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AN HOUR WITH ESDRAS.

BY MRS. M. E. H. EVERETT.

What do I look upon? Red fire;
The symbol of life's vain desire.
Low, low it burns, then, leaping higher
Its flame is hot against my cheek,
And makes my spirit very weak;
While a voice shakes night's silence vast,
"Call me again the day gone past!"

"Weigh me the fire, if that may be;
Measure the wind's vast, viewless sea,
That I may know that thou art He;
Or call the day, gone from my sight,
Into the black abyss of night."
And when none answereth again,
That voice cries to the sons of men.

Upon my knee the old Book lies,
And the same heart-wrung longings rise
That filled of old the Prophet's eyes;
The measureless desire and pain,
To tread those morn-lit hills again;
Or, folded to the green earth's breast
Safe in those even shades to rest.

But still the black-winged tempests go
In their proud triumph to and fro,
And none may gauge their power for woe.
And still the red flames fall and rise
Against the midnight's cloud-set skies;
But whosoe'er may call or yearn.
The days pass on, and ne'er return.

ORGANIZED WORK.

BY MRS. WM. L. CLARKE.

What is the effect of the multiplicity of organizations within the Church, for the accomplishment of its work?

The present is an age of great activity. Steam and electricity combine to bear man's burdens and do his bidding. The farmer, the merchant and the manufacturer, each plying his vocation with utmost zeal, carries forward his plans, and obtains his results through entirely different appliances and methods from those which were employed a generation ago. Societies and corporations employing vast amounts of capital, speed on the world's great enterprises through the unseen but powerful machinery called co-operation and division of labor. In the moral and spiritual, as well as the physical world, we see the same impelling forces, the same adaptation of new methods, and demand for organized labor. Societies, numbering hundreds of thousands of members, stand pledged to the advancement of certain moral principles, or the promulgation of certain religious truths. Every denomination of Christians has its organized forces for different departments of labor, its wheel within wheel, which fitly joined together are designed to roll forward the Master's work. Thus the Associations, General Conference, Education, Tract, and Missionary Societies, and Woman's Board of our denomination, each promoting its own line of work, are intended to unitedly advance the truth as we hold it, and hasten the day of the world's enlightenment and salvation.

We have accepted the necessity of organization in the broader fields of Christian labor. The question now brought to us is, "What is the effect of the multiplicity of organizations within the church for the accomplishment of its work?" By church we suppose is meant the local community of worshipers of any given faith and practice, and in that sense we use it. If by the question is meant indefinite multiplication of organizations, without regard to numbers or

condition of the church, the effect must obviously be damaging and disastrous. We can readily conceive of organizations so weak and inefficient as to wholly fail of the desired end, or so numerous as to quite overbalance the working power of the membership. Excess of organization is likely to neutralize influence, and thus fail of good results. The strong conservative element which has always existed in the Christian church renders this danger comparatively slight. There are always cautious people who dread changes of any nature; to such the idea of new organizations within the church is fraught with the gravest apprehensions. But the history of existing organizations proves conclusively that great good has been accomplished by such means. Let us glance at a few which are prominent at the present time in the churches of America, though time would fail us to particularize the many which are doing noble work in different denominations. Who has not heard of the great army of "King's Daughters," and "King's Sons," linking together the rich and the poor all over our land "in his name," and to do his work? Or who can doubt that the work accomplished by the Young Men's Christian Association is as truly church work and Christ work as though they had not united and organized for that purpose? And how much more efficiently it is carried on than it could be by simple church-membership.

The time was when the Bible-school, now considered indispensable, was regarded with suspicion and disfavor, and supposed to be almost in opposition to the church. It kept steadily on, increasing in numbers and influence, sowing the seeds of Bible truth in young hearts, and quickening them in older ones, until at the present time there are said to be one hundred and fifty thousand Protestant Sabbath and Sunday schools holding weekly meetings in our own country. These have one million three hundred thousand teachers, and about ten million pupils. Was ever the Word of God taught so well and so universally as now? Has not the child of to-day higher and clearer spiritual apprehensions than Abraham had in his day? The thorough and systematic study of the sacred Scriptures induced in these schools cannot fail to make lasting impressions on the minds and hearts of both students and teachers, arming them with "the sword of the Spirit, which is the Word of God," and fitting them for grander achievements in every form of Christian work.

As a training-school for active Christian work among young people, the Society of Christian Endeavor stands pre-eminent at the present time. Organized by a young pastor of a church in Portland, Maine, for the express purpose of bringing the young people of his own church to feel more responsibility, and to grow in faith, works and character, it has made a growth and success which shows the thought to have been divinely inspired, and the work to be in accord with God's own plan. This organization held its first conference in 1882, represented by only four societies. The report of 1889 gives statis-

tics of seven thousand five hundred and eighty-six societies in the United States and Canada, with a membership of four hundred and eighty-five thousand. Such a wonderful increase in so short a time would certainly indicate that the call to activity found an echo in the hearts of young Christians, and a ready response in their lives. So far from being antagonistic or detrimental to the church, they report forty-five thousand persons brought into its fold from their associate membership.

One great trouble in connection with the Bible-school has been the difficulty experienced in retaining young people under its influence at a time when guidance was most needed. Too often at the threshold of manhood or womanhood the pupils have felt that they were "too old to go to Sabbath-school," and the thousand influences of evil which surround youth have united to draw them away from church life and from all pure and holy influences. The young people's society, through its various committees and forms of work, aims to hold the young by putting them into the harness, and throwing a burden of responsibility upon them at a time when they are easily led away through restlessness and love of change. How well it has succeeded its own record and history best shows. But some will say, "The young people who are doing this work are already organized and pledged to do just such work by virtue of their covenant obligations in the church; why organize again?" Perhaps the best reason is that the plan seems to accomplish more and better work than had been done without it, and we have Paul's authority for using all right and honorable means, that we may thereby save some. "If by any means I may provoke to emulation them which are my flesh, and might save some of them." The young people quite naturally feel more free from embarrassment in a meeting by themselves than when in connection with older persons who have had long experience and much practice in public speaking, and the associate members are more readily influenced for good than in services in which they feel they have no part.

Are the young people connected with these organizations thereby weaned from the regular meetings of the church, in which the whole membership have an active part? I think the facts show that those who are most active and earnest in the young people's meetings, and most zealous in carrying out the purposes of such organizations, are the most faithful and ready in all the regular appointments of the church. In these days there are more and more separate church services for children, and services designed partly for children and partly for adults, and the children are certainly the gainers thereby. Nor are we to suppose that such services are any the less worship and church-work than the one long service which our forefathers enjoyed. The services especially adapted to the needs of the various classes in any community are precisely what that community requires, and as truly Christian worship and work as though

limited to a single service, adapted only to mature minds, and quite beyond the comprehension of a child. Then by all means let the church work be sufficiently sub-divided so that each member may clearly comprehend his duties, and feel to the fullest extent, the responsibility resting upon him, all working together in love, through God who worketh in us to will and to do of his good pleasure. "There are diversities of operations, but it is the same God which worketh all in all."

THE KING IN HIS BEAUTY.

A great variety of explanations have been given to this very striking expression. Some have referred it to Sennacherib, the King of Assyria, who besieged Jerusalem in the time of Isaiah, claiming that it was meant to foretell its capture, and that the inhabitants of the city should see the conqueror stand upon its walls in all the splendor of regal magnificence and power. Others have supposed it refers to King Hezekiah, and was intended to predict his uplifting from defeat and humiliation, by the miraculous destruction of the Assyrian army, and again appearing in possession of all his original splendor and power. But even admitting that it may primarily have had such a reference, it is evident that the full intent and significance of the expression is not reached, unless it is understood to infold a double-sense, one of which was fulfilled in the time of the prophet, while the other was to have a larger and more glorious fulfillment in the future. This was not unusual in the prophetic utterances, and the fulfillment of the nearer and lower sense was the earnest and assurance of that of the more remote and higher.

If this view is correct, then this sublime expression must be understood to refer, not alone to an earthly King, surrounded with the glittering insignia of royalty, but to a more important personage, who was to appear in the future history of the Church, whose magnificence and power should overshadow all the imperial splendors of earth, and who could be none other than the divinely promised Messiah. When the Jewish idea of the Messiah is remembered, it is not surprising that the whole mind and soul of the nation recoiled from acknowledging Jesus of Nazareth, who came in the guise of ignoble birth and poverty, and destitute of power. The glowing language of all the prophets, when predicting the coming of the Messiah, was calculated to produce the expectation of a glorious King, a mighty Deliverer, who was to free the chosen nation from the yoke of foreign oppression, and raise it to universal dominion and power. Those descriptions which represented him as manifested in humiliation and suffering, "Despised and rejected of men, a man of sorrows and acquainted with grief," were entirely ignored. This was the fatal error of the nation, the consequences of which were so disastrous, not only to the generation that rejected and crucified the Messiah, but which have followed their descendants to the present hour.

It is evident, from the gospel history, that the ancient prophecies which predicted the humiliation, sufferings and death of the Messiah, were fulfilled to the very letter, in the life and experience of Jesus of Nazareth. But that condition ceased when bursting the bars of the tomb he rose triumphant from the dead. Those predictions which relate to his kingly splendor and power still remain unfulfilled. But from the fact of the literal accomplishment of those which pertained to his humiliation, it is the clear inference that there will be no failure in the performance of the larger and more glorious. And as the world has witnessed the king in his humiliation, when he appeared to it as "a root out of dry ground, having no form or comeliness that it should desire him," it gives the assurance and guaranty of the faithfulness of God's Word, in that it shall yet behold the "king in his beauty," "the chiefest among ten thousand, and the one altogether lovely."

Who is the king here intended? It is Jesus Christ. When on trial before Pilate, the Roman governor put to him the question, "Art thou a King?" Jesus replied, "Thou sayest that I am a King. To this end was I born, and for this

cause came I into the world." According to the standard of hereditary royalty, surely, no earthly king ever had a clearer title to a throne. God promised David that one of his descendants should sit upon the throne of Israel forever. The genealogy of Jesus Christ, given in the first chapter of Matthew's gospel, conclusively shows that he was lineally descended from David, and as the apostle declares that Jesus is a King forever, this prophecy has its complete fulfillment in him, Jesus was declared to be "the Son of God with power." In the genealogy given in the gospel of Luke, the descent of Jesus is traced back, without a break in the line, to Adam, "who was the son of God." And the apostle declares that away back in the dim ages of eternity, the proclamation went forth to the heavenly hosts, from the Eternal Father, concerning his son. "Thy throne, O God, is forever and ever." "And again, when he bringeth in the First-begotten into the world, he saith, 'Let all the angels of God worship him.'" And it is to him Paul gives utterance to the magnificent doxology, "Unto the king eternal, immortal, invisible, the only wise God, be glory forever, Amen."

It would be a delightful task, were it not for extending this paper to an undue length, to follow out the line of thought suggested by the foregoing remarks, and consider in what consists the Beauty of our King—the *benevolence* that embraces every creature in the universe of being, the *love* that is manifested in every part of the atoning work of Christ! For "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." But above all, and overshadowing all, is the beauty of holiness. Holiness is not a simple attribute, but comprises many divine perfections. Since that masterpiece of art which exhibits in one glow of associated beauty, the perfection of every model, and the skill of every master, holiness in God gathers within itself all that can be conceived, and more than the finite mind can grasp, of moral purity, goodness, and beauty.

Who are they that shall "behold the King in his beauty?" They are all who in their life have obeyed the call of God's Spirit, have passed through the experience of conversion, when they caught a glimpse of that beauty which adorns the Saviour in his state of exaltation and glory. Animated by the sight, they had faith in him, and depending on the aid of heavenly grace they endeavored to lead lives of holy obedience to him, according to his injunction, "If ye love me ye will keep my words." Religion consists in the imitation of Christ, his benevolence, his love, and his holiness. It is the one grand aim and object of that divine life he has implanted in the renewed soul, to grow into conformity with his character, and in a lesser degree manifest its beauty and attractiveness in a godly walk and conversation. It is to such alone he reveals himself in beauty now, and the impression of it will grow upon the soul just in proportion as it is transfused from him to the Christian, and becomes his own. It is only of such the declaration of the apostle will be true in heaven, "We shall be like him, for we shall see him as he is."

The mind sinks under the weight of splendor and glory laid open to the contemplation in this sublime expression, "They should behold the King in his beauty," and of the many and important thoughts suggested by it. If the Christian would reflect upon it more frequently and more seriously than he does, if he would make it the daily theme of meditation, and array before his mind all that beauty and glory which make so illustrious and attractive his home in the heavens, this world and its glittering objects would dwindle into insignificance, and he would no longer attach to it that transcendent importance with which it is wont to be invested. "The things unseen and eternal" would loom up before the mind in a magnitude and desirableness such as they do not now wear, and the soul would not shrink from death, but long to "fly away and be at rest" amid scenes more congenial to its spiritual tastes, and better fitted to fill all its higher spiritual aspirations. And these very longings and desires will make the Christian more faithful in the performance of life's duties, more earnest to make his "call-

ing and election sure," and more devoted in his efforts for the salvation of souls. Then when the final hour shall come he will bid adieu to earth without a sigh or regret, and leaving all trials, and sorrows and sins on this side of the grave, rise to that glorious world where is to be his eternal home, where will be vouchsafed to him a vision of the "King in his beauty," and where "all tears shall be wiped away." And when God wipes away all tears from the eyes of his redeemed he will wipe away also those purest and noblest, perhaps the hottest tears that are shed on earth—tears over the lost.—*Rev. W. D. Havens.*

PREPARATION FOR SERVICE.

The habit of doing right all the time gives ability to do right when a good opportunity comes. It is only once or twice in most lives that the occasion comes for gaining wide distinction for heroism and moral strength. To be consistent and honest and devoted in the small affairs of life does not promise the high reward of notoriety; that much is expected of every man. The chaplets are reserved for those who in emergencies and on rare occasions rise above selfishness and distinguish themselves by doing what few could or would do in like circumstances.

To put it differently, the habit of doing the right in small affairs is the only way of developing a character that will do right when weightier interests are involved. There is profound philosophy in the Scripture which promises the power over many things to those who have been faithful in the few. No one else is capable of such promotion.

Strength of character, like strength of muscle, is the result of action. The skilled hand which chisels a face in stone, or makes dead wood bloom into clusters of flowers, is only doing what it has learned to do by repeated effort. When the smith strikes the iron, he puts it into useful shapes and contributes to its value. But his effort is not lost to himself. The most valuable part of the effort is the residuum. The muscle is hardened, strengthened, trained. It is easy to tell how much work a man has done, and how well he has done it, by the manner in which he uses his strength and by the strength he has developed. It takes a thousand measured, well-directed strokes to carve an image, but it took ten thousand strokes to make the arm capable of performing the task.

The industry of watchmaking once required great skill and patience. It was a tedious and painstaking process to fashion every wheel and cog and bearing to fit its place with accuracy. Under the new methods it requires but little skill to make a watch. The new method is to make machinery, dies, molds and patterns, and this machinery makes the watch. All the skill and patience are put on the machinery. After this is perfected it is easy to grind out perfect watches without extra effort. Everything depends on the instruments. The task is to get ready, to be prepared. The preparation is costly, the production is easy.

Christians might learn a profitable lesson from the mechanic's wisdom. Men and women need to be trained to good service. They need that development of character which will always see and embrace the good in every opportunity; and then they need the strength which habits of good alone produces, that they may promptly execute their desires. There are no spasms of Godliness. Piety is not an occasional shower that comes between long seasons of dry. These good souls who seem equal to the great emergencies have been preparing a long time for such a service. Esther had but one great opportunity offered her of saving her people. From the time she was selected for her physical beauty and given to the king, all through the years of education and training, God was leading her to the supreme day of her life. Never did she dream of what it all meant until a voice reminded her that she had been brought to the kingdom for such a time. The energy and power of a life time, created and kept by divine care, are made for one act of devotion. As some plants are cultivated for years for the sake of blooming once, so Esther and others have had the meaning of their lives written in one brief sentence. God makes people for one service.

and then consumes the whole life preparing them for that service.

