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I CANNOT TELL.

BY ANNIE L. HOLBERTON.

I cannot tell why one life holds such treasure
Of earthly joy,
Why fate vouchsafes to one such brimming measure
With scarce alloy,
While, like a day of clouds and chilling sadness
And dripping rain,
Some other life has only gleams of gladness
To mock its pain.

I cannot tell why hands now overflowing
With golden store,
No portion on their Master's work bestowing,
Still grasp for more;
While humble souls the cause they love sustaining
In some far land,
Send forth their mite, only in faith retaining
An empty hand.

I cannot tell why those who are united
As kindred here,
Should wait to own the worth long coldly slighted,
Above the bier,
Where prayers and tears alike must fall unheeded
O'er senseless clay,
When the tired soul who once that solace needed
Has passed away.

I cannot tell if he whose hand uplifting
To stay or guide,
Each life-boat that is bravely manned or drifting
Upon the tide,
Shall calm the sea or 'mid the tempest's pealing
My barque may wind;
But all things in eternity's revealing
Will be defined.

SOME QUESTIONS ABOUT THE BIBLE.

BY H. B. MAURER.

There are two forms of Christianity, church Christianity and Bible Christianity. In Mexico, Brazil, and Italy, church Christianity has had an opportunity to show the best it can do for a people. Wherever men care for Bible Christianity, and there is freedom of speech, there is sure to be much controversy about the Bible. This should be welcomed as a token of interest. Controversy is much better than indifference, or dull acquiescence in received opinions. Human life at present is in almost every direction a choice of evils, and as a choice of evils it is better that men should even quarrel over the Bible than that they should neglect it. The gospels, especially the fourth, the Acts, and some of the epistles, have been furiously assailed, and in later times the Old Testament has become, more than the New, the object of attacks. The denial of the inspiration of the Scriptures is involved in these onslaughts.

Baptists have a special interest in these current inquiries respecting the Bible, for, of the larger denominations who rely more or less on church authority in addition to that of the Bible, they alone take it as their guide, and let it be hoped that the day is not far distant when it can be said that of all denominations, they, in every thing, stand firmly on the Scriptures. Hence when the divine authority of the Scriptures is impugned, Baptists, of all others, must be deeply concerned. These points, therefore are of special interest to us:

I. What constitutes the Scriptures? When Paul spoke to Timothy of the "holy Scriptures" he meant the Old Testament. Christians now include in the same designation the New Testament also.

In regard to the Old Testament we need but to make use of the New to prove its authority.

Enough of the Old Testament is referred to in the New Testament to show us that what is vital has received the endorsement of Christ and the apostles. We, then, do not pin our faith to the Old Testament because the Jews believed in it, but because our Saviour did.

As to the New Testament the case is different. The question is often raised, How do you know that the records of what Christ said and did are reliable? Why may they not be largely fictitious? Romanists constantly assert that we must rely on the church's authority, as this is expressed in ecclesiastical councils, as to what constitutes the New Testament. But they themselves must rest the church's authority on New Testament teaching, hence they present an example of reasoning in a circle. The enlightened non-papist, however, knowing that there were many churches previous to the third century, and no such organization of churches as is now called *the church*, must rather depend upon the testimony recorded by the early Christians, together with their judgment upon additional unrecorded testimony, concerning the apostolical origin of the New Testament writings. We find, then, that before the papal churches or offshoots from this, had any existence, there were abundant writings, still accessible, which contained much of the New Testament, which, if collected, would amount to a volume almost like that known to us as the New Testament. The writings of infidels, such as Celsus, Julian, and Porphyry, who lived shortly after the apostolical period, contain in their articles upon Christianity, many quotations from the New Testament, and these enemies of our religion never thought of questioning its authenticity. That is one of the tactics of modern infidels.

From the discussion about the Bible in late years there have been developed more interesting results on this particular aspect of religious inquiry. Many books have been published which have cleared up, for the people, matters not previously understood. The composition of the earlier manuscripts, and the results of this so popularly presented in this form of the Revised Version of 1881, have enabled the people to ascertain just how much of the New Testament is spurious, viz., such portions as the doxology of the Lord's prayer, the woman taken in adultery, a part of Philip's reply to the eunuch. Excepting all these, which are of minor importance, our second question is,

II. How much of the Bible is inspired?

Nature everywhere reveals God. But nature is dumb. The reasoning and intelligent portion of God's creation, satisfied of his existence from the evidences within themselves and without, wishes to hear his voice. To the favored few, such as Moses, the disciples on the mount of transfiguration, and at the baptism in the Jordan, this privilege was given. To a still larger class is applicable the declaration of Paul, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." But to us, who have not seen

"Christ in the flesh," Jehovah speaks through the Scriptures, and therefore we call them the Word of God. Hence we read, in 1 Thess. 2: 13, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." Here we are taught that God speaks through human media, and unless the contrary can be shown, what these writers have written is just what God would say by word of mouth to the individual, or to the church or the nation as aggregations of individuals. But it is thought that the contrary can be shown. Because so much of the human element enters into the composition of the Scriptures, and because "to err is human," it is concluded that the Bible is, like everything else that is of the world, more or less tinged with error. But Christ, though human, yet free from sin and error, offers one great exception to men, and when there is one exception another may also exist, and Christ is that one exception, and why should not the book, of which he is the soul and center, offer the other? But as in Christ there were the sinless infirmities of our human nature, so in the book which presents him to us there are found the natural infirmities of human language, without necessarily any error in the ideas to be conveyed.

It will become us to examine more of the supposed errors. In First Corinthians, seventh chapter, we find expressions like these, from which attempts are made to show that the apostle did not always write by inspiration:

And unto the married I command, yet not I, but the Lord (v. 10). But to the rest speak I, not the Lord (v. 12). Now concerning virgins I have no commandment of the Lord (v. 25).

The explanation of these passages is simple enough. Upon the subject of marriage in general, our Lord, in his ministry on earth, gave instructions, but upon certain questions of marriage peculiar to Corinthian conditions, there was no commandment from Jesus, and hence the apostle relies on his judgment.

Another text quoted to show that Paul cannot always be free from error, is 1 Cor. 1: 14-16.

I thank God that I baptized none of you but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanus; besides, I know not whether I baptized any other.

Paul here acknowledges that he does not certainly remember as to a particular matter. But this very care about his statements should give us all the more confidence about what he says elsewhere. Must a man remember everything in order that particular things which he states may be true? Besides, inspiration does not demand omniscience. There were some things our Saviour himself did not know.

It is often asserted that the Scriptures contradict one another. When we have details in one account of the same event not mentioned in another, these differences, with right thinking people, should strengthen the credibility of the

events described. No one calls in question the main facts of any occasion nowadays because each newspaper differs from the others as to details. Besides, it is the interpretation placed upon those details, and the discolorations they receive at the hands of professing Christians, which often create the impression that the Bible is contradictory. Just so with isolated statements. Take, for instance, the declaration that "God is a spirit." One writer thus interprets this:

"Spirit is an immaterial, indivisible, indissoluble, uncompounded, simple essence; that has neither weight, shape, size, nor color, that has neither exterior nor interior surface, and can in no wise come in contact with matter." Now if God, being a spirit, is all that—that is, if that is anything at all—then he is just simply nothing, for that which is immaterial or formed of no matter of any sort, that which cannot be divided nor dissolved, is not capable of being compounded with anything else; that which has no weight, no shape, no size, no color, and has no outside nor inside, and can in no manner come in contact with any material, is something—if that is not paradoxical—which is nothing, or that which cannot exist anywhere or in any condition. What "simple essence" is there, known to man, that can bear such a definition? Can electricity, as subtle, and ethereal, and as little understood as it is? Not by any means. The Scriptures declare that God has a form. They ascribe size to him, and color. Paul says that Christ is "the brightness of the Father's glory and the express image of his person." Jesus told the Jews that they had not "heard his voice nor seen his shape." Angels are said to always behold the face of God in heaven.

Of Christ Paul says, Col. 1:15, "Who is the image of the invisible God, the first-born of every creature." This is true. But if we apply to it the interpretation of the writer above quoted, we do, indeed, make it a meaningless declaration. The trouble is not with the Scriptures, but with the forced and contradictory interpretations which men put upon their utterances.

The Sabbath, baptism, and other subjects, also offer illustrations of how the Bible is made to suffer at the hands of its friends, and the impression it creates that it is contradictory. But of these we have neither room or occasion here to speak.

Often it is asserted that the Scriptures are contradicted by profane history. Those interested in this phase of the question should read "Rawlinson's Historical Evidences," in which, as in other works of the kind, it is shown that there is no basis for the objection to the Bible on historical grounds.

Again, it is charged that the Bible is contradicted by modern physical science. Established scientific principles do not contradict the Scriptures, the speculations of scientific men may do so. With a remarkable manliness and candor that puts to shame many religious sectarians, Mr. Tyndall, the infidel, admitted that many of his statements, made in an address at Belfast, were mere speculations. These, and not established principles, often contradict the Scriptures.

Another objection to the Bible is made on the ground of decency. One would suppose that all this had been buried with Tom Paine. Is there a woman whose soul has ever been sullied by a word in the Scriptures? If they be viewed from the standpoint of society as it was in the times in which they were written, when there was less of the sham modesty now so prevalent; when men called a spade a spade and no one was shocked thereby; when some things now considered so very delicate were mentioned in ordinary conversation with no thought of evil; when society was more simple in speech and less suspicious in thought than it now is,

this objection falls to the ground. Here again the fruits of sectarian prejudice and teaching are apparent. I can show you passages in the writings of religious zealots in which it is attempted to prove that baptism is indecent. Yea, indeed, Richard Baxter, who has, on general religious topics, made such splendid contributions to Christian literature, declared that immersion was a violation of the spirit of the seventh commandment! Thousands of scholars in all denominations admit that immersion only was baptism in Bible times and two hundred years thereafter. If, now, some teach that immersion only is Bible baptism and others teach that immersion is indecent, does that not make Christ, who instituted it and who submitted to it himself, the minister of sin and indecency, and does not religious teaching itself play into the hands of the infidel when he says the Bible is indecent? This leads to a consideration of the third and last question:

III. How shall we treat the Bible?

In order to find justification in it for conformity with existing beliefs and practices, it should not be "handled deceitfully." Human pride and party spirit will not permit most men to acknowledge that they are wrong in theory or practice, and hence the Bible must be wrested and be made to appear to be on their side. It were better, for instance, for the Sunday observing Baptist to acknowledge the facts of history than to ignore these and attempt to justify his belief and practice on this point from the Bible. In seeking light in the Scriptures, the following just principles should be observed: 1st. All texts on a subject should be collected and compared. 2d. One text must modify the meaning of another. 3d. The majority must be taken as the rule, and the minority as the exception. 4th. The plain must throw light on the obscure. 5th. The literal must interpret the figurative. By taking the minority as a rule and the majority as the exception; by letting the dark give meaning to the light; the figurative to interpret the literal, the Scriptures are made into a mass of contradictions and riddles, and their authority is sustained only on the subterfuge and under cover of the plea of mystery, and an apparent justification is found for many false doctrines now commonly believed. One only of two or more conflicting interpretations of a text, or collection of texts, can be right, but the most remarkable thing about this matter is that the interpretation which has least to commend it and most to condemn it, is the one most generally accepted and believed. As the meaning attached to a few vague texts supposed to contain teaching, or made to contain teaching, on certain subjects under dispute, cannot be reconciled with the great number of texts that unmistakably treat of such subjects, it must inevitably follow, if the forced interpretation of the few figurative and the irrelevant be insisted upon by most Christians as against the weight of the many, the plain and the relevant, that the impression will be created that the Scriptures contradict themselves.

If a denomination holds a truth which the others neglect or reject, that denomination's mission in the world of religious thought and action is to teach that truth plainly, fearlessly, and persistently. Thus the Bible will be vindicated from the attacks upon it by its enemies, and thus only can Christians be made to think alike.

"To know the Lord." That is a bold aim for finite soul, and yet my soul will be satisfied with nothing less. It is not by searching thou canst find God out, it is by following him.

WILLIAM CAREY; OR, THE POWER OF ONE MAN.

This distinguished name is inseparably linked with modern missions. I have recently been on a pious pilgrimage to the places associated with his life—Olney, Hackleton, Kettering, Leicester, etc.—and propose giving the reader the benefit of the impressions made.

He was born at Paulersbury, in the County of Northampton, on August 17, 1761. The house was in Watling Street, but has now disappeared; it was a weaver's humble cottage, and at the same time a school house, for there his father taught the children of the parish.

William Carey cultivated the garden with no little perseverance and pains, planting trees and shrubs, and making it bloom with flowers; and there he early developed his love for botany. His boyhood was in no way remarkable as a forecast of his future, though he was marked by high animal spirits, a keen relish for knowledge, a ready and retentive memory, and in everything a perseverance that was indomitable. Long afterward, when his name became illustrious, his fellow townsmen remembered his grit and grip, his positive character and his capacity for holding on. He knew no such word as "fail," and when he began anything he let not go till he completed it. Indeed he himself claimed no genius except that of persistent industry. And when asked in later life how he accomplished so much, said: "There is nothing remarkable in it; it has required only perseverance." He told his nephew that if his biographer should give him credit for "being a plodder" he would exactly tell the story of his life. Said he: "Anything beyond this will be too much. I can plod. I can in any definite pursuit persevere. To this I owe everything." Perhaps this is the bottom secret, but it is not so plain after all that this disproves a genius; for it is yet a question whether the gift of taking pains and holding on be not itself the crowning endowment. As Carlyle says: "To swallow one's disgusts and do faithfully the ugly, commanded work, taking no council with flesh and blood—know that genius everywhere in nature means this first of all; that without this it means nothing, generally less."

Carey had a hunger for books, but had not much to feed this hunger. Bunyan's "Pilgrim's Progress" was one of the few books to which he had access. But he studied nature's volume, which is accessible to us all. When he walked out he kept his eye on plant and flower or bird and insect, and his little room at home became a sort of botanical and entomological museum.

When at fourteen he was apprenticed to a shoemaker at Hackleton, he found among his master's books a commentary on the New Testament. The words with which its pages were sprinkled were hieroglyphics to him, but the plodder copied them as closely as he could, and sought the help of Tom Jones, a weaver of some education, in finding out their meaning. His master dying, he was transferred to another, a Mr. Old. His wages were small, and it had been rumored that his work was not good; and even that he was so poor a shoemaker that he could never make two shoes or boots that would match; but there is no solid basis for such a tradition. William Carey was not a man to do anything in a stupid or slovenly fashion. While he himself disclaimed being anything more than "a cobbler," he says he was accounted a very good workman.

When about eighteen years old his religious history begins to develop. Brought up as the son of a parish clerk he was of course a churchman, and was duly "confirmed" while as yet he was a stranger to the "new birth." Though at times he had felt the strivings of conscience and of the Spirit of God they begat only brittle resolves; though familiar with Scripture and a church-goer his lips were both lying and profane lips, and at the critical age of passion he had no moral stamina to brace him against temptation. His contact in the workshop with a young man who was a Dissenter led him at times into arguments upon religious questions, in which he carried himself with pride and persistency. But though he had the last word always, and looked down contemptuously on dissent he could not avoid the arrows of truth; nor the conviction that though a confirmed churchman he was not a converted man.

There is no voice that is more difficult to be

silenced than the voice of conscious sin. Guilt and fear of judgment will not be soothed or satisfied by the slave of ceremonies. He sought peace by multiplying religious forms; he went to church three times on Sunday, and to a dissenting prayer-meeting in the evening; he even tried to break up habits of sin and form habits of prayer. And though all this could not of itself bring him peace, God, after whom he was blindly feeling, graciously drew near and touched his blind eyes. It was no sudden flash of light by which spiritual truth was revealed to him. At first he saw "men as trees walking;" but the final result was a clear perception of the salvation from sin. He was smitten by the law till he felt ruined and hopeless, and then healed by the gospel till he was conscious of depending wholly on the crucified one for pardon and peace.

