

# The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVI. No. 16. }  
Whole Number 2357. }

FIFTH-DAY, APRIL 17, 1890.

Terms:  
\$2 00 in Advance.

For the SABBATH RECORDER:

## DECIDE.

BY ANNIE L. HOLBERTON.

There is no life so fair,  
No lot so free from care,  
But finds its sweetest bliss a snare  
Without a hope in God

There is no time nor place  
To win this earthly race,  
For one who dares to set his face  
Against his maker, God.

Why wilt thou longer stay?  
For ere another day  
Thy spirit may have winged its way  
To meet a slighted God.

Choose, ere the shadows fall;  
Choose; hear thy Saviour call;  
O give thy heart, thy life, thine all,  
And make thy peace with God.

## THE RELATION OF A SEVENTH-DAY BAPTIST TO THE LORD JESUS CHRIST.

BY THE REV. E. M. DUNN.

Text.—“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” Matt. 12 : 50.

I. These words suggest, *First*, that the relationship of blood and kindred is not the dearest and strongest that we know of. Not that Jesus was void of natural affection for his brothers, and sisters, and his mother; but there are relationships, affinities in this life, that are more endearing than these. There are persons whom we know better than we know the members of our own families; and there are persons to whom we are drawn more than we are to them. Sometimes we cultivate attachments, or affection for the members of our family from a sense of duty, cold duty, whereas there may be much stronger ties of affinity between us and those who are not connected with us in the bonds of family relationship—it is a divine rather than an earthly relationship that exists between us. As our relation to God is infinitely nearer than any relationship by nature, so we are in nearer sympathy with those who love God, provided we ourselves love him. We are unspeakably nearer to God than we are to “the best, loveliest, dearest mother on the face of the earth.” If we are children of God we are born of God, and this second, this new birth, brings us infinitely nearer to God, its author, than we ever can be to the parents of our natural birth, and so we are nearer in sympathy to those who are children of God, by a new and second birth, than we are to the children of our earthly parents. Not that we should not cherish our earthly parents, and our brothers and sisters by nature, and cherish them more than any others belonging to the household of faith, provided they too belong to the same household of faith. It is of the wisdom and tenderness of God that we come into the world as we do, that we form families,—father and mother to care for us, and for us to love, brothers and sisters to whom we are attached. I am not arguing for coldness and lack of affection between these, no, let us have more of it. I believe in members of the same family clinging together to the last, and where the family relationship is not so near as father, and mother, and brothers, and sisters, it

should not be ignored. When I go East, I hope to call on my brothers and sisters, if I can reach them, and uncles, and aunts and cousins that are still left on earth: it is simply heathenish to ignore these relationships. How else would we learn to love God, if we did not love father and mother first? How else would we learn to love our neighbor, if we did not first love brother and sister in the family? The family relationship is intended to be a type of the broader family having God as father and mother, and the universal family of humanity as a brotherhood and sisterhood. But the family of Christ is *the brotherhood* within the larger brotherhood, it is the *sacred fraternity* within the larger fraternity. There is a sense in which God may be rightly called the Father of us all, and there is a more hallowed, a truer, a diviner sense in which he is the Father of those who love him, who have been born into his family by his Spirit. Of this heavenly family, the earthly family is a type, and as the thing typified is more than the type, so the heavenly family with all its loves and sympathies and endearments and enjoyments are more and greater and deeper and more permanent than the loves and sympathies of the earthly family.

II. Now I want you to notice on what basis this profounder attachment and stronger and closer affiliation rests: we have it announced in the words of the text, “For whosoever shall do the will of my Father which is in heaven.” Christ was always talking of this. The uppermost thought of his life seemed to be to do his Father’s will. Indeed, it would seem as if he had no other thought. He says, “I seek not mine own will, but the will of the Father which hath sent me.” In another place he says to his disciples, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments and abide in his love.” And now my fellow Christian, I appeal to your inmost experience, what is it that binds you to your Christian brother as with hooks of steel? Is it not that you perceive in him an aim and purpose, however feeble, to do the will of your Father which is in heaven, and in proportion as this aim is manifest and sincere and strong your heart is drawn to him by the strongest ties of respect and love? As I think of my own father and mother, it seems to me what I shall remember the longest and with the most satisfaction, with the most filial love and admiration, is their disposition to do the will of God. Father was kind and indulgent, mother was even more so, but I may forget their attention to me, their loving care, mother’s unselfish, untiring care and love,—yet I never expect to,—but of this I am sure, I never shall forget their fear of God. Now, this new relationship which we may sustain to Jesus, I repeat, depends upon our doing the will of God. Oh! there is such a difference between professors of Christianity in this respect, just as there is a difference among men in society in discharging their obligations to each other. You see it

illustrated in how differently persons pay their debts: some, when they cannot help it, reluctantly; others *run* to pay every man they owe. We should *run* to perform every duty of every kind. Mere men of the world sometimes get into the habit of doing this, and Christians sometimes grow in the exercise of this habit, and it becomes a joy to them to *run* gladly to discharge every obligation they owe their fellow-men, whether it is a debt they owe them, or an assistance they can and ought to render them. I have sometimes thought I would preach a sermon on this simple thought—the gladness and joy with which we ought to *run* to perform special and particular duties, the payment of literal pecuniary debts we incur, the wiping out of wrongs we have committed, the assuaging of others’ griefs and the like—and this, to my mind, is not wholesome injunction only, but it is an illustration of how we ought to *run* foremost in the way of doing whatever appears to us to be the will of God, instead of lagging behind and procrastinating. And, by so doing, Christ says we come into intimate relationship with him, such an one as his “brother,” his “sister,” his “mother.”

III. How near the relationship we may sustain to Jesus! We deem it of some moment to have the friendly acquaintance and intimate companionship of good and great persons in this life. Sometimes persons are envious of others because the latter enjoy very friendly associations with individuals who are prominent and justly esteemed in society. But what do all the associations and affinities of earth amount to in comparison with an affiliation and companionship with the Lord Jesus? If you have Christ as your brother you belong to the King’s family indeed. Oh! my sister, did you ever envy the lot of Mary the mother of Jesus? She, surely, was favored of heaven. The longing for children was common among the women of Judea—a commendable longing. Motherhood is the tenderest and noblest instinct that animates the womanly breast, and Christ says you may come into that blessed relationship with the Saviour of mankind by doing the will of his and your Father which is in heaven. Then, too, we may *know* what the will of God is. There are three sources accessible to us, by which we may know what is the will of God; *first*, and chief, his written Word; *second*, the law of God written upon our hearts; and *third*, a study of the works of God in nature. This last source may not appear so certain at first mention. But, for instance, if we would perform the will of God respecting the treatment of our physical natures, we need to study the laws of God as they relate to the construction and preservation of our bodies, and thus we will come the better to know how to treat these bodies which are the temples of the Holy Spirit. I have come to the conclusion that no one in this enlightened age and land of gospel privileges, who desires to do the will of God, need to be at a loss to *know* what that will is. It is true there is much that we do not know because

it has not been revealed to us, as, for example, we know that there is a distinction in the nature of the Godhead which lays a foundation for God being called in the Scriptures, the Father, the Son and the Holy Spirit, but we cannot comprehend the ground of this mode of existence. And so we know what has been revealed to us, but farther than what has been revealed to us we do not know. Yet as regards our *conduct* toward God and our fellowmen, we may know, if we will inquire, what God's will is. We fail to do the will of God, not so much from lack of knowledge as from lack of disposition. In matters of amusement and recreation, and where in general we conform to the world in questionable things and modes of action, we come into a confusion and perplexity of knowledge and unsettled decision about these things, because we pettifog with our consciences, and warp our judgments into a conformity with our tastes, inclinations and weaknesses. It is true that in our depraved state we need assistance and encouragement, but the Holy Spirit is ever ready to incite us to the performance of God's will and to furnish the help we need; so that we have no valid excuse for refusing to become conformed in all respects in our mind and conduct to the will of God.

IV. This subject of divine and human relationships brings to my mind the question often raised, Shall we know each other in heaven? Of course we shall; and then comes the further question, Will not the same earthly loves be continued in heaven? Methinks the words of Christ in the text throw light upon that question. We shall love those best that love God most. I believe the family ties of earth are intended for the earth. Many have been greatly perplexed as to how they can be happy in heaven, while they know some who were members of their families on earth are in perdition. Banish the perplexity by doing all you possibly can for their salvation now. If you have done that, then when you shall have reached heaven, there will be no remorse on that score to mar your peace, while the earthly ties and relationships will have done with their mission, and one human being will be the same to you there as another, save as their excelling love to God will draw out your greater love for them. We sometimes speak of being united with Christ,—Christ in us and we in him. The Scriptures represent the union by the branch and the vine,—we the branch and Christ the vine, the life of the vine flowing into the branch, and the branch bearing fruit by reason of its connection with the vine, the latter furnishing the sap and life which appears in the fruit. To-day, I bring you another view,—by our conformity to the will of God, we come to sustain a very near relationship to Christ, a fraternal, a maternal relation; in other portions of Scripture the relation of a spouse to her husband—all scriptural representations and consistent with each other. It is, in fact, through our mysterious union with Christ that we are enabled to do the will of God, and by the latter we become intimately associated with Christ. This is not reasoning in a circle, but it is moving in a circle, and all normal spiritual movement is in a circle around God as a centre. Astronomers represent the numberless solar systems as moving around a central point in the Pleiades; so all Christians have for their heavenly orbit a moving around God as the great centre of the spiritual universe, and in proportion as they are pure in heart do they see him, and all distance between him and them is annihilated, and God's presence becomes real and verily a delight.

V. Another thought, Is there any reason why the individual members of our denomination, numerically the least, may be expected to enjoy a nearer relationship to the Lord Jesus than the members of other denominations? I would neither ask nor answer this question in a Pharisaical spirit. But, if in keeping the seventh day of the week as the Sabbath, we manifest a greater desire and concern to do the will of God than those who hold the matter in indifference, have we not a right to conclude that our relationship to the Lord Jesus, is nearer than that of other Christians? Did you ever think of it in that light? Then what becomes of the aspersions of those who charge us with narrowness in sticking for the letter of the law and intimate that we lose sight of Christ and the gospel through our legalism? And here is just where I think our gain lies as Sabbath-keepers. It brings us into nearer relationship with Christ. We do show a greater interest, more carefulness in doing the will of God. This is not saying that other Christians may not be Christians indeed. We are only saying that, however it may be with others, we are quite sure God is not displeased with our course in this particular, and while our isolation from other Christians involves so much of self-denial and reproach, and seemingly in many cases pecuniary disadvantage, yet our carefulness to obey the commands of God is in accord with his will, and so we are permitted to come into nearer relationship with our blessed Lord. And will he permit us to suffer? Then, if any one ask what advantage has the Sabbath-keeper over one who is not a Sabbath-keeper? What difference does it make? Say, "much every way." The Sabbath-keeper is brought into nearer relationship with the Lord Jesus, and that is every thing. I would not have believed it had I not tried it. Why, during the nineteen years I did not observe the Sabbath I did not know, experimentally, and hardly theoretically, anything about a union with Christ. As I look over that period, it seems to me I was just floundering in the quagmire of worldliness and unrest all the time; and ever since, it seems to me, I have been walking peacefully and joyfully on the high tablelands where my footing is sure, and the atmosphere is bracing and heavenly, and sometimes of late, it seems I have learned to *run* eagerly and with ecstasy to do the will of my Father which is in heaven.

Then, in closing, let me urge you to be sure that you are doing the will of God. Or, at all events, be as certain as you can that you are not living in violation of the commands of God; and in your interpretation of these commandments, do not fall into that careless indifference which says "it makes no difference." This is the plea for all iniquity. And do not say because "God is a great God" that he does not care for little things. I once heard Prof. Swing say in a sermon from the text, "Our God is a great God," that he would as soon think of asking God, whether he should ornament his lawn with pansies or verbenas as to ask him whether he should baptize with much or little water, meaning whether he should sprinkle or immerse; and so he would say the same as to whether he should keep the first day or the seventh. As much as I admire the sweet temper of Prof. Swing, I must say I thought the remark was quite irreverent and showed an utter disregard of God's commands. Such a view of the commandments of God leads to unscriptural views of the person of Christ, and prevents one from coming experimentally into those intimate relations with the Lord Jesus which are described in our text. We need more of that spirit

of obedience which was exhibited by Abraham, Moses and Daniel; then will the angel of the covenant appear to us yet more manifestly than he did to patriarchs of old.

#### IS THERE TO BE ADVANCEMENT IN RELIGIOUS AS WELL AS IN SCIENTIFIC THOUGHT?

BY PROF. H. C. COON.

The statement of this subject takes it for granted that there has been advancement in scientific thought; and well it may, for who could contradict the innumerable evidences that are visible on every hand. The progress in science and in the methods of investigation, the progress in the arts resulting from the application of science to the processes which are used in the various departments of industry has been truly marvelous, an evolution, as it were, amounting to a *revolution*. Science has its foundations in laws which are the expression of nature's methods of work, or the method of God's workings in nature; and the study of these laws, the finding out of God's methods of work, by thought, by investigation and by experience, and the making of our modes of action to conform to these methods and laws have made progress in science and art possible. Step by step, as a new truth or law has been discovered, it has given vantage ground for another step, and from the position gained a broader view has been revealed, new truths have been discovered and other laws foreshadowed. This has been the history of the past, and we have the right to conclude that this process will continue through the ages. The history of each department of science confirms this statement. The stars shone in the heavens and the planets revolved around the sun ages before Kepler, by gathering the knowledge of the past and by using the faithful observations of his immediate predecessors, formulated the laws which bear his name; or before Newton named the power that held them in place. The forked lightning played in the clouds and shimmered in the polar sky long before Franklin studied its nature, or Morse used it to transmit thought, or Edison harnessed it to the cars to carry burdens and do work. Nature is the work of God, revealing his thoughts in its laws, which are the expression of his will; and in so far as these have been revealed to man, just so far has man learned something of him and of his mode of operation. These are only revealed to minds prepared for their reception, by previous knowledge and by the application of thought in the direction of the discovery, and although glimpses of something beyond may be revealed now and then while working in a given line, yet the *whole* truth cannot be discovered except by being wrought out by long and tedious processes. The classified knowledge called science could not have existed in the infancy of the race, hence we find it to be largely the creature of the past few centuries, and has been built up by slow degrees; and if the order of the past can be any criterion for a judgment, we are but in the dawn of science, and each succeeding age will reveal to those prepared for its reception more and more of nature's laws, and through these of nature's God.

