many cases follows, is the real occasion of some of the failures to send letters on the part of the friends at home. The physical condition of the people is said to have occasioned light mails within the States for weeks past, so far as relates to letters, and may, we think, as reasonably have its influence upon the number of letters going out of the country.

If, as some have said, *la grippe* came originally from China, despite the Chinese Exclusion Bill, it is quite according to the old principle that one must reap the fruits of his own sowing, if China—her inhabitants—should be obliged to feel some of the inconveniences and discomforts resulting from that "ugly thing." All levity aside, do not forget this special want of our workers afield. Write to them often, and write to them talking letters, such as shall, by their influence, shorten the distance between the hand of the writer and the eye of the reader. But write to them, if you know them personally or do not, and tell them sometimes that your letter is a free-will offering which calls for no pay in kind. First and last, write to them, and if you think you cannot, because you do not know them well enough, or you distrust your ability to write a good letter, just the same we say, write to them, even if you have to learn to write said "good letter."

DOES FOREIGN MISSIONARY WORK PAY?

Does the clerk in a business house share in the profits because he is a clerk? Does any workman share in the profits of the head man, simply because he is hired to that man for a certain sort of work? If one rises from clerkship to partnership it is not because he was a clerk, but because of the character of his work, not the kind of it. If as a clerk you get your salary it is nothing to you, business wise, whether the firm makes little or much. If foreign missionary work pays, or does not pay, has after all nothing to do with the question. If as a disciple of the Lord you give the gospel message to one who has not heard it, or if he has heard it, if only you offer that message for acceptance, it is none of your business, really, whether the Lord gains the man or if he does not. The question then lies between the Lord and this creature of his, and the old, old story must meet the old line of treatment, just as it did in your own case. You might accept it if you would. You did accept it. This man who has just heard, even through you, of the world's Redeemer may make him his own or not. Christ

says, "Go teach all nations, and lo I am with you alway." He does not offer partnership as a reward but companionship. Success in a business house belongs to the firm members. Gain in discipleship is not promised. It has never been required at your hands. Gain does come to the firm members if the clerks are disposed to look after the real interests of the house, but they have earned their salaries if they have been faithful to their obligations to themselves in the matter. A man may bring converts into the foreign church or not, if he has faithfully taught the Word, he has done what the Lord has required of him, and the man does receive just what has been offered him—the companionship of the Master. The paying question which the opposer of foreign missionary work has in mind and in argument has nothing to do with the whole transaction between the church and its head, between the missionary and his Master.

Take the question closer home, into the home. As the parent of your child it is both your obligation and your desire to govern that child.

It has been disobedient, or possibly not, you give that child a certain command. The child, if actuated by love to you, obeys you. If refractory, he may seek to remodel your command and in some way make it a paying thing to him. Does it make any difference to you whether your child obeys or not? Whether he reconstructs your orders or takes them lovingly as you have given them to him? You have had in mind the good of the child, which condition is bound to bring to his better self some positive gain. You know that it will. The child, it may be by intent, or by force of habit, or for any reason covered by this, that he does not fully trust you, thus not fully loving you, acts upon his own construction of your command to him and minds you some and some he doesn't; if that may be. Does it pay? Is it a question of paying, this question of filial obedience? But does it make no difference to you as the parent, and to the child, if it is an obedient or a disobedient child? The commanding side of the question belongs to the giver of the command. The obeying side to the subject to whom the command is given. The command which Christ gives is, "Go ye." Obedience comes by the going. The results to those for whom the labor is, is according to Christ's own word for it, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." The offer which Christ makes to the disciple obedient to his word is more blessed than any paying investment, a companionship with Christ himself, "And lo, I am with you alway, even unto the end of the world."

THE first Christian church in the Congo Free State, Africa, was organized in November, 1877, and now over 2,000 converts are reported in that mission.

AT the recent National Congress in India 700 delegates were assembled from all parts of the country. They spoke nine different languages, but English was the only common medium of communication. All the proceedings were in this language.

IN missionary conquests, first came India, the land of the Vedas, now numbering 240,000,000 people; then followed China with its 400,000,000; next Japan with its 35,000,000; and finally Congo, which Livingstone meant to explore and for which he gave his life. Then followed Stanley to complete the work in the heart of the Dark Continent and brought 40,000,000 more to confront the Christian church. All these great people missions propose to conquer for Christ, to dethrone heathenism and exalt Christianity.

HISTORICAL & BIOGRAPHICAL.

BIOGRAPHY OF REV. WALTER B. GILLETTE.

BY REV. THEO. L. GARDINER.

Walter Bloomfield Gillette was born in Cambridge, Washington County, New York, on the 8th day of October, 1804, and died in Shiloh, Cumberland County, New Jersey, on the 12th day of February, 1885.

His ancestors were from France, whence his great-grandfather, William Gillette, who was both a minister of the gospel and a physician, was expelled on account of his religion. His life was spared in view of his medical skill, upon the condition that he should desist from preaching. His keen conscience revolted at this restriction, and soon pressed him into the preaching of the gospel, whereupon his property was confiscated, his life threatened, and he sought refuge in the New World.

His son Elisha, Walter's grandfather, was born in Connecticut, and settled on Long Island. He, too, was a gospel minister, and under the influence of Abel Noble and William and Jonathan Davis, he embraced the Sabbath, and united with the Piscataway Seventh-day Baptist Church in 1790. His wife, Walter's grandmother, was the daughter of Lieutenant Governor Buckingham, of Connecticut. He soon raised up a little Seventh-day Baptist Church at Oyster Pond, L. I., of which he became the pastor. His last years were spent with his children in Piscataway, N. J., where he died in 1817. His son, Fidellio Buckingham Gillette, Walter's father, was born on Long Island in 1761. He was a physician, and settled at Piscataway, where he married Tabitha Dunham, daughter of Jonathan Dunham.

In 1794 they, in company with several families from New Jersey, moved to Cambridge, 40 miles south of Albany, N. Y. Here they found a home in a very romantic spot, near Jackson Ponds, which made an impression upon the young heart of Walter that clung to him through life. The scenes and influences of this early home are referred to with much feeling in the copious journal which he left. By the way, from the memoranda found in it, written by himself, all of the facts and incidents of this biography are gathered. His father, finding it impossible to support the family by his profession alone, was obliged to join his neighbors in the toil of clearing land, and of agriculture.

Walter was the seventh in the list of nine children, and at the age of eight years was the oldest one at home, for as soon as they were old enough to earn their bread they were put out to work among the neighbors. When nine years of age his school days were interrupted by the draft for soldiers in the war of 1812, which took into the army his brother Philander, who was the teacher. About this time their home was destroyed by fire, together with all their goods, including his father's library. The shock caused the death of one of his sisters, and brought them into great destitution. He found a home with his grandfather Dunham, where he enjoyed school advantages in winter, until twelve years of age, when he left this place forever, to live with an uncle, Mr. Ellis Ayars, in New Jersey, near Shiloh. He writes in his journal very tenderly of the affectionate farewell given him by his mother, and of the charge she gave him through her tears, to "be a good boy." "That morning," said he, "was the last time I ever saw my father, or heard his pleasant voice."

His uncle lived in the midst of a large tract

of woodland, a mile from any public road. His first three years were spent in cutting and hauling timber and wood for market. He speaks of the evil influence of some of the workmen over him, and how often the preaching of Elds. Jacob Ayars and John Davis made him to tremble, because he "was a sinner in the sight of God."

At sixteen he became greatly alarmed about himself as a sinner, and began Bible reading and an effort to reform. But although he felt that some gain had come by his effort, he says, "I still felt myself condemned before God." The story he tells of groping in darkness, with no ray of hope for months, and no one to whom he dared to open his heart, is truly touching. No man cared for his soul. None of his family professed religion, and some of them were very profane. Finally, he seemed to find light and peace all alone, which stayed by him all that summer; and yet he was too diffident to make open profession, and no one gave him any help in this important matter. Even at that early day he says that his heart seemed to draw him toward the ministry, and he often dreamed of preaching to large congregations in the open air.

During this season his uncle came into possession of a distillery, and Walter was put in it to work. The terrible influence of this place, with its hangers-on of evil men, and its work upon which God's curse so clearly rests, soon wrought ruin with all his religious experience. Losing interest in divine things, his attachment to the world increased, and he dismissed his feelings about salvation, and, as he says, "Set about the making of liquid poison to send people to destruction." "In those days," he explains, "such business was considered honorable." During these years he had the advantage of school in winter, which he faithfully improved, becoming somewhat proficient in surveying, and assisting his uncle in that work.

The season of 1822 was very sickly, and many died, among whom was his aunt. Seven of his uncle's family were prostrated at once, and he was called to Salem, N. J., to nurse a brother through a long course of fever. This brought upon him a long sickness, that baffled all efforts of physicians, and after several months he was compelled to go north in search of health. Accordingly he visited his old home, only to find his father dead, the family scattered, and himself so changed that his mother did not know him.

After some months spent in visiting relatives near Lake George, he returned to New Jersey entirely free from the ague. The following spring he assumed the entire charge of his uncle's business, and the season being fruitful he made great quantities of apple-jack. One of his neighbors died of delirium tremens, which seemed to set him against the business. And upon that season's work he makes the following comment in his journal, written some years after: "We made enough to kill a great many people, and thought it honorable business. How easily may interest blind us; poor deluded creatures we are!"

When he was twenty-one his uncle offered to buy for him a neighboring distillery, and set him up in the business. But the Lord was to lead him in other ways. He could not feel right in heeding his uncle's counsel, and so he accepted a call to teach for the winter, and before spring he determined to "go West and take up some land." Having changed his surroundings his old convictions of sin began to trouble him, and he seemed constantly to meet the question, "What must I do to be saved?" Yet he was

not quite ready to settle it for good, but waited for a more convenient season.

In the spring of 1826 he made, mostly on foot, the journey from New Jersey to Allegany Co., N. Y. Upon the urgent solicitation of his brother Philander he spent some days in search of a situation in Elmira, that State, but there being "no vacancy in the stores," and the farmers seeing his "slender appearance, thought he would not answer their purpose at all." So he trudged on through the newly-settled country to Friendship. At first he was inclined to go to Rochester, but upon reaching Hornellsville he met some travelers who spoke so well of the new settlement at Friendship that he decided to go there. He says: "I was tired of being among strangers, tired of traveling on foot. I went to bed thinking of the past. I secretly wanted to be a Christian, and I could but inquire why I had been led to take this wild, strange journey."

The decision of that night settled the question of his future. He did not then expect to keep the Sabbath, although he thoroughly believed in its claim upon the people of God. He was seeking a better opening; and, like many others, proposed to put aside his convictions upon this question, if they interfered with his "good chance." How marvellously did God lead his servant into the place which he had for him to fill. Little did he realize in that night of decision, how God was to use him to mold the religious life of all that region in the near future. And he never would have known, if he had silenced the voice of conscience then, and decided in favor of worldly gain, instead of loyalty to those whose beliefs accorded with his ideas of the truth.

Upon reaching Friendship he immediately sought a home with Samuel Yapp, a Sabbath-keeper, with whom he worked at brick-making six months, for \$12 a month. During the summer he bought fifty acres of new land, and took another farm to work on shares for the following year. His Sabbaths were spent under the ministrations of Eld. John Greene, of whom he speaks in terms of great regard. About this time he joined the Masonic Order, and the terrible excitement that prevailed in Western New York, soon after, over the murder of William Morgan, caused the church to take strong ground against Free Masonry. This greatly embittered him, and his prospects for uniting with God's people were considerably diminished. He seemed to be drifting away from the church soon after entering this society.

In the spring following he returned to New Jersey, and was married, March 27, 1827, to Sarah Ann Frazier, who went with him to that new world in time to begin his farm work. The journey was made with horses and wagon, over which they improvised a white, canvas top, and in which they carried all their goods. In writing of this event he says: "Had I not engaged to return to Friendship I would have made New Jersey my home. But having made arrangements to settle in a new country, I was too proud to give it up." He speaks of misgivings lest he had been "too hasty in taking a wife before he had sufficient means for her support." But he soon found her equal to any emergency, and a brave and willing sharer in the hardships of such a life. Their first summer's house-keeping was in a log-kitchen, where a friend had kindly made room for them.