Thomas Scott, the commentator, then curate at Olney, walked occasionally to Northampton, and, as he passed Mr. Old's house, met this sensible looking journeyman in his leather apron, and drew him now and then into conversation upon spiritual themes. These visits were repeated two or three times a year, and Mr. Scott formed an impression that this young shoemaker would at some day develop no common powers of mind and capacity for serviceableness. William Carey was indeed unconsciously on the way to a great career—for which the first requisite was deep piety.

God gradually wrought in him a marvelous change, which was evident in his whole bearing. He burned his pack of cards; he set a double watch at the door of his lips; he became a man of prayer. And in 1781, now twenty years old, we find him somehow cut loose from the Anglican communion, and a member of a small dissenting church of nine members at Hackleton, and taking part in conference meetings, and even preaching. The same year he married the sister-in-law of his employer, who, though a good woman, proved of little help to him in his great life work.

Anxious to tread upon the very ground associated with Carey's early history, I took, a short time since, the train for Olney, and there drove to Hackleton, seven miles off. The Baptist chapel, where Carey worshipped, is now displaced by a modern structure, which is his "memorial;" but the beadle showed us with reverent pride the very pulpit associated with his conversion, and from which he heard the sermon that awakened him. We also went to the humble house where he lived, and the humble shop where he worked. It was a little shanty, built against a stone wall, and about fifteen feet by ten. As we opened the door there sat a man on his bench cobbling! How vivid this made the impression, and how realistic it made the story of a century ago, the reader may imagine. Strange to say, the beadle that was our kind guard was a descendant of the old family referred to above. There in that shop the converted cobbler conceived the idea of undertaking a world's conquest for Christ, and there he began to study the great science of world-wide evangelism.

At Olney, on our return, we went to the Baptist chapel associated with Carey and John Sutcliffe, etc., a very rude, ancient, barn-like structure, with no pretense to architectural or æsthetic attraction; but it is one of the sacred places of England. From Olney we went to Kettering, and under the guidance of William Toller, Esq., went to Andrew Fuller's house and chapel, to the room where he died; and then to the house of Widow Wallis, where, after Carey had preached his sermon on "Expect great things from God, attempt great things for God;" he and his brethren drew up the first constitution of the original Baptist Missionary Society, the pioneer of all the foreign missionary societies of Britain. The house has been remodelled, but is essentially as it was in 1792.

Undoubtedly in 1892, when the centennial is reached, there will be a great celebration at Kettering. That house ought to be bought by the Baptists of England and made a training-school for missionaries.

The more we study Carey's life and career the more we feel convinced that he is one of the best illustrations of the power of individualism. When he began to yearn over a dying world and inform himself about the heathen, and plan for

the evangelization of the world, he stood almost alone. Poor, unlearned, obscure, unknown, he began to work for God and his kingdom; he confronted Sydney Smith's satire and ridicule, apathy and lethargy on the part of his own brethren, and general stagnation in the church, nay, the practical denial of any obligation to send the gospel abroad; yet, notwithstanding all this, he persisted until he carried the day! Behold the results after a century has passed. The church of God organized for a world-wide campaign, and the Bible translated into between 300 and 400 languages and dialects, either wholly or in part; between 100 and 200 missionary societies at work; and now there is not a respectable minister that dares repeat Sydney Smith's sneers at missions, or a respectable newspaper that would venture to ridicule the work of foreign evangelism. Carey's life is a great lesson for the common folk. No man needs despair of being useful.—*Rev. Arthur T. Pierson, in Christian Intelligence.*

ST. MATTHEW.

BY ELIZABETH DEERING HANSCOM.

On the twenty-first day of September the Latin Church has for many years kept the festival of Matthew, apostle by personal call of Christ, evangelist by inspiration of the Holy Spirit, saint by consent of the Christian world. The story of his life may be divided into three parts; that of which record is made in the Scriptures, that told by the Fathers of the early church, and that handed down in tradition.

Of these the first is far the most meager. Seven verses furnish the basis of our knowledge of him. From them we learn that Jesus, being in Capernaum and performing there the wonderful deed of healing the man stricken with palsy, was surrounded with a great multitude of curious folk. And going forth from the house where the miracle was done, that he might gather the multitude around him by the sea, he passed by one of the places for the receipt of customs, abhorred by every devout Israelite, who felt his nation disgraced by the familiar presence of the deputies of Rome. Sitting at this place, discharging his odious duty, was a man named Matthew. And Jesus looking on this man, "Saith unto him, Follow me. And he arose, and followed him." Probably he knew of Jesus before; for he was of Capernaum, called Christ's "own city;" perhaps he had before this come under his mighty influence; but on this day he was sitting quietly at his work of collecting toll of those entering Capernaum from the lake, when into his busy life came the divine call, "Follow me." Straight and true rose the man, flinging aside the publican; and the Jew who had so far lost his national pride as to enter into the business most ignoble to Jewish eyes responded with instant obedience to the summons of the Jewish Messiah. Then Matthew, being unwilling to keep from his friends the joy that he had received from Christ, made for him a great feast, to which he invited many publicans and others accounted sinners. Seeing this, the scribes and Pharisees, who spent most of their time in investigating the affairs of Jesus, asked of the disciples, "Why eateth your Master with publicans and sinners?" Strong in his indignation at such narrowness of soul, the Lord made answer, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance."

From this time forth we find Matthew named always among the twelve, but only in connection with the other disciples. He seemed to have had no distinguishing characteristics by which to be peculiarly noted. After mention of him as among the disciples in Jerusalem after the ascension, the divine record is silent concerning him.

Here the early Fathers take up the story. According to Eusebius and Epiphanius, Matthew preached in Judea and the neighboring country until the dispersion of the disciples; then, having made many converts, he journeyed into the far East. Ambrose says that he preached among the Persians, while Rufinus and Socrates declare that he carried the gospel into Ethiopia. Venantius Fortunatus is author-

ity for the statement that he suffered martyrdom at Nadabar in Parthia, and according to Dorotheus he was buried with honors at Hierapolis, in the same country. On these points, however, Eastern and Western traditions differ; in the Greek legends he died in peace, and accordingly in Greek pictures is represented as passing away in comfort, with an angel swinging a censer beside his bed. It is to be hoped that such was the fate of the saint; it was certainly a more agreeable mode of leaving this world than that chosen by Western art, which always represents him transfixed by a sword.

Less credible traditions make Matthew to have lodged, while in the capital of Ethiopia, in the house of the eunuch whom Philip baptized. Ethiopia at that time was under subjection to two terrible magicians who afflicted the citizens with dire diseases. These magicians Matthew overcame, and converting the people, baptized them into the Christian faith. Furthermore, he raised the son of the king of Egypt from the dead, and healed his daughter of the leprosy. This daughter he afterwards placed at the head of a company of virgins dedicated to God's service. As there is no authority for these traditions, we may believe as many of them as seem to us probable.

In the Italian city of Salerno stands a cathedral bearing St. Matthew's name, and built as a shrine for his bones, which had been transferred to that place in 954. But Matthew needs no monument of brick or stone; as long as the world endures, his memorial is sure; in the gospel that bears his name he lives forever.

The gospel first in position is thought by most critics to have also the priority of writing. By some it is claimed that the gospel was written before the disciples dispersed, while others place the writing from eight to fifteen years after the ascension. The majority of authorities agree on a date sometime between fifty and sixty of the present era. There has been much learned discussion as to the language in which the book was first written. The earlier churchmen claimed that there was a Hebrew original; but the question is still unsettled.

The main purpose of this gospel was to preach the good tidings to Jewish Christians, to prove that Jesus Christ is indeed the Messiah prophesied of in the Old Testament.

Perhaps the most distinctive feature of the gospel is the discourse of our Lord, loved by all Christians as the Sermon on the Mount. This is the longest discourse given in any of the gospels, and contains many of the most characteristic utterances of Jesus. Beginning with these beatitudes, which reverse all human standards of happiness, and ending with that impressive parable of the house built upon a rock, it contains within itself the code of Christian ethics which has superceded all other systems of righteousness, and which will not lose its power until all the world acknowledges the gentle teacher as the divine Lord.

About this gospel there is a pretty legend, significant of a deep spiritual truth. It is said that Barnabas, after separating from Paul, preached in Greece, Italy, and Asia Minor; and that everywhere he carried the gospel of St. Matthew, written by the hand of the evangelist. Wherever he found any sick, he laid the sacred roll on their breasts and they were healed. It is only a legend, yet it is beautifully symbolic of the healing and vivifying power of God's Word.—*The Golden Rule.*

CHRISTIAN life in our day is full of activity. It finds pleasure in planning, giving, and working for the growth of Christ's kingdom. The spirit of consecration gives joy to all Christians who recognize it, and inspires confident hopes in the aggressive movements of the church. But it conceals, also, a great peril. All Christian power springs from communion with God, and from the indwelling of divine grace. One can do good to others only as his own heart pulsates with love to Jesus, and has a present experience of his love. We can impart only what we receive. Any spring will run dry unless fed from unfailing springs. Any Christian labor will be fruitless, and Christian zeal be like sounding brass, unless the soul waits daily upon God, and finds new strength in prayer and in the study of the Bible.

MISSIONS.

CALIFORNIA.

Such interest has been expressed by persons living in California, and by some living in the East, in having a missionary sent to the Pacific Coast, that we have written to eighteen persons in California, whose names have been furnished us as subscribers to the RECORDER, asking what they would give toward the support of a missionary. Should these lines fall under the eye of any Seventh-day Baptist in California, not, unfortunately, a RECORDER subscriber, we should be glad to hear from him also. Having been assured that among these there are persons of considerable means, we should think that a large part of a missionary's support might come from the field itself.

FROM W. W. AMES.

QUARTERLY REPORT.

The points occupied during the quarter were Marquette, Green Lake Co., Wis.; Glen Beulah, Sheboygan Co., Wis., and Coloma and Deerfield, Waushara Co. Weeks of labor, 10. Preached eleven Sabbaths and Sundays, besides many other times. Storm hindered me from being at appointment one Sabbath, and the other was spent at our Association at Welton, Iowa. Spent three weeks at manual labor. Preached 40 times. Average congregations over 20. Ranging from one of 5 to two of 50 and one of 60. Visits and calls made, and close personal conversations, about 160. Received one member at Coloma on personal statement, the person being well known. Have distributed about 400 pages of Sabbath tracts. Taken part in Bible schools nearly every Sabbath and Sunday. Had many testimony meetings in connection with preaching services, also seasons of prayer in which nearly all professors took part.

A Sixth-day evening prayer meeting is maintained quite regularly at Glen Beulah, and a Sabbath afternoon prayer meeting at Coloma. We have the free use of the church house at Coloma, and of a hall at Coloma Station, where congregations are very encouraging. Also the free use of the meeting-house at Glen Beulah village, and have a fair attendance Sunday or Sunday evening. A young man on that field claimed some two months since to have received forgiveness of sins. At Marquette, we are still kept out of the meeting-house, to which we have a perfect right when the Methodists are not occupying it. But I have by far the largest congregations at the dancing hall, larger than the M. E. pastor who had us turned out. Our most intelligent members there feel confident that God is going to turn it to our advantage, and the ultimate triumph of his cause; and would be grateful to God and the Board for the continuance of missionary labors on the field.

Adams Centre, where I visited twice last winter and early spring, in Bro. Morton's estimation, as well as my own, is a promising point, and the friends there are anxious for me to visit them as often as possible.

SECOND ESSAY ON COLLOQUIAL VERSIONS.

BY REV. S. F. WOODIN.

There are a great many different languages spoken in China. These all have a common bond of relationship in having one written language, which is studied in all schools, read by all scholars, used for all standard books, and in all business accounts, and in official docu-

ments, somewhat as the Latin language was used a few hundred years ago. The written language is pronounced according to the sound of the reader's dialect, but it is not spoken anywhere in ordinary conversation, even by the most learned scholars. The vernaculars of China probably differ from one another and from the classics quite as much as the Italian, Spanish, Portuguese and French differ from each other. The whole number of these entirely distinct dialects is unknown, the number to say the least is very large. There are at least twenty-five distinct dialects. Of these seven have had no portion of the Scriptures prepared in their vernacular. Three others, each, have only one gospel. The essayist then gives a historical survey of the various versions of the Scriptures in these dialects both in the Chinese character and the Roman letter.

What are the respective advantages of these two methods?

First. The use of the Chinese character in the colloquial.

1. It is purely Chinese, accords with the form of the classical, it admits of use at once in any place, and does not arouse prejudice.

2. It is easily learned by all who have been taught in the native schools. There is a large class to whom the Chinese character colloquial is especially adapted, and intelligible without extended study.

3. It is a help to a knowledge of the classical and can be taught by a native teacher.

4. It does not involve the use of an untried additional method, nor require a third form of scriptural publication.

5. It is easy to teach in connection with the classical studies in our schools. The teaching of Romanization sometimes meets with great opposition from the natives.

6. It can be acquired without great difficulty.

Second. The use of the Roman letter in the colloquial.

1. It is believed to be the only practical way of publishing the Scriptures in some of the dialects.

2. It is claimed to be learned with greater facility than the Chinese character colloquial, the testimony however on this point is not unanimous.

But the large majority of those who have used the Romanized claim that it is far easier to learn. I believe the Romanized will never supplant the Chinese character, still we can use such a help with great advantage. It is easily acquired. It helps get Chinese out of ruts. It is convenient for writing letters.

Experience with the Romanized shows that it is well worth the trial in other fields, not to the neglect of the Chinese character colloquial, but as an aid to it. Give the Christians the best instruments for their work and we may hope that their mental shoulders will be relieved from a part of their heavy burdens. There should be a uniform system of Romanization. The Bible societies should not grant money for printing until there is such a system. Different systems create great confusion, but this is one of the least harmful results of a want of concerted action.

After this followed the discussion on the several foregoing essays regarding the versions of the Scriptures.

DISCUSSION.

An animated discussion ensued showing the need of new versions with notes, and the great difficulty in obtaining them. The existing Bible

societies are hampered by their regulations. These societies are far too strict in the interpretation of their rules. Colporteurs give "notes," why should not men be allowed to print notes in the Bible? Introductions and headings to chapters in the King James version is a precedent. And the Bible societies have not a logical leg on which to stand in refusing the notes that are needed. The indispensable notes will be neither many nor long, the question is one of a new annotated version rather than a new translation. The Bible is of necessity more or less unintelligible without some accompanying explanation. The Bible is not the book to begin work with in China, it should be preceded by evangelists. The question of notes was strongly opposed by various persons showing that the Bible alone is often quite sufficient without note of any sort; the want can be met by tracts, keeping the Bible free from interpolations. Theological notes in the Bible were strongly deprecated. This discussion was quite extended and animated.

The following is the report of the committee on Bible distribution, which also includes the question of notes:

Resolved, 1. That we heartily thank the Bible societies for the constant and generous aid given by them to the missions in the matter of Bible distribution in China, and trust that the efforts will be made to render that distribution still more effective. 2. That the Bible societies be requested to publish editions of the Scriptures with short introductions, headings and brief introductions and explanatory non-doctrinal notes. 3. That such editions be published only as they are called for, and that the editions "without notes or comment" be issued as heretofore. 4. That such notes occupy no more comparative space than that allowed for the marginal notes in the English revised version. 5. We recommend that the several Bible societies which print the annotated editions be requested to select a committee of twelve missionaries to decide what notes shall be adopted, and that the unanimous approval of all the members of the committee be required before any note be printed. This committee shall consist of two Baptists, two Congregationalists, two Episcopalians, two Lutherans, two Methodists, and two Presbyterians. 6. We earnestly recommend that all Scriptures be issued in clear type and attractive form.