Now what are religious thoughts but thoughts upon God, and upon man's obligations to him and to his fellow man, in all the relations of creator and created. And as man had violated the law which bound him in close allegiance to his God, so religion is the binding back of man to that allegiance, according to the moral law stamped upon his inmost nature as a rule of action. These moral laws have been, and must be re-

veal'd to man as he has been fitted by previous knowledge and condition to receive them, just as nature's laws have been revealed to him. Thinking of these relations, studying the conditions, feeling the need of the light and a willingness to receive it, have been the necessary preparation for the mind to receive spiritual knowledge and to obtain spiritual light. Then by living up to what has been revealed, new steps may be taken, and thus progress is made. This is the law of the human mind, for all truth must be received by the intellect, and apprehended and understood by it, by reason of some property or sign manifested that reveals its nature and makes an impression. This, in turn, if communicated to others, must be done by signs and language, and no language can perfectly communicate thought, nor can finite mind fully comprehend every thought received.

It is said that the plan of salvation is a revelation. To whom? To man with all his limitations and imperfections; and the more ignorant and sinful he is the more difficult he is to be reached. To man, when he first began to feel the need of some way of escape from the condition of sin in which he had placed himself. Then a Saviour was promised, when it was made known that the "seed of the woman should bruise the serpent's head," and with the light that came then we find Enoch walking with God, and Noah being saved, while those who rejected the light were lost. Abraham received divine instruction because he was fitted by character to receive it, and, walking in the way as directed, by faith, he received divine guidance all along the way and was counted among the faithful. The letter of the Law was revealed to Moses, the brightest and best representative of the age, amid the thunderings of Sinai, but how few beside him were ready to receive it, and how imperfect was his conception of its divine import! So has it been all along the line until Christ came in the fulness of time,—a revelation of God to man of his infinite love, and of the divine relations existing between God and man. The revelation was perfect, but how dim the perception of his perfection of character and of his divine mission, even by his most intimate disciples, Christ was gradually unfolded to his followers until his death on the cross. This destroyed their earthly hopes, but it revealed to them brighter visions of his divine mission in the resurrection and ascension. One has fittingly said that "the light of revelation is gradually unfolded till the perfect illumination of the Epistles, and the revelation of St. John is reached." And these unfoldings were very imperfectly understood even by the revelators themselves, but much more so by those to whom they were given; for "a divine revelation is limited by the nature and capacity of the being who receives the revelation." The imperfect understanding of the true import of the revelation by Christians, then, and down along the whole line, even to the present day, is abundantly shown by the various councils and creeds, discussions and disagreements, resulting in different denominations, and disbeliefs which have marred the progress of the past, and now hinder the spread of God's truth; and to-day we hear of a revision of the Presbyterian creed adopted 350 years ago, because the light of science has illumined the light of revelation, and given a better interpretation of the Word and higher conceptions of the religion of Christ. The laws of nature which man has discovered, which, even now are so imperfectly understood, were made when the world was created; so the laws of man's moral and religious nature

were made when man was created, and if man has been these ages in finding out and applying these laws of nature in science and life, he has been equally slow in finding out and applying the moral law to questions pertaining to his moral and religious life; but in so far as he has applied these in life, they have given new and higher revelations of nature's God, and of the divine life which Christ came to reveal.

The God of nature is the God of the spirit world, and while he has left us to find out nature only by the senses and the intellect, thus giving culture and discipline, he may have to reveal spiritual truth to the intellect through the spirit consciousness, because by our senses we cannot find out God, yet the intellect in both is the medium through which the knowledge must come, and of necessity there must be the gradual unfolding through these two avenues to the intellect, as it is prepared by nature, habit and life to receive it. In both science and religion, we must walk by faith and receive truths which we cannot at first understand, but by thinking upon them and living them out, they become more and more a part of ourselves, and we come to know them as living realities, because we have proven them. Progress in science has been largely through faith in working theories suggested by sense knowledge, which were proven true or false, by experience and reason. So progress in religion has been through faith in theories suggested by spirit consciousness, and proven true or false by life's experience and reason, so that we are able to say with truth we *know* that our Redeemer liveth, and because he lives we shall live also.

In view of the history of the past and of what we know of the present, it may be truly said that we to-day have higher conceptions of Christ and of his teachings than the apostles or the early fathers, but it is very plain that we have not the whole truth, nor have we more than dim conceptions of what is to be revealed in the ages to come, of the unsearchable riches of God revealed in Christ. This knowledge is to come by study, thought, and life, according to all the lights of interpretation and science; but it will come only to those who live in accord with the light received. For we read, "He that doeth the will of the Father shall know of the doctrine."

If the past is any guide for the future, we may safely say, there is to be advancement in religious, as in scientific thought, which will give us clearer conceptions of God and duty, and bring the doctrines and lives of all Christians into more complete harmony with one another and with his precious Word.

#### CHURCH SLEEPERS.

In the *Central Baptist* Rev. J. C. Hiden has found it in his heart to say some things for church sleepers. If there is a lurking suspicion that, as Josh Billings would say, some of this is 'writ sarcastic,' it may do no harm to consider some of the things suggested. A man who goes to sleep, he thinks, will not interrupt either the preacher or congregation by getting up and going out during the services. He will not disturb the worship by whispering to his neighbor. He will not turn round and stare at folks who come in late. He will scarcely make ill-natured remarks concerning the sermon. These are some of the negative virtues of the church sleeper.

But—and we now quote the writer's words—"the chief use of sleepers in church consists in their value as sermonometers. We are afraid that this word is not in the dictionary, though we are by no means sure that it ought not to be.

"Dictionaries are bungling contrivances, after all, and Garrick once said of a man, 'The fellow

is a fool, he is looking in the dictionary for the meaning of a word.'

We can easily define our word, however, without a dictionary. Analogy shall guide us. A thermometer measures heat. A barometer measures the weight of the atmosphere. A sermonometer, then, would measure a sermon.

We have known some capital sermonometers in our time. Indeed, it would not be easy to devise so good a test of the value of a sermon as is furnished to our hand by certain sleepers. By the way, can a church be safely trusted to stand without sleepers? The carpenters say not. At all events, we have sleepers in our church and they are useful.

We may look at Brother X's face before we get half through with the 'introduction.' If Brother X is wide awake, we feel greatly encouraged. If he and Brother Q both keep wide awake during the whole sermon, and show not the least sign of drowsiness (a very rare case), we feel that we have done excellent work. If Brother X stands it through the introduction and holds out pretty well during the body of the sermon, only nodding a little about the middle, we feel encouraged and say, 'Not so bad this time.' If Brother X and Brother Q both fall asleep before we get into the 'exposition,' and awake only when we are on the closing exhortation, we feel considerably discouraged. But when they both fix their heads upon the scrolls of their pews before we get well into the introduction, and sink down into the regular orthodox sleeping position, and become utterly lost to all their surroundings until we are on the final exhortation, and then rouse up, rub their eyes, stretch them very wide open and assume the appearance of men who were never asleep in their lives, then we feel that we must study a great deal harder for next Sunday. In short, our sermonometers are at zero.

Now, from long and regular practice, we have learned to graduate these instruments with an accuracy sufficient for all practical purposes. Our sermonometers usually vary from 100 degrees to zero, but occasionally we have seen them run down below zero, when we felt that we should have done better if we had not preached at all."

#### THE METHODIST AMEN.

We were examining an order of service in the pulpit of a Calvinistic church the other day; and after the usual order of singing, prayer, Scripture reading, sermon and benediction, we saw the concluding direction, "a Methodist Amen." If we interpreted the direction aright, it meant that all the people should join in a hearty, audible "Amen," at the close of the service. We like that direction. Why should not all Christians make every prayer their own, at least to the extent of uttering an audible "So may it be" at the end? The lack of audible expression often, though not always, indicates a lack of silent participation in the prayer. Why should not every congregation, Calvinistic or Arminian, ritualistic or non-ritualistic, join in a hearty "Amen" at the close of every prayer? Why should not every member of a Christian family, from grandfather to little Johnny Two-year-old, join in the "Amen" when grace is said at the table, or when the morning and evening petitions are offered at family prayers? Enlarge the "Methodist Amen" and make it also a Presbyterian Amen and a Baptist Amen and a Congregationalist Amen,—better than all, a Christian Amen,—a word which, without any appearance of affectation, all can use to show that they have followed the devotions, and made the service their own. By all means let us have more of the "Amen" in our public and family worship.—*Golden Rule.*

PROBABLY few men reach the aim of their ambition in this life, and thousands utterly fail in the race for the world's honors; but all may learn with patience and courage to take up the duties and burdens imposed upon them, and to do faithfully what their hands find to do, knowing that all such effort will bring its own reward, and that whether they accomplish or fail to accomplish the desired thing, they have done what they could and are stronger in the consciousness of God's approval.

## MISSIONS.

BRO. E. H. SOCWELL writes from Garwin, Iowa, of his recent sad experience, one that will bring him much sympathy; "I have just returned from Pueblo, Colo., where I was called to the funeral of my last brother, who was shot down in his own door while defending his home against two drunken scoundrels. It was a sad journey for me, and I have returned nearly sick."

### FROM ELD. THRELKELD.

CRAE ORCHARD, Ill., March 31, 1890.

On account of bad health I lost the first half of this quarter. Since that time our country has been visited with floods and storms, such as the oldest of our people have not seen before. The consequence has been that but few successful meetings have been carried on, and the great part of our work has been of a private and social character, thus keeping our cause and work before the people. I am now engaged in a series of meetings in one of our churches. What will be the result I am unable to say. We hope for good. As I stated in my last report, there has never been so universal a spirit of indifference in this country as has prevailed for sometime past among the churches. I have no better way of judging of the deep seatedness of this awful state of things, than the manner in which the people move on the Sabbath question. In seasons of revival, seasons of heart-felt spirit work, I find the masses not only willing to hear and receive the Word, but anxiously inquiring after the truth. On the other hand, they are not only indifferent, but obstinately refuse, as a rule, to take any step that will bring them fairly in contact with the truth. Now comes a question that moves me to the very centre of my being; I love God's Sabbath, I love our dear cause, I am committed to it for all life, long or short. Shall we, because spiritual dearth, like a moral blight, has rolled over our country and the people are slow to accept the gospel as represented by us, shall we give up our holy calling and not continue to keep the world in mind of the fact that we have an absolute and separate existence? Should we not rather redouble our efforts and energies, and bend with renewed zeal and enlarged desire to our work, that when the time of refreshing shall come from the presence of the Lord, we may share largely in the harvest? Our little struggling bands and isolated ones are generally loyal to the truth, and so far as any outside pressure is concerned, are steadfast beyond the expectation of the outside world.

Of course, losing so much time from sickness, I have failed to get over the field of work allotted me, as otherwise I should have done, accomplishing and establishing what I hoped and desired to do. And now that to all the work and workers of our beloved Zion may come blessing, favor and success, is the earnest prayer of your missionary.

### OF INTEREST FROM CHINA.

SHANGHAI, China, Feb. 27, 1890.

Perhaps it would be of interest to some of our people to know more about our Boys' Boarding School. Concerning what I shall say a few are well informed, but they will be glad to have all share with them. The school was begun a little more than one year ago. Knowing the pressing demand our situation as a mission made for such a step, the Missionary Board made an appropriation of \$300 per year for a Boys' Boarding School. This provision was to take effect when

such a school should be opened. We had the house for the school, but it was not yet entirely furnished. There must be bedsteads equal in number to the boys to be taken. There must be tables, chairs, stoves, lamps, and cooking and eating utensils. There must also be painting, white-washing, and other work done for health, utility, and security. Duly considering these facts there at first seemed to be no way to move. To make the necessary preparations would doubtless consume the entire first year's appropriation. But you see there was to be no appropriation till the school was begun. What could be done? To wait one year, or ten years, gave no promise of help. Finally we struck on this plan: To use the \$300, or what was necessary of it, in preparations, and to take scholars to study English, hoping in this way to support a few boys in a Chinese department, who should be our own, as far as government and education are concerned, for a number of years. Accordingly preparations were made, and the school started under Bro. Davis' charge, about the middle of February, 1889. At Bro. Davis' request Mrs. Randolph and myself were asked to teach the English department, which we endeavored to do, except during my illness, when Brother Davis kindly took my place. The number of English scholars varied from eight to fifteen. These did admirably in the language, and seemed very anxious in general to pursue the study. Considering the prospects Bro. Davis received five boys in the Chinese department. One of these did not return after the first half of the year. The other four made good use of their time, and were much improved at the end of the year.

But the year's work only deepened the conviction that our time and investment are more profitably used in the Chinese boarding school than in teaching English. So our association decided to discontinue English teaching and to take what regular Chinese boarding scholars it seemed possible to support. It was also decided, in order to relieve Bro. Davis so he could devote more time to evangelistic and other work, that the boys' school should come under our care. This is a very grave responsibility, especially considering the limited time we have given to the study of the language. However, we are anxious to try to do something for the Master, and trust he will use even our feeble efforts.

But just a word about the last year's financial outcome. After necessary preparations there was left \$28 35 of the appropriation. At the close of the year it was found that the school had failed to pay its running expenses by \$14 80, so that from appropriation and tuition we are left with a balance of \$13 55 in the treasury. Owing to the fact that boys are more highly appreciated in China than girls are, it was thought that the parents might be induced to give something toward their support. It was hoped in this way the parents might become more interested themselves, and then it would relieve all concerned of the feeling that the boys must be borne along by the mission against all odds. Last year they were asked to furnish their own clothing and bedding. This they did after their own way, but it was not entirely satisfactory. So this year the plan was changed a little, and that you may more fully understand, I will give the regulations under which scholars are received: 1. They shall be between 9 and 14 years of age. 2. They shall enter the school for a term of 11 years. 3. They shall pay \$7 each year for clothing and bedding. 4. The entire

control of the child, including betrothal, shall be vested in the mission. 5. On entering the school they shall have good, clean clothing. 6. When they go out from school the mission shall furnish good clothing. 7. They shall first be taken on three months' trial; if at that time they are acceptable writings shall be drawn, binding them to the mission. 8. If at any time, owing to failure to meet contract, or owing to ungovernable disposition of child, the mission desires to do so, they can return the child. 9. They shall be permitted to visit their homes but twice each year, except for special reasons, and at all times the one having the school in charge shall decide whether it is proper for them to go. 10. They shall work two hours each day, or one day each week, for the mission, and if convenient, they shall be taught a trade. 11. If they come to believe in the doctrine their parents shall not interfere.

