

THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.	
Paragraphs.....	50
The Cathedral of New York.....	50
Athletics in Colleges.....	50
NEWS AND COMMENTS.	
Paragraphs.....	51
The Parliament of Religions.....	51, 52
Prayer-meeting or Circus?.....	52
Cold-Hearted Christians.....	52
Glimpses—Poetry.....	52
The Identity of the Sabbath in History.....	52
HISTORY AND BIOGRAPHY.	
Correction.....	53
President William Colgrove Kenyon.....	53
How Nehemiah Succeeded.....	53
Tract Society Report.....	53
Rejecting a Crown for Christ.....	53
MISSIONS.	
Paragraphs.....	54
Missionary Board Meeting.....	54
From G. Velthuysen, Jr.....	54
From T. J. VanHorn.....	54, 55
Report of the Evangelistic Committee to the Missionary Board.....	55
Extracts from Letters from Bro. Van der Steur.....	55, 56
Missionary Society—Receipts.....	56
WOMAN'S WORK.	
She Hath Done What She Could—Poetry.....	56
Paragraphs.....	56, 57
Receipts.....	57
YOUNG PEOPLE'S WORK.	
Our Growth.....	57
The Denominational Training of Our Young People.....	57
Our Mirror—Paragraphs.....	57
Imperfect Measurement Destructive.....	57
CHILDREN'S PAGE.	
A Formidable Rival.....	58
Salem College.....	58
HOME NEWS.	
New York, Connecticut, Wisconsin.....	59
The Evidence from the Book.....	59, 60
Why Is It?.....	60, 61
SABBATH-SCHOOL.	
Lesson for February 2, 1895, The Transfigu- ration.....	61
Persecution Under the Sunday Laws.....	61, 62
SPECIAL NOTICES.....	62
MARRIAGES AND DEATHS.....	63
The Song that Died on the Lighthouse Stairs.....	63
Mrs. Browning and her Dog.....	63
LOCAL AGENTS.....	64
BUSINESS DIRECTORY.....	64

THOU shalt have no other gods before me.
 Thou shalt not make unto thee any graven
 image, or any likeness of any thing that is in
 heaven above, or that is in the earth beneath, or
 that is in the water under the earth. Thou shalt not
 bow down thyself to them, nor serve them; for I the
 Lord thy God am a jealous God, visiting the iniquity of the
 fathers upon the children unto the third and fourth genera-
 tion of them that hate me; and showing mercy unto thou-
 sands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in
 vain; for the Lord will not hold him guiltless that taketh
 his name in vain.

Remember the Sabbath day, to keep it holy. Six days
 shalt thou labor, and do all thy work. But the seventh day
 is the Sabbath of the Lord thy God; in it thou shalt not do
 any work, thou, nor thy son, nor thy daughter, thy man-
 servant, nor thy maidservant, nor thy cattle, nor thy
 stranger that is within thy gates; for in six days the Lord
 made heaven and earth, the sea, and all that in them is, and
 rested the seventh day; wherefore the Lord blessed the Sab-
 bath day, and hallowed it.

Honor thy father and thy mother; that thy days may
 be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbor's house, thou shalt
 not covet thy neighbor's wife, nor his manservant, nor his
 maidservant, nor his ox, nor his ass, nor any thing that is
 thy neighbor's.

Sabbath Recorder.

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Thy work no other hands can do,
Marked out alone for thee;
If thou shalt do it faithfully,
Thou doest it unto me.

THE darkness seemeth long, and even the light
No respite brings with it; no soothing rest
For this worn frame; yet in the midst of all
Thy love revives, Father, Thy will is best,
"In me ye shall have peace."

THE voice of the "grand old man eloquent" is recognized as the voice of England, though Mr. Gladstone is no longer in office. But it is not only the voice of England, but of the civilized world. It a beautiful example of the power of a great personality.

SELDOM if ever has there been a grander illustration of the power of an old man to stir the world with his eloquence than has been recently witnessed in the speech of the truly great Gladstone. His voice rang out as for many years past, in tones that reached the nations of the earth denouncing the inhuman butchery of innocent Armenians by the Turks. Mr. Gladstone's utterances were telegraphed to the cruel monarch of the Turks, and his wrath was enkindled. He demands that these utterances shall be disowned by the English government.

W. T. GIBSON, a Seventh-day Adventist, of Everett, Mass., was arrested as the result of the work of a spy, who, sent by the mayor, purchased a half-pound of candy, and then informed. The defendant, when brought into court, pleaded his own case by showing that having been arrested for violating "The Lord's-day," his defence involved a religious issue. He showed that according to the Bible, the supreme authority in religious matters, he had not violated the "Lord's-day," but had kept it holy by observing the Sabbath. Notwithstanding this logical defence the Judge fined Mr. Gibson fifty dollars and costs; but remarked that he would not attempt to defend his decision except to cite a precedent of a higher court. Mr. Gibson appealed his case. The case is still pending. *Shame on Mass.!*

UNDER the heading, "The Common Sense of the Baptist Position," in the *Chicago Standard* of this week, appears an article by Rev. Augustine S. Carman, in which he says some excellent things in the line of the proper interpretation and practical use of the Scriptures as a guide to Christian life.

But the main drift of the article is to show that the regular Baptist denomination gives evidence of the correctness of their Scriptural position, as compared with lesser bodies of Baptists, among which he mentions the Seventh-day Baptists, in fact of their superior numbers. This is rather unsafe ground for even the large denomination of "regular Baptists" to stand upon, for there are denominations of pedo-Baptists that outnumber them. Surely a large number is not satisfactory evidence of the correctness of religious faith. If it were we should go outside the lines of Baptists, or even the Protestant faith itself.

Mr. Carman insists that Baptists (the large body) are not *literalists*; but really, literalism in the interpretation and application of baptism is the difference between Baptists and other and larger bodies of Christians. The "little bodies of Baptist literalists," as Mr. Carman is pleased to call those who are not of the large, "regular body," do not insist upon literalism with any more force than do Baptists, on the single point of baptism. And the same literalism applied to the Sabbath would certainly compel all Baptists to be Seventh-day Baptists.

Again Mr. Carman says, "The denomination at large, has practically recognized the principle which Dr. Strong has formulated into the dictum, 'New Testament precedent is the common law of the church.' Well, Brother Carman, this trips you again, for it cannot be shown from the Bible record or any other reliable source that the first day of the week was observed by the early church as the Sabbath, while the evidence of the observance of the seventh day, the day of which Christ said he was Lord, is abundant.

Once more we quote and dismiss the subject:

The teachings of the Scriptures and the teaching of Christian history, down to the latest religious census in America, is that the divine blessing accompanies a recognition of the supreme authority of the Scriptures; and that this authority attaches not merely to the explicit injunctions of the New Testament but also to the example of the New Testament church. New Testament precedent does constitute the "Common Law" of the church; yet it is only such when the precedent is interpreted in the light of New Testament principles; and these principles nowhere conflict with the dictates of an enlightened and sanctified reason. With the simple record of the New Testament before him, the Baptist may well adapt to his use the significant utterance of the judge in a world-famous trial: "This is the law; and the law is common-sense."

We heartily endorse this recognition of the supreme authority of the Scriptures, and there is where we rest the entire argument concerning the Sabbath. If the Sabbath can be changed to another day without command, or even example, baptism can be changed to another form with equal propriety. "This is the law, and the law is common sense."

THE CATHEDRAL OF NEW YORK.

St. Patrick's Cathedral, on Fifth Avenue, New York City, was commenced in 1857, and was completed in 1888. The period of construction was far less than that consumed in the erection of the larger number of the cathedrals in Europe. As much, however, is accomplished during thirty years of building in the present century as during hundreds of years in the early times. This structure is really the only one yet completed in America, which, in scope, in design and achievement, is fully entitled to be styled a metropolitan cathedral. This is the more remarkable because architectural achievement has made great progress in this country during the last three decades, and the early construction of such buildings as Trinity and Grace Church gave promise that ecclesiastical monuments would at least keep pace in the country with civic architecture.

This Cathedral was founded by the late Archbishop Hughes. He was born in Ireland in 1797. The erection of this, the first and finest Cathedral in America, was a pet scheme of his, one to which he bent all his energies. The building is well located, but the grounds about it are much too small. In general architecture it resembles the one at Cologne,

Germany, which, all told, we deem the finest of the European Cathedrals.

The style of the architecture of St. Patrick's is the Gothic of the transitional early mediæval school called the geometric and decorated, to which belong the famous cathedrals of Rheims, and Amiens as well as Cologne.

The extreme length of St. Patrick's is three hundred and thirty-two feet; the extreme breadth, one hundred and thirty-two feet. The interior length is three hundred and six feet; and the interior breadth, one hundred and twenty feet including chapels. The chief front, at the western end facing Fifth Avenue, includes a lofty central gable, flanked by a square tower on either hand, and contains the grand portal, while there is a smaller entrance in each tower. The wall at this place is twelve feet thick, this gives the opportunity for an admirable display of effective lines and graceful forms.

The element of permanency which appears in this, as in Roman-Catholic Church architecture generally, is one which Protestants will do well to copy. Religion is the one thing in human history which must endure. And everything about it should build for the ages and not merely for to-day.

ATHELTICS IN COLLEGES.

There seems to be a serious purpose among the authorities of many colleges and universities to reform inter-collegiate athletics. A conference with this end in view was held in Chicago last week by the presidents of six leading universities: Harper, of Chicago; Rogers, of Northwestern; Adams, of Wisconsin; Northrup, of Minnesota; Draper, of Illinois; and Smart, of Purdue. These presidents adopted a resolution calling upon expert managers of foot-ball to revise the rules of the game so as to reduce the liability to injury to a minimum. But the main result of their meeting was a set of rules designed to destroy "professionalism," which has been one of the worst abuses of inter-collegiate games. These rules provide that no student shall enter inter-collegiate contests who is not doing regular full work in some department of study, or who is delinquent in his studies, nor shall any one participate in such games who receives pay for his services. Games are to be played only on grounds subject to the control of the institutions concerned, and no games are to be allowed with professional teams. A committee on college athletics is to be appointed in each of the institutions, which shall see that these rules are enforced. We should have been glad to see the question of gambling, often such a prominent part of these inter-collegiate contests, stringently dealt with, but now that systematic regulation has been begun, we are assured from the character of the men who are in this agreement, that if necessary gambling will not be ignored.

That which the Chicago Conference has begun so well ought to be made universal, right speedily. The craze for professional athleticism has reached a point which disgraces college life in the United States. It is not wholly to our credit that this movement has been so long delayed, and that excessive danger to life and limb has come before this most wise and necessary effort to check the barbarous methods of earlier days has been inaugurated. This is an additional reason why the work of reform should be pushed forward.

NEWS AND COMMENTS.

It is said that fully two-thirds of the charity subjects of the city of Baltimore are adherents to the Romish Church. Yet these poor must contribute to the wealth of this powerful church, and Protestant taxes and charity funds then take care of them.

THERE is still hope for Russia if reports are true, that the new Czar is about to establish a Parliament. If there shall be such a reorganization of governmental methods as to place Russia among the progressive nations of the world, the reformation will be far-reaching.

AN exchange says, "Have nothing to do with the thing that bad men are in favor of." If that means, do not encourage and favor it, all right. But another interpretation is possible. Liquor dealers are in favor of flooding our land with rum and drunkards. Shall we have nothing to do about it? That is just what they want of us. Let us have something to do with it ourselves.

THE PARLIAMENT OF RELIGIONS.

BY F. A. NOBLE, IN *Advance*.

The Parliament of Religions was inevitable. In one form or another, sooner or later, it was sure to come. With the interest which has been taken in the study of Comparative Religions for the last quarter of a century, and which is deepening every day, and with the increasing facilities for intercourse between all the ends of the earth, and above all, under the impulse given to the subject by the aggressive activity of modern missionaries, it was simply a matter of course that the adherents of the different faiths of the world should somewhere, sometime, come together, and take each other by the hand, and look each other in the face, and talk over the grounds of their beliefs, and compare spirit and aims, and see which by the test of fruits is the most worthy of universal acceptance.

Such a movement, especially in its tentative stage, may be easily misunderstood, misrepresented, caricatured and ridiculed. So may a meeting of the American Board, or the Northfield Conference, or an International Congregational Council or a Pan-Presbyterian gathering. There are any number of people, some of them Christians in their way, who see no good in these and similar assemblies. Nevertheless they are good and will continue.

The scheme of a Parliament of Religions rested on three premises, and on these three premises it has its justification.

1. The first is the fact of a religious instinct and a religious capability and a manifestation in some form of a religious life extending as wide as the race. All men are sinful, and until wrought upon by the Spirit of God they are without God and without hope in the world. But all men likewise through their creation in the image of God are the children of God. As children they have longings, conscious or unconscious after God. As children they are capable of receiving influence, instruction, disclosure from God. It is not necessary to stop and discuss the question whether the sense which men have of God comes to them through what some call a God-consciousness, or a process of reasoning or by direct revelation. The essential truth is that God gets at men, makes his will known to them, holds them to a moral responsibility, and gives them a

measure of light to guide them. He has been doing this through the ages, and there is no reason to question he is doing it still.

In his "Hours with the Bible," Geikie has this significant passage: "Melchizedek's pure and holy faith in the 'Most High God,' was doubtless a relic of the anciently universal recognition of the one Creator, and is one of the proofs incidentally afforded in such other cases as that of Abimelech King of Gerar; Jethro the Midianite; Balaam from the mountains of Assyria; and Job the Arab; that God has at no time left himself without a witness even in lands secluded from the direct privileges of his people." It is worth while to keep our eyes open to all this.

2. The second premise is the right of private judgment. This right is as old as man, and as sacred as the human soul. The Parliament was a concession to this right. Each man thinks, or fails to think, at his own peril. Each man chooses, or fails to choose, at his own peril. But under God and subject to God the right to think and choose, each for himself, cannot be denied to anybody.

When other people see fit to differ from us in the conclusions at which we have arrived, this right of private judgment has often only scant acknowledgment; but when we are constrained to differ from other people, and have the courage, there is never any hesitation in asserting this right to the full extent of it. The other man may be all wrong in his view and attitude and aim and method, while my view and attitude and aim and method may be correct; yet as between him and me it is his prerogative to go his own way and be loyal to his own convictions. There can be no release for any individual from obligation to know and do the will of God. But whether the man live in Boston or Rome; in Constantinople or Bombay; in Pekin or Tokio, his right to consult his own reason and conscience, and to follow his own inferences, must be respected.