The report was discussed pro and con. The burden of discussion was regarding "notes and comments." In favor of notes it was said, "It is divine truth with which we have the most difficulty." The Chinese have no way in which to express these ideas. The following resolution was presented:

Resolved, That since in the opinion of the General Conference, it is highly desirable that the Holy Scriptures, designed for circulation in China, should be accompanied with a short preface and brief unsectarian notes, therefore we do most earnestly request the various Bible societies in Europe and America to secure, if possible, a change in their rules or constitutions, so as to permit these to be added to their future editions subject to the supervision of their respective committees in China.

The objection to the articles 3, 4 and 5 is that they try to get impossible notes in an impracticable way. Non-doctrinal notes would omit all reference to God, Christ and Jesus. Number four provides that the notes shall not exceed the space for marginal notes in the English Bible. This amounts to nothing, if a single member objects it cannot be passed. The great Bible societies are willing to explain the value of a shechle in copper cash, but none of them will do more than we want, unless pressure is brought to bear upon them. No change in the Bible societies is needed, it is for this work that they exist. There is no reason why they cannot do what we want. Let us make the demand but not in the form of this report. Number two of the report asks for something which the Bible society is forbidden to do. We should

not ask them to do what their constitution forbids. This was once attempted. A man came forward and opposed, claiming they were unconstitutional, and they were obliged to give up the work. That man still lives. The American Bible Society formerly had a good introduction, which was prepared by *Bridgeman* and *Culbertson*. Then the publication of these prefaces was stopped and nothing could induce the society to publish them again. We see the difference of opinion on this floor, it represents the difference in the United States and doubtless in England as well. In the case of the Scotch Bible Society where they represent largely Presbyterians the matter is different. They can do it, or the Tract Societies might do it. Why not direct our appeal to them? The followers of Christ are often spit upon and despised through China. And are the paper and print more sacred than the body of our Lord? One speaker said we should not represent the Bible societies as bigoted and that we can not get what we want. They have not the funds because they cannot unite donors on the basis of publishing notes. If we want more than they can give we should go to the Tract Societies or pay for it ourselves.

Dr. Wright, agent of the British and Foreign Bible Society, said one society cannot be expected to do everything. The British Society publishes the Bible in 294 different languages, and 74 committees are working on them, all men of like passions with ourselves. In some parts of Africa, the people have only grunts for a language, and in some places the people are half fish and half men, yet they understand the Bible. The British and Foreign Bible Society and the S. P. G. were once enemies, but they now divide their work, the latter producing illustrated books and booklets, and such pictures, the use of which Dr. Williamson wants to break down the great wall of China and then take the rampart with "notes and comments." He suggested that the religious Tract Society be urged to do what is needed, and not have a false division of labor. The Bible society is prepared to cut up the Bible into little sections, as the "creation," the "fall," the "flood." We can give explanations of "Pharisee," "Saducee," and why not say that "Shang-ti" is God of all the earth, "baptism" a religious rite? The committee at home change every year and we can only urge this. He was prepared to push for a reasonable amount of explanations and marginal references out of the authorized version and out of Scrivener's Cambridge Bible, the most perfect Bible ever printed. Dr. Ashmore said he appreciated the value of notes but he wanted to say a word in favor of the good old text. He had not lost faith in the words of Christ. He was not understood. We do not understand all his words nor all the epistles. The Bible was addressed to unconverted men. The difficulty is not in the Bible but in the men. We take a great deal to ourselves when we think that Christ cannot be understood without us at his elbow. After a prolonged and animated discussion the report was adopted in the following form.

Resolved, 1. That we heartily thank the Bible societies for their generous aid given in the Bible translation, publication and distribution in China, and trust that efforts will be made to render such works still more effective. 2. That in view of the special and serious difficulties which the heathen in China meet with in understanding the Bible, we request the Bible societies to publish in addition to their present issues, editions of the Scriptures, with summaries, headings and brief introductions and explanations. 3. That such explanations occupy no more comparative space than that allowed for the marginal notes in the English revised

version. 4. We recommend that the present Conference select a committee of twelve missionaries to prepare such explanations, and that the unanimous approval of all members of this committee be required before they are printed. This committee shall consist of two Baptists, two Congregationalists, two Episcopalians, one German Reform, one German Lutheran, two Presbyterians. It being understood that when any member of the committee shall cease to act the committee shall notify the missionaries of his denomination and request them to choose his successor, and in default of such choice the committee shall select another, if possible, from the same denomination. 5. We earnestly recommend that all Scriptures be issued in clear type and attractive form. 6. We further recommend that this Conference elect by ballot an executive committee of twelve representative men, five Englishmen, five Americans and two Germans, to choose a committee of not fewer than five men to prepare an annotated Bible for general use, and that this executive committee ask, in the name of this Conference, the concurrence and financial help of the Tract Societies of Great Britain and America in carrying forward this work.

(To be continued.)

WOMAN'S WORK.

SIXTH ANNUAL REPORT OF THE WOMAN'S BOARD.

SOUTH-EASTERN ASSOCIATION.

Concerning the work of our women as organized I speak with confidence in it as a factor for good in the church, and am confident that at heart the women of the South-Eastern Association stand ready to do whatever they shall understand comes to them from the Master to do. If I were to speak rather of what ought to be with us, than of what we have done during the year, it would be to say that I think we need to know more about the work, that as Seventh-day Baptist women we can do, and the best ways of working to accomplish the desired results. Should I speak with pointedness of our special need, I think I should put it, a greater sense of individual responsibility in regard to the work committed to us.

It is fair to the women of our Association to say that the year has been one of unusual trials. We are scattered, and it is, therefore, more difficult to meet frequently, and to maintain the strength that a stronger band of union would be sure to furnish by more frequent meetings. Besides, it seems as though the weather had this year joined hands with the enemy against us. Yet for all of this, he has not gotten the ground, for there has been growth amongst us in the essentials of growth for society work. There has been much withal to encourage, and I am still looking forward with desire for greater interest on the part of our women in this Association. Sincerely yours for the Master,

MRS. J. L. HUFFMAN, *Sec.*

LOST CREEK, W. Va.

CENTRAL ASSOCIATION.

Much earnest, faithful work has been accomplished during the past year, both for home and foreign interests. There is increasing interest and activity on the part of some of the larger societies. The Home Box work claims a good degree of attention, while the China Christmas Box is not forgotten. A good degree of cooperation has been reached in the use of Thank-offering boxes, which we wish might be universal. The contributions for teacher's salary has been very heartily and cheerfully given. The need of a helper for Dr. Swinney is felt and acknowledged to be urgent.

Some of the small societies have been depleted by death and removals, and they labor under discouraging circumstances, but the outlook upon the whole is hopeful.

Letters received indicate a desire on the part of our women for a knowledge of the best and most practical methods of conducting our work. One society of quite young girls has been or-

ganized called, "The King's Daughters." They work with and under the direction of the other society.

Our need is the better knowledge of the work which there is for us to do, a closer denominational sympathy, and a deeper consecration to the Master's service.

MARIE S. WILLIAMS, *Sec.*

ALFRED CENTRE, N. Y.

WESTERN ASSOCIATION.

The work as organized in the Western Association for the year 1890 has been moving in very much the same channel as that of a year ago, though we trust with greater unity of effort and purpose.

The Home Mission Christmas Box work has been taken up by four of our churches with very pleasing results. Indeed it would be difficult to decide to which came the greater pleasure, to the giver or to the recipient, but we are sure that those who helped in the enterprise can fully appreciate Christ's words when he said, "It is more blessed to give than to receive." We are pleased to learn that other churches are to engage in this line of work for the coming holidays, and we hope that all may soon become interested in it.

It seems to be the special desire of the women of this Association that our next special line of work shall be for our Medical Mission, and so much imbued with this spirit has one of our sisters become that she has originated the plan of circulating pledges, one for ten, and the other for five dollars, to furnish the needed buildings for Dr. Swinney. In her own church she has secured pledges to the amount of \$247 for this purpose.

The most of our small churches are working vigorously to become self-supporting, consequently can do little outside to help in our denominational enterprises, though some are doing their full share of this work, while others express a desire to do more in the future.

F. A. WITTER, *Sec.*

NILE, N. Y.

NORTH-WESTERN ASSOCIATION.

The interest manifested by the local societies in the North-Western Association in our missionary and benevolent work is truly commendable. The prompt responses to calls for pledges to sustain our missionary teacher; the anxiety manifested by many that a nurse be sent to help Dr. Swinney, and by others that wards be erected for the sick; the increase in the value of gifts to our missionary pastors, are all hopeful signs of life and growth.

The numbers using the Thank-offering boxes are steadily increasing. The receipts of money from this source alone in two of our societies, Milton and Albion, aggregate nearly \$70. The cheering words that come from some of our local secretaries, their expressions of faith and confidence in the Missionary Board, are encouraging. While one society reports this year for the first time, it being a new one, another has become extinct by deaths and removals. We regret that reports from two of our societies have failed to reach us in time to be included here. The receipts of money reported by the local treasurers of this Association, for the present year, are \$903, besides this there is the fact that many of our women are contributing weekly by the envelope system to the joint Missionary and Tract fund, of which, of course, no record is given to nor by us. Trusting for increase in all that gives uplift to the work,

I am sincerely yours, in the Master's lead,

MRS. E. B. CRANDALL, *Sec.*

MILTON, Wis.

(To be continued.)

HISTORICAL & BIOGRAPHICAL.

INCIDENTS IN THE LIFE OF ELD. ENOCH DAVID.

The following prayer is recorded on the leaf of his journal, as early as in 1756: "O Lord, almighty, eternal, and unchangeable, thou art an infinite God, who never slumberest nor sleepest, who only hath immortality, and who dwellest in regions of eternal light and bliss: Lord, we have renewed occasion to bless and praise thy name for thy many mercies and favors conferred upon us, good-for-nothing creatures."

In 1753 he seems to have corresponded with some ministerial friends upon the subject of the Sabbath. We make these selections: "Pursuant to your request I have made it my care to consider the apostle's drift in the 4th chapter of Hebrews which speaks of several rests. I think I see that the apostle is showing all that outward rests do fall short themselves of that rest unto which they point. But the quarry [inquiry] you put to me is, Can the seventh day, which was ordained to commemorate the old creation, point out the rest in glory? I answer, It may as well as an earthly Adam in his purity did point out Christ, who was the Lord from heaven. We find by Scripture that the old creation in general is borrowed to hold forth the new, but the seventh day is part of the old creation, and a rest; therefore it holds forth the rest that remains to the people of God. But if I am not mistaken it makes nothing against the seventh-day Sabbath being perpetual, for that remains which it was to commemorate, even the old creation; and until it was done away I see no reason but man ought to remember it, or reverence God by keeping his sanctified time. I read nothing of men being discharged from the observance of the seventh-day; therefore it still remains a duty."

In the following letter he states quite fully his arguments against the theory of the seventh part of time: "This is to let you know that I have weighed your reason against the seventh day of the week, and I find it will not bear. Your reason runs after this manner, if I take you right: That which is moral may be attained by people inhabiting all parts of the earth, but the knowledge of the seventh day is not possible to all people, therefore it is not moral. I answer, that by this way of arguing we may interpret away the whole law, for what precept is there that is possible to be known by a madman or a fool that never had his reason. Let us see how this way of arguing will suit in other cases, viz: that which is moral may be attained by all people, but the knowledge of the fifth command cannot be attained by infants or fools, therefore it is not moral for God to require obedience to parents, because fools cannot attain thereto in honor.

"Accidents make void no general rules. God may command his reasonable creatures, though some of them at times, or in places, be out of a capacity of obedience. It is the duty of a converted man to join himself to some church of Christ; but if he is cast upon an island where there are no Christians, doth this make void the general rule? I trow not. If men of England trade to the uninhabitable parts of Greenland, where there is no regular day or night, and consequently no church to keep a Sabbath day, doth this prove that there is no Sabbath where the world or the earth is habitable, and that these men ought not to keep a Sabbath when they return thither?"

"Query 1. Whether men in Greenland are

not at as great a loss to know the seventh part of time from the creation as they are to know the seventh day.

"Query 2. If they are, why do you not abandon that of the seventh part of time?"

"Query 3. Whether men in Greenland are not at as great a loss to know the first day, which you call the Sabbath of God's appointment, as to know the seventh day, which I hold to be the Sabbath?"

"Query 4. If so, why does not your argument cast that away?"

"Query 5. If there is no coming at the certainty of time, why do you plead for the seventh part thereof to be kept in the fourth command?"

"Query 6. Doth not your denying the possibility of knowing the day, plainly say that there is no day at all certain by divine authority?"

"Query 7. Whether the seventh part of time, which is set up by human authority, is enough to bind the conscience of men.

"Query 8. Whether you would have us begin our seventh part of time by a certain account.

"Query 9. If you say yea, then I ask, whom has God appointed to regulate this same seventh part of time to all people?"

"Query 10. If you say there are men, my query is also who be they, and from what time has God appointed them to make their account?"

"But I suppose you that have been brought up as a Protestant will not undertake to vindicate all those absurdities which your opinion about the Sabbath has run you into. I charitably hope that you are better than some of your principles, though not so good perhaps as others; but when my honored friend has made a reply to this, I hope I shall be more capable to judge a righteous judgment. This is all at present from your plain though sincere friend."

Upon his joining the Sabbatarian church in Piscataway, New Jersey, he wrote as follows to the members of the church to which he formerly belonged: "Honored brethren, You know that I am of a contrary judgment to you in one thing, that is, the Sabbath. I have not been backward to come when the church has sent for me, which has been twice. You know also that the last time I was before the church that I told you I did desire to make what use I could of that letter which was refused at Cramberry, in order to get admission into the congregation of which John Dunham was minister at Piscataway. I think you do remember that when you were about to end what was between us at the time, Mr. Davis asked you whether I need come any more, and your answer was that I need come no more. Now, upon this I went as soon as God did permit, and offered myself to the above named church, which, after they had examined into my acquaintance with spiritual things, did receive me, and gave me a letter to certify the same. Now I intreat the favor of you to ask the Association whether they think I am a member with you or not."

The next letter refers not only to his views as to the Sabbath, but also to a charge that he was an Antinomian: "I remember that some time ago when I was at your house I made free to tell you the sort of doctrine I heard a little before that time at Mr. Conrad's meeting-house in the Jerseys. The doctrine was conditional, as I said, setting forth salvation by way of tender and offer, declaring that God was reconciled to man in general, and upon that head wooing unconverted sinners to accept Christ upon the terms of the gospel. All which doctrine I told you I thought was wrong and far from the gospel. Upon this you told me that I was an Antinomian, because I denied tenders and offers.

"You also told me that you heard I was a seventh-day man, and that I did turn for a while. I said I took it hard from you thus to think of me, but I was quite clear of the charge. But I return. First thing is my mentioning what kind of doctrine I heard. Sir, I think I am no Antinomian in principle. 1st, because I look upon the ten morals to be unalterable; 2d, because I hold that Christ kept these ten morals, that his elect might have a righteousness to stand before God; 3d, because I believe that Christ gave satisfaction for the breach of the ten commands."

PHEBE CARY'S HYMN.