Now concerning each of these regulations there might be columns of explanation and anticipations written, but perhaps the future may call it out. For the present we must hasten to say a few things about the school as it now opens under these regulations. Trusting to secure the scholars on these terms we calculated and recalculated many times to satisfy ourselves how many boys we could support on the present appropriation. We must not calculate one less, for we are so anxious to help all we can, and then every additional one makes the rate of expense less. Neither dare we calculate one more, for what if we found one poor little Chinese boy bound to our mission, and not a dollar with which to buy him bread or clothing? No, you can't appreciate how anxious we were about it. However, we finally decided to take twelve boys. Accordingly we bought about 150 pounds of cotton prepared in proper style for Chinese beds, and over 180 yards of blue cotton cloth, and made twelve beds, at a cost of about \$32. When the time we advertised to open school drew on, there was a constant tide of inquirers, and it was very evident that the Chinese want education, and will have it if they can get it. But it was a great trial. There were so many that desired to come that could not pay the required sum. Nice, bright boys, sons of widows, boys in whom perhaps were the true qualities of nobility and usefulness, came time and again, hoping there might be some chance. With one of these there lingered a hope, even after school opened, that the first payment might be secured before the twelve would get settled to business. But those who could secure the money first, and it was a great effort to most all of them, grasped the opportunity, and for the present, at least, the door of opportunity is closed. How our hearts did ache to be rich enough, or at least to have money enough, to put a boy on each of those twenty bedsteads up-stairs. Perhaps not all of these we have will contract for the eleven years. If they do not there will be vacancies for others to fill. When they came there must be a change of undergarments and stockings, so that those they wore on coming might be washed; there must be towels, handkerchiefs and belts provided; there must be books, slates, pencils, paper, pens, ink, and many other things bought, and there must be fuel and provision secured. So these three or four weeks have been full of hurry and bustle. However, things are in pretty good running order now, and we can constantly hear the hum of voices in study, the stern rebuke of the "master," the merry prattle of urchins at play, the solemn voice of the teacher in Scripture-reading, exhortation or prayer, or the jangle of untrained voices trying to sing the songs of

Zion. In all this we hope little hearts are being tuned to sing the true Master's true praise.

In this hastily written letter I know there are many things mentioned that are not explained, and may not be understood by those so far away. It is difficult, however, to know just what. So let me leave it in this way: If any friend, for personal or public information concerning the school work, or anything else connected with it, desires to do so, he or she is cordially invited to make their wishes known. I will be glad to answer any questions or make any explanations that will be of interest, or promote the cause of our Master. Your brother,

G. H. FITZ RANDOLPH.

FROM DR. SWINNEY:

SHANGHAI, China, Feb. 12, 1890.

Among the sick ones was a woman with a little girl. She was constantly calling upon her to do this or that for her, as though she was a servant. After prescribing for them both, I asked if she was her daughter.

"On no, she is my daughter-in-law."

"How old is she?"

"Nine years old."

"Then you have a son, have you?"

"Yes, I have two; the oldest, the husband\* of this little girl, is ten years old."

"When were they betrothed?"

"When they were infants. Her people are poor and I have taken her to care for her until she is grown."

Noticing the bright eyes of the little girl and the ready manner in which she seemed to understand everything, a tract was taken down and she was asked if she could read; she was able to do so, and read the first lines without a mistake. The tract was given her, and with the asking, she promised to commit the first page to memory and repeat it when she returned for medicine. She was very happy with the possession of the little pamphlet, and left with a smiling face. After two weeks she returned again for treatment, and then very clearly and pleasantly recited the first page, which told of the one true God and his love to sinful man.

To-day she came again and was able to repeat a larger portion, and much pleasure was experienced in the explanations of the doctrine which followed her recitation. Thus, during our busiest days, we often stop a few moments to sow the seeds of truth, a few words here and there, or to sympathize in sorrowing with the sad, or perhaps rejoice with the happy.

It is heart stirring to receive the people all the forenoon, treat their ailments, speak a word for their soul's good, and then feel that they are gone, some perhaps never to return.

This changing throng viewed in reference to eternity forms a solemn procession. They come and ago, and a short space of time is the measure of our opportunities. The story of their physical sufferings, the results of the violent tempests of anger that are so common among them, with the cruelty and oppression in their homes, make a sad tale to hear. Even now while sitting here this quiet evening, the stirring scenes and incidents of the day return again and again to my mind. One is particularly persistent in coming; it is that of a woman with beautiful white hair, pleasant face and piercing black eyes. Her words were gentle and earnest, and when leaving, after treatment, she turned at the door and touchingly offered her thanks, and then in a moment was gone. How I gazed after her as my thoughts turned

\*Children take the names of husband and wife from day of their betrothal.

quickly to the far away land, where there is one with just such white hair, and with eyes that have lost none of their piercing blackness I know; one who I fear—at each coming mail—may even now be standing at the opening door with her hand upon the latch, ready for her departure.

Yet her words are full of comfort and peace; "I am trusting in One whose promises never fail; and though the day is far spent and the night is at hand, yet with me at this eventide, there is *light*."

How these different lands seem drawn together in the co-mingling of their scenes, and especially so when we remember that the same kind Father is over all, and very near to comfort and bless those far away who put their trust in his name, as well as present with this people here, who are learning for the first time of his goodness and love.

## WOMAN'S WORK.

"GRIEF nor pain, nor any sorrow  
Rends thy heart to him unknown,  
He to-day, and he to-morrow  
Grace sufficient gives his own."

FROM DR. SWINNEY.

(Extracts from a letter.)

SHANGHAI, Jan. 31, 1890.

You speak of the poor, persecuted old lady; I have good news of her. After refusing to allow her to come here for a year and a half, the family became willing, about two months ago, to allow her to come to the services again. Oh, she was so overjoyed to come! Finally, after being present a few times, she asked for baptism. As she knows but little of the gospel it was thought best for her name to be taken, and that she wait for further instruction in gospel truths. On that day, and after her name had been accepted, she came to my room for medicine for her rheumatic wrist, and while I was preparing it she slipped out into the hall and was found kneeling there, thanking the Lord as fast as she could, for the granting of this, her heart's desire, in having her name entered as a candidate for baptism.

I afterwards asked her if she could come here and stay awhile, wishing she might, both for her instruction in gospel truths, and for the treatment of her eyes, when, strangely enough, the family were willing she should do so. Mrs. Davis had an unoccupied bed in the school and I had some Chinese quilts, so we have made her quite comfortable, and this is now the fourth week of her stay with us.

She is present at prayers in the morning and evening; helps me some in the dispensary in the forenoon, and in the afternoon studies and commits passages of Scripture. She is old, and on that account must spend more time and strength in study than one younger would; but her heart is in it and the Holy Spirit helps her, I am sure, for she recites verses and seems to understand the meaning so well.

She goes home day after to-morrow, having finished a month with us. She has grown very much in the knowledge of spiritual things, and said the other night in the prayer-meeting, that there is only one thing of any value in this world, and that is, that Christ died to save our souls.

Speaking of the need of help, and her desire for it, the Doctor says: I hope the heart of some one will be touched by the Holy Spirit, and will feel burdened and distressed by the needs of this people until she can fully and unreservedly give herself to this great work. I know your efforts and your prayers are in this same direction, and therefore I pray our Heavenly Father to bless

you all with great wisdom and courage in your plans, purposes and efforts. You are much in our thoughts and prayers.

Feb. 10th. Miss Ackerman (the second round-the-world Temperance Union organizer and lecturer) has reached Shanghai. She spoke this afternoon to the women in the Union church. She is very interesting in her talks; and the people are pleased with her. But she remains only two weeks, which is too short a time for a great place like this. To-morrow evening she speaks in public, and we hope Shanghai will be greatly stirred by the truth. With earnest wishes that the Lord will bless you in your heart and home, I am your sister in the work.

THE clipping upon "Thank-Offerings," given with this, comes from an isolated sister whose desire is that the attention of the women shall be more thoroughly taken by the feasibility, the practicability of this method of raising money. The reflex good, or, if you please, the educating, the culturing influence which marks the spiritual development of those who heartily adopt the thank-offering system is well worth the thoughtful attention of all Christian women. The thank-offering box allures by no device, but invites with a spirit of love to a joyful service in the cause of the Master.

### THANK-OFFERINGS.

I wish that every reader of the *Advocate* would commence this new year to lay aside a box for thank-offerings. I fancy I hear many say, "It is all we can do to meet the regular calls for religious purposes. There would be nothing to put into such a box if I had one." Let me give a little of my experience. All our family but one are invalids or semi-invalids, and with so much sickness and with debts to pay, every dollar, yes, I might say every cent, is appropriated before it comes in. A few weeks ago the Lord gave us a special blessing, and I wanted to give a little something to express my thankfulness; but the little I could give was so small it did not seem worth while. Right here a little of my own experience helped me. Our family have always been accustomed to give little gifts to each other at Christmas. The children never had much money, and sometimes in bringing their little presents to me, would say "Mother, I wish I could give you something better, but it is the best I could get," and I would answer, "I should not prize it any more if it were ten times as valuable; it is the love I care for, and you have done all that you could." So I took courage from this little memory, and set aside my mite box, to hold the littles, knowing that "our Father" knows all the circumstances. It is but little I can give at a time, usually only a few cents, but it is astonishing how many things I have had to be thankful for (besides our regular daily mercies) during the past few weeks. A dreaded piece of work safely accomplished, good news from an absent child, a greenback from a generous friend, a good night's sleep after a week of sleepless nights from pain and anxiety, have been among the things that have sent me to my "mite box." The amount many of us can give is small, but if there are only enough of the boxes the aggregate sum will be large. And I think there will be something better than money gained by the practice. With too many of us God is the creator and ruler of the universe, looking after matters and people in the mass; but when we realize that he is our Father, right here with us, giving us every good and pleasant thing we have, chastizing us often, but always for our good, upholding and keeping us every day, we shall find it easier to love him and walk with him. "In everything give thanks."—*Zion's Advocate*.

FALSE friends are like our shadows; they keep close to us while we walk in the sunshine, but leave us the instant we step into the shade.

## HISTORICAL & BIOGRAPHICAL.

### BIOGRAPHY OF REV. WALTER B. GILLETTE.

BY THE REV. THEO. L. GARDINER.

New Year's day found them settled in a little house which he had built upon his own land, of which he says, "I then felt a degree of independence that I had always been a stranger to. I was lord of my own premises."

In June, 1828, the Friendship Church chose him to serve them as a deacon; but because he was so young, and his wife not yet a Christian, he objected to ordination. He finally yielded to their entreaties by consenting to serve them until they could make further arrangements. Although he lived four miles from church, they were constant attendants, his wife going on horseback and himself on foot. Being destitute of preaching much of the time, the church frequently called him to lead the meetings. During this year his wife gave her heart to God and united with the church. For two or three years he labored at farming in summer and shingle-making in winter; with a trip "down the river" in spring, until his leadership as deacon became so acceptable that the church began to urge him into the ministry. Eld. John Greene was obliged to give up much of his preaching on account of failing health, and Bro. Gillette was often engaged to fill his appointments at the school-houses.

The precious revival of 1831 added fifty to the membership at Nile, and much of the labor fell upon Bro. Gillette. At the close of these meetings the church called him to "improve his gift," and gave him a license to preach. His mind "became so much agitated upon the question that it occupied his thoughts by day and by night."

In October of that year, being urged to go to Genesee and hold meetings in an unfinished dwelling, he complied, and soon found himself in the midst of another gracious revival. "Backsliders who had secreted themselves in the wilderness were searched out, sinners began to cry for mercy, and truly it was a refreshing time." Elds. Greene and Sweet soon came to take charge of the meetings, and Bro. Gillette went immediately to West Genesee, where he opened meetings with similar results.

From that time he constantly received calls to hold meetings; and being persuaded that it was his duty to enter the ministry for life, he began to plan for a course of study at Hamilton College. In this, however, his own judgment was overruled by many counselors, and he decided to go immediately into the work and do what studying he could at home. Thereupon he rented his farm, sold his cattle, and while his wife returned to New Jersey to winter with friends, he took to the saddle; and with only seven or eight dollars in his pocket he started on a tour to preach the gospel to scattered Sabbath-keepers of the wilderness, trusting God for his support.

After spending some weeks at Cussewago and Hayfield, Pa., he left the people there, promising to consider their earnest call for him to become their pastor, and, if it seemed a duty, to do so in the following summer. In this mission he visited Georgetown and Woodbridgetown, some sixty miles above Pittsburg, Pa., on the Monongahela River. He found Sabbath-keepers scattered through this country whom he comforted, and to whom he preached in their own dwellings upon his new work with headquarters at Scott, N. Y.

The winter's work was full of hardships and

discouragements. Some of the churches did not approve of the circuit plan; and after seven months of toil, in which he had his board among the people and seven dollars per month, he returned to his home in Nile.

Here, again, he was much of the time in the saddle, traveling among the churches, daily preaching the Word in every school-house and "settlement," from Hornellsville to Cussewago on the west, and Coudersport, Pa., on the south. Where now stand large, flourishing towns, he speaks of the "log-school-house," and the "two or three families surrounded by forests."

Many of the churches in our day owe their life to the faithful efforts of such men as he. He speaks, for instance, of a gracious revival in Independence in 1833, where he baptized many who afterward became the strong pillars of that church. Among that list I find the familiar names of Bassett, Remington, Livermore, Clarke, Eaton, Potter, Barney, Green, and Coon. In September, 1833, he assisted in the ordination of Eld. N. V. Hull, at Alfred, in company with Elds. Daniel Coon, Daniel Babcock, Spencer Sweet, Richard Hull, and Ray Greene; Eld. Gillette giving the charge to the candidate. This ordination he describes as being held in the unfinished meeting-house of the Second Alfred Church, with plank seats, and with a carpenter's workbench for a pulpit.

In October, 1833, their home was gladdened by the birth of a son; Fidellio B. Gillette, now (1890) a successful physician in Brooklyn, N. Y. Previous to the birth of this child they had laid three little ones in the grave, each of whom lived only a short time.

During this summer Eld. Gillette had built a cozy little house at Nile, and they were once more settled in a home of their own. After five months of such toil, he had received only \$50 upon the whole field, and he says: "It is plain to my mind, that it is my duty to make some different arrangement for the future, as I must support my family." He had to resort to manual labor on week days to enable him to do this. But another revival at Nile soon put things in better shape. The names of several whom he then baptized have stood among the best supporters of that church during these latter years.