During this summer quite a thorough revival once more aroused his slumbering conscience, and made him feel his need of a Saviour. The Seventh-day Baptist Church at "South Branch Corners," now the village of Nile, was so much strengthened by the revival that they built a house of worship. But his feelings over the attitude of the church toward Free Masonry still hindered him, and the old course of procrastination was followed. A pleasure trip to Buffalo and Niagara of one week was resorted to, but his convictions could not be silenced again, and after a long struggle he yielded his heart to God, was baptized by Eld. John Greene, and became a member of the Church at Nile, in November, 1828.

SABBATH REFORM.

DELIGHTFUL CONSISTENCY?

The argument of Rev. Wilbur F. Crafts, before the committee of Congress on the proposed Sunday-rest law for the District of Columbia, is reported in the *Christian Statesman* for March 13, 1890. There are two or three points in that argument which will be interesting to those who are familiar with the position which Mr. Crafts has hitherto taken concerning Sunday legislation. For instance, Mr. Crafts has often asserted in his work, "*The Sabbath for Man*," and elsewhere, that the law generally is too favorable towards those who observe the Sabbath. In his argument for the proposed bill in the District of Columbia, he declares: "The people who keep Saturday would be in no way oppressed in the proposed law, since it is made entirely inapplicable to them. Centuries of trial has proven that there has been no practical difficulty found with reference to this exception. It is exceedingly easy to overturn any fraudulent attempts to use the Sabbath for business, by pretending to be observers of Saturday."

This is certainly delightfully consistent as compared with his former position, although it is a truth which he, however, is late in learning, or in acknowledging; and we are compelled to believe that he would not have acknowledged it in this case, except that he thought an argument might be strengthened thereby in favor of the local bill in the District of Columbia. We are told in the same speech that the "Breckenridge Bill is simply intended to give the same protection, against Sunday toil and traffic and turmoil, to the residents of the District of Columbia as is enjoyed by all the constituents of nearly all the members of Congress." This is in the fourth division of his speech as it is reported by the *Statesman*. In the sixth division we are informed that persons are "forced to labor on Sunday in any community where there is [not?] Sunday law, not by physical force, but by moral force, since many a man must work on Sunday or lose his place." (We think that the word "not" should be in the report of the *Statesman* in the above paragraph.) Before the paragraph ends Mr. Crafts says, frankly: "Prevention is easier as well as better than cure. This bill is to prevent persons from laboring on Sunday." (The italics are Mr. Crafts'.)

In the matter of petitions Mr. Crafts argued that the petitions representing ten millions of people, that were presented to Congress in connection with the Blair Bill, included also this bill; that in addition to the ten millions, Cardinal Gibbon's "endorsement, though given as an individual is certainly very significant, especially with the added emphasis of the recent Lay Congress in Baltimore in favor of Sunday legislation," and also that petitions representing two million and one hundred thousand were presented to the houses of Congress that morning. The method by which Mr. Crafts obtains petitions representing "millions upon millions" of people is too well known to need further exposition at this time. Mr. Crafts made an especial effort to discount the value of the petitions which were presented against the bill by the representatives of the Seventh-day Adventists, claiming that these petitions misrepresented the matter in such a way that people had been induced to sign them without designing to do so. He informed the committee of Congress, "That evidence will be submitted to you in a few days from many signers of the Seventh-day

Adventist's petition, showing that they were grossly deceived by the heading, and by the reference to Church and State which was so constantly made by those who circulated it." One or two things is proven by this, either that petitions, as a whole, are of no value, since the people who sign them do it with such carelessness as not to know what they sign, and therefore the signatures do not represent any opinion in the matter, pro or con; or else Mr. Crafts makes a serious charge upon the intelligence of the people of the District of Columbia, and elsewhere, that in so grave matters they are accustomed to sign petitions, which, when Mr. Crafts explains to them the facts in the case, they conclude they ought not to have signed, and are willing to take back their signatures.

The effort to accomplish "Sabbath reform" by such methods is its own condemnation; to pretend in one breath that the law proposes only "protection," and in the next that it is meant to accomplish "prevention" of labor on Sunday, is childish and deceptive. Either Sunday legislation is of no practical value or else it ought to be such as will bring a compulsory observance of Sunday. If for any cause, religious or sanitary, men ought to rest on Sunday, and if the civil law has a right to speak at all in the matter, it should enforce what ought to be. Think of a sanitary regulation which aims only to secure to each man his inalienable right to refrain from buying "bob veal" or "stale fish" for his table. A law touching such matters, which is of any value, confiscates such things the moment they are offered in the market; it protects by compulsion. Compute the value of a law against stealing which aims only to protect men in their heaven-given right to be honest; if laws against labor on Sunday mean anything, they mean compulsion; and if the reasons on which they are based are good, their advocates ought to demand such enforcement as will accomplish the end sought. A bold front and an unequivocal position would do much towards a successful settlement of the case. One reason why the saloons thrive on Sunday, in spite of "Sunday closing" laws, is the half-hearted way in which the Sunday laws, as a whole, are supported. The plea made by Mr. Crafts that men are "forced to labor when there is no Sunday law" comports illy with his statements put forth a few years since, wherein he claims that indirect compulsion to Sunday labor is not an evil. Witness the following:

Among other printed questions to which I have collected numerous answers, was this one; "Do you know of any instance where a Christian's refusal to do Sunday work or Sunday trading has resulted in his financial ruin?" Of the two hundred answers from persons representing all trades and professions, not one is affirmative. A western editor thinks that a Christian whose refusal to do Sunday work had resulted in his financial ruin would be as great a curiosity as the "missing link." There are instances in which men have lost places by refusing to do Sunday work, but they have usually found other places as good or better. With some there has been a "temporary self sacrifice, but ultimate betterment." Some vocations have been deserted by Christian men, but they have found others not less remunerative. In such a transition let the church stand by those who stand by the Sabbath, and say, "You shall not suffer for your trustful obedience to God." David said that he had never seen the righteous forsaken, nor his seed begging bread. I have, but I never knew a case, nor can I find one in any quarter of the globe where even beggary, much less starvation, has resulted from courageous and conscientious fidelity to the Sabbath. Even in India where the most of the business community is heathen, missionaries testify that loyalty to the Sabbath, in the end, brings no worldly loss. On the other hand, incidents have come to me by the score, of those who have gained, even in their worldly prosperity, by daring to do right in the matter of Sunday work. An Iowa banker refers to several instances where refusal to do Sunday work won the commendation of employers instead of discharge. A Kansas City pastor bears similar testimony. A distinguished writer tells of a butcher in Cleveland who decided to close his shop all day Sunday and saved money by it. One of the wealthiest organ manufacturers refused as a poor boy of fifteen, to work on Sunday, but did not therefore go to the poorhouse. Ralph Wells writes me of a poor girl

in his mission Sabbath-school, the sole dependence of a widowed mother who was dismissed by her Hebrew employer because she would not work on Sunday. Easier work and better pay was given her immediately by one who said he wanted such girls. There has been a wholesome agitation in some of the churches of Richmond, Virginia; about drug stores, kept by Christians, selling cigars on Sunday. Several were induced to quit the practice and put up the sign, "Only medicine sold on Sunday," while two gave up church membership rather than Sunday cigar-selling. The druggists who honored God's day at a seeming sacrifice have really prospered more than ever. Hon. Darwin R. James, M. C., gives the following facts: "From my observation in mission Sunday-school work, I recall two instances of conscientious Sabbath-closing. Both are Germans, one, a young man, had been given the retail grocery business of his father. He put up a notice that no business would be done on Sunday. For a few weeks his business declined, but gradually his customers returned, and he subsequently informed me that not only was he doing as well as formerly, but that his customers who left him and returned told him that they would not go back to the old way. The other instance is that of a baker who kept open on Sunday. His pastor thought him a good man and wanted to make him a deacon, but this was in the way. He talked with him and induced him to close his shop. He afterwards informed me that he not only did not lose by it, but that his business was increased, and increasing from year to year." "The Sabbath for Man," pp. 428-30. N. Y., 1885.

Continuing illustrations like those just given, Mr. Crafts concludes with the following paragraph:

Doubtless some cases of permanent financial loss by fidelity to the Sabbath might be found by a thorough dredging of recent Christian history, possibly some cases of financial ruin, or even martyrdom, but they are so rare that neither the author nor his two hundred correspondents, nor other writers on this subject have been able to find them, so that refusal to do Sunday work can hardly be called self-sacrifice for principle. The incidents to the contrary that abound, afford illustration of Christ's profound words, "He that loseth his life for my sake shall find it," while on the other hand, those who selfishly and sinfully seek to save life or living by Sabbath breaking often lose it. Such withholding from God "tendeth to poverty." The seeming self sacrifice of Sabbath wages is really "the scattering that increaseth."

Thus writes the Field Secretary of the American Sabbath Union, when he seeks to uphold the higher ideas involved in the Sabbath question. Now that he has become the champion of New National Sunday Legislation, we find him pleading for a civil law to protect men in doing what conscience alone can induce them to do, and which they do successfully, in spite of law or custom, at the behest of conscience. Conscience alone can solve the problem of Sabbath-keeping. Men who believe that the seventh day is the Sabbath keep that day at the behest of the divine law and prosper, even though unjust restrictions compel them to lose Sunday from legitimate business. If the minority can do this, as they have for centuries, under double disadvantage, certainly men who have any religious regard for Sunday need no law to protect them in obeying the demands of conscience, and if the Sunday laws are to be of any value to those who have no conscience, they must be compulsory. To that it must come in the end. Laws without a purpose, and unenforced, are a help to evil doing.

"THE CIVIL SABBATH."

Just now the popular plea is, "Give us a better civil Sabbath." Conventions, pamphlets, newspapers, the advocates of Sunday legislation, are pressing this claim. A convention was held in Cincinnati, January 20 and 21, 1890, to advance the interests of the "civil Sabbath." Ten days later a meeting was held in Washington, D. C., by the friends of the Breckenridge Bill, which proposes a new Sunday law for the District of Columbia, in favor of this same "civil Sabbath." And so the battle is tending to a new conception of Sunday, from which all the religious elements are to be eliminated, and yet which it is hoped will bring about an increase of religious regard for the day. We have often shown the impossibility of any just definition of the term "Sabbath," in such a connection. It is more superficial than the most Pharisaic interpretation of the duties of the Sabbath, when men say that "the word Sabbath means simply rest." No advocate of the "civil Sabbath" would be satisfied to let the matter remain thus. So it happens that no discussion of "the civil Sabbath" can go forward without falling back upon the religious conception, out of which the first idea of the Sab-

bath springs. For instance, at the Cincinnati convention, when Judge Hagans had read a paper upon the "Civil Sabbath," in which he was obliged to fall back upon Nehemiah and his example as a starting point (and every one knows that this was an intensely religious conception of the Sabbath), he was followed by Rev. John Pierson, who read a paper on "The Minister and His Responsibility for Public Sentiment," in which, unconsciously perhaps, he hit the "civil Sabbath" theory a blow squarely between the eyes. "Ministers of the gospel and churches were not," he said, "to come down from their high position to take part in the battle of politics, but to stand as watchmen on the walls of Zion, speaking loud and boldly on all questions which concern public morals." But the trouble is that ministers preach smooth things in the pulpit, and then call on the legislatures to do the work they leave undone, by compelling people to be moral by law. Such preachers would do well to study the great commission under which they profess to be working: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching (not compelling) them to observe all things, whatsoever I have commanded you." This defines the legitimate sphere of the Christian minister, and when he becomes an advocate of compulsory morality he is engaging in a work which Christ has never commanded or sanctioned.

After Mr. Pierson's paper, in the order of the convention, came one by Mr. Lasher, upon "The Sabbath and the Working Man," a discussion of the physical necessities of the Sabbath. At the close of his paper Mr. Pierson suggested to the assembly that the meeting was professedly a *Christian Convention*, and that the good old religious Sabbath was what they were principally concerned with; that the "civil Sabbath" had been harped upon with quite as much as was profitable.