Under the above title, says the *Presbyterian*, Dr. Deems writes as follows: "This hymn of our late beloved parishioner has appeared in many versions, some of which damage the poetry while they fit the stanzas to music. There was no special tune in her ears or in her mind when she wrote it. The theme came to her one Sunday morning in 1842, as she was returning from church. She sat down and wrote off very rapidly the verses which had formed themselves around that theme. These she afterwards carefully corrected and published. They immediately became popular. The latest version was made under the following circumstances: One day she was ushered into our back parlor, where we sat with a sprined ankle in a vessel of water. She was almost always very bright and witty, and for a while her conversation was very gay; she was cheering her imprisoned and perhaps impatient pastor. When the conversation turned on graver topics he made this remark: 'Phebe, it's amazing how many hymn-books there are and how few are the hymns that are sung. Now here lies a book used by a large denomination. It contains over a thousand hymns. I have gone over them all and marked every hymn I have heard sung or quoted, in whole or in part, and there are a very few over two hundred that are marked, and less than a hundred that I have heard frequently. Other hymns, of course, may have been used and heard by other persons, and so the total might be set down at three hundred. It would seem that three-fourths of the hymn-books had been printed and carried about for the sake of the useful one-fourth.' 'Why,' said she, 'don't you know that there are not three hundred hymns in the language that are worth using, or that will live a hundred years?' Then, after a pause, she added, 'Let's make a little book that will have the three hundred best.' 'Agreed,' was the answer. After she left, the conversation was considered. One evening we said: 'Are you ready to begin that hymn-book?' 'Yes,' she replied. We went at it. We gathered all the books we could find. Over twenty thousand metrical compositions in English, German, and Latin, were examined. Three hundred were selected. Some were inserted, removed and reinserted; some were removed and never replaced, but stood so near the line we had marked that, if others for any reason had fallen out of line, those would have taken their places. Thus came the volume called 'Hymns for all Christians.' Subsequently, after Phebe Cary's death, Whittier, the poet, wrote us that, in his opinion, there were only about twenty hymns in the language that were in all respects worthy the name, 'and thee has them all in thy collection.' It was while we were at work on this collection—in her room over the parlor in the house in Twentieth Street, in which Alice Cary died—that we said, 'Now, Phebe, let us put in your "Sweetly Solemn Thought." ' 'Oh, that was not written for a hymn.' 'Nevertheless, people will sing it; and as I have allowed you to insert hymns on your own independent judgment, and one of mine is among them, it is my turn now. Yours shall go in.' 'Well, I'll look it over and fix it up. Posterity never did anything for me, but I suppose I must do something for posterity. I'll rewrite it just as I want it to stand forever, and I'll never touch it again.' And the following is that last version:

"One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer my home to-day
Than I ever have been before.

"Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the crystal sea;
"Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer gaining the crown;
"But the waves of that silent sea
Roll dark before my sight;
That brightly, the other side,
Break on a shore of light.
"O, if my mortal feet
Have almost gained the brink—
If it be I am nearer home
Even to-day than I think—
"Father, perfect my trust;
Let my spirit feel in death
That her feet were firmly set
On the rock of a living faith."

SABBATH REFORM.

SABBATH PSALM.

BY MRS. M. E. H. EVERETT.

"Call the Sabbath a delight." Isa. 58 : 13.

Call the Sabbath a delight!
Holy to the Lord, and blessed!
He delighted in his work
When he promised thee his rest.

Call the Sabbath a delight!
Earth recedeth from thy feet,
In the house not made with hands
Shalt thou find a safe retreat.

Call the Sabbath a delight!
Then his hand removes thy care,
And his voice in tender love
Answereth thy broken prayer.

Call the Sabbath a delight!
Holy all its hours shall be;
Symbol of the heavenly rest
That remaineth unto thee.

REFRESHING CANDOR.

Ex-Governor St. John, of Kansas, in a recent lecture, said:

Now, I observe Sunday as God's holy Sabbath day. I am frank about it. It always pays a man to be frank. Now, why do I observe Sunday? I observe Sunday because my father and mother observed it, and not because I have gone down deep and searched the Bible for the truth in the matter.

While these words call for thanks because of the candor of their author, they also provoke the smile, to say the least, because of his inconsistency. In the interest of consistency they should be entered as follows: "I observe Sunday as *my parents'* holy Sabbath day. I observe Sunday because my father and mother observed it, and not because I have gone down deep and searched the Bible for truth in the matter." It is not necessary to go "down deep." A glance at the surface by any Mr. St. John, if without any bias and divested of the traditions of men now taught as the commandments of God, would convince him of the truthfulness of the following facts: 1. There is no divine command for Sunday-observance. 2. There is not the least hint of a Sunday institution. 3. Christ never changed God's Sabbath to Sunday. 4. He never observed Sunday as the Sabbath. 5. The apostles never kept Sunday for the Sabbath. 6. Neither God, Christ, angels, nor inspired men, have ever said one word in favor of Sunday as a holy day. Having arrived at this negative result, he would further find that the Bible is very positive on Sabbath observance, unlike that which is the result of parental practice. He would further find such words as these: "If ye love me keep my commandments;" and since Sabbath observance, is, according to Christ's example and teaching, no less the observance of a particular day than it was from the beginning, although not with *Mosaic rigor*, he will further find that that day must be determined, not by the practice of father or mother, but "according to the commandment." In this particular it is as true as in any other, "He that loveth

father or mother more than me, is not worthy of me."

Commenting on Mr. St. John's words another writer says:

This is an honest confession, and the truth told, this is just why nearly all Christendom to-day keep Sunday. And what is more, no one ever had any better reason for keeping that day in the place of the only day God in all his word has called his holy Sabbath day, the seventh day. Substitution and usurpation instituted it in the Christian Church, and tradition, ignorance, and prejudice have kept it there. But the false plant is to be exposed and rooted up, as are all other errors.

To the St. Johns, and all Protestants, the following bit of candor from a sermon by a Father Enright, published in the *Industrial Observer*, at Harlan, Iowa, in December last, furnishes food for reflection.

What right have the Protestant churches to observe that day? None whatever. You say it is to obey the commandment, "Remember the Sabbath day to keep it holy." But Sunday is not the Sabbath according to the Bible and the record of time. Every one knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show me any scripture for it, I will to-morrow evening publicly acknowledge it, and thank him for it. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, anathematized those who kept the Sabbath, and urged all persons to labor on the seventh day under penalty of anathema. Which church does the whole civilized world obey? Protestants call it every horrible name they can think of,—antichrist, scarlet-colored beast, Babylon, etc., and at the same time profess great reverence for the Bible; and yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church. The Bible says: "Remember the Sabbath day to keep it holy," but the Catholic Church says no, keep the first day of the week; and the whole world bows in obedience.

History shows that, like sprinkling and infant baptism, Sunday observance is a papal heirloom handed down from generation to generation, and because left untouched by the Reformation, is in possession of Protestants to-day.

VERITAS.

CARDINAL GIBBONS AND THE SYLLABUS.

Cardinal Gibbons is doubtless a fit representative of the papacy in this country. He knows what to say to Americans, and how to say it. He has written a book which he entitles "Our Christian Heritage," in which he represents the Church of Rome as an innocent and enterprising organization, orthodox and evangelical in its teachings, and the fit religious teacher of all nations, especially of American citizens. The book has already decoyed some into the belief that Rome has been misunderstood, and misinterpreted, and that she is not the domineering, exacting, oppressive power which she has been represented as being. The Cardinal knows what to say and what not to say. He knows when to speak and when to be silent. He wrote his book with an object, and, unless Protestants are on the alert, he will accomplish his object. He has already partially accomplished it.

But let us not be deceived. Let us look at some things not found in the book of the Cardinal—things which he would be glad that we might never know. In a book entitled "Romanism and the Republic," the Rev. Dr. Vernon, writing the preface, cites some deliverances with which the general American public is not familiar, because they have not been made generally accessible to people on this side of the sea. Here are some of them from the syllabus of Pius IX., put forth in 1864, and subsequently, "by the Decree of Infallibility, confirmed as truths eternal and equal in authority with the Decalogue."

The State has not the right to leave every man free to profess and embrace whatever religion he shall deem true.

It has not the right to enact that the ecclesiastical power shall require the permission of the civil power in order to the exercise of its authority.

It has not the right to treat as an excess of power, or as usurping the rights of princes, anything that the Roman Pontiffs or Ecumenical Councils have done.

It has not the right to adopt the conclusions of a national church council, unless confirmed by the Pope.

It has not the right of establishing a national church separate from the Pope.

It has not the right to the entire direction of public schools.

It has not the right to assist subjects who wish to abandon monasteries or convents.

In the same syllabus, conversely, the rights and powers of the Church are thus put forth:

She has the right to require the State not to leave every man free to profess his own religion.

She has the right to exercise her power without the permission or consent of the State.

She has the right to prevent the foundation of any national church not subject to the authority of the Roman Pontiff.

She has the right to deprive the civil authority of the entire government of the public schools.

She has the right of perpetuating the union of Church and State.

She has the right to require that the Catholic religion shall be the only religion of the State, to the exclusion of all others.

She has the right to prevent the State from granting the public exercise of their own worship to persons immigrating into it.

She has the power of requiring the State not to permit free expression of opinion.

It may be said that the Church of Rome teaches the truth concerning the divinity of Christ, concerning the incarnation, concerning eternal punishment, concerning divorce, and other such things; but this does not cover all the ground. The Church of Rome does not teach the truth concerning the way of life, concerning repentance, concerning good works, concerning the value of faith in Christ, concerning the relation of Mary and the saints to the dweller upon earth. She does not teach the truth concerning purgatory and the influence of prayers for the dead. She does not teach the truth concerning the power of the priest in the forgiveness of sins, nor concerning the relation of the "sacraments" to the salvation of the soul. While the Church of Rome did, at one time, hold firmly to the teachings of Scripture on many or all of these points, and while she can cite passages from her canons and the decrees of councils favoring the orthodox faith, she has so overlaid all of these with her assumptions and her abominations that the truth is obscured and the falsehood is at the front. In other words, the truth of God is to her as a skeleton which she has clothed with the draperies of her ecclesiastical loom, as she has clothed her priests in the robes which hide their manhood and make them appear to be what they are not.—*Journal and Messenger.*

THE TRUTH ABOUT A BOY.

He comes out at the front door, bright faced and happy. He comes out for no particular reason, save that he wants to be moving about. He is full of physical action and must get some of it out of him before bed time, or he won't be fit to sleep. He doesn't know this with his head, but his body knows it; for after all the body does a good deal of its own thinking, independently of what we call consciousness. He stands on the step and looks up and down the street.

He doesn't know what he is looking for. Indeed, he is not looking for anything. He just looks with a sort of undefined hope that he will see something suggestive to him what to do. He jumps down the steps and goes to the gate, hangs on it a moment, makes a few sounds with his voice such as nobody but a boy can make, and no person else would make if he could. The sounds don't mean anything. He makes them because—well, because he is a boy. As if he had suddenly thought of something to do, he bangs the gate open and rushes down the middle of the street yelling like a young Indian. But he has not thought of something to do. He has simply done that because he couldn't think of anything to do, and must do something.

Then he picks up a stone and fires it at a dog, and cringes and feels sorry if it hits the mark. He doesn't want to hurt the dog. He throws the stone because he and the dog and the stone are there, and it is handy to do so. For a few seconds he stands and looks up into a tree at nothing. Then he breaks into a run again, and suddenly sits down on a curb-stone, as if he had accomplished something and was content.—*Sel.*

THE SABBATH RECORDER.

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

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

"THINK truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

PLATO once said, "The thing to be done does not choose to tarry the leisure of the doer, but the doer must be at the beck of the thing to be done. A wiser than Plato exhorted, "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

WE notice that Mrs. L. T. Stanton, who has been the Editor of *Our Sabbath Visitor* for the past five years, steps out of that position at the beginning of this Conference year, and Miss Edna Bliss takes the place thus made vacant. Mrs. Stanton has made the *Visitor* worthy of a place in every Seventh-day Baptist home. It is believed that the new Editor will keep it up to the high standard which has been made for it.

THE church in New York City resumed its services in the rooms of the Y. M. C. A. building, Corner 4th avenue and 23d street, on Sabbath, the 20th inst. By an oversight on our part, which we greatly regret, notice of this reopening failed to appear in advance, as the pastor, Bro. J. G. Burdick, had requested. Interest in this church and its work has been greatly revived in the past year or two; may it be increased manifold this year.

FOR WHAT IS THE COUNCIL CALLED?

Many are asking, "Just what is the Council called for, and what will it do when it is convened?" Now we are glad that such questions are being asked. It shows that people are thinking about the Council and its work and perhaps out of such interested thinking some suggestions may come which will be of importance to the Council. So far as we are concerned, we cannot answer, in detail, the question thus asked. Indeed, the name of the body, Council, suggests that it is convened to consider matters generally, with the hope that out of such consideration may come such plans of organization and work, and such unity of spirit and purpose as will add greatly to our efficiency as a missionary and reformatory people.

Let us review the situation a little. Our General Conference was organized in 1803 with eight churches and about 1,000 members, 132 years after the organization of the first church at Newport, R. I. Eighty-seven years later, the General Conference numbers over 100 churches with a membership which, if full reports could be had from all the churches, would not fall much short of 10,000. In the mean time, six Associations have been formed and are now in active working order. Almost wholly within the last half of this period there have been or-

ganized our Missionary Society, our Tract Society and our Education Society. The Missionary Society has established and now maintains foreign work in China and to some extent in Holland, and in London, England, with a home work extending into many States and Territories of the United States, at an annual expense, all told, of from \$10,000 to \$15,000. The Tract Society is doing a sort of pioneer work in opening, by means of tracts, and books, and periodical literature on the Sabbath question, new fields for missionary and Sabbath reform work, and conducts our general denominational publishing work. Its annual outlay in this work is from \$8,000 to \$10,000, a year, besides the work done by the Publishing House as such. The Education Society has for its object "the promotion of education in such a manner as shall tend to the ultimate founding and full endowment of a Denominational College and Theological Seminary; likewise the support of all institutions under the control of the denomination, the founding of new institutions, and the advancement of the interests of education generally in the denomination." In furtherance of this comprehensive object there are now four institutions of learning recognized by the Society, conforming to its general rules, and reporting to it annually. This Society does not, like the Missionary and Tract Societies, depend upon the annual contributions of the people for carrying forward its work, but holds some large permanent funds, the income from which is used for the ends sought. The last twenty years have also given us, under the General Conference, several Boards for the conduct of different lines of denominational work, such as the Board of Trustees of the Memorial Fund, the Sabbath-school Board, the Woman's Board, and the Young People's Permanent Committee.

This brief statement of our present status shows at least two things: 1. We have had a comparatively large growth in the past fifty years. 2. In our efforts, from time to time, to meet the demands which seemed to be made upon us as a Christian denomination, we have multiplied organizations and agencies, each more or less independent of all others, and yet with objects and to some extent with agencies overlapping and impinging upon each other, until the greatest wonder is that we have done as much as we have with as little friction and clashing of special interests. Looking out upon the field from this point of view, we are confronted with the fact that opportunities for our peculiar work as a people, are many times greater than we are now improving; turning the thought back upon ourselves and our methods which the Council is called to consider. Of course, in considering this main question, many questions of special significance, and some which may possibly have local bearings, will come up and must be considered; but these are to be considered only in their relation to the main question,—the highest good and the greatest efficiency of the entire denomination. Above all, and under all, and through all, is the earnest hope that this Council may enable us as a people to see, as we have not yet seen, the almost limitless opportunities which God in his providence is setting before us; that seeing these opportunities we may as one man bow in humility before God for our past want of zeal in his cause; and that there may come to us all, individuals and churches, ministers and laymen, in executive Boards, in school faculties, on mission fields, in church work, in editorial rooms, such unity of purpose and such consecration of heart, life and substance, to the Lord Jesus

Christ, that it will please God to add his blessing in great abundance to all our work.