3. The third premise is that it is good for those who do not see eye to eye to come together and reason the matter out. If God could condescend to say: "Come now, and let us reason together," is it too much for men to do? Or if the prophet, back in that old time, speaking in the name of the Lord, could utter this gracious invitation, is it unbecoming or inexpedient for religious teachers in this modern time to use the same language and speak in the same tone?

In all the great libraries of the foremost nations of the earth there is a Parliament of Religions whose sessions are never adjourned. Alcoves are filled with the Sacred Books, and commentaries on the Sacred Books, of all the peoples who have articulated their faith in written forms. If there may be a parliament of Sacred Literatures, why not a parliament of the living representatives of these Literatures?

An ideal Parliament of Religions would be one in which the fundamental questions of God and the soul and sin and the method of redemption and duty and destiny should be carefully written out, and then carefully answered by the best and sincerest minds which each system of religion might be able to show. But even a remote approach to this is good. It is by talking together, mutually reviewing the situation, stating faiths and facts as each adherent of them prefers to have them stated, that men remove prejudices and obstacles,

and open the way for the larger and better truth to win. The man who shrinks from this kind of mutual comparison of truths is either suspicious of his own truth or is a narrow partisan.

As to the results of the Parliament of Religions held in Chicago in connection with the Columbian Exposition, it is too early for any definite and final estimate. The men who denounced it at the outset and prophesied all sorts of harm to come from it, think they have seen their evil forebodings realized. The men who anticipated that such a gathering would give a fresh impulse to religious activity and unity, and set the world rapidly forward in its moral and spiritual life, are unwilling to confess any disappointment. But up to date this is about the record of what has been achieved by the Parliament:

1. The newspapers, the magazines and the reviews have been open as never before to the discussion of religious questions, and especially to the discussion of the merits and demerits of the leading religions of mankind. Hitherto preachers here and there have had something to say on the subject; missionaries to the Orient have spoken through publications not widely read; students have put the fruits of their investigations into volumes to be persuaded by the few; travelers have laid their observations before the world in hurried and often ill-considered and hasty books; but since the Parliament and through the influence of the Parliament, the facts have been popularized, and general attention turned in these directions. The men who have something to tell us about Eastern religions and African religions and all the other religions, have had a hearing.

2. The unutterably sad condition, in physical, mental, moral and spiritual aspect alike, of the masses of men and women whose lives are cast under the sway of the religions which dominate in India and China and Persia and Turkey and wherever else these systems of religion are in control, have been laid bare to the light and forced home on the minds of thoughtful people with an effectiveness never before known. The false representations said to have been made by some of the delegates to the Parliament on their return have been turned into fresh occasions by our alert missionaries and others for showing in what slight estimation sincerity and veracity are held by large numbers of those who adhere to the Oriental Faiths. There are sweet spirits beyond any question and open-windowed souls among these non-Christian nations. But the claims put forth by the votaries of their religions have challenged and aroused interest in inquiries about them, and filled with indignation multitudes of hearts that never had any feeling in the matter before against the caste principle and the degradation of women and the low standards of social morals, which they not only shelter but encourage. If it is worth while to have these facts widely known, then the Parliament was of special service.

3. The measureless superiority of Christianity to all other systems of religion had a fresh demonstration in the Parliament of Religions. In its revelations of God in his personality and wisdom and love; in its searching and at the same time gentle dealing with the soul; in the provision it makes for the pardon of sin and the renewal of spiritual life; and in the assurance of a blessed immortality it holds

out to all who will accept the divine offers of mercy, Christianity stands alone. God in Christ is the supreme disclosure in religion. Men who rejected Christ before the Parliament reject him still it may be. Arguments carried forward even to demonstration often have but little weight. But the outcome of the Parliament, as it would be of a thousand similar parliaments, is the renewed exaltation of the Son of God.

PRAYER MEETING OR CIRCUS?

Rev. A. T. Worden, in the *Morning Star*, introduces Deacon Stopover, who says some good things about the impossibility of making genuine religion compete with indifference and irreligion, in the matter of attracting people. There are pastors and deacons, and plenty of other people, who ought to know Deacon Stopover. The following extracts will serve to introduce him a little.

My first encounter with the deacon's wit and satire came about as follows: The attenuated ranks of my prayer-meetings had excited my wrath, I am afraid, more than my sorrow, and in my youthful excitement I had carried the grievance into one of my sermons. The echo which came back to me from the shed was as follows: The deacon was gravely tying the hitching strap of old Charley, preparatory to backing out of the shed, when Deacon Hazzard remarked:

"That was a scorcher, what the elder give 'em las' Sunday night."

"What did he say," asked Stopover, as he stood between the horses' heads.

"Why, in regards of not attendin' prayer-meetin' He said that, ef thar had been a minstrel show or cirkiss in town, every man, woman, an' child would have been down tew the village;" and Hazzard grinned.

"That wan't no argyment," and Stopover came around and sat down on the cross-beam, while a dozen members congregated around him.

"Well, now I should say it was a clincher," said Hazzard, as he looked around for sympathy.

"Sartin," said an old neighbor.

"No argyment at all," reiterated Stopover. "He merely stated a fact."

"Wh—y, Deacon Stopover," said Hazzard, in a tone of horror.

"Come, what's the use of puttin' on that tone?" said Stopover. "How many on ye but would rather go to a cirkiss than a prayer-meetin'?"

The majority of his hearers looked foolish and said nothing, but Deacon Hazzard exclaimed in an angry tone, "You are gittin' blasphemous in yer talk, Brother Stopover, an' I ain't goin' tew hear it."

"Jest you wait now an' hear me out. The elder is young an' eager, an' he throws the first club he can git his hand on, but hemerely stated a fact an' drew a wrong deduction. He was puttin' amusement an' duty on the same plane, an' confoundin' speritual things with frivolity;" and Stopover looked over the little crowd with interest. "Thar allus has been," he continued, "an' allus will be, a majority on the side of amusement until the millennium. Ef prayer-meetin's an' cirkisses both drew alike, whar would the distinction be between the church an' the world? I don't recollect of any peculiar inducements bein' held out as amusin' or entertainin' in the last war;" and he glanced at a soldier button in the lapel of his coat. "I don't recall any hand bills that said it would be as much fun to be a soldier as it would tew feed the animals in a cirkiss or set up the pins in a bowlin' alley."

The little crowd grew closer.

"Ef thar was any such inducements held out I don't recall 'em. No promise was made that a ballet should go with every rigiment, or a hop be held every Thursday evenin', nor the quarter master be obliged tew issue every soldier a pair of patent leather dancin' pumps once a year. Ef I recollect, we was promised wounds an' death an' long marches an' obscure graves an' weary couches in hospitals."

"Perhaps, an' mind I say perhaps, Paul would have gone over into Macedonia with more *eclat* an' had a livelier time ef he had a brass band with him; an', when he was stoned an' left outside of Antioch, ef he could have sunk down tew slow music it might have made a more dramatic scene; but as it was, when his soul went out on a vacation, he went up to the third heaven, an' saw things he never dared tew tell of, an, when they lifted

him up through the square hole in the top of the Mamertine prison at Rome, that dull gray mornin', an' showed him the man with a broad sword, an' told him tew kneel an' be beheaded, I think he said, 'I have fought a good fight, I have kept the faith;' an' he didn't want no bouquets or music. I guess not."

The little crowd was very quiet.

"I see the Master standin' at the door of the Temple over agin the treasury. Thousands passed in and out, a big majority I reckon, an' they cast in gold an' silver; but a woman with the black widow's band on her brow stopped thoughtfully an' cast in a mite. Thar was a minority in humanity, an, in cash I take it, for it was her whole support; an the Master took her an' her mite for a text tew the ages. Eleven on em, I think was with him when he said, 'Ye are they who have continued with me.' Paul didn't seem tew care for majorities when he said, 'At my first answer no man stood with me.' He was a human minority, but a majority when God stood with him on the deck of the grain ship in the storm."

He looked down for a moment, and then resumed in a soft, tender tone:

"The young minister is all right. He would say that in his disappointment at twenty-five. He will pray over it at thirty-five, and at fifty-five he will weep over it as the Master wept over Jerusalem, an' will try to make religion a heroism an' a great joy, an' will leave the world when old, glad tew have turned a few into the narrow way. I take it they were young men who asked the Master, 'Are they few or many who shall be saved?' and the answer whispered from the sorrowful lips of the Lord was not a threat, but an inspiration, 'Strive to enter in at the strait gate, for many shall seek to enter in, but shall not be able.'"

He got down, backed out the team, and chirruped softly to them as he drove away.

His little audience dispersed silently, but at the next prayer-meeting there were seen a dozen new faces, and the young minister thanked God and took courage.

Deacon Stopover is evidently an excellent "horse-shed preacher," and a good many prayer-meetings would be improved if he could be induced to make the circuit of the churches.

COLD-HEARTED CHRISTIANS.

Frigid Christians have sunk ten thousand young voyagers for heaven. One Christian who doubts will freeze the faith of fifty trying to believe. One arctic exhorter in a praying circle will send the meeting to the bottom of the sea. One man who does not know will discourage fifty men who do know. Alas! for the icebergs that float up and down church aisles, and up and down streets, and up and down the social life. They do a thousand-fold more damage than the one which staves in the bow of an ocean steamer. Such professors of religion broke loose from the region of eternal winter, and nothing but the warm rulf stream of God's mercy can melt them down. Meanwhile, stand clear of them. The warmest Christian cannot afford to come near such congealments. The temperature of your soul will immediately drop below zero.

All bigots are icebergs; beware of bigots. All formalists are icebergs; beware of formalists. All men who are trying to serve the world and serve God at the same time are icebergs; beware of such compromisers. Be not deceived by the glittering pretensions of such persons. Nothing is more imposing than an iceberg; it towers up through the night in columnar and castellated grandeur; its pinnacles blaze in the daylight; it has galleries of crystal, and arches of crystal; and walls of crystal, and terraces of crystal, and corridors of crystal and domes of crystal; but it is nothing but ice after all. The worst thing that can happen to a ship is to run against an iceberg. The worst thing that can happen a young Christian is to get acquainted with a cold-hearted professor.—*Christian Herald*.

To HAVE a bended knee, a craving eye, are choice expressions of duty; but without the impressions and attendance of the heart they are double iniquity and flat hypocrisy. How empty would our congregations be sometimes, if no more bodies were present than there are souls! And what abundance of sorry service hath our God that nobody sees.—*Steele*.

GLIMPSES.

Life comes to us only by glimpses;
We see it not yet as a whole,
For the vapor, the cloud, and the shadow
That over it surgingly roll;
For the dimness of mortal vision,
That mingles the false with the true;
Yet its innermost, fathomless meaning
Is never quite hidden from view.

The hills lift aloft the glad secret;
It is breathed by the whispering leaves:
The rivers repeat it in music;
The sea with its harmony heaves;
The secret of that living Gospel
Which freshened the veins of the earth,
When Love, named in heaven the Redeemer,
Was revealed in a human birth.

Life shows us its grandeur by glimpses;
For what is this wondrous to-day
But a rift in the mist-muffled vastness
Of surrounding eternity?
One law for this hour and far futures;
One light on the distant and near;
The bliss of the boundless hereafter
Pulses into the brief moments here.

The secret of life—it is giving;
To minister and to serve;
Love's law binds man to the angel,
And ruin befalls if we swerve.
There are breadths of celestial horizons
Overhanging the commonest way;
The clod and the star share the glory,
And to breathe is an ecstasy.

Life dawns on us, wakes us by glimpses;
In heaven there is opened a door—
That flash lit-up vistas eternal;
The dead are the living once more!
To illumine the scroll of creation,
One swift, sudden vision sufficed!
Every riddle of life worth the reading
Has found its interpreter—Christ!

—Lucy Larcom.

THE IDENTITY OF THE SABBATH IN HISTORY.

BY A. H. LEWIS.

People with little knowledge and less accuracy are loud in asserting the loss of time and the confusion of the days of the week, so that the identity of the Sabbath cannot be traced. It is sufficient to answer all such ignorance by the fact that the Jews have kept the Sabbath and the week unbroken; and that the identity of the Sunday is fixed by its relation to the Sabbath, which closes the week. In addition to these facts there is abundant proof found in the most reliable authors and historians.

Tacitus (History Book V. chap. 4), identifies the seventh day of the week with the day of Saturn. Speaking of the Jews, he says:

"They say that they instituted a rest on the seventh day because that day brought them rest from their toils; but afterwards, charmed with the pleasures of idleness, the seventh year was also devoted to sloth. Others allege that this is an honor rendered to Saturn, either because their religious institutions were handed down by the Idæans, who, we are informed, were expelled from their country with Saturn, and were the founders of the nation; or else because of the seven stars by which men are governed, the star of Saturn moves in the highest orbit, and exercises the greatest influence; and most of the heavenly bodies complete their effects and courses by the number seven.

Similar testimony is given by Sir George Cornwall Lewis, in a book entitled "An Historical Survey of the Astronomy of the Ancients," p. 304, London, 1862, where he says:

"Dio Cassius states that the Egyptians were the authors of the planetary names for the days of the week; that these names were unknown to the ancient Greeks; but that the use of them, though of recent introduction, was universal in his time, especially among the Romans. The use of these names can be traced in the Roman authors, from the early part of the Empire. Tibullus designates the Sabbath, or the last day of the week, by the name of Saturn's day."

Nothing but ignorance, or worse, can lead men to continue certain popular assertions about the loss of the identity of the Sabbath in the face of such facts as the foregoing. Accuracy and honesty forbid such perversion of facts for the sake of seeming to avoid the claims of the Sabbath. Sunday is indeed hard pressed when its friends must write themselves as ignorant or dishonest in their efforts to defend false claims concerning it.

History and Biography.

CORRECTION.

In the SABBATH RECORDER, January 10th, and under the heading "Henry B. Crandall and His Ancestors," occurs a statement in regard to Phineas Crandall, the grandfather of Henry, which should be corrected. It is there said that this Phineas married "Ruth Rogers, the daughter of Jonathan and Judith Rogers, Jr." This Ruth Rogers was the daughter of David and Grace Lester Rogers; and David was the son of Jonathan and Judith Potter Rogers, Jr. The father of this Jonathan was the only son of Naomi Burdick Rogers, the grand-daughter of Samuel and Tacy Hubbard of Newport, R. I. w. c. w.

PRESIDENT WILLIAM COLGROVE KENYON.

"No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, He gives him for mankind.—*Phillips Brooks*."

In this sense of greatness President Kenyon was a great man. He was also great in his power of inspiring, energizing the young and making them feel the dignity of human life and the greatness of human opportunity. He was great in the breadth of his sympathies, putting manhood and womanhood above all creeds and distinctions of wealth or social standing. It was thus that he was able to surround himself with teachers and pupils of various religious faiths and political views and hold them in one loyal band.