Mr. Crafts came forward with a speech, in which he exalted the "National Sabbath," and so it has come to pass that between the "Civil Sabbath," the "American Sabbath," the "National Sabbath," the "Anglo-American Sabbath," and the "European Sabbath," that "the Sabbath of the Lord our God" has been pushed into the background, and out of sight. In this great fact lies the weakness of all modern effort to bring about that which is wrongly called "Sabbath reform," through means of Sunday legislation. The history of the world has but one verdict on the matter of rest days made so by civil law. They are holidays, nothing less, never anything more. When, therefore, men talk about a "Civil Sabbath," they ask for a holiday. Sunday has always been such under the operation of civil laws. The laws which sprang into existence in connection with Sunday-observance in the English Reformation, were connected with a temporary religious regard for Sunday, but the secret of that regard was in the consciences of the people, and not in the power of the civil law which the opinions of the people formulated. That religious regard having been lost, it is impossible to reawaken it by civil legislation. Nor should we see the men who are leading in the Sabbath reform movement, so-called, resort to this subterfuge of a "Civil Sabbath," were it not that they see there is no possible hope of carrying forward legislation on any other plea; and since they cannot appeal to the Word of God in favor of Sunday-keeping, they are compelled to this new role as advocates of the "Civil Sabbath." The experiment promises to be a costly one, so far as the interests of religion are concerned; evidently it must go forward until men have learned that however often they may seek to set aside the great truths which God has wrought in history, and in the constitution of his church, they must fail. God has established the Sabbath, His Sabbath, not the "American," not the "European," but "His own, for His children." "The Sabbath was made for man." Regard for this Sabbath, like every other great religious principle, has its seat in the hearts of men; when they regard God's law they will keep his Sabbath. When they disregard God's law they will seek civil legislation to create a "Civil Sabbath;" i. e., a day out of which God and his authority have been eliminated, a day of recreation and jollity, according to the circumstances and character of those who enjoy it.

THE SABBATH RECORDER.

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

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"I STAND on the top, but I look not back,
 To the way behind me spread;
 Not to the path my feet have trod,
 But the path they still must tread.

And I have gained in hope and trust,
 Till the future looks so bright,
 That, letting go of the hand of Faith,
 I walk at times by sight."

THE Editor is pleased to report that he returned to his home and his work last week, after an absence of about six weeks, much rested and refreshed, though wonderfully sensitive to the chilly winds with which old Allegany greeted him.

OUR readers are doubtless all familiar with the accounts of the fearful destruction wrought by the cyclone which passed over portions of Kentucky and several adjoining States two weeks ago. Such calamities call forth the sympathies of the public for the sufferers generally, and demand contributions for their relief which happily are promptly made. But when they come to those in whom we have personal interest the appeals for sympathy and aid are doubly strong. We have just received a letter from Sister Georgia Todd, of Hampton, Ky., who has been a faithful representative of our people in that part of the State for several years, stating that her house and nearly everything she possessed were swept away by the terrible storm. We are sure this sister will have the sympathy of all who read of her great loss; and although she makes no request for aid, we presume material aid would be welcome. Bro. C. W. Threlkeld, whose present address is Crab Orchard, Ill., will be able to give satisfactory answers to all inquiries concerning the extent and severity of the loss suffered by this sister and her family.

EDITORIAL NOTES.

A friend of ours had a little boy who came, one day, into the possession of a brood of little chickens, which he enjoyed with unbounded delight. That night, on going to bed, after saying his usual prayers, ending with "Bless papa, bless mamma," etc., he added with glowing fervor, "and please Lord, give everybody chickens." We can hardly express our own enjoyment of travel by water better than to adopt the formula of this little boy and say, "please give everybody a ride by steamer." The Florida traveler has more abundant opportunity for this mode of travel than we are accustomed to think. In the first place, Florida has more coast line, several times over, than any other State in the Union, being swept on her entire eastern boundary by the Atlantic Ocean, and on the south, and almost the entire western boundaries by the Gulf of Mexico. On both her Atlantic and her Gulf coasts bays and harbors abound, into which ocean vessels may go with their freight of human lives and valuable merchandise. The traveler, then, may make the journey to Florida, from any of our northern or middle Atlantic

ports, or from New Orleans or Mobile, by water. If he wishes, The Ocean Steamship Company will take him from Boston or New York to Savannah, by as elegant, comfortable and commodious a steamer as he could hope to find anywhere. From Savannah, a six hours' ride will put him in Jacksonville, Florida; or he can go from New York, or Philadelphia, by the Clyde line, said to be nearly as good as the

Savannah, make a three or four hours' stop at Charleston, S. C., and enter Florida by the St. Johns River, at Jacksonville; or he can take the Mallory Line from New York, and after a pleasant run find himself in Florida at the old Spanish town of Fernandina, near the mouth of the St. Marys. From New Orleans or Mobile the Morgan Line of steamers will give him a Florida landing at port Tampa, with connections for Punta Gorda, and Key West, and thence, if he chooses, to Havana, Cuba.

In the second place, there is a surprising amount of navigable water wholly within the State; at least it was surprising to us, as we had been accustomed to think of Florida as a sort of dry, barren strip of sand, excepting, perhaps, some swamps abounding in alligators and rattlesnakes. Let us take, then, the John Sylvester, at Jacksonville, at 8 o'clock A. M. and enjoy a trip up the St. Johns. If the day is fine, as it was when we made the trip, six hours of delightful sailing will take us through some of the finest scenery imaginable, to Palatka. The river is broad and winding, bordered on either side, now with native vine-clad forests down to the water's edge, and now with orange groves and pleasant villas and country residences. We pass in full view of the modest, but pleasant Florida home of Mrs. Stowe, whose fame as the writer of Uncle Tom's Cabin will be as enduring as American history. From Palatka, if we so desired, we could make excursions, still up the St. Johns, to the lake region of Central Florida; but our course leads elsewhere, and we leave the river for a short journey by railroad.

No traveler in Florida will have afforded himself the supreme pleasure of his Florida tour, until he shall have made a trip on the Ocklawaha River. He can take the boat at Palatka at 10 o'clock A. M., and, after a run of two or three hours up the St. Johns, enter that indescribable river. At about 8 o'clock the next morning, if the boat does not run aground too often, he will be anchored in the wonderful Silver Springs. In an hour's time he can start, on the same boat, on the return trip, which he will make in five hour's less time than were required to make the up trip. We took only the downward trip. Leaving Ocala at 7 o'clock, a ride of 20 minutes by rail brought us to the Silver Springs. As the "up boat" had not yet arrived, we had plenty of time to explore the Springs. The first impression one has as he approaches the Springs is that he has come upon one of those little lakes in which Florida abounds. At the wharf numerous row-boats and one or two small craft are tied. "Would you like to take a row on the Springs?" asks an obliging boatman. As we would, we get in and he rows us about for fifteen or twenty minutes, for which we pay him a quarter of a dollar apiece. But instead of rowing us across to the Springs, as we expect he will, he informs us that we are already on the Springs. What seems to us to be a small lake is simply the water of the Springs. It is a body of water somewhat round in shape, averaging, perhaps, a hundred yards in breadth, and at twice that distance from the head, narrowing down to the stream which carries its abundant, limpid water to the Ocklawaha, thence through

the St. Johns to the Atlantic Ocean. The peculiarity of the Springs is the great depth and the wonderful clearness of their waters. At the docks the water is said to be thirty feet deep, depth enough to float a large ocean steamer. As we are rowed out from the shore we are shown places at the bottom where water boils up with great force and in immense volume. There are a great many of these which give to the whole body the name of "The Springs." They are at various depths from the surface, ranging from forty to eighty-four feet, by actual measurement; and the water which they continually pour up from the hidden depths of the earth fills the great basin, above described, and are carried out through a creek of sufficient capacity to carry a good-sized steamboat. These waters are so perfectly clear that, at their deepest points, shells, pebbles and other objects on the bottom can be seen as distinctly as though they were on the bottom of an ordinary tub of clear water. This limpid transparency gives the designation "Silver" to the name above mentioned, and we get the appropriate descriptive name, "Silver Springs."

Returning to the shore we go aboard the boat, which has come up to her wharf, and in a few minutes we are steaming down the Silver Creek. At a distance of nine miles from the Springs we enter the Ocklawaha, and wind in and out among the great cypress trees, which are draped and festooned with the "Florida moss," from top downward, and with morning glories and other growing vines from the ground upward, in indescribable grace and beauty. As we cannot afford to lose a single view of the ever-changing scenes of the trip we look for a good place to sit, and are soon fortunate in securing a chair directly in front of the pilot house, from which position the whole panorama, at any given point, can be taken in at a single glance. The pilot, a good natural colored man, is interested in everything which interests the passengers, and points out the favorite sunning places of the alligators, many of which we see, tells us the names of the strange birds which rise from the water and fly among the trees, and kindly answers our questions about the novel sights which continually greet our eyes. We leave our place long enough to take our dinner, and return to it not to leave until the bell calls us to supper. When night sets in a fire of the fat Florida pine, or "light wood," is kindled in a grate arranged for that purpose on the top of the pilot house, from which the river and the woods on either side are lighted up with a wierd, glowing light. Soon after nightfall we meet our companion boat on her up trip. This event is heralded by a series of shrill whistles from both boats which make the echoing woods ring for miles around. The boats, the *Astutula* and the *Okahumpkee*, pass each other in a little breadth of river which seems to have been provided for that purpose, for much of the way the river is so narrow that it requires skillful piloting to keep the boat from grounding on one side or the other, and occasionally the overhanging boughs brush the boat on both sides at the same time. As the two boats pass each other the passengers of the one greet those of the other with shouts and cheers which make the woods resound almost equal to the blowing of the whistles a few minutes before. This is the last excitement of the trip. We resume our seat in front of the pilot house until, wearied with the intense enjoyments of the day, we lay ourselves upon a narrow shelf to rest and sleep. Awakened the next morning by the singing of the mocking-bird, we find ourselves at the wharves in Palatka, never to

know at just what time was completed our trip on the Ocklawaha.

At the risk of making these notes too long, we must speak of one more trip by water. This time we find ourselves carried by the Florida southern railroad to Punta Gorda, at the head of Charlotte Harbor, on the Gulf side of Florida, and at present the southern limit of railroad travel in the State. Desiring to visit some points still further south, we found two boats leaving Punta Gorda on alternate days, each returning on the day following its downward trip. One of these was the *Sadie*, a little steamer fitted up, we believe, by Bro. Geo. S. Greenman, of Westerly, R. I., which for several seasons carried passengers from Westerly to Watch Hill. It seemed almost like meeting an old friend in a strange country, to see this little boat. Our time of departure took us by the other boat, which steamed away from her dock promptly at 7 o'clock in the morning. For a few miles our course lay nearly west, and west by south, until we were out past the head of Pine Island, and then mainly south until we reached the government light-house on Sanibel Island, beyond which, still going south, is the open Gulf of Mexico. From this point we turned eastward stopping at old Punta Rassa, chiefly important as the station at which the telegraphic cable comes ashore from Key West. A mile to the north of Punta Rassa we entered the Caloosahatchie River and made our way up that broad stream some 20 miles to Fort Myers. This place was used some time ago as a government station in some of the old Indian troubles which gave it the name of the "Fort." It is now the county seat of the newly formed Lee county and is putting on signs of life and activity refreshing to see in a portion of the State so little visited by people from other portions of the country. Accessible to the outside world as it now is by boat and with the promise of railroad connections across country soon to be realized, Myers is destined to be better known in the near future. Besides the citrus fruits which are to be found in other portions of the State it is in the region of successful banana, cocoonut and pineapple raising. Spending the half of the afternoon and one night in this beautiful place, we returned the next day by the same boat which brought us down. Our course through the harbor lay among islands of almost endless varieties in shapes and sizes, but all covered with masses of living green, which almost invariably come down to the water's edge, making pictures of surpassing beauty. Again we followed our propensity to go upon the hurricane deck and take a look out from the pilot house. This time the boat's mate at the wheel invited us inside, an invitation which we were not slow to accept. From this advantageous position we gathered many items of information of local interest. In turn for this courtesy, we occasionally exhibited our skill in "boxing" the compass and giving the vessel's heading. This exhibition of our knowledge (?) at times seemed very amusing, if not instructive, to the man at the wheel. We had almost forgotten to say that all along this route sea birds abound,—gulls, pelicans, heron, and duck almost innumerable. We were told that the waters equally abound in fish, while in the big swamps just below, deer, bears, and smaller game are plenty, a veritable sportsman's paradise. But the day wanes and brings us to the end of this most delightful water trip. At Punta Gorda we wait 22 hours for a train northward, of which experience we have spoken in a former article.