We did not originate the Council, but from the first suggestion of such a thing to the present time, we have studied it carefully, and offer the foregoing as our answer to the question, "For what is the Council called?"

FOR MEDITATION AND PRAYER.

A brother has prepared the following outlines as helpful to the exercise of meditation and prayer in anticipation of the coming Council. It is printed in a neat little slip for the writer's use in his own congregation. If other pastors would like them for a similar purpose they can be obtained in any numbers, for fifty cents per hundred, by addressing this office.

SUBJECTS SUGGESTED.

1. The Promise of the Holy Spirit. Luke 24: 49, Acts 1: 4, 8.
2. God's time to favor Zion. Psalm 102: 13, 14.
3. The Signs of the Times. Romans 13: 11, 12.
4. The Sanctification of Jehovah's Sabbath. Isaiah 58: 13, 14.
5. The Era of World-wide Missions. Matt. 24: 14.
6. The last great Reform of the Ages. Isaiah 59: 19, 20.

TIMELY TOPICS.

1. The Goodness of God. Psalm 31: 19
2. The Duty of Obedience. Hebrews 5: 8, 9.
3. Our erring Brothers. James 5: 19, 20.
4. Contending for the Faith. Jude, verse 3.
5. Prophetic Lights. 2 Peter 1: 19.
6. The Present Opportunity. Galatians 6: 9, 10.

HELPFUL HINTS.

1. Drawing near to God. Hebrews 19: 19-22.
2. Sanctified through the Truth. John 17: 17, 1 Peter 1: 22.
3. Christ the all in all. Colossians 3: 11.
4. The Gospel of Salvation. Romans 1: 16.
5. How love I thy Law. Psalm 119: 97.
6. The wise Builder. Matthew 7: 24.

PRAYERFUL PLEADINGS.

1. It is time for thee, Lord, to work; for they have made void thy law. Psal. 119: 136.
2. Watchman, what of the night. Isa. 20: 11.
3. By whom shall Jacob arise? Amos 7: 2.
4. Come over and help us. Acts 16: 9.
5. Oh that the salvation of Israel were come out of Zion! Psal. 14: 7.
6. Who hath despised the day of small things? Zech. 4: 10.

EARNEST EXHORTATIONS.

1. Praise ye the Lord. Psal. 150: 1.
2. Praying always. Eph. 6: 18.
3. Preach the word. 2 Tim. 4: 2.
4. Search the Scriptures. John 5: 39.
5. Fight the good fight of faith. 1 Tim. 6: 12.
6. Do all to the glory of God. 1 Cor. 10: 31.

MOTTO MORSELS.

1. The times of refreshing. Acts. 3: 19.
2. More to follow. James 4: 6.
3. Bible Christianity. Isa. 8: 20.
4. Arming for the conflict. Eph. 6: 13.
5. Watching and waiting. Luke 12: 35, 6, 7.
6. The victory won. Revelation 15: 2.

THE DENOMINATIONAL COUNCIL.

To the Editor of the SABBATH RECORDER:

It was my misfortune that I was unable to attend the recent General Conference held at Salem, W. Va.; therefore, whatever information has been gained as to the doings of that body, has come from verbal reports by those present, or from printed reports in the RECORDER. From these two sources of information I have received the impression that about the most important business of the Conference was the calling of a denominational council to meet in Chicago. This impression may, perhaps, have been deepened by the knowledge that such a Council is something entirely new in our denominational history, and by the feeling that so marked an innovation would have been sanctioned by the Conference only when the necessity for it had been plainly and forcibly set forth. But even yet I am suspicious that the importance of the Council has not been fully appreciated by myself, especially when I read in the RECORDER, of Sept. 11th the following:

"If the matter can be rightly understood, the Chicago Council will be a marked test of loyalty to our cause on the part of the churches. A church which can understand the extent and nature of the interests which are involved in this movement, and still be uninterested, will prove that it is practically dead, or dying, so far as denominational work is concerned."

While I can hardly be willing to admit so much as the quotation implies (perhaps from a failure to understand the matter), I am still deeply impressed, as one who believes in the Lord Jesus as the Saviour of mankind, and in the Seventh-day Baptist Church as a means in God's hands to hasten the coming of our Divine Master's Kingdom to the earth, with the possible results of this Council.

Notwithstanding this sense of the importance of the Council, I am still uncertain as to what it is called for; and the desire to obtain information on that point is why I address you as editor of our denominational paper, and as one of the committee from the Conference which recommended the calling of the Council. In the RECORDER of September 25th, you truthfully say: "Just what the Council ought to do in the various matters which will come before it, no one can now clearly state." But what I want to know is this: What *are* "the various matters which will come before it"? Perhaps "no one can now clearly state" that either, in detail, but surely some one ought to be able to state it in terms more definite than it has yet been stated. From an account of the proceedings of the Executive Board of the Tract Society, at the meeting held Sept. 14th, printed in the same issue of the RECORDER, I see that one matter was referred by that Board to the "Denominational Council," and that action on another matter was postponed until after the meeting of the Council in Chicago." Am I justified from these facts in concluding that the Council is to consider matters which have heretofore been managed by the Tract Board? In the several articles by Dr. A. H. Lewis, the author seems especially desirous of impressing upon our people the importance of the Council as a means of calling attention to our views of the Sabbath. From this am I to conclude that the Council is to consider chiefly matters relating to the advancement of the Seventh-day Sabbath? One person says the Council is to consider needed changes in our denominational publishing methods, and another hints that the body may be asked to consider some new method of denominational government. With these varying ideas before me, I am at a loss to decide in my own mind what the objects of the Council may be.

Perhaps I am not the only Seventh-day Baptist who desires more light on the objects of the Council. If there are others as much in the dark as myself, cannot you, Mr. Editor, enlighten us?
G.

CONCERNING THE ORDINATION AT SCOTT, N. Y.

The recent ordination at Scott was marked by some features that are worthy of special mention.

1st. The candidate, Bro. J. A. Platts, had enjoyed the advantages of a college course and theological training at Alfred University, our denominational school. He had also enjoyed the rare advantages for Christian activity and growth in the largest church of our denomination. When, therefore, he came before the council for examination it might have been expected that he would have clear and concise views of our holy religion, and a warm interest in the

great Bible truths that we hold as a people. But his statements in regard to Revelation and Christian doctrine, and concerning the polity and purpose of the church of God were so systematic, and so lucid that the entire audience was deeply interested, and many could say, We understand these things better than ever before.

2d. By common consent a new departure was made in the order of the examination. Instead of the old plan of asking questions and demanding specific answers, the candidate was requested to rise and address the people and give in simple language his experience, his call to the ministry, and his belief in the doctrines of our most holy faith. God gave him great freedom and great tenderness as he spoke of his conversion, his call to the ministry, and especially as he outlined the truths of Revelation and God's great love in the plan of redemption. Questions were asked and answered at the close, but there was no theological cross-questioning, but a deep spiritual tenderness characterized the service and pervaded the assembly.

In the afternoon this tenderness seemed to rise higher and higher in the ordination sermon, the consecrating prayer and the charge to the pastor and then to the church. And when, at the close, an invitation was given to all to come forward and take the pastor by the hand and welcome him to his work, and his father came and grasped him by the hand with heart full of joy and his mother threw her warm arms around his neck and kissed him as only a mother could, the whole congregation was melted to tears and rose up, and with tears, and prayers, and God bless you, welcomed him to his work.

Surely it was a good day at Scott for strengthening in Christian doctrine and melting in Christian tenderness and love.

L. R. S.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 24, 1890.

The Senate came very near this week to taking a vote upon the joint resolution proposing an amendment to the Constitution of the United States prohibiting the manufacture, importation, exportation, transportation and sale of alcoholic liquors, but unfortunately before it was done the time set aside for the consideration of measures on the calendar had expired. There was not a quorum present at the time, so that the resolution could not have been disposed of, even if a vote had been reached, but it would have served a useful purpose by putting those Senators present on record for or against the resolution, and for that reason I regret that it was not voted upon.

The war on the lotteries is not to be confined to shutting them out of the mails, as it is thought the new law will effectually do, but is to be pushed in other directions. It is believed that under the Inter-State Commerce law the Government has the power to prevent express companies from transporting lottery tickets or funds belonging to lottery companies across State lines, and that the same law can be used to prevent banks or bankers from becoming agents for lotteries. The matter is now being carefully studied, and if the present laws do not fully cover these cases a new one will be prepared and rushed through Congress during the short session. Both Mr. Harrison and Mr. Wanamaker are deserving of praise for their zeal and perseverance in pushing the anti-lottery bill through Congress; and in praising them I do not wish to detract one iota from the credit due many members of Congress for the same thing, but it was the official influence of the President and his

Postmaster General that made it possible to obtain the consent of the political leaders to the bill's being acted upon, and without their consent it would still be on the Congressional calendar.

The church people of Washington, as a body, are taking a more active part in temperance work than ever before, and quite a number of our congregations willingly give the use of their churches for the purpose of holding temperance meetings. This is just as it should be. Christianity and temperance should always go hand and hand, and co-operate for the moral reformation of the world, and by opening the churches for temperance meetings many meetings are held and much good accomplished that the lack of means to hire halls would otherwise prevent.

Washington is rapidly becoming a city of Universities. The latest is by colored people for colored people. Its projectors tell me that their prospects for raising the necessary money to erect a building are promising.

A novel religious service was held here Sunday afternoon. Rev. William Griffiths, a native of Wales, preached a sermon from the text, "Mark the perfect man, and behold the upright; for the end of that man is peace," in the Welsh language. It was surprising to discover that there are enough native Welsh people living in Washington to form a good sized congregation, and it was a great satisfaction to them to hear a sermon in their own language.

Mr. and Mrs. Harrison and family returned to Washington to-day, and went direct to the White House, despite its being in a state of chaos on account of its annual house cleaning and painting. The house of Postmaster General Wanamaker was placed at their disposal until the White House was ready for their occupancy, but they declined it.

The House of Representatives, after two weeks of worse than idleness on account of the lack of a quorum, yesterday got down to legislative work again, but how long a quorum can be kept here is problematical.

The temperance people here are disappointed because Congress has failed to take action on the high liquor license bill for the District of Columbia, which means that we shall have to continue another year under the present inadequate law. If it was only the license feature that would be affected, the temperance folks would not worry, but the bill contains many restrictive features that are sadly lacking in the present law, and for that reason they would very much like to see it become a law. The liquor dealers are unanimous in their opposition to the bill, and some people say that it is their influence which has prevented Congressional action upon it. If this be true it is not creditable to Congress.

RESOLUTIONS.

The following resolutions were unanimously adopted by the Sabbath-school of the Nortonville, Kan., Church, on Sabbath-day, Sept. 13, 1890:

WHEREAS, In the providence of God, our Sabbath-school is called to mourn the death of one of its beloved members, Duane C. Burdick; therefore,

Resolved, That while we bow in submission to the divine will we pray that we may heed the warning and the admonition, "Be ye also ready, for in such an hour as ye think not the son of man cometh."

Resolved, That we hereby express our tenderest sympathy with the parents and brothers who have thus been so suddenly and so sadly bereft.

Resolved, That a copy of these resolutions be sent to the family, that another copy be placed on the records of this Sabbath-school, and that a third copy be sent to the SABBATH RECORDER with a request for publication.

IRA L. MAXSON,
HENRIETTA TOMLINSON,
WILLIE K. DAVIS,
ALICE A. MARIS, } Com.

YOUNG PEOPLE'S WORK.

DON'T TAKE IT TO HEART.

There's many a trouble
Would break like a bubble.
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
Would vanish to-morrow,
Were we but willing to furnish the wings;
So sadly intruding,
And quietly brooding,
It hatches out all sorts of horrible things.

How welcome the seeming
Of looks that are beaming
Whether one's wealthy or whether one's poor;
Eyes bright as a berry,
Cheeks red as a cherry,
The groan and the curse and the headache can cure.

Resolved to be merry,
All worry to ferry
Across the famed waters that bid us forget,
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living for yet.
—Selected.

THEREFORE, don't. But do all you can to forget the bad, unkind, and unpleasant thoughts, words, and deeds, that happen in and about your life. Remember only the bright, happy, and pleasant things. Magnify all the good you can find in every one, and if you must look at the evil let it be with the big end of the glass near the eye.

THE PICNIC.

A NARRATIVE OF FACT, BY AN "S. D. B."

"The boat will leave the dock at 9 o'clock for Mystic Island," the superintendent had said. So about half-past seven the teams began to pass on their five or eight miles' drive to the little town where carriages were to be exchanged for the pleasanter mode of travel, *viz.* the steamer "Granite City." It was a pleasant, merry party of Seventh-day Baptists, who, well laden with mysterious packages and baskets, settled themselves for a delightful day,—a Sabbath-school picnic.

The clouds had hung heavy and gray, as is so apt to be their humorous way of treating picnickers, and as the steamer puffed cheerily along down the lovely, winding river, it was just a bit necessary to gather courage for the plunge into the dripping fog ahead.

"It is past September 1st and Watch Hill is dead." So sung the doleful dirge of the departed season. Some one suggested that, "At least its ghost remains, wrapped in its misty winding sheet," for just then the pale outline of the Larkin House loomed up faintly through the fog. But as we left the wharf, after depositing a goodly number of "transients," and steamed out into the bay, behold! "the mist had rolled away" and the sun bade us a late "good morning." Ten minutes' walk from our landing place gave us an opportunity to inspect the entire merits of this dainty island, whose pretty walks and lawns are "in the season" lined with flowers, but now gave early indications of "the melancholy days."

The salt sea breezes after the early morning drive must have furnished keen appetites; for soon the mysterious baskets had revealed their secrets, and at half-past eleven the picnic dinner was rapidly "filling a long-felt want."

A visit to the photograph gallery claimed the attention of a goodly company, and here the merry lads and lasses posed in attitudes classic and otherwise, upon a few sawed-off logs and a supposititious rock. The scenic effects were

not vastly varied. A broken boat and a hammock lay on the floor at the left, a vague "sea view" formed a background, the floor was nicely sanded in an enclosed space to represent the "threshold of the deep," while two "waves" were neatly hooked to a screen at one side, evidently ready to suit the taste of some gay picnicker.

But at two o'clock came the crowning event of the day, at least for some. A party of nine, including the genial skipper, went out in a sailboat to cruise around the island. Off in the distance a group of row-boats seemed intent on something of interest to the crews. The sailboat soon came near enough to find that the men had set their seine for bony-fish.

"Now is our chance to see something novel!" "Can we see the whole thing?" and "Oh! take us up close!" were the exclamations all leveled at the captain, and with a smile that showed his fine teeth, he quietly turned his pretty boat so that the party had soon described a circle about the busy fishermen. Around and around in an ever narrowing circle, the sailors turned their white winged craft, till the net had been closely drawn into the long black row-boats of the bony-fishers. Now and then a silver fish, caught in the meshes of the seine, would be thrown back by the dextrous hand of a fisherman, and the jolly chaffing of the men came pleasantly across the water. "All ready," cried the captain, with a wave of his hand.

And now the black hull of a distant steamer began slowly moving toward the waiting boats. What a picture for an artist! The soft gray of a filmy mist had silvered the eastern blue, and up from the shelter of a low lying island came the black steamer, sharply outlined against the sky, steadily, quietly, but relentless as fate. The dark mass, high out of water, bore down upon the waiting boats, till it seemed they would be crushed; but just as the watchers held their breath, the big boat softly kissed the little ones and—rested motionless.

