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## THE UNITY OF THE HUMAN RACE.

PROF. L. C. ROGERS.

(Concluded from last week)

In the first part of this discussion we took the partial testimony of the sacred Scriptures on the doctrine of the unity of the human race; we are asked now to bring along by the side of this testimony the testimony of science. In doing so we put in this disclaimer; we deny what is implied in this distinction in the subject, *viz.*, that Bible and science are two entirely different things. The Bible we believe to be itself a science, and the first and best of all the sciences, the science of Theology, including the great subdivisions of right motives, right believing, and right action. But if by science is here meant that knowledge on the part of mankind which is phenomenal, based upon human observation and experiment, we accept it. Now science may reverently ask, (1) How we are to harmonize the differences in races with the doctrine of the unity of the race; especially phrenological and physiological differences. We notice the five varieties of Blumenbach's division of the human race, *viz.*, the Caucasian, the American, the Mongolian, the Malay, and the Negro. The craniological variations are indeed most striking in the perfect types; but in each of these five varieties the variations formed are almost as great as between the varieties themselves, and in this instance clearly and confessedly produced by climatic influence largely, and by social habits. This fact will suggest the answer to the main question. For a forcible illustration we refer to the Jews in lands where they have been long naturalized and acclimated. There are said to be Jews in Spain and in Northern Africa whose ancestors have resided there for many generations, and yet, though pure-blooded descendants of Abraham, they are now as black as the Moors themselves, and in this they fulfill the description of one given in the Song of Solomon (1:5,6), "I am black, but comely; look not upon me because I am black, because the sun hath looked upon me." The Jews long resident in Northern and Central Europe, descended from the same original stock, have the characteristics of other Europeans in complexion and somewhat in physiognomy also; the Persian Jew, having Slavic characteristics, and the German Jew, Teutonic. If now we follow those Jews whom the Romans, in the second century, drove far east into China, we shall find their descendants in the district of Honan, and with almost perfect Mongolian features, almond eyes, the high cheek bones and sallow complexion; and yet they have never, as a body, intermarried with Gentile races. The change is attributable, then, to climatic and other like influences; and if in a race of unmingled blood such effects are produced, we may easily account for similar diversities in nationalities and races who have no scruples against miscegenation. We know, as a familiar fact, that in two hundred and fifty years of slavery in this country the negroes have, by the methods named, largely taken on the mulatto and octoroon types.

Climate has no prejudice against, and no partiality for, color. It gives to the Caucasian a white complexion, reddish cheeks, and nut-brown hair; while cultic forces have given them the round head, oval face with regular features, even brow, thin and regularly curved nose, small mouth, and perpendicular front teeth, and full round chin. To the aborigines of America climate and cultus have given a brown or cinnamon-hued skin, a dark iris, hair black and long and straight, beard scanty, eyes deep-seated, nose broad but prominent, lips full and rounded, prominent cheeks and a broad face, and powerful jaws. To the Mongolian race adventitious circumstances have given an olive-yellow skin, thin, coarse and straight hair, low forehead, wide and small nose, oblique eyes, thick lips, and a stature of medium size. The complexion of the Malay race is reddish-brown, and the hair raven black. The Negroes have a black skin, woolly hair, flat nose and thick lips. We need not, therefore, resort to different origins to find the means of harmonizing these varieties of race with the doctrine of unity of race.

But again, science has liberty to ask how diversities of tongues consist with the doctrine of a common origin. The confusion of tongues at Babel, recorded in the book of Genesis, 11th chapter, 2247 B. C., gives us the starting point. The mutations of languages in their varied uses and relations is also a potent fact. But etymology furnishes us with abundant proof that there was anciently one mother tongue from which all varying languages have differentiated. The proofs need not be reproduced here in full; time and space would not permit. But no language has yet been found that cannot be translated into any and every other language. This fact implies a bond of blood and a bond of speech which unite all races; and this pregnant fact ought not to be sacrificed to the fancied virtues of a universal artificial language; it would be another slaughter of the innocents. Varieties of languages produced as we can but see both by natural and miraculous causes prove rather than disprove the doctrine of the unity of the race. The promised millennium, when it comes, will, no doubt, reduce all nationalities into one, and all languages into one; what that common tongue will then be we are as ignorant of as we now are with respect to the primitive mother tongue; but an artificial *balai balam* will not make a millennium.

But human experience adds another testimony to the unity of the race; it is the universal use of the right hand in preference to the left. This fact may result from the inveteracy of habit, or it may be an unexplained tendency, an instinctive involuntary movement of the upper extremities, having its seat in the muscles or in the mind, or in both, as is most likely. It seems indeed to be almost a perpetual miracle, set up in human experience; but be that as it may, it testifies strongly to the unity of the race; at least, it would be hardly probable that this uniformity would exist if races were of different origins.

The opposers of monogenism refer us to the

mythologies of the ancient pagan nations as supporting their view. Each nation, they say, has its particular founder. Thus the Greeks called themselves Hellenes from Hellen, the father and founder of that race. And Rome had its Aeneas; and Egypt its Menes; and China its Confucius; and India its Buddha; and Persia its Zoroaster; and Chaldea its Nimrod. But, to recall these in order, who was Hellen, the founder of the Greeks? Was he the first and father of all? No, he was the son of Deucalion and Pyrrha. And who was Deucalion? he was the son of Minos and Pasiphae. And who was Minos? the son of Jupiter and Europa. And who was Jupiter? the father of gods and men. And who now was Aeneas? the son of Anchises and Venus. And who was Anchises? the son of Capys and Themis. And who was Capys? the son of Assaracus. And who was Assaracus? the son of Tros. And who was Tros? the son of Erichthanius. And who was Erichthanius? the son of Vulcan and Minerva. And who was Vulcan? the son of Jupiter and Juno. And who was Jupiter? the father of gods and men. Let this suffice. Mythology favors rather than disfavors the idea of race unity. We half suspect that the opposers of this doctrine in the name of science have followed the fashion of our times, and are quite ready to show their independence of, if not their disagreement with, the Bible. Let them take heed lest they beat their brains out against this stone wall of eternal truth. Honest souls will seek for light, and wait for it. We remember the vauntings of the geologists some years ago. Science, sharp and sure, had here found something that quite upset revelation. There was immense crowing among the infidels; but how still and quiet it has become. What is the matter now? A glacier has set them on a new tack, and the world has found out that it did not necessarily take so many millions or billions of years to form the carboniferous rock as was at first claimed. And other things in geology have been restudied, and possibly something of interest may yet be learned respecting this and other sciences. Knowledge must keep her subscription books open a little longer. The world must wait sometime yet before dividends are declared.

Monogenism is the doctrine of universal brotherhood. We heard a few years ago that the negroes enslaved in our midst were the missing link between men and monkeys; it was an attempt to justify human chattelship. Now these, our once enslaved brothers, are free, and are building schools, colleges, and universities, and filling them with their people, much to the chagrin of the poor ignorant whites of the South who still live on hog and hominy, gather tar and turpentine, and vote for Andrew Jackson. A common origin is a basal fact; civilizations are adventitious. Missions to the heathen would be almost meaningless without monogenism—indeed they would not be undertaken. Who has ever thought of converting the man in the moon? The Polar Relief expeditions mean universal brotherhood. In them nationality even

seems quite forgotten. We read upon those crystal coffins, along the Arctic Circle, "I am my brother's keeper." The unity of the race is more than a theory. It is the pith and marrow of the Golden Rule. Shall we give it up then to please science falsely so called? Let us hope for better things.

#### THOMAS.—A STUDY.

H. B. MAURER.

(Continued.)

There is considerable speculation as to the significance of the other name given to this apostle,—Didymus, a twin. According to tradition he had a twin sister named Lysia. According to Eusebius the real name of Thomas was Judas; this Judas was deemed the same as the brother of Jesus of that name, mentioned in Matt. 13 : 55, which brings one to the interesting conclusion that Mary, after the birth of her oldest son, gave birth to twins, and that therefore Thomas is a brother of Jesus. For all this I do not care, my purpose is served if I called attention to another phase of this speculation, which though quite fanciful, as a great deal of modern spiritualizing of literal facts always is, and which, while it reflects also on the character of Thomas, it yet gives him credit for a little more than the disposition to doubt. Thomas, or Thoam, was the Hebrew for "twin," and Didymus is the Greek translation of the same word. By some there is attached to this name the meaning "two-fold." Trench sees between the name and what he calls his twin-mindedness a remarkable coincidence, and says: "In him the twins of unbelief and faith were contending with one another for mastery, as Esau and Jacob in Rebecca's womb." Now this coincidence, and the apt illustration accompanying its statement, were well enough and unobjectionable, but when the archbishop quotes James 1 : 8, "A double minded man is unstable in all his ways," and James 4 : 8, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded," he not only overdoes the matter, but he makes an impression that is positively false, for Thomas was far from being unstable in all his ways; on the contrary every evidence we have shows him to be a man of constancy and fixity of purpose; a man who, when he believed a thing, was willing to emphasize his belief with his blood. A double-minded man is not one who weighs testimony and if it be found correct is willing to allow his mind to be changed by it and will alter his course and conduct. Ignorant and superficial people call such a turn-coat, but in these days of multiplied infallibilities, when any upstart can found a sect and secure a following, it were better that we had more of Thomas's so-called double-mindedness, better still, more of his skepticism. It had been better, if immediately after the apostolic ages, when the paganizing influences on Christianity were so great that there comes down to us to-day in our holy religion so much that dishonors God, perplexes saints and makes infidels, if men had been more Thomas-like and had not only weighed in the balances much that was offered them, but had also found the whole mass wanting and unworthy a place in the Christian system. Nor needed Thomas to be exhorted to draw nigh to God as in the case of those double-minded ones so exhorted in the text which Bishop Trench quotes. Ample evidence is shown for this in the words John records in his 11th chapter: "Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him."

That man needs not to be urged to draw near to God who is willing to die with God's only begotten Son.

While these impressions can easily be made by the fanciful references to the name meaning a twin, so much credit is due this sort of speculative spiritualizing, that it also brings out something else besides doubt as one of Thomas's capabilities, for it credits him with the ability to exercise faith. The man who is all faith and no doubt generally is so credulous that he assents to everything which meets his fancy. The giant in faith holds a rule in his hand.

There is a sentiment quite prevalent in Mexican and Central American regions, semi-civilized though the people be, concerning Thomas, which is kinder than among us, with all our boasted civilization and Christian principles, for he is made identical with Quetzalcoatl, a real personage in the minds of many there, but known to those more enlightened as a mythical personage of great fame in the religious system of the ancient Mexicans, and also among the Mayas of Yucatan among whom he is known as Cuculkan. By many he is made identical with the explorer Cortez, and hence the latter's uninterrupted march to the Aztec capital is accounted for. By others he is the same as the Apostle Thomas, and if a small fraction of the stories about him are true, you would conclude that Thomas did something more than doubt. Doubting Thomas they know not, but they do know that Quetzalcoatl appeared first on the coast of Mexico in a long white robe, adorned with feathers, accompanied by many followers; that he assumed the political and religious leadership of the Mexican tribes, and to-day they still point out the great pyramid which he and his followers erected. To build a pyramid is no small job. It is considerably more than to doubt or be a skeptic. And this prodigious task is small in comparison with the many other wonderful things which this hero did. The truth is that there was much legendary lore in the minds of these people concerning this mythical person, and that Spanish priests built upon it a Christian super-structure, claiming that Quetzalcoatl was the Apostle Thomas who had taught them the use of the cross and other rites, hence the Aztec religion has so much resembling the Jewish and Christian. Until this day, Spanish, Mexican and South American theologians attempt to prove that Thomas evangelized America, and they show many evidences of his quondam presence. Thomas, indeed, might "turn in his grave" at the claims made in behalf of him; at the many wonderful things he is asserted to have done, and the many notions taught in his name. So, too, might many another worthy teacher and leader of men. What strange doctrines are taught and obligations imposed in the name of good men, in the name of Christ, in the very name of God! I will not go into detail concerning the absurd and contradictory notions among us to-day attributed to the apostles and even to Christ. The silly farce at the font, which inverts Christ's order to believe and be baptized, is a sample, where the question, "Dost thou believe?" is put to the unconscious infant and answered by the full-grown but not well-instructed sponsor.

(To be continued.)

It is a great thing to love Christ so dearly as to be "ready to be bound and to die" for Him; but it is often a thing not less great to be ready to take up our daily cross and to live for Him.

#### AN INCIDENT.

REV. CHARLES A. BURDICK.

Rev. Perie R. Burdick, in an article in the RECORDER of Feb. 5th, under the heading, "Seventh-day Baptists and the Woman's Christian Temperance Union," says: "It is a perplexing question for many of our people whether it is right for us, as Sabbath-keepers, to work in harmony with the Woman's Christian Temperance Union." This, in view of the fact that among the forty departments of work which that organization is engaged in, there is one called the Sabbath Reform Department, which seeks to secure a stricter observance of Sunday.

In her article she says: "If we withdraw from the Woman's Christian Temperance Union we can have no voice in their gatherings, and we would be virtually putting our light under a bushel; but working with them we have a right to be heard, and will be heard in the County, State and National gatherings, and we can scatter the Sabbath truth in a quiet way, just as it was done at Elmira at the recent State Convention. This, with the Spirit of God, will keep the leaven working."

I believe this position is well taken. But the purpose of this article is not to argue the case, but to relate an incident in illustration of the position, though the incident was in connection with another organization.

I was one of the delegates chosen to represent Fayette county in the last Illinois State Prohibition Convention, held in the city of Bloomington. It was a part of my purpose in attending that Convention to protest against the adoption of any resolution which might be presented favoring Sunday legislation, and to speak a word in vindication of the Sabbath, in case a Sunday resolution should be introduced. I watched closely the appointment of the Committee on Resolutions. Among the delegates appointed on that committee was Rev. J. L. Douthit, of Shelbyville, with whom I had a slight acquaintance. He belonged to our district delegation, and I went to him and stated the position of our people on the subject of Sunday legislation. He requested me to put in writing the points of our opposition for use in the committee in case the question came up. I wrote down some points, the substance of which was that we were opposed to any legislation on matters of religious observance, as being out of the province of human authority; that we observed the seventh day as the Sabbath, and would protest against any law requiring Sunday observance as an infringement of our rights. He agreed to represent our views before the committee if there should be occasion. At the noon recess I accidentally met brother Stephen Burdick, of whose presence in the Convention I was not aware until then, and told him what I had done, and that it was my purpose, in case a resolution favoring Sunday legislation should be reported, to move to strike it out of the report, and give reasons. He agreed to second the motion to strike out if there should be occasion. After the Committee on Resolutions had met and completed their work I went to Mr. Douthit to inquire what was done. He said that the subject came up in the committee, that he presented our views, that there was a good deal of discussion of the subject, that some were quite desirous of reporting some declaration favoring a law that should secure to railroad employes, and others who were compelled to work every day, one day's rest in seven, and that finally they agreed on a resolution favoring "A Sabbath law which will secure to the laboring men one day's rest in seven." When in convention that part of the

report was reached, "Colonel" Felter, of Springfield, moved to strike out that resolution on the ground that it would be an infringement of the conscience of some who did not observe Sunday. "Farmer" Haaf, of Chicago, one of the committee, explained that the committee had tried to avoid that difficulty by the wording of the resolution, and that the object of the resolution was to favor a law securing one day's rest in the week to public employes. Col. Felter's objection was not pressed farther, but in the discussion, one speaker, referring to the term "Sabbath" in the resolution, said: "Sabbath means Saturday." So, as the wording was not considered definite enough, another delegate moved to amend by substituting the word "Sunday" for "Sabbath." When this motion was seconded I tried to get the floor. This was difficult to do, as the Convention numbered many hundreds, and our district delegation, with quite a number of other delegations, had to find seats in the galleries of the great Opera Hall. Mr. Douthit assisted me in getting the attention of the Chairman, for many were wanting to speak, and introduced me as one worthy to be heard, and indicated my denominational connection. I briefly stated that I represented a people who kept the seventh day as the Sabbath instituted at the creation, designated by law and the prophets, and observed by Christ and his apostles; and that we objected to any law that would require us to rest on Sunday. One delegate in his remarks said that Sunday was the day on which they worshiped the sun. When the vote was put the amendment was lost by a large majority; and so "Sunday" did not get into the resolution.