It takes hours and days to fashion the delicate mold into which some article of useful form is to be cast. It is the work of but a moment to turn in the molten metal and fix in enduring from the patiently wrought design. We ought to learn a lesson from such examples. What if half our work seems a useless, wasted drudgery? Who knows but that one brief moment will come sooner or later and test all we have done, and to put in imperishable form the perfections or defects of our life work! The daily trials of patience in the home life; the grindings of feeling in business lines; the stronger tests of fidelity in church affairs; the severe strains put upon us by poverty, by unequal burdens, by false criticisms—all these are hard to bear. It looks so easy to skip all this drill and to depend on grace and inspiration to carry us through when the one great task of life comes upon us. But the smith will need muscle then. The pattern must be perfect if the casting is to be perfect. The faith, the constancy, the heroism must be complete, or the trial will be but a miserable failure. The capacity for doing, the skill acquired in repeated doing, the established habit of doing, is more important to look after than vain wishing that circumstances will lend sufficient help.

When Daniel was in danger from the machinations of his enemies it was to be expected that he would pray. Any man would have done that much. There was nothing specially significant in the fact that he went up to his room and knelt down with his face to the window that opened toward Jerusalem. He could have looked in no other direction with hope. But what gives meaning to all is the statement that he was doing "as he did aforetime." Daniel's habit was to pray thus. Men will do in emergencies just what they have done "aforetime."—*The Central Baptist.*

WHAT IS IT TO BE A CHRISTIAN?

A simple question indeed. And the answer is equally simple. It is to be like Christ. That comprehends the whole idea. Christianity is pre-eminently a practical matter. It must lie in the heart. It must govern the life. It is not enough to believe that Christ exists, that he is one of the Godhead, and that he is the way, the truth and the life. Ready and full intellectual assent may be given to these eternal truths. But unless Christ is embodied in the heart—for with the heart man believeth unto righteousness—and he is formed within us the hope of glory; unless we reflect his image, which pre-supposes union, our mental knowledge of him as he is revealed in God's Word forms no part of Christianity. Knowledge alone being wholly destitute of its essence, and all profession being mere sounding brass and a tinkling cymbal.

Temperance, meekness, kindness, forgiveness, patience, charity which is love toward all, and all other virtues which adorned the life of Christ must be characteristic of us. It must be seen by a gainsaying world that we have been with Jesus. It is not needful to make a parade of religion. Vain shows are all too common. To be honest and sincere in all the relations of life—family, social and business—this is the duty and the pleasure of the Christian. To him Christ is the life. Without Christ the man is morally dead. All the material blessings and mental endowments of others may be his in ample possession; but he is also equipped with a power and an influence for good which belong to no other condition. He lives indeed while his body survives, and "though dead he yet speaketh."

We behold such persons and acknowledge their heavenly qualities and whence they are derived, and we admire them and sing their praises, which is well. But do we strive to imitate them? Are we determined by the grace of God to be what they are? Recognition and admiration avail nothing, if we go no further. The act becomes to us a living and constant rebuke. Whatever present satisfaction it may yield, it is an offense to God to withhold from him due personal service, while we admire the same in others.

What a world of meaning there is in Paul's declaration, "For I determined not to know any

thing among you, save Jesus Christ and him crucified!" The theme of Christ cannot by any possibility be exhausted, neither in this life nor in that which is to come. And except his spirit permeates us we cannot be effectual workers in his cause. Ceremonial observances of the divine commands is valuable only as a means to an end. This essential fact is too often forgotten, and the means are too apt to assume the place of the end. That is a tendency of the human mind, and it should be watched with jealous care by every one who would be a Christian.—*Christian Secretary.*

WHAT ARE WE TO THINK OF IT?

The modern way of announcing subjects for the pulpit—what are we to think of it? And what would the apostles think of it if they were to revisit the earth?

A single Boston paper gives us, for one Sunday, the following notices of subjects. "The if of life;" "The Negro" in the morning, and "Our books" in the evening; "Guilty or not guilty;" "Moral dyspeptics;" "The Christian in a boarding-house;" and "Throwing stones." And all there in Boston churches that are evangelical, and prominent in their respective denominations—Congregational, Baptist and Methodist!

The object of such untasteful, outlandish topics is, of course, to attract hearers. But does it not give a low and even ludicrous aspect to the high and solemn themes of the gospel, to associate them with titles like those? Is it what the apostles would have done? Does it not lower the dignity of the pulpit and make the preacher rather a mountebank than the deeply earnest, spiritual minister of Christ, seeking the conversion of sinners, and the growth in grace of those who are Christians?

Some years ago an eccentric preacher in one of the large towns of the State of —, began advertising in the papers the topics of his Sunday discourses. Some of them it is said, were "Courtship by moonlight," "The message of Balaam's ass," "The size of the Behemoth," "Jonah in the whale's belly," "Did Noah have an anchor to his ark?" "Who was Peter's wife's mother?" etc., etc. For a time the topics and the corresponding way of treating them drew crowds of hearers. But there was so little of the spirit of the gospel, either in the topics, or in the mode of their treatment, that the attendance steadily and rapidly decreased, till at last, on a fine spring evening, only twenty-five persons were in the audience, and the service was soon abandoned; and where the preacher went is not known, though not a few thought his proper place might be in some dime museum, or in the clownship of a circus.

Is anything really gained by advertising the subjects of sermons? Or if our ministers must advertise their topics, is it not better in keeping with their high office, to announce gospel subjects—the great themes of doctrine and duty, such as may lead sinners to the cross and Christians to a higher and holier life? Such is a question that comes from many. IN THE PEWS.

—*Christian Secretary.*

A SWEET SURPRISE.

It is related that Dr. Adoniram Judson, while laboring as a missionary to the heathen, felt a strong desire to do something for the salvation of the children of Abraham according to the flesh. But it seemed that his desire was not to be gratified. During a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then, at last there came a gleam of light that thrilled his heart with grateful joy. Mrs. Judson was sitting by his side while he was in a state of great languor, with a copy of the *Watchman and Reflector* in her hand. She read to her husband one of Dr. Hague's letters from Constantinople. That letter contained some items of information that filled him with wonder. At a meeting of missionaries at Constantinople, Mr. Schaffer stated that a little book had been published in Germany giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew

had translated it for a community of Jews on the borders of the Euxine, and that a message had arrived in Constantinople asking that a teacher might be sent to show them the way of life. When Dr. Judson heard this his eyes were filled with tears, a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand as if to assure himself of being really in the world, he said, "Love, this frightens me, I do not know what to make of it." "To make of what?" said Mrs. Judson.

"Why, what you have just been reading, I never was deeply interested in any object; I never prayed sincerely and earnestly for anything, but it came, at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came!" What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is worthy to be transmitted as a legacy to the coming generation. The desire of the righteous shall be granted. Pray and wait. The answer to all true prayer will come. In Judson's case the news of the answer came before he died, but it was answered long before. So we may know of the results of prayers and toils even while we sojourn here; but if not, what sweet surprises await us in the great beyond!—*North-Western Christian Advocate.*

UNCLE PAYNE'S EXPERIENCE.

As I passed a small colored church I halted a moment to speak with the aged sexton who was sitting in a pensive mood upon the front steps. His once stalwart form was much bent by reason of the weight of years and the infirmities of age. His locks were silvery, while his real ebony face was lightened up with an expression of the purest kindness. I said:

"Uncle Payne, where were you raised?"

"Ober de mountains, sah, down in old Forquier."

"What is your age?"

"I'se nigh on to eighty, so de white folks say."

"Well, you are getting quite aged, Uncle Payne."

"Yes sah, I's gettin ole, an' has spent de most of my life in sin and folly and serbin' the debil." "Ah! that is bad, Uncle Payne; but how long since you became a Christian?"

"Sens jis' afore de wa' sah."

"Well, it has been a good while since then, Uncle Payne; you should have considerable experience by this time."

"Yes sah, I ought to hab, but I's jis' now learnt how to chaw crusses."

"How is that, Uncle Payne? I do not quite understand what you mean."

"Well, sah, you see I came to Jesus, an' gib my heart to him, and for a long time I thought de Lord must be feedin' me with pie an' cake, an' all good things. I was not pleased if he did'nt, but now I's satisfied any way. I can take a crus' from his han' as well as anything. I's got de witness in me."

I went away pondering over what I had heard. I said, "Oh! there is the secret—the witness in me." How many are there who follow the Master, not because of the miracles which he did, but because they eat of the loaves and fishes, and are filled. How many seek the "pie and cake," but spurn the idea of crusts, though presented by the Father's hand! We must take the crust as the cake, if we would have the witness in us.—*Anon.*

HE who borrows trouble from to-morrow burdens to-day with what does not belong to it.

HE who prays for what he has a right to expect has a gospel right to expect what he prays for.

EVERY new resolve should be securely joined to infinite grace, or it will quite certainly be broken.

WHEN advised to abstain from an evil thing, say not, "It is a dead coal and cannot burn me," for by your touch you receive its smut that does you harm.

MISSIONS.

THE INTERNATIONAL MISSIONARY UNION.

The International Missionary Union will hold its Seventh Annual Meeting at Clifton Springs, New York, June 11th to 18th, inclusive, 1890. Free entertainment will be provided for all foreign missionaries, or persons who have been foreign missionaries, of whatever evangelical society, or board, or field. Membership in the Union is open to all such persons, and includes no others. Candidates under actual appointment to the foreign field of any evangelical organization, are earnestly invited to attend, and will also be freely entertained, as far as provision can be made. It will not be practicable to provide for the attendance of children of missionaries.

The International Missionary Union affords, from its international and its interdenominational nature, an opportunity to survey the whole field of Christian missions, such as is hardly common in conventions even of any of the great missionary agencies. For example, at the annual meeting of 1889, at Binghamton, New York, a Methodist professor of missions gave a compendious sketch of the whole missionary work of his denomination; a Baptist mission principal discussed educational methods in Burma; a corps of six Presbyterians from Persia displayed a mission field shared by no other American organization; a veteran missionary of the American Board gave valuable hints on the service at home of returned missionaries; a company of ladies, Scotch-Presbyterian and American-Presbyterian, Baptist, Methodist, Congregationalist, spoke of the work of Christ's church as they had seen and shared it in Turkey, India, among American Indians, Hindoos, in the West Indies, Persia, and India; and the official historian of Protestant missions in Japan rehearsed the wondrous birth of Christianity in that heathen land. This was no exceptional year.

In 1886, on the margin of the river where stands the "Thousand Islands Park," the one field of China had a conspicuous exhibition from the many points of view characteristic of this Union. There were addresses and discussions on woman's work in China, on the evangelistic, the educational, the medical work; by missionaries sent there by the American Board, the Methodist, Reformed-Dutch, Presbyterian, Baptist, and Southern-Baptist boards. But at the same meeting were told also the thrilling tales of the missionary sledge and canoe among the northernmost Canada Indians, and of the winning to Christ of the heathen cannibals of the New Hebrides.

Another aspect of the Union is its power of influence upon the Christian public where its annual meeting may be held. The meeting of 1888, at Bridgeton, New Jersey, was attended in the severest heats of summer by crowded audiences, whose members remember with constant gratitude the unprecedented impulse given to the missionary spirit, and indeed toward a revival of religion culminating the next spring. Both for the usefulness and the enjoyment of the missionaries attending, all who have become acquainted with these annual meetings agree in commending them to their fellow-missionaries and to the Christian public.

The roll of the Union (organized 1884) now includes 179 names, representing 18 different denominations and societies, Canadian, American and British, and at least 23 distinct fields.

Its vice-presidents are: Cyrus Hamlin, D. D., founder of Robert college, Constantinople; S. L. Baldwin, D. D., one of the mission secretaries of the American Methodists; and William Dean, D. D., the veteran Baptist translator of the Scriptures at Bangkok. The executive committee are: Dr. J. L. Phillips, Rev. Messrs. M. B. Comfort, C. W. Park, Benj. Helm, and J. A. Davis, Miss C. H. Daniells, M. D., and Mrs. M. E. Ranney. Treasurer, Prof. M. N. Wyckoff; Librarian, Rev. James Mudge.

It was resolved at the Binghamton meeting to establish a circulating missionary library for the benefit of the members of the Union, and a number of volumes were contributed as a nucleus of what, it was thought, might grow to be a very useful and valuable collection.

Inquiries concerning the approaching meeting at Clifton Springs, or on any subject concerning the International Missionary Union, will be answered with pleasure by J. T. Gracey, D. D., President, 183 Glenwood avenue, Buffalo, New York, or William H. Belden, Secretary, Bridgeton, New Jersey.

FROM L. F. SKAGGS.

I returned Monday from Barry county. Went out to Rev. J. B. Redwine's, where I was kindly received. This is the Baptist minister who accepted the Sabbath, as fruit of Bro. Johnson's seed-sowing. I found Bro. Redwine a consistent observer of the Sabbath, and the only one at that place. When he was convinced he commenced to practice and preach the Sabbath, for which his church excluded him from fellowship. As to his standing, he is above reproach. I preached twice at Swinnell College, their school house, in the evening after the Sabbath and on Sunday, at 4 o'clock P. M. My appointment was for 11 o'clock A. M., but I have an uncle living near there who had an appointment at the same time about two miles away. The brethren wanted to hear both uncle and me; so I changed my appointment until evening and went to hear my uncle at 11 o'clock. He is a well-read man in the Bible. We had a pleasant talk on Bible doctrine, and agreed until we came to the Sabbath. He said the ten commandments were moral; that they emanated from God, who was the source of all morality, and that you might as well talk of blotting out the existence of God as to talk about blotting out one of those ten commandments; that they were unchangeable as God himself is unchangeable. But he thought we ought to keep the first day of the week to commemorate the resurrection of Christ, because it was greater than creation. I said Christ did not rise on the first day of the week, but on Sabbath evening (Matt. 28:1-8), and that he had proved the perpetuity of the Sabbath when he had proved the perpetuity of the Decalogue. Uncle is a Baptist minister, one of the leading ministers of the county. At 4 o'clock I met the largest congregation I have met since I commenced work for the Board. Uncle started to my appointment but missed his way and did not get there. A Baptist minister was there by the name of Hodges. I invited him to have a seat with me, but he declined. I preached on the perpetuity of the law. The discourse was well received, and so stirred this Bro. Hodges that he concluded with a talk when I asked him; and said he heartily endorsed what I had preached. This seems to be the most promising point that I have visited. By request I have agreed to preach on the subject of the Sabbath on the first Sunday in next month. I left an appointment for Swinnell College the first Sunday in June, and the evening before.

BILLINGS, Mo., May, 1890.

SOME PERSIAN BOYS.

In Tabriz, Persia, there is a Boys' School under the care of Rev. S. G. Wilson, Presbyterian missionary, and their first graduating class went out last June. For weeks beforehand preparations were going on, and the boys were heard pacing up and down the back yard reciting their orations. A week previous the Girl's School had its graduating exercises and that helped to nerve the boys to try to excel them. The small boys of the school, too, had to rehearse their songs and recitations, and the day before examinations began they were told to wash their faces and hands and brush their hair next day, which advice they kindly and wisely heeded.

The walls were adorned with mottoes in Armenian, which the boys thought were beautiful, and a large crowd came to see and hear. There are fifty boys in all, big and little, some bright and handsome, others pitted with small-pox and poorly dressed. Many of them can speak *three or four languages*, but to hear them at play after school hours you would think them as full of fun as any boys in America.

The youngest scholars had their lessons in the Primer and Bible stories, and then the older ones were examined in the more grown-up studies; but the thing they all like best is the singing. They do it with the greatest energy and the widest open mouths, so the sound is something startling. The orations were well delivered, only one failed and there was good excuse, for this boy was to be married the same day, and right in the midst of his oration in came the tailor's man carrying the wedding-clothes under his arm, and trying to attract his attention to them!

Of the seven graduates, all are Armenians but the youngest. He is only fifteen and is a Nestorian. One came all the way from Russia. He was poor and ragged, but wanted so much to learn that he stayed four years and now has finished. Only one was a Christian when he came, but now all are followers of Jesus, and perhaps will become ministers after they have studied some more. Let us pray that every one that goes out from this school may bear the glad tidings to others, and that the least little boys who only know Kindergarten songs now, may grow up to love the dear Lord and help many to find the way.