His preaching must have been with power in those years, for revivals sprang up wherever he labored, and baptisms were frequent. On one occasion men were so overpowered by the Spirit that their outcries made it necessary for him to stop preaching until they became more quiet.

Some of his journeys into Pennsylvania, during this winter, were attended with hardships and dangers, sometimes fording streams that almost overwhelmed horse and rider, and on one occasion they were compelled to sleep under their wraps in the dense forest, miles from any habitation.

During the summer of 1834, he and his wife and child made quite an extended trip through Cattaraugus county, N. Y., where he preached to those churches which had become very much disheartened. And in August of that year he assisted in the organization of the church at Independence, which had hitherto been only a branch church. When the General Conference assembled in DeRuyter, there was such an interest in missions that the Missionary Board were able to engage Eld. Gillette to spend one-half his time in their employ, while he was to continue to serve the Nile Church the balance of his time. During this autumn he spent several weeks in New Jersey, preaching and baptizing, returning to Nile only to find that disturbers had been at work, and twenty-five of

his members had withdrawn from the church on account of questions of doctrine, and were soon organized into a church by themselves. This caused him much pain, and he was filled with misgivings lest he had not done all he might to prevent it. But under his wise management the movement soon failed, and most of the seceders returned to their place in due time.

In summing up his year's work, Eld. Gillette says: "I have traveled many miles over rugged hills, in storm and in sunshine, often weary and hungry, in order to preach Christ to the destitute. During the year I have seen many precious souls converted, whom I trust will shine in heaven."

Within the next two years, under his earnest work, the little church at Persia grew from fifteen to fifty, and the Friendship Church began to regain her former vigor.

In 1837, he was sent as delegate to the Eastern Association, which was held with the Piscataway Church. After this meeting he joined here with Eld. Wm. B. Maxson, the pastor, in revival work, which resulted in the conversion of a score of souls.

After a trip to Conference, in Berlin, N. Y., accompanied by his wife and two children in a private conveyance, he paused at Leonardsville, N. Y., and preached some days, whereupon they urged him to become their pastor. But the little churches at Nile and Persia needed him so badly that he could not feel right to accept this call; and after an absence of eight weeks he resumed his work with those churches.

Early in 1838 he found himself in the midst of another revival in Genesee, which greatly strengthened that church. This work being closed he began revival meetings in Nile; and upon his invitation, Eld. N. V. Hull came to his help, "and preached the gospel faithfully," resulting in several additions to the church. Under the auspices of the Missionary Board, he labored some weeks in that year in Erie and Niagara counties. About this time he received an urgent call to become pastor of the First Brookfield Church, but the Nile Church promptly refused to release him, offering him for half his time \$100 and all his fuel. Whereupon he agreed. He was several times deprived of the privilege of baptizing converts because he had not yet received ordination. Crowded houses awaited him at every point. In Woodbridgetown the church became so revived that they took a new lease of life, and made the first record upon their books for twenty-two years. There was then a good house of worship at this place, but the church has long since become extinct.

He had the misfortune to lose his horse by a fall while there; and as he was about to start for New Jersey on foot a good brother offered to trust him for another, and he accepted the favor. Spring found him preaching in Shiloh and Piscataway, N. J., for some weeks. When he and his good wife again reached Nile, their home, the Yearly Meeting was in session. Eld. John Greene had left them, and Bro. Gillette found the church ready to ordain him and make him their pastor. He was accordingly set apart to the ministry by Elds. John Greene, Joel Greene, and Spencer Sweet, in May, 1832. Before giving the Nile Church an answer regarding the pastorate he felt it to be his duty to visit Cussewago and answer their call made in the preceding autumn. Upon this trip he helped to organize the Persia Church, where he broke bread to the people of God for the first time. His first baptism was at Hayfield. The question of pastorate was settled in favor of the Church of Nile, where he remained, with the idea of spending much time in

study. But the fields opened before him so that he never realized this hope.

After four months of constant preaching and baptizing in Genesee, Richburg, Nile and Oswego, he found that no effort was made for his support, while his little stock of earnings had dwindled out until want stared him in the face. Greatly discouraged, he attended the General Conference at Brookfield, N. Y., where he engaged to go as a circuit preacher among the churches of Central New York. He traded his farm in Friendship for a village lot at Nile, and entered to stay with them. Among those baptized at Nile in these years were many of the fathers and mothers of the present membership.

Some of the notes in his journal are strangely interesting to those of us who have known for years, some of the men he mentions. He speaks of "James L. Scott, who was licensed to preach" by his church at Nile; also of "a visit from James R. Irish, a student from Hamilton, who was intended for the ministry," and for whom he ventured to make an appointment, wherein "he preached to very good acceptance." Eld. Henry P. Greene was often named as a faithful co-worker with him in those years. The names of N. V. Hull, Stillman Coon and Joel Greene are often met in his journal. While upon one of his preaching trips out "West," he speaks of counting the houses in the village of Dunkirk, and finding "not over one hundred buildings" in that now prosperous city.

In 1838 he terminated his labors with the Persia Church. "Tired of so much journeying" he urged them to secure a pastor. He speaks of the pain it gave him to close his labors where he had preached one-fourth of his time for five years. He had found them in the wilderness, only five families strong. He was the first minister to visit them, and some of the first fruits of his ministry were there. He, assisted on this occasion by Eld. Joel Greene, organized the church with eight members; and after five years mission work of one fourth of the time, he left them with a membership of over sixty. They having arranged with Eld. N. V. Hull, then at Clarence, N. Y., to take his place, he bade them farewell, feeling that they were in good hands. In October he was called to preach the sermon at the dedication of the meeting-house at Little Genesee. He writes at considerable length of the terrible struggle and embarrassment this new experience caused him. In the following year he seemed to take up West Genesee and Hebron in place of Persia, and continued to labor under the direction of the Board.

## SABBATH REFORM.

FOR "CATHOLIC," READ, SEVENTH-DAY BAPTIST.

This is meant especially for the people who seldom, if ever, read this department; who "never read the RECORDER very closely;" who think the *Outlook* "too dry" to interest them; who never read tracts on the Sabbath question; who refuse to buy books touching this question, or who buy and lay them away with leaves uncut; who educate their children by such example, and then complain, because some one does not prevent them from leaving the Sabbath. There are such people; may some kind providence bring this before their eyes. We have just clipped the following from the *Church Progress and Catholic World*, of St. Louis, for March 29, 1890. As you read, supply such words as will place Seventh-day Baptists in place of Roman Catholics; "And may the Lord bless the reading thereof."

### CATHOLIC VERSUS ANTI-CATHOLIC READING.

The Most Rev. John Walsh, D. D., Archbishop of Toronto, strenuously advises Catholics to read Catholic papers. His words are full of significance, and are only too true. In a community which is only fractionally Catholic, there is the greatest need of guarding against anti-Catholic influences, especially when the secular press lacks the first elements of Catholicity. To form mental habits that not only are not Catholic, but often anti-Catholic, is a danger to which Catholics living in such a community as ours are always exposed. The constant reading of papers and journals lacking the Catholic spirit soon enervates the Catholic mind, just as the breathing of a miasmatic atmosphere undermines the physical health. Living as we are amidst these conditions, we require an antidote to counteract the poisonous effects of our mental atmosphere. To read papers that are Catholic in spirit and expression is the only way to preserve, unimpaired, the Catholic health. Coming from the Archbishop of Toronto, the following words will have their due weight:

"Our clergy should also encourage their people to take well-conducted Catholic newspapers. As it is, numbers of families take cheap weekly newspapers, which, whilst they do not contain a single friendly word toward the Catholic Church, are stuffed with gushing accounts of 'tea-meetings,' 'socials,' 'Bible-meetings,' 'et hoc genus omne.' By the perusal of such papers, some lose the very language of Catholicism, and adopt the language of the conventicle. Thus you will hear some people say that they are going to 'prayers,' or to 'meeting,' when they mean they are going to assist at the holy sacrifice of the mass. It is easy to see what injury all this is calculated to inflict, for inaccuracy of language in such matters logically begets a confusion and inaccuracy of ideas, and destroys the correct notions which should be entertained of Catholic doctrines. Our people, we repeat, should take good Catholic newspapers, which will bring them into more direct relationship with the Catholic world, which will tell them what their brethren in this and other lands are doing for the triumph of truth and the promotion of Catholic interests in the work and labors and trials of the world-wide Church of which they are members, and which, in fine, will take them, as it were, out of their isolation and solitude in the remote townships and backwoods of the country, and make them partake of the great current of Catholic life. The Catholic press has a great and glorious mission to fulfill in this country, and it should be encouraged and fostered by all who have the sacred interests of the Church at heart."

### OPPORTUNITY IS DUTY.

Too many people define duty as something which must be done under compulsion. A better definition is: that which we are permitted to do for the love of right and righteousness. A still more important consideration is found in the fact that the privilege of doing brings the obligation to do. Real success turns upon the improvement of opportunity. Time is an essential element in opportunity. Many opportunities come but once; unused, they pass forever. Without comparing the present time with any previous period, it is not too much to say that the special opportunities waiting for improvement at the hands of the Seventh-day Baptists are great. Many converging lines of opportunity have already centered upon the last quarter of this century. These have focused at many points during the present decade. Powerful influences are everywhere at work, compelling attention to the Sabbath question. Hitherto, much that has been said and attempted, has been superficial and evasive. So far as the demands of the Sabbath are concerned, most men have sought more to evade than to examine. The issue has been held as trivial; many still hold it thus. False notions of "Christian liberty" have led to baneful lawlessness among Protestants as well as Romanists. Each year reveals more clearly the absolute necessity of a divinely ordained Sabbath. Men are coming to see the value of truth, by noticing the ravages of error. The church is beginning to appreciate the necessity for sacred time, in contrast with the holidayism which has resulted through the wide-spread theories concerning the abrogation of sacred time under

the Gospel dispensation. Thousands, even among Christians, have not yet reached the core of the question, and are still seeking to evade the demands of God's law, while they build easy theories for themselves.

Seventh-day Baptists, by inheritance, by training, and by profession, ought to be foremost in defending the law of God, and in exalting the claims of the Sabbath. The results of what they have done within the last ten years are visible everywhere. More candid investigation, more earnest thought, and a tendency toward conscientious regard for sacred time have been awakened by the wide-spread influence of our publications. Isolated Sabbath-keepers, true to duty have, in many instances, proven to be effectual light-bearers. The agitation, the discontent and the evils which have arisen in the path of the popular theories and practices, have developed the desire on the part of many for something better than the popular theories can furnish. Those who advocate a sabbatic regard for Sunday are earnest in pleading for it upon divine authority.

The great opportunity of the present is, therefore, the chance to contrast the solidity of Sinai and the fourth commandment with the sinking sand of human theories; to show the value of true Sabbatism, springing from the conscientious regard for the divine law, as opposed to the holidayism and irreligion which have always been closely allied with the "Continental Sunday." The issue involved in the Sabbath question is an issue between divine authority and human authority; between divine legislation and human enactments, changing with the centuries, and hopelessly weak because divorced from divine authority.

The foregoing is a reprint of what we said in this department, in the autumn of 1888. It is repeated at this time because the facts stated have been emphasized by every month of history since they were written. The converging currents of influence are fuller, and stronger than they were then. The efforts to sustain Sunday, by civil legislation, have been increased, and are still increasing. New influences have been set in motion, and the whole question of Sabbatism is more and more on trial. The issue is not between "Saturday and Sunday," between the few who keep the former, and the many who lightly regard the latter. It is between divine authority and human tradition. Thus the issue touches the Bible. That book is on trial in the Sabbath reform issue as is no other. Eight years ago the late James Freeman Clark said to the editor of this department, "The greatest obstacle I see against the success of your views, is the tendency of the times to deny the inspiration of the Old Testament, and the authority of the Decalogue." That tells the whole story. The Decalogue must be removed before the popular theories can prevail. That these theories are so widely prevalent, shows how nearly the removal of the fourth commandment is already accomplished. This commandment is the key-stone in the arch of the Decalogue. It is the only one which has God's signature woven into its fibre, warp, and woof. The Decalogue is the centre, the summit of authority in the Old Testament. All falls if that is removed. The New Testament is the efflorescence of the Old. They stand or fall together. Whosoever, whatever strikes at the Sabbath strikes at the Bible; at Judaism and Christianity; at Revealed Religion; at God's presence and authority among men. Whosoever removes the law, whereby comes conviction for sin, takes the heart out of the gospel. Christ's work was mockery, if his coming and death destroyed the law. The magnitude of the truths involved in Sabbath reform, as represented by Seventh-day Baptists, surpasses description, and those who hold it lightly, or turn it aside indifferently, are guilty of disregarding God, and of seriously wronging themselves.

# THE SABBATH RECORDER.

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

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REV. A. E. MAIN, Sisco, Fla., Missions.  
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 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"ENOUGH to know that, through the winter's frost  
 And summer's heat, no seed of truth is lost,  
 And every duty pays at last its cost."  
 --Whittier.

A CORRESPONDENT asks how and when the day came to be reckoned from midnight to midnight, instead of from sunset to sunset. Will some one who is able to do so, kindly furnish the desired information.

WE would call especial attention to the article in the Sabbath Reform department of this issue, "Put Seventh-day Baptist in place of Catholic." The matter treated by the Bishop of Toronto, in the article quoted, is of vital importance, and the argument and appeal which he makes to his own people is peculiarly and forcibly applicable to Seventh-day Baptists.

SINCE the terribly destructive storm which swept Louisville, Ky., three weeks ago, two others of considerable magnitude have visited adjacent localities, inflicting loss of life and property. In other parts of the country floods continue to work their devastations. Poor Johnstown, which suffered so terribly last June, has again been deluged with water. Truly we are living in perilous times.

PROF. WM. G. T. SHEDD, D. D., of the Union Theological Seminary has resigned his professorship in that "school of the prophets" on account of failing health. Prof. Shedd is one of the clearest thinkers and most self-consistent reasoners of this age. If his students could not always accept his conclusions, it was simply because they could not accept his premises. These once granted, there was no escaping the conclusions. As for his own mental processes, when once he has laid his foundations, he builds his superstructure in perfect harmony with them, no matter what the result may be. Dr. Shedd is also a voluminous and charming writer. His books always possess the three-fold charm of an earnest Christian purpose, clear, logical thinking, and elegant, graceful diction. His retirement from the work to which he has devoted more than forty years, principally at the Union Seminary, will be received with regrets by the many who have been permitted to sit under his able instruction, and by hosts of other friends. We well remember how, twenty years ago, he used to tell the boys that it was not the amount of work which a man did which disabled him, but the manner in which he did it; and we cannot help wondering whether, in these later days he has seen cause to modify that decision, or whether he has fallen into bad methods of work, in his old age. No, that last clause gives the answer to the unuttered query. The lapse of twenty years brings old age to the man who has already reached the prime of life, and old age brings infirmities and disabilities to the best of men. Happy he who knows when and how to remit the vigors of an intensely earnest and active life and

still have strength and opportunity to serve God and his fellow-men in some acceptable and efficient way in the hours when the shadows lengthen. May the twilight linger long and peacefully on the pathway of good old Dr. Shedd.