All this discussion in a large committee, and the remarks listened to by hundreds in the convention, must have started some new ideas in the minds of persons whose attention had never before been called to the subject of the Seventh-day Sabbath. And so much by reason of having the right and the privilege of being heard in an immense public meeting.

DRIVING OUT EVIL THOUGHTS.

(From the Nashville Christian Advocate.)

There are good reasons for supposing that even the holiest men are troubled at times by the presence of evil thoughts. The revelations of biography teach us that the highest saintliness is no absolute bar to these intrusive and unwelcome messengers of Satan, these foul and hateful vultures of the spiritual world. That the common run of Christian people suffer greatly from them is quite certain. The most of us need travel no further than our own experience for the confirmation of this statement. How we may, therefore, guard ourselves against the perils involved in such a fact becomes a matter of no small consequence. It is not enough that we be aware of the fact itself. The highest wisdom requires us to form an intelligent scheme of self-defence, and consistently to adhere to it. There is little good to follow our mere random fighting against the suggestions of the devil. We must study his methods of approach and assault, and learn how to anticipate and neutralize them.

It is the common mistake of young Christians, and of some older ones, too, to suppose that evil thoughts can be driven out of the mind by a mere naked fiat of the will. Such a view betrays great ignorance of the elementary laws of our spiritual being. Our control over the processes that are all the while going on within us is, for the most part, only indirect and mediate. By no single act of mere self-assertion is it possible for us to stay the current of these processes, or to turn it in another direction. Our present states are bound by the law of association to those that went before them. A little introspection will serve to convince even the

most skeptical of the truth of this assertion. One state calls up another with undeviating regularity and uniformity. To initiate a new line of thinking, we must manage, somehow or other, to introduce a new set of associations. We cannot pick up our wicked thoughts neck-and-ears, and toss them out of our minds by main strength, any more than we can lift ourselves by our bootstraps over a fence; but we can accomplish this great result by calling to our aid, in ways to be presently noted, the beneficent influence of purer and better thoughts. Dr. Chalmers has written grandly about what he calls the "expulsive power of a new affection." The meaning of the phrase is, that, when an enthusiastic love for the best things is stirred in the heart, it drives forth easily, and without effort, everything that is in collision with it. We may get rid of any unwholesome spiritual conditions by bringing in better ones in their place.

To be more specific, let us indicate three ways in which a new train of associations may be started: First, we may seek for it in good companionships. This is often a very effective method. If you feel that you are being overmastered, go and talk to some wise and true friend. It is not always necessary that you should mention to him your difficulty. In fact, it is often better that you should not do so. Let the subject of the conversation, as far as you can control it, be of such a character as shall naturally divert you from the matters that have before occupied your attention. This suggestion, if faithfully heeded, will bring you material help. Secondly, if no friend is near, get hold of a good, stimulating book. By good book we do not intend to designate exclusively a treatise of devotion; it may be a book of theology, or philosophy, or history, or poetry; no matter, so that it calls you off from the wrong direction, and sets you going on the right one. Thirdly, let it not be forgotten that in genuine and fervent prayer there is such an excitement of the nobler faculties of our rational and emotional nature, as suppresses and puts down, as by a miracle, all base and unholy imaginations and desires. Of course there is no such power in the mere lifeless repetition of a set form of words. Real prayer is alive; it is aflame with passionate eagerness and earnestness; it is penetrated with the spirit of faith; it asks for great things, and gets them. He who has learned to pray in spirit and in truth has learned the final secret of victory over all that is bad and vicious in his own soul, and over all that is alluring and dangerous in the snares of the devil.

AN INNOCENT THIEF.

"O Johnny, come down with me, will you? I've to get some tacks for mother, and she gave me this three-cent piece to spend. See, it's old and thin and little. They don't have three-cent pieces in our mint now; but we can get two jaw-breakers and six marbles for it, all the same."

Dick had leaned over the wall, and given their signal of a long whistle followed directly by two short ones, which had caused Johnny Burt to appear promptly from behind the wood-pile.

"Well, all right. I say let's take the three-cent piece. Where did you say they did not have any now?"

"In the mint."

"Mint? That grows in our garden, but I never found much of a crop of silver in it," said Johnny, scornfully.

"Pooh!" replied Dick. "Do you mean to say you don't know what the United States mint is? It is where they make all the dollars and half dollars and gold pieces, and all the money that we use in this country. There is one in Washington, one in Philadelphia, and there's another, but I've forgotten where. Father's been in the mint in Philadelphia; and he says they save the water that the workmen wash their hands in, 'cause there's little teenty-tointy specks of gold on them, and then they strain the water, and when every one has washed their hands there is quite a little pile of gold-dust, you know."

"My!" said Johnny. "I wish I could wash gold-dust off my hands." And he passed the piece of money back to Dick.

But "there's many a slip 'twixt the cup and the lip"; and the little coin slipped through

Dick's fingers. I am sure you can't guess what happened to that little silver piece.

A very large, observant-looking old toad had been sitting in the shadow of the wall, blinking his yellow eyes, and on the watch for any insects that might fly past. He had not been listening to the boys' conversation, and did not know that it was a very indigestible bit of silver that suddenly flashed in the sun; and out went his long tongue, and in went the three-cent bit before one could say "Jack Robinson,"—in fact, the boys were too amazed to give any thought to Jack Robinson, or any of the Robinson family.

Johnny gasped, "He didn't, did he?"

"Yes, sir, he did, sir!" said Dick, excitedly. But both boys looked anxiously in the grass to assure themselves that the money was really not there.

"Not a sign of it," said Dicky, seizing the astonished toad, who blinked and shrunk together while Dick probed and poked him all over. "Oh, the old thief!" and, taking him by the hind legs, he shook him violently; but poor Mr. Toad kept his wide mouth tightly shut. Dicky put him down and put his straw hat over him to keep him from hopping off.

"What'll we do?" he said.

Johnny thought of the jaw-breakers and marbles, and grew red with rage.

"Ginger!" he said "I guess I wouldn't be a warty old toad. I'd kill him, I would." And Johnny pulled from his pocket a new double-bladed jack-knife which he had received on his birthday. Dicky looked doubtful.

"No, don't," said he: "you see he didn't do it on purpose. Probably he thought it was a bug. Father says they have to be quick; the minute anything goes by they just have to grab it without stopping to look."

"Well," growled Johnny, "all I know is that's our three-cent piece, and we can't get any candy or anything without it. Give him here; 'twon't take a minute."

Dicky slowly lifted the hat. The toad's jewel-like eyes seemed to him to look at him beseechingly.

"Say John," he said, "I suppose, probably, he's got a wife and children waiting at home; and, you see, we're a good deal bigger than he is, and I think it's not fair play for two fellows like us to pitch on a little thing like him. Now, if he was our size, you know, it would be different."

"Bosh!" burst forth John. "Go along and get your tacks. I won't go." And jamming his hat down on his head, he climbed over the wall and disappeared behind the wood-pile, thinking Dick would give in. But Dick picked up his hat slowly, looked reproachfully at the offending toad, and then, struck with a bright idea, called out: "I say, John, we can't get the money, but we can have some fun out of it. Come down town; and afterwards we'll have a regular trial, and have him for the prisoner. You can be the judge, and I'll be the policeman; or, if you'd rather, you can be the policeman; and we'll let Mary and Alice play, and then they can be witnesses or the jury. Say, that'll be fun!"

John's head bobbed out from behind the wood-pile. "Why, so it will," he said, "All right, I'll go."

As Dick went to get a box for the prisoner, his mother met him at the door. She had been sewing at the window, and had overheard the argument. She smiled as she said: "Here's a box, dear; and, after the trial, I should be happy to have the judge, jury, and policeman come in and have some of the ice-cream which Jane is freezing. And here is a verse for you:

"He prayeth best who loveth best  
All things both great and small;  
For the dear God that loveth us  
He made and loveth all."

—The Little Christian.

Do you know that a person who is silent when a wrong thing is said or done becomes a participator in the sin? if you do not rebuke sin—I mean, of course, on all fit occasions and in a proper spirit—your silence will give consent to the sin, and you will be an aider and abettor in it.

## MISSIONS.

THE first response to our appeal to individual contributors comes from an isolated sister in Minnesota who promises \$5. for 1891 and the same for 1892.

At the close of no quarter, with the reports of our earnest and faithful missionaries before us, have we felt more deeply impressed with our increasing opportunities and with the growing demands upon us. Is it too much to say that we ought to increase our missionary force four-fold?

### SOMEBODY MISTAKEN.

Our Treasurer writes, "I have heard several of our most liberal contributors say that they thought the Missionary Board, as now constituted and controlled, was committed to foreign missions, and more interested in them than in the home fields; therefore they felt compelled to designate that their subscriptions go for home missions."

We trust that the Board is committed to foreign missions, and pray that it may never be otherwise; but whoever supposes that the Board is more interested in the foreign than in the home field, is absolutely mistaken. It is not true of the Board as a whole; of the Secretary; or, so far as he knows, of any other member. If the proof of figures is needed, let it be borne in mind that we expend more money in *Christian America* with its 62,000,000, than in *heathen lands* with their 1,000,000,000.

The Scriptural idea of missions embraces the evangelism of the whole world, that is to say, both home and foreign missions. To labor exclusively for either one or the other is to fall short of the doctrine and commandments of the Bible. And any person, board, church, or denomination, that is not loyal to both parts of this one, grand, central idea of the gospel, namely, *world-wide* evangelism, home and foreign missions, opposes, we believe, the Word of God and the gospel of Christ, just so far as such loyalty is lacking.

### THE DAY-SCHOOL IN THE BARN.

It was one day in September that I thought of it, and at the dinner table said to Mr. Randolph, "Why can't the barn be made over into a school-house for me to have a day-school in? There is no particular use for it in its present state, since the horse is sold; but with a little renovating and remodeling, it would make a splendid little school-room." So, without delay, a self-appointed committee of two visited the barn and came to the unanimous conclusion that it would be just the thing. Consultations were held, the subject was discussed at a meeting of the Association, and, after duly considering finances, it was decided a proper thing to do.

Not many days later, the building was in the hands of the carpenter and mason. The brick floor was taken up and a good board floor laid, partitions were removed, windows were enlarged, the walls were plastered and white-washed, a new door hung, a brick walk laid from the door to the gate, and everything put in good order for \$19 42. When this was all done we were really surprised to see so comfortable and pleasant a school-room in the place of the old barn.

I learned of a young married woman with two children, living a short distance from the

school-house, who would like to teach. She was educated in a mission school, and is a Christian woman. She had also taught some, but was at present out of employment. Such an opportunity to secure a good teacher seemed really providential.

The school was advertised by having notices written on red paper and pasting them up in various places; and the first day of the Chinese tenth month—Nov. 19th—was appointed for the opening.

The day came and so did the teacher, but not a scholar put in an appearance. Several days passed as the first, except that the teacher brought her own little boy and a little nephew to keep her company. The forenoons she spent in the school-room. In the afternoons she and I went out and made calls on the people, inviting them to send their children to school.

At last, after several days, and just as my heart began to fail, there came a Chinese lucky day, when they transact business, marry and do whatever they wish to have blessed or prospered. Of course it was a good day to begin going to school, and so three boys came. This renewed my courage, so that Mr. Randolph's remarks—"Comfortable barn—nice warm place for the cow"—had but little effect on me. From that time on, the school gradually grew in numbers, till now there are fourteen, and others who want to come soon, or at the Chinese new year.

It is understood by all, I suppose, that we live in the country, and therefore the scholars are country boys. They all live within a short distance of us, the farthest not a mile. They are bright, ragged little urchins and learn very rapidly. Yesterday, when I was in the school-house, the teacher said that three of the boys had completed their primers, and asked if I would like to hear them recite. So, one at a time, they came to the desk, and laying the book before the teacher, turned their backs to her, and with their bodies swaying from side to side, recited the entire book with a velocity I will not try to describe. We use books that teach them of the doctrine, and they study the International Sabbath-school Lessons and commit verses of Scripture. Every day at four o'clock we have scripture reading, prayer, and singing.

It is delightful work sowing the seed of truth in these young hearts; and I hope, when the friends of the China Mission shall think of, and pray for, the work here, they will not forget this little part of it, but will pray that the work may be done with such earnestness, such faithfulness, such humility, that God may look with favor upon it and give the increase.

LUCY G. FITZ RANDOLPH.

SHANGHAI, China, Jan. 6, 1891.

### MISSIONS.

Many oppose foreign missionary effort, claiming "there are enough heathen in our own country upon whom all our efforts and money may be expended."

No one will for a moment deny that there are many unconverted ones in our own country whose souls are as precious in the sight of the Lord as those of any other land. But by expending all our missionary effort in home work are we carrying out our Lord's command, "Go ye into all the world and *preach* the gospel to every creature?" Can we ignore the demands of the foreign field?

Had the early followers of our Lord decided to confine their efforts alone to the Jews until all Jews became Christians, where would our Christianity appear? We are of the Gentiles and the Jews are not yet converted.

In America are thousands who have shut their hearts against Christ and will not accept him.

Because they have not accepted him shall we

disregard the appeals coming to us from countries not our own until we can no longer say there is need of work at home?

We cannot obey our Lord in neglecting either home or foreign fields. It is by no means a compliment to be called a home missionary man if by it is meant that in that man's heart and efforts the foreign interests have no place. The same is true of the foreign missionary man if he ignores home interests.

But when it is said of a man he is a *missionary* man, that means that his sympathies are world wide as was his Lord's.

Let us illustrate: Suppose a farmer having a hundred-acre farm should go from home for a considerable length of time and should entrust the care of his farm in all its interests to hired men. If these servants should expend all their labor and care upon the ten acres nearest home, to the neglect of the ninety acres more remote, would they carry out the wishes of their employer? Would they thus subserve his best interests? They work hard and earnestly, but it is all confined to the part most convenient to them. They plow, and drag, and sow, and that repeatedly, but it is on the ten acres, the ninety are left to grow up to weeds.

When the farmer calls for settlement on his return will he be satisfied with their work? Will our Lord Jesus be satisfied with our labors if they are confined to about one-tenth of humanity, while the nine-tenths are left unoccupied, to grow up to weeds of pagan idolatry and darkness because they are in the more remote portions of the field? He left his orders, "Go ye into all the world and preach." He will care for the fruitage, we are not to be held responsible for that. We are to sow: "God gives the increase." Do not try to assume the Lord's part, remember we are only to sow and cultivate.

MILTON JUNCTION, Wis.

GEO. W. HILLS.

THE Church of Jesus Christ is the source of all the spiritual power—derived from its Head—that there is in the world; not of all the moral power, but of all the spiritual power. There is a difference between the two; the former is natural and is derived from the natural conscience, the latter is supernatural and emanates from the Spirit of God; the former may be shared in by all men, the latter by regenerate men only. The former can be efficacious in local forms only, and that to a partial extent only; the latter avails as an agency in the world's complete deliverance. The moral power of mankind is variable and uncertain and feeble. It becomes mighty only when it is stimulated and braced up and energized by spiritual power behind it. Great moral reform societies are found only in Christian lands, or where Christianity has gone before. They are run by a combination of moral power and spiritual power. Were it not for the incorporation into it of the latter the former would wilt, and become as powerless as the morality of heathen lands. Men in general may themselves furnish much of the former, but the latter must come wholly from churches of regenerate men, and the churches must get it from the closest study of the written Word, and from personal contact with the Living Word of God. Yet this complex force is known simply as "moral power," and the church, instead of getting the credit which is its due, is berated for inadequacy by those who have tapped its life-currents, and, by transfusion, are drawing off the blood to energize their enfeebled morality and fill up the empty veins of their moral-reform associations.