WOMAN'S WORK.

THE POOR MAN'S SHEAF.

He saw the wheat fields waiting
All golden in the sun,
And strong and stalwart reapers
Went by him, one by one.
"Oh, could I reap in harvest!"
His heart made bitter cry,
"I can do nothing, nothing,
So weak, alas, am I."

At eve, a fainting traveler
Sank down beside his door,
A cup of cool, sweet water
To quench his thirst he bore.
And when refreshed and strengthened,
The traveler went his way,
Upon the poor man's threshold
A golden wheat sheaf lay.

When came the Lord of harvest,
He cried, "Oh Master kind,
One sheaf have I to offer
But that I did not bind.
I gave a cup of water
To one athirst, and he
Left at my door in going,
"This sheaf I offer thee."

Then said the Master softly,
"Well pleased with this am I,
One of my angels left it
With thee as he passed by.
Thou may'st not join the reapers
Upon the harvest plain,
But he who helps a brother
Binds sheaves of richest grain."

Sel.

We live in the present, we must plant for the future. Now is our time to sow, and to sow not sparingly but bountifully, and then hereafter, we can gather a rich harvest.—Sel.

"THERE are two things of which we should beware: never be ashamed of the gospel and never be a shame to it."

IN 1888 there were seventy thousand Jews in Palestine; about the number who came up from Babylon.—*Helping Hand*.

THE OUTLOOK.

Early in the Conference year we apportioned, as best we could, among the local societies, one hundred and forty dollars, the estimated sum to be raised in the North-Western Association for Miss Susie Burdick's salary for the second year of her labor, two hundred and twenty dollars for salary and expenses for the first year having been raised previous to her departure. We have waited for the approval or disapproval of the societies, have received a favorable reply from nearly all, and the amount of funds asked of each is mostly pledged; also we have received pledges for thirty dollars for Board expenses; several dollars have been given for nurse fund. The number using the Thank-offering boxes is increasing. The proceeds of this year are fully equal to that of any previous year, and in some of the societies they are more than double. We have some boxes on hand, and hope they will be called for. The societies of this Association number eighteen, with a reported membership of three hundred and twenty-three. It should be remembered that eight of these societies are located in small churches, where missionary pastors are sustained, if they have any pastor at all, and some of the churches are without a pastor, consequently home demands are greater upon them in proportion to their number than upon societies in larger and stronger churches. Wishing all to feel that our mission is one of common interest, we have asked every society, however small, to contribute a little to the work. Union of effort only can accomplish what we have undertaken in this mission, and what needs to be undertaken to make it a success. The smallest society, the isolated sisters, and all the sisters of our churches, should share in the work, "for if the little rills are cut off, whence are the large rivers' flowing waters?" With opportunity comes responsibility. What I can, is the measure to each individual. And to "patient continuance in well doing," is given a special promise of reward, even that of "eternal life."

WHERE LIES THE RESPONSIBILITY.

It was a clear, cold Sabbath in December, Mrs. Blake returned from the usual morning service with the monthly number of the *Helping Hand* in her pocket. After partaking of a hearty dinner she started the children to Sabbath-school, and seated herself for her customary afternoon rest. On the table beside her was the missionary paper, and as her eye glanced upon it, she mused: "The *Helping Hand*.—I wonder whom it helps. I fear if the good sisters of our church saw the condition of the back numbers in my store room they would know mine had never been opened. I've so much to read, and lead such a busy life! Of course the amount of the subscription, twenty-five cents a year, is nothing to me, and if it helps the women it is all right. I always bring the paper home with me. It would set a bad example to the children if I left a religious paper in the pew." Just then her attention was attracted by this sentence: "The meeting adjourned, and the women of the Board left, grieved and burdened for the work they could

not do. Where lies the responsibility?" "I'll see what all this means," she said. "What are these women troubled about? A meeting of the Board of the society in Boston; a deficiency in the treasury of forty-four thousand dollars; requests from missionaries, in every way reasonable and desirable, the Board felt compelled to lay upon the table on account of the deficiency; calls for five more helpers in Burma and four in Japan. No wonder these women are troubled. I never thought about it. Missionaries upon the field, and not enough money in the treasury to carry on the work. Where lies the responsibility? Well, not with me, I gave the collector all she asked for, a dollar and four cents. I was dressed to go to an afternoon tea when she called, and was in a great hurry; but I treated her cordially, for I did not want to make her feel as though she was begging for herself. If she had told of the pressing need of money, I might have given more. I think many of our women are able to enlarge their subscriptions if the collector would urge the necessity, and not ask merely for one dollar and four cents. Well if these women in Boston will take such cares upon them, I cannot help it. It's no use for me to worry over it. I'll try to take a nap before the children return." Soon the eyes closed, but sleep would not come at will. Thoughts would intrude: "Where lies the responsibility? I wonder how I would feel if I had left home and friends and gone to some foreign land, knowing there were so many Christian women in America thoughtless of my welfare; not caring if I had sufficient money to help the benighted creatures around me." At this point thought became confused, and Mrs. Blake was sound asleep. In her dreams her fair-haired daughter had grown to womanhood, and through the influence of her Sabbath-school teacher had decided to become a missionary. No amount of persuasion could induce her to change her plans in regard to her life-work; and the mother stretched out her arms imploringly in her sleep, and sobbed aloud as she saw the vessel bearing her loved one beyond the reach of her mother's arms. The distant shore was reached; strange faces and stranger sounds greeted the young missionary, but she went to work with a brave spirit to learn the language and accustom herself to her surroundings. Many discouragements beset her, many hours of homesickness were endured, known only to her heavenly Father, but no thought came to her of giving up her cherished plans. Were not the women of America remembering her in their prayers, and were they not bearing their share of the burden, collecting money to carry on the blessed work? Soon she became intensely interested in those around her. She never knew so much misery could be endured, and no knowledge of a Saviour to help them bear it.

Several years passed, many letters filled with loving words have been received from members of the home circle. Avenues of usefulness have widened, but the brave, hopeful spirit is almost crushed by the messages from the Board in Boston. Kind, sympathetic letters came, such as the Secretary only knows how to write, telling of the want of funds to carry on the work, and the necessary system of retrenchment.

"We will do for you all that the gifts of the churches allow us to do, but we cannot now promise the help you ask for." This put into stronger English means, "Will Miss Blake please give up all idea, for the present, of extending her work?"

Send no more Bible-women? Cease telling

the story of the cross to these poor hungry souls for the want of a few paltry dollars? What is the worth of a dollar compared with a human soul? Have the women in America forgotten their promise. Did the hearty grasp of the hand and the "God bless you my sister; we will remember you in this work"—words uttered at the farewell meeting in America—mean nothing? Were they idle words? And after battling with the tide of human woes a few years longer, the dear young soul fainted by the wayside, and a fever shortened the life so full of promise. Only a lock of hair of the loved one, and a letter from the good missionary sister who ministered unto her in her hours of suffering, went back to the mother waiting for the return of her darling. The sleeper stirred uneasily, the dream became too vivid, and the voice of her little daughter sounded in her ear: "Mamma, mamma, wake up! wake up! I'm home from Sabbath-school and want you to read to me."

It was all a dream. There stood curly-head, glowing with life and spirits. She never knew why mamma pressed her to her heart so convulsively, and showered kisses upon the upturned face.

The next morning dawned clear and bright. Mrs. Blake decided she must do her Christmas shopping. The money carefully hoarded for many months was placed in her pocket, and the tempting stores soon reached. First, a doll must be selected for curly-head, such lovely dolls! the faces seemed almost human; eight, ten dollars. But as Mrs. Blake looked at them the dream of yesterday would come into her mind, the lips of the doll seemed ready to utter the question, "Where lies the responsibility?"

A three-dollar doll was selected, and two dollars deposited in a separate place in her pocket-book; and Mrs. Blake seemed happier. Next a set of books was purchased for her boy, and one dollar placed in the corner with the two. Then a dressing-gown for her husband, and three dollars more added to the fund. By this time her face was bright and cheerful. Next came a dress for herself. Oh, such lovely material, only one dollar and twenty-five cents per yard! There were others at one dollar, almost as good, not quite so fine. The material at one dollar a yard was selected, and four dollars were added to the fund. "How it grows! Why, this is almost like earning money," and Mrs. Blake's eyes fairly danced.

Upon her arrival home, "the fund," as she designated it, was carefully counted and ten dollars lay in her hand. "Well this shall go to Boston. I'll help a little to bear the responsibility. But how shall I send it? The treasurer of our circle will wonder if I hand her ten dollars. I'll be honest, I'll attend the meeting of our Woman's Circle on Wednesday, and tell the whole story. Perhaps if we women opened our hearts to each other more, the experience would be helpful."

Wednesday came and Mrs. Blake, with some degree of nervousness, attended the meeting. As she entered the room surprise was on the face of each good sister present, as though they would say, "Why! Mrs. Blake here? I wonder what induced her to come." On Mrs. Blake's face was written, "Only ten women out of a membership of three hundred to pray for foreign missions!" The meeting was an interesting one. One member gave a summary of the missionary news of the month, and such fervent prayers were offered, especially for the women of the church who were thoughtless in regard to missions. Before they separated Mrs. Blake, in a nervous, trembling voice, told the story of her dream and her efforts to economize in her purchases. "And now," she added, "I want you to allow me the privilege of helping. I may make many mistakes, but with the help of the dear Lord I will try to be faithful."—*The Helping Hand*.

HISTORICAL & BIOGRAPHICAL.

HISTORICAL SKETCH OF THE PAWCATUCK SEVENTH-DAY BAPTIST CHURCH.

BY THOMAS V. STILLMAN.

Fifty years ago the village of Westerly, R. I., then better known as "Pawcatuck Bridge," was a small hamlet of only about seventy-five dwelling-houses and a few stores. The manufacturing and mechanical industries were few and small, as compared with the business of the town to-day. The population of the entire town was only 1,912; there were only two church organizations in the village, the Episcopal, with a membership of 118, and the First Baptist, having 100 members. Only one of these, the Episcopal, owned its house of worship. While now there are within the precincts of the village eight Protestant churches, with an aggregate membership of 1,900, all of them owning their church buildings. There are also two Roman Catholic churches, with congregations of about 1,500 and 1,200 respectively.

The "Pawcatuck Seventh-day Baptist Church in Westerly," was organized April 16, 1840. On the first page of the Record Book is this statement: "We, the following named persons of the First and Second Seventh-day Baptist Churches in Hopkinton, and the First Seventh-day Baptist Church in Westerly, having had the previous consent and approbation of the above named churches, by the agency and assistance of Eld. William B. Maxson and Eld. Daniel Coon, were regularly organized into a distinct church, in fellowship with the churches above named, at the Union Meeting-house in the village of Pawcatuck, in Westerly, on the 16th day of April, 1840, styled the Pawcatuck Seventh-day Baptist Church; and did then and there enter into a solemn covenant to walk in and maintain the commands of God and the faith of Jesus Christ, and all the ordinances of the house of God, taking the Scriptures of the Old and New Testaments for our only rule of faith and practice, and agreeable thereto, to maintain a regular gospel church discipline." Appended to this declaration of organization are found the names of fifty persons. Of these only nine are now living; viz., Sanford P. Stillman, Henry W. Stillman, George Greenman, Benjamin F. Langworthy, Thomas M. Clarke, Anna Clark, Martha Maxson, Horatio S. Berry, and William R. Carpenter; only four of this number retain their membership with this church,—Sanford P. Stillman, Henry W. Stillman, Martha Maxson, and Horatio S. Berry.

Since the organization of the church there has been added 721 persons, making the whole of members 771, or more than 15 times the original number. There have been dismissed by letter, to unite with other churches of like faith and order, 122. Death has removed 158. There have been excommunicated, for Sabbath violation and other causes, 137, leaving the present membership 354. The church has had nine pastors, being an average of a little more than five and one half years each. After the first year, during which the church had no pastor, the following persons have served in that capacity, and for the time indicated, including the time between successive pastorates: Alexander Campbell, six years; Isaac Moore, two years; Alfred B. Burdick, twelve years and six months; Thomas R. Williams, two years and six months; A. Herbert Lewis, three years; Nathan Wardner, one year and six months; George E. Tomlinson, eight years; Lewis A. Platts, six years,

and Oscar U. Whitford, six years. Besides these pastors, a number of persons have served the church at different times as stated supplies, either during the temporary absence of the pastor or during the interim of successive pastorates. Among these may be mentioned Giles M. Langworthy, J. W. Morton, Geo. B. Utter, L. R. Swinney, T. L. Gardiner, and Wardner C. Titsworth.

At its organization, the church chose as its deacons William Stillman, Jonathan P. Stillman, and Benjamin F. Langworthy all of whom had previously been called and ordained to that office by the churches from which they came. Since the first appointment, the church has called to this office Nathan H. Langworthy and William Maxson at one time, Edwin G. Champ- lin and Ira B. Crandall at others, two of whom, William Maxson and Ira B. Crandall, still remain in office. On the evening of March 30, 1890, L. T. Clawson was elected to the office of deacon, and was ordained Friday evening, April 18, 1890, Rev. W. C. Daland preaching the ordination sermon.

Rev. Alexander Campbell entered upon the duties of his pastorate, June 4, 1841, at a salary of \$300 per year; and during his term of service of six years, ninety were added to the membership of the church. During the winter of 1842-3, Rev. James L. Scott, under the auspices of this church, conducted a series of revival meetings, known as the "Scott Revival," which were wide-spread in their influence, and deeply affected all the churches, and greatly added to their numbers, nearly twenty being admitted to this church by baptism.

This church, early in its history, placed itself on record on the temperance question, as we find the following resolution adopted under date of Feb. 3, 1843: "Resolved, That we will entirely refrain from the use of all intoxicating drinks as a beverage, and also by precept and example discountenance their use in this community; and that all who may hereafter unite with this church shall abide this resolution." It has also, almost from its very beginning, been closely identified with, and active in its support of, the missionary operations of the denomination, as we find by the record, it early had a "Benevolent Fund," the more especial object of which, as there defined, was to aid in missionary work and in tract distribution. This fund was the result of regular monthly collections, which sum was for years augmented by special yearly contributions. By these means the amount put into the treasuries of the benevolent societies was in some years nearly as large, and in one year exceeded, that expended for home purposes.

On the day following the church organization, a meeting was held for business, and one of the items transacted was the appointment of a committee to make arrangements for a Bible-class. This Bible-class soon developed into a Sabbath-school, which was formally organized Dec. 12, 1843, and Henry W. Stillman was elected superintendent. The first report of the superintendent, of which we find a record, was dated Feb. 17, 1846, a little more than two years after its organization. The whole number of scholars to that date had been 76, and the attendance at that time was 50. There were 130 volumes in the library, and the total expenses to date had been \$32 50, and the receipts \$29 49.

Rev. Isaac Moore began his pastoral duties, April 1, 1847, at a salary of \$400, and continued two years, during which fifty-nine members were added. At a church-meeting held June 4, 1847, it was unanimously voted that immediate

measures be taken to build a meeting-house, if the necessary funds could be raised; and a committee was appointed to report a general plan, and the probable expense of a suitable house. On June 21, 1847, a committee was appointed to secure an act of incorporation (which was obtained in 1848), and to decide upon the best location for the meeting-house, and to secure subscriptions for the same. On July 2, 1847, a building committee, consisting of Isaac Moore, William D. Wells, George Greenman, J. P. Stillman, and Nathan H. Langworthy, was appointed; and the house was built at an expense of about \$4,000, exclusive of the lot, which was deeded to the Society as a free gift (so long as it is used for church purposes), by George Gavitt, one of the constituent members. (Previous to this time the church held its meetings in the Union Meeting House, which occupied the site of the present Town Hall, on Union Hill.) The house was formally dedicated Feb. 23, 1848, Eld. Lucius Crandall preaching the dedication sermon, following which a series of meetings were held, conducted by Eld. Charles M. Lewis, resulting in a wide-spread and searching revival of religion; and in the two months immediately succeeding, forty-four were added to the church.

