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### AFTER STORM THE SUNSHINE.

In the dark and stormy weather, when the clouds above thee gather, do not faint of heart, but rather bravely trust.

After tempests angrily gathering,
Clouds in the blessed sunshine streaming
Through the clouds with glory beaming.
All is bright.

So, in life, when clouds of sorrow
Hide the gladness of to-morrow.
Let thy faith sweet comfort borrow.
God is love.

Though He sometimes sends denial,
Stronger shall thou be for trial.
Thou shalt prove as care can while.
Doubt him not.

### THE ICED END OF THE PLANK.

**By Henry R. Maier.**

In the winter of 1873 a man attempted to cross the frozen surface of the Merrimac. When about ten feet from the shore he broke through. A workman in a saw-mill near by seized a plank, and thrust it out to the drowning man.

Unfortunately one end of the plank was covered with ice, and that end the workman, in his excitement, tried to stretch himself. He caught hold of it several times, and tried to pull himself up on the solid ice. But at each attempt his hand slipped, and he fell back into the water. At last, he cried out, in the agony of terror:

"For mercy's sake! don't reach me the icy end of the plank!"

The mission of our churches is professedly to

**Rescue the perishing, Care for the dying.**

Snatch them in pity from sin and the grave.

But too frequently it is the case that in reaching out the plank we offer the icy end. Here comes such an one for instance, as Jesus came to save, to lead to heaven, to make a heaven's citizen, and desires to become a member of the church. In the form of invitation, and the reputed mission of the church, is held out; he takes hold, but alas, he grasps a coating of ice and falls back. If he does keep his hold, it is because of some unselfishness to do so, and the firmness of his grasp. Take a typical case. He is unknown, he is regarded with such suspicion as if he were an applicant for a high position of great trust, which had formerly suffered from dishonesty, instead of seeking a place among released sinners. His antecedents are to be inquired into, and if it is disclosed that he is related to Mr. So-and-so, a man of wealth and social standing, as I have known it to be the case, that often determines the matter and he is accepted. Consistent, is it not? with the idea that

"All the fences He requir'd
Is to feel our need of Him."

If such considerations do not determine his case, then a committee is appointed to visit him in his home, and personally examine him. Then he goes before the church to relate his experience, when the church, becoming a committee of the whole, put him through another inquisition, pertaining to morals and theology, after which he is asked to retire to an adjoining room, or the vestible, or to the building, perchance. If by that time, in disgust, he does not retire from the church altogether, it will be that he has so firm a hold on this coating of ice (for what it covers) as only he can have who better understands the gospel than that sunbeam within, or else he is a man of little self-respect.

Where is there another organization, save that of the disciples of "the sinner's friend," in which manhood is so treated? Meager as the accessions to our churches are, a wonder it is that any man can be induced to join. Self-respecting men will not submit to such treatment, and scores of them either join other denominations where such ignominious methods are not in vogue, or they avoid the churches.

Jesus and his apostles never treated men thus. "No man can lay claim to his faith or the sinner's faith," they otherwise, preceded a compliance with the request to be baptized. "If thou believest with all thine heart, thou mayest . . . they went down into the water, both Philip and the eunuch, and he baptized him.

Our churches are kept no purer because of them, that make our churches stronger and better are repelled. Horace Greeley never turned away an applicant for aid, and when once reminded that his indiscrimination might result in aiding unworthies, he replied, "I would rather help ninety-nine unworthy persons than turn away one who is worthy. I help him because the one may be included." How many real noble souls have been turned from our churches by the fact that the "children of the light" have not been wiser than they of this world! How many have never asked for admission because of the orchestal through which they would be obliged to pass? It has seemed to me that such requirements are too much to expect of weak and tender souls. Too much care, and much of it formal merely, is exerted in receiving members, and too much levity prevails in disciplining them. Many are now in our churches, despite the rigid methods adopted in receiving them, who need discipline, and some should be excluded.

But one closes thus dealt with, what a house-cleaning there would be, those who, in a pot because things do not exactly suit them, leave the church, not going near it for weeks or months and withdrawing their support, if not doing worse. All such, after a fair warning, should be excluded. But, firm, consistent, yet kind in dealing with the members, and eschew all suspicion, scrutiny and investigation in receiving applicants. Give each candidate a church manual, wherein is stated what is required in faith and practice, and also that any violation of these obligations will result in discipline and incorrigibility in exclusion. If he assents to all this, don't receive him with the slightest semblance to chilliness, but with warmth of Christ, receive him as you would an angel from heaven. If perchance, you should discover that he is not one, then remember Paul's injunction "Brethren, if any man be overtaken with a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ."

Bear with him as Christ bears with us all; and if, perchance, he should turn out a hypocrite, treat him as the Master did all such in his time and as he would this one. In all our dealings with men, it behooves us to remember the beautiful truth taught by Holland,

"Ty men whom men declare divine
I see so much of sin and blot,
For men whom others call good
I see so much of goodness still.
I hasten to draw the line
Where God has not."

It is said that the Pope's income during the year 1888, amounted to $2,520,000, of which $1,860,000 came from the oblations of St. Peter and $650,000 from the interest on moneys which are invested out of Italy. The outlay of the Vatican for the same time was only $1,700,000, which leaves a profit for the year of $850,000. This highly satiating balance sheet makes no account of the sums of $2,400,000, received by the Pope in money presents during the jubilee year. This little matter of a net income, for a single year, of $3,220,000 puts the "successor of St. Peter" in strange contrast with that noble apostle whom he, standing at the Beautiful gate of the temple, said to the poor cripple lying at his feet, "Silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk." It also suggests the language of the instructions of the divine Lord who, in speaking to his first apostles, instructed them, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his own sallary." How long will the Catholic people of the Catholic Church continue to support and reverence such ostentations arrogance in the name of the mock and lowly Jesus!
missions.

Division among Christian denominations are a sigag path, but where organic union is not possible, there may still be co-operation. We ought to rejoice when a soul is saved from sin, and to rejoice over all points of agreement. But what we most need is more love for God and man, for truth and righteousness. Then we can either work by side, in fellowship, or divide the fields, as the case may be.

RUN is demoralizing everywhere and in all lands. It is against legitimate trade. An American said not long ago that when liquor was sold, there was the greatest demand for fetters. Fettered and not run and the comforts of life. The liquor business will surely bring retribution, sooner or later, but it will come. It neutralizes the effects of Christian missions. But the liquor business is on our side to lend it victory over Satan. On our part we need clean hands and pure hearts, that we may be bright reflectors of the gospel of Christ; and bring spiritual power against evil spirits.

pertinent questions.