NEW YORK LETTER.

The prelude to the 19th annual M. E. Conference was the third annual camp fire of the New York Veteran Association, held in the church at 7th Avenue and 129 St., C. C. McCabe, Commander. The principal event of the evening was an address by Gen. O. O. Howard, subject, "Gen. Grant." In the history of Grant's life he gave some incidents as characteristic of the man. His name was chosen by lot, Hiram Ulysses. When nominated to a cadetship the senator named him Ulysses Simpson Grant; he thought it a happy change, for the people loved the letters U. S., which may stand for Uncle Sam, United States, Ulysses Simpson, or Unconditional Surrender. When a small boy he loved the crack of a pistol and would cry "more," "more." In answer to the question, "Was Grant a Christian?" the speaker took the somewhat novel method of applying in turn the test of each one of the ten commandments to his character. At times the utterances of General Howard elicited deep "Amens" from the venerable clergymen in his audience. We might enlarge, but space in our paper is precious.

Bishop Goodsell presided this morning. Calling the roll, appointment of committees and business usually connected with such organization was transacted. This afternoon Jay Benson Hamilton speaks on "What shall we do with the old ministers?" This evening Dr. Richard Boyle preaches the missionary sermon. On Sunday, Education, Bible, Temperance, are the important questions to be considered in this Conference.

At the Baptist Conference, the pastor of the Free-will Baptist Church of this city gave an excellent address on the race problem. We shall try and give a synopsis of the paper.

D. L. Moody continues his three services a day through the present week. One gentleman said "he thought 5th avenue a poor place to convert sinners." The primary object seems to be an effort to arouse the Christian Church to a just sense of the immense responsibility resting upon it. The *Mail and Express* gives three times the space to Senator Stanford's trotters that it gives to Moody. "Walking with God" was his theme for Tuesday. He says:

The reason that our ways are so often hedged up, and that we are disappointed is that we are not in fellowship with God. The sweetest life in this world is the one that flows along in the same channels with God. There is nothing that is going to give us, as Christians, so much power as separation from the world. I believe that the trouble with the church to-day is that it is yoked up too much with the ungodly. I know this is an unpopular doctrine, and I might preach many people out of the church through it; but show me a worldly church and I will show you a weak church. —The world is at war with God. You can't be a friend of the world and of God, too; and yet there are thousands of men and women in New York who are trying to do it.

Mr. Moody went back to the Old Testament, and told how King Jehoshaphat tried to walk with God and the world too, and how he utterly failed. We must never do wrong that good may come from it. It will never be successful.

"Be ye not unequally yoked together with unbelievers." How many desolated homes there are in New York because that has been disregarded. How many wives are there living with husbands who have no regard for Christianity?

When the world comes into the church the whole church becomes contaminated, and all its power goes. I beseech you to get out the world. This secret life with God—the more we have communion and walking with God, the greater our power is going to be.

The trouble with the City of Paris was that the water got into it. Now the Christian in the world is all right. That's what we are here for. But the trouble is that the world gets inside of us. How many Christians do you suppose there are in the city who are water-logged?

There is such a thing as living in the world, but not of it. What He wants of us is to turn from the world and live with Him. He will be our God. Will you do so?

There was an after meeting of prayer. On

Thursday he made a powerful appeal, his subject was the "New Birth." He said:

I don't believe that any man will be saved unless he takes God's way. If you will take his way there is life for every soul in this building. There is life for a look. So if you will get over all your philosophy and your reasoning and just look to him you will have life. When a man sits down and tries in cold blood to reason out God he has his hands full. He can't do it. But God has shown a way.

If you are lost it will be because you have spurned God's remedy. Jesus Christ died to save every man. If you want salvation, my friends, look to the cross. If Jesus Christ can't save you, who can? If Jesus Christ can't wash out your sins, who can? You can come in here dyed in sin and iniquity, and the blood of the Lamb can wash the sin and iniquity all away. You can be saved this very morning if you will.

Will you believe the fact? Will you believe the truth? Will you take God's way and look to Jesus Christ? Will you find peace, and rest, and joy, and forgiveness from sin? You may see all the cities of this country and Europe, but you will never see the city of God except you are born again. I wish I could tell it more plainly that Christ said unless you are born again you cannot be saved.

At the conclusion of his address Mr. Moody made a strong appeal to the audience to give themselves up to Christ. He asked all those who wanted to be prayed for to rise. The audience was deeply affected and many rose in their places. Mr. Moody then asked all who had risen, and as many others as desired, to go to the chapel, where a meeting of prayer was held. A great many availed themselves of the opportunity.

J. G. B.

HOME NEWS.

Louisiana.

HAMMOND.—Hammond bears acquaintance. My appreciation of the advantages of the place and the character of the people has steadily increased during a stay now extending over ten weeks. The country is level, yet the drainage is good. The soil is composed of fine sand and clay, with very little vegetable mould. It contains sufficient clay to make very nice hard roads. It seems remarkably adapted to strawberry culture, and the length of the strawberry season is wonderful. Shipments of strawberries commenced here as early as the 1st of January, and will continue until June from the same vines. Many varieties of semi-tropical fruits are produced in great abundance. The stories of the yield of figs is simply astonishing; and a branch stuck into the ground will become a bearing tree in less than a year. The bulk of the timber is pine, although all the varieties of southern trees abound. The village of Hammond is said to number between six and seven hundred people, most of whom are from the North. They, and the southern people of the place, are intelligent, enterprising, and very social. Among the recognized leaders in all worthy endeavors and in society, none stand higher than the Seventh-day people. There has recently been an accession of fourteen to their number, mostly converts to the Sabbath, and there is a good prospect of further additions from the First-day ranks. Our people, with commendable energy, are building the finest and largest church in the place, one that will be a credit to both them and the town. It is now so nearly completed that hereafter Sabbath services will be held in it. The evening of March 31, they gave a literary and musical entertainment, with a supper in the house. It received a liberal patronage from the public and seemed to give universal satisfaction. It was indeed an enjoyable occasion, the ladies and young people carrying out their parts admirably; it netted over \$35 for the benefit of the church building fund. There seems to be every prospect of a large and prosperous Seventh-day Baptist Church here eventually.

A. B. PRENTICE.

YOUNG PEOPLE'S WORK.

QUEERNESS.

It's queer when the world seems steady,
It really is whirling so,
It's queer that the plants get larger,
When no one can see them grow.
It's queer that the fountain's water
Leaps high in the sunshine bright,
And queer that the moon can never
Fall out of the sky at night.

It's queer that one clover blossom
Is white, and another red,
When the same black earth surrounds them,
The same rain waters their bed.
It's queer that of all these wonders
We take so little heed,
And that as for feeling thankful,
We seldom see the need.

We scold if the weather's chilly,
And fret in the hot sunlight,
Don't like to get up in the morning,
Hang back from the bed at night.
Yes, queerest of all queerness
Are surely these girls and boys,
Who live in a world of beauty,
And rather see woes than joys.

—Treasure-Trove.

AND they are not all girls and boys either. Some are men and women. And the way they have come to be so, has been by forming and continuing the *habit of discontent*.

FOR it is a habit, just as much a habit as any other, and a most unfortunate one to possess, formed by repeatedly yielding to the sense of dissatisfaction, till by and by the one possessed of this "inexorable" demon is only happy when complaining and finding fault with somebody or something.

How break off the habit? Don't form another, the opposite one. It is easier to form habits than to break them. Every child knows that. So just form the *habit of content*. By what means? Why, to be sure, the same or similar means whereby one formed the other, repeatedly yielding to the tendency to like things, to like people, to notice their good points, to see the blessings of our common life, and to find every day something for which to be grateful to others, and for which to breathe a prayer of devout thanksgiving to God.

OUR GREATEST NEED.

BY E. F. CHAMPLIN.

What is our greatest need? The first answer that came to my mind was, a united people of working Christians; and truly this is so. For if we, on this beautiful abiding place were all striving to gain that life that Christ has given to us, what more could we desire?

But as we are not as yet united workers for Christ, there remains a vast work for Christians to do.

The question now comes to each, "How may I gain souls for Christ?" This is the first thought of a new born soul in God's kingdom. We hear it in the young peoples' prayer-meeting, the old peoples' meeting, the Y. P. S. C. E. meetings, and nearly everywhere among a body of Christians. As a young and not very experienced Christian I can hardly expect to counsel older ones, but my ideas may help some who have the same difficulties that I do.

First we must be *strong*, "putting on the whole armour of Christ" and go forth with a determination to live through the day, and to stand at all times recognizing Christ. It is a severe test to have an older and so-called smart man ask, with a sneering look, what you know about Christ or his goodness or how you know he will save you if you die, but a few words read or quoted from God's holy book will soon

satisfy him that your faith is more comforting than his. The sturdy oak, not the weak willow, should be our emblem.

Secondly, we must keep our *faith* in Christ. Often during a single day do we despair of ourselves, trials and temptations quickly overcome us, in one unguarded moment all the good work in which we have taken pride, has been overthrown; but as we labor on we learn the lesson of "Over and over again," and with a breathed prayer to God for help we struggle on.

Lastly, we must *practice*. This is the hardest of all to do. Who has not had the experience of feeling, in an unusually interesting prayer-meeting, the desire to do more real work for Christ, and then before the next evening be as far from doing it as possible? Oh, my young Christian friends, how many times have I lain and thought, after retiring, how I might do something for this or that particular friend that he might know the love of Christ as I do, but the next day all or nearly all my resolutions have flown when he appears, and I only in a half distant way ask him about his welfare. This is not the way we should work for the up-building of God's cause, but to press boldly on and to talk as freely concerning the love of Christ, as to talk about the new Society that has just been formed. Christ died for us, the greatest sacrifice. Why then should we not work for him? It is the grandest cause and one in which we should be proud to labor.

Let us then take more upon us in this work, each one feeling a responsibility for the welfare of some person not yet joined with Christ. "Truly the harvest is great but the laborers are few."

GOOD LITERATURE.

READING A MENTAL STIMULUS.

In treating of books hitherto the aim has been to suggest such methods as would enable the reader to derive as much information as possible from the works selected, and at the same time obtain it in a thoroughly pleasurable way. There is another and much higher view to take of reading, the view that it can be made an important aid to the development, not only of our intellects but of our very characters. Reading, to have this value, must manifestly be concerned with another order of books than many of those which have so far been considered.

For acquiring wide-mindedness, breadth of views, and strong opinions on literature, nothing can take the place of the great histories. The task of wading through a set of these massive volumes sometimes appears formidable to a young reader, but the process forms a fine discipline for the mind. Perhaps some Young Folks' History of Rome may give you just as many facts as you will be able to remember after having read the last page of Gibbon's "Decline and Fall." No matter. You have never realized *what* Rome was and *what* her fall meant, if you have not read the story as told in Gibbon's *stately*, though monotonous, English. You may glean the facts of English history from an article in the encyclopedia or the terse sentences of the school book, but to find out what really are Puritans and Cavaliers, Whigs and Tories, you will need to read Hume and Macaulay.