On November 4, 1848, Rev. Alfred B. Burdick was called to the pastorate, at a salary of \$500 per year, and he entered upon its duties, April 1, 1840, which position he filled for twelve years and six months, his being the longest pastorate in the history of the church. During his ministry, the membership was increased by 172 additions. In 1853, an organ paid for by voluntary contributions, was placed in the church, at a cost of \$500; and although at that time it was considered by some a serious innovation, and to a few was a cause of great grief, it added materially to the interest of the services, the only musical instrument previously used in the choir having been a violoncello.

On December 27, 1859, during the progress of a funeral service, the house being filled to its utmost capacity, the building was discovered to be on fire, the flames bursting into the audience room through a hot-air register near the entrance. Although there was much quiet excitement, the house was quickly cleared without accident, the fire soon subdued, damaging the house and fixtures to the value of several hundred dollars; but in making the repairs several improvements were made, such as enlarging the gallery, removing the partitions in the vestry, etc.

Rev. Thomas R. Williams became the pastor in July, 1861, and officiated two years, during which no accessions were made to the membership.

Rev. A. H. Lewis began his labors as pastor, January 1, 1864, at a salary of \$650, which was increased to \$1,000, October 11, 1865. He remained three years, and 90 members were added to the church. On April 17, 1865, a deed of the parsonage was presented to the Society by a few of the members, who had purchased it for that purpose, at a cost of \$3,600.

On January 12, 1867, Elder Nathan Wardner entered the pastorate, and continued one year and six months, at a salary of \$1,000. Thirty-nine were added to the membership.

Rev. George E. Tomlinson commenced his labors, October 11, 1868, at a salary of \$1,200, and the use of the parsonage; and served as pastor until his death, which occurred May 11, 1876, a period of 8 years and 7 months, during which 128 additions were made. Rev. L. A. Platts entered upon his duties, October 9, 1876,

and filled the office 6 years and 54 additions were made. Rev. O. U. Whitford, the present pastor, was formally installed April 5, 1884; and during his pastorate of 6 years, 84 have been added to the membership.

At a church-meeting held April 5, 1885, a committee of five was appointed to report in two weeks such improvements and alterations in the house of worship as they would recommend. This committee reported, and a committee of five was appointed to solicit funds necessary to make the improvements recommended. At a meeting, May 31, 1885, a building committee, consisting of George S. Greenman, A. L. Chester, E. R. Lewis, Charles P. Cottrell, Merton E. Stillman, N. H. Langworthy and E. B. Clarke, was appointed and "instructed to take the necessary steps to remodel this church, at a cost not to exceed \$5,000 or such a sum as the soliciting committee may raise." This committee immediately entered upon the performance of the duties for which it was appointed, and thirty-six feet were added to the rear end of the building, the interior was entirely remodeled, the wood-work finished in cherry, with new pews of the same wood, the walls and ceilings frescoed, stained-glass windows substituted for the former plain ones, a baptistery placed under the pulpit, the old organ was removed, and a new one, obtained through the efforts of the chorister, Dea. Ira B. Crandall, at a cost of \$2,000, was placed in its stead. The rooms in the basement were greatly improved under the auspices of the Ladies' Aid Society, they assuming the expense of the same. Bro. E. Clark Saunders, and the Young People's Society of Christian Endeavor, contributed the pulpit furniture. Bros. C. B. Cottrell and A. L. Chester presented the memorial chancel window. The Building Committee reported a total expenditure, including the above named gifts, of \$10,000, with a debt of about \$2,600. The church was rededicated April 17, 1886, Rev. L. A. Platts preaching the dedicatory sermon. The amount necessary to cancel the indebtedness on the building account, has recently been pledged; so that to-day the church is practically free from debt. As we close this history, may we not hope that the record for the next fifty years may mark an era of even greater prosperity and influence for good in this community.

SABBATH REFORM.

THE *Freeman's Journal*, New York, May 3, 1890, punctures the bubble of *Sabbath Reform* as represented by Col. Shepard in the Philadelphia Convention in the following trenchant style:

A Philadelphia dispatch gives us this news about our old friend, the Rev. Col. Elliot F. Shepard: The celebration of the semi-centennial of the Philadelphia Sabbath Association, which began last evening in the chambers of the Presbyterian church, was continued this afternoon and evening. At this afternoon's meeting, which took the form of a conference of friends of the Sabbath, Col. Elliot F. Shepard, editor of the *New York Mail and Express*, spoke on the "Press and the Sabbath," and at the close of his remarks moved that Congress be memorialized to amend the section of the statutes so as to provide for the inauguration of the President of the United States not on March 4th, but on the first Wednesday in March. He said that this would do away with nine-tenths of the Sabbath desecration which occurs whenever the inauguration takes place on Friday, Saturday, Monday or Tuesday. Saturday is the only Sabbath of which we know, yet here we find Col. Shepard speaking of Saturday in a way to suggest his ignorance of its Sabbatical character. We fear that Col. Shepard meant Sunday, or the Lord's-day, when he

spoke of the "Sabbath." Any reasonable measures to promote the keeping of that day holy has our hearty endorsement. But this idea of Col. Shepard's is rather fantastic and far-fetched.

"THE TRADITION OF THE GENTILES."

The *American Catholic Quarterly Review*, for January, 1890, under the foregoing head, contains an article by M. M. Snell, which is of deep significance. It fully sustains our position that Roman Catholicism contains a large residuum of paganism. Mr. Snell's paper opens as follows:

It frequently occurs that intelligent unbelievers cite in evidence of the semi-pagan character of the Catholic Church, the fact that her doctrines and forms, are, in many instances, very similar to the ideas and practices of heathen nations. That striking similarities do exist all scholars now admit, and even the direct historic connection of certain Christian ceremonies with their pagan counterparts has been clearly established. There are otherwise well instructed Catholics who sometimes tremble as such evidences are forced upon their minds, and who would be utterly at a loss to repel a vigorous attack from this quarter, by a thoroughly trained antagonist. In such cases it is one false idea, common to both, which furnishes a weapon to the assailant of Christian doctrine, and renders vulnerable the armor of its champion. This has been an element in every dogmatic form of heresy, and though not itself heretical, is so essentially un-Catholic that it cannot co-exist in a single mind, with any proper conception of the true dignity of the Church of God, or its real nature and mission. The error is briefly this: That Christianity claims to be the exclusive possessor of divine truth which was revealed from heaven for the first time to the writers of the Bible, or to the twelve apostles, and considers all other systems as utterly false, and their practices as such, reprehensible. If the Church made this claim it would be unable to maintain its position. Many of the teachings of our Lord are but repetitions of the maxims of much more ancient oriental sages; and there is scarcely an element in the Catholic doctrine or ritual which cannot be found in some of the philosophies or religions of the Gentile world.

When this fact is once apparent the same process of reasoning which Christian sectarians use against the Catholic Church, makes it equally serviceable to those who argue that all religions are merely ingenious theories by which our early progenitors sought to account for the phenomena of nature, and which, with the growing light of science, are banished farther and farther from the region cognizable by the sense and the intellect, until at last compelled to take refuge beyond the confines of the universe in the realm of the forever unknowable; or that they are systems devised and maintained by a few crafty men who turn to their own advantage the ignorant fears aroused in the multitude by the tempest, the earthquake, the innumerable forms of disease, and the awful imminency of death.

The alternative of this terrible conclusion is to be found in the dictum of St. Augustine: "What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh; from which time the true religion, which existed already, began to be called Christian." This view may be expressed in other words as follows: The first parents of the race received from God a revelation which, though pictured in dimmer outline, coincided very nearly with the truths of which the Catholic Church is to-day the guardian; and it is this revelation, the true Catholic faith, which underlies every system of the world.

This is a bold endeavor to justify a state of things which Mr. Snell is too honest and too well-informed to deny. But the endeavor creates a difficulty greater than the one from which it attempts to escape. Mr. Snell's position is fairly stated as follows: Roman Catholicism is the only true Christianity, and the universal religion. It existed, as heathenism, before Christ appeared. Christ and his followers gave it a new name, but added no essential characteristics to it. Thus the outlines of the universal religion were brought out more clearly than before. If these propositions are correct *Paganism and Christianity are essentially synonymous*. Thus Mr. Snell attempts to account for the fact that Roman Catholicism is what it is. Seen in the

light of universal history such propositions are as revolting as they are illogical. Whatever minor peculiarities, real or fancied, may be claimed as being common to all religions, the well-defined lines in history rise above them all, and positively contradict Mr. Snell's assumption. The Christianity of the New Testament was the efflorescence of Judaism. It grew from it as the lily from the bulb. The history of Judaism from the time when Abraham left Ur of Chaldaea, as the "called out" of God, to the hour of Christ's birth, is as distinct from ancient heathenism as a mountain-ridge is from the out-lying plain; as noon-day is from twilight; as the deep, dark green of a pine forest is from the sea of yellow grain which stretches across the fields of the great North-west in harvest time. This distinction is still more prominent when we reach the life of Christ, and the time of New Testament Christianity. Standing upon the promontory of the New Testament period one can trace the lines of pagan influences, philosophies, forms, ceremonies, sacraments, and methods which break at the base of the promontory, and swirl outward, baffled, but not destroyed. Turning the eyes westward one cannot fail to see these currents returning like tides which flow around an island, and rushing to mingle with the stream of New Testament history. So rapidly did they thus return that by the middle of the second century they met at the west of the island. From that time forward the influences which gave birth to the papacy, rose and increased. Three representative currents combined to accomplish Satan's plan of destroying the result of Christ's work, through pagan influences. First, the undermining of the authority of the Bible, through Gnostic philosophy, allegorical interpretations, and the infiltration of traditionalism. Second, the corrupting of the organic Church of Christ through false theories of "baptismal regeneration," and hence, a false standard of church membership. Third, the adoption of the pagan theory that religion is a department of the State, and hence the bringing of Christianity into such relations with the State as gave legal protection, with corresponding spiritual corruption.

He who can arise above denominational lines and the limitations of creed, and view the religious history of the world thus from the highlands of CHRIST'S *Christianity*, will see that Roman Catholicism and paganism are closely allied, because the former was produced by the entrance of the latter into the stream of Christian history, and not because ancient paganism and pure Christianity are either identical or allied.

WHY?

Why should *anything* based upon the Word of God ask for support other than that Word? It cannot. It is only when we realize weakness in ourselves that we look elsewhere for support. When the church asks the civil power to compel people to yield obedience to her ordinances, then those ordinances have become *forms*, and forms only, lacking in power to affect the heart and inspire the life.

This is no less true of one ordinance than of another. Shall civil power compel people to be baptized and join the church? No! Then, shall it compel people to keep the Sabbath? If the church has lost her power to convert the heart, so that it shall yield *willing* obedience to her Lord; if she must ask civil power to compel service to her forms; then how sadly yet truly are the words of Paul being fulfilled, "Having a *form* of godliness but denying the *power* thereof."—*Selected*.

THE SABBATH RECORDER.

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

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"THE Ivy, climbing upward on the tower,
 In vigorous life its shapely tendrils weaves,
 But, resting on the summit, forms a bower,
 And sleeps a tangled mass of shapeless leaves.
 So we, while striving, climb the upward way,
 And shape by enterprise our inner lives;
 But when on some low rest we idly stay,
 Our purpose, losing point, no longer strives."

BROTHER J. G. BURDICK announces that Prof. Corliss F. Randolph will occupy the pulpit of the New York church on Sabbath, June 7th, and that Rev. E. T. Tomlinson, of Elizabeth, N. J., will preach on the Sabbath following, June 14th. Those interested will observe the appointments.

SEVERAL weeks since we mentioned the arrival of Doctor and Mrs. Carpenter in New York from their home in London, England. After spending a few weeks at Stephentown, N. Y., Dr. Carpenter's old home, they have returned to London. Their many friends in this country will regret that a more extended visit here could not have been made by them.

A YEAR or more ago, John D. Rockefeller, of the Standard Oil Company fame, offered to give \$600,000 towards the establishment of a national Baptist University, on condition that the Education Society of that denomination add enough more to make the sum up to at least \$1,000,000. At the recent anniversaries in Chicago it was announced that this condition had been fully met.

TWENTY years ago a Polish Jew, Jacob Shirman, was exiled to Siberia, on account of the avowal of his belief in Christianity. He there began to proclaim his convictions, and now there is said to be quite a strong movement toward Christianity among the Jews to whom he has preached. So God continues to use the madness of men to extend his truth. In the early days there was great prosecution of the people of God; but they that were scattered abroad, went everywhere preaching the word; and multitudes believed and were saved.

THREE or four years ago a copy of the *Outlook* directed to a minister in Pennsylvania fell into the hands of a young lady who was teaching the district school at that place. After careful reading on the subject she embraced the Sabbath. She is now married and is living in this State. Last week she came into this office and bought tracts and books for her husband to read, who, there is some reason to hope, will soon join her in the observance of the Lord's Sabbath. Thus the seed sown falls into good ground, springs up, and bears fruit, even though it is neglected or spurned by those for whom it was first spoken.

THE following, by the Rev. Dr. Leo, in *Mid-Continent*, is good advice for all who write for the public prints: Dear Writer,—Boil it down. Give us the issue. We are often reminded of

the boarder whose landlady remarked as he swallowed the fourth cup of coffee, "You must be fond of coffee, Mr. D'Smythe." "I am," he replied, "or I wouldn't drink so much water to get a little." We are fond of the truth but we do not like to wade through half a column of verbiage to get a three-line fact. The writer who expects to be read had better get out of the "circumlocution office." Boil it down.

A RELIGIOUS exchange relates the following which tells its own strange story: "Progress is not always a characteristic of those regions which were once enlightened by Christianity. The officers of the Sultan have no knowledge whatever of Paul, the apostle, who labored throughout that region in Asia which is now under Turkish rule. A Greek Church publisher recently issued a tract, on the cover of which was a quotation from Paul's letter to the Galatians. The press censor supposed Paul to be living, and that he had addressed a letter to Galata, a suburb of Constantinople. A police officer came to the printing office to arrest him. He was told that Paul was dead, and had been for 1,800 years. He then arrested the editor, and he was kept in prison for some days till the bureau of censorship was satisfied that Paul was not interfering with the government of the Sultan, and that it was not addressed to Galata, but to Galatia, a church of a Roman province."

A BAPTIST paper on our exchange list quotes the following with some signs of pious horror: "In a secular paper, published in one of our Western cities, a case of Sabbath-desecration in a Methodist Episcopal Church is mentioned, which appears incredible. It is stated that after the religious services on Easter Sunday the flowers which had been used in decorating the sanctuary were sold. Where was the pastor? And what were the trustees of the church doing? Whether the proceeds were \$1 or \$500, this Sunday traffic in the church was a scandalous violation of the law, and admits of no defense." It is clear that in the mind of the writer of this paragraph the sin of the transaction described lay in the fact that it was a violation of the law. That is certainly the most reasonable view to take of it. There is no Scripture authority for Sunday, or Easter; and certainly there is no Scripture prohibition of the sale of Easter flowers on Sunday. Since Sunday-observance and Easter festivals are wholly of human appointment, human laws are the only authority to which their observance or violation can be amenable. But why should a Baptist editor, whose appeal in all matters of religion, faith and practice is to the Word of God, feel shocked because somebody sold Easter flowers on Sunday?

WHICH SIDE?

It has sometimes been sneeringly said that religion and churches would do well enough for women and children, but that men, strong men, were above such sentimental things. It will do the men, who talk after this fashion, good to compare some figures taken from statistical reports.

In the first place, the number of men and the number of women in this country are nearly equal. This gives us a fair start for further comparisons. In the second place, there are just about twice as many women as men upon the rolls of the Protestant churches of this country. This may be taken as a fair indication that the religious sentiment is stronger in women than in men, in the proportion of two to one. If religion is a humbug, the comparison would seem to justify the sneering boast quoted

at the opening of this article. In the third place, the criminal classes of the country number, on the average, eleven men to one woman. This fact does not make very strongly in favor of those who boast their superiority to the sentimentalities of religion and churches. These comparisons are made, not for the purpose of saying that women are better than men or that men are worse than women, but for the purpose of emphasizing the truth that those persons, whether women or men, who yield themselves to the behests of religion and who show their obedience to the divine call by identifying themselves with the church of Christ, are those persons who also are the conservators of personal and public purity, whether in social, civil or political life; and that those who sin against public and private morality are drawn largely from the class boasting its superiority to the claims of religion and the church.