At a missionary meeting held in Steinway Hall, New York, some time since, the Rev. S. L. Baldwin made an address, in which he reviewed, in graphic terms, some of the scenes in the Rock Springs (Colorado) massacre of the Chinese. He also placed in contrast the slavish justice of our government in the trials of those condemned by that murderous assault, and the promptness of the Chinese government a few years before in dealing with similar cases, to the entire satisfaction of the injured parties. Dr. Baldwin then asked and answered some questions upon the subject of the Chinese in this country, which we quote as follows:

1. How came these people to be in this country? They came in response to repeated calls sent to China for their labor. The treaties under which they came were made at the solicitation, not of the Chinese government, but of our own. In 1844, through Mr. Cushing; again in 1848, through Mr. Field; and again in 1868, through Mr. Burlingame, the Chinese were invited and urged to permit their subjects to emigrate to this country. Finally, in 1880, through the efforts of another special commission, a treaty was formed in which the following constituted the third article:

"If the Chinese laborers, or Chinese of any other class, not having been emancipated or temporarily reduced in the territory of the United States, meet with ill-treatment at the hands of any other persons the government of the United States will exert all its power to devise measures for their protection, and to secure to the same rights, privileges, immunities and exempions as may be enjoyed by the citizens or subjects of the most favored nation, and to which they are entitled by treaty." The Chinese, then, are in this country by the invitation of our own government, and under its solemn promise of protection.

2. Are these immigrants—as is constantly alleged—slaves?

"Of course sort of slaves these! The immigration is all from the Canton province, and comes to the British port of Hong Kong, and a British official goes through every ship and takes every Chinaman whatever he goes or his own free will and consent, and if he does not go of his own free will he is not allowed to sail. When they get here, they go where they please, do what they please, and make their own contracts; they come as free men and are their own masters." Are the Chinese coming in such numbers as to overcrowd the present country?

"There are not as many Chinese as to-day in the Ter- ritory of Washington, in proportion to the white men, as they were when I was there a few months ago. They make up less than one per cent of the population. As far as I can see, there is no danger of the Chinese overrunning the United States."

4. Are they sending back all the money they earn to China?

"Well, even if that were true, they cannot take away the products of their labor; they cannot carry off the Pacific Railroad to China; they cannot pick up and take away the swap-lands they have reclaimed." As for the wages, they are not much. They are paid 25 dollars per month. They have paid $500,000 in taxes in San Francisco in one year. To the United States government they have paid $50,000 in duties. The total amount paid by the Chinese subjects in San Francisco has amounted to $300,000.

london missionary conference.—No. 7.

by rev. o. c. whitford.

Besides the public meetings and those for members only, at the rate of seven per day for ten days, the work of the London missionary association with all its direct and reflex in- fluences was thoroughly treated by papers and discussions; besides the many devotional meetings each day, in which so many Christians from all parts of the world were brought together, but there was little fellowship of heart, and oneness of desire and purpose—beside all these—there were many outside gatherings of a social, religious and reformatory character, which were deeply interesting and profitable. Of such meetings we would make mention of the more interesting and artistic. I am sure that the ap- pointment of the Honorable Mr. Gid- denton, at the London Missionary Association, to personally inspecting the work of missionaries in Tahiti, bears the following testimony, which, with the agnostic, must be regarded as decisive:

There are many who attack, even more acrimoniously than Kottkeus, both the missionaries, their system, and the effects produced by it. Such reformers never compare the present state with that of the island only twenty years ago, or even with that of Europe at the present day; but they compare it with the high standard of good- moral perfection. They expect the missionaries to effect a reformation of the spirit in which the apostles did. In as much as the condition of the people falls short of this ideal, blame attaches to the missionaries, instead of credit for that which he has effected. They for- merly praised the missionaries, the power of an idolatrous priesthood—a system of profanity and licentiousness, and this in an island inhabited by Siniks, against a form of government a consequence of that system—bloody wars where the conquerors spared neither women nor children—that all these things have been accomplished, and that the rights of property and licentiousness have been greatly reduced by missionary influence. It is in the strictest sense of the word impossible for the agnostic to forget these things is base, irrefutable, for should be chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far. But it is useless to argue against such reasoners. I believe that, disappointed in not finding the...
WOMAN'S WORK.

The Presbyterians will probably send out about fifty new missionaries this year.

A young missionary telling of the steps in her experience said, "I resolved that I would go, not if the Lord would open the way, but if he did not shut it up before me," and most beautifully did she testify that obstacles had been removed, one after another, until she and her brother and sister stood ready to enter upon their work.

DR. SWINNEY CALLS FOR HELP.

SHANGHAI, Jan. 21, 1890.

MISS BALDWIN, Cos. Soc.: It is estimated that there are 500,000 Chinese in Shanghai, not including the towns and villages clustering around the place. The few medical missionaries are pressed for time and strength to attend to the needs of those who come to them for treatment. Very often I sit a loss to know what is best to do; whether through interest, and pity, to continue with the extra burdens, until I fall in my work, or to send the people away, without attention, because human strength can go no further.

I am in a position that it requires a special work, having no one to help, excepting a native assistant, who is very valuable indeed, but yet not equal to a foreigner. To-day, I make an urgent request to the Woman's Board, through you, to send me help. I really need two, one a physician, and the other a trained nurse. I do not know that you can find two to send, or that you may have the means to do so; but if not, then send me one.

If there is a lady physician, in whose heart the Lord has been working, to lead her to offer herself to work for him here; or if there is any trained nurse who may feel called of God for Christ's sake, to labor for the bodies and souls of the sick and suffering in this heathen land, may such an one come, sent out by the offerings and prayers of God's people at home. Or if one has it in her heart to come and nurse in the hospitals and orphanages (opened), and is not prepared by study and experience, I will wait two years, or longer, for her to finish her course in a training school, that she may be thoroughly efficient in that department, when she comes.

First of all, let the one who may come, have a call from God to this work; then, with ability and experience, and an intense love for souls, and a consecration to his service, we may have hope that the Lord's cause will prosper greatly in this place.

The people about us are bound down with idolatry and superstition, and in utter ignorance of Christ and his love, are running their rapid course to the grave. In view of all this can we, with the light of the gospel in our own hearts, not hear his call, "Go ye into all the world, and preach the gospel to every creature?"

That you, my dear friend, and the sisters of the Board, may hear this call in all its urgency, and that God may bless you in your efforts to answer it, is the earnest wish and prayer of your waiting sister,

ELLA F. SWINNEY.

EXTRACTS FROM LETTERS.

A letter from Miss Marian Barnstein, of Glasgow, Scotland, breathes a spirit of earnestness which is much better prepared to understand and bear up beneath the trials of life, and to present to the Lord the offering which he has given. "I have taught, or rather been taught, that if any sin will lie with crushing weight on the trembling, then the way to get right with God is to ask and to obey."