## EDITORIAL NOTES.

Our readers will doubtless be interested to hear something about our own people in Florida, and so will devote this article to that subject.

Considered with respect to the objects had in view, there are at least three classes of Sabbath-keepers who have possessions in the State. In the first place, there are those who have bought lands, either with or without groves, chiefly as an investment, with little or no expectation of ever making a home on them. These places are bought with reference to their desirability as investments, and hence are scattered widely over the State according to the varying judgments of the purchasers, and are located without much regard to the possibility of building up any Sabbath-keeping interests about them. In the second place, there are a

few persons who have come to Florida with a view to making for themselves and families winter homes, where they may enjoy immunity from the rigors of the northern winters. These, so far as we observed, have chosen locations where, among other good things, they may find the society of at least a few persons of like precious faith. And in the third place, there are those who are making for themselves permanent homes in Florida, some on account of their health, and others simply as a matter of choice as to where they will live. Of these we design chiefly to speak.

It was our privilege to visit nearly, if not quite, all of our people who are permanently settled in Florida, except those at St. Andrew's Bay. This exception was made, not as a matter of choice, but of necessity. Their location in Western Florida, as a glance at the map of the State will show, places them out of the range of East and South Florida travel, which we were obliged to take in order to visit the larger number of places.

The oldest community of Sabbath-keepers in Florida is that at Daytona, on the Halifax River. The location is a delightful one, the city having a fine river front, and running back among the native groves of live oaks, palmettos, magnolias, and other forest trees, many of which are left standing, to Ridgewood Avenue, where are to be found some of the finest places in the city. Across the river and narrow strip of land, in all a distance of about two miles, is the open beach with miles on miles of beautiful drives, and an inexhaustible supply of sea breeze, tempered by the rays of the southern sun. All in and about the city limits are fine orange groves of various sizes, both as to acreage and the growth of trees, so that the resident may employ his time in pleasure or labor, about as his inclinations may lead him, or the necessities of his case may dictate. At Daytona we have a church organization with a membership of 15, a house of worship, and a parsonage. These two buildings occupy the same lot, or adjoining lots, in the heart of the city, and are surrounded by a good stand of orange and other fruit trees, with plenty of garden in which the parson (if there were one,) can get all the physical exercise he needs, and some good returns in fruit and vegetable supplies. As is well known, this was the final earthly home of our beloved brother, Deacon Daniel Rogers. His widow and children, with their families, still own valuable possessions here, but at the time of our visit they were all temporarily ab-

sent. These, with one or two other families permanently located, and two families—one from Ashaway and one from Potter Hill, R. I., as winter residents, constitute the present Seventh-day Baptist Church and society of Daytona. During the past winter a Sabbath-school has been held in the parlor of Mrs. William Langworthy, led by Miss Jessie Briggs.

At Sisco, where brethren Main and Titsworth are located, is a small society, but as yet no church organization has been effected. The society at present consists of six or seven families, or parts of families, besides a few temporary sojourners. A meeting on the Sabbath for prayer and Bible study has been maintained for some time, and now a preaching service is also held. On the Sabbath of our attendance with them twenty-one were present. These services are held in the school-house near the station. This location was chosen by Bro. Main on account of its dry and healthful atmosphere, the land being about as high above the sea level as any in the State. The settlement is a new one, and though it may properly be described as being "in the woods," it is not so far from the outside world as that term might imply, the most remote place being only about one and a half miles from the railroad station, where three passenger trains each way daily pass, nearly all of which stop if there are passengers to receive or discharge. It is 15 miles from Palatka, where nearly all lines of travel, north and south, east and west, meet. In fact, it is easier to get to and from Sisco, than to and from Alfred Centre and that is at the very center of things—some things.

The two societies, Daytona and Sisco, are the only Seventh-day Baptist societies in peninsula Florida, so far as we know. In their location and general features they are widely different. At Daytona, the water fronts, sea and river, are an attraction to those who are fond of the water, or who are benefitted in health by the sea breezes. At Sisco the elevation above the sea gives a dry atmosphere, and the pines which everywhere abound are thought to impart to it an agreeable and healthful tonic for sensitive throats and lungs. Daytona is one of the earlier of the *post bellum* settlements in Florida, and, therefore, has taken on many of the conditions, conveniences, etc., of a well established city, and which if one would enjoy as a permanent or temporary home, he must, of course, pay for at fair city prices. Sisco is a new place, the lands for the most part are still uncultivated and homes are being built up, with room for others, at prices within the reach of persons of moderate means. In and about Daytona the lands devoted to gardening and orange culture are what is known as the "hammock," and are the most productive, requiring the least fertilizing of any lands in the State, though costing more for clearing and first preparation for planting. At Sisco there is some hammock, but the greater part of the land is pine, distinguished as low-pine and high-pine, costing less to clear and bring into cultivation, but costing more for fertilizing.

Thus it will be seen that each locality has its own peculiar advantages, and disadvantages according to the standpoint from which one is compelled to view the situation. Both societies cordially invite visitors from the north to come and see them, and will give them as cordial entertainment when they come. All Sabbath-keepers who may decide to locate either at Daytona or Sisco, will, we are confident, find pleasant homes, and abundant opportunity to aid in building up



good Sabbath-keeping societies to the honor of God, and the blessing of mankind.

Besides these two societies of Sabbath-keepers, there are two isolated families whom it was our privilege to visit in their respective homes, spending a Sabbath with each family. W. H. Rich and wife, recently of Farina, Ill., live at Limona, Hillsboro county, ten miles east of Tampa at the head of Tampa bay, and one and one half miles from Mango, a station on the Jacksonville, Tampa and Key West Railroad. They are pleasantly situated, and but for their isolation as regards Sabbath privileges, they could hardly expect to suit themselves better. While they are thus deprived of society which it would be a great privilege for them to enjoy, their influence as earnest, consistent, Bible Christians in the community is perceptibly felt, and we cannot but believe the Lord has good work for them to do in Limona. We attended, with them, a meeting for prayer and Bible study, on Sabbath afternoon at the home of the local Methodist minister, and the Methodist church on Sunday morning, at which latter appointment we preached. Our visit here will long be remembered by us with deepest pleasure. The other family visited is that of Bro. C. B. Rogers, formerly of Plainfield, N. J. Their home, on the east bank of the St. Johns River, a mile or two above the city of Jacksonville, and on the opposite side of the river, is one of the most beautiful for situation of any we visited in Florida. The location proved to have been favorable, too, with respect to the cold wave or waves, which visited the State in March. We saw no other place in Florida, after the freeze of the 17th, which suffered so little as East Jacksonville. This family also sometimes speaks of changing location for the sake of greater Sabbath privileges. But their influence in their own community is of a most excellent character. Mr. Rogers's untiring and most efficient services during the yellow fever epidemic two years ago, has given him a hold upon the affections of many people, and the confidence of all classes, which opens great possibilities of usefulness to him, which he is using to good purpose, especially in the temperance cause. No man in East Jacksonville has greater power to prevent the granting of licenses in that district, and none could be more resolute and persistent in using that power to that end than Bro. Rogers.

We believe in colonizing for our people; on general principles we deprecate the tendency, so often witnessed among us, to scatter; but we are almost driven to the conviction that the two families could hardly be more useful in any other places than those they now occupy; and yet if the Lord should plainly show them the way to Daytona or Sisco, we should not question the wisdom of the divine leading.

#### NOTES AND COMMENTS.

The *Saturday Globe* of March 29th, quotes Rev. Dr. Silverman as saying on a recent Sunday, in New York:

There are over 1,000 religions in the world, and it is impossible for any person to be sufficiently familiar with all of them to decide which is the best. All religions contain ideas of God, of the soul, of the origin of the world, of prayers, of inspiration, revelation, and a future life of some form or other. It is impossible to say which is superior to all the rest. That would require an incontestable definition of truth. And who will say what truth is? Who can claim to possess the absolute proof? Truth is only relative. That is true to me which appeals to my conscience and my reason. That is my inspiration, my revelation. You may have another, and I cannot quarrel with you about it. Furthermore, who can claim that his ideas of God and the soul are the absolute and eternal

truth? Each one must hold such belief about these things as appeals to his conscience and reason. That is his truth, his faith.

It is most likely that Dr. Silverman includes the *Christian* religion in the number above stated. And if the author has been correctly represented, one cannot but wonder that a preacher or writer bearing the title of D. D. should allow such statements to escape his lips, much less to present them as part of a formulated and studied discourse. Is there any other department of the Doctor's education in which he will accept his own conclusions? Or is a person expected to use common sense in everything but religion? He says: "All religions contain ideas of God, of the soul, of the origin of the world, of inspiration, and revelation of a future world of some form or other." Well, it would be very wonderful if they did *not* contain ideas of some sort. But it makes a material difference what kind of ideas they contain. It is not wonderful that they "contain ideas of a future world of some form or other." But it is quite important to know what kind of a future world these ideas represent. "It is impossible," the Doctor declares, "to say which is superior to all the rest." He acknowledges that he is incapable of distinguishing between things that differ so widely. The rule given by the Lord Jesus Christ: "By their fruits ye shall know them," is not sufficient for him, notwithstanding the heathen mother casts her babe to the crocodile in obedience to the requirements of her religion, and the convictions of an unenlightened conscience; notwithstanding many of these religions lead their followers to choose their gods from among the lower orders of the brute creation, and enjoin the immolation of human beings; notwithstanding that wherever the Christian religion is unknown, mankind is degraded even below the brute, where might is right, and cannibalism is the order of the day.

Again Dr. Silverman asks: "And who will say what truth is? Who can claim to possess the absolute truth? Truth is only relative." According to this, truth is a mere contingent, dependent upon something else, and is made conformable to whatever it is applied to, and not the fundamental or foundational principle in everything, whether in physics, morals, or religion. We do not lay claims to "absolute truth" in anything, for that means *unlimited* truth; but we do believe that it is possible to determine the principle with such a degree of certainty, as to satisfy the "conscience and reason" of every candid and intelligent inquirer. According to the Doctor's teaching one man's views may be the direct opposite of those of another, on the same subject, and yet both at the same time be true! He says: "That is true to me which appeals to my conscience and reason. You may have another, and I cannot quarrel with you about it." Then, not only can two opposite views upon the same subject be true, but it is only necessary, in order to be true, that the thing appeal to the conscience and reason of the individual, no matter how dark and degraded the conscience and reason may be! Truly this is wonderful. I wonder if the Doctor is ready to reduce his principles to practice. Supposing he has *la grippe* and calls in his family physician, and instead of a dose of quinine, the good man leaves him strychnine by mistake, would the "conscience and reason" of the confiding patient change the nature of the poison? Or would he soon find out that there was an essential principle of "truth" which all his sincerity could not change, and the effects of which it could not prevent? But the Doctor might answer that there must be a difference made between the laws of physics and

those of morals and religion; the first are determinable and immutable, while the others are indeterminate and uncertain. Well, we have heard persons claiming to be orthodox say just such things, but we have never yet been fortunate enough to see any proof of it. But supposing that the laws of metaphysics or morals are not determinable, does it follow that because of this they are mutable, or variable? This would make

a very uncertain state of affairs indeed. The very idea of law implies fixedness and unchangeableness, otherwise it would not be a law. For law, according to Webster, "is a rule of action or motion;" "a fixed method of action in nature." And common sense and common intelligence would teach us that if in the nature of things the law of physics must be immutable, it follows as a self-evident fact that in the higher realms of metaphysics and morals it cannot be less so, to say the least. Furthermore, it follows as a logical conclusion that if the laws of science and philosophy are determinable, and they prove not *a* truth, but *the* truth in these departments of the divine economy, that the truth is no less definite and demonstrable in morals and religion; consequently it is not *a* truth of a religion, but "*the* truth as it is in Jesus." And this not only "appeals to conscience and reason," but to an *enlightened* conscience and a cultivated reason. And the higher the individual rises in the scale of moral being, and the more cultured his mind becomes, the more the truth of the Christian religion commends itself to his understanding.

Again, Doctor Silverman says: "Each one must hold such a belief about these things, as appeals to his conscience and reason. That is his truth, his faith." Now I wonder if the author means that truth is just what you may imagine or believe it to be, in any case, in every case? That is, if a person believes one thing to-day and tomorrow he believes the direct opposite, are we to believe that it is truth in each case? If the Doctor does not mean this it is impossible to determine what he does mean; and if he does mean so it is sublimated nonsense. If he is correct, then education and investigation are of no avail; there is no such thing as arriving at a certain or satisfactory conclusion in respect to anything; and it is just as well to remain in whatever condition the accidents of birth may place us as to make any effort to better our circumstances in a moral point of view. For, according to this metropolitan luminary, we are just as likely to be right in the conceptions of the truth in matters pertaining to morals and religion, as those who may seek to know if there is anything better for mankind. Indeed, the Doctor makes a sure thing of it to his hearers, that whatever they may choose to believe is true, whether it is that the earth is flat and stationary, or that it is spherical and revolves upon its axis! Now is it any wonder that there is an increase of skepticism, when men occupying the position of this learned teacher of religion in the American metropolis talks such puerile and unqualified nonsense? If this is the stuff with which the people are fed, what results may we reasonably look for? "If the blind lead the blind, both shall fall into the ditch." A. McLEARN.

THE twenty-first verse of the seventh chapter of *Ezra* contains every letter of the alphabet, and is the only one thus distinguished: "And I, even I, Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever *Ezra* the priest, the scribe of the law of the God of heaven, shall require of you, is to be done speedily."

## YOUNG PEOPLE'S WORK.

### LABOR IS LIFE.

Labor is life! 'Tis the still water faileth;  
Idleness ever despaireth, bewaileth;  
Keep the watch wound, for the dark night assaileth;  
Flowers droop and die in the stillness of noon.  
Labor is glory! The flying cloud lightens;  
Only the waving wind changes and brightens;  
Idle hearts only the dark future frightens;  
Play the sweet keys, wouldst thou keep them in tune.