While rejoicing that the church is able to supply all these needs, and legitimately too, yet she needs a vast development of spiritual power on her own account. But a great incentive must be the precursor of great development of power. We contend that a compliance with the Great Commission and a resolute effort to carry it out is the only motive vast enough to call up and draw out the full spiritual power which is lodged in the church, and to develop it symmetrically in the line of the divine purposes. When the church really addresses herself to this supreme work, the evolution of spiritual power will be like the evolution of electricity in a mighty thunderstorm, and will make the nations to fear and tremble all over the earth.—*Dr. Ashmore.*

## WOMAN'S WORK.

So to the calmly gathered thought  
The innermost of life is taught,  
The mystery, dimly understood,  
That love of God is love of good;  
That to be saved is only this,—  
Salvation from our selfishness.

—Whittier.

THE rock not moved by a lever of iron will be opened by the root of a green tree.

WHEN you are an anvil be patient; when you are a hammer, strike.—*From the Arabic.*

WE have on hand a new supply of thank-offering boxes which may be obtained by any of our ladies or ladies' societies upon call for them of the Board Secretary.

THE *Missionary Link*, the organ of the Woman's Union Missionary Society, with the new year puts on a new dress, and very becoming it is, too. It is to celebrate its thirteenth birthday, but more than that, to add to its facilities for passing down the line the gospel message of good will to men through a perfect Saviour for all, particularly by the instrumentality of women who have accepted this Saviour, to those who have never so much as known that a Deliverer had come.

MR. GLADSTONE is credited with saying: "Talk about the questions of the day; there is but one question, and that is the gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation.

"TOO OFTEN, in planning for missionary meetings, comic recitations, secular songs, and dramatic readings, perfectly harmless in themselves, are allowed as a pretext of attracting those not interested. Be assured it will not work, and nothing but ridicule and defeat will be the result. Such a mixture will only disgust the very ones you desire to reach. Let nothing foreign to the subject of missions creep into the programme." With this do not, so sensibly put by one interested in the work, there are some things to do. "Always begin with prayer; but let it be a short, earnest prayer for a direct blessing on this special meeting. Always use the Bible, but use it as the Word of God,—the 'sword of the Spirit.' Expect to accomplish something by using the passage selected." These do nots and these dos, though coming from a paper widely distributed, and also widely read, are practical, therefore worthy the second thought and the inner thought, namely, the attention and the heeding.

### THEY THANK YOU.

The following is culled from letters received by one of our sisters who had, at the instigation of the Society back of her, sent a "Home Box" gift to a young couple of our number. Because of its general and its special interest it finds its way here for you to read. The writer expresses that sort of surprise which sometimes takes a body when the post mark and the strange handwriting puzzles one, and the pleasure of the unexpected as sometimes thrust under one's

face, and the puzzling keeps one from solving the riddle by at once tearing open the envelope and catching with the eye all the little mystery. Like many another she waived the testing of *Tony Tompkins'* wisdom when he said that "The inside of a letter contains the cream of the correspondence." The gift, though belonging to the "Home Box" giving work, was a money gift.

The lady in whose name the check was given says: "I sat down to answer your letter last night, but my heart and eyes were so full that my pen wouldn't go. I have read and re-read your kind letter, and every time I read it my heart overflows with gratitude to God for his goodness. Surely he remembers his children through his children. How else can it be? We were not looking for the gift but he who cares for the sparrows and the lilies cares for us."

The husband writes of the encouraging influence, coming from the fact that, while they were working amidst perplexities and discouragements, they should be remembered by distant friends. He speaks of having but "the other day" remarked to his wife that they would probably be obliged to borrow money to keep at their work during the year; to which she replied, that they would wait awhile, that the Lord would provide a way. He adds that it is their thought to make this unexpected gift bear good seed in adding, not simply to their comfort, but also to their spiritual faith.

"I'LL HELP YOU ACROSS IF YOU WISH TO GO."

The woman was old and ragged and gray,  
And bent with the chill of a winter's day;  
The streets were white with a winter's snow,  
And the woman's feet with age were slow.

None offered a helping hand to her,  
So weak and timid, afraid to stir,  
Lest the carriage wheels or the horse's feet  
Should trample her down in the slippery street.

At last came out of the merry troop  
The gayest boy of all the group;  
He paused beside her and whispered low,  
"I'll help you across if you wish to go."

"Somebody's mother" bowed low her head  
In her home that night, and the prayer she said  
Was—"God be kind to that noble boy  
Who was somebody's son, and pride, and joy."

### THE FORWARD MOVEMENT IN CHINA.

Concerning the appeal made by the Shanghai Conference for 1,000 missionaries, William Wright, D. D., the writer upon the topic as given in the heading of this, and presented to the public through the columns of the *Contemporary Review* for October, 1890, says:

"This unanimous appeal was not voted under the spell of passing enthusiasm, but as a matter of practical importance. The success of the past few years and the present encouraging state of matters emboldened the missionaries to urge the home churches to make a supreme and immediate effort for China.

"This large demand is as eminently reasonable as at first sight it appears startling. From the statistical point of view, it seems that there are still in China 300 centres, with populations of over 200,000 each, unoccupied by the missionaries, and 200 centres of 100,000 each. These alone, without taking into account the groups of population under 100,000, form an aggregate of 80,000,000 souls still beyond the influence of the missionaries in China.

"The above items are given on the authority of Dr. Ashmore, who has been in China since 1851, and who, for his great experience and ability, is well qualified to speak on such matters. If Dr. Ashmore's approximations are correct, there would be a field of 80,000 for each of the 1,000 missionaries.

"From the procedure point of view, the de-

mand is also reasonable. The missionaries have come to the conclusion that there is little progress in their advancing without securing their advances. The best results are not obtained by rushing through large provinces, dropping a word here and a book there, but by settling down among the people, and teaching them by Christian example as well as by Christian precept.

"From the practical point of view the demand is both reasonable and wise. The old style of warfare, consisting of drawn battles, marching and countermarching, followed by retirement into winter quarters, has long been discarded; and guerrilla campaigns, though harrassing to the enemy and affording scope for individual prowess, are seldom successful. The missionaries have now completed their work of spying out the land, and, tired of tentative efforts, they are anxious to advance, not in scattered squads, but in one compact, united host, and they ask for such numbers as shall warrant reasonable hopes of speedy activity.

"It is not desirable that China should always be in the leading-strings of foreigners. The work of the missionary should be temporary. Having led China into the ways of a higher civilization, and a purer faith, they should retire, and leave the Chinese to continue their own moral education, and to erect their own churches, on their own lives. To this end the missionaries in China, with one voice, call for immediate reinforcements. On every consideration it is desirable that the conflict should be brief, but decisive."—*Abstracted.*

### ONE WOMAN'S EXPERIMENT.

I have been so wonderfully benefited by an experiment that I relate it, in hopes that it may help others. I often found myself at the time for the payment of the quarterly dues and other missionary and benevolent appeals short of funds, and my observation discovered many women in a similarly unhappy condition. My conscience reproached me with slackness and ingratitude. I searched for a remedy. I found a superannuated portemonnaie that was precious because of its former ownership, and with great solemnity, on my knees, in my closet, I dedicated this to the Lord, and promised him that one-tenth of all the money that I thereafter received should be sacredly "laid by" in this for benevolent purposes; and that I would on no occasion allow myself to borrow from this fund for any other purposes.

Thus far the plan is a success. If I get two dollars, twenty cents of it goes straightway into this benevolent fund; if I get ten cents, one penny is irresistably attracted by the magnet of a just benevolence toward this humble receptacle. I have not yet found it so full that there was a surplus of funds after the quarterly payment days, but I have a comfortable sense of "dealing justly," and a feeling of inner satisfaction over this little systematic arrangement that no amount of pretty things, or selfish spending, or lavish expenditure for others who have no need, could confer. This gift-giving is becoming a craze, is blocking the wheels of real benevolence, and robbing the treasury of God. The Bible witnesses against it. Is there not a "more excellent way?"

Don't be satisfied, my dear sisters, by a stranger's testimony, but try the experiment for yourselves; "take it on probation" for a year, and then see if it is not worthy of complete fellowship.—*Selected.*

KEEP looking to Jesus, dear soul, and you will have the peace that passeth all understanding. Cleave you to Jesus, be joined to him by faith, and you shall be one spirit; you shall be made warm and vigorous and full of activity in God's service.—*McCheyne.*

## HISTORICAL & BIOGRAPHICAL.

### SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

REV. C. A. BURDICK, SARINA, ILL.  
(Continued.)

PUBLIC FREE SCHOOL OF SALEM.

During the civil war, and as a result of that war, the western and north-western part of Virginia was organized into the new State of West Virginia. After this organization a free-school system was inaugurated, and educational interests rose rapidly, comparatively speaking. A number of Sabbath-keeping young men and women became teachers in the public schools. In the larger towns graded schools were organized, but in the country districts the public school fund was sufficient to maintain only about four months of school in the year. Our young people demanded higher educational privileges than what these schools afforded. It was thought by some of the friends of education, that an academical department in connection with some public graded school would, to some extent, meet the demand. Accordingly, in the year 1871, two adjoining districts, meeting in the village of Salem, were united into one district, and a charter was obtained from the Legislature for an independent graded school, with an academic department. As neither of the district school-houses was in the village, and as the new district was not ready to put up a suitable building, the use of the Seventh-day Baptist church was secured for the school to commence. Leaves were hung by hinges to the backs of the seats to serve for desks. Under these arrangements, and by the aid of an appropriation from the Peabody Educational Fund, a six-months' school was taught under the management of Mr. Preston F. Randolph, mainly through whose agency the above named provisions were secured. Mr. Randolph had assistance from two teachers, and also from advanced scholars in the school. The school was patronized by Sabbath-keeping families in several of our churches, and also by Sunday-keepers from a considerable extent of country around. Mr. Randolph states that some of those pupils are now distinguished ministers and lawyers.

#### ACTION OF THE ASSOCIATION.

The South-Eastern Association, which was organized in January, 1872, had, from its start, a Committee on Education among its standing committees. I will quote a part of the report of that Committee, at the session in June, 1872: "Although we have no denominational school, there is a growing conviction that we should have a school fostered, at least, by our people. Our youths desire an education. Many are striving for it. We should encourage them in their laudable task. If we wish to retain them, and to train them for our distinctive work, we must provide educational privileges for them. If we wish to maintain our character as a people, if we wish to let our light shine, if we wish to be leaders, nay, if we wish to keep pace with our brethren elsewhere, we must have at least academical privileges in our midst. Such is the increasing feeling of our people. Accordingly some steps have been taken to prepare the way for a school. Learning by the failure of academies in the past, and encouraged by the action of our State in establishing good public schools, it is thought that legalized co-operation with the State will be most likely to succeed at this time among us. With this view a charter has been obtained for an academic department in the public schools at Salem, where, by the united strength of the Public School Fund, the Peabody Educational Fund, and a proposed Endowment Fund which

may give stockholders virtual control of the school, it is hoped to build up a good institution of learning. Under the charter obtained a prosperous school is now in progress at Salem, supported by the first two funds named above. Your committee would advise that the Association recommend this school to the patronage of all our churches and the surrounding communities."

The expectation of "building up a good institution of learning" on the plans named above was not realized. The academical features of the school disappeared with the close of the six-months school in the church. Our brethren had apparently overlooked, or misapprehended, a few important facts, *viz*: that so far from being a "failure," academies had been the successful pioneers of education, preparing the way for graded schools, and making their existence possible; that to support such a graded school as was intended to be the basis of an academical department there must be a large amount of taxable property in the district, and such a diffusion of education among the property owners, and such an appreciation of its value, as to make them willing to be taxed for its support; and a sufficient number of available men for school officers who have had enough of educational advantages to qualify them to understand what such a school needs, and to manage its affairs successfully.

Though the plan of a graded school, with an academical department, thus proved a "failure," the people did not become discouraged, nor did the interest in education cease. The school itself was not a failure, but the *conditions* for its continued existence did not exist.

At the meeting of the South-Eastern Association in 1873, a committee of two was appointed to consider the subject of a school, and to report at the next session. At the next session of the Association in 1874, the school question occupied a prominent place in the deliberations. No less than four reports, including the report of the standing committee on Education were presented. The chairman of the special committee presented the following: "The undersigned, members of the special committee appointed at the last session to look after the wants of our people touching a high school, would respectfully report that, not being able to agree with the other member of the Committee touching the thing to be done, he has thought it best not to agitate the subject extensively. He is decidedly of the opinion, however, that the thing to be done, and the only thing we can successfully do, is to encourage graded schools in our midst, educate our children in them as far as we can, and then take or send them to Alfred, or elsewhere, to complete their education." The other member of the committee presented a lengthy report, outlining a plan for the establishment of an academical school. Pending the discussion on these reports the whole question was referred to a special committee of five, consisting of N. V. Hull and G. B. Utter (Associational delegates), C. A. Burdick, S. D. Davis, and Preston F. Randolph, members of the West Virginia churches. This committee made a report during the same session, in which report, after referring to the effort two years before to establish a graded school with academic privileges, they say: "They find further that there are circumstances in the financial condition of the country which make it doubtful whether funds to erect a school building can be obtained by soliciting outside the bounds of the Association, while circumstances exist within the Association which make it doubtful whether an adequate sum can

be obtained here. The judgment of the committee is that the Association, as such, should not assume pecuniary responsibility in the matter; that it should go no farther than to promise and give to the proposed institution its moral support. If residents in the vicinity where it is proposed to locate the school are willing to join with persons living within the bounds of the Association, who are interested in higher education, in providing a suitable school building and in establishing a school for higher education, it would be an occasion of congratulation. Unless there shall be manifested by individuals a disposition to engage in the work, your committee see little encouragement for the Association to undertake it."

(To be continued.)

## SABBATH REFORM.

A CASE which involves the dearest right of every individual—the right to worship God *where* and *as* he pleases, so long as in so doing he does not interfere with the right of every one else to do the same thing—is now before the District Court of the United States at Memphis, Tenn., for decision. R. M. King, of Obion Co., Tenn., a member of the Seventh-day Adventist denomination, after having observed the Sabbath, went about his ordinary work on Sunday, plowing corn in his field, where no one could be disturbed or annoyed thereby. For this he was arrested under the law of the State, tried in a Justice's Court, and fined \$3 and costs. Afterward he was indicted by the grand jury for the same act, tried in the County Court, and fined \$75 and costs. From this decision, by the advice and help of the National Religious Liberty Association, of which he was a member, he appealed to the Supreme Court of the State, by which the decision of the lower court was affirmed. Refusing to pay the fine he was placed in the county jail. Appealing to Judge Hammond, of the United States District Court for the District of Tennessee, he was released on a writ of *habeas corpus*, and the writ was made returnable on the first Monday in January, 1891. Meantime the National Religious Liberty Association secured the services of the Hon. Don. M. Dickinson, of Detroit, Mich., who was a member of President Cleveland's Cabinet, to assist Col. T. E. Richardson, who had conducted the trials in the courts below, and by them the case was argued before the Court at the time set. The judge held his decision for consideration. A letter from Col. Richardson to the President of the National Religious Liberty Association, lately, states that the decision will not be rendered until March. It is expected that the masterly arguments of Messrs. Dickinson and Richardson will be printed soon, and they will be valuable to all who desire to know what are their religious rights under our Constitution.

D. P. C.

### LAW OF MOSES, LAW OF GOD, NO LAW, AND THE SABBATH.

REV. E. H. SOWELL.

Among the various arguments advanced to prove that the Bible Sabbath is abolished and taken away, is that which asserts that the *whole* law is abolished, being no longer binding upon us. There are many professed Christians who advocate this doctrine strenuously whenever approached upon the question of the Sabbath, but with less vehemence at other times. But, lest I should not state their position as they hold it, I will quote from one of their prominent writers, who is considered a representative man upon this question. In alluding to those

who make a distinction between the ceremonial law and the Decalogue, this writer\* says:

God never divided the law, nor made any such distinction in it as they do.