Over 12,500,000 foreigners have wandered into China. An American missionary, in 1880, said that this must be the period of the mission, and his condition of life, the waste of their capacities and constant injury to their best feelings, is terrible. My own life is sufficiently like that of a caged bird to make me realize, to some extent, what they must be. Let my present circumstances render me unable to do anything even in the smallest way except by prayer, to contribute towards the good work that is being done for them, and for many other causes with which I truly sympathize."

We need help more in one day than another; it has come upon the twenty-fourth of February. Wah Kee is a pleasant-faced Chinaman. He knows quite a little English. I had no instruction concerning the way to teach him, but he insisted that the lesson should be told him, and then he repeated the verses and grammar and wrote it up at the close of the school. After this Wah Kee and Wah Kee's teacher will have to be remembered on the twenty-fourth, and I hope not then only."

One other letter would make mention of her. It comes from a young friend in reply to a request for certain assistance from her, who says in such a straightforward, frank, cordial way, that she accepts the work which she had been asked to do, that it at once challenges our admiration. We add a sentence of hers, "No doubt I am younger than you supposed, and learning this may think best to give the appointment to some older lady. If you do, I will resign in her favor." We ask your private opinion, is there health and helpfulness in the hands of this type of work? Would you set aside such? The moral is the point we are after in this last letter. We are willing to risk it that we shall strike a common line of thought if we accept the question put, and find ourselves in one practical hint for all. It crosses to us more or less the idea of the Lord loveth the cheerful giver, and a worker is a giver, nor strange that he chose to record his gratitude, and the ground of it.

FIFTY years ago it was a capital offense for a Chinese to be a Christian; now you can preach the gospel with more liberty than in many places in Europe.
SABBATH SCHOOL.

SECOND QUARTER.

April 6. The Triumphal Entry.

Mark 11:1-11.

April 10. The Rejected Son.

Mark 11:12-19.

April 15. The Pharisees and the Publicans.

Mark 12:15-18.

April 21. Destruction of the Temple Forecourt.


April 22. The Parable of the Ten Virgins.

Mark 13:10-37.

May 1. The Anointing at Bethany.

Mark 14:1-9.

May 5. The Message at Bethany.

Mark 14:10-15.

May 12. Jesus Destroyed.

Mark 14:16-25.

May 19. Simon the Pharisee.

Mark 12:13-47.

May 23. Jesus Before Pilate.


May 30. Jesus Crucified.

John 19:16-17.


June 20. Review Service.

INTERNATIONAL LESSONS, 1889.

LESSON VI. THE ANOINTING AT BETHANY.

For Sabbath-day, May 11, 1889.


1. After two days was the feast of the passover, and of unleavened bread; and the chief priests and the scribes sought how they might take by force Jesus bycraft, and put him to death. Matthew's report is full, while Mark and Luke are quite brief. As to the nearness of the Passover, Matthew quotes from the words of Jesus himself. The other statements are derived from the time of ending the discourse on the Mt of Olives. The Passover itself was celebrated on the first day of the Feast of Unleavened Bread. The time of the annual Passover has been variously fixed. Some put it on the 14th of Nisan (April 11); if the order of Matt. and Mark be accepted, then the date was Tuesday evening, as above. Parallel passages, Matt. 26:1-2, Mark 14:1; John 12:1.

EXPLANATORY NOTES.

V. 1. After two days was the feast of the passover, and of unleavened bread, and the chief priests and the scribes sought how they might take by force Jesus by craft and put him to death. Matthew's report is full, while Mark and Luke are quite brief. As to the nearness of the Passover, Matthew quotes from the words of Jesus himself. The other statements are derived from the time of ending the discourse on the Mt of Olives. The Passover itself was celebrated on the first day of the Feast of Unleavened Bread. The time of the annual Passover has been variously fixed. Some put it on the 14th of Nisan (April 11); if the order of Matt. and Mark be accepted, then the date was Tuesday evening, as above. Parallel passages, Matt. 26:1-2, Mark 14:1; John 12:1.

5. And when he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of very precious ointment, and she opened it, and poured it on his head. This narrative is brought in here to reveal the disposition of Judas. "The mind of man is an enigma; he is apt to have an overweening estimate of the circumstances occasioning his opinions and conduct. It is too easy for him to suppose that the house was formally known to him. John informs us that Martha was serving and Jesus was a fellow-guest at the house where Lazarus was, and that he was the son of Mary, who was at hand to pour out the oil. There was at least something new in the manner in which the alabaster box was handled, and leaves of an Indian plant and was among the most highly prized of unguents. It was kept in sealed bottles, not to be opened before a person of rank and importance. It was a costly article, so costly that it was never opened except with the greatest care. It was a symbol, therefore, of the very highest grace. The form of this bottle made it difficult to pour out the thick oil faster than drop by drop. If a bottle is only partially full, it necessarily takes some time to pour the oil at once in order to pour the oil upon the head and upon the feet of Jesus without any delay.

6. Then Judas Iscariot, one of the twelve, took counsel (for he was about to betray him) with the chief priests and officers of the temple what he should accomplish. The time of the annual Passover has been variously fixed. Some put it on the 14th of Nisan (April 11); if the order of Matt. and Mark be accepted, then the date was Tuesday evening, as above. Parallel passages, Matt. 26:1-2, Mark 14:1; John 12:1.

GOLDEN TEXT. She hath done what she could. Mark 14:9.
New York.—Rev. J. Judah White and daughter, who have been expected to take part in the ordination service on May 4th, previously announced.  

KANSAS.  
NORTONVILLE.—Fourteen have recently been added to our church, ten of them by baptism, eight of whom were the result of the last special meetings held. Several others of those recently added moved into the church soon after this season by letter. Twenty-five dollars were raised for collection for the Missionary Society, and a donation of fifty dollars for the family of Harry's family.  
Elder A. P. Bunnell, of Huron, fifteen miles north of us, converted to the Sabbath two of his family and immediate relatives, has removed to a pleasant and pleasant place, and moved his family to Nortonville for Sabbath privileges. For many years he was a Presbyterian, but has since renounced it and become a Seventh-day Baptist denomination, formerly living near our people at Clifford, or Unionsdale, Pa., and later in Wisconsin. Should the Lord have the work for him he would be glad to do it. Our pastor is in Chicago to attend Moody's Christian Convention two weeks.

historical & biographical.  
MISSIONARY OPERATIONS OF THE NORTH-WESTERN ASSOCIATION WITHIN ITS BORDERS.  
(Continued.)  
In 1857, the Executive Board of the Association united with the General Missionary Board, in the support of Eld. Lewis A. Davis, as a missionary pastor at Welton, Iowa. Here were sixty-four members. He added forty-four to it; and he knew them intimately, and deservedly enjoyed their fullest confidence. He continued in this position until the fall of 1859, when he withdrew from the employment of the Board, still working for the church, which had then become self-sustaining.