Let any man who has had any disposition to sneer at the effeminacy of religion or loyalty to the claims of the church, consider well these facts before he repeats his independent boast. He who chooses Christ and the church chooses the side of virtue, purity, and righteousness. This is true even though there be some, far too many, who have professed religion but who do not adorn that profession by a godly life and a chaste conversation. He who chooses the world chooses the side from which the criminal classes are drawn. And this is true even though there be many on that side who are not personally criminals. These considerations do not present the highest motives and inspirations to the Christian life, but to those disposed to utter the sneer of effeminacy against religion, or to listen to its seductive influences, it is an *argumentum ad hominem* from which there is no escape. "Choose ye this day whom ye will serve."

THE SACRED MULE.

My ardent love of Roman Catholicism, whether partially or fully developed, has been chilled by my trip through Central America. I do not expect to see it in such sacrilegious, blasphemous and even indecent forms in Mexico, as I have seen it here. Each day as I sat in front of my hotel I could see straying in the Victoria plaza of San Juan Del Norte, in Nicaragua, a mule devoted to sacred purposes. This animal has an easy and independent existence. It is fed by the faithful, at whose doors the best of food is furnished. It has no stable, but everywhere receives the best of care. It has nothing to do but to make, once a year, a short trip into the town from the outskirts, bearing on its back "the Christ," as he "enters Jerusalem." It surely has more sense than those who feed and care for it, for I saw it cross the plaza one day in a very deliberate manner, and take its position in a veranda while the rain poured down in torrents, as it does here six times a day during the "dry season," and almost incessantly during the wet. I inferred, from the fact that it knew enough to come out of the rain, that it must have laughed when it "was baptized," unlike the babies which usually cry. It is difficult to say upon which this ceremony is the most senseless.

During the week in which occurs the only time when this animal is used, all the events in that memorable week in the life of our Lord are enacted here; this is when one, representing Christ, rides into Jerusalem on its back, while the people with great rejoicing, brass music, etc., strew branches in the way. Shortly after a band of fellows enter the town, headed by "Judas" looking for the "Christ." The thieving proclivities of Judas are represented in a too realistic manner

to suit those who are not of the faithful, for whatever this band, in its search for Christ, can lay its hands on, is taken and carried to the church door. Even stoops have been taken from houses. The owners may afterwards come and claim their property, for this theft, being but a piece of realism, is not intended to impoverish the loser nor to enrich the thieves. Judas and his band looked for the object of their search everywhere; even the saloons are entered, of which there are three-fold more here than there are merchants; and it has been known to happen; that they have entered houses of ill fame in their search, and when he is found, he is kicked and cuffed about, as no drunken man, or Italian organ-grinder ever was kicked and cuffed by the merciless boys (usually Roman Catholic boys too) in the back streets of any great city.

What the trial and legal condemnation is like I will not attempt to describe, but will content myself with some account of the scenes on "Good Friday" and "Easter Sunday" only. That God did not smite these people to the earth with the lightning of his wrath, when they enacted the crucifixion, is but another illustration of that same long-suffering which permits religious teachers among us at home to twist his revealed Word into all imaginable shapes, to give semblance to truth to their preconceived notions. I have often wondered why God permitted his professed ministers to teach that a part of his moral law was abrogated, or that he permitted them to enter into movements which punished as a misdemeanor that which his own son did while on earth, and would do to-day, *i. e.*, labor on Sunday and rest on the Sabbath; but he permits more here and when we remember these things we become the more patient with those who, though more enlightened than these people, yet hold some of the errors of the same system of religion that can be seen here in all its logical consequences.

Well, to return to the crucifixion. Three crosses were erected. He, like the two thieves, was tied by means of ropes. The realism reached its limits however, at the place when the nails were driven, these being between the fingers and not through the palms. With the thieves no nails were used; and one of these fellows was so drunk that he fell from the cross.

On Easter Sunday another search took place. The same party entered the same places, looking for the risen Christ. This is a day of great rejoicing. All elements enter into it, "just for the fun of the thing." During this time processions, by day and by night, took place, the air was filled with music, shouts of men, women and children, and the smoke of candles.

But here we see the logical results of improving on God's revealed religion, especially as this improvement is in the form of the observance of days. Is this any different in kind from the traditional, extra-biblical and unapostolic observance of "passion week," or holy week, among the more intelligent among us? It is the same in kind, though different in degree and manifestation.

H. B. MAURER.

AGITATION.

As I become more acquainted with this field, and the very many opportunities for work along our particular line, my interest deepens. This year we have attempted to do more aggressive work than formerly. It is time that we, as a people, came to realize that we must occupy these important centers of influence. If, as a people, we bury ourselves from all the palpitating heart-life of advanced methods and thought, we shall lose all influence with those who are feeling this heart-life. I am certain we do not

appreciate this as we ought. Let me give one illustration. Dr. Lewis, in his work, has done more to bring us into notice among the Christian people of this land than all the other means employed, put together, have done. I stumble upon this fact very often. The other day I became acquainted with a Baptist clergyman on the train. He asked to which denomination I belonged. "Seventh-day Baptist," I replied. "Why, yes," he said, "I receive a paper edited by Dr. Lewis. He is a scholarly man. I enjoy his bold manner in advocating this Sabbath truth. I am inclined to think he is right." Another man said, "I consider Dr. Lewis's 'Sabbath and Sunday,' the best thing I have ever read on that question." We may appreciate, after he is dead, the work which he has done for our cause. We do not realize, we never can know, how faithfully that work has been performed. Every day I live I am frank to say I see the great good being accomplished by it. I only wish that Dr. Lewis's entire time might be given to this especial line of work. Suppose that the Sabbath agitation carried on by the *Outlook* was stopped. How much would there be left? How many tracts have our people distributed during the last year? We multiply organizations, but what are we doing in this particular line of our work? I wish I might say all the people are wide awake and thoroughly interested in our tract work.

Our church has contributed one hundred dollars for especial tract and missionary work. We have gone from house to house. We have attended public meetings for the purpose of scattering Sabbath seed. One of the peculiar signs of the times is the present agitation among the Jews of this city on the question of "a better observance of God's Sabbath." One public meeting has already been held, and another is soon to be held in the interest of the Sabbath. We smile at those "Sunday-observance men," who were rubbing their hands and loudly rejoicing because the Jews were about to turn over *en masse* to Sunday; it will be a long day before that happens. When the Jews give up the Sabbath, down goes their whole system, and they begin to see it.

To give some idea of the good influence of rigid Sunday-observance in this city last Sunday, I give one sample. A Sunday sacred concert was given in Central Park at 4 P. M., by Cappa's 7th Regiment band. From ten to fifteen thousand people were out to hear the sacred concert, and the only sacred piece was the doxology. In coming from East Orange on a certain Sunday lately I counted eleven games of base-ball in a ride of twenty miles. Is not this a good field for Christian effort?

J. G. B.

NEW YORK, May 30th.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 28, 1890.

The noble stand taken by the Engineer Commissioner of Washington, Col Robert, in executing the liquor laws was heartily commended and applauded at a meeting of temperance workers held at the Congregational church last Sunday. The course he has pursued in his recent crusade has resulted in wiping out of existence 313 low dens of iniquity, saloons of the meanest and most harmful character. Mr. Hiram Price, ex-Commissioner of Indian affairs, who is a zealous temperance worker, and who was one of the speakers at the above mentioned meeting, suggested that every man and woman of the Capital, interested in morality and religion, ought to call on Col. Robert and personally express approval of his course. He said he was going to do so, that he wanted to see a District Commissioner who was disposed to do his duty.

There is an organization in Washington known as the Congressional Temperance Society, composed mainly of members of Congress. Presumably it has for its object the dissemination of temperance principles, especially in Congressional circles. This organization has been in existence for forty or fifty years and so has the Congressional groggery. The sale of rum over the bar of the house has gone on all these years in the most unblushing and promiscuous manner, and drinks have been dispensed to all applicants with as much freedom, and as little attempt at disguise or discrimination as in any other public bar-room. The *Washington Post* asks if the Congressional Temperance Society will not do something to abate or abolish this national disgrace, and says further that the Capital is no place for this sort of business. It does not comport with the dignity of the United States for Congress to keep a bar.

He is now Senator Carlisle. The ex-Speaker took his seat in the higher branch of Congress on Monday as Senator from Kentucky, to fill the unexpired term of the late Senator Beck. The ceremony of subscribing to the oath of office was witnessed by well filled galleries, there being an unusually large representation in the gallery reserved for the press. On being escorted to his seat by his colleague, Senator Blackburn, Mr. Carlisle was immediately surrounded by Senators from both sides of the Chamber tendering their congratulations.

It is notable that the investigation of different affairs undertaken by the two Houses of Congress this session has for the most part been without practical results. The ballot box investigation resulted in nothing, except the humiliation of those public personages at whom it was directed. The investigation of secret session leakages was a ridiculous failure. The inquiry into the office of the supervising architect in connection with the Springfield (Mo.) public building, developed nothing. It is true the Silcott investigation resulted indirectly in the members of Congress getting reimbursement for their stolen salaries, but no reform was accomplished which would prevent a repetition of the theft, provided another rascal should get the same opportunity of which Silcott took advantage. Immigration, compound lard, transportation of meat, products, etc., have all received a great deal of investigation with no practical results as yet visible. One committee, however, must be excepted from this category, and that is the one which has just completed its investigation of the Civil Service Commission. It enjoys the distinction of having gone in search of something which was found in the place suspected. The investigation has lasted a long time but the thorough character of the work is sufficient excuse for this. The proceedings fill 362 pages. Accused and accuser were present, witnesses were sworn, examined and cross-examined, arguments and explanations were made, and there was a final hearing for all. You can learn a great deal about reform and its freaks by looking over this report.

When the Civil Service Commission received the report of its investigation, it did not recognize its own features. Instead of reading the report, it promptly returned answer to the Congressional Committee that the papers were too inaccurate for revision. It had never seen a likeness of itself before, and could not believe its own eyes.

You will find that the mere resolve to be useful, and the honest desire to help other people, will in the quickest and most direct ways improve yourself.

YOUNG PEOPLE'S WORK.

THE PLACE OF REST.

BY DR. CHARLES MACKAY.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the West,
Where free from toil and pain,
The weary soul may rest?
The loud wind dwindled to a whisper low,
And sighed for pity, as it answered, "No!"

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favored spot,
Some island far away,
Where weary man may find
The bliss for which he sighs;
Where sorrow never lives,
And friendship never dies?
The loud waves, rolling in perpetual flow,
Stopp'd for a while, and sighed to answer, "No!"

And thou, serenest moon,
That with such holy face
Doth look upon the earth
Asleep in night's embrace;
Tell me, in all thy round
Hast thou not seen some spot
Where miserable man
Might find a happier lot?
Behind a cloud the moon withdrew in woe,
And a voice, sweet but sad, responded, "No!"

Tell me, my secret soul,
Oh! tell me, Hope and Faith,
Is there no resting-place
From sorrow, sin and death?
Is there no happy spot
Where mortals may be blessed,
Where grief may find a balm,
And weariness a rest?
Faith, Hope and Love—best boons to mortals
given—
Waved their bright wings, and whispered, "Yes, in
Heaven."

BUT heaven begins on earth even as life eternal is a present possession. Wherever there is a soul that trusts Jesus Christ with implicit faith, wherever there is a heart that loves him with a pure devotion, wherever there is a will that is bent to his will with an unswerving purpose, there is found a little piece of heaven.

It is this presence of heaven in our earthly lives that marks the true Christian; it is this that renders his life so far above that of his fellows that, whoever may prove faithless, his confidence in God remains unshaken, whatever affection may be denied him he is sure of his Father's love, and however all around may waver in their adherence to the right, he goes straight onward in the heavenly pathway.

TENDENCIES.

BY CHARLES D. COON.

By observing the direction of an arrow flying through the air we can tell very nearly from whence it came and where it will probably end its flight. Thus it is by noticing the direction taken by any object in motion that we can predict what its final end will be if its course remains unchanged. Human character is constantly growing in some direction. New traits are being added every day. Our minds learn to see things in a gradually changing light. Especially true is this of young people. The progress is sometimes so slow that we do not seem to notice it, and so think we are in no danger of growing worse than we are at present; or if we are trying to make our lives better, we are apt to think that we are not progressing very fast. But the character that is being formed the most slowly is the one that is more marked and less apt to change its direction, but continue in that course to the end.

When we compare the present attitude of our mind, our tastes, and the light in which we look at the things of life, with those of our

childhood or even those of a short time ago, we can clearly see the ground we have gone over and the direction in which we have been going. In the same way, by comparing the present condition of our surroundings, the civil, social, and moral state of mankind, with the remotest history, and following it down through the ages to the present, we can learn the direction taken by the human mind and character as a whole, and predict with some degree of accuracy the tendency it has at the present time and the probable direction it will take in the future. A clear knowledge of this will often influence us in our own individual course. Hence the necessity and importance of studying the history of the successes and failures of mankind, beginning with the most important and useful, the Bible.

When we realize that the tendency in the formation of our character and in our nature is of prime importance, and that the rate of progress only determines the length to which we shall attain, then we can see the vital necessity of self-examination, so as to know beyond a doubt the direction we are taking; whether we now regard certain things and acts as harmless which we once thought to be wrong, and treat lightly those things we once held in reverence; or whether, on the contrary, we give more thought to our spiritual growth and the increase of our field of usefulness. If we find upon self-examination that the result is not flattering to us from a moral stand-point, we should make every effort so to change our habits and mode of thought, and the whole attitude and tendency of our nature before it is too late, that at the end of life we shall not look back over a period of years when we were all the time being rendered more and more unfit for the life to come, but shall have so directed our onward progress through life that we shall reach that end of it where God shall say "Well done."

OUR FORUM.

"KEEP STILL."

A few weeks ago there was an article in the RECORDER on this subject, "Keep Still," and it struck me so forcibly that I said I too must write a little concerning it, for I had just been passing through a great trial caused by not keeping still, and felt the truth deeply of the writer's words.

Oh, if we only knew when to keep still how much sorrow and trouble we might save, not only ourselves but others also! How often we need to pray, "O Lord, keep thou the door of my lips." It takes only a word to hurt a heart so that it will never forget it, though the one who spoke it repents as soon as it is spoken. God and man are not alike. God says, "Though your sins be as scarlet, they shall be as white as snow;" but man never fully forgives and forgets.

I always feel angry with myself when I give Satan such power over my heart and lips as to speak hastily or unkindly in an unguarded moment. Why can we not be so filled with Christ, and so Christ-like, as to have a kind word for everyone, and thus bring sunshine instead of clouds into the hearts around us. I know if we, who profess Christ, would do this and try to be peace-makers instead of mischief-makers; if we would try and find the good qualities of our friends and associates, and in our conversation when we meet together would discuss these good qualities instead of their faults, what an improvement it would be. If when the unkind or angry word is thrown out to us we send up a silent prayer to him who hears the faintest cry, and then keep still till we can answer kindly, then we will be following Christ's example, for the Bible teaches us that when he was accused and reviled he opened not his mouth.

J. R.

GOOD LITERATURE.

LITERARY FORGERIES.

From the ninth century when Mentz published his fifty-nine decretals purporting to be the work of Isidore of Seville, who lived three centuries before, down to the nineteenth century, the discovering of old and buried manuscripts which never existed save in the imagination of their inventors seems to have been a favorite occupation of those authors who desired for themselves a speedier and more lasting reputation than could be gained by their own productions avowed as such.