Again he says:

Christians, being free from the law with all its demands, are not to be held accountable for the keeping of any of it.

Having the question fairly stated by its own advocates we will proceed in our effort to ascertain, upon scriptural authority, whether God ever made any distinction in the law, and whether Christians are to be held accountable for the keeping of any of it.

In the first step of our inquiry we find a distinction made in the names applied to the law, since we find reference made to the "law of Moses," and to the "law of God." See 2 Chron. 30:16, John 7:23, Ezra 3:2, 1 Cor. 9:9, Hosea 4:6, Rom. 7:22; 8:7, and elsewhere. But do each of these names apply to the same law, or are there two laws, as widely distinguished as the two names suggest? For an answer to our question we will examine some of the passages where these names occur.

I. "LAW OF MOSES." "And they stood in their place, after their manner, according to the law of Moses, the man of God." 2 Chron. 30:16. A reading of this chapter will show that the law of Moses, here alluded to, is a law regulating the celebration of the passover, which was a part of the sacrificial form of worship. See Lev. 23:4-9. "Also Jehoiada appointed the offices of the house of the Lord, by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt-offerings of the Lord, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David." 2 Chron. 23:18. Here again the law of Moses refers to a part of the sacrificial form of worship, *burnt-offerings*. See Numb. 28th chapter, and elsewhere.

"Then stood Jeshua, the son of Jozadak, and his brethren, the priests, and Zerubbabel, the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses, the man of God." Ezra 3:2. This passage teaches also that the law of Moses has reference to the sacrificial system of worship. See Deut. 12:5-14.

"And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord." Luke 2:22. Here the law of Moses refers to that part of the sacrificial worship pertaining to the purification of the mother after child-birth. See Lev. 12:2-6.

"If a man on the Sabbath day receive circumcision that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the Sabbath day." John 7:23. Here the law of Moses is called the law of Moses. This too was a religious rite to be performed as a token of God's covenant with his people. See Lev. 12:3, Gen. 17:9-14.

"For it is written in the law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn." 1 Cor. 9:9. This law is found in Deut. 25:4, in the midst of many other laws touching the civil affairs of Israel, and since it is said that "it is written in the law of Moses," we know that the law of Moses embraced both the law regulating the worship of Israel and the law regulating their civil affairs.

I might quote many other passages where the law of Moses is mentioned, but we have examined a sufficient number to find what is embraced

\*D. R. Dungan, in "Sabbath or Lord's-day, Which?"

in that law. After a careful study of all the passages bearing upon the question, I do not find a single passage where the law of Moses is spoken of which under any fair interpretation can be construed to embrace more than that to which I have applied it, the sacrificial form of worship and the civil affairs of Israel.

II. "LAW OF GOD." "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6. There can be no doubt as to what is meant by "the law of thy God" in this passage, since verses 1 and 2 fully explain the meaning, where are mentioned six precepts of the Decalogue in the following order: 1st, 3d, 9th, 6th, 8th, 7th. This, then, establishes the fact that the law of God deals with precepts which we have failed to find in the law of Moses,—the ten commandments. See Ex. 20:3-17. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." Exodus 16:4. Though in this passage the term "law of God" is not used, yet it is God speaking, and he speaks of "my law." What is meant by "my law" in this text is made plain by the rest of the chapter. It was the law of the Sabbath rest, which is a part of the Decalogue, respecting which God desired to "prove them." Because some of Israel went out on the Sabbath to gather manna God said (v. 28), "How long refuse ye to keep my commandments and my laws?" showing conclusively that he meant the law respecting the Sabbath, the fourth precept of the Decalogue.

"Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshiped them, and have forsaken me, and have not kept my law." Jer. 16:11. The first part of this text explains what is meant by God's law, where the people are told of their violation of the first two precepts of the Decalogue.

"They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers." Jer. 44:10. Here the sin committed against God's law was idolatry, the second precept of the Decalogue. See verses 3 and 8.

After carefully comparing all the scripture texts in which the "law of God," also known as "my law," is mentioned, I find none that refer to any duties not made obligatory in the ten commandments, therefore I do not find this law embracing any of the requirements of the law of Moses. Hence I must be convinced that there are two distinct laws recognized in the Bible. But we are not done with the question yet, since there are other distinctions made between these two laws which, to any fair mind, must indicate beyond any doubt that God designs to make a wide distinction between them.

"And Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel." Deut. 31:9. "And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished." Deut. 31:24. These texts show that the law of Moses was written by Moses in a book; but, lest some person may doubt as to what law Moses wrote, we will quote other texts which will settle the question.

"But he slew not their children, but did as it is written in the law, in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers; but every man shall die for his own sin." 2 Chron. 25:4. Now this law concerning justice is recorded in Deut. 24:16, together with other civil laws which we have seen are a part of the law of Moses, and which Moses wrote in a book. For further proof see, 2 Chron. 35:12, Ezra 6:17, 18, Neh. 13:1. Though this law was written in a book, yet Moses gave orders for it to be written upon stones in the future (Deut. 27:1-3), which was afterward done by Joshua. Josh. 8:31, 32. But concerning the other law, the "law of God," we read in Ex. 24:12, "And the Lord said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, and a law, and commandments, which I have written; that thou mayest teach them." and in Deut. 4:13, "And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Here it is declared that the law of God was written by God upon two tables of stone. For further reading upon this subject see Deut. 9:10; 10:1-4, Ex. 31:18.

But we come to notice still another distinction made between these two laws. "Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take the book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31:25, 26. Thus was the law of Moses placed in the side of the ark; but of the two tables upon which was written the law of God, we read, (Deut. 10:5), "And I turned myself and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me;" and in 1 Kings 8:9, "There was nothing in the ark save the two tables of stone which Moses put there in Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt."

We find still another distinction in these laws by way of contrast. One law is perfect. "The law of the Lord is perfect, converting the soul." Psa. 19:7. The other law made nothing perfect; "For the law made nothing perfect, but the bringing in of a better hope did." Heb. 7:19.

One law Christ did not come to destroy: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17. The other law Christ abolished: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15. One law contains the whole duty of man: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13. The other law was added because of transgression: "Wherefore then, serveth the law? It was added because of transgression till the Seed should come to whom the promise was made." Gal. 3:19.

One law is holy: "Wherefore the law is holy and the commandment holy and just and good." Rom. 7:12. The other law is enmity: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15.

Thus we might make an almost endless contrast of the two laws, but we have given sufficient to show that the Bible recognized two laws and that their distinguishing characteristics are clearly marked.

(To be continued.)

# THE SABBATH RECORDER.

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

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 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

Sow, for the hours are fleeting,  
 And the seed must fall to-day;  
 And care not what hands may reap it,  
 Or if you shall have passed away  
 Before the waving corn fields  
 Shall gladden the sunny day.

SOME of the papers, speaking of the tenth anniversary of the Y. P. S. C. E., recently held at Portland, call it the *Centennial* of that organization. To this the *Congregationalist* pertinently remarks, "Judged by the good it has done, the society is no infant."

IN response to some appeals for our Missionary and Tract Societies, a brother in Pennsylvania sends \$25 00 for each, and pledges to do the same for 1892. That kind of response, in greater or less sums according to individual ability, from all over the denomination, will not only relieve present necessities but enable the Boards to plan wisely for another year.

THE deaconess question, propounded by the Presbyterian General Assembly, had a brief hearing before the Presbytery of New York, a few days since. The body was about evenly divided in favor and against the creation of such an order in the church. The discussion was cut off by referring the matter back to the committee from which a majority and a minority report had come to the Presbytery.

AS A Christian people, in common with the great Christian denominations, we have accepted the great commission of our ascending Lord, "Go ye into all the world and preach the gospel to every creature;" and by the acceptance of that commission, we stand committed to mission work in both the home and foreign fields. But in our loyalty to God and his Word, we have become the proclaimers and defenders of a portion of his truth which all the great peoples reject, and against which they throw their great strength. If, therefore, this truth is to have proclamation and defense in the world, anywhere near proportionate to the important place which it holds in God's system of revealed truth, we must make it prominent in all our work. For this reason our Tract Society, to which we have committed this special phase of our work, is entitled to our most hearty and generous support; for the same reason, our general missionaries, at home and abroad, should, as most if not all of them do, make special efforts to persuade men to obey God in the observance of his holy Sabbath; for the same reason also, we all should be so thoroughly and consistently consecrated to God and the obedience to his truth, that every one of us shall be a living witness to the excellence of that truth.

THE following little paragraph was published recently in the *Christian Standard*, and will bear repeating. Of course no church among us has a debt of \$75,000 under which to struggle, and so, of course, we could hardly look for

one which would come, ultimately, to the payment of \$12,000 a year for our benevolent work. The incident has a manifest lesson for us all. "A preacher who is in upright and downright earnest can secure a generous offering for missions from almost any church. When Dr. Noble began his work in Chicago he found his congregation struggling under a debt of \$75,000. When the day for the offering for Foreign Missions approached he announced it, and said he wanted to give \$600. The people thought that he was crazy, and pitied him; they could not get it in their heads to reproach him. The next week he announced it again, and repeated and emphasized the fact that he wanted them to give \$600. Again they thought him daft, and said nothing. When the offerings were counted they were surprised to learn that they amounted to \$800. They took heart and hope, and in a few years the debt was paid. Now that church is strong and prosperous, and gives \$12,000 a year for missionary purposes. 'There is that giveth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.'"

## OUR PAPER.

SOME of our people insist on wondering why the SABBATH RECORDER cannot be made just as good and just as able a paper as any of the great papers of other denominations. It could be made so if we would give it the necessary support. Few persons have any idea of the amount of money, over and above all incomes, necessary to establish such a paper. Dr. Wayland, editor of the *National Baptist*, is authority for the statement that it has cost not less than \$100,000 to put that paper where it now is. It cost the Presbyterians of this country nearly \$200,000, all told, to make the *Interior* what it is to-day. The *American*, a New York paper of wide circulation, has been sustained by very large personal contributions of one of its friends. Recent financial embarrassments have caused this man to withhold his gifts, and, as a consequence, the *American* has suspended publication. Another paper in New York, some years ago, attained a very wide circulation and was often quoted as an example of excellence and cheapness, and, after sinking several hundred thousand dollars beyond all income, went to the wall. We have heard that it cost the *Independent*, with its immense circulation, a sum of money approaching the millions, to bring it up to its present high standards. And yet many of our people do not see why our paper, with an actual paying subscription list of about 2,500, should not pay all necessary expenses, and rival the very best papers of the country in amount, quality and variety of its contents. Occasionally some one rather broadly hints that somebody, somewhere, must be making some money out of it.

NOW we have not written these things to find fault with anything or anybody. We have no hundred thousand dollars to put into the RECORDER. But we have had, and still have, and no doubt always will have, good friends who loyally support it by pen and purse; and we always have had men who were willing, in its management, to divide time and energy and talent between different parts of the work, where the large papers have specialists with large salaries in each separate department, and thus our paper has been maintained and built up almost entirely out of its income from its limited circulation. And we deem it a matter for congratulation that, under these conditions and limitations, the

SABBATH RECORDER is what it is to-day. After years of acquaintance with quite a wide number of newspapers, we unhesitatingly say that for the extent of its circulation and the amount of money put into it, outside of its natural income, no other religious paper can be found which gives its readers so large and so excellent a variety of reading matter, at so small a price. There is, it is true, abundant room for improvements; none are more keenly conscious of this than are those in charge of this important interest. With the hearty support of its friends, with increased circulation, with more willing and generous contributions of crisp, short items of news from all over the denomination, and with more frequent short articles from able writers in all the churches upon practical subjects relating to doctrine and life, we could make many of these improvements, to the joy and satisfaction of all concerned. With abundance of money we could do for our paper what money does for many other papers; without money, but with the sympathy and loyal support of our people, we can do for the SABBATH RECORDER, what few, if any, other peoples are doing for their denominational papers. And doing this for our paper, it will do wonderful things for us.

## CHRISTIAN STEWARD'S LEAGUE.

WE live in a time of unprecedented activity in the proclamation of the gospel message. In this activity it is our joy, as a people, to have some share. This activity is constantly opening up new fields, and new fields opened up make demands for more earnest and unceasing labor. "The field is the world." This, literally, has always been true so far as the need of the world is concerned; so far as the opportunity to go everywhere with the Word of God with a fair prospect of getting a hearing is concerned, the saying was never more broadly true than now. These ever-widening fields of opportunity, and the constantly increasing calls which come up from them, make demands for laborers in the harvests of the Lord, and the sending of laborers in greater numbers calls for larger supplies of money with which to pay laborers, meet traveling expenses, etc. That which is true respecting general missionary work, is true also in respect to the demands made upon us for the dissemination and defense of Sabbath truth; so that a double duty is laid upon us, a double privilege is placed at our doors.

THESE general conditions and demands of world evangelism have given rise, in recent years, to much thought on the question of systematic and proportionate giving; and many plans have been devised in the operation of which it has been hoped that there would result constantly full treasuries, and that all might share in the blessings which come to those who give of their substance to the Lord's work according as he has prospered them. In these plans, the principle of tithing, as required of God's ancient people, has found most frequent recognition, and into these plans some modification of this principle has nearly always entered. A movement has recently been started in Chicago, with a view to making regular, systematic giving more general. A society is formed under the name of the Christian Stewards' League, the members of which pledge themselves to give a certain per cent of their income—not less than one-tenth—to benevolent and religious purposes. The operation of this pledge is designed to be similar to that of the pledge in the Young People's Society of Christian Endeavor, now pretty generally known:



among us. The originators of this movement prefer to remain, for the present at least, unknown, lest they should seem to be ambitious of name or fame in the matter; and because they wish it to stand upon its own merits. It is said, however, that Christian laymen, some of them of large incomes are its chief supporters. We give below the entire plan of the League, and commend it to the careful study of all our people. If it shall prove to be a wise movement, if it shall be the means of enlarging the inflow into the treasuries of the Lord's work, and so insure an enlargement of the work itself, if it shall bring larger consecration of God's people to his word, and so bring greater joy to all, if any or all of these results shall follow its adoption anywhere, it will be a sufficient vindication of its adoption, and it will not matter much who originated it:

## BASIS.

Recognizing ourselves to be stewards of the manifold gifts of God; holding our possessions as a sacred trust to be administered according to the will of our Lord, as it shall be made known to us individually, and desiring to render practical and operative this trusteeship, we associate ourselves under the name of the "Christian Steward's League" and subscribe to the following pledge:

We covenant with the Lord, and with those who enter with us into the fellowship of this consecration, that we will devote a proportionate part of our income—not less than one-tenth—to benevolent and religious purposes.

And this we do in his name who hath loved us and hath given himself for us, our Lord and Saviour Jesus Christ.

## REGULATIONS.

In order to carry out, in simplicity and faithfulness, the objects of this League we adopt the following regulations:

I. A meeting of the League shall be held the first Monday evening of each month, or at such other time as the League may direct; for the purposes: (1) Of special prayer that God will now pour out upon his people the spirit of a practical consecration of their possessions to his service. (2) Of mutual helpfulness in respect to questions of our own duty as to systematic giving. (3) Of devising means by which we may induce others to enter into the blessings and fellowship of this League.

II. A Secretary shall be chosen each year, whose duty it shall be: (1) To keep the records of the League; (2) To notify the members of its meetings, and (3) To act as treasurer for any funds raised for its expenses.

III. An executive committee of three, of which the Secretary shall be, *ex-officio*, a member, shall be chosen each year, whose duties shall be: (1) To provide leadership and subjects for the meetings, and (2) To carry out, generally, the plans of the League under its direction.

IV. Persons may join the League at any regular meeting by accepting its principles and signing its pledge.

V. Any person desiring to withdraw from the League and its pledge can do so by giving written notice to the Secretary of the League to which he belongs.

## COMMENTS ON CLIPPINGS.

An eminent New York preacher, in one of the more ritualistic denominations, as reported in one of the secular papers there, expresses himself in reference to Lent:

We are right in joining with the Catholic Church in the observance of the feast of the 25th of December, the day upon which the babe of Bethlehem opened his eyes upon the world which he had come to save. We are justified in observing Good Friday, the day of his death, as well as the glad Easter, when he arose from the grave triumphant over the king of terrors. But let us not go further.