He preached at two mission stations, besides that at Welton; one at a school-house in the country, and the other in the village of DeWitt. In his earliest reports, he wrote that he preached twice or three times sessions, and conducted several of family prayer-meetings. His congregations at the Sabbath services were "large, attentive, and serious." In 1858, he stated that, as the result of a series of meetings held by him, he had baptized twenty-four converts, and added twenty-four new members into the church. Three of these had embraced the Sabbath. Shortly afterwards he baptized seven others, and reported that nineteen in all had turned to the Seventh-day. The church had more than doubled its membership since the mission began, and, in 1859, and a commodious house of worship was erected. In closing his labors as a missionary, he heartily thanked the Board for their aid rendered in his

struggle to maintain the good cause in this field.

The action of the Association in 1858 showed that it was deeply interested in the establishment of a mission in Minnesota. At once, the Executive Board proceeded to secure a minister for our scattered families in that state. After several attempts, Eld. F. S. Cranshall, of west-Minnesota, was chosen to visit our scattered Board co-operating in the enterprise. Early in the winter, following, he arrived on the field, and began preaching and visiting at Man- torville and Freeborn, stations forty miles apart. At the former, he found five families of Sabbath keepers, and at the latter, twenty families and interesting audiences. In his first six months, he organized a church at Wasioja, near his first station. It was reinforced by the conversion of a leading family to the Sabbath, and by emi- gration of persons from Rhode Island. It numbered twenty members, and its name was subsequ- ently changed to the Dodge Centre Church. To this mission, the Association, at its next ses- sion, pledged its hearty support.

Within a year after the arrival of Eld. Cran- shall, he formed the Tentative Church, with twenty members. Additions were soon made to it by conversion and embracing the Sabbath. Besides laboring at these points, he hunted out, and imparted religious instruction to, individuals of our faith, scattered over the country about. In one report he says: 'This quarter, I have preached thirty times, lectured twice on the subject of temperance, made twelve family visits, and had personal conversation with between thirty and forty persons.' He labored here, in connection with the Board, until the spring of 1867, when he was called away by the general calamity of the West, and the responsibility of furnishing support; but it seems that he remained in the position as a pastor for two years longer.

In 1863, the Executive Board experienced some material changes. Eld. Thos. E. Babcock was engaged in Kansas, preaching to our people; Eld. V. Hull was absent from the Association; Eld. Daniel Babcock was too feeble to attend the sessions; and Dea. Joseph A. Potter had died. Eld. Wm. C. Whitford was elected Chairman of the Board, and continued in that position the next two years. In the latter part of this period, the Board was somewhat enlarged, through the succeeding years, by the addition of Dea. L. T. Rogers, Dea. Henry Ernst, Eld. Joshua Clarke, Eld. D. E. Maxson, Eld. A. B. Prentice, Eld. Nathan Ward- ner, Eld. C. M. Lewis, Eld. James Bailey, Eld. J. E. N. Beekus, Eld. L. C. Rogers, Eld. O. U. Whitford, Eld. L. E. Livemore, Barton Ed- wards, W. H. H. Coon, James Pierce, Des. Wm. B. West, Oran Vincent, Des. S. R. Potter, H. W. Randolph, and Des. A. B. Lawton. Eld. Still- man Coons delivered an address at his death, in 1870. At the close of this period, the home missionary work of the Association was transferred in 1875, to the General Missionary Society, and its Executive Board was dissolved. It has not since resumed operations in this field.

The Annual Reports of this Board for these years were usually prepared by Dea. L. T. Rogers, the Secretary, and contained most interesting details. Only a reference to the principal ones can be given here. The churches were urged to consider the neighborhoods within their immediate reach, as missionary fields, where they can, and they should, plant their "flock and build their barns; for in this day, they can promulgate the gospel. It is but just to say that this policy has been faithfully carried out in many instances, by both the
In 1875, the Board, at its last action, appointed Eld. J. C. Rogers, as a missionary, to attend the South-Western and Minnesota Yearly Meetings. He was occupied several weeks; welcomed joyfully at these gatherings, and his sermon greatly encouraged and strengthened the people.

DEACON WILLIAM STRINGER.

In the Sabbath Record, of March 14th, last, appears a very brief sketch of the life of this deacon of the Villa Ridge Church, Ill. Since then Eld. M. B. Kelly has furnished a fuller sketch for it many new, interesting items, as follows:

This brother was born in the state of Georgia, on the 27th of March, 1812. He came, while yet a small boy, to Illinois with his parents. Like all other early settlers in that state, his educational advantages were very limited. On the first day of March, 1835, he was married to Miss Mary A. Elmore, daughter of a Methodist minister. Soon after this both he and his wife united with the Baptist Church. At this time he moved to Livingston county in western Kentucky, where he remained until 1854, when he migrated to Ripley county, in south-east Missouri. Here he lived until after the breaking out of the war, when he returned to southern Illinois. On the outbreak of this war, Bro. Stringer, who ever was the man to hesitate about expressing his honest convictions, took a very decided stand for the Union. This brought upon him much persecution. His enemies threatened him with hanging, and told him they would not honor him with a rope, but would hang him with a grape vine or wire. Such a complete reign of terror followed that he had to flee with his family in the night from his comfortable home, leaving their wheat standing in the shock, their crop of waving green corn, all their cattle, envying the people of six miles, holding only their horses (three or four in number), and what could be conveyed, together with the women and children, in a two-horse wagon. He was the owner of six hundred and forty acres of land, which he sold after the war at a great sacrifice.

After coming to Illinois, he rented land for two years, after which he purchased a tract of unimproved, heavily-timbered land; and although incapacitated for physical labor on account of a stroke of paralysis which he had suffered a few years previous, yet he succeeded in opening one of the most productive farms in the country. Soon after the return of the writer of this sketch from the army, in 1864, he gathered a Baptist church near Villa Ridge, of which Bro. Stringer was one of the constituent members. When, in 1869, the claims of the Sabbath and the work of the church publicly presented, he was among the first to accept its claims, and became one of the original members (and the first deacon) of the church of that faith, organized near Villa Ridge, Sept. 29, 1869. From the time when he first took a decided stand in favor of the day of the Lord's return to the day of his death, he was ever ready to defend its claims, even amid the discouraging reverses through which we have passed. The First-day observers were evidently much perplexed at the arguments which he would present, and which they were unable to próprio or meet.