I have long felt that an attempt ought to be made to portray the life and labors of President Kenyon in Alfred, not to honor him, for that would be presumptuous, but to extend the influence and inspiration of his life to the young who can know him in no other way; and I have urged the duty of preparing a Life, but in vain. The men and women from whom we might expect such a work are fast passing away; so, in despair of an attempt by a more competent hand, I have at last determined, with the consent of Mrs. Kenyon to begin studies of his life, with a view to preparing a Life myself. I need not say with what sense of the difficulty of the task, especially so many years after his death, nor with what misgivings as to my fitness, I undertake these studies.

Now will the friends of President Kenyon send me all the material, recollections, letters, (or copies), etc., within their reach that will help to manifest him to the young as we knew him?

Whatever I do will be a labor of love. Hence I appeal to the love of President Kenyon's old pupils for all items within their reach. Let us work together to make manhood, courage, unselfishness, zeal for knowledge and nobility of life as apparent to those who follow President Kenyon as those who lived with him.

W. F. PLACE.

FRANCESTOWN, N. H., Jan. 15, 1895.

HOW NEHEMIAH SUCCEEDED.

Nehemiah went into Jerusalem and didn't tell what he had come for. There was quite a stir. What had he come for? Was it war or peace? But Nehemiah stayed there three days and three nights and didn't let even his own men know what he had come for. One night after they had all gone to bed and all was quiet, he stole out on his beast and tried to ride around on the walls; but he couldn't get around on his beast, so he went on foot. He walked all around those walls, examining them, and found them all in ruins. His heart

would have sunk within him if it had not been a brave one. The nations all around were looking down upon these weak, feeble Jews. So it is to-day; the walls are down, and the people say it is no use, and their hands drop down by their sides.

After he had been there three days he called the chief priests and elders and the Pharisees and told them what his errand was. All this while God had been working in the hearts of his men so that they were now ready. When he had finished his speech they arose and said, "Let us rebuild the city."

But it wasn't long before there was a muttering outside; you could hear the rumbling. I want to tell you, my friends, that there was never any work done for God without opposition. A great many people are afraid of opposition. That is just what we want. If it is real work, there is going to be opposition. Sanballat and Tobiah, the Ammonites, the Geshemites, and all the people round heard of it, and they began at first to ridicule. It will be so right here in Providence. People will begin to ridicule and heap all manner of criticism upon the work. So these men went on ridiculing and jeering at Nehemiah, but he was too busy to stop and listen to them, I pity these men that will stop to answer all this caviling. Let them go on grumbling and caviling. Nehemiah kept steadily at work.

Well, they found that ridicule didn't work, so they sent him a letter: "Let's go down to the plain's of Ono and have a council." They wanted him to go down to the plains to consult with him and have a friendly conversation. What is the church of God doing now but having discussions on the plains of Ono? Nehemiah sent back word, "I am doing a great work and I cannot come down." He thought it was "coming down." I think so to. Let the discussions go. Men, we have all eternity to discuss these questions. There is too much work to be done now to stop to discuss them.

Well, they wrote him another letter: "Come down to the plains of Ono. We want to have a friendly discussion; we are your friends." By this time the Arabs came along; those roaming Ishmaelites were going to fight him. But Nehemiah and his men just put on their swords. They were in dead earnest. "Watch, fight, pray." They watched. Oh, it is a wily devil that we have to contend with. Do you know it? If he can only get the church to stop to discuss these questions he has accomplished his desire.—*From sermon by D. L. Moody.*

TRACT SOCIETY REPORT.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield New Jersey on Sunday, Jan. 13, 1895, at 2.15 P. M. Charles Potter President presiding.

Members present: C. Potter, J. F. Hubbard, F. E. Peterson, L. E. Livermore, A. H. Lewis, J. G. Burdick, S. Babcock, C. C. Chipman, J. D. Spicer, J. A. Hubbard, H. M. Maxson, E. R. Pope, G. E. Stillman, A. L. Titsworth.

Visitors: Jesse A. Burdick, R. Dunham. Prayer was offered by the Rev. F. E. Peterson.

Minutes of last meeting were read, The Committee on Publishing Interests reported progress, and that arrangements in connection with removal would probably be completed by the time of the next regular meeting, when full and final report would be made.

The committee appointed to arrange for the removal of the appurtenances of the New York Office to Plainfield, reported that the New York Office was discontinued on Monday, Dec. 24, 1894. The furniture and publications were removed to Plainfield and turned over to the general office. The report of the office for November and December was received and balance due ordered paid by the Treasurer. The following was presented:

Your Committee on books, etc., for State Library at Albany begs leave to report that the publications have been sent and their receipt acknowledged by the Librarian. Your Committee recommends that the Recorder be sent to the Library according to a suggestion made by the Librarian in a former letter.

A. H. LEWIS, Com.

On motion the report was received and the recommendation adopted.

The committee to which was referred the question of changing the day of the annual session, of the Tract Society reported correspondence with the Secretary of the Conference.

Correspondence was received from the Field Secretary, giving summary of the year's work, and additional report to the first of January.

Correspondence received from W. C. Daland. On motion the usual allowance of \$10 each was voted the editors of *Peculiar People* and *Evangel and Sabbath Outlook* for exchanges.

Correspondence received from I. J. Ordway in relation to the Chicago Depository.

Correspondence from C. F. Randolph was on motion referred to the Corresponding Secretary. Correspondence received from A. P. Ashurst and O. U. Whitford.

In pursuance of the action of the Board at the October meeting, the Corresponding Secretary read the circular letter prepared and sent to the churches with a view to securing a closer touch with the Board and a larger dissemination of our literature.

Voted that the Business Manager be instructed to communicate with delinquent subscribers to the Recorder, during the next two months, and report the present status of the list to the Board.

The bills reported due by the Treasurer were ordered paid. Owing the absence of the Business Manager the bills from the Publishing House for December were not presented.

On motion the President and Treasurer were authorized to borrow such funds as may be needed for the payment of bills that will come due before the time of the next meeting.

Minutes read and approved.

ARTHUR L. TITSWORTH, *Rec. Sec.*

REJECTING A CROWN FOR CHRIST.

U. Bor. Sing, the heir of the rajah of Cherra, India, was converted by the Welsh missionaries. He was warned that in joining the Christians he would probably forfeit his right to be king of Cherra after the death of Rham Sing, who then ruled. The chiefs of the tribes met and unanimously decided that Bor. Sing was entitled to succeed him, but that his Christian profession stood in the way. Messenger after messenger was sent, urging him to recant. He was invited to the native council, and told that if he would put aside his religious profession they would all acknowledge him as king. His answer was: "Put aside my Christian profession! I can put aside my head-dress or my cloak; but as for the covenant I have made with my God, I cannot for any consideration put that aside." Another was therefore appointed king in his stead. Since then he has been impoverished by litigation about landed property.—*The Wesleyan.*

It is the parent who creates or who dissipates the atmosphere of God around the child. No one else so surrounds and environs the child, and environment is that which most surely moulds character and most perceptibly confirms it. What we want to have form in part or wholly the child's character, we put into his immediate surroundings. Speaking to parents in reference to their children, Dr. Bushnell says, "If you will put in Christ, you must put him on." The more truly parents put on the Spirit of Christ in their own soul and life, the more sure they may be that they will succeed in putting him into the character and the very being of their dear children.

Missions.

THOSE of our young people who took an interest in the presentation of a copy of the New Testament to the Empress Dowager of China will be interested in the following item:

The Chinese Testament which was presented to the Empress Dowager by the Christian women of China is a copy of the Delegates' Version, made in 1853. The book has solid silver covers, elaborately ornamented; in the center of one cover is a gold plate, with the name of the Empress and an inscription; on the back is another plate, inscribed, "Holy Classic of Salvation." It is inclosed in a silver casket, and that again in a teakwood box.

WE hope all of our young people read the interesting message and earnest appeal of Bro. S. R. Wheeler, of Boulder, Colo., to them in the RECORDER of Dec. 20, 1894. No doubt many of them are thinking and planning how they can help him and our people in Boulder finish their house of worship and that, too, out of debt. The young people are lifting nobly in helping to support our evangelistic work, and also Dr. Palmberg in China, but if they can and will lift a little harder and help build that meeting house in the most important place in Colorado, where we have a good foothold, they will help do a grand work and get the blessing. Will our Christian Endeavor Societies consider the matter and see what they can do?

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Pawcatuck Seventh-day Baptist Church, Westerly, R. I., Jan. 16, 1895. The meeting was called to order at 9.45 A. M. In the absence of the President the chair was occupied by Mr. Ira B. Crandall.

Prayer was offered by the Rev. G. J. Crandall.

There were present seventeen members and two visitors.

The minutes of the regular meeting, Oct. 17, 1894, were read and approved.

The report of the Evangelistic Committee for the quarter ending Dec. 31, 1894, was presented, and it was voted that it be received and placed on record.

It was voted that the appropriation for the use of this committee for the year 1894 be increased by \$95 65, the amount expended by them in excess of the appropriation.

The Corresponding Secretary then presented his report, which was voted to be received and placed on record.

The Treasurer then presented his quarterly report, and it was voted to be received and placed on record.

Correspondence was then read from churches, pastors and others.

It was voted that an appropriation be made for the Salemville (Pa.) Church for the year 1895, at the rate of \$50 a year, during the time that they have a pastor.

It was voted that an appropriation be made for the Ritchie (W. Va.) Church for the year 1895, at the rate of \$100 a year, during the time that they have a pastor.

A communication was read from the Salem Church, stating that they would try to get along for this year without the assistance of the Missionary Society.

It was voted that appropriations be made

for the Scio and Wellsville (N. Y.) churches for the year 1895, at the rate of \$50 a year each, during the time that they have a pastor.

It was voted that an appropriation be made for the Hebron (Pa.) Church for the year 1895, at the rate of \$100 a year, during the time that they have a pastor.

It was voted that an appropriation be made from the Ministerial Aid Fund of \$100 to assist the Rev. George B. Shaw and Mr. Wm. H. Crandall in preparing for the ministry, and that the Treasurer be authorized to pay them \$50 each.

It was voted that the following resolution be adopted:

Resolved, That all persons employed by this Board, from and after Jan. 1, 1895, be and are hereby instructed to turn over to the Treasurer all receipts which may come into their hands, without using the same to apply either on salary or on traveling expenses.

It was voted to grant the following orders:

O. U. Whitford, salary and expenses.....	\$ 263 60
F. E. Peterson, salary.....	75 00
E. H. Socwell, salary and expenses.....	77 58
S. R. Wheeler, salary and expenses.....	131 25
L. F. Skaggs, salary and expenses.....	93 57
S. I. Lee, salary and expenses.....	54 57
Hammond Church (and traveling expenses of E. H. Lewis.....)	57 00
T. J. VanHorn, salary and expenses.....	128 29
G. W. Hills, salary and expenses.....	265 46
D. B. Coon, salary and expenses.....	32 25
H. H. Hinman, expenses.....	64 85
Ritchie Church.....	25 00
Conings Church.....	12 50
Watson Church.....	25 00
New Auburn Church.....	18 75
Pleasant Grove Church.....	25 00
G. Velthuysen, salary.....	100 00
American Sabbath Tract Society.....	184 32

It was voted that the Treasurer be authorized to pay the remaining salaries due, when he shall have received the proper reports.

It was voted that the Treasurer be authorized to advance to the Rev. J. H. Hurley the sum of \$35.

Adjourned.

WILLIAM C. DALAND, *Rec. Sec.*

FROM G. VELTHUYSEN, JR.

AMSTERDAM, Nov. 29, 1894.

Dear Sister Wardner:

The other week my father sent me your kind and interesting letter, and asked me to write a few words about the mission at Magelang. No doubt he sent you word about the receipt of the money, the different contributions, in due order last month. We are very thankful for your constant remembrance of our cause here and the mission in Java, even when you had suffered such a profound affliction. We praise the Lord for his answering the prayers for your recovery. We all had a real blessing in reading your article in the *Boodschapper*, a translation from the SABBATH RECORDER, "A Word to young Christians."

Our Bro. Van der Steur has had many troubles during some months. When his sister was very weak by fever, owing to the climate, he was not able to procure her the restoratives so necessary according to human understanding. And when their want was highest the Lord provided, at least in what was most needed. Therefore we were especially thankful for your constant cares and of the faithful friends for them.

At present the interest has increased. Some ladies at the Hague, our Queen's residence, organized a "Bazar." I don't know how you call it in America. Many friends made or collected a great deal of little presents, pictures, drawings, etchings, books, needlework, flowers, etc., which were sold at a distinguished ladies' apartments. In that manner a sum of \$300 was collected, and the work itself

(among the Indian soldiers) grew more known. The last months many of our soldiers are fallen on the battle-field at Lombok, a little island where the original inhabitants are oppressed by a valiant neighboring tribe, which are armed with the best European equipments, procured to them by the English merchants, for some years successively. Many hundreds of our men are killed there, and our Bro. Van der Steur desired very much to go there and accompany them in the hours of danger, to stand by them in their last hours and pray with them, or to visit the wounded in the encampment, but Government did not grant it to him; and moreover it would have been very difficult to his sister. The Home ought to have been closed for a time. Now he is in constant correspondence with his friends (two battalions have left Magelang for the war), and the Christian soldiers out of very different parts of our Indian Archipelago now meet each other. A faithful missionary now labors among them. I fear it is not so much interesting to you, else I would write you about the wonderful escape of a large part of our army by the prayer of a few Christians. The enemy retreated at the most critical moment; had he continued they were all destroyed. By God's marvelous love not a single one of the God-fearing soldiers has been killed. They gather when possible at the missionary's to praise the Lord. Among them is our young brother Verheyer, baptized by our Bro. Van der Steur a few months ago. He wrote us about an interesting conversation a medical officer began with him about temperance. He praised his steadfastness in teetotalism, but the doctor said he could not do without his drops. There is a great deal of drunkenness and vice in our Indian army; horrible! Our Bro. Van der Steur did very much to awaken the interest of our countrymen in our colonial army. Government itself leads the young soldiers in the barracks into a pool of immorality and temptation. Now many voices are heard out of the army itself. In twelve places (garrisons) military homes have been erected. When he departed there were only three. There the Christian recollections of their youth are renewed, or they hear the gospel for the first time, as was the case with our young Bro. Verheyer, a Belgian out of a Roman Catholic country. Very touching are the letters from the battle-field to our Bro. Van der Steur. The soldiers are very much attached to the poor children Bro. Van der Steur adopted, children of their comrades and the native women, born in the barracks but left by their parents, the soldiers returning to their native country or elsewhere. Remember our Java mission in your prayers, as we wish to do your labor. Please remember us to the friends and excuse my poor English.