If this be true of the mere events of history, how much more is it the case when it comes to the ideas evolved from great minds! A new world is suddenly opened to the young reader who opens for the first time the "History of

Civilization" by Buckle, or Draper's "Intellectual Development of Europe." There may be much in these volumes that will not be fully understood, more, perhaps, which will not claim the reader's full sympathy. Nevertheless such books are to the mind what a long walk on a breezy day is to the body, a grand exhilarator and quickener of the vital forces. Every young man and woman should read one or two such books during the year. That they are not oftener read by young people is probably due to a misapprehension in regard to their contents. A young girl once remarked that she had, in a desire to improve her mind, decided to read "something deep," and had selected for a beginning Bacon's Essays. "And," she added in a puzzled tone, "they are not deep at all!" Her naive surprise at finding that the great author of the *Novum Organum* had written some essays in clear English and upon subjects of ordinary interest was as amusing as it was natural. There may be others who like her are not aware that in every writer since Chaucer, provided the writing is in English, there are many passages which are fitted to bring enjoyment to any reader of ordinary intelligence.

There is still another class of books which have a wonderful disciplinary value, though more directly upon the character than upon the intellect. The works of Ruskin stand supreme in this class. The technical facts in regard to architecture might be learned far more perfectly from the most common-place text book than from the "Seven Lamps of Architecture," but a young man might pass through a complete course on that subject and become a practical builder, as many a young man has done, without even seeing anything of nobility in the profession he has chosen. Not so the one who has imbibed the spirit of this little book of John Ruskin's. Whether he ever help build a church or not, architecture always will mean for him one of the grandest of the works of man, its foundations laid and its walls upheld by the principles of Sacrifice, Truth, Power, Beauty, Life, Memory and Obedience, the "Seven Lamps" of Ruskin. Thus in "Sesame and Lilies," while many of Ruskin's specific ideas appear strange to us, yet the whole effect upon us of that book is to make us feel that we can never again think a mean thought or do an unworthy deed. If Matthew Arnold is the "Apostle of Sweetness and Light," then Ruskin may truly be called an apostle of holiness and righteousness. He is always on the heights, and we feel that we must have clean thoughts and pure lives if we wish to walk where he leads. Emerson's essays may be placed in this class. Whatever our opinion of Emerson as a philosopher, the effect of such essays as his upon "Friendship," "Love," and others, is all elevating and ennobling. "The Imitation of Christ," by Thomas A. Kempis, should also be mentioned. It voices the cry of humanity in all ages. That is why it appeals to us now despite its mediæval setting.

These are only a few of the books the reading of which cannot fail to benefit both mind and heart. Let them not be ignored by those young people who really wish to attain to the highest possible culture.

If you want special privileges in one line or another, you must be willing to pay their cost,—in trouble or effort if not in money. If you want to have a sunrise view of an attractive landscape, you must get up early in the morning. If you want to speak with a popular lecturer at the close of his evening's entertainment, you must be willing to sit his lecture through, and watch your chance for an interview after that time. If you want a choice seat at a concert, you must pay extra for it. If you want a back seat at a prayer-meeting, you must come early; for in a prayer-meeting the back seats are filled first, and the late comers must push to the front or remain standing.—*Sunday-School Times*.

EDUCATION.

—THE German Government has enjoined inspectors of primary schools to forbid the marriage of young teachers not settled in situations.

—A COMET has been discovered by W. R. Brooks, of the Smith observatory at Geneva, N. Y., who first saw it March 19th at 16 hours Geneva mean time.

—MISS MARIE LOUISE BALDWIN, a young colored lady, has been appointed principal of the Agassiz school at Cambridge, Mass.

—MRS. CAROLINA DONOVAN, the founder of the Donovan Chair of English Literature in the Johns Hopkins University, died in Baltimore, March 5th.

—USE what talents you possess. "If no birds sung but those that can sing best, the forests would be very still." The work of the world is done mostly by ordinary ability while geniuses are waiting for splendid opportunities.

—THE Empress Frederick has become an enthusiastic archaeological student, at Athens. Dr. Schliemann superintends her studies and with him she has visited both Olympus and the ancient ruins of Mycenæ.

—MISS ELAINE GOODALE has been appointed by the Commissioner of Indian Affairs as Supervisor of Education among the Sioux. It is a great and good work before her, and it is believed that Miss Goodale will do well.

—THE school act abolishing the right of the Roman Catholics to have separate schools and obliging all classes of the community to patronize the national secular schools has passed the Manitoba Legislature and goes into force May 1st. The act has been bitterly opposed by the Roman Catholics of the province.

—CHICAGO will probably have one of the finest libraries in the world in the course of a few years. Mr. W. L. Newberry, one of the earliest residents, left the sum of \$270,000 for the purpose, and a temporary building has been used for some time. It is now intended to erect a magnificent edifice, capable of holding 300,000 volumes.

—THE Mercantile Library, New York, will remove to 67 5th Ave., one door below Fourteenth street, in April. Its new quarters are to be occupied until the completion of a towering structure, which is to be built on the site of the present Clinton Hall. The land up town, on which the original intention was to build, has been resold at a profit of \$100,000 or thereabouts, and thus the Clinton Hall corporation has so much additional capital, while it will pay nothing for its site. The new building is to be completed on May 1, 1891.

—AN excellent measure is suggested by Major Powell's able article in the *Forum*. It is to build up in the University of Pennsylvania a Museum of Archaeology. The need for such an institution is forcibly put in the following paragraph: "The forty languages of the Algonquin stock constitute as rich a mine as all the languages of the Semites. . . . The mythology of the Wintun Indians of California is as interesting and important to the history of philosophy as the mythology of the Greeks. Our archaeological institutes, our universities, and our scholars are threshing against the straw of the Orient for the stray grains that may be beaten out, while the sheaves of anthropology are stacked all over this continent, and they have no care for the grain which wastes while they journey beyond the seas."

—MISS COE, librarian of the New York Free Circulating Library, contributes to the current (the 10th) annual report some interesting lists of favorite reading, as, for example, that of fiction, where "Uncle Tom's Cabin" leads all competitors in the main library as well as in the three branches. Miss Coe says: "It will be noticed that in most cases the favorite book of a class or of an author is a representative one. Specially is that noticeable in the list of the Ottendorfer Library, where it is evident that Americans of foreign birth or parentage are reading the best, or at least, best known books in American literature, and that American history, biography, and miscellany are taking the lead. It is certain that Germans read better books than Americans, and boys than girls."

THE emotions of love, compassion, and sympathy, soon die out in the breast of one who withholds or delays his natural expression, or he turns into a useless and sickly sentimentality; while in the heart of him who hastens to embody them in his life and actions they will become living fountains of joy to himself, and of good to others.

TEMPERANCE.

—THREE is not now a ship in the British Navy without a temperance society.

—STUDENTS who use tobacco in any form are denied admission to the University of the Pacific, at San Jose, Cal.

—ACCORDING to the statistics, the sale of beer has increased in the United States during the last twenty-five years, from 2,000,000 barrels to over 24,000,000.

—DAN BURKE, the messenger who got drunk when sent to warn the people at the Lower Walnut Grove Dam, in Arizona, and stopped at a saloon until it was too late, is now in jail.

—AN English M. P. asserts that as a result of the drink habit of their parents, 55,000 children in London go to school each morning, unfed.

—IN *Our Day* for January, Dr. Talmage sharply says: "It is my opinion that many clergymen who have on their tombstone, 'Died in the Lord,' might have a far more appropriate epitaph, 'Killed by Tobacco.'"

—IT is estimated that the churches of our country use not less than 60,000 gallons of wine every year, most of which is fermented and intoxicating. The Bible, "fruit of the vine," that was used by our Lord, was not fermented.

—THE policemen of England and Wales, if brought together, would form a great army. They number 37,296. Nine-tenths of this army could be discharged if the sale of liquors were prohibited.

—A DISTINGUISHED Englishman, returning to his own country, after a careful study of our American institutions, on being asked what he had seen that was most unlike England, answered, "The wineless dinner-tables of the great middle class."

—THE average life of temperance people is 63 years and 2 months, while the average life of intemperate people is 35 years and 6 months. Thus the average life of a drinker is but little more than half of a non-drinker; and yet we are asked to believe brandy, gin, whiskey and beer are wonderful promoters to health.

—IT is reported that a saloon-keeper in Fishkill, N. Y., who has just had a verdict for \$600 rendered against him, in a civil damage case brought by Mary Morse, a widow, will be defendant in four more suits, which are to be brought against him by the four children of Mrs. Morse, to recover damages for the loss of their father.

—A SMOKER, using three cigars a day for a year of 365 days, if he pays but five cents each, worse than wastes \$54 75. In other words, he burns up that amount of money and gets nothing in return except foul breath, disordered stomach, impaired nerves, weakened and beclouded brain, an unnatural appetite, constipated bowels, an empty purse, disappointment and discouragement. If that is kept up for twelve years, and interest added at the rate of ten per cent, it will swell the \$54 75 into about \$1,200!

—A CERTAIN Glasgow firm used to employ a large number of looms weaving cloth for the African market; now it has not one. A trader on the Calabar River wrote recently to his principals to send no more cloth, drink was the only article in demand. In the Niger regions the natives traffic almost for drink alone, and in one Portuguese opium factory on the Zambezi the work people are paid in spirits. Even from the merely commercial point of view it is imperative that this murderous drink traffic should be extinguished. It is draining Africa of all industrial energy, and poisoning entire populations.

—A FEW years ago, in a lonely hut in Central Africa, a worn-out man died upon his knees, praying in the fervor of a consecrated, loyal soul, "O, let thy kingdom come!" He had opened, he thought, the great Dark Continent to the onward march of Christian civilization and the light of God's truth. Christendom shouted for joy, and the procession started across the sea. Watch it. One missionary, 70,000 gallons of rum; one missionary, 70,000 gallons more of rum, another missionary another 70,000 gallons; and soon and on it goes, rum and missionaries, missionaries and rum. Thus we touch the great Congo State. Watch again. One convert to Christ, a hundred drunkards, one more, one hundred more. The missionary's heart grows sick, it cries out: "O Christians at home, for the love of Christ stop the rum!" But as the climate does its exhaustive work, and one by one the brave workers sink beneath the burning sun, hearts at home are discouraged, and the next ship goes only with rum—without the missionary. Under the madness of intoxicating liquor, 200 of those people (of Congo) slaughtered each other in a single day. Again we are told of a single gallon of this drink causing a fight in which fifty were killed.

POPULAR SCIENCE.

THE highest tide in the world is at Annapolis, in the Bay of Fundy, where it rises a hundred feet, and sometimes more.

AN English electrician has invented a material that he calls "alterion," for the prevention of corrosion in boilers. The interior of the boiler is coated with the material, and from time to time electrical currents are sent through it.

ALUMINUM is developing its value in another field of success—the manufacture of ship plate. A plate in which 10 per cent of it is used possesses great strength, will take a high polish, and is absolutely proof against the corroding action of sea-water and the adherence of barnacles, sea grass, and other similar matter. Gun-barrel's made of this alloy will not rust.

THE proposition to build a bridge across the English Channel, is under serious consideration. The width of the channel at its narrowest point is twenty miles; the least depth of the water, one hundred and eighty feet. The estimated cost of the proposed bridge is \$170,000,000, and the time required for building, ten years. When constructed, this bridge will give a sensible impetus to European commerce.

CAMPHORIC acid is a substance that has been introduced very recently into medicine. It is a crystalline body, forming colorless, needle-like crystals, it is difficultly soluble in water, but dissolves freely in alcohol and ether. It is recommended for external application in the treatment of chronic diseases of the larynx, throat, and nose, and is administered in solutions of 1 per cent or more in weak spirits.

DR. STARR, of London, says that it is impossible to draw any conclusion from the size or shape of the head as to the extent or surface of the brain, and so as to the mental capacity. It is absurd to judge of the brain surface by either the size of the head or the extent of the superficial irregular surface which is covered by the skull, without taking into consideration the number of folds or the depth of creases. "For a little brain with many deep folds may really, when spread out, have a larger surface than a large brain with few shallow folds." What do phrenologists say to this?