Some years ago he offered a reward of $50 to any one who would produce any divine warrant for the observance of any other day of the week than the seventh, as a day of holy rest. This produced, for a time, quite a spirit of Bible searching. Not so much, I think, for truth as for the fifty dollars. Sometimes afterwards the Clear Creek Baptist Association held one of its annual sessions in his neighborhood. On the day previous to their final adjournment, as Bro. Stringer was returning to his home from their evening meeting he found himself just in the rear of a number of persons who were making his recent offer a subject of animated conversation. Among these was a certain preacher who declared that he could claim his fifty dollars very easily. The deacon, after listening to this conversation for a while, introduced himself to the preacher as the one who had made the before-mentioned offer, assuring him at the same time that the money was ready when he produced the supporting evidence required of him to show it to him before he left the neighborhood. The Association adjourned on the next day, and as Deo. Stringer had not received the promised visit he called on the man, and reminded him of his promise. He replied with a somewhat embarrassed air, that the brother with whom he had stopped would not let him have his Bible.

At the time when Bro. Stringer embraced the Sabbath he was the owner of a sorghum-mill, to which the people of the neighborhood would haul their cane, to be made into syrup. One good Methodist brother, who had spoken to Bro. Stringer to make his syrup, returned a day or two later. "Bro. Stringer," said he, "there is one thing I forgot when I engaged you to make my syrup. I want you to promise me that you will not make it on Sunday." The promise was readily given. "And now Bro. E.," said the preacher, "I must ask you to promise me a promise. If I make your syrup you must promise me that you will not strip, cut or haul your cane on the Sabbath." The promise was given.

The following incident fairly illustrates the kind of spirit which Sabbath-keepers have had to contend with on this field of the part of persons claiming to be model Christians. Bro. Stringer had a man who resided in another neighborhood to thresh his wheat on Saturday. He had formerly done his threshing came to see if he would not employ him again. Deacon Stringer remarked to him that he had always been well satisfied with his work, but that some of his neighbors had purchased an instrument and he desired to encourage them. Soon after this, the Methodist brother mentioned above, in connection with the sorghum affair, came to him and told him that he regarded it as his duty to inform him that those men had conspired to force him to thresh his wheat on Saturday. He had heard the deacon's declaration to go to Deacon Stringer's on Friday evening in time to set down the threshing. If the deacon would not agree to have his wheat threshed on that day they would pull out and let him get his wheat threshed as best he could. After satisfying himself that there was no misunderstanding in the matter, he saddled his horse and rode off to where Deo. L. and his son were threshing, and gave them notice that having been informed of their plans he would make other arrangements for his threshings which he immediately did.

Bro. Stringer had been in poor health for several years. He passed the Sabbath morning, Feb. 16, 1880. On Sunday, the 17th, after a discourse by the writer from Heb. 4:9, to a large company of friends and relatives, his remains were laid beside those of his wife, who had preceded him more than two years.
SABBATH REFORM.

SUNDAY AGITATION IN OHIO.

A convention in the interest of Sunday-obser-
servation met at Columbus, Ohio, Feb. 21, 1889. A State Association was formed, with Dr. Scovel as President, to act in conjunction with the American Sabbath Union.

Rev. Dr. Galusha Anderson, President of Denison University (Baptist), made the opening address before the convention upon the "Scriptural doctrine of the Sabbath and its observance." He rested the observation of Sunday upon "the commandments of God, to keep the Sabbath day unto the Lord, the Ruler of nations." All skirishing under the man-made banners of the "American Sunday," "The Christian Sabbath," "One day in seven for rest and worship," "The working man's rest day," etc., only prolongs the conflict and increases the evil. See Jeremiah 32: 12.

DR. TALMAGE ON THE SABBATH.

The name of the writer of the following letter is familiar to the readers of the Recorder; and the letter speaks for itself.

STONE POIN'T, Ill., April 3, 1889.

Editor Sabbath Reform Department:—As much as it may look like egotism for a little obscure country mis-
sionary to call in question the sayings and teachings of the world-renowned Dr. Talmage, yet such is the depth of my curiosity that I cannot refrain from inquiring in re-
ference to his late sermon on "Tough Things of the Bible," where he gets the information, or where the evidence comes from, in authentic history, sacred or profane, that Monday is the day of creation, and that Thursday the day on which the sun was caused to begin to shine, thus making Monday the first day of the week and Thursday the fourth. I am curious to know how the proposition is deduced, as a fore-
ter discourse on the Sabbath question, in which the prevailing idea of Sunday stood out prominently. I ad-
mit the Doctor's wonderful power to produce historic facts (?) He seems to have access to unbounded mate-
rial. Perhaps some new mines of history have been opened; if so, it is well, and one of the "tough things" of the Doctor's sermons, that he did not hint where the coveted information can be had, inna-
much as neither the Bible nor any of the "common his-
tories" contains it. Now, if Dr. Talmage will give no at-
tention to my inquiries, and knowing from observation dur-
ing my visit to the Eastern States that Dr. Lewis has
much freedom and opportunity among the literary de-
posits of New York City and Brooklyn, perhaps he ma-
y be in possession of some light on the question. Any way, I think it is worth while
taking a little per-
plexed about what to do and say when such men as Dr.
Talmage cross themselves, and the balance of the world, after that sort. Can something be said to relieve our anxiety? Yours truly,

C. W. TRELKELD.

Nothing gives us greater pleasure than to aid friends who are on the right track, and give special at-
cirt attention to the matter about which Bro. Trelkeld writes, and must confess that we know of nothing among the facts of history, Biblical or profane, which supports the assertions made by Dr. Talmage. The field of history furnishes nothing on which to build the assertion, "There is a realm of fancy, in which dreams and theories, foundationless and fleeting, abond. Dr. Talmage belongs to a class of "crea-
tive geniuses," who delight to range the fields of fancy. Such men fall into the habit (uncon-
sciously, perhaps) of imagination for facts (?) The creations of such men are related to real facts as the painted scenery of the stage, in which canvas appears as granite, is related to the genuine rock. It will do to look at, but not to build on. If a fox go up and break down the stage scenery, assertions like those referred to by our correspondent are taken lightly, under the glare of gas-
light, and when uttered with the vehemence of florid oratory. We are content to abide by things as God has created and revealed them, and we rest more secure to trust in common history and the plain Bible, undisturbed by any new-found devices of men who seem more ready to provide something new than to obey what God has written.

All must rest, or none can.