FROM T. J. VANHORN.

At the last writing I was on my way as delegate from the North-Western Association to the sister Association of the South-West. This is not the place for an extended account of the good time we enjoyed with our people of the South-west up in the little mountain village of Tyrone, in Southern Missouri.

After the enjoyment of the good things of this meeting it was hard to resist the solicitation of Bro. Skaggs to remain for a week or two and assist in a revivaleffort. Expecting, however, to make a trip to Kentucky, I returned as soon as possible, only to learn that

our Shepherdsville brethren did not deem it practicable to make a special effort there this fall. No special revival work has been done during the quarter. It has been a somewhat desultory warfare. The Carbondale District Christian Endeavor Convention at Murphysboro, the "Chicago of Southern Illinois," where the writer was assigned a place on the programme, and our own Local Union meeting at Lake Creek, were extra events in the missionary work of the quarter. An address to the languishing Christian Endeavorers of America on my route to Pulaski was a pleasant variation in my work. Through the kindness of the Baptist pastor at Raleigh, who was pastor of that church twenty-two years ago when several people began keeping the Sabbath there, your missionary was permitted to preach two sermons in his house of worship. The afternoon of Sunday was spent very pleasantly with this courteous old minister. At present there reside at this village two members of the Stone Fort Church.

Two sermons at Duncan school-house nine miles east of here, where one of our young men teaches this winter, was the closing work of the year. Looking backward, we remember times of depression and almost discouragement, but such times were succeeded by seasons of buoyancy and hope. Writing this in the beginning days of the New Year, during the week of prayer which the Stone Fort Church is faithfully observing, we have reason to be hopeful. We want to continue the meetings after the week of prayer, but it will depend on the state of the weather.

The little flock at Bethel are showing encouraging signs of increasing life in the effort to secure a pastor to locate with them. The working force of the Stone Fort society has been decreased by the removal of two or three families. We notice with sadness the removal by death of Sister Emma Jones early in October, only a few weeks after her uniting with the church at this place.

STONE FORT, Ill., Jan. 10, 1895.

REPORT OF THE EVANGELISTIC COMMITTEE TO THE MISSIONARY BOARD.

FOR QUARTER ENDING DEC. 31, 1894.

The evangelistic work under the direction of the Committee has gone on as indicated in the last report with a fair degree of success and the evident blessing of the Lord. The work of Mr. E. B. Saunders in DeRuyter and Lincklaen Centre, N. Y., was attended with results as follows: Seventeen were baptized and joined our churches; twelve joined on letter or profession of faith; four were baptized who did not join our churches; and about forty-five were probably converted and reclaimed from an evil life.

Mr. Saunders began work Dec. 12th, with the First Brookfield Church in Leonardsville, N. Y., which has since continued, whereby a great awakening has occurred in that church and community. Many have signified an intention to live a better life, some have been converted, and there has been a great interest among backsliders and hardened people.

The Rev. J. L. Huffman continued the work at Scott, N. Y., during the month of October, 1894. The church was revived and strengthened. Eleven were baptized and joined the church; five joined the church by letter. About twenty professed conversion and some backsliders were reclaimed.

Mr. Huffman began work in Rockville, R. I., Nov. 2, 1894, and continued it there and at

Canonchet, R. I., steadily for six weeks. Twenty-eight were baptized and joined the church at Rockville. Seven joined by letter or profession of faith. Seven were baptized who did not join our church. Others are expected soon to unite with the church. On Dec. 15, 1894, Mr. Huffman began work at Niantic, R. I. There has been a good degree of interest. Some backsliders have returned to their duty, and about twenty have professed conversion. The Rev. Geo. W. Hills and Mr. T. B. Burdick have labored in North Carolina with a great result in moving the people to a higher spiritual life, and especially in arousing an interest in the cause of the Sabbath. Large audiences have listened to them and eagerly taken and read tracts on the subject. At Hope Mills, N. C., three persons have embraced the Sabbath and joined the Cumberland (N. C.) Church.

The Rev. L. C. Randolph labored at Walworth, Wis., for about eight weeks, closing the meetings there about Jan. 1, 1895. Five were baptized and joined the church and five more are awaiting baptism. There will be, doubtless, fifteen in all added to the church, and more than that number were converted and will likely join Sunday churches. Some backsliders returned to their duty, and the church has been strengthened and built up.

SUMMARY FOR THE QUARTER.

Baptized and joined our churches.....	61
Joined by letter or profession.....	27
Baptized who did not join our churches.....	11
Probably converted besides.....	85
O. U. WHITFORD, } W. C. DALAND, } Com. GEO. B. CARPENTER, }	

EXTRACTS FROM LETTERS FROM BRO. VAN DER STEUR.*

"I am no pessimist, yet I dread the future of the Indies. Generally the conditions there are considered much more favorably than they are in reality.

In political circles the minds are guided according to the official reports, which, though they often give a false representation, are accepted as the truth. This is the reason why in the home country so little is known of the real condition of its possessions. The majority of the Dutch people have but little idea how demoralized the inhabitants of their colonies in the East Indies are.

Improvement in these conditions must be expected from the home government. The present administration in the Indies not only allows, but even encourages, the evils which corrupt society.

Many a missionary has experienced much difficulty, even from the side of the government, when, true to his calling, he rebuked evil and refused to administer the Lord's Supper to some one who was guilty of gross immorality. If refusing it to a government official from the natives, he is liable to be charged with undermining the authority of the government and arousing enmity amongst the natives.

I feel ashamed to be a Hollander in the Indies, when I see the conduct of my people and think of the natives. I believe they cannot help cursing us. I am convinced that nothing retards more the progress of the mission than the lasciviousness of the Europeans. The custom of the Europeans here of living in concubinage, practiced both by soldiers and citizens, I consider the main cause of degra-

vation, and the government actually encourages this evil.

However deep prejudices have rooted in society in the Malay archipelago, yet the battle for social purity is not hopeless or vain. It must not be forgotten, that even in Europe the conditions were once not much better. Even the army which was sent against the Dutch in the latter part of the sixteenth century, under the Duke of Alva, to defend a religion, or "the catholic faith," which was placed under conditions far more favorable, which claimed a noble purpose, was greatly demoralized and probably not much better than the troops of the Dutch in the Indies at present. As conditions in Europe have apparently improved, so it may be expected in the Indies. A thorough knowledge of the troops of Napoleon at the beginning of this century proves that an European army in civilized countries, even at that late period, had an exceedingly low moral standard. The conditions in the Indies are, therefore, though not more pardonable, yet less startling. The misery, which is the consequence of the great wrongs, is indescribable; this ought to be the more reason to battle for the final victory, which will yield peace and happiness. The unrighteousness of the people is so great that the love of many could be expected to grow cold. The discipline in the church is feeble; the government interfering with church affairs.

A deep, earnest tone was observed in one of the latest letters of Bro. Van Der Steur; he feels the heavy burden which is laid on his shoulders, the great responsibility of the difficult task which he undertook in the power of faith. When, after the fatigue of the daily care of the children, the call in the hospital, the leadership in the soldiers' or other meetings, the correspondence with the soldiers in Lombok and elsewhere, he has to figure closely how to meet expenses while living very economically, it becomes sometimes dark before his vision.

But the Lord dispels the clouds, and after the tempest of trial, faith, like a tree sends its roots deeper, where they are more firmly attached in the solid ground and become stronger. Bro. Van Der Steur often experienced this, yet his desire for our interest in his labors is not lessened thereby.

He commenced a labor of which the need has been felt for many years. One of the ministers of a Dutch Reformed church remarked:

"A well-talented young man who loves 'our boys' (this term is used by the friends of the colonial soldiers) has given himself to them, lives among them, gathers them about him, offers them a home, preaches with sincerity and with tact the gospel of God's grace free for sinners, opposes with heroic courage the evil of incontinence, and cares for the forsaken children; he labors so practically and excellently that he commands respect from friend and foe, and the circle of those that appreciate his efforts is ever enlarging."

He received many letters from Lombok, the scene of the recent war with the Balinese, whither many of the soldiers at Magelang departed. Only two of the regular visitors of the Home fell on the battle field. He was very sorry that he was not among the soldiers at Lombok, he states; but he confesses that he could not have left his place. The returning soldiers look very poorly. A lady at the place is busy from morn till eve sew-

*Translated and read before the One Cent Association at Alfred, N. Y., December 21, 1894, by Peter H. Velthuisen.

ing for the wounded and some other soldiers. The majority have lost most of their clothing.

They have sent all soldiers who frequented the Home, 80 in number, that were at Lombok, a small package which contained paper and envelopes, and religious literature and two poems, one composed by Gustav Adolf, the first Prince of Orange, who gave his life for the liberty of the Dutch, a noble warrior, who trusted in God. They were assisted by the wives of the officers who were at Lombok, and the children of the first school of Magelang.

Bro. Van Der Steur wrote that he could not longer go on in the same way, teaching the children and doing all his work as before, as he needed rest. In this respect his wants are also provided, the large contributions of last month in Holland for his work and for himself enabling him to take the vacation which he decidedly needs after his two years of constant labor. If he should not take the rest very soon, he probably would have to suffer for it severely; his constitution is very strong and he is used to much exertion, but an over-worked system generally takes a long time to recover, which in his case would be a great loss to the work. He certainly feels grateful for this timely help, and we may rejoice with him.

Thus the Lord has heard the prayers of those that understood the difficulty of his position.

MISSIONARY SOCIETY.

A. L. CHESTER, Treasurer
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Table with columns for 'Dr.' (Debit) and 'Cr.' (Credit), listing various contributions and expenses of the Missionary Society, including names like Rev. W. C. Daland, O. U. Whitford, and F. E. Peterson, with monetary amounts.

SOME person with a lively imagination inquires: "Suppose people should preach what they practice."

Woman's Work.

SHE HATH DONE WHAT SHE COULD.

BY MRS. C. M. LEWIS.

A true incident related by the Rev. Dr. Poor, a missionary in Ceylon, of Louisa Osborne, a colored servant of Mrs. Maria Peabody, of New Hampshire, and read at the Ladies' Evangelical Society, Alfred, N. Y., Nov. 12, 1894.

In the beautiful isle of Ceylon,—
Fair gem of the Indian sea—
Where waft the spicy breezes,
And all but man are free;
Where ages of idol worship
Have the keenest minds enthralled,
Where the heralds of the gospel
Have their work of love installed;
A heathen child is rescued
From a life of sin and shame,
Is brought into a mission school,
And given a Christian name.
The name is sent by an unknown friend,
Far over the billowy sea,
And funds to educate and meet
Her wants, whate'er they be.
As one by one the years went by,
The yearly offering came,
And year by year the sweet child grew
To honor her Christian name.
Till years of womanhood were reached,
When in loyalty and love,
Herself and all that she possessed
Freely to Christ she gave.
Pure Christian love burned in her heart,
An ever living flame,
And to her heathen sisters
A teacher she became.
But who was she—the unknown friend—
Who the yearly offering gave,
That helped to fit this heathen child
For her royal work of love?
She was only a colored servant,
Toiling from day to day;
Humble her round of duties,
Meagre her yearly pay.
But her heart was warm and tender,
For she loved her risen Lord,
Loved the souls He died to ransom,
Loved the precepts of His Word.
But what could she do for others,
Her love for Him to show?
How could she help another soul
His tender love to know?
Ah, there's a way when the heart is warm,
And love holds sweet control;
The sacrifice of self is naught
To a consecrated soul.
Although her yearly earnings
Scarce a hundred dollars reached,
Two tenths of this she freely gave
That heathen child to teach.
Who could ask a richer blessing,
Sweeter fruit of sacrifice?
Still increasing, still progressing,
Carrying joy beyond the skies.
This is but a simple story
Of a humble child of God,
Of whom it can be truly said,—
" 'She hath done what she could.' "
To a larger, freer giving
May her work of love inspire;
As we ponder o'er the story,
May new zeal our spirits fire.

WHEN HUDSON TAYLOR first went out to China it was in a sailing-vessel. Very close to the shores of a cannibal island the ship was becalmed, and it was slowly drifting shoreward, unable to tack about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for the help of God. "I will," said Taylor, "provided you set your sails to catch the breeze." The captain declined to make himself a laughing stock by unfurling sails in a dead calm. Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails," and it was done. While engaged in prayer there was a knock at the door of his stateroom. "Who is there?" The captain's voice responded, "Are you still praying for wind?" "Yes." "Well," said the captain, "you'd better stop praying, for we have now more wind than we can well manage." And, sure enough, when but a hundred yards from shore a strong wind had struck the sails and changed the course of the boat, so that the cannibals were cheated of their human prey.—Missionary Review.

MRS. MARY PAINE GATES, for eight years Corresponding Secretary of the W. B. F. M. Society was very happy in her Annual Reports, one of which I had the pleasure of hearing in Portland some years ago. She always took her audience with her into every station where their work was carried on. The closing words of her last Annual Report for 1887, when she resigned her office to take needed rest are very significant for all who are engaged in this glorious work of bringing the world to Christ. Let them prove a message to the corners of our denomination.

We have finished our annual round-the-world trip, and what have we seen? Four or five hundred millions of heathen women and girls who have never had a chance to hear of the world's Christ. Thousands and thousands of Christian women and girls in our churches with the full blaze of gospel light who never lift one prayer nor have one thought of pity for their heathen sisters groping in darkness. A few Christian women planting here and there a rushlight to beat back the gloom and give a ray that shall make less dark the steps that go down to death. Are you and I doing our part to save the present generation of women and girls?

"There is broader, grander work to do in the coming years than we have dreamed of in the past. A new mission era is dawning and woman is to be used by her Lord even more signally than hitherto in bringing in the glory of the latter day. In our own narrow vision we may not see how. The women who brought sweet spices said, 'Who shall roll us away the stone?' but with unflinching step they pressed on bearing their fragrant burden. An angel had rolled the stone away, and Mary, the humblest of them all, was honored with this commission, 'Go, tell his disciples, and Peter, He goeth before you.'"

She died in Rangoon, Burma, July 23, 1893, while visiting the workers on the foreign fields whom she had learned to know so well during her term of service for the Master.

It is very seldom that we see anything about our Womens' Societies in these pages, except in a general way through the Board. Whenever we do, we all read with much interest, anxious to learn through the experience of others anything and everything we can that will help us to make a success of our own organizations.

Several years ago, when Mrs. Agnes Daland was with us, she gave, through these columns, an excellent account of our Womens' Society here in Leonardsville. Since then we believe nothing has been said about us.