Then hurry and bustle characterized the scene as two of the men sprang on deck and lifted a long handled scoop attached to a steam-driven pulley. Down went the long net into the seine, and with an "All right" from the handler, the engineer started the pulley, and a great dripping mass of silvery fish were lifted high in the air and dashed upon—the deck? So it seemed. Down—up—out, down—up—out, we counted forty times, and still the scoop came up as full as ever. "Can't we go nearer still, Captain?" Again our silent skipper turned his graceful craft, and in a moment we were alongside, and then—on board.

"Oh! they go into a tank!" was the delighted exclamation, as we saw that the floor of the deck was lifted and a roomy tank displayed, which was alive with a gasping, flipping mass of shining fish. "Sixty, sixty-one, sixty-two," and the last scoopful was out.

"The tank will hold 185,000. The scoop holds 800, and the catch must have reached nearly 50,000 this afternoon. They receive \$1 25 a thousand for the fish. They are crushed and tried for their oil." Thus spoke the captain.

"But what a smelling place it will be, soon!" exclaimed one of the ladies. But just then an odor of warm gingerbread came from the cook's apartment, and with a vision of flaky, brown molasses cake, sweet and crisp at the edges, the sailing party left the interesting scene to make a circuit of the island and wake the echoes with the captain's three-foot tin trumpet.

TWELVE LINKS IN ENGLISH HISTORY.

XII.

THE FOUR GEORGES.

When we come to the accession of the House of Brunswick, we have reached that point where criticism must be carefully weighed, and where opinions must be formed with extreme caution. We are now upon times so near our own that it is almost impossible to review their events without the prejudice caused by party affiliations. Nevertheless a few remarks upon the general state of England during the eighteenth century may not be out of place as a close to these papers.

George the First came to the throne through his descent, on the mother's side, from James the First. As he was fifty-four years old at the time of his accession, and could not speak a word of English, it is easy to see how directly all his habits and modes of thought must have been in opposition to those of the people he had come rule. When there is added to this disadvantage the fact that he was as licentious as the most pleasure loving Stuart, but without any of that grace and ease of manner which had appeased the people for the Stuarts' wickedness, we can readily comprehend why the first Brunswick king should have been so intensely unpopular with his English subjects. But it is not so easy to understand why, with all these odds against them, George the First and his son—for whatever is said against the first George may be reiterated with equal emphasis against the second—not only reigned more peacefully than almost any English sovereign before them, but even put down with but little effort, the two rebellions on behalf of the exiled House of Stuart, the rightful heirs to the English crown. The answer to this puzzle must be found in the change in society which had begun slowly taking place during the last years of the seventeenth century, and which has steadily been advancing since then, until we see in England to-day a country as different from the England of the middle of the seventeenth century as England of the middle of the seventeenth was from England of ten centuries before.

When the English Parliament, quietly and without any of the bloodshed which usually attends a revolution, deposed one king and settled the crown upon another, they had only begun that course of independence in which they steadily progressed through all the after years, so that even so early as 1714, when George the First began his reign, the *personnel* of the sovereign had become a matter of comparatively little importance, so long as he did not make mischief by essaying too great a meddling into politics on his own account. Of course England preferred a gracious and good king to a sullen and vicious one, but the powers which moved the state had already discovered that the government was better off with a figure-head which did not interfere with the machinery, than it would be with a far better man who would too much consider and push plans of his own. Moreover, despite their general bad qualities, both the first Georges were possessed of a certain amount of sound common sense. They loved Hanover and they disliked England. They were, therefore, willing to give their personal supervision chiefly to the country which they understood, and to give their consent to the laws which were made for England by statesmen who could be depended upon to understand and care for the interests of the nation.

The truth of this is apparent when we come to consider the reign of George the Third. He was the grandson of George the Second, his father, Frederick, having died while still Prince

of Wales. He was the first of the Brunswicks who was born in England, the first who understood the English language, the first who pretended to any love for the country he ruled. There is no doubt that he was a thoroughly patriotic Englishman, with his whole heart in the work of governing England wisely and well. But his officious zeal, whenever he could manage to exert it, resulted in nothing but harm at home and abroad. Narrow-minded, obstinate, and endowed with the minimum of ability, he placed himself on the wrong side of every public question, and invariably cast his influence in favor of the ideas which were passing away, and against those which were surely to prevail. The blind way in which he and the ministers who agreed with him, pushed matters against the American colonies in opposition to the repeated and earnest advice of such statesmen as Pitt and Burke, is only one example of the harm which George the Third's patriotism did to England. This poor, imbecile king, however, can claim one bright jewel in his crown. The court was pure in England for the first time since the death of Annie, and the quiet family life of George and his wife was an example to his subjects.

George the Fourth, who reigned nominally only ten years, but who had been virtual sovereign for ten others, owing to his father's hopeless insanity, was in character about the worst of the Georges. His refined education and polished manners only served to bring out, in more glaring contrast, his utter heartlessness and downright depravity. His treatment of his queen, Caroline, disgusted the entire nation, and his death was felt as a relief, especially as he was succeeded by his highly popular brother, William the Fourth. William reigned but seven years, and was succeeded by Victoria, whose reign began amid rejoicing by the people, and has continued with unabated prosperity until our own time.

During this century the history of England has not been the history of her sovereigns, but of her people. We are interested merely through curiosity, in hearing anecdotes of the royal family, but any real influence upon the government of the country, which they may exert, is very remote indeed. There is no country in the world to-day, which is less in awe of its sovereign than is England.

THE END.

EDUCATION.

—THE National Library in Paris is the largest in the world. It contains 2,500,000 volumes.

—AT a recent meeting of the Commissioners of the Auburn, N. Y., Theological Seminary, the endowment of a president's chair having been completed, the Rev. Henry M. Booth, D. D., of Englewood, N. J., was unanimously chosen the first president of the institution. The sum of \$36,000 was received from the bequest of the late Professor Ransom B. Welch towards the erection of a chapel and class-room building. The committee was continued and instructed to proceed at once to the completion of the fund for the erection of the new building and also to secure the amount necessary for the construction of a thoroughly equipped gymnasium.

—THE need of having a law requiring compulsory education in the English language in Wisconsin is greater than we had supposed. Gov. Hoard has shown in a recent statement that there are townships in that State where the town records for years have been kept in German, and that there are counties where it is necessary to have a regularly paid interpreter in the courts to receive the testimony of men and women who, though born in the State, cannot speak a word of English. To resist the effort to compel education in English on the ground that it interferes with religious freedom is equally unwise and unpatriotic, for no State

can long be secure, a large part of whose population are aliens in speech, habits, and associations.

—It pays for a teacher to be strong in self-control. It pays for a teacher to have a well-modulated voice pitched on a musical key. There should be much music in a teacher's voice. A harsh, rasping voice is indicative of an unsympathetic mind and blunted sensibilities. It pays for a teacher to be polite and courteous. A rude, gruff teacher commands little respect from his pupils, and is in continued warfare with them. It pays for a teacher to request his pupils to perform their tasks. The dictatorial, autocratic teacher is forever called upon to exercise his authority, and school-room tasks are performed only under his eye and on his urgent compulsion. It pays for a teacher to be friendly with his class. The self-contained, reserved teacher fails to touch his pupils in their tenderest spot, their affections, and consequently fails to properly develop and ennoble them. It pays for a teacher to be neat and well-dressed. There is nothing more revolting to a school-room than an unkempt, untidy, carelessly-clothed teacher. The example he sets is pernicious, and oftentimes lasting. It pays for a teacher to be a man of irreproachable habits. A teacher whose clothes are reeking with the odor of stale tobacco smoke, whose breath is poisonous from the noxious weed, is unfit for his position. If he lives his habits openly before his pupils he is assuredly setting a bad example; if he hides them and lives them in secret he is a sneak. It pays for a teacher to be thoroughly interested in his work, and devote some time outside of his school-hours to consideration and preparation for his duties. The indifferent teacher, who niggardly gives the hours he is in the school-room, and hastens from it when the closing hour arrives, is an unworthy occupant of a teacher's position, and deserves what he generally receives, failure. It pays for a teacher to be manly, straightforward, honorable, honest, sympathetic, painstaking, devoted, self-sacrificing, resolute, dignified, earnest, hopeful, ambitious, tender, long-suffering, Christ-like.—*American Teacher.*

TEMPERANCE.

—THE law prohibiting the use of tobacco in any form by children under sixteen years of age went into effect in New York on Monday, Sept. 1st. There is no question of the wisdom of this law.

—MAYOR KRETISINGER, of Beatrice, Neb., in his official message to the city council, says: "I certainly am not mistaken when I say that for the \$10,000 yearly obtained from saloon licenses the city loses annually \$75,000."

—TOBACCO AND INDIGESTION.—According to the *Union Medicale*, M. Lyon, an eminent French physician, has shown by careful researches that tobacco lessens the contractility of the walls of the stomach, thus not only producing indigestion, but a tendency to dilatation of the stomach and chronic disease of that organ. The presence of digestive disorders among tobacco-users is practical evidence of the injurious effects of tobacco on digestion.

—IN appearance, the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind, will commonly provoke acute diseases, ending fatally. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal.—*Scientific American.*

—MARRIAGE WITH DRUNKARDS.—The efforts to raise the poor and degenerate inebriate and his family are practically of no value as long as marriage with inebriates is permitted. Recently the legislature of the State of Victoria, in Australia, passed a law which gives a wife the right of divorce if the husband is found to be an habitual drunkard. If after marriage she discovers that he is an inebriate, she can also get a divorce. The husband can do the same with a wife if she is proved to be an inebriate. This is a clear anticipation of the higher sentiment which demands relief from the barbarous law which would hold marriage with an inebriate as fixed and permanent.—*Journal of Inebriety.*

—A BOY'S TEMPTATION.—You have heard of the old castle that was taken by a single gun. The attacking force had only one gun, and it seemed hopeless to try to take the castle; but one soldier said: "I will show you how we can take the castle," and he pointed the cannon to one spot and fired, and he went on all day, never mov-

ing the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same the next day and the next. By and by the stones began to come away, and by steadily working his gun for one week, he made a hole in that castle big enough for the army to walk through. Now, with a single gun firing away at every boy's life the devil is trying to get in at one opening. Temptation is the practice of the soul, and if you never have any temptation you will never have any practice. A boy that attends fifty drills in a year is a much better soldier than the one that only drills twice. Do not quarrel with your temptations; set yourself resolutely to face them.—*Prof. Drummond.*

—A CAUTION TO HARD DRINKERS.—Inebriates are always dangerous subjects to administer ether or chloroform for anesthesia. In all cases the heart is weakened, and fatty degeneration of various degrees is present. Any substance which lowers its action is perilous, because of the inability of the heart to recover, and the tendency to paralysis. But drinkers have always fatty hearts, and sudden paralysis is likely to appear with the first inhalation of chloroform. In chronic cases of inebriety, where extensive organic changes have taken place in the brain and spinal cord, paralysis of the respiratory centers occurs first, and respiration stops before the action of the heart. In such cases artificial respiration may prevent death if promptly used. In all cases a sudden checking in respiration and heart beat where ether or chloroform are used is a danger signal of the gravest importance.—*Quarterly Journal of Inebriety.*

POPULAR SCIENCE.

PAINT spots may be removed from wood by covering them with a thick coating of lime and soda. Wash off after twenty-four hours.

A SUDDEN shock has been known to stimulate a dumb boy into speaking. A London merchant took his dumb son, eight years of age, on a boating party on the Thames. The father fell overboard. "Save him! save him!" shouted the dumb boy. From that moment he spoke with almost as much ease as his brothers.

DR. LUYSS says that seeing through a closed door is possible to a hypnotized person. The optic nerve acquires such power that a man has been known to read a newspaper with his eyes bandaged, and to distinguish the color of glass balls through a wooden screen.

A GERMAN named Lilienthal, after experimenting for twenty-three years with artificial wings, has succeeded in raising himself, weighing 160 pounds, with the aid of a counter weight lifting eighty pounds. How to raise the other eighty pounds is still beyond him.

A CARBONIC ACID GAS GUN.—M. Gerrard, a French inventor, has produced a gun which shoots, not by the aid of villainous saltpetre, but by condensed carbonic acid gas. You pull a trigger, one drop of the condensed gas enters the chamber of the gun. It is instantly reconverted into gas, and the pressure drives out the bullet with a velocity continually accelerated until it leaves the muzzle. Mr. Gerrard claims that you can fire without stopping to reload, 300 bullets, one after the other, with the carbonic acid condensed in a small cylinder, twelve inches long. There is no flash, no report, no smoke, no recoil, and no heat. Invisible death can be rained out upon the enemy at 1200 yards' range, without any sign being afforded him of the position from whence the bullets come. The gas necessary to propel the 300 bullets costs one penny. It is perfectly safe against accidental explosion, and is proof against fire and water. If the experiments justify the claims of the inventor, gun-powder will join the bow-string and the catapult.—*Picayune.*

TONS OF SALT.—A mass of 90,000,000 tons of pure solid compact rock salt, located on an island 185 feet high, which rises from a miserable sea marsh on the front from Brashear to New Iberia, up the river Teche in Louisiana, is one of the wonders of the world. How this island, which contains over 300 acres of excellent land, ever came into existence in such a locality is a matter of conjecture. Vegetation is prolific, and the scenery is beautiful and varied. In the centre of this island, which is the only solid spot in the vast expanse of sea marsh for miles around, rises Salt Peak, the largest body of exposed rock salt in the world. Having never been surveyed, its exact extent, is as yet, unknown; however Engineer Brown, who has but recently visited it, says that there is not less than 90,000,000 tons of pure crystal salt in sight. The dazzling clearness of Salt Peak forms a striking contrast with sombre lagoons, bayous and salt marshes which surround it on all sides.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FOURTH QUARTER.

Oct. 4.	Parable of the Vineyard.....	Luke 20: 9-19.
Oct. 11.	The Lord's Supper.....	Luke 22: 7-20.
Oct. 18.	The Spirit of True Service.....	Luke 22: 24-37.
Oct. 25.	Jesus in Gethsemane.....	Luke 22: 39-45.
Nov. 1.	Jesus Accused.....	Luke 22: 54-71.
Nov. 8.	Jesus before Pilate and Herod.....	Luke 23: 1-12.
Nov. 15.	Jesus Condemned.....	Luke 23: 13-25.
Nov. 22.	Jesus Crucified.....	Luke 23: 33-47.
Nov. 29.	Jesus Risen.....	Luke 24: 1-12.
Dec. 6.	The Walk to Emmaus.....	Luke 24: 13-27.
Dec. 13.	Jesus Made Known.....	Luke 24: 28-43.
Dec. 20.	Jesus' Parting Words.....	Luke 24: 44-53.
Dec. 27.	Review, or Lesson selected by the School.	

LESSON II.—THE LORD'S SUPPER.

For Sabbath-day, October 11, 1890.

SCRIPTURE LESSON.—Luke 22: 7-20.

7. Then came the day of unleavened bread, when the passover must be killed.
8. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.
9. And they said unto him, Where wilt thou that we prepare?
10. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.
11. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples?
12. And he shall shew you a large upper room furnished; there make ready.
13. And they went and found as he had said unto them; and they made ready the passover.
14. And when the hour was come, he sat down and the twelve apostles with him.
15. And he said unto them, With desire I have desired to eat this passover with you before I suffer.
16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
17. And he took the cup and gave thanks, and said, Take this and divide it among yourselves.
18. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.
19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me.
20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

GOLDEN TEXT.—As often as ye eat this bread and drink this cup ye do show the Lord's death till he come. 1 Cor. 11: 26.

INTRODUCTION.