The statement is made in various ways by the advocates of Sunday legislation that the possibility of rest for any is contingent upon compulsory resting on the part of all. If this be true, no one has ever had a day of rest, and no one has such a day at the present time. People, both rich and poor, throughout the whole world, use the day of the Lord in various ways. It is our conviction, as a prominent reason, that hundreds of thousands of people are now engaged in business on Sunday; this being the fact, and the logic of the claim which stands at the head of this article being correct, the most devout, who give Sunday wholly to work or to the pleasures of love, do not yet have a day of rest, neither can they have until the whole is compelled to rest, for their sake. Putting the facts along side this claim is sufficient answer to the claim. They show it to be false.

Several other facts hold his name thing. Devilous Jews in all lands, and through all the centuries, though often persecuted and bitterly opposed, have conscientiously and suc-
cessfully rested from their labors and business, not only upon the Sabbath, but upon many other religious festivals. If there were no other facts in history bearing on this point, other than those in connection with the Hebrew na-
tion, the foregoing claim would be absolutely con-
demned. For more than two centuries in the United States, the Seventh-day Baptists, then the Adventists, and, as we have observed, the Sabbath, strictly, finding no trouble in securing a day of rest and worship, though in "the insignificant minority" —as the friends of Sunday legislation describe them—and in the midst of the world's busiest movements, as well, have observed the Sabbath, strictly, finding no trouble in securing a day of rest and worship, or better still, "keep the Sabbath according to the commandment," as a conscience toward God, and a determination to obey him. All else is valueless, and the strictest legisla-
tion does no more than create habitual law-breakers.

The arguments upon which men attempt to base statements like that which heads this article, are futile, illogical, and deceptive. Facts deny the statement, and the attempted argument based upon the statement is destructive of God's will, and is a warfare on the Lord. Not the outward compulsion of civil law, but the inward choice of the heart settles the question, and regard for any day as a Sabbath, will be destroyed in proportion as men induce ourselves to believe that such regard must depend upon similar observance of others, or upon the fact that others do or do not cease from their labors. It would be as logical to ask civil legislation to forbid all profanity upon the claim that the ability to refrain from taking the name of the Lord in vain is the part of one despised upon compelling all to refrain. He who respects God as he ought will not take his name in vain, though he dwell in the midst of blasphemy. He who regards the Sabbath as he ought will observe it as God requires, though he dwell in the midst of those who forget God, and trample upon his law.

Our Father, God, who art in heaven,
Give us this day our daily bread;
And lead us not into temptation;
For thine is the kingdom, thine the power, and glory evermore.

—Adoniram Judson.

Most natures are insolent; cannot satisfy their own wants, have an ambition out of all proportion to their physical force, and do like men in beg and day and night continually. —Em-

Our Father, who art in heaven,
Hallowed be thy name
Thy kingdom come; thy will be done
In heaven and earth.

Give us this day our daily bread;
For thine is the kingdom, thine the power, and glory evermore.
They pray the best who pray and watch;
They watch the best who watch and pray;
They hear Christ's finger on the latch,
Whether he comes by night or day.
Whether they guard the gates and watch,
In day or night, and pray and wait.
They hear his finger on the latch,
Whether he early comes, or late.

The Central Baptist, published at St. Louis Mo., makes the following pleasant mention of the Peculiar People: "This is a useful little publication, devoted to the Christianizing of the Jews. It is well gotten up and deserves patronage and encouragement." The readers of the Recorder ought to know, without our telling them so, that these are true words. Brother, sister, suppose you verify them for yourself. Send 35 cents to this office and receive a copy of the Peculiar People for one year. In what you will increase its usefulness, give it the encouragement which the Baptist says it deserves, and get the worth of your money.

An exchange says that since 1850 the Roman Catholic Churches in the United States have increased only 12 per cent, while the Protestant churches have increased 87 per cent. At the first sight this looks as though Protestantism were fast out-stripping Catholicism in the race, but this does not follow. The tendency of Catholicism is to mass her membership in large churches in cities and large towns, while Protestantism multiplies churches, many of them in small districts and some of them too feeble to maintain their own existence. This is not a criticism on the methods of Protestantism, but a warning against too hasty conclusions with reference to such statistics.

Before this number of the Recorder reaches the majority of its readers the Centennial celebration of the first inauguration of President George Washington will have come and gone and those who have thronged to New York to "witness" the ceremonies, with the rest of the people of the country, will have an opportunity to learn, from the newspapers, what those ceremonies really were. It is a great thing to have lived in such interesting times, and to have contributed so much as we have done to the world's progress along the various lines which indicate a healthy, strong and prosperous people. One of the greatest achievements of this century, and one in which we have borne an important part, is the perfection of those facilities by which the whole world may be informed, each successive morning, of the doings of the preceding day. What the next century will bring to the world we will not undertake to predict, neither do we expect to see it with our eyes; but we hope to do a little something in our place and generation by reason of which the world will be a little better than it would otherwise have been.

AN EFFECTUAL DOOR.

Somebody has said that one touch of nature makes the whole world kin. Whatever this may mean, we all know how sometimes very small things in common make friends of strangers and constitute a common ground from which to start out on a friendly race. Two men greet each other with the commonplace about the weather; neither has imparted any new information, and the saying is mild, but they have agreed on something to begin with, which is a sort of implied promise on the part of each that in whatever may follow they will not quarrel. Two strangers meet in a foreign land. They exchange greetings, compare notes, and find that they are natives of the same country, and are booked for a passage on the same steamer for their common home. They are henceforth, through life, friends. So in religious matters, when we can start on common grounds with another we are far more certain to have his confidence and sympathy, even on points of difference, than when we are put in antagonism with him at the outset. It was Jesus' sympathy with men, and his helpfulness to them on the plane of their every day lives and experiences, that made him such a hold on the common people. In all phases of Christian work we must look for this common ground. In work for the Jews, which is rapidly becoming one of the most interesting phases of modern missionary work, we have found this common ground. In that pretended not only the history and prophecies of the Old Testament, but its moral law as well, the most distinguishing feature of which is the fourth commandment of the Decalogue. We have none of those grounds to fight over. Starting from these common grounds, we have great advantage in preaching the gospel of the New Testament as the fulfillment of the grand Messianic prophecies of Isaiah, and the true spirit of the deliverances from Sinai.