The word "right," as above used, ought to have been defined, and then we ought to have been informed by what standards the observances mentioned are adjudged right. Conceding that the days and dates appointed for these observances are correct, although on this point scholarship is divided, with the preponderance of authority and arguments against the popularly accepted days, there is, as this preacher

well knows, no Scripture authority for these practices, and they are in vogue, as his expression "joining with the Catholic Church" shows, as does also history, wholly and only because appointed and perpetuated by Church authority. Therefore it ill becomes one who rejects such authority to exhort his brethren, "But let us not go further." By what authority is the limitation to be defined to which men are to carry their extra-biblical practices and beliefs? If one is permissive, why not all? So long as it be right to join the Catholic churches in three of her appointments, why not in three hundred? for she has that many and some to spare. With those three stand infant baptism, sprinkling, Sunday-observance, extreme unction, Maryolatry, intercessions of the saints, confessionals, rosaries, purgatory, mass and the whole mass, *ad infinitum*. Where will you have us draw the line, doctor?

Now here is a paragraph which illustrates the power which superstition holds over the minds of even great men.

A gentleman well posted on ecclesiastical dogmas said (before this illustrious man's death): "General Sherman is placed in the peculiar position of being neither a Catholic nor a Protestant. Should he die he will die a Catholic, but should he recover he will be a Protestant."

Apropos of this discussion concerning the administration of the extreme unction to Gen. Sherman, a description of this ceremony is interesting.

The oil used must be perfumed by a priest, and the oil used must be olive oil that has been blessed by a bishop. The priest dips the thumb of his right hand in the holy oil and marks the organs of the five senses of the patient with the sign of the cross. He has seven balls of cotton and wipes away the oil with a fresh ball each time. The eyes, the ears, the nostrils, the palms of the hands, the soles of the feet are all touched. When the anointing is ended the priest rubs those of his fingers which have touched the oil with bits of bread and then washes his hands. The crumbs of bread and the water are thrown into the fire and the pieces of cotton are burned in the church and the ashes are thrown into the sacarium.

And this in the Nineteenth Century! In a family containing a United States Senator and a United States General, done however, not because they believed in it, but to console the family. Is not the perpetuation of such superstition too dear a price to pay for consolation? Yet it was less excusable than the Methodist bishop's "baptism" of General Grant while in an unconscious condition. The contemplation of such things discourages and makes me ill.

I deem it within the province of a religious journal to discuss a matter suggested by the following, which is clipped from a column in the RECORDER under the caption, "Wanted":

In a Seventh-day Baptist family on a sea-side farm, a girl or middle-aged woman to assist in general housework. Permanent situation, fair wages, and comfortable home.

Paucity of responses to this advertisement will not result because the circulation of the RECORDER is less than that of *The Tribune* of New York. Notwithstanding the attractive suggestions in the phrases "permanent situation," "fair wages," and "comfortable home," the effect these should have is neutralized by the words "general housework." Substitute for these words any other whose implication does not savor of housework, and you have ten applicants where you now have one. To the unskilled or uneducated, "shop work," although they be required to work from eight to twelve hours a day with but the apology for a home to go to at night, would be more acceptable; while to the skilled, whose skillfulness has fos-

tered a caste spirit, or to the educated, who must have genteel employment, the words "office work," "book-keeping," "cashier," etc., would be more attractive. I am led thus to comment because of a social condition that now confronts us. E. P. Roe's novel, "What Can She Do," illustrates one phase of the matter, while one of the recent sensations in New York illustrates another. The following has been going the rounds of the papers lately: An educated young lady, who had supported herself by book-keeping, was obliged, on account of disease, to give up her position and enter a hospital. Upon her discharge she again obtained employment to her tastes, but soon was taken down by her malady again and obliged once more to go to the hospital. Upon her release this time, it was impossible for her to find employment. "At last," so one of the papers puts it, "finding that her choice must be between death and dishonor, she wrote a word of farewell to her friends, and swallowed a sleeping draught which put an end to her sorrows." Tears doubtless flowed from many eyes as this story was read. But is there not something wretchedly false about this? The social condition of no city is such that a young girl must choose between dishonor and death. The "servant girl problem" is a great problem, as any householder can testify. The preference on the part of one class of American girls for shop work, and of another for genteel employment, has so limited the supply that there is an almost incessant demand for girls to fill "permanent situations" at "fair wages" and in "comfortable homes." This girl chose not between death and crime, as many foolishly were led to believe, but between death and a kind of work which a false and foolish sentiment and a miserable caste spirit caused her to shrink from doing. There is necessity for emphasizing this truth on platform, in the pulpit and press, that no honest labor is undignified. The carpenter's son washing his disciples' feet should settle that.

H. B. MAURER.

## A STATEMENT.

As some of my correspondents have lost sight of me since leaving my work, I make this statement of my whereabouts, which will continue till further notice. My trouble seems to be a re-attack of *grippe* of a year ago, affection of throat, head, and shoulders, rendering me unfit for any kind of service in my vocation. I have not sung a song, or preached a discourse since Christmas. My voice is much affected. I hope when the weather is warmer to be able to resume work. Pray for me.

C. W. THRELKELD.

HAMPTON, Ky., Feb. 19, 1891.

AN exchange has the following paragraph which we deem worth reprinting:

A young lady was elected Reading Clerk of the Colorado State Senate the other day. She got in just one vote ahead, and one of the opposing Senators paid womankind, perhaps unconsciously, a noble compliment. He had opposed the election of the lady because he did not think it was the place for her, and then said, possibly regretfully, that since she had been elected the rule against smoking would have to be observed, which would be a new thing in the chamber. Is it possible that any member voted against her because her presence would compel him to an unusual and uncomfortable regard for decency in speech and conduct? When women begin to take their places in legislatures (as they will when we become more civilized) the swagger and swearing, the smoking and spitting, and other parliamentary barbarisms, will be things of the past.

## YOUNG PEOPLE'S WORK.

### THE SETTING AND THE RISING SUN.

Thou art to me, thou glorious setting sun,  
A mournful image of the golden age;  
For thou a downward course dost softly run,  
And leave the dreary earth a darkened page.

And as the hills along the shadowy west  
Awhile are gilded in thy lingering ray,  
So did the loving ages of the blest  
Tinge earth with brightness as they passed away.

And then arose awhile the silvery moon,  
To cheer the heart and light the steps of men;  
But even simple faith expired too soon,  
And left the sinking world to gloom again.

Then clouds and darkness spread themselves o'er all,  
And ever grew the universal gloom,  
Till man seemed covered with a frightful pall,  
And verging fast to an eternal tomb.

But as the darkest hour precedes the dawn,  
So with the moral darkness of our race;  
That fallen man might hail a brighter morn,  
The Sun of heaven awhile had hid his face.

Now, who shall tell the brightness and the length  
Of the glad day that now is gently breaking?  
Oh, who shall tell the glory and the strength  
To which the human mind at last is waking?

—B. G. Smith in *New York Tribune* of November 27th, 1849.

### MISSION WORK AT HOME.

Mission as defined by Webster means that with which a messenger is charged; the duty on which one is sent; a commission. But in its broader and religious sense it means a great work instituted by the Author of the plan of man's salvation, and delegated to man as God's human agency for accomplishing it. No one need to err in the understanding of what is our commission, or be wholly ignorant of it, for God, in his Book, has made the duties of Christians very plain and specific. Every Christian has been given a charge, every disciple a commission, every believer a duty.

We professors in a cause so humble, yet noble, cannot escape our responsibilities. These are proportionated to our knowledge of duty or to our unused facilities and capabilities. Failure to study the great Teacher of duty, God and his Word, in no way insures us immunity from obligation and responsibility. God's requirements are imperative upon us. The Christian ceases to be a true Christian when he ceases to study his duty. His duty, known and acted upon, makes him a missionary. In this sense every Christian is a missionary.

We do not need to be great preachers, as the world views them, to perform the work which Christ would have done. It is a work that the most humble can do. Every look that we can give, every word that we can say, every act that we can perform in Christ's name, is a demand of missionary duty. No one exists that does not influence individuals in one or all of these three ways, consciously or unconsciously. In general, conscious influence is good influence and unconscious influence bad influence. This is why we need to exert ourselves for the inert in sin.

Just a word, or even a look, often shapes the career of individuals for life. A young man of noble birth was tempted of drink and fell helpless in its debauching clutches. His parents rejected him, friends forsook him, and he dropped to the lowest notch of degradation. He lost confidence in man, honor for himself, and all hope or even desire for reformation. He seemed to think that not one in this great world of enlightenment cared for him or looked upon him better than upon a brute. One morning, as he was rising from a gutter of filth, he was accosted by a beautiful young lady in this language: "Young man, do you think the world cares naught for you? Not all have lost respect for you. God respects you and I care for you.

Go home to your mother." From that moment he was a new man, and developed into one of the strongest temperance reformers of our time.

This, and scores of similar incidents, prove what a word may do. It shows a phase of missionary work that we ought to be doing every day. Every locality affords this opportunity. I fear that our tendency is to think that we have no duty at home; that we must go to foreign lands or out among strangers before we can perform missionary duty. This is a decided error. There is something for us to do on every hand. We may do missionary work in our homes, among our associates, and at special times. The simple life of a disciple should be such that in every transaction of life the mission of Christ's law of love and justice would be pre-eminent. Wherever we are and see a duty there is the place for special work.

Why shall we do missionary work? Because it is God's work and we are his agency for doing it. Not alone because we wish to better our own condition, but because it is altogether our duty to God, to our fellows, and to ourselves. God has commissioned us to preach his kingdom, to preach his Word, and to go into all the world and preach the gospel to every creature.

God in his mercy created a most beautiful earth of vales of green, and bubbling springs, and filled the air with merry songsters to proclaim his glory. He placed man in the midst of these beauties of nature in preparation for a better and higher life, and to further glorify his name. While in the splendor of his surroundings man became wayward and independent, and failed to ascribe to God the glory and praise for his care of him. We have become an inappreciative people, failing to acknowledge our dependence upon our Creator for every blessing, or even to recognize him as the source of every comfort and necessity of life. Yet we are his subjects, bound by the law of command, love, and praise to do his requirements and to render glory to our imperial King. The created is by nature a subject of the Creator.

Our duty to man is just as great as Christ's kingdom is important. Our fellow-men are going on down to eternal ruin. They are standing on the verge of destruction. But a small power would precipitate them to the bottomless pit of misery. This class has been born into the world blind to their condition and are inert in it. We who see their condition must endeavor to raise them from it to a better one. They demand our attention; we cannot be God's loyal servants and be at ease in Zion. If we love God truly we will love our fellows also, and will labor for them.

Young people, and especially members of our society, are under greater obligations to the church and the world, I believe, than the older ones, and responsible in a deeper sense. We must subject ourselves to more rigid training, shake off selfishness, become self-sacrificing. An energetic, self-sacrificing man who can bear responsibility is a man of manly worth. We are to be the pillars in Christ's Church and need the special culture that Christian service alone can give. Soon it will devolve upon us to bear the colors and lead the flock. God's work must progress. This means that the work of every generation should be better and stronger than its precedent; that the son must do more than the father.

We ought to help our pastor by attending to the details of Christian labor, especially those belonging to the affairs of young people, and thus lift some of the heavy burden from his

shoulders. We can in no way afford to be idle while another performs the work that is strictly our own. We have taken a pledge upon ourselves to do this work, but have manifested great weakness in its support. Our pledge should be an inspiration to exertion. Do not let it drive you from service; it is only an acknowledgement of duty. If we are saved we want others saved also. But we are so careless and selfish.

The young are strongly inclined to follow or even seek for sources of immediate pleasure. And indeed it takes more than human strength to forego all worldly pleasure of an evil nature. Satan is a shrewd general. His forces are at work in every nook and corner of the earth, and his strongest power is applied to the young. He plans allurements that are most productive of immediate pleasure. But here is the mistake of so many. Worldly pleasure cannot give true satisfaction or rest of mind. When we look at death and beyond the grave, there is nothing in it to buoy us over. We grasp for something more and find it only in Christ. The highest true pleasure lies in submission to God and his requirements. If we would gain heaven we must use every talent. If we do not they should rightfully be taken from us, and with them our reward. We are the makers of our own judgments. What we sow we must reap, whether it compensate us for exertion or not.

I believe that the young can influence the young to good or evil quicker than the older ones can, and that our own class demand our special labor for this reason. Would we do our duty among our associates, better would be the tendency of the young, less would be the heartache of pastors, less would be the strain upon them for the spiritual welfare of their flock, greater would be their inspiration and better our compensation. Co-operation is a great inspiration; coldness will repress it.

There are many classes in the world who demand our interest. Those who defy God's right to make requirements of us need a new light. Those who are over-zealous in worldly affairs need us to turn their ardor into a better channel. Those who have left their first love need us to inspire them to better service. O, what a vast amount of zeal and energy is spent to weaken and destroy the plans of God and the workings of his people! Were this applied to God's work, or were the young as ambitious for their eternal interests as they are in temporal affairs, what a world we would have!

We must arouse from our lethargy and bring in the wandering, careful that we do not expect more than God expects. He appeals to choice, invites all, coerces none. We must support our appointments or be branded disloyal and unprofitable. How can we expect to bring in new ones if we fail to support our pledge? How can we expect to create interest if we have none ourselves? We invite the world to criticize us when we become slothful and negligent, and they often do it justly. If we are not workers we are decided hinderers. We cannot be neutral Christians.

Let us will to do, then do with zeal and faith all that God requires of us, seeking the salvation of man together with our own reward.

FRANK M. CRANDALL.

NOTE. The above is published in accord with the following resolution passed by the Little Genesee Society:

Resolved, That the article read by F. M. Crandall at our recent Missionary Concert be sent to W. C. Daland for publication in the Young People's column of the SABBATH RECORDER.

## OUR MIRROR.

DOUBTLESS the thoughts of many Seventh-day Baptists, in common with multitudes of others, have turned to Portland, Me., during this last week, in which has occurred the tenth anniversary of the birth of the Christian Endeavor Society. It will interest not a few to know that Wellesley College sent delegates to this anniversary, expressive of her sympathy with Christian work, and her desire to identify herself with the Christian work of young people. Although representing the college, I registered also as a member of my own local society at Alfred Centre; and thus it is my pleasure to extend the greetings of the United Society of Christian Endeavor to the Seventh-day Baptist Societies, and to bring you something of the enthusiasm and encouragement of the occasion.

The Christian Endeavor movement began in Williston church, Portland, Feb. 2, 1881, under the leadership of the Rev. F. E. Clark. It was the effort of an earnest young pastor, "in quietness and in confidence," to interest his young people in active Christian work. Of the various committees for practical work, the Prayer-meeting, Lookout, Temperance, Missionary and others, Dr. Clarke considered the Prayer-meeting the most important, as the center of the life and impulse of the whole. The pledge he held also essential to the successful working of the society, embodying responsibility, dependence upon God, and active work. Other pastors, desiring with equal earnestness to organize the young people into a working force in the church, found the plan applicable to their needs, and adopted it. The good influence spread, until we have 13,500 societies, organized into local, State and National unions, with a membership of nearly 800,000, representing thirty-two denominations, and world-wide in extent.

And so, after ten years of endeavor, it was fitting that the large family of Christian Endeavorers should return to the home church for mutual cheer. And very homelike and cheerful indeed Williston church looked to us, coming in from the snow and the cold, with its decorations of evergreen, blooming plants and appropriate mottoes. The most significant part of the decorations was a small globe suspended over the altar, and on either side the mottoes, "All ye are brethren;" "For Christ and the church." The whole tone of the first meeting was congratulation and rejoicing, full of the thought that it is good to live and work; yes, and in dark hours "to enter into the patience of God" in his work, since our work is his also.