Many important events and lessons are recorded as intervening subsequent to the last lesson. First came the parable of the marriage of the king's son (Matt. 22: 1-14). Then followed a discourse respecting paying tribute to Caesar, another in regard to the resurrection, and a third respecting the great commandment. These discussions were in answer to inquiries made. Then the Lord proposed a question as to the Messiah being the Son of David. Very near the close of his teaching in the temple he expressed a severe denunciation of the Pharisees (Matt. 23), after which he commended a poor widow. The discourse on the Mount of Olives was uttered the same evening, being occasioned by our Lord's prediction of the destruction of the temple, made as they passed out of the buildings. Thus closed the busy scenes of Tuesday, previous to his betrayal. Having spent Wednesday in retirement, probably at Bethany, on Thursday morning he approached the city for the last time. This appears to be the day of unleavened bread, on the afternoon of which the passover lamb was killed, and on the evening of which the passover supper was eaten.

EXPLANATORY NOTES.

V. 7. *And the day of unleavened bread came, on which the passover must be killed.* This day was the fourteenth of Nisan, and Luke seems to agree with Matthew and Mark in placing the Lord's Supper in the same evening with the passover feast, which must have been the evening after the fourteenth of Nisan, or, properly speaking, in the early hours of the fifteenth.

V. 8. *And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.* It is very evident that this was the day of the passover, else the disciples would not have understood so readily his directions. See Matthew and Mark.

V. 9. *And they said unto him, Where wilt thou that we prepare?* As he was to be the master of the feast his choice respecting the place must be consulted. The fact was that all the visitors who came to these great feasts had the liberty of the city, and could prepare their respective suppers wherever they preferred, providing they asked for the room before it was engaged by others.

In the 10th verse we have his words, giving specific directions to Peter and John concerning the place to be prepared for the supper.

V. 11. *The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?* It would almost seem that the owner of this house must have known the Master who had sent this inquiry; possibly he was himself a disciple.

V. 12. *And he shall show you a large upper room furnished; there make ready.* All well-constructed city houses had one or more of these upper rooms, and we see by these words that these disciples were now, and in this way, directed to the room where they were to prepare the passover feast.

V. 13. *And they made ready the passover.* The room which they had obtained for this purpose was an upper room, and was already furnished, which was really better than they had asked for. The provisions for the supper doubtless required several hours, but never was a supper provided for a more distinguished guest, nor provided with a deeper interest on the part of those about to participate.

V. 14. *And when the hour was come he sat down, and the twelve apostles with him.* It is supposed that the hour for this feast was uniform for all the suppers in that great city. The manner of sitting at the table was doubtless in the oriental style; i. e., in a half-reclining position on a kind of couch extending around a table arranged by placing one table across at the head of two other tables. Jesus had already expressed a desire to eat this passover with the twelve, which was equivalent to a request to eat with them alone. This was his last meeting with the twelve before the end. He might have some important communication to make to these honored disciples.

V. 15. *With desire I have desired to eat this passover with you before I suffer.* These words express great emphasis; his desire is very deep; he is about to suffer, and this is the last hour of free and uninterrupted intercourse with his disciples. He has often forewarned them of his suffering, and now for the last time repeats it. Though they have some apprehension of his meaning yet they are very slow to understand that which to him is real, and very near at hand.

V. 16. *For I say unto you that I will no more eat thereof until it be fulfilled in the kingdom of God.* He here refers to the deep significance of the paschal supper, which is to have a fulfillment in the kingdom of God. The passover finds its supreme significance in the deliverance that comes with the passover of the angel of death a deliverance that is effected by the sprinkling of blood, the blood of a chosen and appointed sacrifice. When that sacrifice is once offered for sins, and the blood has been appropriated for the cleansing from sin, then comes the entrance into a new, a free, a higher and diviner life. Ultimately this higher life for the children of God is the kingdom of God. In that kingdom Jesus Christ, the Messiah, will eat the triumphal feast of the glorious passover with his disciples.

V. 17, 18. *And he took the cup and gave thanks, and said, Take this and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.* "The cup here spoken of was, apparently, the first cup which was ordinarily used at the passover supper." Some scholars understand this to imply that he partook himself of the cup after he had given thanks. So far as this record shows us he then passes the cup to the disciples and bids them divide it among themselves. This would appear to be a final act of the ancient Jewish celebration of the passover feast.

V. 19. *And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.* These words introduce a new ceremony. The passover feast has ended. That fearful announcement, the instant inquiry awakened by it, and the sudden going out of Judas, was now passed by, and they are invited to turn their thoughts to a ceremony which they had never before witnessed, and they were now to receive a lesson for all future time. This was really to be the celebration of their Lord's passover. It is not unreasonable to suppose that he explained how the ancient passover feast, typical of the Coming One, should now terminate in the establishment of the new passover feast, typical of the broken body and running blood of the Lamb of God, in whom is fulfilled all the promises of the ancient sacrificial service. *This do in remembrance of me.* This feast now established is to be celebrated in all coming time in remembrance of Christ, the world's Redeemer, who gave himself to die for sinners.

V. 20. *Likewise also the cup after supper, saying, This cup is the new testament in my blood which was shed for you.* Here is the sealing covenant, the blood covenant signifying a covenant of life, the deepest and most solemn covenant ever proposed. One having taken the covenant of the blood of Christ affirms by this act that he is a servant of Christ, he belongs to Christ, he is united in very life with Christ, Christ's will is his will, Christ's work is his work, Christ's joy is his joy. In short, all the spiritual activities of his soul are covenanted in unity with Christ. It is scarcely possible to conceive of a real disciple of Christ, as turning away with careless indifference from the remembrance and from the celebration of this holy covenant.

QUESTIONS.

Where and when was this passover feast held? Why should Jesus observe the passover? How are the Lord's Supper and the Passover related to each other?

IOWA ANNUAL MEETING.

The Annual Meeting of the Seventh-day Baptist churches of Iowa met, agreeable to previous arrangements, with the "Church of God," at Marion, Linn Co., on Sixth-day, Sept. 5, 1890, at 2.30 o'clock P. M.

The Introductory Sermon was preached by Eld. Stephen Burdick, of West Hallock, Ill., from Psa. 16: 8, following which, in the absence of the Moderator appointed at last session, the Secretary called the meeting to order for the transaction of necessary business. Eld. J. W. Morton, of Chicago, was made Moderator, and was empowered to name the necessary Standing Committees, and also a special committee to arrange for preaching and other religious meetings during the sessions.

At 3 o'clock P. M., Sabbath-day, the young people held prayer and conference services, and brethren T. J. VanHorn and James H. Hurley, of Welton, and L. F. Carver, of Marion, made short addresses.

The Committee on Resolutions reported the following, which, after due deliberation, were adopted:

WHEREAS, We have been graciously preserved through another year, and abundantly blessed, both temporally and spiritually; therefore,

Resolved, That in these tokens of divine mercy and favor we do hereby recognize the renewal of our call to the exercise of sincere gratitude, more complete personal consecration to the work of our Lord, and greater faithfulness in his service.

Resolved, That we will sincerely endeavor to accept the divine commission, "Go ye into all the world and preach the gospel to every creature," and therefore pledge ourselves anew to sustain by our prayers, personal labor, and contributions, the missionary work of our people.

Resolved, That we reaffirm our devotion to the Sabbath reform work, and pledge ourselves to sustain the American Sabbath Tract Society in its efforts for its promotion.

Resolved, That we accept with gratitude to God, and commendation to the Congress of the United States, the restoration to this and other States of the Union the power to control and suppress the liquor traffic and its evils, and hereby pledge ourselves to sustain by our moral support as a Christian people, the authorities of the State in the execution of existing prohibitory laws.

Resolved, That we commend the action of the Seventh-day Baptist General Conference in calling a general council of our people, with a view to greater efficiency in our distinctive Christian work; and we recommended to our churches the appointment of delegates to said council.

A vote of thanks was tendered to the friends at Marion for their hospitality in entertaining visitors attending this meeting.

Voted that this annual meeting deem it but reasonable for us to express appreciation of the action of the Garwin Church in giving their pastor one-half of his time for mission work in other places.

Essayists for the next session were appointed as follows: L. F. Carver and Alvah VanHorn, of Marion. Mrs. W. L. VanHorn, of Garwin, and Charles S. Sayre, of Welton; preacher of Introductory Sermon, Eld. S. R. Wheeler, of Dodge Center, Minn; Eld. I. M. Kramer, of Marion, alternate; time of next session, Sixth-day before the first Sabbath in September, 1891; place, Welton, Clinton Co.

The officers for next year are, Eld. E. H. Socwell, Moderator; Judson A. Kramer, of Marion, Secretary.

It is confidently believed that lasting good has been done in this annual gathering; that some have been quickened in the Christian journey when their zeal was waning; and others, we trust, have been, in a measure, awakened to their obligations to God. J. O. BABCOCK, Sec.

THE COUNCIL.

Every thoughtful person must feel a deep interest in the Council to be convened at Chicago in October, and fully realize the need of divine wisdom to guide in the deliberations upon such vital questions as will there be presented for discussion. To those who have tried to keep in mind the trend of thought entertained by leading minds among us towards the various questions which concern us as a denomination,—questions pertaining to education, church-polity, methods of work along different lines, as they stand related to the great questions of the day in the world about us,—the Council is looked forward to with ever increasing interest and solicitude. Every church must wish to have a voice in the Council, and each individual in every church, who, in the nature of the case, cannot be present in person, must nevertheless be alive to the interests of the occasion, and desire some part in its momentous proceedings. To such the way is open, thanks to a divine arrangement. They can send their petitions beforehand to the Great Leader of the Council, asking him to present them in the most efficient manner to the minds of the delegates assembled. To those who have passed through great crises the power of earnest petition to a throne of divine grace has made itself manifest, and they come to have an assurance of faith in the potency of prayer. All onward movements in Christian progress have their foundations laid in prayer. It is the earnest, humble waiting before God for counsel and direction that brings the needed inspiration to forward movements, and furnishes the undergirdings of the Spirit without which the desired ends cannot be reached.

A recent letter from an aged sister, who has the interests of the denomination at heart, brings to us added assurance that this important part of preparation for the great work that lies before us is receiving attention by very many earnest souls. After speaking of our work as presented at the General Conference, and the calling of the Council, she says: "In view of this great work, and the need of divine wisdom and strength, two sisters and myself have agreed to spend a half hour each day, or night, in meditation and earnest supplication that God, our heavenly Father, may help in this time of need; that the coming Council may be guided by divine wisdom and judgment and that great good may come to all because of it."

Will not every one join these praying bands, and offer daily petitions, which shall be answered by the devout frame of mind, the eye to eye vision, the unity of spirit and purpose with which the Council convenes, and the harmonious carrying out of plans proposed, although they may involve great changes in some of our methods of work?

MRS. C. M. LEWIS.

ALFRED CENTRE, N. Y., Sept. 29, 1890.

A HYMN FOR RESPONSIVE SINGING.

May I, through the RECORDER, ask some composer of music to set a suitable tune to the following stanzas, and test their peculiarity as a hymn for responsive singing.

It should be observed that the leading part,—first lines of all the couplets, numbered by lines, with the figures in parentheses,—is intended to make complete sense within itself, while the second lines of the couplets are intended to respond to, and slightly enlarge upon, the thought of the first lines. It may also be observed that any line or couplet can be sung in unison, or one or more stanzas, without any responsive part, can be inserted for that purpose. I should like

to know the result, if any of the musical brethren undertake the work here suggested.

D. N. NEWTON.

FAYETTEVILLE, N. C., Sept. 8, 1890.

"GENTILES AND JEWS IN JESUS' FOLD."

1. (1) Sovereign of worlds, display thy power;
Thy power and strength, O Lord, make known.
(2) Let this be Zion's favored hour;
Let favors now to Zion be shown.
2. (3) O "bright and morning star," arise;
O "morning star," arise and shine.
(4) And point the heathen to the skies;
The dying heathen to thy shrine.
3. (1) Set up thy throne where Satan reigns;
Set up thy throne in heathen lands.
(2) Break Satan's galling yoke and chains;
Waste all his power and break his bands.
4. (3) For let the gospel sound be known;
The gospel message of free grace.
(4) And make this fallen world thine own;
The fallen sons of Adam's race.
5. (1) Lord, let thy promised favor come;
Thy favor let it come to-day.
(2) To bring the tribes of Israel home;
The sons of Jacob, far away.
6. (3) So shall our wandering eyes behold,
Our wandering eyes shall surely see,
(4) Gentiles and Jews in Jesus' fold,
And happy shall our union be. (In unison.)

HOME NEWS.

New York.

LEONARDSVILLE.—On Sunday, Sept. 21st, our church held a business meeting which is worthy of especial mention. It was a regular business meeting, and yet somehow there was something special about it. There was about as many ladies present as gentlemen. That is something to note in passing. To come to the point, it had been faintly rumored that in October there was to be held a Seventh-day Baptist Council, and so as the announcement was given that delegates were to be appointed, nearly everybody came out to see what was up. They met, and after listening to the report of the delegation to the recent General Conference, proceeded to appoint delegates to the Chicago Council. A well-known merchant and a manufacturer of equal repute were chosen to represent the church. I believe the latter was made chairman of the delegation, but no matter, the Bible says the last shall be first, and the first shall be last, so my order is all right anyhow. This much settled, after a season of prayer the meeting went into a committee of the whole to consider, informally, our denominational interests. We do not wish here to advertise our views, so I will simply note the points we discussed. We took up the matter of missions, the relation of home missions to foreign missions, and the relative support to be given to each, the reinforcement of the China mission, and the demands of the home field. Then we took up our tract interests; the work of the Executive Board was briefly reviewed; the relations between the Board and the Publishing House received due consideration; and the SABBATH RECORDER was thoroughly canvassed. The meeting was not canvassed for subscriptions though, more's the pity! Then we had a little talk on our denominational finances and our denominational future, in a hopeful view of course. All this was for the benefit of our delegates, that they might know our views. The meeting was a success. It was marked by a free expression of opinion on all sides of every question. We all preserved a calm serenity of temper, too, a wonderful thing, was it not? I close by saying to other churches which have not already done so, Go and do likewise. ALIQUIS.

WEST EDMESTON.—We are still alive to the interests and needs of our denomination, and wish to be numbered among those who do, rather than say what shall be done, and then leave the work for some one else to perform. Though we

are one of the little ones, as to church strength, financially and numerically, yet we feel it is our duty and privilege to do what we can to make a success of all efforts put forth by the denomination for advance movements in our peculiar work. We are interested in the Council to be held in Chicago next month; we believe it to be just the need of the hour. In our church meeting last Sunday, 21st inst, after a careful and prayerful consideration of the matter we decided to send one delegate to represent us there. It was a question of much anxiety as to how we were going to raise the necessary funds. The brethren felt that they must make the effort for their own good, as a church. The way looked somewhat dark, but faith in God and the willingness of the church stimulated them to effort. It is now only two days since the church meeting, but light begins to dawn; the way is opening, for which we thank God and take courage.

A. L.

Wisconsin.

MILTON.—President Whitford went to Chicago last week on business connected with making arrangements for the Conference Council.—The Christian Endeavor Society has voted to defray the expenses of Elder Wardner on a missionary trip to Glen Beulah, in this State.—Dr. Mina Howard, a missionary to Corea, lectured in the Methodist church Sept. 22d. Next morning she attended chapel exercises at the College, and spoke to the students in a very interesting and instructive manner concerning the strange people with whom she has lived for a number of years, and to whom she returns this winter.—The interior of the chapel is being repainted and frescoed; it is a beautiful improvement.—From Aug. 5th to Sept. 12th there were shipped from this place to Chicago and Milwaukee seventy-nine cars of barley, six of oats, three of rye, and two of wheat, a total of ninety carloads, or over fifty thousand bushels of grain.—The Chicago Council has been the topic for prayer and discussion at the last two Sixth-day evening prayer meetings. The pastor read a circular letter from Bro. Daland, of Leonardsville, N. Y., urging the importance of the movement. All seem interested, and probably a few persons besides the delegates will attend. N. W.