In truth labor is life. They who labor not live not. This is not a poetic sentiment merely; it is a plain, practical truth. Labor is also the expenditure of self, of soul, of one's very being. This also is life. In healthy life the tissues are continually wearing away and being replaced. Existence may be prolonged in two ways, by checking the waste of tissue, and by repairing the wasting tissues. The latter is healthy life; the former is disease akin to death, mere existence.

Therefore labor is glory. He who absorbs the world's good things, who sucks up, sponge-like, God's gifts, and returns not of himself labor, sacrifice, and even the very tissues of his soul, lives not, but simply exists. This existence many count a glorious life. It is their shame. The glorious life is the life of labor, of sacrifice, of wearing out one's soul, that according to God's law it may have a more abundant recreation. We are the "light of the world." The light-giver is the glory of those upon whom the light shines. But every light-giver is itself consumed in the giving of light. Let us see where we can do the most good as glorious lights; then let us "burn to the socket."

### RECOLLECTIONS OF CANTERBURY.

BY MISS ANNIE R. FRYER.

One of the most interesting places to visit in "Old England" is the city of Canterbury. It was here that St. Augustine settled when he first came to England to preach the gospel, during King Ethelbert's reign in 596.

Canterbury Cathedral is worth traveling many miles to see. It stands on the spot where the church used by St. Augustine once stood. In the reign of William the Conqueror, Archbishop Lanfranc destroyed the old church and built the Cathedral. Part of it was burned in 1174. In rebuilding it was enlarged, and it has since undergone many changes.

The large nave with its massive pillars and beautiful stained glass windows always impressed me, when a child, with feelings of awe and reverence. After the murder of Thomas a Becket, in the north transept of the cathedral, Henry II. had a costly shrine erected to the martyr's memory. Becket was canonized by Pope Alexander II. and for many years people from far and near made pilgrimages to Canterbury to visit his shrine, which still lives in English literature in connection with Chaucer's "Canterbury Tales." At the Reformation, Henry VIII. ordered the shrine to be destroyed. There are many monuments to be seen, one of the Black Prince, and also of Henry IV. and several of the archbishops. The crypt of this Cathedral is larger and loftier than any in England. A part of it was set aside by Queen Elizabeth for services for the French Protestant refugees, and services in the French language are still held there every Sunday afternoon. Once in two years, choirs from many of the churches in England unite with the Cathedral choir in giving a choral Festival. The nave and transepts are crowded on such occasions. Some of the oldest

parts of this building still remaining are the cloisters, baptistery, two entrance gateways and in the precincts are ruins of the prior's house, infirmary, and of buildings where pilgrims were entertained in those olden times. Words would fail to describe the beautiful interior, and the majestic grandeur and architectural beauty of Canterbury Cathedral, with its towers rising above all surrounding buildings, and which is so renowned in English History.

There are but few remains of St. Augustine's Abbey, but an old gateway is still used as the entrance to a College of Theology, built on the ruins of the old church and called St. Augustine's College. Many of the students go from this college as missionaries to foreign countries, thus following in the footsteps of St. Augustine.

Canterbury contains many old churches. St. Martin's church is the oldest in England. It is a quaint old building partly covered with ivy. It is supposed that Queen Bertha used to attend this church and that King Ethelbert was baptized there.

A part of the old city wall forms one side of a public garden called the Dane John. This garden with its pretty lawns and flower beds is well kept. It is a favorite resort of children, and on summer afternoons is alive with their noise and laughter. Near the centre is a conical shaped mound, supposed to be of Celtic origin. By means of spiral paths one can easily reach the monument on the top.

This is but a slight glimpse of what would interest the visitor to Canterbury. On St. Thomas' Hill in one of the suburbs is the Clergy Orphan College. The old west gate still stands and ruins of ancient buildings abound, such as delight the artist, and drawings of which may be found in many sketch books.

One of my pleasantest memories of Canterbury and one which will never be forgotten is hearing the beautiful cathedral chimes when the old year was dying

"Ring out the old, ring in the new."

### OUR FORUM.

THAT AWFUL SEMICOLON!—OR WAS IT A PERIOD?

We have all heard of the little boy's composition on "Pins," in which it is explained how pins have saved the lives of a great many people—by not swallowing them! Well, this composition is on "Semicolons" and "Periods," how they spoil the Corresponding Editor's little paragraphs—by being left out of them! The Corresponding Editor thought he would moralize a little last week in an off-hand sort of way, and the whole point of his nice little sermon was lost by one little semicolon which was not there. He was talking about the bad habit of discontent. When he came to the turning point and began his instruction about conquering the wicked habit, he exclaimed—or intended to exclaim—"How break off the habit? Don't; form another, the opposite one. It is easier to form habits than to break them," etc. From the way in which it appeared in print the luckless Corresponding Editor fancies that he intended to have a semicolon as above, although a period or note of exclamation would perhaps have been better. But whatever it was, it spoiled the sentence by not being there. The Corresponding Editor does not know whether he left it out, or whether the compositor didn't put it in, or whether the \*devil—bless his industrious soul!—ran off with it. When the paper came out it was gone. Hence these tears!

COR. ED.

\*Printer's devil, of course.

## GOOD LITERATURE.

### CHAUCER.

When Edward the Third sat upon the throne of England; and the mere system of chivalry—for its deep first purpose had almost sunk out of sight—was at its height; when war had become a series of brilliant tournaments, though not the less bloody on that account; when lack

of real respect for women was concealed under the many fantastic and servile vows of fidelity made by the knights to their ladies; when gorgeous trappings and light amusements occupied the chief thoughts of the nobles, and hard work without pleasure or hope filled up the sum of life for the lower classes;—when, in short, an age of extraordinary brutality and atrocity was made to masquerade under a dazzling and beautiful exterior, then it was that Geoffrey Chaucer sang his gay roundelays, and wove his light hearted romances. He was of noble extraction, and by birth and education his place was among the courtiers who surrounded the King; he married the woman of his choice; he became wealthy; and excepting a few years of exile, his life was one of singular luxury and ease. His poems are what might be expected from these circumstances and the age in which he lived, extravagant adventures of love or war, questionable intrigues of the nobles, and the more vulgar doings of the middle and lower classes.

Not many years before this time there had died in Italy another great poet of a very different nature. High born and high in trust in his native city, his life, too, seemed full of promise, but it was a promise never to be fulfilled.

Too sensitive ever to have been perfectly happy, he was called upon to endure more than his share of the ills of this life,—disappointment in love, misapprehension in regard to his noblest purposes, ill health, political exile, and, what he himself has told us was the most exquisite suffering of all, the torture which memory of happier days kept bringing to his crushed heart and broken spirit. The sad, stern face, the mournful, sorrow-haunted eyes, how familiar they are to us to-day! And yet he was almost contemporary with our Chaucer, who now seems but a figure in a hazy dream. It may be instructive for us to pause and inquire why it is that to the majority of English readers Chaucer is one of those writers much talked of and but little read, while the Florentine's great work is far better known now than many more modern poems.

The names of Dante and Chaucer are seldom mentioned together. Indeed a comparison would be impossible in this case. Excepting that they lived in the same century no two men could be farther apart. When we seek to compare Dante with anyone, we instinctively select Milton, a poet of a far more cultivated age. Still, it will not do to assume that Chaucer is not so great a poet as Dante, even though he may not be so much of a creator. There are reasons why Chaucer is not much read while Dante is. The first lies, no doubt, in the difficulty of the language. The *Divina Commedia* exists for us in excellent translations, but the *Canterbury Tales* are written in English, albeit in English which must be read glossary in hand, and all modernized versions only serve to spoil the beauties of the verse. This difficulty, however, is not unsurmountable. A little practice will enable one to read Chaucer without the aid of the glossary, and, if read aloud with the proper accent given to each word, the real music of the poems will be perceived; and some of Chaucer's lines are indeed exquisite poetry. But the greatest bar

to an enjoyment of Chaucer may be found in his choice of subjects coupled with the generally licentious tone of that time, rendering most of his poetry unfit to be read without thorough expurgation, while in many cases expurgation is practically impossible. Dante would arrest our attention in any age because his theme is one which always has been and always will be of profound interest to humanity, that great mystery of the other world about which we all long to know something, and which is no clearer to men now than it was to those who lived in the fourteenth century. This cannot be the case with love songs and songs of war unless such songs are intrinsically worthy of preservation and unmarred by serious blemishes.

In speaking of Chaucer's poems we cannot use the same defense as for certain parts of Shakespeare's works. The cases are different. In Shakespeare's characters the improprieties are usually those of speech only (and, as has been remarked before, speech which is very improper in one age may have been perfectly correct in the one preceding), but in Chaucer's characters the vulgarities are ingrained. Chaucer is not intentionally wicked any more than Shakespeare, but nevertheless many of his men and women are not agreeable people to receive as friends. There is a certain childishness about them, but it is not an innocent childishness, and it will make no one any better nor add to anyone's happiness to contemplate it. Moreover there is not often in these poems any high purpose or noble thoughts which would make us willing to pass lightly upon minor defects. The poet who sings only for the idle pleasure of a summer's day must sing pure as well as sweet melodies if he is to be cherished by later generations.

These few words may serve to explain why Chaucer has fallen more into desuetude than many an earlier and less worthy poet. It is all very well to keep repeating that Chaucer is a "pure well of English, undefiled," but the stern fact remains that very few persons care to dip into that well for themselves to find out what really is there.

But there are parts of Chaucer's poems upon which no strictures need be passed, and it will be the aim of the next paper to point out some of the passages in the Canterbury Tales which the student of literature cannot afford to pass by in the course of his reading.

(To be continued.)

## EDUCATION.

—WORK has been begun upon the Williamson trade school in Philadelphia, where 2,000 boys at a time will be educated.

—THE Supreme Court in Wisconsin has decided that the Bible must not be read in the public schools. The decision is a surprise to many of the people.

—THE Yale junior exhibition prize, the income from a fund of \$2,600 was won by Francis T. Brown, of Troy, N. Y., over seven competitors. His subject was "Thomas Wentworth, earl of Stafford."

—AN effort is being made to establish in Iowa a State industrial home for the blind, where sightless persons who have learned trades can work and be sure of support. There are about fifteen hundred blind persons in the State, the greater part of whom are over school age.

—REV. PHILIP SCHAFF, D. D., LL. D., the eminent church historian, has sailed for Genoa, from whence he will go to Rome, there to pursue investigation among the treasures of the Vatican library, a privilege which it is thought will be granted to him because of his scholarship, his fairness as a writer on the Roman Catholic Church, and the letters of introduction he carries from the most eminent Roman Catholics in this country.

—CHESTER S. LYMAN, professor of astronomy in the Sheffield Scientific School, whose death is announced, went in 1845 as a missionary to the Sandwich Islands, and Queen Emma was one of his pupils. When the Queen visited this country a few years ago she made a point of calling on her old teacher.

—THE pupils of the Huguenot Seminary at Wellington, South Africa, have formed the Huguenot Missionary Society, which sends out from its ranks missionaries to labor among the heathen in Africa. The lady principal, Miss Ferguson, and the other teachers, are all earnest Christians, and seek to lead all the pupils to Christ.

—UP to December 10th, 4,632 students in American colleges had expressed their willingness to go as missionaries to foreign fields. Of these 78 per cent are men, 22 per cent women, 35 per cent graduates, 27½ per cent are Presbyterians, 18 per cent Congregationalists, 14 per cent Methodists, 11½ per cent Baptists. Forty-one denominations are represented.

—DR. PRESSENE, the famous Protestant pastor in Paris, and a legislator as well, who is the author of some historical-religious works of high character, has been elected a member of the French Academy. It is the highest honor to which a Frenchman of culture and literary or scientific gifts can aspire, and this, it is said, is the first time it has ever fallen to a Protestant pastor.

—DR. MUEHLBERG thought little and wrote less about methods of instruction, while attaching absolute importance to the living spirit of the teacher. Education was not the impartation of knowledge, but the communication of a spirit; not the training of an intelligence, but the development and inspiration of a soul; not the discipline of powers, but the formation of a character; not familiarity with principles, but the perfection of manhood. This is a demand which no method can ever satisfy,—a task for which no method can ever be adequate.

FEMALE JOURNALISTS.—Two English ladies, the Misses Emily and Georgiana Hill, of Westminster Bridge, London, have opened a school for women journalists. The Misses Hill edit the *Westminster and Lambeth Gazette*, and are among the very few journalists of their sex in Europe. They intend to teach typesetting, shorthand writing, proof-reading and reporting.

## TEMPERANCE.

—OUT of 60,000 Hebrews in New York City, it is said that not one is the keeper of a liquor saloon.

—A PARROT in a hospital at Pittsburg, Pa., got drunk on some alcohol left within her reach and shocked the inmates by her profanity.

—IN all Egypt there is but one lunatic asylum. The prohibition of the use of alcohol, which is forbidden in all Mohammedan countries, undoubtedly accounts for the comparative rarity of insanity in Egypt.

—THE Russian government imprisons any boy under sixteen found using tobacco in any form. Four of the United States have forbidden anybody to sell tobacco to children under sixteen, or any one but the parent or guardian to give it to them.

—THE slave-trading Moslems have recently held an anti-rum congress at Khartoum. They propose to capture every vessel that attempts to carry the abominable fire-water into their country. We cannot help wishing them success, though we know they are seeking simply to preserve material for their own horrible traffic.

—THE drink consumed by the working-classes of the United States last year cost \$1,280,000,000, nearly twice the banking capital of the country, more than one-fourth the cost of all the mills and factories, and considerably more than one-fourth of the cost of all the railroads. Think of it! Mr. Powderly says: "The rum habit is the wage-earner's greatest enemy." Who can doubt it?

—MR. DREW, chemist of the State Dairy and Food Commission of Minnesota, recently made a careful analysis of thirty-nine samples of whisky and brandy. Thirteen samples of whiskey were adulterated, thirteen were deficient in alcoholic strength, and the greater part were unfit for use either medicinally or as a beverage. Of the two samples of brandy one was a vile and poisonous mixture unfit for any use whatever.

—WE find the following paragraph floating upon the newspaper sea, and do not know how correct the figures may be; but the farmer's share is not put too large at least: "From a bushel of corn a distiller gets four gallons of whiskey, which retails at \$16. The government gets \$3 60, the farmer who raised the corn gets 40 cents, the railroad gets \$1, the manufacturer gets \$4, the retailer gets \$7, and the consumer gets drunk."