The programme proper opened Tuesday morning, in City Hall, which has a seating capacity of three thousand, and was well filled at every session. There were 1,800 delegates in attendance, the majority being from New England, since the anniversary partook of the nature of a reunion rather than a convention. There were representatives, however, from the South and West, Canada, Britain, and China. Three sessions a day were held for two days, and an early prayer-meeting at seven o'clock in the morning.

The addresses covered the history, practical results, and possibilities of the Christian Endeavor Society. The work was discussed with reference to its relation to the times, to the solution of social church problems, the Sabbath-school, Missions, and Temperance. In the pastor's hour the burden of the testimony was that Christian Endeavor develops Christian workers, Christian fellowship, and deeper

spirituality. The young people, in the hour allotted them, testified that Christian Endeavor had opened their eyes to the needs, possibilities and responsibilities of Christian work.

Christian Endeavor appeals to young people because it means activity. It says to them, "Do not suppress the life and energy God has given to you; but consecrate it all to him that you may use it nobly." Christian Endeavor means systematic, organized work, springing from a sense of duty and loyalty to it; it changes impulses into habits, it promotes daily Bible-study; and is helping to draw the entire family of Christ into closer fellowship and unity. This spirit was well expressed in the mottoes which greeted us, already referred to: "We are laborers together with God;" "All ye are brethren;" and forcibly suggested the answer to Christ's prayer: "That all they may be one."

—FLORA A. RANDOLPH.

WELLESLEY, MASS., Feb. 8, 1891.

## TEMPERANCE.

—THE prevalence of drunkenness in Russia is said to have become so great as to attract the attention of all Europe. In Odessa alone, during the past year, three hundred deaths have been due to the use of intoxicants.

—A COMMITTEE of the National Temperance Society of which the Rev. Dr. Cuyler, of Brooklyn, is the president, has issued a call for a National Convention, in which they say: "The Ninth National Temperance Convention, held in Saratoga Springs, 1881, requested and empowered the National Temperance Society to call another convention in the series, when, in their judgment, the exigencies of the case should require. The Board of Managers of the Society, believing the time has fully come for such a convention, do, therefore, earnestly and cordially invite all Associations of Ministers and Churches, all General Assemblies and Synods, all General and Annual Conferences, Classes, Presbyteries, and religious, national, or State conventions, all National and Temperance organizations, all Woman's National and State Unions, Grand Divisions Sons of Temperance, Grand Lodges of Good Templars, Grand Temples of Honor and Temperance, and other State Temperance bodies, to send delegates to a National Temperance Convention, to be held, commencing at 10 o'clock A. M. July 15, 1891, in the First Methodist Church, Saratoga Springs, N. Y. Each body to be entitled to send seven delegates, of which the presiding officer and secretary shall be two. In the Methodist Episcopal Church, where the bishops severally are presidents of a number of conferences, this rule may not be binding. The same variations of this order may apply to other organizations, similarly constituted. In case any Presbytery, Association, Conference, or Organization, shall not be in session after the issue of this call and prior to the meeting of the Convention, or shall fail to appoint delegates, the presiding officer, or, in his absence or failure to do so, the secretary, may appoint the same. All delegates must have credentials duly signed by one or both of the officers of their respective bodies. Vacancies in delegations may be filled by the remaining delegates. It is proposed that this Convention shall be composed entirely of delegates from delegative bodies, and not from subordinate organizations. We are at the threshold of a new era in temperance effort. In every respect of this many-sided subject, but especially in its moral, political, and educational bearings the drink problem is recognized as of the first importance. The missionary needs of the South, and especially the desperate condition of the colored people through the increase of intemperance and the tricks of political demagogues, form no small part of the problem. On the other hand, temperance matters have never had more hearty recognition from all classes of society than today. More than ever curse us, and breathe out threatenings against us, but more also pray and work for us. Lines of opposition are more sharply drawn, and the number of the indifferent is being steadily reduced. It is therefore in the highest degree necessary that all friends of temperance, forced by new perils and new opportunities, take counsel together for a forward movement against this special agent of that vile trinity—the world, the flesh, and the devil. Arrangements have been made for a reduction of fare on the principal railroads and at the hotels. For particulars apply to the Secretary of the Committee, J. N. Stearns, 58 Reade street, New York.

## POPULAR SCIENCE.

WHY SIXTY SECONDS MAKE A MINUTE.—Why is our hour divided into sixty minutes, each minute into sixty seconds, etc.? Simply and solely, replies Max Muller, in *Fortnightly Review*, because in Babylon there existed by the side of the decimal system of notation another system, the sexagesimal, which counted by sixties. Why that number should have been chosen is clear enough, and it speaks well for the practical sense of those ancient Babylonian merchants. There is no number which has so many divisors as 60; it being divided without a remainder by 2, 3, 4, 5, 6, 10, 12, 15, 20, and 30. The Babylonians divided the sun's daily journey into 24 parasangs, or 720 stadia. Each parasang or hour was subdivided into 60 minutes. A parasang is about a German mile, or a little more than four and a half English miles; and Babylonian astronomers compared the progress made by the sun during one hour at the time of the equinox to the progress made by a good walker during the same time, both accomplishing one parasang. The whole course of the sun during the 24 equinoctial hours was fixed at 24 parasangs, or 720 stadia, or 360 degrees. This system was handed on to the Greeks, and Hipparchus, the great Greek philosopher, who lived about 150 B. C., introduced the Babylonian hour into Europe. Ptolemy, who wrote about 140 A. D., and whose name still lives in that of the Ptolemaic system of astronomy, gave still wider currency to the Babylonian way of reckoning time. It was carried along on the quiet strain of traditional knowledge through the Middle Ages, and strange to say, it sailed down safely over the Niagara of the French revolution. For the French, when revolutionizing weights, measures, coins, and dates, and subjecting all to the decimal system of reckoning, were induced by some unexplained motive to respect our clocks and watches, and allowed our dials to remain sexagesimal—that is, Babylonian—each hour consisting of sixty minutes.—*Exchange*.

MICROBES.—The scientists are finding that each disease has its peculiar microbes, which attack the affected parts of the system, preying upon the tissues, undermining the vitality and producing death, if not arrested. These organisms are infinitesimally small, but make up in numbers for their lack of bulk. Their activity is phenomenal, and their power of propagation is marvelous. Dr. Koch found that consumption was from certain microbes attacking the lungs, and went to raise crops of the industrious little beings, in his laboratory, by artificial means. Finding the substance on which they thrive, and transplanting germs from the expectoration of a consumptive into his nourishing substance, he succeeded in raising crops on his microbe farm to full satisfaction, and then he experimented upon them, to see how to destroy these germs, when they get into the human, being without doing harm to the system itself. Guinea pigs and other animals were used for experiments; and he has finally compounded a lymph, or liquid, which, injected into the blood of a patient (generally near the shoulder blade, because there the least annoying), destroys these germs, or microbes, and lets nature reassert itself. In the same way other diseases are found to have their microbes, instinct in shape and nature. There are hundreds and thousands of physicians and chemists at work in all parts of the civilized world, studying and experimenting upon these disease germs. And one of the latest discoveries is that these microbes war with each other to mutual destruction. A Russian physician's son having the diphtheria, and near to death, was also attacked by erysipelas; at first he was worse, but recovered quickly. His father was set to thinking out the scientific cause, and found that the erysipelas microbes had attacked and destroyed the diphtheria microbes, being themselves destroyed in the contest. He has therefore had wonderful success in curing diphtheria by inoculation with erysipelas. It is now thought that this principle of meeting one army of microbes in the system, with another army of their deadly enemies, will prove to be the salvation of the human body from disease. A certain kind of cell has also been found in the blood of all higher animals which moves about freely in the tissues, and devours bacilli of every nature foreign to the system. If these white corpuscles, or cells are numerous enough to keep down disease germs that may be inhaled or imbibed, the body will remain healthy, though exposed to fever-laden air, or in contact with diseases. These newly found facts seem to open up a new era for physical man, and it may be wholly possible to lengthen the average of human life by long years. Indeed, that is being done already in some degree in Christian lands.—*Golden Censer*.

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1891.

## FIRST QUARTER.

Jan. 3. The Kingdom Divided . . . . .	1 Kings 12 : 1-17
Jan. 10. Idolatry in Israel . . . . .	1 Kings 12 : 25-33
Jan. 17. God's care of Elijah . . . . .	1 Kings 17 : 1-16
Jan. 24. Elijah and the Prophet of Baal . . . . .	1 Kings 18 : 25-39
Jan. 31. Elijah at Horeb . . . . .	1 Kings 19 : 1-18
Feb. 7. Ahab's Covetousness . . . . .	1 Kings 21 : 1-16
Feb. 14. Elijah Taken to Heaven . . . . .	2 Kings 2 : 1-11
Feb. 21. Elijah's Successor . . . . .	2 Kings 2 : 12-22
Feb. 28. The Shunammite's Son . . . . .	2 Kings 4 : 25-37
March 7. Naaman Healed . . . . .	2 Kings 5 : 1-14
March 14. Gehazi Punished . . . . .	2 Kings 5 : 15-27
March 21. Elisha's Defenders . . . . .	2 Kings 6 : 8-18
March 28. Review . . . . .	

## LESSON X.—NAAMAN HEALED.

For Sabbath-day, March 7, 1891.

## SCRIPTURE LESSON.—2 Kings 5:1-14.

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.
2. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.
3. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.
4. And one went in, and told his lord saying, Thus and thus said the maid, that is of the land of Israel.
5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.
6. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.
7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and make alive that this man doth send unto me to recover a man of his leprosy? Wherefore, consider, I pray you, and see how he seeketh a quarrel against me.
8. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.
9. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.
10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.
11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.
12. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.
13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?
14. Then he went down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

GOLDEN TEXT.—Who forgiveth all thine iniquities, who healeth all thy diseases. Psa. 103:3.

## INTRODUCTION.

After the events of the last lesson Elisha went to Gilgal, where he had a school of prophets. During a dearth or famine he provided food for his pupils, on one occasion by boiling herbs gathered from the field. Through ignorance one of the servants gathered and cast into the pot poisonous gourds, the deadly effect of which soon became manifest. By the addition of meal, at Elisha's command, the mess was miraculously rendered harmless. Then they received a donation of twenty barley loaves, the first fruits, from Baal-shalisha, and by Elisha's direction these were set before a hundred men, who ate to their satisfaction and had bread left. A similar miracle to those by which our Saviour fed thousands with a few loaves and fishes.

OUTLINE.—1. Naaman's position, character, and condition. v. 1. 2. The little maid's information. v. 2-4. 3. Naaman applies to the king of Israel for healing. v. 5-7. 4. Visit to Elisha. v. 8, 9. 5. Elisha's directions. v. 10. 6. Naaman's rage. v. 11, 12. 7. Naaman healed. v. 13, 14.

PLACE.—Damascus, capital of Syria, and Samaria capital of Israel.

PERSONS.—Naaman, Elisha, Ben-hadad, king of Syria, Jehoram, king of Israel, the Israelitish maid, a captive in Syria, servants.

TIME.—B. C. 894.

HELPFUL SCRIPTURES.—Connection, 2 Kings 4:38-44, 1 Kings 8: 1-43, Luke 4:27, John 9:7, Luke 17:11-19, 1 Cor. 1:22-31; 2:14.

## EXPLANATORY NOTES.

V. 1. "Naaman, captain of the host." He was the Syrian king's general-in-chief. "A great man." Of great abilities and great in achievements. "Honorable." "Rather, very rich"—*J. F. & B.* But the succeeding clause indicates that "honorable" is used in a broader sense,—the Lord had used him. "By him the Lord had given deliverance unto Syria." Josephus records the tradition that Naaman was the man who shot an arrow between the joints of his armor and mortally wounded

Ahab. 1 Kings 22:34. This may be the deliverance referred to, or it may be some great military conquest not pointed out definitely in the Bible. "But he was a leper." Notwithstanding all his greatness and honors he was cursed with the loathsome and incurable disease of leprosy. In Israel and Judah he would have been debarred from the society of others, and so from the royal court, but in Syria he was not. v. 2. "Had gone out by companies." These were predatory bands, carrying on a kind of guerilla warfare. "A little maid." She was taken for a slave, and providentially became the servant of Naaman's wife. v. 3. "Would God." A devout wish. "He would recover him of his leprosy." She had great faith in the prophet and the God of Israel to make thus boldly such a statement. She was ready, too, to witness to the power of God for the benefit of others. v. 5. "The king said, Go, . . . I will send a letter to the king of Israel." Anxious that his trusted general should receive help he urges him to go, and pursuing the usual course in such matters, writes a letter to be carried by Naaman to Elisha's king, and sends valuable presents. "Ten talents of silver." About \$17,000. "Six thousand pieces of gold." A large sum of uncertain value. "Ten changes of raiment." Such presents were common in transactions where favors were desired. v. 6. The letter was brief and to the point. v. 7. "Rent his clothes." Token of grief or distress. "Am I God?" The king recognized the incurable nature of the disease, and knew that what was asked could only be done by God himself. He therefore concluded that it was only asked for the purpose of picking a quarrel with him. v. 8. Elisha . . . heard." It is probable that the prophet was sought in this perplexity; at least he was ready to exhibit the power of God. Although his words seem boastful, they were to show it was not his own, but God's honor he would make known. v. 9. "Naaman came with his horses and chariots." In great state, making an imposing demonstration, well calculated to impress beholders with his greatness and importance. "Stood at the door of the house of Elisha." He expected to be met with great deference. v. 10. "Elisha sent a messenger." The prophet does not even come out to greet his distinguished guest. The general-in-chief of the great king Ben-hadad is beneath in rank the servant of the most high God, and he must be made to realize it. "Go and wash in the Jordan seven times." The direction is so simple and withal so humiliating, that this man of the royal court spurns it, for, v. 11, "Naaman was wroth." "Behold I thought." He had his ideas of the pomp and ceremony with which he was to be healed. Losing sight of his dying condition he is thinking of his own dignity and the display to be made in his recovery. v. 12. "Abana and Pharpar." The Barsady and one of its tributaries. The streams of Damascus are still extolled for their purity and coldness. The healing power was not in the properties of the waters, but in the divine arm to be manifest on the simple condition of unquestioning obedience. v. 13. "If the prophet had bid thee do some great thing." His servants understood human nature, and their wise presentation of the case prevailed over their prejudices. v. 14. "Dipped seven times." Seven was a number denoting completeness. In this case there was complete obedience. "His flesh came again." It was renewed to perfect soundness. The terribly scaly sores were gone, and his flesh was like that of a little child, soft and healthful.

CENTRAL TRUTH.—Unquestioning submission to the divine requirements will only, and yet will always bring salvation.

DOCTRINES.—1. No station is exempt from affliction. 2. None but God can cure sin. 3. He will help when all other sources are abandoned. 4. Faith, humility, and obedience, are the conditions for our healing.

DUTIES.—1. to point out to others the way of salvation. 2. To assist them in the way. 3. To consider what God requires without prejudice. 4. To accept and obey his conditions, however humiliating.

SUGGESTED THOUGHTS.—1. Sin, like leprosy, is incurable by human agency. The conditions for its cure are the same to the high and the low, the rich and the poor, viz., humbly and trustfully obeying God's word. 2. Naaman could not see why some other way was not as well or better. But he would not have been healed had he acted upon any other way than the one commanded. It is not for any to question the wisdom of God's way or requirements, but if they would have his salvation to do strictly as he directs. 3. The simplicity of what is required is often an offense. It is no great thing, that is, nothing difficult to do. "Wash and be clean." "Only believe." Wait not for something wonderful to occur, but accept Jesus now.

## QUESTIONS.

What two miracles are related between this and the preceding lesson? Of what nation was Naaman? What was his office? What was his character? What was his

condition? Who waited on Naaman's wife? How was she obtained? What information did she give? Was it acted upon? Who was king in Syria? Who in Israel? What letter did the first king write? How was the king of Israel affected on receiving it? Why? Who came to his assistance? How did Naaman visit Elisha? How was he received? What was he directed to do? How was he affected? Who persuaded him to obey? With what result?