The first few enterprising writers who attempted these deceptions succeeded perfectly, both because the hoax was new, and also because there was then no such thing as a school of criticism in existence. Thus the alleged Epistles of Phalaris, probably invented in the fifteenth century, were accepted without question by scholars as the genuine productions of the sixth century, and passed through many editions and translations and were the subject of numerous annotations, until Richard Bentley in the seventeenth century detected the forgery and exposed their spurious character. After so many years of good character, however, they could not lose their prestige at the command of a single voice, albeit that voice proceeded from the most exact classical scholar of the day, and the famous Epistles became the center of a conflict so fierce that they obtained more notoriety by its means than they had ever enjoyed through their supposed merits, and which now sheds upon them their only luster, since to-day scholars do not question that Bentley, and not his opponents, was in the right.

The eighteenth century was particularly prolific in this sort of literature, and, although the intellectual acumen of scholars was by that time too well developed to allow them to fall such easy victims to a fraud as in previous centuries, still in looking back from this time to that it is really wonderful how much credence was given at first to these pretended discoveries. Not one of them but was received, for a time at least, as genuine. Probably the most quickly detected were the Shakesperian forgeries of William Ireland, about 1799. We cannot wonder at this, as it must be a bold genius indeed who could hope long to imitate the Bard of Avon successfully. Even in this case, however, one of the greatest actors of the period, John Kemble, took the principal part in Voltigern at Drury Lane Theatre, supposing that he was really interpreting one of Shakespeare's plays.

The forgeries of Chatterton, "the marvelous boy, the sleepless soul that perished in his pride," cannot be contemplated without a feeling of sadness. Although the rigorous criticism of to-day denies Chatterton the name of poet, still we cannot help feeling that there must have been genius of some kind in the work which could for a little while deceive even Horace Walpole. And, however we may look upon the literary worth of this poor boy, we cannot help feeling an intense interest in the ill-starred poet perishing by his own hand when only eighteen years old, driven to the deed by abject destitution and the bitterness of spirit caused by the abuse which rained down upon him when his fraud was discovered. For the one thing most noticeable in all these literary deceptions is the vehement anger of the victims when the exposure is made. There is a natural objection felt by men to being duped; but the abuse which was poured upon the head of Chatterton, when it was discovered that the poems of the

monk Rowley of the fifteenth century were really the work of the audacious boy who forged the old manuscript, was altogether out of proportion to the degree of his offence. It would seem that a deception clever enough to succeed should have had something in it to arouse the admiration of the men of letters of the time, but this idea never seemed to occur to them any more than did that of holding out a helping hand to a poor young poet who with a little encouragement might have achieved work of his own of real merit.

It is enough to make anyone shudder to contemplate the horrors through which writers have had to pass in all times before their worth has become established. Literary genius is certainly a plant of a vigorous growth or most of its shoots would have been choked by weeds or nipped by frost long before they could bear any fruit.

(To be continued).

EDUCATION.

—THE heirs of Miss Brigham, president of Mount Holyoke Seminary, have accepted \$4,000 from the New York, New Haven & Hartford Road for the death of that lady, caused by an accident near North Haven last summer.

—THE United States Supreme Court has decided that Cornell University had reached its three million dollar limit, and could not take Mr. Mc Graw Fiske's bequest. It loses about a million by this decision.

—AN appeal, signed by Revs. Phillips Brooks, Brooke Herford and other Boston gentlemen, is made for Atlanta University, the institution which lost the support of the State of Georgia because students of all colors were admitted.

—SCHOOL teachers in Kansas have borrowed an idea from Massachusetts teachers who introduced the reading of the leading items of a daily paper during war times. Children who are kept posted regarding current events become bright men and women.

—AMHERST COLLEGE gives interesting facts as to the Christian standing of its students. The number of students in the college the present year is 343, of whom 66 are Seniors, 86 Juniors, 88 Sophomores, 103 Freshmen. Of these, 233, just four in excess of two-thirds, are professing Christians. These divide themselves as follows: Seniors 42, two less than two-thirds of the class; Juniors 61, four in excess of two-thirds; Sophomores 60, one in excess of two-thirds; Freshmen 70, also one in excess of two-thirds. About twenty per cent of the graduates become ministers.

The Russian government has deliberately spurned the offer of Baron de Hirsch to appropriate from his ample fortune, for the cause of education in Russia to which the Jews should have access, a sum of money reaching high into the millions, before which all previous private munificence pales. The Baron, however, intends to reach the objects of his bounty, if indirectly, by sending to this country the generous sum of \$120,000 annually for the education of Russian Jews who are driven from their country. This money, in monthly installments, is put into the hands of a committee consisting of some of the ablest Jewish merchants and bankers in America. Careful provision is made, while assisting these Jewish immigrants, for their instruction in English, in some trade or occupation, particularly in farming, providing them with tools, and in general to make them intelligent, self-sustaining American citizens.

—WHAT A BOY SHOULD KNOW AT EIGHTEEN.—A young man of eighteen who is to have the best chances should know how to study, and how to do it with enthusiasm also, because he has learned the lesson at least five years before. Enthusiasm, guided and controlled by knowledge as to the use of powers, is the true life of a living man, alive with the spiritual forces. Every thing else is in sleep, or is dead. I make my starting point, and my guiding thought, the thought that he should learn how to study, and should gain enthusiasm at the beginning. In the first place, as I think, the study of language may be most hopefully and successfully started in these earliest years. The boy moves joyously where the man only finds labor and weariness. The children of our households to-day may gain the same thing that we gained at five and twenty, and far more

than we gained, when they are ten or twelve; and the progress is like the joyful song of their childhood, when they are led along the rational method. They grow up into French or German, as it were, as they grow up into English, and talk and sing in these languages just as they do in their own. Why should they not breathe in enthusiasm with every breath of their learning? It was with a great price, indeed, that we obtained this freedom. But they are free born. Let me say here that in my judgment every boy who has the best chances ought to have the mastery of the French or German language (I should say of both) before he is eighteen years of age—a mastery kindred to that which he has of the English. He should also have such a knowledge of Greek and Latin as will mean power in and over those languages, and will enable him to read them with ease and with satisfaction when he enters upon his college course. The man who knows the ancient languages as he ought to know them, will never contend against their holding a place in the education of all widely educated and roundly educated men. The boy who has the best chances ought, in the years between twelve and eighteen, to be set forward on his course in history and the beginnings, at least, of the literature of his own language. My feeling is that the boys who have the best chances should know something of music, and should at least, see the opening towards art studies. The opinion is now well-established, I suppose, that all persons can be instructed in vocal music with a measure of success. I believe that the same thing can be accomplished in the line of instrumental music. That the mathematical studies should be pursued energetically before the youth has reached the age of which we are speaking, I may add, is admitted by all. The men of the former generations and men of our day agree at this point.—*President Dwight, in the April Forum.*

TEMPERANCE.

—SALOON bars must be removed at Boston. Liquors can be sold only where food is also provided.

—THERE are 16,000 bands of hope and juvenile temperance societies in the United Kingdom, with nearly 2,000,000 members. The Scottish Union includes 600 societies and 130,000 members.

—IN Belgium a person arrested for drunkenness is compelled to sweep the public streets for two hours after he gets sober. What spotless thoroughfares America might present by adopting this plan.

—PHILLIPS BROOKS lately asserted in his epigrammatic way that "if we could sweep intemperance out of the country, there would be hardly poverty enough left to give healthy exercise to the charitable impulses."

—A MISSOURI grocer advertises that any man who takes two drinks of whiskey a day for a year, at a cost of 10 cents each, can have for the same money at his store, 30 sacks of flour, 220 pounds of granulated sugar, 72 pounds of good coffee, and save \$2 50 as a premium for making the exchange.

—BOSTON now takes its liquor sitting down. An old law prevents liquor from being sold over a bar, and to get around the law the saloons are filled with small tables and the customers sit down and drink as they are served by waiters. The quality of the liquor is not improved, and it is a matter of record that a Boston man can get tipsy just as soon sitting down as standing up.

—THE Germans are not all beer guzzlers, although they generally have that reputation. The National German American Prohibition League is an active society of Germans. During the Dakota campaign, they supplied three thousand German voters with temperance literature; and now they are supplying the German voters of Nebraska, besides sending large quantities to Michigan, Wisconsin, Minnesota, and Illinois.

—THE liquor saloon in our large cities is the natural rallying point of the law-breaker of every kind. There not only the thief, the midnight marauder, and the debauched debaucher find sympathy and encouragement, but through its influence the wily political trickster dupes and betrays his misguided victims, and the reckless Socialist and Anarchist are able to lead deceived but well-meaning laboring men to their certain ruin and the subversion of all order and law. It will be a happy and hopeful day for the laboring man when he turns resolutely aside from the associations of the saloon.

—NEARLY all railroad managers are now agreed in prescribing strict temperance to their employes while on duty. They have to be thus careful, for strong drink is the cause of more accidents than any other one cause. On many roads an employe who is found to frequent

drinking places when off duty soon gets a discharge. So many such have been turned off that it is now known that drinking is the cause of their discharge. It is becoming the same in a lesser degree in other employments where skill, nerve and character are needed for success. Inside of fifty years no man without capital will be able to earn a living except as a day laborer if he has drinking habits.

—JOHN B. GOUGH once said: "I have in my house a small handkerchief, not worth three cents to you, but you could not buy it from me. A woman brought it, and said to my wife, 'I am very poor; I would give him a thousand pounds if I had it, but I brought this. I married with the fairest prospects before me; but my husband took to drinking, and everything went. The piano my mother gave me and everything was sold, until at last I found myself in a miserable room. My husband lay drunk in the corner, and my child that was lying on my knee was restless; I sung 'The light of other days has faded,' and wet my handkerchief through with tears. My husband,' said she to my wife, 'met yours. He spoke a few words and gave a grasp of the hand, and now for six years my husband has been to me all that a husband can be to a wife, and we are getting our household goods together again. I have brought your husband the very handkerchief I wet through that night with my tears, and I want him, when he is speaking, to remember that he has wiped away those tears from me, I trust in God, forever.' These are the trophies that make men glad."

POPULAR SCIENCE.

By the use of pure zinc as a solder, and venetian turpentine as a flux, the difficulties of soldering aluminum have been overcome.

ARTIFICIAL ice can be manufactured, so it is said, at a retail cost of about eight dollars per ton, or forty cents per hundred pounds.

FILES can, it is said, be recut by cleaning them in acidulated water, between two plates of carbon and closing the circuit so as to form a real voltaic cell.

PROF. LANGLEY, as a result of experiments as to moon temperature, taken during an eclipse, concludes that the mean temperature of sun-lit lunar soil is not greatly above zero C.

A GERMAN scientist finds the human eye most sensitive to light of medium wave length, being more affected by green rays than by red, and more by red than by blue.

A CASE of tuberculous infection through the medium of ear-rings is reported in the *Wiener Medizinische Presse*. The patient was a young girl, fourteen years of age, who wore ear-rings left to her by a friend who died of pulmonary tuberculosis. Soon ulcers appeared on the lobes of both ears. The cervical lymph-nodes became swollen, and percussion revealed dullness at the apex of the left lung. Tubercle bacilli were found in the ulcers and in the sputa, and the inference was that the ear-rings were the agents of infection.

TO AN inquirer the *Electrical World* gives the information that there are probably 235,000 arc lamps burning in the United States, and about 3,000,000 incandescent lamps. An estimate of the electric motors in use reaches 18,000, although very many of them are of less than one-horse power. There are, either equipped or under contract, nearly 300 electric railways, with over 1,500 miles of track, and probably 2,500 cars. Probably 3,000 volts is the highest electrical pressure in regular use, and this is on arc-lighting circuits.

FLOATING BATTERIES FOR HARBOR DEFENSE.—The proposition of the Pneumatic Gun Company is to utilize the two old monitors, the Wyandotte and Nantucket, in demonstrating the merits of the system. These monitors are useless as they now stand, and are a dead expense to the government. The Gun Carriage Company's plan is to remove the turrets and utilize the weights saved by putting in the hold high power 8 and 10 inch guns mounted upon pneumatic disappearing carriages. The guns are to be loaded, trained, and sighted below deck, and, upon command, to be thrown above deck and fired, the recoil sending them back in the loading position. The officers and crew are never exposed to fire of the enemy, and the guns but for a moment, when being fired. The disappearing system of carriages has been adopted by the Board of Ordnance and Fortifications, and the plan of the Company is to make these monitors moving forts, with the same system of disappearing carriages that has been adopted by the War Department for its fortifications.

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 : 36-50.
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 XI.—THE RICH MAN'S FOLLY.

For Sabbath-day, June 14, 1890.

SCRIPTURE LESSON—LUKE 12: 13-21.

13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.
 14. And he said unto him, Man, who made me a judge or a divider over you?
 15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
 16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
 17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
 18. And he said, This will I do, I will pull down my barns and build greater; and there will I bestow all my fruits and my goods.
 19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.
 20. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?
 21. So is he that layeth up treasure for himself, and is not rich toward God.

GOLDEN TEXT.—Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Luke 12: 15.

INTRODUCTION.

It seems not improbable that the events of to-day's lesson took place in Perea on the same journey of our Lord from Galilee to Jerusalem, but earlier than the events of the last lesson. There was a great multitude present. Christ had warned his disciples against the hypocrisy of the Pharisees, and was speaking words of instruction when a certain man, interrupting, asked Jesus to assist in settling a family dispute.

OUTLINE.

1. The heir's request. v. 13.
2. The Master's reply. v. 14.
3. Warning against covetousness. v. 15.
4. Parable of the rich man.
 - (a) His wealth. v. 16.
 - (b) His question. v. 17.
 - (c) His plan. v. 18, 19.
 - (d) His fate. v. 20.
5. The lesson. v. 21.

EXPLANATORY NOTES.

v. 13. "One of the company." Some one in the multitude; clearly not a disciple. "Said unto him." While Christ was delivering his discourse, this man had evidently been watching for an opportunity to present his claim. "Master." Teacher. "Speak to." Bid.—*Rev. Ver.* "My brother." Probably older than himself. "Divide the inheritance." According to the law of Moses the eldest son received a double portion, the others having equal shares. This was probably a younger brother who had failed to receive what was due him. Jesus was a teacher that spoke with authority. The man wished Christ to use his authority in securing a worldly claim. v. 14. "Man." Here was one that deserved censure and therefore Christ addresses him in a stern manner. "Who made me?" etc. The use of the interrogative form is very forcible. "A judge or a divider." "Judge: to decide cases of worldly litigation; divider: to carry out and execute the decision."—*Kendrick*. The mission of Christ seems to have been constantly misunderstood. Jesus wished it to be known that his kingdom was not of this world. v. 15. "Unto them." The multitude. "Take heed." Be careful. "Beware," etc. Keep yourselves from all covetousness.—*Rev. Ver.* "Covetousness." "A strong or inordinate desire of obtaining and possessing some supposed good."—*Webster*. "A man's life." His welfare. Christ gives the reason for his cautioning. "Consisteth not," etc. Does not depend upon riches. It is not necessary to look far in order to find proofs of this statement. v. 16. "Spake a parable." In order to make more clear the truth that he had just spoken. "Parable." A supposed history, from which a moral is drawn for instruction. "A certain rich man." Who was succeeding well in

business. "Brought forth plentifully." A possible source of blessing, had high motives been present. v. 17. "Thought." Reasoned.—*Rev. Ver.* "What shall I do?" Of itself, a proper question. There are very many objects needing help and one can always find opportunity to invest in the "Lord's bank." "My fruits." "This rich man says my fruits, my barns, my goods, even as he says my soul. Here was the fatal error."—*Riddle*. v. 18. "This will I do." A selfish thought comes into his mind. "Barns." Places for storage. "These in the East are pits built under ground, with an opening at the top."—*Jacobus*. "Build greater." He would take down the side walls and make the excavations larger. "Bestow." Store away for safe keeping. "Fruits." Vegetable products. v. 19. "Soul." "Meaning his appetite, his capacity of animal activity and gratification."—*Bliss*. "Much goods." He worshipped riches rather than God. "For many years." Forgetting the uncertainty of life. "Take thine ease." Have no care. He was anticipating a life of indolence and drunkenness. v. 20. "But God said." The man had been planning, now a Higher Power comes forward. "Thou fool." Though in the estimation of his fellow-men he might have been considered wise. "This night." Contrasted with the "many years" that he had hoped to live. "Thy soul shall be required of thee." Greek, *Thy soul they are demanding back from thee*. Representing the angels of death as requiring of this man what he is loth to give up. As a free moral agent, he might have devoted his energies to nobler ends, but now it is too late. "Then whose shall those things be?" etc. Riches of such a nature cannot be carried into the world to come. "Provided." He had provided riches yet had been improvident in neglecting the interests of his soul. v. 21. "So is he." Equally foolish. "Layeth up treasures for himself." Thinking only of self-gratification. "And is not rich toward God." Rich in good deeds and in all that is pleasing to God.