In 1886 we had in our church two societies, the Women's Auxiliary Tract Society and the Ladies' Aid Society; believing that more good could be accomplished by the union of these two societies they were made one, forming the Women's Benevolent Society. Mrs. Daland was made president, and with a membership of fifty active women we did some excellent work. We could not do otherwise with such a leader, for she possessed all of the elements necessary to make an unusually strong president, being heart and soul deeply interested in every line of denominational work, having great executive ability and a wonderful influence over the members of the society. She was able to make us accomplish what few other women could have done. Let us ask here if we women, as a rule, are careful enough when naming the women to fill our offices. We each shrink from holding office, and are quite apt to be only too willing when one, a little more confident than another, takes the responsibility, although such a one may be entirely unfitted for it. Now this is a grave question. The qualifications for office should be first, a marked interest in our work, a willingness to make many personal sacri-

ices in the interest of the society, and secondly, a decided power as a leader. All of these things are required in other organizations; why not in ours? Let us therefore be very careful to put the right women in the right places, giving them our hearty support, commending everything they do well, and never allowing ourselves to criticise them if they fail to do just as we think we would have done had we been in their places. How much pleasanter life would be, could we always remember to judge others as we would have them judge us.

After Mrs. Daland left us we seemed to lose ground for a while, but with the beginning of our year for 1894 and '95 we were so fortunate as to have Mrs. Emily Douse Brown for our president, and with her efficient corps of officers she has succeeded in bringing the society up to the old standard. She too possesses the rare qualification of being able to carry out every line of work she plans, at the same time having the hearty co-operation of all the members.

Since the organization of our society in 1886 up to the year ending June, 1894, we have raised about \$2,000, \$400 of this being for annual dues. The remainder came through fairs, socials, work, etc. We, as a society, do not favor church fairs, but our socials or teas, as we call them, while they are a source of revenue, are a great help to us socially, bringing the church membership together once a month, establishing a kindly feeling which might not exist without these gatherings. We also have a work meeting every two weeks, and as we have an efficient committee, work is always provided, such as quilting, tying comfortables, making aprons, pillow cases, hemming napkins, etc. Thus far this year we have had a surprisingly large amount of work to do.

We regret that we are unable to give larger sums of money to help in the different lines of denominational work, yet we believe we are doing as well as we can. If we are making mistakes how can we know if no one corrects us? We would be very glad indeed to accept any suggestions from our sister societies through this Department. Some of you certainly have a word to say. Let us hear from you soon.

CHRIST'S blessing to-day, my sisters,
Will fall on everyone
Who has striven to follow him closely,
And do as he has done.

His eyes are ever on us,
His watchcare over all.
He rejoices o'er our successes,
He grieves when he sees us fall.

The self-denial we practice
Will not unnoticed be;
He knows when the sparrow falleth,
Will he not then notice thee?

And when at last he calleth
For his loved ones all to come,
May we all be gathered together
With Christ in our heavenly home.

WOMAN'S BOARD.

Receipts for December, 1894.

Walworth Church, RECORDER fund.....	\$5 00
Milton Church, RECORDER fund.....	4 00
From ladies of the church at New London, photographs of Drs. Swinney and Palmberg.....	4 00
Ladies of the Seventh-day Baptist Church, Nile, N. Y., for Susie Burdick's salary.....	7 00
Mrs. O. U. Whitford, for photographs.....	2 00
Miss Coon, Walworth, Wis., for photographs.....	2 75
From sale of one photograph of Dr. Palmberg.....	25
Ladies' Benevolent Society, Watson, for Missionary Society, \$2.50, Tract Society, \$2.50.....	5 00
Mrs. T. H. Spencer, of Suffield, Conn., for Dr. Swinney's helpers.....	5 00
Sale of Dr. Palmberg's photographs by Mrs. H. D. Clark, Dodge Centre, Minn.....	4 25
	\$39 25

Mrs. E. B. SAUNDERS, Treasurer.

Young People's work

OUR GROWTH.

Membership of the Young People's Societies of Christian Endeavor of the Seventh-day Baptist Churches. Last two years actual count; prior to this the membership is estimated:

	Societies.	Members.
In 1885	5	219
In 1886	7	307
In 1887	11	494
In 1888	17	749
In 1889	25	1,098
In 1890	31	1,362
In 1891	36	1,582
In 1892	43	1,889
In 1893	53	2,185
In 1894	55 Aug. '94	2,619

THE DENOMINATIONAL TRAINING OF OUR YOUNG PEOPLE.

In a circular letter, which was copied in the last issue of the RECORDER, I tried to set forth some aims of the Executive Board of the American Sabbath Tract Society, and some means whereby it is hoped these aims may be in some measure realized. Those who have read the letter will notice that the appeal is not for money, bad as the Board needs it in order to successfully prosecute its work, but for that among our people which is far more important, namely, co-operation, consecration, systematic effort along the line of denominational training and work. It will indeed be a disappointment to those having the work of the Tract Society in charge, if these suggestions are not responded to by our people.

In addressing the young people of our beloved Zion, there is one paragraph of the letter that needs special emphasis,—the one urging "more system, thoroughness, and persistency in training our young people in the distinctive principles of Seventh-day Baptist belief." In a desultory manner our churches do train their young along these lines, but in no such careful, comprehensive and effective manner as do the Baptists, the Methodists, and in fact most other denominations. The methods which these two denominations in particular employ, are well worthy our careful consideration.

Any general or concerted movement in the matter of systematic training of our young along the lines of denominational belief, must begin with the young people themselves. The pastors can do much to encourage and may render valuable assistance to the local societies, but the young people must assume the responsibility if any organized effort is carried to success.

With reference to the various lines of effort whereby our young people may be instrumental in forwarding the work of the Tract Society, little need be said except to emphasize what is already set forth in the letter. If there is a work in every church for its young people along the lines of missions, temperance, and benevolence, which calls for organized effort, why is there not the same demand for organized effort to promote Sabbath truth? The hope of the Seventh-day Baptist denomination, as of every other, is in its young people, but that hope will prove a fading dream if we see not to it that they are thoroughly indoctrinated in our distinctive principles, and trained in our work.

F. E. PETERSON.

In Japan, it is said, traffic in opium is punishable with imprisonment; in Korea with death.

OUR MIRROR.

A SOCIETY of Junior Endeavor has been organized at Brookfield with a membership of twenty. The Society is doing good work under the leadership of Prof. Ora S. Rogers, Superintendent, and Miss Florence Clarke and Miss Jessie Mayne, assistants.

JANUARY 5th the Y. P. S. C. E. of the Second Brookfield Church adjourned their regular meeting and about twenty of the members together with about ten other church members, three sleigh-loads in all, went to Leonardsville to the Gospel meeting. We returned feeling that we had gained much strength and inspiration.

IMPERFECT MEASUREMENT DESTRUCTIVE.

God has made his church his agent by which his truth shall be made known to the world, and the obligation rests upon the church to give that truth to the world ignoring none and adding nothing. The course the enemy has pursued in all the ages has been to mix error with truth, thus introducing error under the guise of truth and robbing truth of its saving power. God has been careful to warn his people of this influence from the beginning down to the present time. This interest is never lost sight of in Bible. When he brought Israel out of Egypt he gave them laws and statutes that seem to have no other object. They were to be a peculiar people distinct from all the surrounding nations, were not allowed to marry among them nor to join in their idolatry. They were not allowed to wear garments made of mixed material. All this that they should not be enticed to mix with the worship of God the abomination of heathen worship. In their after history this was their weak point; they served God and worshipped Baal much of their time. This obligation comes down to the Christian Church with as much force if not more on account of the light given to it than to any former age. For it would seem that nearly every page of Holy Writ gleams forth with this truth. We are told that the stones for the building of the Temple of Solomon were so perfectly prepared in the quarry, or the yard, that not a tool was used upon the walls to perfect them. Now why this absolute perfection; not for the sake of the Temple itself. The strong probability is that this was the only large structure where this fact existed in reference to its construction. God is here teaching his people this moral lesson that he is a jealous God and will not give his glory to another.

The mechanical implements used for the preparation of the materials for that building must have been of the most perfect character. All the measures must have agreed with each other. Now let us suppose some master workman passing around among the mechanics, had found a man with an imperfect square, the blades not entirely at right angles to each other, and his rule of measurement a little long or a little short. He remonstrates with the man in this wise. "Your square is not entirely true, and your rule of measurement is not entirely in accord with measures used on this work." And the man pleads: "I know my implements are a little out of true, but it is so little it will not make any difference." The reply of that master mechanic would have been, "My man, you must get perfect implements, or quit the work; your stones will be too long or too short, and besides they are not square and we cannot afford to have imperfect work mixed in with that which is perfect."

B. CLEMENT.

Children's Page.

A FORMIDABLE RIVAL.

BY ANNIE L. HOLBERTON.

(Concluded.)

"Other men have fallen, men once strong and true; and one boon I ask of you, if not for your own sake, for the sake of the influence it may bear on other lives as dear, as as precious to their friends as yours to me, for the promotion of a righteous cause, for that of all our future happiness, for my sake Ernest, will you now pledge yourself never more to touch the fatal glass?" And with a look whose mute appeal and loving tenderness he remembered for many a day Dora Wilmont gazed beseechingly into the face of her lover.

"I would do much for your sake darling, but as I feel no compunctions of conscience in regard to this matter I must decline taking so decided a step when I have no heart in the fanaticism with which those temperance reformers are trying to enforce their rigid measures."

"Then I have only a few more words to say Ernest, and though they may cause you pain, yet you can never know what it costs my heart to utter them.

When I pledged my hand to you Ernest, I thought you the embodiment of all that was high and noble in the human soul; a man who would sustain by example and precept every principle or movement that should promote the elevation of mankind. And I believed that I had no rival in your heart as you have none in mine; for next to God and the right I have cherished your love. But a rival has come between us in the form of *the social glass*. I have witnessed the sad results of intemperance that gradually but surely grow upon its victims when their nearest friends, and even they themselves, know not the extent of their danger until they are enslaved by the fearful habit that degrades them."

"And, though all my love and happiness lie withered at your feet, I will never become the wife of one who dares to tamper with intoxicating drink.

"I can renounce you now, proud to have loved all that is true and noble in your nature, but I could not trust myself to cherish you when manhood may have been debased. I give you back your freedom; but, though our paths are parted, Dora Wilmont will never cease to pray for you."

It was not until Ernest Hartly found himself alone that he fully realized the fact that Dora Wilmont was so thoroughly in earnest, and then he longed to recall her and tell her that he would do anything to restore their old relations; but his pride had received a serious wound, and resentment struggled for the mastery over his better nature; and though he knew that he had sacrificed the dearest treasure life could ever hold for him, he crushed down his better feelings and made no sign.

And Dora, her secret sorrow lent a subdued shade to her loveliness, a quiet dignity to her regal beauty. Only these told the world that she had suffered.

Lottie Morse was Dora Wilmont's most intimate friend, a pretty, winsome creature with sunny brown ringlets and laughing eyes, in whose blue orbs reposed a world of tenderness. Her native innocence, and sweet simplicity made her a pet with all, and with Dora in

particular: and she looked upon Dora as the queen of wisdom and excellence; so strong and noble in her self-reliance and worshipped her accordingly.

Dora loved her little friend with the solicitude she would have felt for a younger sister, and she trembled for the time when she should give her heart into the keeping of another; for she knew that to one like her, such an event must be a life-long blessing or a fatal blight. And all too soon was her destiny to be decided.

She breathed the secret in Dora's ear one night; and her listener could only clasp the little, fluttering form still closer in her arms and mentally consign her to a Father's care; for she knew that warning would have come too late, and she could not embitter the happiness which was so entirely merged in the being of another that only death could sever the tie.

"Oh, I am so happy!" said Lottie to her friend, and it seems so strange that Hugh Falcon should have chosen me from all the world to be his wife. And I love him so too, that life would be nothing to me now without him.

"Are you sure that he is good and true Lottie?"

I believe him to be all that I could wish, Dora; and I know that he loves me very dearly. I do not suppose him faultless, though he seems so grand and perfect to me, but my great love for him can cover all his faults, and win him from every wrong.

And for the moment, as Dora felt the void in her own heart she almost longed for the confiding faith of Lottie.

On one bright summer morning they dressed sweet Lottie Morse for her bridal; and well might Hugh Falcon have been proud of his lovely bride, so fond, so trusting in her pure, young innocence. Many who looked upon her happiness thought how pitiless must be the heart that could cast a shadow over her young life. But there were those who looked into the future with mute foreboding, while society approved her choice; for those few knew but too well that Hugh Falcon, with all his elegance and pride of birth, yet loved the wine cup.

Ere many months had passed his young wife knew it too; and when he could no longer conceal the fact from her, he wearied of the watchful yearning that was fain to win him to her side, and gradually a careless indifference took the place of his olden tenderness until poor Lottie Falcon became a neglected wife.

Happily for her, she was too frail a being to grow old in sorrow, as so many lives have done, while a living grief was slowly gnawing at their heart strings, for when another summer came and went, she faded with the flowers, and the autumn winds sighed their first requiem above her grave.

Dora Wilmont wept for her friend whose dream of happiness was so suddenly broken, but while she mourned her loss she felt that heaven had thus mercifully taken her from a fate worse than death.

The fading sunlight of an Indian summer afternoon was shedding its departing beams on Lottie's grave where Dora lingered in pensive thought, when a well-remembered step aroused her from her reverie, and the next moment Ernest Hartly was kneeling on the turf beside her.

"Dora," he said in a voice that quivered with intensity of feeling, "here by this new made grave I implore your pardon, and pray that you will listen to my plea. Months ago I signed the temperance pledge, and with God and you for my witness I promise eternal hatred and life-long opposition to the curse that murdered the victim whose body sleeps beneath us.

"Had you been other than the blessed being that you are, I too might one day have been the branded criminal that Hugh Falcon is to-day in the sight of heaven. But you saved me Dora, saved me from myself, and oh, will you not forgive the past and restore me to your love? Will you come to the bosom where no deathly foe shall lurk to destroy your peace? Dora, my guardian angel, you have no rival now."

And with a heart too full for utterance Dora Wilmont was folded to the breast where she could ever after repose in perfect trust.

SALEM COLLEGE.

Of course the friends who have contributed toward the support of Salem College, and indeed, many who have not, will be anxious to hear how we are prospering, and what are our prospects.

Thus far, the year has been one of the very best in the history of the school. The attendance in the Normal and Collegiate courses is larger than ever before. Since the Business Department was closed out, we have been better accommodated for class rooms, and the attendance upon the collegiate work has increased. We now have 61 students in attendance which is large, in view of the fact that so many are out teaching winter schools. The promise for the spring term is very good.