NEW LIFE-SAVING APPLIANCE.—An act has been passed in the English parliament under which every ship and steamer going to sea must be provided with sufficient boats, or with life-saving rafts, to accommodate every person on board, crew or passengers. A London firm has opportunely patented a raft which may be folded up so that it shall take up no more room upon a ship's deck than does an ordinary life boat, and which may, in fact, be made a check for the reception of the life-boat, and both boat and raft by an ingenious, but really simple contrivance, may be put over board by the same set of davits, and the raft follows the boat so quickly that the two are sent afloat within a couple of minutes of each other.

AN IRRESISTIBLE BAIT FOR RATS.—According to a Washington correspondent to the Cincinnati *Commercial Gazette*, an interesting, not to say valuable discovery has been made by Capt. Weedon, in charge of the animals at the Zoo. The building is infested by rats, and how to get rid of them has long been a perplexing question. Traps were used, but nothing would tempt the rodents to enter. In a store room drawer was placed a quantity of sunflower seeds, used as food for some of the birds. Into this drawer the rats gnawed their way, a fact which led the Captain to experiment with them for bait in the traps. The result was that the rats can't be kept out. A trap which appears crowded with six or eight rats is found some mornings to hold fifteen. They are turned into the cages containing weasels and minks.

SCIENCE has been calculating the number of movements made by a skillful pianist in playing a presto by Mendelssohn, and finds the number of notes struck to be 5,595 in four minutes and three seconds. Thus twenty-four notes were struck per second, each consisting of three distinct movements, amounting to seventy-two voluntary movements per second. If to these movements we add the various sensory transmissions and changes in force of movements to produce exactly the proper effects, "the work of the memory in placing the notes in their proper position, as well as the fact that the performer at the same time participates in the emotions the selection describes, and feels the strength and weaknesses of the performance, we arrive at a truly bewildering network of afferent and efferent impulses, coursing along at inconceivably rapid rates. Such estimates show, too, that we are capable of doing many things at once."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

SECOND QUARTER.

Apr. 5.	Christ's Law of Love.....	Luke	6: 27-28
Apr. 12.	The Widow of Nain.....	Luke	7: 11-18.
Apr. 19.	Forgiveness and Love.....	Luke	7: 36-50.
Apr. 26.	The Parable of the Sower.....	Luke	8: 4-15.
May 3.	The Ruler's Daughter.....	Luke	8: 41, 42, 49-50.
May 10.	Feeding the Multitude.....	Luke	9: 10-17.
May 17.	The Transfiguration.....	Luke	9: 28-36.
May 24.	The Mission of the Seventy.....	Luke	10: 1-16.
May 31.	The Good Samaritan.....	Luke	10: 25-37.
June 7.	Teaching to pray.....	Luke	11: 1-13.
June 14.	The Rich Man's Folly.....	Luke	12: 13-21.
June 21.	Trust in Our Heavenly Father.....	Luke	12: 22-34.
June 28.	Review, or Temperance, or Missionary Lesson.		

LESSON III.—FORGIVENESS AND LOVE.

For Sabbath-day, April 19, 1890.

SCRIPTURE LESSON—LUKE 7: 36-50.

36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house and sat down to meat.

37. And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him; for she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43. Simon answered and said, I suppose that he to whom he forgave most. And he said unto him thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears and wiped them with the hairs of her head.

45. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.

47. Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee, go in peace.

GOLDEN TEXT.—We love him because he first loved us. 1 John 4: 19.

INTRODUCTION.

The facts narrated in this lesson occurred not very long after the raising of the widow's son. The Lord had probably completed a brief missionary tour through Galilee, and was now again in Capernaum. If we follow the order, and study carefully the character of his successive miracles, we shall not fail to observe a progress in the grade of the miracles, from those at first that revealed simply divine power to those miracles that revealed divine mercy and forgiving love. Each of these miracles reveal in a distinct manner some one or more of the divine attributes. The miracle of the last lesson portrayed in a very striking manner the supernatural power of Christ, and at the same time his tender sympathy for the bereaved mother. The miracle of the present lesson portrays the supernatural compassion and forgiving love of Jesus exercised toward a helpless and depraved sinner. It would seem to be a climacteric miracle, revealing the most supernatural attribute of the divine nature. This miracle was probably performed in the house of Simon, in the city of Capernaum. This Simon was a Pharisee, who had become interested in the teachings and character of Jesus, and had invited him, with some other friends, to dine at his house. Near the close of our Lord's ministry he was invited to dine with another person by the name of Simon, at which time a similar incident of anointing occurred. But the two occasions were very distinct; the one of our lesson occurred in Galilee, the other in Judea; this one at the house of a Pharisee by the name of Simon, that one at the house of a Simon who had been healed of leprosy. The anointing in this case was by a woman who was a sinner in the most offensive sense; in that one the anointing was done by a woman who was a pure and godly character. In the interval between this and the previous lesson Jesus had received messengers from John the Baptist, who had been for several months in prison, asking whether he was indeed the real Messiah. There is also an account of the words of Jesus to the multitudes respecting John, which were spoken after the messengers had departed.

EXPLANATORY NOTES.

V. 36. And one of the Pharisees desired him that he would eat with him; and he went into the Pharisee's house and sat down to meat. We are indebted alone to the narrative of Luke for the revelation of the divine compassion of Jesus as exhibited in this event. Luke

seems to make this record as a finishing evidence of the Messiahship of Jesus. Our Lord manifests that common purpose in this case, as in every other, of refusing no opportunity in which he might teach the great realities of his divine character, and of his divine mission to the lost and sinful world. It is evident from this incident that the Pharisees of Galilee had not yet become inflamed with bitter hatred to Jesus. The manner of sitting at meat was by reclining on a couch beside the table, resting the body on the left elbow, while the feet were placed on the rear of the couch, having been washed before taking the place at the table. The dining room was open, allowing any who might be interested in witnessing the feast to come in and occupy seats around the wall of the room.

V. 37. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment. The word "behold" anticipates something unusual, and surely it was an unusual event for a woman publicly known as a wicked character to take the liberty to step into the dining-room where invited guests were assembled. There must have been a very deep and strong impulse actuating her heart. But the record suggests the source of that impulse, "She knew that Jesus sat at meat in the Pharisee's house." She had heard of him before; he had done many wonderful works, and had expressed words of pity and compassion, such as had never fallen from human lips before. If any being on earth could have any sentiment of charity, or of merciful regard for her, she thought that this Jesus was the only person. When she felt the weight of her own sinfulness, her separation and cast-out condition from all virtuous society, she longed for the compassion and forgiving love of one who was able to sympathize and forgive. She felt that she must now approach him or perhaps the opportunity would never come again. She brought with her an alabaster box of precious ointment; perhaps undecided in her mind whether she would bestow it upon the distinguished guest or not.

V. 38. And stood at his feet behind him, weeping, and began to wash his feet with her tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. When she stood behind him and beheld his gracious form and heard his loving words, her heart was touched still more deeply than before. As she approached his feet with the purpose of expressing her tender regard for him, her feelings found expression in flowing tears that dropped upon his feet. As if her tears would stain his feet she at once sought to wipe them off, but having no cloth or towel at hand she at once loosed her long tresses of hair and wiped his feet with them. As soon as she could restrain her tears of love and gratitude, she stooped down and kissed his feet, those precious feet which had brought to her hope and comfort in the midst of her dark and sinful life. Then she broke her alabaster and anointed his feet with the costly and fragrant ointment. This was the most precious material used upon the head, and upon the hands, and upon the feet; and when used by one person upon another, was the most expressive token of deep and tender regard for that person. Such an act would never be undertaken by one for another unless moved by the deepest love and affection.

V. 39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner. It would seem that this Pharisee was studying the character of his distinguished guest. He had been told that he was a prophet, and was like the ancient prophets, but now he thought he found evidence to the contrary. He reasoned that if he was really a prophet he would be a holy man, and hence would avoid all pollution, and all contact with the vile; and also he would be able in his mind to apprehend the real character of every person who came into his presence. Thus he reasoned silently, but Jesus heard and read his very thoughts.

V. 40. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. Jesus now addresses Simon in a manner to take his immediate attention, and at the same time to show to him that his silent conclusions are entirely wrong, for he is able this very moment to read the unspoken thoughts of Simon's heart, and hence most thoroughly understands the heart and life of the woman who has touched and anointed his feet.

V. 41, 42. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most? Jesus proceeds to illustrate the respective relations of Simon, his host, and of the intrusive woman, to the same heavenly Father. There are two creditors, one of them represents the guilty woman, the

other Simon, the Pharisee. The one was indebted for ten times as much as the other, but when the time of reckoning came, neither of them had anything with which to pay. They both alike stood helpless before the judge, and they were both alike freely forgiven. Now, supposing each to have been thoroughly conscious of his respective amount of indebtedness, which of the two would be most deeply sensible of the depth of the forgiving love? Indeed, which would love the most? Jesus has here arranged a question so simple, and yet so positive, that to answer it correctly Simon must condemn himself.

V. 43. Simon answered and said, I suppose he to whom he forgave most. Simon has now put himself in position to see himself, to have himself revealed to himself, as never before. Jesus now proceeds with the application of the lesson to be taught to Simon.

V. 44. Seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head. Jesus uses the immediate facts which cannot for a moment be denied, and shows to Simon the great contrast between his own ministries to his invited guests and the ministry of this poor sinful woman who had stolen in silently and unbidden, and moistened his feet with her quick flowing tears, and soothed them with the soft tresses of her hair.

V. 45. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. Here is another sharp contrast between Simon's expression of welcome and the grateful kiss which the woman bestowed upon his feet.

V. 46. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. If Simon had been filled with proper regard for his invited guest he would not only have washed his feet and restored to them comfort, but he would have anointed his head with precious oil. Neither of these things had he done. But the woman had both soothed his feet with her tears, wiped them with the most beautiful ornament given to her, and then had bestowed upon his feet the most costly and precious ointment it was possible to procure. The contrast then between the critical Pharisee and the sinful woman was an immense contrast, and it was in favor of the sinful woman.

V. 47. Wherefore I say unto thee, Her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven the same loveth little. The word "wherefore" introduces the conclusion. Jesus is about to announce a conclusion, and it is this, that her sins are forgiven, even though they were many and very grievous sins. The Pharisee had regarded her as an intense sinner, so much so the very touch of her finger upon his feet was polluting. But Jesus tells him now that her sins are forgiven, or more correctly, have been forgiven, "for she loved much." The word "for" is used with one of two meanings: it sometimes introduces the reason for the existence of a fact, and then again it may signify the reason for the statement of the fact. Jesus affirms here that her sins have been forgiven, and that this extreme love on her part is the palpable evidence of the fact. Her sins were not forgiven because she first loved, but this love is felt and exercised, and thus becomes the very evidence that her sins have been forgiven. But on the other hand the person who loves but little is slightly conscious of the forgiveness of his sins.

V. 48. And he said unto her, Thy sins are forgiven. Jesus made this statement to her to assure her that he recognized her as a forgiven sinner, and this assurance to her was at the same time an assurance to the astonished witnesses that this wicked woman's sins had been forgiven, and this fact was the reason why she loved him so tenderly.

V. 49. And they that sat at meat with him began to say within themselves, who is this that forgiveth sins also? They seemed to have regarded him as a wonderful teacher and as a worker of miracles, but that he had authority to forgive sins was a new thought to them. It indicated a higher, diviner nature than they had before attributed to him.

V. 50. And he said to the woman, Thy faith hath saved thee; Go in peace. He has before assured her that her sins were forgiven; he now tells her the ground on which they were forgiven; it was that unchangeable condition which must ever be fulfilled in order to the forgiveness of sins. "Go in peace." She is exhorted in these words to progress in the ever ascending path-way of deliverance, rest, and victory over all the temptations of evil into the peace and love of God that passeth all understanding.

QUESTIONS.

What was the subject and Golden Text of the previous lesson? What were the intervening events? Where was the probable location of the scene of our present lesson? How is this Pharisee who made this feast distinguished from other Simons spoken of in the New Testament? Describe the customs of the common oriental feasts, and how it was possible for persons uninvited to come unto those dining-rooms. What can you tell concerning the alabaster and precious ointment? Describe the form of sitting at the table. What was the occasion of the woman's shedding tears, and of her other acts of tender regard? What was the impression upon Simon in beholding these services of love? How did the Lord explain to Simon? What was the contrast which Jesus made to appear, and what was the fact proved by this argument of contrast? What is it to go in peace, and for whom is it possible?