CENTRAL TRUTH.—Covetousness debases the soul.

DOCTRINES.—1. The kingdom of Christ is spiritual, not temporal. 2. Covetousness is a vice. 3. The highest interests of the soul are not dependent upon riches. 4. Greediness of gain makes one forget God. 5. Life is uncertain. 6. It is of the highest importance to be rich toward God.

DUTIES.—1. To avoid worldly thoughts during religious service. 2. To oppose union of Church and State. 3. To beware of covetousness. 4. To make good use of one's property. 5. To be temperate in habits. 6. To strive to do those things that are pleasing to God.

QUESTIONS.

Probable time and place of to-day's lesson. Of what had Christ been speaking? Whom was he addressing? Give Topic and Golden Text. Make an outline of the lesson. In verse 13 who interrupts Jesus? What request was made? Give Christ's reply. Why did he not adjust the claim? What is covetousness? Why should it be avoided? What is meant by "life" in verse 15? What is a parable? Why did Christ make use of parables? Title of the one found in this lesson? Wherein did the wealth of this rich man consist? What question gave him trouble? How did he decide to solve the problem? Describe the barns of Palestine. In what did the rich man's idea of enjoyment consist? Mention some of the mistakes that this man made. What was God's judgment upon him? Give the moral of this parable. What doctrines are taught in this lesson? What duties are here found?

THE BROKEN VOW.

BY MRS. E. L. CLARKE.

Read before the Woman's Christian Temperance Union of Alfred Centre, May 20, 1890, and requested of the author for publication.

"I will build us a home," a proud man said
 To the lovely bride he had lately wed,
 "Just over yon ridge where the tall elm tree
 Its graceful shadow throws on the lea,
 Where the broad, bright valley slopes to the south
 And the river winds to the harbor's mouth.
 Where the sunset glory blazes and thrills
 Brightest above the purple hills,
 The sight shall be of the cozy nest,
 Not Eden itself could be more blest.
 For I have health and strength and youth,
 And thee I love in deed and truth.
 The joy of my life shall henceforth be
 To shield from want and cherish thee."
 So the nest was built, and the summer long
 It was filled with sunshine and light and song,
 And the sweet-voiced birds in the elm-tree near
 Sang rival songs of hope and cheer.
 Alas! ere a twelve month fitted by
 The youthful bride with tearful eye
 Looks from the lattice with eager gaze,
 Sees she the sunset's glory blaze?
 Or watcheth the river's winding way?

As it slips through the shining meadows away,
 And away to the distant harbor's mouth
 Where the broad, bright valley slopes to the south?

Nay, nay! She seeketh a form most dear,
 And nature's glories afar or near,
Seeing, she sees not, lists no sound
 Save the one step, which, e'en the ground
 It pressed, once hallowed in her sight,
 And still, the vestal fires of love burn bright
 Upon the altar of her woman's heart,
 Though pierced by many and many a dart,
 By hand of him who vowed to love
 And cherish and protect, as above
 Stands fast the record. He will meet
 That record at the judgment seat.

But why so changed this bride of a year?
 Why on her pale cheek standeth a tear?
 Why doth she long for, yet fear the tread
 Of the lover who vowed, and the husband who wed?
 Ah me! 'Tis the same sad story old
 Which has over and over again been told.
 He too hath fallen a victim sure
 To the deadly wine cup's fatal lure.
 His manly beauty and strength and pride
 Are lost in the sweep of the terrible tide.

Now, as the weary days go by,
 More oft will she gaze with tearful eye,
 More will she keep her vigil of love,
 Unseen, but by God and the angels above.
 More oft would she long for a look or a word,
 Such as her maiden heart had stirred
 To breathe that vow with bated breath,
 Which binds her now to a "body of death."

Deeper and deeper the lines of care
 Will plant their seal on her forehead fair,
 Faster and faster on her bright hair
 Will fall the snow that age should wear;
 And dear little children will come to the fold,
 Will come to know sorrow and hunger and cold,
 To crouch in a corner and cower in affright
 When she cries from the lattice, "Fly, father's in sight!"

Oh, wreck of all wrecks! thrown upon life's strand.
 The saddest are these strewn over our land.
 Though pale wives have wept and fond mothers
 prayed,
 This terrible curse doth seem nothing stayed.
 But God on his throne still ruleth and reigns,
 Methinks, even now, he forgeth the chains
 Which shall bind this strong demon, and haply restore
 Our drink-blighted Eden to beauty once more.
 Oh! let us be earnest to toil and to pray,
 That working with him we may hasten the day.

INSIDE THE ENDOWMENT HOUSE.

The recent exposures of the Endowment House, the *sanctum sanctorum* of the Mormons, has attracted world-wide attention, because of the reasons as stated in the decision of Judge Anderson, as follows:

THE MORMON CHURCH TEACHES:

First.—That it is the actual and veritable kingdom of God on earth—not in its fullness, because Christ has not yet come to rule in person, but for the present he rules through the priesthood of the church, who are his vicegerents on earth.

Second.—That this kingdom is both a temporal and a spiritual kingdom, and should rightfully control, and is entitled to the highest allegiance of men.

Third.—That this kingdom will overthrow the United States, and all other governments, after which Christ will reign in person.

Fourth.—That the doctrine of "blood atonement" is of God, and that under it certain sins which the blood of Christ cannot atone for, may be remitted by shedding the blood of the transgressor.

Fifth.—That polygamy is a command of God which if a member obeys, he will be exalted in future life above those who do not.

Sixth.—That the Congress of the United States has no right, under the Constitution, to pass any law, in any manner interfering with the practices of the Mormon religion, and that the acts of Congress against polygamy, and disfranchising those who practice it, are unwarrantable interferences with their religion.

WHEN worthy men quarrel, only one of them may be faulty at first, but, if strife continue long, commonly both become guilty.

HOME NEWS.

New York.

SCOTT.—The Quarterly Meeting at Scott was held the last Sabbath and First-day in April. The attendance from other churches was small, but the brethren and sisters there turned out well, filling the large choir and the body of the church. The preaching by Dr. H. P. Burdick was able and earnest and exceeding practical, and no doubt the large attendance was one of the good results of his faithful labors with the church the past winter. Since last December he has been holding meetings at Scott most of the time, and a good interest has been manifested by the church and by the unconverted. Would that we had more able and experienced ministers like Dr. Burdick to visit the pastorless churches and break to them the bread of life.

L. R. S.

LINCKLAEN.—Since sister Perie R. Burdick removed to Alfred Centre, this church has not had regular meetings, but last Sabbath Bro. H. C. Coon, according to previous notice, conducted a praise service which was largely attended. A good many Sabbath-keepers live in the vicinity and they love to sing, and singing in the spirit leads to prayer and testimony, and so the Lord blest them with his presence and filled their hearts with praise.—To-day (May 30th) we attend another funeral there,—that of Bro. Ver-nun W. Coon—whose loss will be deeply felt by the family and the church.

L. R. S.

DERUYTER.—For some months we have been holding meetings on Sunday evening at the house of Bro. Dennis T. Coon, three miles north of this village. In that neighborhood is a large number of young people, and many of them do not attend regularly any church, and this appointment seemed to meet a long felt want. The meetings have been steadily gaining in numbers and interest, and two have expressed a determination to be Christians. May God bless these meetings to the unconverted and to his people.—Arrangements are also being made to establish a weekly meeting in Quaker Basin, and thus reach another neighborhood that has not had religious meetings for some time.

L. R. S.

Wisconsin.

ALBION.—At our semi-annual gathering for the purpose of opening the Thank-offering boxes we met with our pastor and family at his home, it being such a busy season we deemed it best not to go to the church. We had a very pleasant little gathering which brought us in \$13 99. We had reading of the scriptures and prayer by the pastor, a short address by the president of the Missionary and Benevolent Society, and a few remarks by one of our old members, Mrs. E. Landphere, who now lives in Hammond, La., on the ways and needs of the people down there, and some music furnished by some of our young folks. In all, we think it a very profitable gathering and hope next Thanksgiving to meet at the church with the larger portion of our church and society.

C. S.

MISCELLANY.

OUR MINISTER'S SERMON.

The minister said last night, says he,
 "Don't be afraid of givin'
 If your life ain't worth nothin' to other folks,
 Why, what's the use of livin'?"
 And that's what I say to my wife, says I,
 There's Brown the miserable sinner,
 He'd sooner a beggar would starve than give
 A cent towards buyin' a dinner.
 I tell you our minister's prime, he is,
 But couldn't quite determine,
 When I heard him givin' it right and left,
 Just who was hit by the sermon.
 Of course there couldn't be no mistake
 When he talked of long-winded praying
 For Peters and Johnson they sot there and scowled
 At every word he was sayin'.

And the minister he went on to say:
 "Ther's various kinds of cheatin'
 And religion's as good for every day
 As it is to bring to meetin'.
 I don't think much of the man that gives
 The loud amens at my preachin',
 And spends his time the followin' week
 In cheatin' and overreachin'."

I guess that dose was bitter enough
 For a man like Brown to swallow,
 But I noticed he didn't open his mouth,
 Not once, after that, to holler;
 Hurrah, says I, for the minister—
 Of course I said it quiet—
 Give us some more of this open talk;
 It is very refreshin' diet.

The minister hit 'em every time,
 And when he spoke of fashion,
 And rigin's out in bows and things,
 As woman's rulin' passion.
 And comin' to church to see the styles,
 I couldn't help a-winkin'
 And a-nudin' my wife, and says I "That's you."
 And I guess it sot her thinkin'.

Says I to myself; that sermon's pat,
 But man's a queer creation
 And I'm much afraid that most of the folks
 Won't take the application.
 Now if he had said a word about
 My personal mode of sinnin',
 I'd have gone to work to right myself,
 And not sot there a-grinnin'.

Just then the minister says, says he,
 "And now I've come to the fellers
 Who've lost this shower by usin' their friends
 As a sort o' moral umbrellas.
 "Go home," says he, "and find your faults,
 Instead of huntin' your brother's:
 Go home," says he, "and wear the coats
 You tried to fit for others."

My wife she nudged, and Brown he winked
 And there was lots o' smilin',
 And lots o' lookin' at our pew,
 It sot my blood a-bilin'.
 Says I to myself, our minister
 Is gettin' a little bitter;
 I'll tell him when meetin's out, that I
 Ain't at all that kind of a critter.

—Selected.

ROMANISM IN POLITICS.

It may confidently be stated that a church with headquarters at Rome for all the world, is more of a political machine than a religious organization. Its political pretensions exceed its religious purposes. The work at headquarters in Rome is devoted more to political ingenuity than to spiritual methods. The devotion of the priesthood to the souls of the dead is only commended by the power of money, but at all times the priest, who is fully obedient to the chief in charge at home, devotes himself to the political purposes of Romanism. It was in 1870 that the doctrine of the Papal infallibility was declared. It took well for a time with nominal as well as faithful Catholics. But in a short time it began to grow that the authority of the Pope in temporal things was mere pretension, based upon a personal ambition to be at the head of a universal kingdom of earth. Shortly came the rebuke given by Catholic Italy, and the Pope found himself without temporal authority even in Rome. For some years it has been thought that the Vatican authorities had ceased to plan for temporal power. All who have so thought may have their minds disabused without further writing. The last year, or thereabouts, has shown such evidences of a well-planned attempt to gain control of political forces throughout the world as never came from any political pretender of all history. Read a recital of facts:

A representative Catholic paper—the *Church Progress*—recently said editorially: "While our clergy, hitherto, had but to keep their people in the faith and protect them from the attacks of non-Catholics, now they have to labor to extend our faith, to make the *land Catholic*." The italics are mine. This land can become a Catholic State only by overwhelming Catholic political majorities! This ecclesiastical intolerance of Romanism was unmasked in an address delivered in Philadelphia a little while ago by a Catholic bishop (Ryan). It proclaims the intention of the Church. The bishop says: "The Church of Rome is intolerant. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates her enemies because she is obliged to do so, but uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the United States come to an end. Our ene-

mies know how she treated heretics in the Middle Ages, and how she treats them to-day when she has the power. We no more think of denying these facts than we do of blaming the holy Pope and the princes of the Church for that they have thought fit to do."

Here is the expressed purpose of Romanism to exercise political power in our country as soon as political majorities can be gained. I much doubt if Catholics will ever become a "considerable majority" in the United States. . . . In numbers they are feeble folk, but their political strength is quite enough now to constitute a standing threat to our civilization and Protestantism.

Observe how the municipal government of the city of New York is preponderatingly Catholic. The four leading municipal officers, mayor, sheriff, county clerk, and president of the board of aldermen, are Catholics. One of the coroners, and sixteen out of the twenty-four aldermen have Irish names, and at least two or three of the remaining eight aldermen are German Catholics. It must be observed, that all faithful Catholics are called upon to scheme for the civil supremacy of the Catholic Church. Romanism in power, always and everywhere means a subjugated Protestantism. The mayor of New York appoints officers, whose aggregated salaries reach \$150,000 a year. Their appointing power is subject, in greater or less extent, to the direction and advice of an hierarchy.—*Rev. Makepiece Truworthy, D. D., in Occident.*

JENNIE'S COMMENCEMENT.

"I handed in my essay yesterday, for corrections, you know," said Jennie Lander, at the breakfast table, one morning late in May.

"And when is it you graduate?" asked her father.

"Four weeks from to-day Commencement is."

"I wasn't thinking it was quite so soon," said her mother.

"Nor I, either," said Mr. Lander.

"Commencement! I don't see what they call it a 'commencement' for, when it isn't the beginning, but the ending," commented ten-year old Marian.

Jennie did not answer. To her it *was* the "commencement"—a new, glad beginning of life in earnest, though all her life had been glad and all its years had been new. Something in the name pleased her, as though there was coming an opportunity to take a fresh hold on fresh Christian privilege and service.

"I think," said the mother, "it is called so because it used to come later in the season. They conferred the degrees at the beginning of the school year instead of at its close, didn't they?"

But no one seemed to know, and no one answered.

"I guess," said the father, "you'd better let Jennie get her fixings out of that money Cane paid me for the wood from the back lot—if there's enough left."

"Yes, I was keeping it for that, and I guess it will do."

"The girls are all going up to the city, to-morrow, together, to buy their dresses," put in Jennie, timidly. "They say they can get things enough cheaper to more than save the fare, and they see a better assortment to choose from."

"Well, you must do as your mother thinks best about that. If she's willing, I am," rejoined Mr. Lander, as he rose from the table and went out.

Said the mother—but just recovered from a long illness, and still weak and thin—"Run to my drawer and get that old wallet, dear, and we'll look it over."

"Yes," she went on, "here's just about enough, as I thought."

"But, mother," put in the daughter, "you were going to have a new spring dress out of that wood money, and you haven't even anything to wear to graduation."

"Well," was the reply, with a little sigh, "we can only have all there is, you know. The doctor's bill was so high, and your father had to have a coat; but I guess may be there'll be some other way to get the dress. I can manage, somehow."

To "manage somehow" meant, in all probability, to go without, Jennie knew, and she thought

remorsefully of her own spring suit, not all new, to be sure, but constructed by her mother's weak hands during her convalescence.

The money for the new pretty goods to add to the old, and the two or three dollars for the simple hat, she remembered, had come out of this same wood money; and now her mother had only a shiny black silk, years out of date, and her much-worn black cashmere to choose from for a spring toilet.

She went about her morning work with a sober face; the prospect of a new white cashmere, all daintily made and set off with bits of embroidery here and there that you could hardly tell from the real flowers she was going to wear, did not rejoice her as she had thought it would.

Her mother was looking over some little dresses of Marian's.