—MONTREAL is said to be now cursed with over 1,200 licensed liquor shops, and probably there are many more unlicensed ones. Toronto, a city of nearly equal population, wealth and importance, has but one hundred, and many of its best citizens feel that that is just a hundred too many.

—LATELY a suspicion arose in Rome that the many barrels sent day by day into the city from a certain wine manufactory near the city contained something stronger than the juice of the grape, but when tested by the Dazio officials at the Maggiore gate for the purposes of taxation, nothing else could be found. At last one barrel was minutely examined, and the mystery was solved. Down its center ran a narrow receptacle, which was filled with wine; but the main space around this held spirits. The barrels of this description were seized. A raid was then made upon the wine manufactory, which resulted in the discovery of many more such ingeniously constructed smuggling casks, with complete distillation plant in operation. An attempt was made to resist the authorities by a display of revolvers, and to deceive them by flooding the premises and running off the spirit; but all was of no avail. The town tax on wine entering Rome is about 5s. a barrel, whilst that on spirits is over 8s.

—WHAT the saloon is to a great majority of our cities of over 20,000 population may be seen from a consideration of its position in New York City. There are 10,000 saloons in New York—one for every 140 of the population, including men, women and children. The proportion of saloons to population in other cities is as great, and in many mining towns in Pennsylvania, Ohio, and Illinois, it is much greater. In the mining and lumber towns in Northern Michigan and Wisconsin there is as high as one saloon to every thirty inhabitants. In New York City there are twenty-three times as many saloons as there are churches, and eighty-four saloons to every public school, or eighteen times as many schools of crime as there are churches and public schools combined.

## POPULAR SCIENCE.

RAILWAY DESK.—An Englishman has invented a desk for the use of persons traveling, the table fixed in such a way that it remains steady in spite of the swaying of the boat or train.

PAINT FROM POTATOES.—Potato paint is a novelty which is said to adhere well to wood and plaster and to be very cheap. To make it boil one pound of peeled potatoes, mash, dilute with water and pass through a sieve; then add two pounds of Spanish white in four pounds of water. Different colors can be had by the use of the ordinary mineral powders.

THE Austrian sculptor, Frederick Beer, in Paris, has discovered a process for making marble fluid and molding it as a bronze is molded. The name of the marble thus treated is "beryt." The new product costs a little more than plaster, and is especially well adapted to the ornamentation of houses and the construction of floors, baths, and small pillars. A stock company has been organized in Paris to place it on the market.

IN New Granada grows a plant which is locally known as the "ink plant," and scientifically as *Coriaria thymifolia*. Its juice serves, without the slightest preparation, as ink. At first the writing appears red, but in a few hours it assumes a deep black hue. Several sheets of manuscript written with this natural ink, became soaked with sea water on their journey to Europe, but when dried the writing was found to be still perfectly clear.

CANCER CURE.—A young physician attached to the Chelsea Hospital for women has invented and used, it is said, with success, a machine which, in cases of cancer, will direct a current of electricity against a diseased cell strong enough to destroy it and at the same time will not injure a healthy cell. Those that are destroyed are said to turn into a hard substance, that remains without causing the patient any inconvenience.

THE COLOR OF THE SEA.—The cause of the generally blue color of the deep sea is accounted for by reference to certain principles connected with the science of optics. Probably most are aware that light consists of the set of colors which we see so beautifully displayed in the rainbow. Now, it is the law of light that, when it enters any body, and is either reflected or transmitted to the eye, a certain portion of it, consisting of more or less of its colors, is lost in the body; the remaining color, being reflected, strikes our visual sense, and whatever color that may be, the object seems of that color. Now it chances that the portion of light most apt to be reflected from masses of transparent fluid is the blue, and hence it is that the air and the sea both appear of this color.

## 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 Sin.....	Luke	7: 30-50.
Apr. 26.	The Parable of the Sower.....	Luke	8: 4-15.
May 3.	The Ruler's Daughter.....	Luke 8: 41,	42, 49-56.
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 IV.—THE PARABLE OF THE SOWER.

For Sabbath-day, April 26, 1890.

## SCRIPTURE LESSON—LUKE 8: 4-15.

4. And when much people were gathered together; and were come to him out of every city, he spake by a parable:
5. A sower went out to sow his seed; and as he sowed some fell by the wayside, and it was trodden down, and the fowls of the air devoured it.
6. And some fell upon a rock; and as soon as it was sprung up it withered away, because it lacked moisture.
7. And some fell among thorns; and the thorns sprang up with it and choked it.
8. And other fell on good ground, and sprang up, and bare fruit, a hundred-fold. And when he had said these things he cried, He that hath ears to hear, let him hear.
9. And his disciples asked him, saying, What might this parable be?
10. And he said, Unto you it is given to know the mysteries of the kingdom of God, but to others in parables; that seeing they might not see, and hearing they might not understand.
11. Now the parable is this: The seed is the word of God.
12. These by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved.
13. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
14. And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.
15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

GOLDEN TEXT.—Take heed therefore how ye hear. Luke 8: 18.

## INTRODUCTION.

After the events narrated in the last lesson our Lord made what is called his second circuit through Galilee. This circuit being completed, including many important events as narrated by the other evangelists, our Lord returns to Capernaum, near which place the events of our present lesson occurred. The place was probably at a little cove on the lake shore a short distance from the city of Capernaum. The explanation of the parable, which was given to the disciples, might have been given in a house where they assembled for this purpose or it may have been given in a boat thrust out from the shore, it is quite evident that Jesus explained the parable to the disciples very soon after it was delivered.

## EXPLANATORY NOTES.

V. 4. *And when much people were gathered together, and were come to him out of every city, he spake by a parable.* At this time our Lord's ministry excited the greatest possible interest throughout Galilee; and since Jesus had himself personally visited very many, if not all the cities and towns, speaking his wonderful words and performing undisputed miracles, very many earnest people followed him determined to hear more of his teachings. He now, for some reason, commences to teach in parables. The probability is that there were, in the assemblies gathered about him malicious men who were watching to catch him in his words and if he should make any personal references to the institutions and leaders of the Jewish Church were ready at any moment to inflict violence.

V. 5. *A sower went out to sow his seed; and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it.* By reference to the fuller statement given by Matthew and Mark it seems that Jesus delivered this parable to the promiscuous assembly standing on the shore, he himself sitting in a boat at a convenient distance from the shore. The figure of a sower and his manner of sowing was very simple and very familiar to them all. The sower must scatter his seed everywhere in the open field. Of course, some of the seed would fall upon the hard beaten paths which were used as highways by the people and being scattered upon these waysides it was liable to be trampled upon and to be devoured by the fowls of the air.

V. 6. *And some fell upon a rock; and as soon as it was sprung up it withered away because it lacked moisture.* It was often the case that the soil was spread out with very little depth over large areas of solid rock,

but the sower could know nothing of the rock under the soil, he must sow his seed everywhere. The thin soil in such places would be warm and dry as soon as the clouds passed away and, of course, the seed would spring up at once, but very soon the grain would die for the want of depth of soil in which to take root.

V. 7. *And some fell among thorns; and the thorns sprang up with it and choked it.* This word thorns represents useless vegetation the roots of which already occupied the soil, rank and deep. Of course these roots or thorns would spring up much quicker than the seed just sown and would overshadow and hinder the growth of the better seed.

V. 8. *And other fell on good ground, and sprang up, and bare fruit an hundred-fold.* The term good ground here probably signifies good soil, free from foul roots. The soil may not have been any better in itself than that soil that was occupied with thorns; it is simply good soil, not preoccupied. The seed sown in such soil takes deep root, springs up and produces an abundant harvest. *He that hath ears to hear let him hear.* This expression was, doubtless, designed to call especial attention of the thoughtless hearers to the significance of this parable. All the hearers would alike hear the parable, yet to some of them it would seem to mean nothing more than the familiar process of sowing seed in the fields, yet to other hearers it would direct their thoughts to facts of infinitely greater importance than the physical seed-sowing in the open fields.

V. 10. *And he said, Unto you it is given to know the mysteries of the kingdom of God, but to others in parables.* The Lord makes this statement in answer to the inquiry of his disciples, as if they had asked him why he spake in parables. His disciples were sufficiently endowed with spirituality so that they might understand his teachings and doctrines without parables, but the less enlightened could be taught more easily by the use of parables, *that seeing they might not see, and hearing they might not understand.* He seems to say in these words that without this very simple mode of teaching many would not be able to understand his discourses. The fact was, and the same is true to-day, that many hearers are so engrossed with worldly considerations and dispositions that they are both deaf and blind to the enunciation of spiritual truths.

V. 11. *Now the parable is this: the seed is the word of God.* In the parable he was describing himself as the sower, and the words and principles of truth as the seed sown.

V. 12. *Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved.* The hard trodden path represents the hard and thoughtless hearts in which the seed does not take root. They are left after the seed-sowing just as fruitless as they were before. Indeed, such persons, and they are very many, become more and more hardened by their rejection of the truth presented to them.

V. 13. *They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.* A class of hearers are represented in these words who are wonderfully enthusiastic in the reception of new truths, but they have no perseverance, no deep trust in God, and hence are easily tempted and turned away, even from that which they had received as true and worthy.

V. 14. *And that which fell among thorns are they, which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.* This represents a class of hearers, who may have all the natural endowments, requisite to make them very fruitful, but their minds are fully occupied with personal interests, selfish schemes, worldly ambitions, so there is no room for anything of a higher or spiritual nature. They are, properly speaking, fruitless branches, blighted fields of grain.

V. 15. *But that on the good ground are they, which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience.* The good soil represents a state of the heart, which not only gladly receives the word but cherishes it, gives to it the supreme attention and regard, and becomes fully pervaded with the spirit and life of the words of divine truth. In such hearts and lives the great spiritual harvests are perfected.

## QUESTIONS.

—What was the theme and Golden Text of the last lesson? Give an account of the intervening events. Where was the scene of the lesson? What was the character of his audience? From whence was it gathered? Why did he speak to them in a parable? What was represented by the various kinds of ground? What was represented by the fruit of the good ground? What kind of seed was sown in the different kinds of ground? Why should the harvests so widely differ?

## DEATH OF H. A. SOCWELL.

Herman Ashton Socwell was the eldest son of Charles C. and Sarah S. Socwell, and brother of Rev. E. H. and Ellen W. Socwell, all known to many readers of the RECORDER. He was born near Shiloh, N. J., March 24, 1850. When about seven years old his parents removed with him to West Hallock, Ill., at which place and vicinity he spent his years of youth and early manhood. During the last eleven years he has resided in Nebraska and Colorado; most of the time at Pueblo, Col., where, under the influence of his courteous, upright life, he became favorably known, and very generally esteemed. Some fifteen months ago, after months of agreeable acquaintance, he married a most worthy and interesting young lady of that city, with whom, in fond appreciation of loving relationship, he was enjoying the blessings of a pleasant, happy home, while both husband and wife were looking forward with seeming bright prospects of enjoying together many happy years in the coming future. But it was not for them to foreknow or anticipate the cruel tragedy which was so soon to put them asunder, end a worthy, noble life, and overwhelm with heart-crushing grief, not only the late happy, hopeful wife, but also near and loving kindred in their far away homes. As a matter of business, Mrs. Socwell had opened, in connection with their home, rooms for rental and lodging, for the accommodation of worthy patrons who might desire the restful quiet of pleasant home surroundings. On the night of March 18th the house was disturbed by noise and loud talking in the hall. On going there Mrs. Socwell found two unknown men, one of them quite drunk, the other less under the influence of intoxicating drinks. On asking what they wanted, she was told that they wanted to find room number 17, which they claimed to have hired. They were told that there was no such room in the house, and none for them to occupy, and were requested to leave, which they refused to do, becoming very insolent and abusive. Mr. Socwell was called, who also ordered them to leave the house at once. This they were not disposed to do, in the meantime becoming more and more violent and abusive in deportment and language. Mr. Socwell passed out of the house for a moment to seek the aid of the police, but finding no officer in call turned again to his house, and on hearing most abusive and insulting language addressed to his wife, raised, it is supposed, his hand to smite and eject, if possible, those midnight invaders of his home, when, quick as thought, he received a fatal shot from the pistol of the more sober man. The man who gave this shot was, it is said, a comparative stranger in the city, and according to the best information concerning him is believed to be a gambler, robber, and tough of the most desperate kind, without any permanent abode, but roving from place to place, in seeking the ends of a vicious, lawless life. He fled immediately after having done his murderous work, and is, so far as our information goes, at liberty, although active efforts are being made to capture and bring him to justice. His drunken and vicious, though perhaps more innocent companion, so far as murderous intent was concerned, was arrested on the night of the murder and lodged in jail, where he is now awaiting trial. Mr. Socwell passed quietly away near noon the following day, about twelve hours after receiving his death wound. It is said that the excitement aroused by this foul crime became very intense and general when the facts and circumstances of his death were known to the people, and it is thought probable that if the incensed people could have laid their hands on the mur-

derer, when at the white heat of their righteous indignation, his more than worthless life would have been choked out of him at the rope's end, without the aid of judge, jury, or officers of the law.

It was not the privilege of his aged parents, living so far away, to go, on the announcement of the sad news by telegram, to his late home, and look once more on the face of this loved one before he was laid away in his last earthly resting place. His brother and sister, living at different points in Iowa, started at once on receipt of telegrams, for Pueblo, where they arrived in time to look upon the lifeless form of the loved brother, and to share with the stricken wife the sore trial and sad services connected with the burial of their dead. The funeral services were held at the Grand Avenue Baptist Church on Sunday afternoon, the 23d. Sermon by its pastor, Rev. Mr. Murphy. The burial ritual services of the Order of the Woodmen of America were, it is said, rendered with imposing and touching effect, under the direction of Deputy Head Counsel, F. A. Falkenburg. These funeral services are said to have been the most impressive and the largest in attendance ever held in Pueblo. Nearly three hundred Woodmen of America led the procession, followed by sixty carriages and a large concourse of people, headed by Sceirbee's Band, which filled the air of that sunny afternoon with the subdued, sweet and solemn strains of the funeral dirge, as they bore, with measured tread, their honored brother and friend to the resting place of the dead.

The people generally seemed anxious to avail themselves of the opportunity to express, in some fitting way, not only their heartfelt sympathy for the deeply afflicted family, but also their appreciation and esteem for a worthy friend and fellow-citizen who had been, in their very midst, so cruelly robbed of the precious boon of a useful and happy life.