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., April 2, 1890.

As to what Congress is doing, I may say the three subjects that are now causing speeches to be made and are likely to cause many more in the next month are the Dependent Pension Bill, which passed the Senate on Tuesday, the admission of Idaho to the Union, and the long deferred Tariff Bill which is to make its appearance in the House this week.

When an outcry was raised recently against the extravagance of the House and Senate because a great many public building bills were passing each body, a congressman remarked that the country might rest in peace, the appropriations made for public buildings by this Congress would be less than by the one previous. He explained by saying that while more public building bills would pass the Senate or the House than ever before, still he expected the Senate to pass very few bills that originated in the House and the House to pass very few bills that came from the Senate. If the two Houses follow this policy his prediction is likely to be verified.

The select committee of the House on the alcoholic liquor traffic has just authorized a favorable report on the bill prohibiting the transportation of intoxicating liquors from any State or territory of the United States into any other State or territory, contrary to and in violation of the law thereof. The bill provides fines for the violation of the act. When one reflects how much is being done here in this little District of Columbia for the cause of temperance by its zealous advocates, one cannot doubt its final victory if equally persistent and conscientious work is being done throughout the country. Not a day passes that is not marked by some step taken here for the promotion of the cause.

Hon. Samuel Dickie, of New York, has been here during the week trying to raise money with which to conduct a prohibition campaign in Nebraska. His speech was a series of arguments in favor of prohibition as opposed to high license. He said high license could not improve the quality of saloons as there were only two kinds, bad and worse. In Cleveland, Ohio, he had horrified a good brother by saying that he would let the low grogeries remain and do away forever with the gilded saloon. And this brother was not convinced until he had made the rounds and it was shown that not one man of decent appearance could be found in the dives. But the promising young men were found in the elegant saloons. So if both could not go, he thought it would be better to banish the gilded saloon. He denied that high license decreased the amount of liquor drunk, or that it was a step towards prohibition. It is a club to kill prohibition, and will be used. Opponents of prohibition all shout high license. There is not a liquor paper printed that does not favor it. Sixty-seven out of seventy-three saloonists in New York expressed themselves in favor of the Crosby high license bill.

Congressman Morse, of Massachusetts, who is perhaps better known to the people of Washington as a temperance speaker than as a law-maker, gave still further proof of his versatility of talent by filling one of the city pulpits last Sunday evening, and preaching a forcible sermon on the subject of a "Business Man's View of the Gospel."

It would seem the proposed Methodist University at Washington is to be a reality in the near future. The business men of the Capitol have been subscribing liberally, and a quarry owner promises to give all the brown stone that

will be required for the building. The ground for the site is to be purchased and application made for a charter, then a call will be made on the church for contribution.

In this city of conventions a so-called National Christian Conference is now in session, discussing the Christian principles of civil government. Among the questions before it are the Sabbath, or the nation's relation to the day of rest; the question of marriage and divorce, or the duty of the nation to the family; the temperance question, or the right attitude of the law toward the traffic in intoxicants; the Indian, the Chinese and the negro problems; the school question, or the character of the education to be furnished by the State to its youthful citizens; the relation of the nation to foreign and weaker nations as affected by our commerce and by the character of the representatives whom we send abroad; all of which are present issues now in process of settlement.

CORRESPONDENCE.

The following letter, read before the Ladies Aid Society, at Alfred Centre, is kindly furnished for publication:

WEST GATE, SHANGHAI, Feb. 13, 1890.

My Dear Mrs. Rogers,—Your letter, as Chairman of Committee of Supplies, reached me in December, when Miss Burdick came. And now that the gifts have all reached us, with the coming of the boxes, I am constrained to write my earnest thanks for the extreme care of the ladies in planning and providing for the work here, and also to you for your very kind letter. I am greatly delighted with the amount of goods you have sent, the quilts already completed, the patch-work covers, the gowns and undergarments, towels, yarn for knitting, and other things and cannot look at them without being thankful, that your hearts have been so thoroughly engaged in working for the good of others, and thankful, too, for the ability they will give me, in being able to meet emergencies that occur.

How much I need rooms for the sick who are willing to come for treatment! Surely our Heavenly Father will provide some way for wards to be erected, to be used both for the bodily and spiritual good of this people; this is my hope and prayer.

Do please express my great thanks to all the friends who have sent me the beautiful silk dress pattern, among whom you mention by name a number of those who were formerly Shiloh people, whom I remember with pleasure. It is a very handsome pattern, and I feel altogether unworthy of such a nice gift.

When I think and look over all these gifts to the dispensary and myself, it seems a wonderful thing to me that the women of Alfred Centre, and other places, should thus have it in their hearts to think of the work and workers so far away. Yet I know it is because they desire the light of the gospel to shine into heathen homes, that they make all these efforts to advance the cause.

We are greatly encouraged by the interest and prayers of those in our home land, and desire to renew our efforts against the strongholds of sin and idolatry, God giving us the health and strength to do so.

It is very interesting indeed to see how the light comes into the minds of the patients when they learn for the first time of our Father above, and of his willingness to forgive sin through the death of his Son. A very large proportion of them have never before heard that there was but one God, nor ever known there was a Saviour

provided, and when they can grasp something of this idea it seems too much for them to believe. They ask many questions, how it can be, and why there should be so much mercy extended, and then when they understand it is for everyone, women as well as men, their surprise is great indeed. Occasionally some of them, when they begin to see in a measure the gladness of the "good news," ask me why we have allowed all these years to pass, from the coming of Christ until the present, without telling them of this blessing? This is a hard question, and as difficult, too, for them to understand, why believers who have enjoyed these blessings so long should not have made every effort to tell it abroad to others who had not yet known. To have these people sitting in the darkness and shadow of death, turn their enquiring eyes upon me, and ask why they have never heard these things before, stirs my soul to its very depths. How intensely I long for this people to come into the light of the knowledge of the glorious gospel of Christ!

Would that every woman in the home churches could hear what our ears hear, and see what our eyes see, for then I think there would be such an uprising among them, to the work of the Lord, as the churches had never experienced before. The goodness of God, the shortness of life, and the worth of souls, are themes we have scarcely begun to study. With earnest desire that the Holy Spirit may be with you and all the dear sisters, and that we may all together increase in love and service to the Master, is the wish and prayer of your far away sister in the cause,

ELLA F. SWINNEY.

TRACT SOCIETY.

Receipts in March, 1890.

GENERAL FUND.

Church, Richburg, N. Y.	\$ 3 10
Leonardsville, N. Y.	14 45
Nortonville, Kan.	6 00
Plainfield, N. J.	28 60
Milton, Wis.	6 37
Nile, N. Y.	10 73
Welton, Iowa	6 98
Farina, Ill.	3 15
Chicago, Ill.	10 00
Westerly, B. I., L. M. to name	100 00
Shiloh, N. J.	16 68
Walworth, Wis.	9 50
Waterford, Conn.	3 00
Adams Centre, N. Y.	38 10
E. S. Maxson, M. D., Syracuse, N. Y.	5 70
Mrs. Lon Weston, Brockton, Mass.	15 00
Charles Satterlee, Richburg, N. Y., Outlook	1 00
Kirke R. Sheldon, Coldwater, Mich.	1 50
Irving Saunders, Alfred Centre, on L. M.	14 00
D. D. Remington, Andover, N. Y.	1 00
Mrs. E. W. Wright, Brockport, N. Y.	20
A friend, Plainfield, N. J., Outlook	5 00
Prof. Wm. A. Rogers, Waterville, Me.	5 00
Woman's Missionary Aid Society, Brookfield, N. Y., constituting Mrs. Charles P. Maxson L. M., bal. to apply on L. M.	25 00
Estate Mrs. M. J. L. Benjamin	10 00
S. D. B. Missionary Society, Topeka, Kan.	2 50
Sabbath-school, Sisco, Fla.	1 75
Plainfield, N. J.	12 38
E. E. Whitford, New London, N. Y.	5 00
	\$361 69

HEBREW PAPER FUND.

Mrs. D. C. Burdick, Nortonville, Kan., making Mr. and Mrs. A. P. Bunell L. M.	50 00
E. & O. E.	
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PLAINFIELD, N. J., April 1, 1890.

SOLITUDE has often rich blessings. It is when we are by ourselves that we have opportunity for thought. So long as we dwell amid a crowd we are apt to be carried along with it in sentiment, and even God's voice is scarcely heard amid its din and turmoil. It is well for us to realize our personal vocation and responsibilities in the world, and this we can only do as we escape from the multitude, and "shut the door" upon the world. It is well to take the counsel of good old George Herbert:

By all means use some times to be alone.
Salute thyself; see what thy soul doth wear.
Dare to look in thy chest; for 'tis thine own;
And tumble up and down what thou find'st there.
Who cannot rest till he good fellows find,
He breaks up house, turns out of doors his mind.

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MISCELLANY.

"RIGHT RESOLUTE."

"Please, sir, don't you want a boy?"

The timid but earnest little voice found its way through the thick fur cap drawn down over Farmer Brownlow's ears, and, with his horses half untied, he turned and looked with curious but kind eyes at the owner of the voice,—a poorly clothed and shivering little fellow, who was standing a few steps from him, and waiting with an anxious face for his answer.

"Hey,—what's that,—don't I want a boy? Well, I don't know. I've never been conscious that I wanted one. Boys are apt to be pretty troublesome helps, I think. But wait a moment," for, with a disappointed air, the little fellow was turning away,—“do you know a boy who wants to live with me? Who is he?”

"Me, sir." And, as he spoke, the little boy drew nearer, and looked at Mr. Brownlow with eyes as pleading as his voice.

"Me, is it? Well, what can 'Me' do?"

The small half-bare feet shuffled nervously in the cold snow, but the answer came at once:

"I b'lieve—when I'm right resolute—that I can do most things that any boy can."

The odd, old-fashioned expression, that he had often heard his mother use, pleased Mr. Brownlow.

"When you are right resolute?" he repeated. "Who taught you to say that?"

"Aunt Susan taught me. It's part of her rule,—‘Trust in God, and be right resolute.’"

"And you are a 'right resolute' boy,—are you? Well, now, what does that mean?"

"It means when I try, and try, and keep trying. That's the way to do hard things, Aunt Susan told me."

"And you are willing to do hard things,—are you? And you want a place,—do you? Well, what is your name, and where do you live, and how old are you?"

"My name is John Power; I am eleven years old. I used to live with Aunt Susan; but she died last week, and now I don't live nowhere. And oh,"—and the young voice trembled in its earnestness,—“I do want a place so much!”

Mr. Brownlow looked thoughtfully at the boy for a moment, but then he turned, finished untying his horses, and took up the reins. Then he placed one foot on the wheel of his wagon, hesitated, and looked once more at the shivering little fellow on the cold pavement.

"Does any one in town know you?" he asked.

"Most of the folks know me. Dr. Dawes does, an' he's coming now."

"Dr. Dawes, hey? Well, he is a good man, and his word can be believed. Doctor,"—and Mr. Brownlow raised his voice,—“do you know this boy?"

"Do I know Johnny?" Dr. Dawes answered as he stopped, and with one quick glance read the hesitation in Mr. Brownlow's face, and the longing in the boy's. "Yes; he and I have been good friends for a long time."

"Hm-m!" Mr. Brownlow said in a thoughtful tone. "Well, suppose I was to drive off with him, who would have any right to complain?"

"No one," Dr. Dawes answered. "The boy is alone in the world, Mr. Brownlow. He has not a relation, save as a common humanity makes us all relations. You have never in your life needed anything as he needs a home. Can't you give him one in your family? I'll vouch for his character."