We have previously pointed out how the opportunities for engaging in this work were open to us through men like brethren Carman, Luckey and others, who by their language, literature, customs and spirit of the Jewish people on the one hand, and who are imbued with the spirit of Christianity on the other hand. Those opportunities are specially inviting in the line of newspaper work. The common languages Hebrew and Greek, are the medium for the Jewish people. There lies before us at this writing the translation of an article which appeared in Haibri, for April 5th, a Jewish paper printed in the Hebrew language, written by Bro. Carman on the Sunday-rest bill. In this paper, after giving a brief history of the bill, the writer speaks of the attitude of the Sabbath-keeping Christians toward that measure, in contrast with the apparent indifference of the Jews on the same subject. In this manner the truth that there are Christians who keep the commandments of God, including the Sabbath of the Decalogue, is brought to the attention of the readers of that paper. And so the way is opened for the further introduction of Christian truth. When once a hearing has been had and it is found that we are neither tramps nor impostors, but a body of people disposed to do God's work, then set aside its precepts, it will be much easier to present the claims of the New Testament and to show how its history fits into the prophecies of the Old Testament, and how its teachings fill out with life what were otherwise dead forms. We believe that good people and the people who are so well qualified to engage as are the Seventh-day Baptists. It ought to be regarded by us as a special mark of the divine favor that we are furnished with the men and the means for doing this work. In the article in the Haibri, above referred to, Brethren Carman and Luckey are mentioned.

Those who were in favor of the bill quote some expressions from sermons of Jewish rabbis, and doctors of the Jewish law, which seem to favor the bill; while many of the rabbis have changed their ideas for services from Sabbath to the Sun's day. O what a diapason! The Jews cast the Sabbath behind them, although I am more favored to have their services from Sabbath to the Sun's day. What a diapason! The Jews cast the Sabbath behind them, although some of them have been found faithful to it; but there are some Christians who strive to hallow it as much as possible. The Thora (law) of God has become a real light to them, the children of Israel to whom it was given, as a perpetual law.

It was through his letters to some of the Jewish papers that Bro. Carman came into correspondence with Chief Rabbi Landesberg, the rabbi of New York, in Pennsylvania. A translation of a recent letter from this rabbi is as follows:

As the going forth of the morning was your dear letter to me. I shall always be ready to give you the most satisfactory information about the subjects you undertook to find out. I shall assist you very much indeed in this interesting subject. My brother-in-law, Rabbi Landesberg, now transmits the hymns and prayers of those Sabatarians. I hope that he also, who is so much acquainted with their history, will be at your service in regard to this subject.

SUGGESTIVE CORRESPONDENCE.

The interest created by the paper read at the Baptist Ministers' Meeting in New York, by Rev. H. B. Maurer, a member of the meeting, has been, and still is very great. It is the same paper which we have printed in tract form under the title of "Baptist Consistency on the Sabbath." The first edition of this tract is nearly exhausted, and we are now printing the second edition. The author sends us the following letter from Dr. Hiscox, a leading Baptist clergymen, which speaks for itself.

Moores, N. Y., April 17, 1889.

Dear Bro. Maurer,—Yours of yesterday is received. You ask if I was correctly reported as commenting your essay on the Sabbath, read before the Baptist Perspective Conference on Monday. I presume the report of my remarks was substantially correct, though I do not distinctly recall my words at the time. The first part of your essay I did not hear, but what I did hear both interested and pleased me. I considered it a fair, just and able discussion of the subject, and should have said as much at the time, had opportunity offered, by a continuance of your discourse, for such a change. If it be concealed that Jesus rose from the dead on the first day of the week, it may be granted that Jewish converts did commemorate that event on that day, while they still kept sacred the seventh day as a Sabbath. In such a case Gentile converts would observe the "Lord's-day," but disregard the Jewish Sabbath.

But I have long been inclined to believe that the cruel crucifixion was on Wednesday, and not on Friday, as commonly held, and that the "preparation" was for the passover Sabbath on Thursday, and not for the weekly Sabbath on Saturday. The whole subject is important, and fraught with much salutary difficulty. Every true Christian, however, and especially every true and consistent Baptist, should recognize the Word of God as the only authoritative standard in matters of faith and doctrine. Yours truly,

E. T. Hiscox.

We are also permitted to make an extract from a letter of a Baptist deacon, to whom the paper had been sent.

I have read your last pamphlet with great interest and believe it to be unanswerable. I expect from your pen a new and telling attack on the argument of a Baptist paper. I do not suppose, however, that you will be able to make any impression upon the minds of the Christian world, set in its ways and bound to them by usage and tradition. You may as well adopt the "KJV" as their standard for usage and practice.

While such letters show a growing interest in the subject, and a commendable frankness in
admitting the strength of the argument, they reveal a lack of conscience that is truly alarming. Is it true that "Baptists are not ready to adopt the Bible only as their standard for usage and practice?" If so, why should they insist on remaining Baptists? We fear the difficulty lies deeper, if possible, than this, viz., in the lack of a clear, sensitive conscience on matters pertaining to the Bible. If it be true that the long will the church of Christ stand in the world? And if the church goes down before the demands of convenience or worldly expediency, how shall the ungodly be saved?

IS EASTER OBSERVANCE CONSISTENTLY PROTESTANT?

BY HENRY R. MAURER.

PART I—HISTORY.

"Prove all things." 1 Thess. 5: 21.

That there may be no misunderstanding, the terms "Protestantism" and "Easter," need to be defined. What is Protestantism? It is a system of religious thought and action which pro- tests against the old pagan element, and claims it to be the place, how long will the church of Christ stand in the world? And if the church goes down before the demands of convenience or worldly expediency, how shall the ungodly be saved?

Is Easter observance consistently Protestant?

That which is pleasing to the human heart, to which, according to the practice at Jerusalem, the commemoration of the resurrection would fall on a different day of the week each year; while, according to the Roman plan, it would fall on Sunday, the day of the week on which Constantine, the prince of the pagans, visited Rome, representing the Eastern churches to effect an agreement. The Western Church would not yield, while the Eastern Church did not, as it ought not, to its position; for being the older church, whose center was Jerusalem, where the Christian religion began and was first established, they surely were better qualified to know, if at all the resurrection should be commemorated, when it ought to be. This futile attempt at agreement was, later on, followed by another, which, under the presidency of Ephesius, visited Rome, over which Victor was bishop at the time. He was informed that the Eastern churches would not consent, if they did not specifically adhere to the Roman or Western practice. This was the first serious transgression of the tranquility of Christendom, and, in the eyes of those who, at that time, what is now known as Easter observance, was the cause. Many of the best Christians in the Western churches sympathized with the materials, but adhered to the observance of the people to the priests, who determined such matters. The threatened excommunication, Polycarp replied, "I, your bishop, who have lived five and sixty years in the Lord, who have conversed with my brethren over the whole earth, and have resided among the pagans, am nothing moved by the terror (excommunication) which are held up to us, for I know that they have been said by the ecclesiastics, who are the superiors, "We must obey God rather than men." From the fact that it was in the center of political power, wealth and commercial influence, the Church of Rome grew in power among the churches, as Rome became powerful among the nations. Ecclesiastically the Roman church gained control of the churches, politically, Rome became the mistress of the world. So in this contest between the churches of Jerusalem and Rome, and the East and the West, if priority of existence, the prestige that belonged to Jerusalem and Palestine, the right of the truth, there was no question of a division, as before and since, were with the minority, had not been overcome by might, the question would have been settled. When the minority, as after A. D. 325, at the council of Nicaea, over which Constantinople, the prince of the pagan, presided. Hence this Roman element, which, as we have seen, was afterward combined with the pagan element, gave us the present Easter. After the Reformation the Lutherans and the Episcopal Churches only, retained this Easter. In this day the Presbyterian Church seems still to be standing in resisting the introduction of the practice, the Roman Catholic and Methodist Churches are allowing it to gain admittance and to make headway among them. When you, the people of this age, reviving the old intellectual, Christianized by uniting with it the commemoration of the resurrection, is recalled; when it is remembered that it is a controversy those who, through the minority, had right and truth, priority of existence, the prestige of coming from Jerusalem, on their side; when it is remembered that contrasted with the observance of all other events which fall on a different day of the week each year, as does the Passover to this day, in agreement with the church at Jerusalem, the Romish Church determined that the anniversary of the resurrection should fall on the first day of the week among all its members. Hence, finally, it is recalled that arrogantly Rome ruled it over the world then, as she does no less now over the churches of this age, and, as before, as after, "the answer of history is, Easter observance is not consistently Protestant."
THOUGHTS FOR THE YOUNG.