## AN EXPLANATION.

I notice in the RECORDER of Jan. 29th, a letter from Salem, W. Va., which I have read with much interest. It contains this sentence: "One thing that surprises us is that so many in this country embrace religion and receive baptism without uniting with any church." For the benefit of the new pastor and all who may thus be surprised, I desire to explain. Seventh-day Baptists in West Virginia believe that "except a man be born again he cannot see the kingdom of God." John 3:3. Hence they join with all those who are laboring for the conversion of sinners; and a great many persons profess conversion among Seventh-day Baptists. A large proportion of these are in their minority, and being converted, often desire baptism at our hands, and their parents are willing that it should be as they desire as to baptism, but are not willing that they should join a church with us. This has been true of some who profess to keep the Sabbath. Seventh-day Baptist ministers in this country go out under the commission of the Saviour who said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world. Amen." Matt. 28:19, 20. It is not added in the commission, if they will promise to join the church. We believe that Paul (1 Tim. 3:15) gave Timothy a fair description of the "Church of the living God," and in view of this fact there is at least one minister that never has said to a candidate for baptism, "Join the Seventh-day Baptist Church if you can; and if you cannot promise to do that, then you must promise to join some other church." But he has said, "Do you promise to take the Word of God, as the man of your counsel, and do what it says as you shall understand it?"

This is how it is that so many have embraced religion and have been baptized without promising to "join any church." I have known quite a number of children who have thus been baptized, who have faithfully kept their promise to take the Bible for their guide and as soon as they were free from the restrictions of their parents have joined the church. I know of two men who now are members of Seventh-day Baptist churches, who say if they had been asked when they offered themselves for baptism whether they would join the Seventh-day Baptist Church they would have said, No. But their promise to take the Bible for their guide has made both them and their families Seventh-day Baptists. I baptized one man who was a leader in a Methodist class, and his wife was a great believer in sprinkling as baptism, but he could not be satisfied without being immersed, and his wife seeing him come forth from the watery grave rejoicing in a Saviour's love, soon felt that she must have the same privilege, and the same day she was baptized. She witnessed the ceremony of reception into the church by the laying on of hands and prayer, and before reaching home said to her husband, "I want to join the Seventh-day Baptists." Of course it was a surprise to him; but they had both promised to take the

Bible for their guide, and it soon brought them into the church of the living God. A lady who had just been baptized under the vow that she would take the Bible for her guide, began to read the first chapter of Genesis, and soon turned to the minister that baptized her and said, "What does this mean? It says the evening and the morning was the first day, and the evening and the morning the second day." Being told what it meant, she pursued her study of the sacred pages until it led her and her husband into the Seventh-day Baptist Church. Thus there has been brought into the church of the living God many precious souls.

But I have heard it intimated in certain circles that it is not denominational to baptize persons without their promising to "join some church," and I have searched the Bible and the Hand-Book for the authority for such intimations, but I have failed to find it. All the Seventh-day Baptist ministers, so far as I can remember, that have labored in this country, except two, have baptized persons without their promising to join the Seventh-day Baptist Church; and my memory goes back over a half century. I do think our Hand-Book, so recently adopted by our Conference, ought to be considered denominational; and our expose of faith in it says (Article 7, page 36): "We believe it to be the duty of all men to repent, believe in Christ the Saviour, and be baptized." It does not say, "If they will join the church."

As an individual, I believe that all men ought to join the Seventh-day Baptist Church. And I would like to shake hands with the man that has received more members into the church than I have, but I hold, just as the Hand-Book has it, that membership comes after baptism (page 25), not in baptism or by baptism; and this accords with the statement of Christ to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3: 5. He does not say that when he is thus born he is in the kingdom, but, except he be thus born he cannot enter in.

In view of these facts, who is to decide the question as to who of our ministers are denominational touching the question? Would it not be better, so long as there is honest difference of opinion on this question, that we refrain from calling each other undenominational, and thus bearing and forbearing, assist each other in building up the Church of God?

S. D. DAVIS.

JANE LEW, W. Va., Feb. 11, 1891.

## HOME NEWS.

New York.

ALFRED CENTRE.—Will Carlton gave his lecture on "Success" at Chapel Hall, Wednesday evening, 18th inst., to a crowded house. Several parties came from Belmont, Andover, etc.—On Thursday evening, 19th inst., a memorial service was held in Memorial Hall, under the management of the Sons of Veterans, in honor of General Sherman. Addresses were made by Prof. L. C. Rogers and J. J. Merrill, a poem, written by Mrs. M. E. H. Everett, was read by Miss A. M. Hoard, and Miss Edna Bliss read some appropriate poetical selections. The flags on the University and public school buildings were displayed at half mast during the day.—On Sabbath morning the pulpit of the First Church was occupied by the Rev. Dr. Platts, pastor Williams being confined to his room with a severe cold.—In the afternoon of Sab-

bath-day the funeral of Mrs. Dr. McCray, sister of Mrs. President Allen, was attended at the house of Pres. Allen, the President officiating, assisted by the Rev. Drs. Maxson and Platts.—Mr. Geo. H. Babcock, of Plainfield, N. J., President of the Terra Cotta company, is in town on business for the Company.

S. R. S.

LEONARDSVILLE.—Several weeks ago some of the good citizens of Leonardsville decided that they would do what they could to prevent the election of a license commissioner for the town of Brookfield this year. Accordingly they, with the co-operation of other temperance people of the town, made arrangements for a series of temperance meetings. They began with local talent, asking the pastors and others to address meetings in the churches and school-houses to get the people interested. Arrangements were made with Chas. Halsey Moore, Esq., a lawyer from Plattsburg, to begin a course of lectures, Feb. 7th. He addressed large audiences in the Seventh-day Baptist church for three evenings with marked success. Judge Moore is an earnest and interesting speaker, and won all hearts. He left Leonardsville to continue the work in other parts of the town Tuesday, Feb. 10th. But before going he conducted a prayer-meeting at 10.30, Tuesday morning, which was largely attended. The school, stores, and machine shops were closed, and great interest was manifested. Mr. Daland assisted Mr. Moore in these meetings, and has since been conducting revival services every evening. He has preached earnest sermons and sought to lead all hearts to Christ, who alone has "the words of eternal life." Thus far there have been about forty inquirers, back-sliders have returned, and many drunkards have signed the pledge and are seeking help from God to keep it.

SPECTATOR.

Rhode Island.

FIRST HOPKINTON.—At the recent Quarterly Meeting of the Rhode Island and Connecticut churches, held here, Rev. O. D. Sherman, in the Sabbath morning discourse, set forth the value of knowledge, especially a knowledge of the Lord Jesus Christ. In the evening after the Sabbath, following a praise service led by Mr. Frank Hill, Rev. Mr. McLearn spoke of the danger, wretchedness, and helplessness of sinners, and of the great and glorious salvation through Christ. On Sunday morning Rev. Geo. J. Crandall discoursed upon the Fatherhood of God and the heavenly home, and upon the matchless love of God in preparing that home and providing a way for us to escape from sin and gain the heavenly blessedness. In the afternoon, the Band of Christian Workers, presided over by Mr. Oscar Burdick, discussed the questions, How can church members supplement the pastor's labors? and What can be done to check Sabbath desecration and apostasy? and resolutions relating to the appointment of an election on Sabbath-day, Feb. 21st, and urging Seventh-day keepers not to vote. In the evening Rev. O. U. Whitford preached upon the nature and necessity of spirituality, in its relations to individuals, churches, and the denomination.—Pastor Crandall is fast winning friends by what he does and is, both in and out of the pulpit.

A. E. M.

Kansas.

NORTONVILLE.—The sixty-fifth wedding anniversary of Foster Reynolds and wife was celebrated near Nortonville, Kan., Jan. 29th, at the home of Mrs. S. E. R. Babcock. A bountiful dinner was enjoyed by the guests, relatives, and

near neighbors, after which letters and presents of considerable value were presented to the aged couple. Hon. Joshua Wheeler sent an article recounting the changes which have occurred in the country in these years; the telephone, telegraph, and railway are some of the products of this time. Mrs. Babcock related some incidents of their pioneer life. Mr. Reynolds requested some select readings, one of which was the last Proverb, beginning with verse 10. These wise words describe his wife as he sees her in loving memory. Well may every woman pattern after such a model. Girls, read it! The singers present sang "Only Waiting," after which Mrs. Lilla Cottrell read a little poem, "Hand in Hand," while the dear old couple sat side by side and hand in hand. "The Gate Ajar for Me" was sung to close these brief but precious moments.

GUEST.

### SOME OF THE PEERS.

We have often spoken with a good deal of frankness about the character of our own legislators, both State and National. Nor have we any reason to retract what we have said of their infirmities and unfitnesses. But, after all is said, we apprehend that they would compare not unfavorably with the hereditary legislators of Great Britain. The London correspondent of the *Tribune* speaks of the death of three noblemen. The Duke of Bedford was the richest man in the peerage except the Duke of Westminster. Some years ago his income was stated by himself at £300,000; since then his property is largely increased. He owned a great amount of land in London, including the Covent Garden Market. Under an old charter, he levied tolls upon every cart approaching within a quarter of a mile of the market. Although he received £20,000 annually from this source, it was only after being held up in the papers, especially in *Punch*, to reproach and contempt that he would spend anything in improving the property.

The Duke of Somerset, who has just died at the age of eighty, was hardly ever seen except when toddling to his club for a game of whist. His brother, who succeeds him, was once a master-whip, driving a London and Oxford traveling coach. Of late years he has kept a horse bazar at Plymouth, letting out teams to officers of the garrisons and instructing them how to drive. Truly a useful employment, but hardly fitting him, one would suppose, to make laws for the 300,000,000 souls in the British Empire.

The Earl of Devon, who has just died, was known for nothing except for having ruined his father. The Earl of Russell (whom we suppose to be the son of Earl Russell, more widely known as Lord John Russell, who was a statesman of a great deal of eminence and usefulness) is before the divorce court, his wife having filed a suit for divorce in consequence of his alleged cruelty.

On the whole, with all the infelicities of our chosen legislators, it is doubtful if we should improve the matter by having them hereditary. And there is one advantage; when our legislators become utterly wrecked in public or private character, we can now and then get rid of them; but the members of the House of Lords are in for life and are succeeded by their sons or brothers, who may chance to be no better, and who may even be worse.

In creating two peers to celebrate the new year, the Queen has not seemed to aim at a higher standard. One of those honored is a member of the great "Dublin Stout" house of Guinness. The Guinness breweries, established in 1759 on the foundation of a still older brewery, are the largest establishments of the kind in the world, covering 42 acres and employing 3,000 persons. Sir Edwin Cecil Guinness (the new peer, under the title of Baron Iveagh) has bought the ancestral estate of Savernake from the profligate Marquis of Ailesbury, with which to sustain the dignity of his new station.—*National Baptist*.

If a man is faithful to truth, truth will be faithful to him. He need have no fear. His success is a question of time.

## MISCELLANY.

### HELEN'S TALENT.

It was certainly a pretty room, and one might have considered the occupant happy in its possession. There seemed to be everything that the heart of a girl could wish, but the face, lying wearily against the down pillow of the great easy-chair, did not betoken, by any means, unalloyed satisfaction. She liked her pretty things; would have been miserable without them; but she had become accustomed to them; they were part of her life—among those negative blessings, in fact, for which we so often forget to be thankful. And there was nothing but weariness and dissatisfaction in the eyes which gazed into the brightly burning fire that stormy winter day.

The face brightened a little as a quick knock sounded at the door, and the girl looked around expectantly as, in obedience to her invitation, it was opened, and a bright sunshiny face peeped in.

"O Kate, how good of you to come out in all this storm," she said, putting out her hand. "As usual, you are just at the right time, for I have a bad cold, and a fit of the blues."

"Then I am very glad that I came," said Kate, stooping to kiss the pretty, flushed face. "What a dismal combination! a cold, a fit of the blues, and alone! Where is your Aunt Nell, you poor, indigo-tinted little child?"

"She was obliged to go out this afternoon; but, Kate, you won't think me very wicked, will you? I do sometimes grow deadly tired of Aunt Nell. She is good to me," hastily, "as good as gold, and as kind as she can be—too kind, I sometimes think. Now to-day she has driven me almost mad fussing over me. I know it sounds terribly ungrateful, but we have not a single idea in common; and, oh, Kate, I am so lonely sometimes, that I do not know what to do. Of course, papa and I love each other as much as two people can, but you know he is away all day. I read, and go out, and try to forget, but once in a while, when times like this come, and I revel in a good think, why then I grow desperate. You see I am a bad case, Kate, a thoroughly discontented girl, with everything to make her contented."

"But occupation," was Kate's mental reservation, but she did not say it. Kate Stanton had learned that most valuable lesson—the lesson of silence. For some moments she stood smoothing the soft hair off the hot forehead, with a touch fairly comforting. It was wonderful what a way Kate had of imparting sympathy, and lifting one's burdens without words. But, though she did not speak, her thoughts were busy, and finally, nodding her bright head, as though she had arrived at a satisfactory conclusion, she said, "I wish, Helen, that I knew someone with a good voice, willing to lend it once in a while."

"I am sure," said Helen in a drawling tone, "you know someone with a 'delicious voice.'"

"You naughty mimic," said Kate, laughing in spite of herself at the unmistakable tone; "poor Mrs. Langford!"

"'Poor Mrs. Langford,' indeed!" cried Helen, her eyes flashing. "Kate, that woman is a perfect toady! 'My dear Miss St. Clair,' in that same mocking tone, 'do sing for us; your voice is delicious; it is such a favor to have you at our home.' Favor! indeed! I wonder how often I should be invited to her 'at home,' were it not for papa's money! It made my blood fairly boil to hear the tone she used to that pretty governess of hers the other evening; if it is the voice that makes my coming a favor, Alice Stewart should be on the highest pinnacle, for hers is far beyond mine. Bah! I am weary of it all; a fine use to put a voice to, singing to such people; I am ashamed of myself every time I do it!"

"Will you sing for me, Helen?"

"What, now, Kate, at your next luncheon, or are you going to have a musical evening? Where do you want me to sing?"

"In jail," answered Kate quietly, at the same time giving a hasty glance about the beautiful room, and then at the dainty little figure in the

great chair, as though calculating the possible chances for success.

"What!" cried Helen, sitting bolt upright in her chair, and staring at Kate as though she thought her mad; "what did you say?"

"I said jail, my dear Helen, and I mean it; but smooth your ruffled feathers, and I will explain. Mother goes there every week. Sometimes she reads to the prisoners and sometimes she talks, or writes letters for them, and the White girls used to go with her to sing and play. They say it is astonishing to see how fond the poor creatures are of it, and to hear them join in. Mother says she has seen the tears roll down their cheeks while singing, or listening to a hymn, which, perhaps, they learned as children. But the Whites have gone away, and mother has asked me to go with her next week to play, and to find someone who can sing. Will you go, Helen?" and Kate stepped to the little stool at her friends feet, and looked coaxingly into the troubled face above her.

It was like Helen not to answer, though she had decided. The wind dashed the rain against the window panes, and roared about the house; inside the fire blazed and sparkled most cheerily, and the clock ticked away several minutes, but still Helen lay, her eyes on the dancing flames, her slender fingers lacing and unlacing themselves, thinking. The idea was so new, so unexpected, and she dreaded so to come into contact with misery or distress of any kind. She had seen some prisoners one day coming out of the court house, and the sight had haunted her for a week. To this day the face of one of the women would rise distinctly before her. That wild, white face, with its despairing eyes! She shuddered, and drew her light shawl closer about her.

"Oh, no! She could not go there! She could not bear it!" Then suddenly her own words came back to her. To what really good use had that beautiful voice ever been put? How could she account to the Lord for that talent which she had kept folded in a napkin? The thought flashed into her mind, she knew not from whence, but there it was. Never before had the idea so much as occurred to her that her magnificent voice was something for which she must render up an account. A talent, a great and glorious one, one, perhaps, more to be desired than any other, and with which she had done nothing, almost absolutely nothing, for the glory of him who gave it.