Idaho.

TANEY.—A pleasant time was enjoyed on the evening of August 20th, at our church house. The Ladies' Missionary Society held a public session. After the usual opening exercises of Scripture reading and prayer, the members responded to the roll call by appropriate scripture selections, after which there was an interesting programme, consisting of addresses and recitations, interspersed with music. The opening address, by Mrs. E. J. VanHorn, a history of missions in general and Seventh-day Baptist missions in particular, is worthy of special mention. The music by a quartet was very fine. After the literary programme was concluded refreshments were announced to be served on the lawn, where a tent had been erected for that purpose; but a strong breeze made it impossible to keep the lights burning in the somewhat open tent. So we adjourned to the house. A very enjoyable evening was passed by all, and nearly \$15 was taken in.—The outlook for our little church is dark. The probability is that twelve of our best workers will soon move south, mostly to Arkansas; they have already sold out. Those remaining are very much scattered, and what is worse, have an indifferent interest in attending the meetings of the church.—The drawback of this country is lack of water during the dry season, and our people being poor, could not drive wells, and so give it a fair test. Cisterns are being dug, and answer every purpose when properly curbed up. They will fill up during the winter and spring wherever we may wish to dig them. O. D. W.

MISCELLANY.

"UNCLE JERRY."

That "history repeats itself" is so emphatic a truth, and so often demonstrated in human events, as hardly itself to need repetition. "Uncle Jerry" is a living epistle of redemption through Jesus Christ, known and read of all the dwellers along a certain country-side. He is almost a second "Luke Short," whose remarkable conversion at the age of a century has become famous in religious annals. It will be remembered that Luke Short one day, sitting in his field in Middleborough, Mass., suddenly remembered a sermon which he heard Flavel deliver eighty-five years before in Old England, on the text: "If any man love not the Lord Jesus Christ, let him be anathema maranatha." He became alarmed at the recollection, saying to himself: "If I do not love the Lord Jesus Christ I shall be accursed." He yielded to the Spirit's influence and immediately gave his heart to God and became a child in faith.

"Uncle Jerry" had been considered "a rough customer," "a reprobate," ministers let him severely alone, and pretty much all others. A Sabbath breaker, blasphemous, regardless alike of the laws of God and men, dwelling like a modern Esau. His wife had been a nominal Christian, but yoked to such a husband, her religious life was at a very low ebb. Finally he reached his 93d birthday. On that day, a warm, balmy spring-like day of February, he walked out upon his little farm "sayin' nothin' to nobody" as he expressed it. He began to soliloquize somewhat as follows: "Well, well, I've a nice little farm, all my own. Don't owe anybody. Have two good cows, horse, all the pigs and poultry I want. Good health, my! What health for my age! There's old A—, laid up these dozen years and not so old as I. There's B—, we were boys together, now he's good for nothing, mind all gone, doesn't know me nor his wife, nor anything; they have to keep him tied in his chair, and chair strapped to the floor! My! My brain is as clear as a lute, I can think, reason, talk, as well as ever I could. There's C—, well, poor boy, I attended his funeral last week, he's dead, gone, sure, buried. How much we used to think of each other when we were lads together, until, yes, until we quarrelled over that heifer that got into the corn. Well, that was a foolish affair. He cursed me, and I swore at him. I wish now I hadn't, now he's gone first. What! Must I go too? How much longer shall I live here to enjoy my farm? Not much longer! 93 to-day! Old, old. How old! Yes, "the oldest man in town" they tell me! Whew. There was old Mrs. S. lived to be a hundred and three, but she died finally. Yes. So must I too. Pretty soon too I fear. What! Do I fear it. Why! Yes. Of course. Old Mrs. S.—when a hundred drove alone to the church and hitched her horse to the lightning rod and went in and told them all assembled and right in sermon-time that she must come up to Zion once more before going to the New Jerusalem, and how she stirred them up! You see, her mind wasn't exactly right, a leetle off, and she soon died. Whew, when have I been to church! Many, many years. Old Parson—said to me years ago when I wouldn't listen to his pious talk, that the time *would* come when I'd stop and think of these things. Well, I declare! The time has come, sure enough! He's gone too. And here I am, thinking and remembering. Wish I couldn't but I can't help it. Let's sit down on this rock and think it out."

Down he sat, and he thought it out, long and well. The Holy Spirit spoke to him and entreated him. The hours sped by unnoticed while he was buried in that revery that became a great struggle on the battle-ground of his stubborn heart. Finally, as the sun illumined the western horizon and began to sink behind yonder hill, he fell upon his knees and called aloud for mercy and pardon. Nor did he cry in vain. Peace and joy came. He arose in comfort and with new aspirations and went into his

house. His wife noting his peculiar, subdued manner, asked where he'd been. He replied: "I've been to the Lord, and got peace. I don't know what to make of it, but I feel happy. Come wife let's pray."

And he immediately, before supper, erected the family altar, and there was great rejoicing in that lowly farmhouse that night, as well as in the presence of the angels of God because of a repentant prodigal.

The next day he sent out for his neighbors and held a prayer-meeting in his house, and continued to hold them for many days, declaring what the Lord had done for his soul, and urging all to repentance. And they came, crowded his house, and came to the Lord, large numbers of them.

That was three years ago. "Uncle Jerry" still lives, and in better physical condition, and hopes "to complete a century unto the glory of his Saviour" he says. But he especially urges the young to come now while in an accepted time and not put religion off and serve the devil so many years as he did. He marvels that the Lord would save him and accept him at so great an age.

WOMEN AND UNIVERSITIES.

BY MISS JANE BANCROFT.

The higher education of women, she told them, is, so to speak, still in its infancy. In this country a woman can get as good an education as her brother, though not so easily. The Universities of Cornell and Syracuse throw open their doors to both sexes. Had I been born in Michigan instead of Massachusetts I should have felt especially proud of the University at Ann Arbor, where co-education is practiced and women are taught on the same plan with men. Vassar, Smith, Bryn Mawr and other institutions show what women's colleges may become. If a woman wants a post-graduate course in economics, science or language, she can go to Ann Arbor, Boston, Bryn Mawr and elsewhere, and I trust that when the present trustees of Johns Hopkins have passed from their earthly to their heavenly home, its doors may also be thrown open. If a woman wants to become a physician there are several colleges open to her. A lady from Zurich came to New York last year to open there a law school for women, and through her example women are now admitted to the law course in the University of New York. But many of you are looking to other things. You argue, if it is wise for our brothers to go to other civilizations, why isn't it wise for us? The last six or eight years have largely multiplied the opportunities for women abroad. She can receive the advantages of Oxford and Cambridge, through the medium of Girton and Newnham, meeting the best minds of England, and may pursue her way as brilliantly as Millicent Fawcett. In England University extension has also done much for women, though nowhere else is the system so admirably carried out as in this country by Chautauqua. As to Germany, there are women there who give their lives to scholarly study. But not one university of that land of profound learning throws open its doors to women. Some of them let them in, as it were, by a side door. Women have been admitted surreptitiously to the lectures of Leipzig, and at other colleges they may obtain private instruction from the professors. In Denmark the university offers them privileges. At Madrid, university degrees are not yet conferred on women. The best German University for women is at Zurich. The Swiss Republic is a marvel. In its educational work, as in its politics, there are many things that could be imitated to advantage in this country. Basle is open to women and so is Berne, where a number of American women have taken degrees. At Zurich there is a beautiful university building in full view of the Alps, containing students from America, Germany and South America. It was at Zurich that probably the best known woman physician in the world, Mrs. Garrett Anderson, took her degree. Dr. Thomas, of Bryn Mawr, and Dr. Helen Webster, of Vassar, also studied there. Were I to go again to Europe to study I believe I should go to France. Since the war of 1870-71

the educational system of France has blossomed forth as it never did before. You find to-day connected with the Sorbonne men who are eminent authorities on the subjects they profess. Nowhere in Europe to-day do women have such opportunities as are offered in Paris. They have gradually crept in and are welcome to every department save that of belles lettres.

Now I want to ask American women—after you have obtained the very best education that this world offers, what are you going to do with it? You remember the story of Eugene Aram, who could not use his knowledge for fear of having his crime discovered. Equally deplorable would be the fate of any woman or man prepared to uplift the world, and neglecting or failing to make the attempt. In New York some college women have gone into the slums, hired a house and relieved the poor. That is what I call making good use of education. At North-western University we formed a Woman's Alumni Association, and petitioned the governor to provide a reform school for girls, because we had divined how girl prisoners suffered from being brought in contact with vicious women. We ought to have in every State, what there are now in only three—women's prisons, watched over by women who will do for the State what Miss Grace Dodge is doing for New York. At Millbank Prison, in London, where women are confined, all the officials, except the superintendent, are women. At St. Lazare, in Paris, the Catholic thieves and Protestant thieves are divided and watched over by Catholic Sisters of Mercy and Protestant deaconesses. Why don't our women say, let us be of use to the State? If we have studied political economy, let us use our knowledge for the benefit of civilization. I wish every college woman would get a copy of Raphael's St. Marguerite, and hang it up in her room. In the picture the saint holds a lily which causes all evil things to slink away from around her. So should our educated women, holding the sacred lily of purity and high aspiration, cause evil to disappear from their paths, and pass through the world doing good.—*Ex.*

It takes but a moment to close the doors tight against temptation, when it hastens elsewhere. And this is better than to live hours, days, or years under the shadow of regret.

SPECIAL NOTICES.

REV. J. H. WALLFISCH, Mus. Doc., requests his correspondents to address him at Gladbrook, Iowa, instead of Sherrill, as heretofore.

ELDER J. W. MORTON requests his correspondents to address him hereafter at 1156 West Congress street, Chicago, Ill.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen 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. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 1156 W. Congress Street, Chicago Ill.

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 other chart.

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CONDENSED NEWS.

Domestic.

The first snow of the season in the United States fell in Montana, Thursday, Sept. 11th.

California celebrated the 40th anniversary of its admission into the Union on Wednesday, Sept. 10.

Russell Sage has loaned Dr. Talmage's Church \$125,000 on bond and mortgage to complete the new Tabernacle in Brooklyn. Dr. Talmage has insured his life for \$25,000 in behalf of Mr. Sage as part guarantee.

Oklahoma is now a regularly organized territory, on a basis similar to that of other territories, and its first legislature is now in session.

Foreign.

The Swedish government has received the body of Capt. John Ericsson with many honors.

In an election riot in the Portuguese city of Goa, India, seventeen persons were killed and many wounded.

In the desert of Sahara apparently inexhaustible veins of water have been found in artesian wells lately bored there.

The Russian government is taking severe measures to restrict Chinese colonization in the province of Usuri, and is endeavoring to encourage Russian colonization there.

There are at present 1,300 beet sugar factories in Europe, and they consume 24,000,000 tons of beets every year. Their annual output of sugar amounts to 2,000,000 tons. It is said that over \$80,000,000 are expended for labor and fuel, and that \$100,000,000 are paid to farmers for beets.

DIED.

HADSDELL.—In Amity, N. Y., Sept. 22, 1890, Peleg G. Hadsdell, in the 70th year of his age.

A wife and an only son, with many friends, are left to grieve at their loss. A. A. P.

AYERS.—At Unadilla Forks, N. Y., Sept. 19, 1890, of heart disease, Reuben D. Ayers, aged 67 years.

Bro. Ayers was born in Cumberland Co., N. J., Aug. 3, 1823. At the age of five years he removed with his parents to the town of Brookfield, N. Y., which has always since been his home. In 1858 he united with the First Seventh-day Baptist Church of Brookfield, with which he was always connected, and of which he was always a liberal supporter. He leaves no near relatives. An aged step-mother, for whom he always evinced the most tender regard, mourns deeply his loss, as do all who knew him. He was a consistent Christian, and one whose very presence was always a blessing. Funeral services were held from his late residence, conducted by his pastor, who preached from Prov. 4: 18. Interment at Leonardsville, N. Y. W. C. D.

BASSETT.—At Cartwright, Wis., Sept. 6, 1890, Nathan L. Bassett, aged 81 years and 9 months.

He was born at Brookfield, N. Y., Dec. 6, 1808, and was the son of Lewis and Dorcas Bassett. He moved to Walworth county, Wis., in 1842, and remained there till 1864, when he moved to Freeborn county, Minn., and spent several years of pioneer life in that country. The last years of his life were spent at the home of his son, at Cartwright, Wis. He was a member of the Walworth Church and a Seventh-day Baptist in every sense of the word.

BURDICK.—Drowned while bathing at Arrington, Kansas, Sept. 4, 1890, Duane Burdick, in the 21st year of his age.

A party of young people from Nortonville were out on a pleasure excursion at this picturesque place. The two young men, after a bath in the stream, were about to go out of the water when Duane said he would take another round, but soon called to his companion who only saw a hand above the water, but was unable to rescue him. Only those who have had such an experience can know what a shock this was to his family and friends. Duane was a very sweet-spirited and gentlemanly young man, and the esteem in which he was held was shown by the largest funeral procession ever known in Nortonville. He was a member of the Seventh-day Baptist Church, the pastor of which, the day before his death, attended the funeral of his cousin, Mrs. Eva Burdick Pitts, at Friendship, N. Y. Services were held at the Presbyterian church, conducted by Rev. Childs and Prof. Fertig, and the burial services were conducted by the Woodmen, of which he was a member. G. M. O.

THE next semi-annual meeting of the churches of Minnesota will be held with the church at Alden, beginning Saturday before the second Sabbath in October. Eld. Wheeler was appointed to preach the Introductory Sermon. Mrs. Flora Tappan, H. M. Ernst, Elmer Harrison, and Mrs. Lucy Sweet were chosen essayists, with the privilege of choosing their own subjects.

R. H. BABCOCK, Cor. Sec.

Important to Young Men.

All young men who are ambitious to succeed in business, should know that the most important thing is to first become thoroughly prepared, and that the quickest and surest way is to pursue a course of actual business training at Bryant & Stratton's Business College. Write to Mr. J. C. Bryant, Pres't, Buffalo, N. Y., for illustrated Catalogue.

A Public Benefit.

The travelling public has already been greatly benefited, by the combination between the Chicago & North-Western, and the Union Pacific Railway systems, and the establishment of what is now known as the "Chicago, Union Pacific and North-Western Line," through greatly improved train service from the East to the Pacific coast. Features of the new service are solid vestibuled trains running through from Chicago to Denver and Portland without change. These trains carry through palace sleeping cars from Chicago to Omaha in 15 3/4 hours, Denver 33 1/2 hours, Portland 82 hours, San Francisco 85 hours, and for the benefit of passengers who do not wish accommodations in first-class sleepers, luxurious reclining chair cars are run through to Denver and Portland without change, in which accommodations are free. Colonist sleepers are also run through from Chicago to Portland, in which the charge for a completely furnished berth is nominal, and as all meals en route are served in the best of dining-cars, the Chicago, Union Pacific and North-Western Line affords all classes of passengers the very best accommodations.

Another feature of the service provided by the Chicago & North-Western railway, which is highly appreciated by the traveling public, is the fast vestibuled train (coaches, sleeping cars and dining cars), running daily between Chicago and St. Paul and Minneapolis, carrying through vestibuled sleepers between Chicago and Duluth.

The North-Western, which now operates over 7,000 miles of first-class railway, was the pioneer in railroad building in the West, and is still in the lead in supplying the traveling public with all the benefits that are conferred by superiority of equipment, through train service and fast time between Chicago and all points West and North-west.

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

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To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid.

GEO. H. BABCOCK.

PLAINFIELD, N. J., June 10, 1890.

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