Herman A. Socwell was, at the time of his death, nearly forty years of age. He has been from childhood remarkable for his personal integrity and conscientious, straightforward methods of thought and action. For years, he has been a worthy and esteemed member of the Seventh-day Baptist Church of West Hallock, Ill. He did not, like too many others, when passing beyond the influence of early associations, leave his religious principles behind him, but lived an humble Christian life in his western home; conscientiously maintaining his convictions of religious truth and duty, by the observance of the Sabbath of his honored Lord, and the humble worship of God in his family from day to day.

In their sad and trying bereavement, his widowed companion, aged father and mother, brother, sister, and kindred are remembered in prayers by many loving Christian hearts and share in the heartfelt sympathies of a wide circle of friends.

S. BURDICK.

WEST HALLOCK, Ill., April 8, 1890.

TO BREAK OFF BAD HABITS.

Understand the reason, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, and thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep busy. Idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, or a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution just think the matter over and endeavor to understand why it was you failed, so that you may be on your guard against a recurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years.

HOME NEWS.

New York.

FIRST ALFRED.—At the regular Sabbath service, 12th inst, 16 young persons were offered for baptism; and after the sermon the ordinance was administered by pastor Williams, in the presence of a large congregation. There is a deep, quiet religious interest in the church, especially among the young people, and it is hoped that others will follow soon in the public profession of Christ.

SECOND ALFRED.—Eld. Summerbell closed his labors as pastor of the church the last of March, and Prof. L. C. Rogers, of Alfred University, began his work as a supply for the church on the first Sabbath in April.

BERLIN.—At the annual meeting of our Sabbath-school the following officers were elected for the year 1890: Superintendent, Mattie Green; Assistant Superintendent, Arthur Green; Secretary, Eva Bentley; Treasurer, Caleb Bentley; Librarian, Sylvander Satterlee; Chorister, George Greenman.—Our annual entertainment and distribution of gifts took place near the holidays. The exercises, which were appropriate for the occasion, were well rendered by the children, and hearts were made glad by kindly remembrances, as indicated by gifts received. Among the presents received from the school were a beautiful lamp by the pastor, and a water set by the superintendent.—As a church we are doing fairly well, while embarrassed somewhat financially, and by the decrease in membership from deaths and removals, still a faithful few are striving to maintain the cause of the dear Redeemer.—We have engaged the services of our pastor, B. F. Rogers, for another year.—Pray for this branch of our Zion, that we may work while it is called to-day, for the night cometh when no man can work. G.

New Jersey.

SHILOH.—The readers of the RECORDER have not been furnished with news from Shiloh for some months. It is not because we are uninterested in home news, neither is it because we are doing nothing. Our church is in a fairly prosperous condition. The congregations on the Sabbath are largely attended, and a good degree of interest is manifested in our denominational work. Prayer-meetings are well supported—the leading feature being the large proportion of young people who are interested in the work and take part in the social worship. A Children's Praying Band was organized after the last revival, which has been well supported for a year and a half. It would do your hearts good to witness the devotions of this youthful band of Christians.—On the 29th of March, Rev. T. L. Gardiner offered his resignation as pastor, which office he had held for more than ten years, the same to take effect June 30th. Whereupon the church and congregation held a special meeting to take this important matter into consideration. After a thorough canvass of the situation and the needs of our church, the following resolution was adopted by a vote of ninety-four to four:

WHEREAS, Our pastor has tendered his resignation, and

WHEREAS, we believe it would be detrimental to us as a church to accept the same at the present time, Therefore

Resolved, That we do not accept it, and earnestly urge him to withdraw it.

Signed by four Deacons, the Trustees, and several leading members.

It is greatly to be hoped that he may see his way clear to comply with the request.

T. F. D.

THE FULTON STREET MEETING.

The daily prayer-meeting in Fulton street, New York city, begun in 1857, is still continued. Many are the incidents that have been related in connection with it.

At a recent meeting the leader said that when in Maine he met a lady from Texas, who felt very grateful to the Fulton Street prayer-meetings. She said that she married a Roman Catholic who was inclined to unbelief. She prayed and finally sent a request to the meetings that her husband might be saved. Shortly afterwards he came to her and said that a change seemed to be working within him, but he could not describe it. However, he eventually became a Christian, and his wife felt that he owed his deliverance to the Fulton Street prayer-meetings. Scarcely had the leader finished when a man from Texas arose and said that he had often heard of the meetings, and being in the city, had availed himself of the opportunity to attend, and asked prayers for himself and invalid daughter.

At another meeting a gentleman approached a man who was conversing with a minister, and heard him say, "I would give my right hand if I could be free." The gentleman asked him if he meant it, and took him to a small room, where he had a private interview with him. The man said he had been addicted to drink, without the knowledge of his friends. The two men engaged in prayer, and at the conclusion he agreed to give up the habit and to follow the Saviour more fully. Two weeks after the gentleman heard some one behind him singing with much emotion, and found it to be the same man. After the services he admitted that at the former meeting he had expected to lose his property by the foreclosure of a mortgage, but through the influence of the prayer-meeting he had stopped drinking, secured a position, his home was saved, and he was free.

Among the many requests for prayer one was from Cairo, Egypt, from a Christian mother, asking the prayers of this meeting for her son, who was under the influence of strong drink, and could not resist the influence. Many mothers send such requests, pleading for the earnest prayers for the reformation of their sons, and their conversion. Ministers ask prayers for the success of revival meetings in their congregations. It is really wonderful, the confidence that Christian people have in these noon-day meetings, which are convenient, both as to time and location, and which always have a good attendance.

THE MILAN CATHEDRAL.

In the opinion of many cultivated architects this vast Gothic structure surpasses, at least in exterior splendor, St. Peter's at Rome. Five hundred feet long, and three hundred wide, its centre is adorned with a spire three hundred and fifty feet high. Nearly five thousand marble statues grace its numberless pinnacles and exterior niches. Twenty-eight millions of dollars have been expended on it. It is still incomplete, although work on it has been prosecuted during five hundred years. Its interior is rich with monuments and other sculptures. In the gorgeous subterranean chapel, beneath the high altar, repose the remains of the benevolent Cardinal, San Carlo. His body, clothed in magnificent robes, is visible through the panes of rock-crystal in the silver shrine presented by Philip the Fourth, of Spain. He looks much like a mummy in his rich pontifical vestments, as no embalment could perfectly preserve the corpse. Golden lamps burn over and about the elegant tomb.

From the roof of the cathedral one of the finest views in Italy may be had. The plains of Lombardy, watered by the Martesana, and studded with cities and villages, greet the vision. The two arms of Lake Como and the snowy peaks of Mounts Saint Gothard, Rosa and Viso, are in full view. Lodi, Cremona and Crema are seen gracing the vast plain of the Po. The snowy Alps form a semi-circle in the distance, and the noble Apennines fill much of the remaining space in the horizon. It was in this mighty cathedral that Napoleon was crowned "King of Italy."

## MISCELLANY.

## THE SPARE-ROOM.

"Now, John."

Little Mrs. Beecher was guilty of button-holing her husband, just as he was all ready to go to his office. "One moment, dear."

He didn't say, "Hurry, then!" He was too astonished, as she never hindered him, when once the coat was on and the hat in hand. "Bless her for it; she is a woman of sense?" he had always said to himself on his unimpeded way. Now, here she was doing just like other women. What could it mean?

"You say you are willing I should arrange the house as I think best?"

"Perfectly."

"That's all; good-by. I won't stop you again."

"Good-by, dear."

The little woman stood a moment lost in thought, just where he had left her. Then she started with a laugh: "That's the last time I will ever listen to the tempter. The spare-room shall be the back chamber."

Running up stairs, she just stopped to kiss Roly-Poly, the baby, and give him a toss, returning him to Adaline's care, who had him in charge. Then she hurried off.

For the next two hours there was no busier woman in all Briarfield than Mrs. Beecher. A neighbor looked in, and called her to the head of the stairs, where she leaned over, her pretty brown hair all tied up in a sweeping-cap.

"My! You ain't settled yet?" exclaimed the neighbor.

"All to rights except the spare-room," called Mrs. Beecher over the railing.

"I always fix that first in my fall cleaning," observed the neighbor. "My!—supposing anybody should come and find you all sixes-and-sevens!"

"I should rather be caught by chance company than to have my family find me napping," laughed little Mrs. Beecher.

This was such a new idea that the neighbor had nothing to say, only, "I'll drop in again when you ain't so driven," and Mrs. Beecher was free to hurry back to her "settling up" once more.

It wasn't very attractive, certainly, this little back room with its one window. And all the pretty furnishings in the world could not make it a fine place. But Mrs. Beecher, bustling around, setting the bureau in one corner, putting a gay rug here and a bright sofa pillow there, sang at her work, out of a satisfied heart.

When it was all done, and the supply of clean bed linen and towels put in the drawer ready to be arranged on the arrival of the chance company, the little woman gave a sigh.

"I hope John will like the change. I'm only sorry I kept Adaline in here so long."

But vain regrets not being in Mrs. Beecher's line, she hurried off to the large sunny room just around the hall.

Adaline was already there with the baby wild to see her own things in the new room.

"I'm going to be perfectly happy, don't you know?" she replied in a burst of confidence to Roly-Poly. "And I'm going to be awfully good, too."

"Um," said Roly-Poly. Mrs. Beecher paused by the open door.

"It's the most beautiful place," ran on Adaline; "the sun shines always here, and I never saw a bit in the other room—never the leastest bit," she added emphatically.

The little mother's heart had a pang just then, and like a flash the pale cheeks that had greeted her at the breakfast table every morning came back to her now.

"Don't you ever tell, Roly," cried Adaline, in a strange whisper, "but I used to cry in there, and wish my papa could afford to buy a nice house, where the sun danced all around. Now promise; don't you ever tell; say 'no' real loud."

"No," shouted the baby.

The tears came now into the eyes of the little woman hearing the unpleasant truths out there in the hall. But there was more to tell.

"I'm a big girl," Adaline was saying; "I'm

company now, and I'm going to behave nice. I wonder why people don't always do so, and give the children who live at the house all the year around a good place. Don't you?"

"Ar—goo," said Roly-Poly.

"I wonder so, too," said Mrs. Beecher, softly, with all her heart, as she stole away.

"You're a wise woman," said John, when he came home to dinner, peering into the spare-room. "I always wondered why you didn't take this room for the spare-chamber, instead of giving up that splendid sunny one to people who only dropped in once in a dog's age."

"O, John! Why didn't you say so?" cried Mrs. Beecher. "There I've been worrying, afraid you wouldn't like to be different from other people, who always have one handsome room."

"I'd rather be hospitable to my own family first," said John, "and give them sunshine instead of doctor's stuffs. It's the best thing you've done in one spell, Martha. Come, there's the dinner-bell."—*Woman's Magazine.*

## EYES OPEN.

Rachie went off to school, wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me!" exclaimed Rachie. "I never should have thought of it, if it hadn't been for Aunt Amy. Stop, Mrs. Bert; let me do that for you."

"Thank you, my little lassie. My poor old eyes are worn out, you see. I can get along with the coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie, very softly, for she felt she was too little to be saying such things.

"And you can say it, too, dearie. Go on to school now. You've given me your bit of help, and your comfort too."

But Rachie got hold of the needle book, and was bending over it with busy fingers.

"See!" she presently said, "I've threaded six needles for you to go on with, and, when I come back I'll thread some more."

"May the sunshine be bright to your eyes, little one!" said the old woman, as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the playground.

"Which side will you be on?"

But there was a little girl with a very down-cast face sitting on the porch.

"What is the matter, Jennie?" asked Rachie, going up to her.

"I can't make these add up," said Jennie in a discouraged tone, pointing to a few smears on her slate.

"Let me see; I did that example at home last night. Oh, you forgot to carry ten—see?"

"So I did." The example was finished, and Jennie was soon at play with the others.

Rachie kept her eyes open all day, and was surprised to find how many ways there were of doing kindness, which went far towards making the day happier. Try it, girls and boys, and you will see for yourselves.

"Will you look here, Miss Rachie?"

Bridget was sitting in the back porch looking dolefully at a bit of paper which lay on the kitchen table she had carried out there.

"It's a letter I'm after writin' to me mother, an' it's fearin' I am she'll niver be able to rade it, because I can't rade it meself. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scawl, but she was obliged to give it up.

"I'll write one for you some day, Bridget," she said; "I am going over to Jennie's to play I 'spy' now."

The fresh air and the bird songs and soft winds made it very pleasant to be out of doors after being in school all day, and her limbs fairly ached for a good run. But she turned at the

gate for another look at Bridget's woe-begone face.

"I'll do it for you now, Bridget," she said, going back.

It was not an easy task, for writing was slow work with her, but she formed each letter with painstaking little fingers, and when she had finished felt well repaid by Bridget's warm thanks and a satisfied feeling of duty well done.

"Our Master has taken his journey,  
To a country that is far away."

Aunt Amy heard the cheering notes floating up the stairs, telling of the approach of the little worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."—*Christian Secretary.*

## BOOKS AND MAGAZINES.

THE *Century* for April has for a frontispiece a lovely Madonna and child, illustrating "Italian Old Masters," by W. J. Stillman. "The Autobiography of Joseph Jefferson," reaches its sixth number, together with Mrs. Barr's "Friend Olivia." There are many finely illustrated papers, among which we notice La Farge's Letters from Japan, "The Old Poetic Guild in Ireland," by Chas. de Kay, "The Shoshone Falls," etc. George Kennan writes of the "Latest Siberian Tragedy," in a way that should arouse universal indignation. Poems, short stories, the departments, etc., complete the number.

THE *Home-maker* for April sustains its reputation for variety and interest. The first story, by Bessie Chandler, "Stuart Davidson's Revelation," warms our hearts with its beautiful loyalty. Mrs. Custer's "To the Victor the Spoils," is concluded, and we have chapters eleven and twelve of Marion Harland's charming "Best Intentions." A series of business papers is begun. In the "Home-work for Home-makers," we have, among other things, some cunning little "Egg Cosies." Every department is excellent. This number begins the fourth volume. Two dollars a year. The Home-maker Co., 19 W. 22d St., New York.

## 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.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuisen the following numbers are needed: *Conference*, 1825, '45, and '46, and all previous to 1821. *Missionary Society*, 1845, '46, *Tract Society*, 1846, and '47. A full set of Denominational Reports would be of great value to Bro. Velthuisen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

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

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.  
Pastor Rev. J. G. Burdick, 1289 10th Avenue.