We have 30 classes each day, and two extra, on two days each week; making 154 class recitations every week. Of this number 150 recitations are divided between 4 teachers. Thus you see, we do not mean to "rust out."

We have paid all bills thus far this year, without having to hire any money. Never before have we gone through with the fall term without hiring. This good result comes from the promptness with which the contributors have forwarded their funds. But I took up my pen to say, that we have reached a point now, when we shall be obliged to hire funds to pay off the salaries due at close of January, unless some of our subscribers shall send us the money before that time. How nice it would be if we could get through this year, without having to hire.

This we can do, if those of our friends who have subscribed to the fund; and who can pay as well at one time as at another, will send in the money necessary, before the close of this month. In thinking the matter over, and in casting about to see where money could be hired; it seemed to us that if the friends only knew that we were in need of it, they would much rather send us their subscription now, than to have us go to bank and hire money.

Hence this letter. So many said to us at the Conference; "Now let us know when you get to a tight place;" that this seems to be about the best thing to do. We always pay teachers at the close of each month. The salaries are so small, that it would not be right to keep their money back when due. So we pay even if we have to hire funds. We shall need at least \$450 of our subscription money to finish out this term; and if the spring term is as good as last spring, it will be self-supporting. All that is sent us before February 1st will save hiring just so much.

THEO. L. GARDINER.

JANUARY 17, 1895.

Home News.

IN Home News from West Hallock, Ill., in the issue for Jan. 10, page 27, it is stated that Pastor Burdick was "confronted with four or five persons," etc. This number, it is said, should be "multiplied by eight or ten." That makes the case better, since Bro. Burdick might surrender to fifty, but not to five.

New York.

HORNELLVILLE.—The Seventh-day Baptist Church of Hornellsville is struggling along against many difficulties.

We have recently organized a Missionary Society among our ladies. We hope soon to have a Y. P. S. C. E., and some have even hinted that we may yet own a church building in this city.

HARTSVILLE.—Interest at Hartsville continues good. Since the present pastor has been preaching here, neither freezing blizzard, nor drenching rain has been able to reduce this scattered congregation one-half.

At a donation held at Bro. James Pope's, January 15th, the pastor and his wife were made to feel that they have the moral and financial support of the whole church and community.

Connecticut.

WATERFORD.—Yesterday, Sabbath-day, was a day of great blessing, as we repaired to the ocean beach to bury a brother with Christ in baptism. This brother, Charles Howard, was converted in the Salvation Army some years ago but had neglected to obey the Lord in baptism. His godly wife had been praying for this a long time, and she was filled with holy joy as she saw him obey the Master. Brother Howard with his wife, embraced the Sabbath a few months ago. He was convicted while seeing me going to my church while he was at work—hallelujah! I am so glad we can be living epistles read and known of all men.

We have been having cottage meetings one night in the week apart from our regular prayer-meeting, and they have been blessed. Our object was to get into some homes that have people who do not come to church.

The past year has been one of blessing to us as a people. Death, in two instances, has entered our dear family. Brother Munson Gavitt, last August, lost his youngest child, and two weeks ago buried the one next older; but this affliction has only drawn him closer to the Master. My personal experience for the past year has been the best of my whole life. It has seemed sometimes as if my heart could contain no more; but the dear Lord can enlarge the souls of his servants. I have not had the advantage of college culture, but the Holy Ghost has wonderfully cultivated my heart. Oh it is so sweet to just lie in his hands and let him be the Power.—The world is perishing for an experimental knowledge of Jesus. The church is starving, not for a lack of the Bread of Life, but because she will feed on the world and not on Christ. Jesus says he that eateth me, shall live by me. I do love my denomination, and I know there are blessed possibilities for us in the future, and they can only be attained as we get in God's order. Jesus did not tell the disciples to go to work and as they needed power he would give them the influence of the spirit; but he did tell them to tarry for the endowment of power, first, and as they obeyed they were all filled with the Holy Ghost, and the Acts of the apostles

shows the result. Oh for a going to the upper room and tarrying until we are filled with the spirit. Then we shall go forth "fair as the moon, clear as the sun, and terrible as an army with banners." Yours in Jesus,

A. J. POTTER.

JAN. 21, 1895.

Wisconsin.

WALWORTH.—Are having our "January thaw." Had thunder showers last night. Quite foggy yesterday and this morning, but the wind is rising with the indications of colder weather again. Rain is very acceptable just now as it has been so dry during the latter part of the fall, and so little rain since winter set in, that a number of the cisterns about the village are empty. A general time of health in this community, some cases of colds and influenza but nothing serious. Have had a most delightful winter thus far; only two days (Friday and Sabbath, Jan. 11, 12) that have approached a genuine winter's storm. Have had but little snow and but few days of zero weather; 15° below zero is the coldest and that only one morning, Jan. 4th. Some substantial improvements have been made in our little burg during the past season, consisting of three new dwelling houses, a black-smith and repair shop, a carpenter shop and a two-story building erected by the Modern Woodmen; the upper rooms to be used for their lodge meetings and the lower room, Dea. O. P. Clarke has rented and is fitting up with shelving, counters, etc. preparatory to putting in a stock of groceries, hardware and notions. This will make the fourth store in our village. The proprietor of one of them said the other day, that the patrons would have to find plenty of work to do in order to earn enough to support them all.

Our series of meetings closed on Sunday night, Jan. 6th., with an attendance that filled the Seventh-day Baptist church to its utmost capacity. In the testimony meeting, which followed the preaching services, 130 or more witnessed for Christ. Quite a number rose for prayer, some for the first time, and at the close of the meeting an opportunity being given for all who wished to shake hands with Bro. Randolph in parting, a large majority of the 400 or more who were present, came forward and expressed their gratitude personally for benefits received and enjoyed. The good results in our own society are apparent in the increased attendance and interest at all our services. We had baptism the last Sabbath in December, when five willing candidates followed the Master in that impressive ordinance and five more are now waiting the opportunity. We have been putting a baptistry in the basement of the church, which we hope to have ready for use by next Sabbath. We are arranging for one or more extra meetings each week to be held for a time. Bro. Randolph is assisting in a series of meetings at Milton now, and we bespeak for him and the work the earnest prayers of all who love our Lord and are interested in the salvation of men. Pray for Walworth.

S. H. B.

JAN. 21, 1895.

ONE hundred and seventy-five thousand dollars were received by President Harper, of the Chicago University, from John D. Rockefeller as a New Year's gift, and \$20,000 has been received from Mrs. Caroline T. Haskell to establish a course of lectures in Bombay, India, upon the relations of the religions of the world.

THE EVIDENCE FROM THE BOOK.

BY EDWIN W. RICE, D. D.

(Concluded.)

4. *Evidence from the Righteous Characters in the Book.* Not only are the teachings of the Book superior to merely human wisdom, the teachers claimed to be messengers from God. The Book represents them as authorized and guided of God in their teaching. It portrays the patriarchs, prophets, apostles and saints as intensely human, yet examples of righteous and holy living often in striking contrast with the degenerate age in which they lived. And these lofty examples of godly living are found under a great variety of human experience and environment, and in every period of the history of the race to the end of the apostolic era. For it must not be overlooked that the patriarchal and Mosaic religion were but the seed and blade, of which Christianity is the full and perfected grain.

Moreover, the Book as faithfully records the errors and sins of the greatest of the prophets and apostles as it does those of the humblest, and as plainly as it notes the gross idolatry of the heathen. In this the Book reveals an exalted ideal unreached by any other book. It also represents these holy men as confessing their sins, and making the humiliating record of their bad acts, and of their sorrow in a way which compels all right-minded persons to admire their sincerity, and to have increased respect for the moral excellence of their character. The biographies of Abraham, Jacob, Elijah, David, and Peter, as given in the Book, are marked illustrations of this statement.

The biographies of great men found in other books commonly either gloss over or glory in the daring, ambitious and bad acts of their heroes, and apologize for their sins, but the Book of Christianity exposes the imperfections of holy men with plainness, and often with seeming severity. It would have us estimate character not by the low standard of man, but by the pure ideas of an all-wise and holy God. Upon this lofty ideal it declares all true Christianity is founded, and to this type must it bring all its disciples.

5. *Evidence from the One Perfect Example in the Book.* But the Book sets before us one perfect, faultless character, the person of Jesus Christ. He is the Great Teacher, the complete Saviour of man, the divine Founder of the Christian system. What does the Book claim for this unique person? A few only of the remarkable characteristics need to be noticed to indicate the excellence and absolute perfection of this being. Among other attributes it declares:

(1) That Jesus knew and taught absolute truth. He was not merely a light, but the light of the world. He set up a perfect, an absolute standard of truth. He taught as one having authority, the authority of the Author of all truth. There was no defect in the matter or the manner of his teaching.

(2) That Jesus is the one perfect example for all the world to imitate. The claim to be a perfect teacher is one that has never been accorded by mankind to any except Jesus. But high as that claim is, the claim to be a perfect exemplar, the moral and spiritual model for the world is far higher. As he did the things that pleased the Father, so all disciples must imitate Jesus. They are commanded to follow Christ in all things, in piety, in benevolence, in prayer, in loving enemies, in compassion, in living for others and for God.

(3) That Jesus was sinless and one with God, the Father. A perfect exemplar of humanity may not necessarily be perfectly sinless. One might exhibit a perfect model of mankind, though not perfectly sinless, as Mark Hopkins accurately pointed out in his Lowell Lectures. But Jesus "did no sin"; he was "Holy, guileless, undefiled, separated from sinners." He claimed to be one with God the Father in a peculiar sense, which he knew the Jews thought to be blasphemy if it was not true.

(4) That all must come to him, believe on him, if they would be saved from sin, and have eternal spiritual life. "In none other is there salvation, for neither is there any other name under heaven, that is given among men, wherein we must be saved."

(5) That he raised the dead, and that he said he would himself rise from the dead, and that he did so rise the third day after he died on the cross, and that he repeatedly appeared to many competent witnesses, and to over five hundred persons at one time.

(6) That he ascended to heaven, in the sight of a company of his disciples, having commanded them to preach his gospel to all nations and promised to send the Holy Spirit to guide them into all truth, and to bring his teaching to their remembrance.

(7) That in Christ all the dead should be raised up, and that he would be the final Judge of all mankind.

These claims are extraordinary, and until his day were never conceived by the wildest and most extravagant enthusiast. Is his character as portrayed in the Book consistent with these unprecedented claims? Wise and acute minds in all fields of science, literature, philosophy and learning, avowed believers, non-believers, and disbelievers in the Christian faith, have alike testified to the superiority of the character and teachings of Jesus Christ.

Confucius claimed to be a sage, drawing his wisdom from human sources. As a religious teacher he did not claim a divine mission. Buddha was a philanthropist, a moral reformer; his religious doctrines were largely negative precepts. Socrates indeed believed that he was entrusted with some divine mission, and was inwardly guided by the gods. But in this respect he claimed nothing more for himself than he accorded to others. He claimed no pre-eminent or absolute authority, no clear knowledge of the future life; he left no command for men to love, obey, and believe on him.

The exalted claims of Jesus and of the Book concerning him must be accounted for. To say that he was a myth, a creation of the imagination, is to deny and defy an accumulation of testimony as weighty and convincing as can be offered in support of any great event in human history. To say that he was not what he claimed to be is to charge either that he was an impostor, or self-deceived. Now to say that he was a wilful deceiver, an impostor, is to charge that he was a bad, a wicked man. But how could a wicked person teach or conceive of such moral and spiritual truths as Jesus speaks, and do all the good and beneficent acts that Jesus did? The teachings and life of Jesus are alike utterly inexplicable on this theory. To say that he was deluded, is to assert that he was not morally or spiritually sane. His wise, holy, spotless character refutes this de-

lusion. This theory is also utterly untenable in the face of his lofty spiritual teachings and life, which commend themselves to the universal consciousness of mankind, not alone because of their marvelous elevation and perfection of moral tone, but also for their perfect rectitude and reasonableness. If space permitted, these positions could be further confirmed by cumulative evidence that has not been successfully questioned.

6. *Evidence from the High Standard of the Book.* There is often a very wide difference between the Christianity seen in the world and the Christianity set forth in the Book. The latter not only presents the perfect character, Jesus Christ, at once the "Son of man" and the "Son of God," but it calls on all men to conform to his standard of character. It admits that men do not do it, and that by their unaided powers cannot do it, yet it insists that they shall do it. To this end it declares that Jesus is the Saviour of all those who believe on him, and that he will take away the sense of guilt for past sin. Divine guidance is promised to all who thus accept Jesus as a Saviour, and conform their conduct, speech and thought to his standard.

Furthermore they are required to be perfect, as God the Father is perfect. This alone is the standard of Christianity. The three foremost nations of the world to-day are nominally Christian. They exhibit the highest attainments in knowledge, in the industrial arts, in wealth and social refinements, and in free and enlightened government, that the human race has ever reached.

Yet the Christianity exhibited in these Christian nations cannot be taken as the standard. Nor can that exemplified by any of the great divisions of the Christian Church be counted the true standard. The practical Christianity of professed Christians at no period since its beginning has been held up by Christians themselves as the ideal, or as realizing the high standard portrayed in the Book. Therefore Christianity must not be judged solely by its professed adherents in the world. The members of a local Christian church in any community are not to be taken as the true standard. Everywhere the Christianity of the Book is held up as the standard, and sincere Christians on every hand confess that they do not attain to the high character required by their text book.

Thus again does the Book testify, as it were unconsciously, to the superhuman origin of the Christian system.

7. *Evidence from the Influence of the Book.* While the standard of Christianity presented in the Book is vastly above the average life and character of its professed followers, it is not one that destroys all hope of attaining to it. It rather stimulates and inspires its disciples to unwonted exertions to reach the standard. Though often overcome by temptations, and pained by failures, they readily renew their efforts with fresh zeal, with greater devotion, and with sacrifices that run through a lifetime of struggle, prayer and hope, that is a perfect amazement to the worldly. This is the experience of the individual. That of the Church universal, the great body of Christianity, is on the same line. The widespread influence of the Book for Christianity may be gauged by the demand for the Book. It is safe to say that the number of copies of the Book and portions of the Book put in circulation last year exceeded in number the copies

of all the sacred books of all the other great religions that have been put in circulation since the beginning of the human race. And the demand is increasing. The copies of the Christian Scriptures circulated in non-Christian lands during this century are said to exceed in number all that were circulated from Moses to Martin Luther. Christianity is destined to cover the world.