"When you go upstairs, Jennie," she said, "I wish you'd go to that small trunk and get those things Aunt May sent us. There are two or three summer dresses of Cousin Lena's. I believe that mull was her graduating dress. I want to fix up some things for Marian."

So a few minutes later the young girl took from the trunk she had been sent to, a gingham, somewhat worn, a light cambric, and, carefully wrapped in a paper, a dress of fine white mull, made in the fashion of a few years before. It had evidently been worn only once or twice, for it was not soiled.

"My, what quantities of cloth there are in it! It is just as good as new, and so fine and pretty. If it were mull I wanted now!"

How swift was the thought that flashed through her mind—yet it was not quite a welcome one—"I could take this for graduation, and then mother could have her dress."

Her chin dropped into her hand, and she sat quite still. "If I don't, mother can't have a thing," and she knew how little her mother's wardrobe held, and she was ashamed to own to herself how hard it was to give up her own cherished plans. She replaced the dress in its wrappings, and laid it with the others at the head of the stairs, that she might see it when she went down, and went to set in order her own little room. It was yet early when it was done, and she sat down by the low window to "think it out." The white forehead was knitted in thought, and perhaps a few tears fell before the decision was made, but there was a little prayer sent up, right earnestly, and a haunting remembrance of the day's text: "Bear ye one another's burdens, and so fulfill the law of Christ."

So it was with an unclouded face that she reentered the sitting-room.

"See here, mother, this lovely mull! It will make a nice graduating dress, and I'm going to have it; and now you can have yours."

"But you wanted a cashmere."

"Well, this will do, and we'll have it as pretty as we can. That money will get your dress and my little things, too."

Once formed, her decision was final. It was a cheerful giving. No one likes a made over dress for her graduating gown, and visions of the clinging cashmere she had renounced would sometimes dance before her eyes, but she resolutely turned away. It was hard not to go with the girls on their delightful shopping expedition as proposed; but she drove her mother down town in the old carriage, and forgot her disappointment in the pleasure of choosing her mother's dress of soft, fine wool, a dark gray, with silk enough to trim it and make a little bonnet; and when, after her little fineries had been chosen and paid for, there remained money enough for a pair of gray kids, to offset her own white ones, and some dainty ruching to match her own laces, she felt herself well paid.

The mull gave no hint of previous service when its fresh, snowy folds were draped about Jennie's slender form. All her flowers were real ones, and she had nothing to regret or sigh for, when she looked over to where the little mother sat, Commencement Day, in her pretty gray dress, with such tender pride in her kind eyes. And the mother was thinking, as I do, that such an act of thoughtful, cheerful self-denial was not an inauspicious commencement of whatever graver and grander tasks lie beyond Commencement Day.—*Golden Rule.*

BOOKS AND MAGAZINES.

The Treasury for Pastor and People, June, 1890. Frontispiece, the Rev. Edward Braislin, D. D., Pastor of the Washington Avenue Baptist Church, Brooklyn, with a sermon by the same gentleman. The discourses for Decoration Day, Children's Day and Independence Day are timely and appropriate. President Raymond's article on "The Pulpit and Ethics," in the series, *Living Issues Discussed by College Presidents*, is of special interest. "Buddhism Viewed from a Japanese Standpoint," a translation; "Christ's Testimony to His Divinity in the Gospel of John," and "Cremation of Vicious Literature," are among the strong papers of this number. Yearly, \$2 50; clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

SPECIAL OFFER.

Sabbath-keepers living at a distance from the cheaper markets, may not generally know that for years I have been sending goods by mail to purchasers in many of the States. Will sell Solid Coin Silver Tea Spoons at \$6 00 to \$7 50 for six; Dessert Spoons, \$10 00 to \$12 00 for six, and Table Spoons \$12 00 to \$15 00 for six; prices only vary according to weight of goods. Coin Silver Thimbles with named engraved at 40 cents each. Triple Plated Table Knives (medium size) best quality, \$2 00 for six; Forks to match, same quality, same style of handle, \$2 00 for six. Plated Tea Spoons, \$1 75 for six. Dessert Spoons \$3 00 for six. Table Spoons \$3 50 for six.

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SPECIAL NOTICES.

DELEGATES who will attend the coming session of the Central Association to convene at Brookfield, June 12th, are requested to take the D. L. & W. to North Brookfield where teams will be ready to transfer them.
C. A. BURDICK, Com.

PARTIES wishing to attend the North Western Association, at Welton, Ia., June 26th, please take notice.

Persons coming on the C. M. & St. P. R. R., will change cars for Welton at Delmar Junction. Passenger trains arrive at Delmar going west, at 4.26 A. M., 7.30 P. M., and 11.20 P. M.; going east, 4.10 A. M., 7.48 A. M., and 11.45 P. M. Trains leave for Welton at 9.37 A. M., and 7.33 P. M. The change is made on same platform.

Persons coming on the C. & N. W. R. R. will change cars for Welton at De Witt. Passenger trains arrive at De Witt going west at 6.00 P. M., 4.30 A. M., and 7.53 A. M.; going east at 12.40 A. M., 8.44 A. M., and 7.30 P. M. Trains leave for Welton at 2.10 P. M., and 6.45 P. M. Depots are one mile apart.

All persons coming to the meeting and not wishing to wait for trains at either point will notify the Clerk when they will arrive and private conveyance will be provided. All who expect to attend, please send names as soon as possible to J. O. Babcock, that arrangements for entertainment may be completed.

C. C. VAN HORN, Clerk.

PERSONS intending to attend the Western Association to be held at Independence, N. Y., June 18th, and wish conveyance from Andover to Independence will please send me a card to that effect at least one week before the meetings, in order that teams may be provided for all. There will be carriages at Andover June 18th and 19th to bring all who will notify us.

J. KENYON, Com.

THE Semi-annual Meeting of the Seventh-day Baptist Churches of Minnesota will convene with the Trenton Church on the sixth-day before the second Sabbath in June, 1890, at 2 P. M. Eld. Crofoot is invited to preach the introductory sermon; alternate, G. W. Hills; Mrs. George Greene, of Freeborn, is requested to present an essay, subject, "How can our young people work to the best advantage to advance the cause of Christ?" and L. C. Sweet an essay, subject, "Pastors for our feeble churches; what should their qualifications be, and how can such pastors be secured?"

R. H. BABCOCK, Cor Sec.

THE Fifty-fifth Annual Session of the Seventh-day Baptist Central Association will be held at Brookfield, N. Y., June 12-15, 1890. The following programme has been prepared.

FIFTH DAY.

10.30 A. M. Introductory Sermon, J. E. N. Backus. Report of programme committee, communications from churches.

2 P. M. Communications from corresponding bodies. Appointment of standing committees. Annual reports.

7.30 P. M. Praise service, W. C. Daland.

8 P. M. Sermon by the delegate from the South-Eastern Association.

SIXTH DAY.

9 A. M. Opening exercises. Reports of standing committees. Essay, "How business opportunities should affect our young people in relation to the Sabbath." Will S. Maxson.

2 P. M. Missionary hour, conducted by O. U. Whitford.

3.30 P. M. Unfinished business.

SABBATH-DAY.

10.30 A. M. Sermon by the delegate from the North-Western Association. Communion.

2.30 P. M. Sabbath-school conducted by the superintendent of the Brookfield school.

3.45 P. M. Sabbath-school prayer and conference led by Dr. T. R. Williams.

7.30 P. M. Music hour. W. C. Daland.

8 P. M. Young People's hour, conducted by W. C. Whitford.

FIRST DAY.

9 A. M. Unfinished business.

10 A. M. Tract Society's hour, led by J. B. Clarke.

11 A. M. Sermon by the delegate from the Eastern Association.

2 P. M. Woman's hour.

3 P. M. Sermon by the delegate from the Western Association.

7.30 P. M. Praise Service. W. C. Daland.

8 P. M. Sermon by A. B. Prentice.

It is recommended that the business sessions close at 12 M. and 4 P. M., and that a part of each be spent in prayer.

THE next Semi-annual Meeting of the Berlin, Coloma and Marquette Churches, will be held with the Berlin Church, commencing on the evening before the first Sabbath in June, 1890. Eld. W. H. Ernst, is invited to preach the Introductory Sermon. Bro. E. D. Richmond and sister T. Lowe, of Coloma, and sisters Amanda Gilbert and Julia Green, of Berlin, are appointed to prepare papers to be read, choosing their own subjects. All who can, are cordially invited to be present.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuisen the following numbers are needed: *Conference*, 1825, '45, 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 the Boys' Prayer-meeting Room on the 4th floor, near the elevator, 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.

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.

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CONDENSED NEWS.

Domestic.

1,000 coke ovens are being built at Middlesboro, Ky.

Two pronounced cases of leprosy are reported in the Chinese colony in Chicago.

The two sons of Charles Johnson, living three miles south of Chillicothe, Ill., were killed by lightning May 31st.

A Philadelphia concern has secured the contract to erect at Macon, Ga., the largest cotton mill ever built in the south.

It is claimed that a conspiracy to capture Lower California by a party of filibusters has been exposed at San Diego.

At the annual convention of the U. S. Brewer's Association recently held in Washington City, there was represented a capital of \$195,000,000.

A large meeting of German Lutherans was held in Central Music Hall in Chicago Wednesday night, last week, to protest against the compulsory education law of the State.

Fifty indictments have been found against the board of freeholders of Mercer county, New Jersey. The freeholders are charged with loose management and reckless extravagance.

The U. S. Supreme Court has affirmed the decision of the Supreme Court of Utah, which dissolved the Mormon Church corporation and escheats to the United States the real estate held by the Church.

An industrial city is to be started near Knoxville, Tenn., with Pennsylvania capital. Several large works will be built. A textile manufacturer at Providence, R. I., proposes to remove his spindle mill to Knoxville.

Northern lumber men are picking up all the southern timber land they can get, as they figure out a general advance in southern lumber within a few years. Heavy shipments of southern hard woods are being made into Michigan and other northern States.

The St. Lawrence basin and the chain of great lakes now contribute millions of cubic feet of water every day to the Mississippi river. In other words, Lake Michigan water is now pumped over the low Calumet divide into the canal going southward from Chicago through Illinois.

The trunk of a rose bush growing at Ventura, Cal., is said to be three feet in circumference and the first branch it throws out is 21 inches in circumference.

It runs over a lattice work, and though more than a wagon load of boughs have been removed, it covers a space of about 1,200 square feet. It yields thousands of flowers and is fourteen years old.

Foreign.

All the powers except France have concluded commercial treaties with Turkey upon the basis of a fixed tariff.

The Miners' Congress at Brussels has unanimously adopted a resolution in favor of the eight-hour working-day.

Mount Etna is reported in a state of activity, pouring volumes of fire and smoke. The residents in the vicinity are alarmed.

Bismarck is reported as saying that the "great labor conference [in Germany] was a blow in the air." The discontent of capitalists was much more dangerous than the discontent of workmen.

Japan is now enjoying a political campaign. For the first time her people will, on July 1st, cast ballots for the choice of members of Parliament. A property qualification is attached to the right of suffrage.

A bill to abolish suits for breach of promise of marriage has been introduced in the British Parliament. Such actions at law have become so frequent that some action is deemed advisable to put a stop to them.

The German Minister of War says that the French army is now stronger than that of Germany by twenty-seven battalions, but if the new army bill passes the Reichstag, the latter will be increased by 37,000.

Severe storms followed by floods are reported in various parts of Germany. At Alvensleben a house was lately undermined by water and sixteen of the occupants were drowned. At Suplinger five persons were killed by lightning.

The northern part of Sofia has been wrecked by a hurricane. The loss of life is considerable. Among the soldiers the killed and injured number eleven. The loss among the inhabitants has not yet been ascertained. The damage to the palace amounts to \$300,000.

It is rumored that a new secret Irish association has been formed with headquarters at Montreal and at Quebec. The new league is said already to consist of 10,000 members, principally Irish and Canadians, a large number of the latter being Frenchmen. One object is to obtain money in Canada for Irish home rule, and another is to wage warfare against British rule with the final object of separation and the annexation of Canada to the United States.

EARNESTNESS is contagious. Earnestness leaps over difficulties. Earnestness walks up the incline as though it was level ground nor heeds difficulties, with the prize in view. We have to contend, as we have seen, with widespread indifference; and earnestness will attract the half-closed eye of the indifferent, and rouse to sight, thought, action. Would that our churches were terribly in earnest; all intensely alive! Silently as the leaven leavens the whole lump, so an earnest church leavens the locality in which it works. Earnestness need not be noisy; the hottest coal fire burns without crackling; the earnest runner does not waste his strength in shouting to the spectators as he runs. We plead for the earnestness which is the normal condition of healthy spiritual life—the earnest-

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

ness which flows from constant communion with God—the earnestness which can calmly look on the scene of continuous indifference, and gather from it strength to plead with men and plead for God—the earnestness which, like the river in its course, is fed by secret springs flowing from the "throne of God and the Lamb."—Winger.

BURLINGTON ROUTE.

BUT ONE NIGHT—CHICAGO TO DENVER. "The Burlington's Number One," daily vestibule express, leaves Chicago at 1 P. M., and arrives at Denver at 6.30 P. M., the next day. Quicker time than by any other route. Direct connection with this train from Peoria. Additional express trains, making as quick time as those of any other road, from Chicago, St. Louis and Peoria, to St. Paul, Minneapolis, Council Bluffs, Omaha, Cheyenne, Denver, Atchison, Kansas City, Houston and all points West, North-west and South-west.

DIED.

WHITFORD.—At his home in the town of Hornellsville, N. Y., May 25, 1890, Schuyler Whitford, aged 73 years.

His illness was of the nature of tetanus, resulting from a thorn in the hand. He was born in Berlin, N. Y., and was the third son of Joshua Whitford. He was among the early settlers in this country, and one of the constituent members of the Harts-ville Seventh-day Baptist Church, a most faithful Christian man, and a pillar in the church, whose services he dearly loved, and attended most faithfully. For nearly forty years he had been its leader of song service, and to the last took his place in the choir and carried his part with voice unbroken, clear and strong. He was a most diligent student of the Bible, and was always at his place in the Bible-class, as well as at all the other appointments of the church. A truly good man has gone to his reward. His funeral services were held in the Harts-ville church, conducted by his pastor, D. E. Maxson, assisted by H. P. Burdick. His remains were interred in the Alfred rural cemetery. D. E. M.

WILLIAMSON.—At his home in Plainfield, N. Y., May 23, 1890, of heart failure, Charles H. Williamson, aged 72 years.

Funeral services were held from his late residence, May 27th, conducted by the pastor of the First Brookfield Church. Interment near Leonardsville, N. Y. W. C. D.

BURDICK.—In Rockville, R. I., May 24, 1890, Mary Kate, the beloved wife of Deacon Leander C. Burdick, aged 49 years, 3 months and 3 days.

Sister Burdick was born in the town of Exeter, R. I., Feb. 21, 1841. She became the subject of saving grace at the age of eleven years, and was baptized by Rev. C. M. Lewis, uniting with the Seventh-day Baptist Church in Rockville, of which body she remained an honorable member till her death. January 19th, 1862, she was united in marriage with Leander C. Burdick. Four children were born to them, two daughters and two sons, all of whom are living. She was a lady of excellent character, beloved not only by her family, but by all who knew her. Her sufferings were protracted and severe, but were borne with Christian fortitude and uncomplaining submission to the divine will. Her death was a remarkable illustration of the sustaining power of divine grace in the hour of death. A. M. L.

TO THE PEOPLE.

We are ready for the spring and summer campaign, and are better prepared than ever to give full information relative to the Western country now being opened for settlement. We can tell you how to go, how much it will cost, and what can be done in the New North-west. The "boom" is now in the direction of the Great Sioux

Reservation in South Dakota, via the Chicago, Milwaukee & St. Paul Railway, and those thinking of going should make enquiry soon. We have letters from farmers and others in Dakota which show what crop results can be secured in that section, and we have printed information, Maps, Time Tables, etc., of all the Western States and Territories, which we will be glad to furnish free of charge. The Chicago, Milwaukee & St. Paul Railway is also the direct route to Omaha, Denver, San Francisco, St. Paul, Helena, and Portland, Oregon.

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