"Well," Mr. Brownlow said, in a slow, considerate voice, "boys are a good deal like clocks; it's pretty hard to make them go right. And me an' Sabrina,—that's my sister, you know,—we've never felt willing to take a boy, and be responsible for his bringing up. Sabrina says she doesn't want to speculate either in boys or stocks; and, to own the truth, I don't know what she'll say to me if I speculate now. But," the good man added, as the icy wind pierced through even his warm wrappings, "I do believe I'll have to take this little fellow. It looks as if I'll be going directly against the leadings of Providence if I don't. So jump into the wagon, my boy, and snuggle down under the robes."

"I've brought you a present you've never thought of wanting, Sabrina," Mr. Brownlow said an hour later, as, with the little boy beside him, he stepped into his warm kitchen, and spoke to the middle-aged woman who was hurrying about preparing supper.

With a loaf of bread in one hand, and a knife in the other, Miss Sabrina stopped and looked at John.

"Stephen, you don't mean that you've gone and took a boy!" she exclaimed, in a tone of strong disapproval. "Why, what will he be good for?"

"Good to make a man of, I hope," Mr. Brownlow answered dryly. "Come, Sabrina," he continued, in a kind but decided voice, "you mustn't manufacture clouds when there are none in the sky. The boy is a 'right resolute' little fellow, and I don't believe we ever shall be sorry that, when he was homeless, we took him in. Any way, we will try him."

It was a bright cold day, just a month since little John Power—or "Right Resolute," as Mr. Brownlow was fond of calling him—came to his new home. In that month he had sawed wood, brought water, kindled fires, and made himself useful in so many ways that even Miss Sabrina was pleased with him, and acknowledged that, like the hammer and the gimlet, "he was pretty handy to have in the house." He had never been left alone before; but on this sun-shiny day both Mr. Brownlow and Miss Sabrina were called from home for a few hours, and it was decided—though not without many misgivings on Miss Sabrina's part—to leave John alone in the house.

The little boy felt very important as he watched his kind friends drive away, and it was with a delightful sense of responsibility that he visited the barn, the stable, and the hen-house, and satisfied himself that everything was safe and in good order. With his cap full of fresh eggs he went back to the house, singing softly the words of a child's prayer Aunt Susan had taught him:

"Jesus, give me strength, I pray,
Just to do my work to-day."

As he opened the kitchen door, he noticed a peculiar odor. The low sweet singing ceased.

"Whew!" he said, in his boyish way. "I do b'lieve something's burning."

He glanced about the kitchen. Everything there seemed safe, and he went quickly on into the sitting-room. There, too, everything was in order, but the unmistakable odor of burning cloth was stronger. He opened a door and stepped into Miss Sabrina's room. It was black with smoke. The calico working-dress Miss Sabrina had taken off when she dressed for her visit was already destroyed; the chair on which it had been flung was crackling and blazing, and the fire had reached the window close by, and was slowly but surely stealing along the window-sill. In one instant the little boy saw it all, and he knew that in a very short time the fate of the house would be decided. There were no neighbors to call upon, for the nearest were three-quarters of a mile away. Whatever was done John must do, and do quickly.

A number of papers lay on a table near the window. The little boy snatched them up, and threw them into the sitting-room.

"There isn't any need of leaving kindlings for this fire," he said, wisely; and then he closed the door to keep out the air, and rushed into the kitchen.

Two pails full of water were standing there. He seized them, one in each hand; and though he staggered under their weight, he ran with them to the fire.

Dash went the water over the chair and the window; and in another minute, with the fleetness of a deer, the little boy was at the pump. Again the pails were filled; again dash went the water, and now the blazing chair began to blacken, and the fire in the window-sill, though it still burned slowly, was checked in its progress. Back and forth between the kitchen and the room the brave boy ran with his pails, and dash, dash, dash, again and again, and yet again went the water on to the hungry fire. It was a fierce struggle, but the little boy won; and when in the afternoon Mr. Brownlow and his sister returned, only the charred wood in Miss Sabrina's room

told of the danger that had threatened their home.

That evening Mr. Brownlow left his paper unread, and sat for a long time silent and thoughtful. But just at bedtime, as he stooped to cover the glowing coals in the fireplace, he said suddenly:

"Sabrina, I've been thinking."

"I hope so," Miss Sabrina retorted, "for I can testify that you've done nothing else this evening."

"Yes, I've been thinking," Mr. Brownlow repeated, "and I have about made up my mind that a boy as 'right resolute' as little John ought to be given a chance in the world. And now, Sabrina, I want to know what you would say if I should decide to educate him, and treat him as my son."

Miss Sabrina was "toeing off" a stocking. She finished knitting out her needle, and then she folded her hands and looked at her brother.

"Stephen," she said, "I do expect—from what the Testament says—that it is just as much our duty to help others shine as it is to try to shine ourselves; and if you spend money in educating John, it's my belief there will come a time when you will say it was the best investment you ever made."

On through many changes the years that neither haste nor rest carried little John. With the resolute Spirit of his childhood he worked and studied, and humble duties well done were the steps by which he rose to great tasks and high honors.

Mr. Brownlow watched his course with the pride and interest of a father. His old age was made happy by John's devotion, and often in quiet hours he would say slowly to himself:

"'Trust in God, and be right resolute,'—that is the rule, is it? Well, it is a good one. It has made John a grand man."

TRUE science and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both.—*Huxley*.

SPECIAL NOTICES.

ELDER WM. M. JONES requests his correspondents to address him at No. 11 Northampton Park, Canonbury, London, N., England. Friends coming to London will find this address midway between Mildmay Park and Canonbury railway stations, only a five minutes' walk.

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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.

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CONDENSED NEWS.

Domestic.

A portion of the Pullman Palace Car Company's works at Pullman was totally destroyed by fire.

Over fourteen hundred dollars were contributed by the Indians on the four reservations of western New York for church purposes last year.

Since Mayor Grant began his warfare on overhead wires in New York City more than 2,500 poles and 14,500,000 feet of wire have come down.

The residence of Martha Washington, at Fredericksburg, Va., is said to be for sale for \$40,000, and it is suggested that either Chicago or New York secure the relic.

Chauncey M. Depew has gone to Florida for his health by order of his physician. He has just recovered from a severe attack of grippe, which has left him in a weakened and serious condition.

The first Young Men's Christian Association in the United States Army has recently been established at Fortress Monroe, Va. Although only two months old, it now has eighty members.

The daily rations of a pair of ostriches on a farm in San Diego county, Cal., are forty pounds of beets for breakfast and for dinner a half a peck of grain. Besides this the birds are given bits of bone.

The wheat crop of 1889 was worth \$26,000,000 more than the crop of 1888. Last year's railroad earnings, so far as reported, show an increase in gross earnings of \$43,000,000, and a net increase of \$32,000,000, as compared with 1888.

Five hundred and eighteen men, women, and children paid twenty-five cents each, one day last week, to ride up to the seventeenth floor of the Auditorium building, Chicago, in an elevator, and then climb the remainder of the distance up to the tower balcony, where they could overlook the city from an altitude of 260 feet.

It is reported that William Waldorf Astor has expressed his willingness to give half a million dollars for schools for the colored people who are forming a new community in Oklahoma, as soon as they show that they are in earnest in getting at work in their new surroundings.

It has been discovered that a large portion of Utah is underlaid with a body of water which may be reached by boring wells from one hundred to two hundred feet. The wells flow so liberally that one of them will water five or six acres thoroughly. The desert is literally "made to blossom as the rose."

The Standard Oil Company has been compelled, after paying fifteen cents a barrel for crude oil at Findlay, Ohio, for three years, to advance the price to twenty-five cents. Other companies keep in the lead of these prices, and some think it will go to fifty cents a barrel.

Foreign.

Twenty thousand people attended a mass meeting in London, to protest against the treatment Russia gives her political prisoners.

Two Russian climbers of Mt. Ararat found in perfect preservation a minimum thermometer which was left there last year. It registered fifty degrees below zero.

The young Chinese Emperor is breaking up the gambling establishments of Peking, and is trying to reduce the expenses of the administration of the Government.

The Crown Prince of Sweden and Norway, during his recent stay at Meran, adopted two little Tyrolese boys, sons of a poor carpenter, and they are now members of his household at Stockholm.

The health of the ex-Empress Charlotte of Mexico, has considerably improved of late, and few traces now remain of the mental disease from which she has suffered ever since the tragic death of her husband.

Menotti Garibaldi tendered his resignation as a member of the Italian Chamber of Deputies, because the Radicals had accused him of renouncing his father's policy by favoring the occupation of Africa. The Chamber unanimously refused to accept it.

According to the calculation of a recent statistician, the Czar is the largest private owner of land in the world, owning about 50,000,000 acres, or almost as much as the whole of France.

Brazil seems to be waking up. A Brazilian company has acquired a ship-building yard at Scotswood, near Newcastle-on-Tyne. It is promised to build a fleet of steamers of large size to navigate South American rivers.

The German Empress is forming a "League for the Preservation of Good Habits" among Prussian ladies. The members bind themselves to discourage luxury in every form, both for themselves and their friends; to wear fewer, more simple and cheaper dresses, and to practice rigid economy in their households.

Hebron, in Palestine, has a population of 12,000 inhabitants, of which about 2,000 are Jews. A Protestant Christian mission has lately been commenced among the Jews, under the direction of D. C. Joseph, of Jerusalem, the Superintendent of the "Evangelical Mission to Israel."

MARRIED.

BURDICK-KELLOGG.—At the residence of the bride, Brookfield, N. Y., March 22, 1890, by the Rev. C. A. Burdick, Mr. Joseph H. Burdick and Mrs. Theresa W. Kellogg, both of Brookfield.

BURDICK-CHARNLEY.—In Rockville, R. I., April 2, 1890, by Rev. A. McLearn, Mr. Frank C. Burdick and Miss Amelia Charnley, both of Rockville.

DIED.

GREEN.—At her home in Alfred Centre, N. Y., April 7, 1890, Mrs. Irene Green, relict of the late Luke Green, aged 79 years. Fuller memoirs hereafter.

BURDICK.—At Brookfield, N. Y., Feb. 19, 1890, in the 20th year of his age, I. Hobert Burdick.

Bert's illness was quite brief, and his death was a shock to the community, as he was one whom everybody held in the highest esteem. Though not a church member, our brother had been forward in Christian work among his young friends, and was soon expecting to go forward in professing Christ. He met death bravely, saying "It's all right." On account of the illness of his pastor (which has also prevented a notice of his decease sooner), the Rev. A. J. Allen, of the First-day Baptist Church, officiated at the funeral, which was attended by a very large concourse of friends. G. A. B.

BURDICK.—At Ashaway, R. I., March 25, 1890, Mrs. Sarah M. Burdick, wife of Horace Lee Burdick, and daughter of Asa and Sarah Woodmansy, aged 53 years, 7 months and 24 days.

In early life she was baptized and united with the Seventh-day Baptist Church of Rockville, of which she continued a member until death. She was married to Mr. Burdick, July 2, 1853, and they moved to Ashaway about 20 years ago. Mrs. Burdick has had a heart trouble for some years, but for the past few months has failed rapidly. Medical skill and most tender care could not arrest the approach of death. Sister Burdick had a very cheerful disposition, was fond of young people, was a kind neighbor, and will be much missed. She

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leaves a husband, a son, a daughter, a mother, two sisters, three brothers, and many other relatives and friends to mourn their loss I. L. G.

BURDICK.—At Milton, Wis., March 30, 1890, George Stillman Burdick, aged 88 years, 1 month and 10 days.

Bro. Burdick was born in Stonington, Conn. He moved with his parents to Alfred, N. Y., in 1815, and while there he made a profession of religion and united with the Seventh-day Baptist Church. July 13, 1820, he was married to Miss Diana Macomber, who survives him. Bro. and Sister Burdick came to Wisconsin in 1842, and settled on a farm near Milton, both uniting with the Milton Church in 1850. These highly esteemed Christians lived together in happy conjugal relations for about 64 years. Four children were born unto them, all of whom are still living. It is not too much to say that Bro. Burdick had not an enemy in the world, and was greatly beloved in the community for his honesty, sincerity, and Christian integrity. He was a thoughtful student of the Word of God. It is pleasant to remember him as having lived among us, and as having now gone home to glory. E. M. D.

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