For a moment longer she sat still, gazing into the fire, rejoicing in her new-found treasure, for that it seemed to her. She thought of the jail now without a shudder; and already she began to plan for her new work. Perhaps, through her voice she might gain the confidence of some of those poor creatures, and be able to give them some real help.

To Kate, sitting quietly on her stool, Helen's face was a perfect study. Its expression at first dashed her hopes to the ground, denial of her request was so plainly written there. But as the moments passed a gradual change came over it, till finally, it was as though a burst of sunshine had flooded it. Then she could keep silent no longer, and laying her hand gently over Helen's she said, "What is it, dear?"

Helen looked down at her, almost with a start, then clasping the hand that lay upon hers tightly in both her own, she said with a beaming smile, "Kate, I will."

And with Helen there was no going back, for, though she found her work as painful, even more painful than she had anticipated, she went bravely on, working, too, under the most discouraging circumstances. Now and again she did reap a little harvest, but more often it was seed sown in darkness, and Helen was willing to have it so, for she was using her talent for her Lord, not for herself. As for her own character, her own life, it seemed utterly changed. One thing led to another and she was constantly busy, in the better sense of the word, and consequently happy. When she had time for one of her "thinks" there was no desperation in the retrospect—only gladness and thanksgiving. For Helen had learned to live outside of herself. And Kate, looking on, rejoiced.—*Annie L. Hannah, in Christian Intelligencer.*

### SPECIAL NOTICES.

THE Ministerial Conference of the Western Association will be held at the Second Alfred Church, Alfred, N. Y., beginning Tuesday evening, March 17, 1891, with the following order of exercises:

1. Introductory Sermon, G. W. Burdick.
2. Are pastors fulfilling their commission by remaining at home to preach to one church? J. T. Davis.
3. What constitutes a true revival of religion in a church? How is it best promoted? H. B. Lewis.
4. Sabbath-keeping women and the W. C. T. U. H. D. Clarke.
5. Are the various benevolent organizations of the times intrusion upon the work of the church? J. Clarke.
6. Exegesis of Proverbs 16:7. Jared Kenyon.
7. Is the washing of feet a service to be perpetuated? L. C. Rogers.
8. Question Box.
9. Closing exercises to be arranged by the pastor of the church where the Ministerial Conference is held.

MARTIN SINDALL, Sec.

THE Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin will convene with the church at Milton Junction on February 27, 1891, at 7 o'clock, P. M. The following is the programme of exercises:

- Introductory Sermon by R. Trewartha, followed by conference meeting.
- Sabbath-day at 10.30, sermon, W. H. Ernst, followed by communion. Sabbath-school at 12 M.
- At 3 P. M. sermon by E. M. Dunn.
- At 7 P. M. sermon by M. G. Stillman, followed by conference meeting.
- First-day, at 9.30, Minister's Meeting, led by N. Wardner.
- At 10.30 sermon by Pres. Whitford.
- At 3 P. M. Young People's Meeting.
- At 7 P. M. sermon by S. H. Babcock.

THE Ministerial Conference, composed of the Southern Wisconsin churches, will convene with the Quarterly Meeting, to be held at Milton Junction, Wis., at 10 o'clock, A. M., Feb. 27, 1891. The following is the programme:

1. Is it advisable to refuse ordination to a candidate for the ministry because he has not taken a thorough course in school? E. M. Dunn.
2. Is it advisable for the church to ask those who are not its members to help in raising its finances? E. B. Saunders.
3. Is it advisable for the church to use such means as fairs, festivals, grab-bags, etc., to raise its finances? Edwin Shaw.
4. Of what value are creeds to the Christian Church? N. Wardner.
5. Are extra revival efforts advisable? S. H. Babcock.
6. Does the proper observance of the Bible Sabbath promote the spirituality of believers? Geo. W. Hills.
7. In what relation to the general missionary work of our people should the Sabbath doctrine stand? Mrs. M. G. Stillman.
8. What can be done to add to the efficiency of our Sabbath-schools? Wm. B. West.

M. G. STILLMAN, Sec.

THE New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address: Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

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.

### WANTED.

WANTED, a sabbath-keeping young man or boy who is able to do farm labor. For further particulars call on or address, B. C. BABCOCK, Grand Junction, Greene Co., Iowa.

In a Seventh-day Baptist family on a sea-side farm, a girl or middle-aged woman to assist in general household work. Permanent situation, fair wages, and comfortable home for the right person. Reference given and required. Address

MRS. M. A. LANGWORTHY, Westerly, R. I., box 396.

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MARRIED.

BOND-CLARKE.—At the residence of the bride's parents Mr. and Mrs. J. Newland Clarke, in Little Genesee, N. Y., Feb. 19, 1891, by Rev. Geo. W. Burdick, Mr. Thomas M. Bond, of Aberdeen, West Virginia, and Miss Bessie Z. Clarke.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.
McCray.—Mrs. Jerusha M. McCray, daughter of Abel and Abigail Maxson, of Friendship, N. Y., was born Feb. 6, 1826, and died at Alfred, Feb. 20, 1891.

At the age of sixteen she united with the Friendship Seventh-day Baptist Church. She commenced attending school at Alfred in 1843, graduating in 1850. After marriage, finding a large family of children depending upon her for support, she studied medicine, graduating from the Woman's Medical College, of Philadelphia, largely supporting herself and children during her studies by doing anything, everything, that would help on. For the last thirty years she has been engaged in a many-handed service as physician, nurse, rearing and educating her children, and helping them on in life. She came from Kansas last summer at the call of sickness. Since then she has spent most of her time among the sick as both physician and nurse till, worn out with toil, she lay down to die. Buffeted and driven by the storms of adverse fortune, yet ever brave of heart, courageous to do and to suffer, and implicitly trusting in Him who doeth all things well, she went heroically to her death.

"Dropped from her busy hands the task unfinished as it fell;
Ebb'd from her tender breast the cares wherewith 'twas used to swell.
Up weary steps her path had led, yet faltered not her feet.
Nor failed her faith, the Father's will Her spirit owned as meet.
And yearning love that droops above Her rest so sweetly won,
Can almost hear, in echoes clear, Her welcome home, 'Well done.'
M. E. S."

ROGERS.—In Greenwood, N. Y., Feb. 13, 1891, John Rogers, aged 69 years, 3 months. He had been a resident in the community for a long time, and will be much missed by his family and the neighborhood. Being a man of good judgment, and of active and industrious habits, he became a successful farmer and business man. His funeral was held at his late residence, Feb. 15th, a very large congregation being present, indicating their respect for the departed. He has left a wife, five children and a large circle of other relatives. J. K.

BLISS.—In Little Genesee, N. Y., Feb. 11, 1891, David E. Bliss, in the 66th year of his age. He had been in poor health for about three years, but since the early autumn had declined quite rapidly, suffering from a complication of diseases. The immediate cause of death was heart failure. He was born in Newport, R. I., Jan. 5, 1826, and came to Genesee at the age of three years with his father's family who were among the earlier settlers in this place, hence his active life has been almost entirely passed here. He was deeply interested in whatever tended to build up society. He gave careful thought to questions of reform, and was found in the front rank, not only in theory, but in practice. Especially was this the case with the temperance movement. He deeply regretted the silence of our late Council on this important question. In early life he identified himself with the cause of Christ, uniting with the First Genesee Church. From that time he has been a faithful, earnest disciple, counting his obligation to the church above all others, prizing its appointments, and sacrificing for its interests. He served as Sabbath-school Superintendent for several years, and was at one time elected to the office of deacon, but declined, from a sense of unworthiness. He was pre-eminently the pastor's friend, standing loyally by him, and ready to aid in any way possible. He

was interested in the work of the denomination, as represented in the Missionary, Tract and Educational departments. Charitable institutions have been the beneficiaries of his liberality. The Home of the Friendless, of New York, engaging his sympathies more directly than others. In his death all these interests sustain loss, but this church, with its pastor, must feel the loss most severely. G. W. B.

CRUMB.—Benjamin W. Crumb was born on Crumb Hill, Delkuyter, N. Y., April 24, 1823, and died at the same place, Feb. 10, 1891.

His grandfather, Sylvester Crumb, came from Newport, R. I., and settled here in the then wilderness in order to get homes for his children. His father, Waite Crumb, settled on the same farm where Benjamin spent more than 67 years. In youth he made a profession of religion, and became a member of the Delkuyter Church, and so continued through life. His first wife, Amy Ann Jenette Coon, left two children, Phineas B. and Annis Jenette. His second wife, Mary Elizabeth Maxson, lived to care for him in his failing health, and still survives him. God blessed them with four noble boys, H. Frank, John M., Fred W., and Owen L., who are a great comfort to their mother. For some time Mr. Crumb's health has been failing, and finally yielded to acute rheumatism. At the funeral service his four worthy sons tenderly bore the body of their father to the grave. L. R. S.

DAVIS.—At Leonardsville, N. Y., Feb. 9, 1891, of heart failure, Mrs. Nancy B. Davis, widow of the late Mr. Samuel Davis, in the 80th year of her age.

Mrs. Davis' maiden name was Brand. She was born in Rhode Island, Dec. 3, 1811, and came to Leonardsville when but five years of age. She was married in 1833, and was converted to Christ and baptized in 1836. At that time she began to observe the Sabbath, though she did not unite with the Seventh-day Baptist Church till 1858. She has always lived at Leonardsville, and her life has been a quiet one, though marked by an earnest endeavor to follow faithfully her Master. For the last two years she has been in feeble health, and death came as a blessed release from the ills of the flesh. Funeral services were held from her late residence, Feb. 11, 1891, conducted by her pastor. Interment at Leonardsville. W. C. D.

RUSSELL.—In New York City, Feb. 14, 1891, of diphtheritic croup, William Herbert, son of Dr. William L. and Addie Lewis Russell, and grandson of A. H. Lewis, D. D., of Plainfield, N. J., aged one year and eleven months.

The interment at Plainfield on the 15th inst., funeral services conducted by Rev. L. E. Livermore, Rev. J. G. Burdick, and Rev. A. H. Lewis at the Seventh-day Baptist parsonage. Select passages of Scripture, appropriate music, and prayer constituted the services. The writer's family became very much attached to this beautiful child during his three weeks' stay with us at Waterford last summer. But he has entered a wider sphere of spiritual love and heavenly associations.

"There is no death. What seems so is but transition."

Out of the same unconscious life we all come into this self-conscious existence, our earthly home. This sweet child was the light of his parents' home, and greatly beloved in the grand-parents' home at Plainfield. But heaven is richer for his going. "It is well with the child." J. G. B.

MAXSON.—In Westerly, R. I., Feb. 12, 1891, of Bright's disease, Isabel Randolph, wife of Albertus W. Maxson, aged 39 years, 2 months and 24 days.

She was the daughter of Thomas F. and Caroline M. Randolph, of Plainfield, N. J. Since her marriage she has lived in Westerly. In early life she accepted Christ as her Saviour and Lord, was baptized by Eld. A. R. Cornwall, and joined the Seventh-day Baptist Church of Plainfield, N. J. Afterward she joined by letter the Pawcatuck Church, of which she was a faithful and esteemed member at her death. In her Christian life she was loyal, trustful, prayerful, and conscientious. Giving an affectionate farewell message to each, in turn, of her loved ones, she met death calmly, and peacefully entered into rest. Her father had preceded her to the Heavenly home. She leaves a beloved husband, a daughter, two sons, an invalid mother, a brother, two sisters, and many relatives and friends to mourn her departure. Beautiful in life, beautiful in death, she has gone where the soul shall forever unfold in beauty and loveliness. O. U. W.

DEVINE.—At West Hallock, Ill., Feb. 14, 1891, Mrs. Robina Simpson Devine, wife of Charles J. Devine, and daughter of John and Amy M. Simpson, in the 40th year of her age.

She was born in Berlin, N. Y., March 19, 1845. When between two and three years old her parents moved to Illinois, and soon after settled at West Hallock, where she grew to womanhood, married and settled, remaining here until some eleven years ago, when she moved with her family to North Loup, Nebraska. Less than two years ago, with her family, consisting of husband and son, she again moved west, settling at Hilgard, eastern Oregon. There she became the victim of that widely prevailing scourge, la grippe, from which she rallied sufficiently to resume her household duties, but with her health evidently undermined and her strength steadily wasting away. With the hope that a change of climate and better opportunities for medical attendance and treatment would arrest the disease and restore her health, the family moved to Portland, in the same State. The change did not bring the hoped for improvement. With the desire to see again her parents and kindred, and receive the sympathy and care which they would most gladly bestow, she bade adieu to husband and son, and after

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

Royal Baking Powder ABSOLUTELY PURE

perplexing delays, unforeseen exposures and hardships, from railroad wrecks on the route, added to weary days and nights of travel, she reached the home of her childhood and the welcome of her friends. All that tender, loving care could do to relieve suffering, stay disease, and give quiet rest and comfort, was done during the brief weeks she was permitted to remain with her friends. In her youthful days she became the subject of saving grace, and was baptized into the Seventh-day Baptist Church of West Hallock, by Eld. James C. Rogers. Subsequently, on her removal to North Loup, she transferred her membership to the Seventh-day Baptist Church of that place. She was by nature, quiet and reticent as to herself, her thoughts, aspirations and experiences, but good and true in all the relations of life, giving abundant evidence of her steadfast faith in the Lord Jesus Christ. Her last message to the far-away husband and son, was the assurance of her happy, sustaining trust in the hour of death. S. B.

GRAY.—Near the Rock River Church, Rock Co., Wis., Feb. 12, 1891, Mrs. Ruth L. Gray, in the 26th year of her age.

Though not a member of the church, she professed a living faith in her Saviour. She preferred to stay on account of her husband and child, but if it was God's will, felt ready and prepared to go. When the hour of departure came, she quietly bade her loved ones good-by and closed her eyes as if in sleep. She leaves a husband, one child and a large circle of relatives and friends to mourn their loss. Text, John 14: 1. G. W. H.

There have been fears of floods in New York and Pennsylvania for several days.

Severe storms of rain and sleet have prevailed through the West during the past week.

The funerals of General Sherman and Admiral Porter were attended last week with impressive ceremonies.

The Union investment company of Kansas City has assigned. Liabilities about \$1,000,000; assets the same.

The municipal authorities of Cologne have resolved to furnish employment to 13,000 men in that city who are now out of work. They have decided that the wages paid these workers shall be 18d. a day.

Complete to Deadwood.

The Burlington Route, C. B. & Q. R. R., from Chicago, Peoria and St. Louis, is now completed, and daily passenger trains are running through Lincoln, Neb., and Custer, S. D., to Deadwood. Also to Newcastle, Wyoming. Sleeping cars to Deadwood.

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FOR SALE.

At New Market, N. J., a small farm of fifteen acres, with good buildings. Twelve acres of truck land, and three acres of timber, mostly chestnut. Two miles from railway station. Terms easy. Inquire of Maxson Dunham, New Market, N. J. JAN. 30, 1891.

FOR SALE.

The Stannard House adjoining Milton College grounds. For particulars address E. P. Clarke, Milton, Wis.

FARM FOR SALE.

The undersigned offers for sale his farm of 125 acres, situated one-half mile from Seventh-day Baptist Church at Salemville, Pa. The farm is enclosed with post fence, has good buildings, running water, and good well. One-half cleared, balance timbered. For particulars address, J. B. KAGARISE, Salemville, Pa.

BEATTY'S PIANOS (new) \$145; ORGANS \$35. Catalogue Free. Address, DANIEL F. BEATTY, Washington, N. J.

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TESTIMONIAL.

Dr. A. W. COON, Dear Sir:—I take pleasure in expressing my gratitude to you for the quick and easy way you removed a troublesome cancer from my breast. It took only a few hours to kill the cancer, and after applying a poultice a week or ten days it all came out whole, leaving a large cavity which healed very rapidly and is now all sound. I feel that your easy and safe way of removing cancers should be more extensively known, and would advise all who are suffering with the terrible disease to apply to you at once for relief. Yours Very Truly,

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