The nations that most closely follow the precepts of the Book make the greatest progress in the arts, in literature, in refinement, in good society, in gaining the comforts of life, in short, the highest known civilization. Wherever the Book goes Christianity springs up, and in its train light displaces darkness, it gives civil and intellectual freedom, the dormant mind is roused, the moral sense is purified, the dead conscience is quickened, the gnarled and twisted ideas of right are made straight, the coarse and brutal are refined, the secretly vicious and impure have the search light of truth turned upon their hearts, life and property become safe or more secure, the tone of society is elevated, home on earth made sweeter, the sting of death removed, and a blessed hope made to cast its light beyond the tomb and reveal the transcendent glories of a blissful eternal home in heaven.

WHY IS IT?

"Why is it that a young man, who has no experience in the ministry, is chosen so many times in preference to the old men who seem to be relegated to the past? Why is it that one just from the seminary, who perhaps never preached salvation to souls (except to the faculty) should be chosen, rather than some of our educated men who have the work at heart and can do the work?"

If the good brother will pray for grace to read a bit of plain truth, I will try and help him out of what seems to be a difficulty. There is, unquestionably, a real difficulty in the first question. In order to meet a certain phase of ministerial life the words "deadline" have been used to mark a man of the age of—? Why are young men chosen in preference to old men? Why prefer an old physician, an old lawyer—so we say; but it is a young minister who is wanted in the pulpit. Why? In trying to get at the cause of the trouble—for it exists—it is necessary to say some true things. If what is said causes pain, it will be healthful if we are "exercised thereby."

"Has stopped growing," is a phrase that applies with truth to not a few men who have reached the age of fifty, the very time when they should be full of vigor and life, capable of the very best service. There are some men who, when they left school, gave promise of great usefulness; and for a time they did "run well." But for some strange reason they have been standing still the past ten years; every change they make is a change to a smaller place. With much grief they see their positions taken by other men who in school were far below them, who took no degrees, and never have been honored with them. The sermons they preached ten years ago they preach now, with scarce a change; they haven't taken the trouble to get a new illustration, to say nothing of a re-construction of the "skeleton."—They scarcely ever read a new book; they are newspaper-padded. They live and move and have their intellectual being in a circle—a small one. Speaking to a pastor some time ago, in a distant city—of course it was a distant city!—he said that he hadn't read a book for two years; he was too busy!

Now it so happens that a young man coming fresh from school, is—if he is anything—thoroughly alive. Talk about the "essay" business all you choose, the chances are that his thought is fresh—granted of course that

he comes from a fresh school. He knows something; at least he thinks he does; and *that* is a great deal; and his preaching is apt to be with the spirit of a man who has come "on to" some good thing. The old minister who had stopped studying, depending upon bread that he baked twenty years ago, hasn't such a spirit, and the people are after *life*, and they want it in this day, "more abundantly" of every sort. It seems to me that if a man keeps fresh, keeps his eyes open, keeps in touch with the life and literature of the age in which he lives—he can never be displaced by any man, young or old; his experience by the side of his growing intellectual powers will make him in demand everywhere. All this talk of an overcrowded ministry is foolishness! There never was such a demand for real, living, growing men in the ministry—provided we are willing to work in the place where God leads us.

It would be a blessed thing for not a few of us to have a fire; a fire that would burn up much of our sermon material, that which is found in the old envelopes and note-books. Such a fire might make us stir about and begin over again in earnest study and patient research. In short, it seems to me that the reason why young men sometimes replace older men is just this: many older men have ceased to grow.

The other question answers itself; as to the reason why educated men crowd out uneducated men. It is true that it is a good thing to have work "at heart." But, my dear friend, unless you have it also "in your head," you are apt to come to grief. There is no blessing on ignorance. How ever did that idea get abroad among men—especially among Christian people? To hear some folks talk one would think they are ready to thank God for their ignorance. Ignorance is never a source of power. It is true that God sometimes uses men of small capital intellectually; he has sometimes taken men from the poorest surroundings and made them do a great work. But we are very apt to underestimate these men; while they have not had school advantages they have worked with a zeal and courage that puts to shame many a favored student in the best schools of the world. God places no premium on ignorance; it is a crime to be ignorant if you have the advantages of education; and such advantages are literally crowded on men and women to-day no matter what their position. I know a young man, eighteen years of age; he is a clerk, supporting a feeble-minded mother and a young brother; sometimes toils fourteen hours a day; he has been doing this for years; but he reads German easily, reads and translates French; and the other day I walked into his place of business and noticed a Hebrew book of Psalms on his desk—and he read there from easily! The world is full of people—thank God their number is increasing every day!—who are seeking knowledge; and the reading circles, Chautauquas, literary societies, are lifting the whole mass of humanity to a higher plane than was ever known in the history of the world; a little knowledge is not a dangerous thing.

It naturally follows that the man who attempts to preach to people nowadays must know something. Nor is there need for any man to despair, if he has not had the advantages of school; there is much he can do himself; let him make up his mind to get something, in order to give something—and he will not languish for work to do.

"We can have dis man no mo'," said the colored chairman of a committee who waited on a presiding elder in the South. They had come to tell him that the present preacher could not be received for another year, according to the Methodist plan. After telling him that was a matter for the Bishop to settle; that of course they would be obedient to the Bishop, etc., the leader broke out, "No use, elder, dis man can't come back; he don't know nuffin'; an' we had a meetin' last night and sent him his resignation." In all probability he accepted it!—*Rev. W. H. Geistweit in Chicago Standard.*

Sabbath School.

INTERNATIONAL LESSONS, 1895.

FIRST QUARTER.

Jan. 5.	John the Baptist.....	Mark 6: 17-29.
Jan. 12.	Feeding the Five Thousand.....	Mark 6: 30-34.
Jan. 19.	Christ the Bread of Life.....	John 6: 25-35.
Jan. 26.	The Great Confession.....	Matt. 16: 13-23.
Feb. 2.	THE TRANSFIGURATION	Luke 9: 28-36.
Feb. 9.	Christ and the children.....	Matt. 18: 1-14.
Feb. 16.	The Good Samaritan.....	Luke 10: 25-37.
Feb. 23.	Christ and the Man Born Blind.....	John 9: 1-11.
March 2.	The Raising of Lazarus.....	John 11: 30-45.
March 9.	The Rich Young Ruler.....	Mark 10: 17-27.
March 16.	Zacheus the Publican.....	Luke 19: 1-10.
March 23.	Purity of Life.....	Rom. 13: 8-14.
March 30.	Review.....	

LESSON V.—THE TRANSFIGURATION.

For Sabbath-day, Feb. 2, 1895.

LESSON TEXT.—Luke 9: 28-36.

GOLDEN TEXT.—While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. Matt. 17: 5.

INTRODUCTORY.

Time, A. D. 32. Place, Mt. Hermon. Persons, Jesus, Peter, James, John, Moses, Elias. The "voice," denoting the presence of God. The disciples had now been with their Lord more than two years. During this time they were in the "nursery," as they were but *children* in the spiritual discernment of, and service for, the Christ. Jesus had been teaching them the A B C's of that spiritual knowledge which it was necessary that they should possess, not only of himself as the Redeemer, but of the great work which they were to do. He taught them as a mother teaches her child, little by little, giving the simpler facts first, going step by step (by words and miracles) into the higher realm of knowledge and real divine things, until the three best spiritually educated disciples were permitted to ascend with their Lord the mount of transfiguration.

ILLUSTRATIVE.—It sometimes requires a great deal to make some people believe in God, or that Jesus, our Saviour, is in the world. There are many Thomases, Peters, Jameses and Johns in the world who realize the presence of the divine One the most when some mighty event happens which they recognize as an indisputable proof of his presence and power. We should be able to perceive him in our active religious life. The real visitation of Christ is in what we are doing for him. The following from the *Christian Herald* will illustrate this truth: "Tolstoi tells a beautiful story of a cobbler who read much of Christ and wished he had lived in his day. He read late one night and fell asleep as soon as he retired. He had a vivid dream in which he thought he heard Christ telling him that he would visit him the next day. The cobbler awoke full of joy. He cleaned up the dingy basement in which he slept and worked, and looking around wondered what he could do to make it fit for the reception of the divine guest. He waited all morning, but no one came. Looking up at the window anxiously he saw an old man shoveling snow. He was very feeble and the work seemed too much for him. The cobbler looked at him pityingly and finally called him in to share his tea with him. The man came and was cheered and refreshed. A little later he saw a poor woman with a sick child. Them too he invited in and gave them soup. It was getting toward evening and still Christ did not come. The cobbler was too restless to remain in the basement. He went up the steps to the street and looked this way and that for his expected guest. There was a disturbance outside and the cobbler looked. A boy was being dragged to prison by a woman from whom he had stolen an apple. The cobbler interceded for him and paid the woman for the apple he had stolen. Then he went back to his basement and opened his New Testament to read as his habit was. Again he fell asleep. He heard a voice calling him by name. The cobbler answered, and the voice said reproachfully, 'Did you not recognize me?' He looked around and saw in a kind of haze the old man to whom he had given the tea. 'And me?' said the voice again. The cobbler saw the woman and child. 'And me?' and he saw the boy whom he had saved from prison. The cobbler was wide awake now and returned wonderingly to his reading. The pages had blown over and were open at a new place. The cobbler read, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

CHARACTER SKETCHES.—Jesus, the "beloved Son." Luke 9: 35. He of whom John said, "Behold the Lamb of God which taketh away the sins of the world." John 1: 29. He to whom "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father." Phil. 2: 11.

Peter: "Simon Peter, a servant and an apostle of

Jesus Christ." 2 Peter 1: 1. This apostle was sincere—you could "see right through him." He was not a hypocrite. He was always ready. When Christ told him to cast in his net for a draught of fishes, he did so at once. When Jesus said "Come," Peter *came!*

Better start at once as did Peter; start, tumble and fall—always getting up—than to never start at all. Peter was a man of courage. Christ wants courageous soldiers of the cross.

James: A devout soul; one who, had he not been Christ-like, could never have given us, in a nutshell, the religious life: "Pure and undefiled religion before God and the Father is this: to visit the fatherless and widows in their affliction and keep himself unspotted from the world." James 1: 27.

John: "The beloved disciple." What comfort in his writings. They help us to appreciate more the love of the Father and the sacrifice of Jesus; to examine our hearts; to see if we have "aught against our brother." John must have been a lovely and lovable man if we may judge him by his writings.

THE PLACE OF TRANSFIGURATION.—Dr. C. Geikie says, "The scene of transfiguration, like that of nearly all other incidents in the life of our Lord, is not minutely stated. Luke, indeed, calls it, 'The mountain,' but gives no closer name. It seems, however, certain that the tradition which from the days of St. Jerome (A. D. 340-420) has pointed to Mt. Tabor as the locality, is incorrect. The summit of that hill, an irregular platform embracing a circuit of half an hour's walk, was apparently from the earliest ages fortified, and Josephus mentions, about A. D. 60, that he strengthened the defenses of a city built on it. It could not offer the seclusion and isolation indicated in the gospels. It was doubtless, therefore, on one of the spurs of Hermon, 'the lofty mountain,' near which he then found himself, that the transfiguration took place. . . . the solitude of woody slopes and shady valleys, must have breathed an ethereal calm and deep, peaceful joy seldom felt amidst the abodes of men, on the wearied and troubled spirit of our Lord."

PERSECUTION UNDER THE SUNDAY LAWS.

BY A. H. LEWIS.

The New York *Independent*, has labored hard to make it appear that the fines and imprisonment visited upon Sabbath keepers, in Maryland, Tennessee, and elsewhere are not "persecution." Under date of Nov. 29, 1894, it discusses the matter in a doubtful and hesitating way, quite at variance with the definite and clear-cut manner which usually characterizes that journal. It seems inclined to be just to the minority, but cannot free itself from the dominant attitude which usually goes with the idea; "We are the majority and the majority must be right." As a general statement of right principles the opening paragraph of the *Independent's* discussion is commendable. Here it is:

In the progress of the spirit of independence and liberty persecution has become a hateful thing, an intolerance which the right-minded refuse to tolerate. It is with a feeling of humiliation, if not with positive horror, that we look back to the time in our own history, not so far away as we could wish, when the members of certain sects were proscribed and persecuted; when imprisonment and fines were meted out to those who did not fall in with prevalent religious practices. We are not sure that we have not still among us a vestige of that species of persecution by which the civil authorities used to punish men and women for their neglect or refusal to comply with religious observances enforced by law.

After a just tribute to the character and conscientiousness of Seventh-day Baptists, and Seventh-day Adventists, and recognizing that, at best, the keeping of the Sabbath entails no little loss, our contemporary still attempts a lame apology for the wrongs done them in these words:

Strictly speaking, the courts do not enforce this civil law because of the divine sanction or because of the religious observances of the day. The law is based on the idea that a periodical rest-day is for the good of men and that its enforcement is a matter of police regulation, for which it is perfectly proper that the State should make provision. This is the main ground, as we take it, but connected with it is also the principle that those who desire to observe it as a day of religious exercise are entitled

to do so in quietness and peace without the disturbance which characterizes an ordinary day of labor.

So far as the courts are concerned we have no reason for holding that the imprisonment of Seventh-day observers for laboring on the first day is in the nature of religious persecution. The courts must consider such cases as are legally brought before them, and must decide according to the law.

The "As we take it," of the *Independent* may be well enough for an individual opinion, but so far as the Sunday laws are concerned, it is an evasion of the facts. The present laws are lineal descendants of Sunday laws which were openly and avowedly religious. They were enacted and enforced because their authors believed that Sunday, as a sacred day, should be protected by the Civil law. The prevailing arguments which are now used in religious circles are that "Sunday must be preserved for its religious value." Remove the religious idea from Sunday and there is no reason why it should be made a day of compulsory idleness, any more than any other day. If the basis of these laws is not religious let the talk about the "American Sabbath," the "Sacred day," as against other days; the "holy day," as against the European holiday, cease. There can be no question of "Sabbath Reform" on a merely civil basis. Change the laws, or cease such claims.

For in spite of evasion, the fact remains that there would never have been Sunday laws in the United States had men not believed that the Civil law was bound to protect Sunday as an institution of religion, as the Sabbath.

But the weakest point in the position of the *Independent* is its anxiety to protect the "rights of the majority," and to ignore the rights of the minority. Reduced to its lowest terms it reads thus: Any man who dares to have a conscience which differs from the popular theory and the prevailing practice, shall be compelled, by law, to loose from the work of life as much time as he holds sacred to God, because of the Divine Law. This is no less than persecution for conscience sake. Trying to carry water on both shoulders the *Independent* says:

Making all allowance for the charge that some of the Seventh-day people invite the penalties of the law by ostentatiously violating it, it does seem to us that such cases as those in Maryland and Tennessee are an anachronism. It is perfectly easy so to modify the law as to permit those who observe the Seventh-day regularly to have the privilege of working on the first day, provided they do not infringe, in thus laboring, the rights of the majority. There is such a provision in the laws of this State and in those of other States, and we wish it were universal.

It is very often an inconvenience and a matter of hardship to these people to be faithful to their own conscientious convictions and also to obey the civil law. Of course they cannot be compelled to work on the Seventh-day; but, on the other hand, does their conscience impel them to work on the first day? Hardly, one would say. If there were no alternative it would be better that they should suffer some inconvenience and loss in observing two days in the week than that the one rest-day in which the great majority are united should be overthrown.

But the number of Seventh-day observers, including the Jews, is not numerous, and the law can be modified to suit their case without overthrowing the foundations of the general rest day. It is a great deal better to be tolerant in this matter than to engage in what looks like a religious persecution.

How shall we understand these propositions, which seem mutually destructive?

(a) It is better that Sabbath-keepers should be compelled to forfeit one-sixth of their working time, as a penalty for having conscientious regard for the Divine Law, lest "the one rest-day in which the great majority are

united should be overthrown." This looks like a defence of the persecution of the dangerous (?) minority.

(b) But; "the number of Seventh-day observers, including Jews is not numerous, and the laws can be modified to suit their case without overthrowing the foundations of the general rest-day."

This last statement destroys not only the force of the first but also the last vestige of any reason why Sabbath-keepers should be forbidden to work on Sunday. It defines the cases under consideration as persecution pure and simple, since it is a just statement of the fact that the "rest-day of the great majority," is not endangered by the quiet labors of Sabbath-keepers. It is known to every one that Sunday observance is being destroyed by "the great majority." This fact is openly claimed by the friends of Sunday, unless occasion arises when they seek to make the "Seventh-day minority" responsible for what the majority is doing. For example: innocent Jews, working quietly in their homes, as tailors, in Baltimore are arrested by wholesale, on Sunday, while the tide of public travel and not a few kinds of business go on unchallenged every Sunday in the year. In quiet country towns and secluded farming communities in Maryland, and Tennessee, Seventh-day Adventists are fined and imprisoned for doing less by tenfold than professed Sunday observers do without being molested. A few weeks since, upright and respected Seventh-day Baptists in southern New Jersey, were heavily fined for "gunning on Sunday off their own premises," while "Sunday-keeping" corporations, and various forms of business go on undisturbed every Sunday. Why? Evidently to meet the "spite" of some Sunday-keeper who wanted to go shooting but could not legally, even on his own premises. It is gross injustice and arrogant nonsense to hide behind the preservation of Sunday as an excuse for these things. When Seventh-day Baptists buy up the railroads in the United States and run them as they are now run; when Seventh-day Adventists obtain control of the Sunday Saloons; when the Jews obtain control of the Sunday Postal service; when these three bodies unite to purchase and run the Sunday Newspapers, then it will be time enough to talk about "Seventh-day observers" destroying Sunday. Until then he who makes such claims writes himself, as unjust, as he is inconsistent.

The *American Hebrew* for Dec. 16, 1894, speaking of the *Independent's* editorial says:

Its contention that Christians who insist upon the literal observance of the fourth commandment, make entirely too much of a particular day, might, with more fairness, be turned upon those who wish to coerce the conscience of others, than against those who simply ask for themselves the right to observe the day they deem sacred. Its argument that Seventh-day Christians could avoid persecution by observing the first as well as the seventh day, is neither in good taste, nor does it evince good judgment.

The *Independent* consciously or unconsciously gives evidence of that arrogance which usually accompanies power and the consciousness that "We are the majority, and therefore our rights must be protected." It ventures to say that it is better to be "tolerant," etc. Tolerant! That is very far from right. Tolerance is the tyrant's word. Religious freedom is God's Word and the doctrine of the New Testament. We do not ask for tolerance from the majority, but for right. The right to act as freely on Sunday as the *Independent* and the great majority do on

the Sabbath. We ask no Civil Law to protect the Sabbath even against the majority; we are willing to trust that with God. If justice, not tolerance, be sought, the minority has the right to ask double protection. Think of this. One thousand athletes on the college campus invoking the civil law and the police to protect them against two small boys!! Arrest these boys lest they play their little game while the thousand sit down to rest!!!

In all our wanderings the watchful glance of the Eternal Watcher is evermore fixed upon us—we never roam beyond the Shepherd's eye. In our sorrows he observes us incessantly, and not a pang escapes him; in our toils he marks all our weariness, and writes in his book all the struggles of his faithful ones. These thoughts of the Lord encompass us in all our paths, and penetrate the innermost region of our being. Dear reader, is this precious to you, then hold to it. The Lord liveth and thinketh upon us, this is a truth far too precious for us, to be lightly robbed of it. If the Lord thinketh upon us, all is well, and we may rejoice evermore.—*Spurgeon*.

A LIFE must be a life before it can blend with another life; a person must live for the same grand principles and purposes and sacrifices that animate the person he loves, or whose love he seeks, before there can be any real sympathy, before the true oneness of friendship can be attained. To be indeed a friend to a nobler being is to be ever learning to comprehend him better by living nobly, as he does. This is what it means to be a friend of Christ. To love him is to become like him.—*Lucy Larcom*.

Special Notices.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.
GEORGE SHAW, *Pastor*.

THE First Seventh-day Baptist Church of New York City 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, New Mizpah, 86 Barrow St.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

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 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

MARRIAGES.

SMALLEY—PERRINE.—At New Market, N. J., Dec. 26, 1894, by the Rev. F. E. Peterson, Walter J. Smalley and Miss Augusta L. Perrine, both of Plainfield, N. J.

DEATHS.

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.

CLARKE.—At Brookfield, N. Y., Dec. 20, 1894, Kate E. Clarke.

In the death of this Christian girl the young people of Brookfield and the church of which she was a member have met a sad loss. Her effort had been to brighten the lives of those who met her and to encourage and strengthen those who were weak. She was a successful teacher, and left an impress of her life upon many a young mind. During her long illness she suffered with patient endurance, knowing what the end would be, yet not fearing it. In early years she sought the Lord her Saviour and found him a dear friend. Her membership was with the Second Brookfield Church, she having been baptized by Rev. J. M. Todd. She was the fourth daughter of Willet M. and Elizabeth (Lewis) Clarke, who, with three of her sisters and one brother suffer in her loss.

C. A. B.

THE SONG THAT DIED ON THE LIGHTHOUSE STAIRS.

BY THE REV. EDWARD A. RAND.

Dear Brother Joab:

"I have made up my mind to ask you to let my boy, Harry, come and see you. He—well, I don't believe I understand him. He is a good boy and has taken various courses of study, but he doesn't realize that life is full of responsibilities, and I want him to take a course in a lighthouse. Would it be convenient for you to let him make you a short visit? 'Y'r aff. bro., ELISHA HORNBY.'"

"Humph!" exclaimed Uncle Joab, who had read his letter to his wife as he stood by a window looking out upon the blue sea. "I don't know about that kind of a chap, Nabby."

Aunt Nabby was at work on a suit of rough clothes the light keeper wore when he went fishing.

"Wall now, Joab, I dinno. Some boys are just that kind of a chap because they don't know, haven't their eyes open, I say, let him come. He needs to be brought out of himself. Let him come and let's see what kind of a lobster he is. You can't tell about a lobster till it is biled."

"I don't know as I want to be the pot to do the bilin," said Uncle Joab, grinning.

"I'll do the bilin', Joab. You may look on."

"All right, Nabby. Just as you say. We'll see what 'a course in lighthouse' will do; ha-ha! Jest like Elisha's way of talkin'."

There came into the light keeper's home one afternoon a well-dressed boy with a quiet face, with manners that told of good breeding, and yet with an air of diffidence, as if not quite sure of his welcome.

Uncle Joab, who had not overcome his prejudice against his lighthouse student, was kind, but stiff, in his greeting.

But Aunt Nabby!

"Harry, how—how—d'ye—do?" cried Aunt Nabby, a big woman, flying at him, winding a stout arm about him and kissing him so energetically that it almost took his breath away. "Dreadful glad to see ye!"

His collar was crushed and his hair turned into a haystack, and it seemed as if he had come in collision with a locomotive; but he saw at once that the rough she

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was very kind, and he cried out very positively, "And I'm very glad to see you."

Aunt Nabby looked at Uncle Joab and smiled, the smile saying, "There, Joab! He's brought right out of himself. His first course in lighthouse did him good. Therefur ye!" To Harry she said, "Now make yourself to hum!"

Harry was very much interested in this new world he had entered upon.

The lighthouse stood on a bluff at whose rocky foot the ocean kept kicking in a constant pet. Back of the lighthouse and connected with it by a covered walk, was the light keeper's home, a story and a half house painted red. The furniture was simple and homely, but what a lot of comfort was there! To Harry the great, crowning feature was an immense fireplace. Here Uncle Joab on cold evenings would heap up fragments of driftwood that had come ashore, perhaps a bough of a tree, a piece of plank, or a fraction of a spar, making a sad confession of a wreck. The lighthouse was a cylindrical structure about fifty-five feet high, built of iron. A winding stairway like a corkscrew went up to the lantern that at night held the big, flaming light.

One afternoon the light keeper said: "Nabby I've got to go up ashore a piece, to see a man about some wood for our kitchen fire. We can't rely on what comes ashore. But, say!" Beckoning her aside, he said: "If I am detained, don't worry, but light up for me; but—don't let that student takin' 'a course in lighthouse' have too much to do with handlin' things."

"Don't you worry Joab. I'll look arter things and arter Harry. We havn't brought him out yet."

"The lobster ain't biled, you mean; ha ha! You've brought out his voice. He can do one thing, sing."

Uncle Joab went away, but was not back by sunset, and Aunt Nabby, the new light keeper and her "assistant," as she proudly called him, stood on the lantern deck and watched the sun sink down the purple waters in the west. When the last of its red torch had been quenched there, Aunt Nabby kindled a small sun in the lantern that grew and grew till it seemed to rival, in size and brilliancy, the sun that had gone down. Then they slowly descended the corkscrew stairs.

"I—I just want to go up and see how our light is a-burning," said Harry, when it was fairly dark; and he took the light keeper's lantern in his hand. He began to sing as he climbed the lighthouse stairs. The old war songs fascinated him. He was now inviting heroes to "rally round the

flag," when, opposite a little window in the lighthouse wall, he suddenly stopped. His song came to a halt. The window revealed nothing, for, in addition to the dark, a fog had lowered its curtain about the lighthouse, hiding all distant lights. He held up his lantern as if to light up the outside world and muttered: "Wonder if any one out on the water wants to see this! Bah! Lots of people on the water somewhere, and lots too perhaps in trouble. How much work and how much worry there are in the world!"

Harry had been deeply thinking upon this subject since he had been in the lighthouse. His life at home was without a care, for his father was in very easy circumstances. Home and its adjuncts were a kind of feather-bed to Harry. Down here by the uneasy, tumbling, wrecking ocean, life was something very different. It was hard; it was struggle; it was a fight; it might be death. He said to himself: "I don't know as I have tried to help much in life, and I do want to be a helper." He stayed a while by the little window and then went on climbing. He did not sing, tho. He thought of the poor fellows who, rallying round the flag, fell beneath its folds and the flag became a shroud. "I—I'm going to help in this world," he murmured. In a little while he was back with Aunt Nabby.

Out upon the water, in a boat, there had been a very perplexed voyager. "Where am I?" he wondered. The fog had lifted its curtain and a ball of red fire showed him where the lighthouse was. But was this the north side of the light, or the west side, or the south side? East of the light was the mainland; but it was ocean, ocean, ocean, on those other sides, and what if the ocean became his grave? If he pulled for the light, then he might pull for rough, jagged rocks along the shore, and between the rocks and the angry surf, turning over and over like mill wheels, his boat might be ground up. There was a side of the lighthouse where he could safely land, where the sand had gathered and sloped away gradually. It was on the west side of the lighthouse. "If—if I only knew which was the west side!" the bewildered boatman murmured. "Never got caught this way before! A man, too, who has got a good, safe home on shore, and a man, too, who takes care of that light! Why, I feel as helpless as that little booby of a Harry!"

Suddenly, down below the lighthouse lantern with its pretentious flame, and not far from it, shone out a small light like that of a taper.

"Oh, thank God!" said the man. "That is the window on

the west side. T'other ones are lower down. Now that's Nabby up there a-holdin' of the light for me, her befooled husband, and that Harry is probably singin' his songs by the fire! Nabby's on hand—yes, sir!"

In a few minutes Uncle Joab stepped upon the landing place of sand.

In about a fortnight Harry went home, and soon after a letter went off to Elisha Hornby, Esq. It spoke about the details of Harry's visit and closed in this fashion:

"And now, dear brother, I want to say that I think you were right. Aunt Nabby says of Harry that his stay has brought him out [he did not say the 'lobster had been biled' but added this]; and I want to say that I think with you that a course in a lighthouse may do a boy good. Aunt Nabby and I hope he hasn't graduated but will come again."

"Y'r aff. bro., JOAB HORNBY."

WATERTOWN, MASS.

MRS. BROWNING AND HER DOG.

A writer in Temple Bar records some childish recollections of the Brownings as follows: Mrs. Browning wore her thick, brown hair in ringlets, which hung down on each side of her cheeks; she struck me then as being all eyes and hair, not unlike a spaniel dog. Could that frail little lady, attired in a simple gray dress and straw bonnet, and the cheerful gentleman, in a brown overcoat, be great poets? They were followed by a beautiful brown dog, with golden eyes.

I approached her, feeling very shy. What was this great woman going to speak about to a little girl like me? But I was soon put at my ease; she kissed me, and turning to her little son, Penini, placed his little hand in mine, saying: "You must be friends, you and Pen. He is my Florentine boy," stroking his head lovingly. "Has he not got beautiful hair—so golden—that is because he was born in Italy, where the sun is always golden."

The tea things were brought in. On the tray was a big plum cake. The dog wagged his tail, and then looked up in his mistress' face with intense devotion in his wistful eyes. We gave Flush some slices of bread and butter, which he accepted, but, instead of eating them, he disappeared underneath a big yellow satin divan. When I presented him with a piece of plum cake he swallowed it there and then with much gusto.

I remember that Mrs. Barrett Browning whispered to me that if I looked under that divan I would find the bread and butter hidden there. She said that Flush was far too polite a dog to refuse anything offered to him, but from personal observation, she knew that he could not eat bread and butter when he saw any chance of getting plum cake. Penini and I crept on all fours and looked under the divan, and there we found the slice of bread and butter.

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