Words are very much like spring blossoms. They are poor for something that is to die after them, and if the fruit never appears, the blossoms are of very little worth. If good deeds never appear after good words have been uttered, our lives are like the apple tree which has beautiful blossoms in spring, but never has any fruit. Good words are very nice things in themselves. "Kind words can never die," the little song says, yet words without thought amount to nothing. Jesus Christ, our Master, did not save the world by the beautiful words which he uttered, but by the deeds which he accomplished.

There was once an old German father who tried to make something good and useful out of his boy. But the son was an artist, and liked to dream and paint, and his father's work on the farm whenever he could do so. At last, just before his son left him to go to Paris, where he was about to study art, the old father said to him, "Tony, my son, remember this last advice of your old father. Our passions are our enemies, and always let us be able to command them. The discipline of the human will is the secret of durable conquest and long happiness. Try always to avoid the crowing of the cock. It announces the day and chases away the phantoms of the night. Try to resemble the crowing cock which solicits us to spend our lives in fighting against ourselves."

A year or two after this, when his father died, Tony, now a rising young artist in Paris, was tempted by his companions to join a band of gamblers, who were making money at the expense of other young men. One night, when he was laying awake, thinking whether or not he should go with these companions, he heard a cock crow. Like the book which brought to Simon Peter's memory the words of Jesus, the sound of the crowing brought back to Tony the last words of the honest old father: "Try always to avoid the crowing cock which makes you think of something that comes from your father's grave, and it turned the scale of his will. He said no to his tempters, and gained the victory over the evil passions within him."

The older I grow, my dear children, the more truly I feel that it is always better to suffer, and happier for us to be honest and straightforward in everything we do, than to be tricked, under-handed and deceitful. There is always a reward for honesty, there is always a cure for deceit.

It is a great comfort to us when we start out on our journey, to be safely brought through to our journey's end. It is a great comfort to feel that those who have charge of the ship or train are about, and are able to fulfill the contract and bring us safely through. And that is what St. Paul had in mind when he said of our Lord, "He is able to keep thee from falling, and present thee unspotted before his glorious presence." W. W. Newton.
Temperance.

- Edward Booth has quit smoking for good and says he feels like a boy again.
- John Buxton was a moderate smoker, but a teetotaler so far as alcoholic beverages were concerned.
- Eighty-five per cent of the whole number of church members in New York now use unfermented wine—an advance of fifteen per cent over last year.
- In Ontario the revenue from legalized prostitution during 1888, was $815,000, which $200,000 in the school funds.
- In Philadelphia one thousand and eighty-six women inhabitants of Edinburgh have signed the petition of the World's Training Mission, demanding that the churches in the state of New York reduce the number of liquor dealers.
- Dr. Hammond recommends that by this fact, the amount of liquor consumed was greater to the degree of indulgence.
- These figures are evidence of the total quantity manufactured for the total consumption of New York City, to have a "sister college" for women. At a recent meeting, presided over by Hamilton Fish, the trustees of the new annex "Barnard Colleges," in honor of Prof. Barnard, is quite a step for conservative Columbians, for heretofore white young women have been allowed to one side of the religious training of young women. It is about as safe as the backwoods custom of having one side of the meeting-house for men and the other for women. There is nothing in the way of young women entering those old institutions, but except young men, only his was intoxication from contagion. The third case occurred among officers during the war, and although he drank nothing but coffee and water, the officer had come into contact with a reformed man, of whose condition affairs is attributed to the fact that high license in several states has driven small dealers out of the business, but without diminishing liquor drinking. These figures are eloquent in connected tations of high license, and in behalf of absolute prohibition of the liquor traffic.

WORKING FOR JESUS.

A preacher in England was once talking about the holiness of Moloch, when they should read the Bible to teach them of Jesus. In the congregation was a little boy, who became intensely interested. He wished to help buy Bibles for the blind and helpless, but he and his mother were very poor, and at first he was puzzled to know how to raise the money.

Finally he hit upon the plan. The people of England use rubbing or door-stones for polishing their hearths and scouring their wooden floors. These door-stones are bits of marble or freestone, gathered from the stone-cutters or marble-workers.

This little boy had a favorite donkey, named Neddle. He thought it would be nice to have Neddle help in the benevolent work. So he bargained up and loaded him with stones, and went around calling:

"Do you want any door-stones?"

"Before long he raised fifteen dollars. And then he went to the minister and said:

"Please, sir, send this money to the heathen."

"But, my dear little fellow, I must have a man to acknowledge it.""

The lad hesitated, as if he did not understand.

"You must tell me your name," repeated the minister.

"That we may know who gave the money.

"O well, then, sir, please put it down to Neddle and me; that will do, won't it, sir?"

Trov does not honor God by giving him anything, but by rendering himself worthy to receive from him.

-Horace, A. D. 450.

Popular Science.

The cheapest of all finishes for a hard-wood floor, and one which has a good effect, is to give it a coat of boiled oil that has previously been mixed with fine whitening colored with burnt umber, Venetian red or other pigment. It should be applied like a paint, passing the same through a piece of cloth, the preparation to be well rubbed in.—Crystal Palace Weekly.

Sorority Social.—Prof. Wiley, chemist of the United States Agricultural Department, has completed his record of experiments in the manufacture of sugar from sorghum. The sugar has been manufactured at Richmond, Va., and Conway Springs, Kansas, and is paid into the commonwealth limits.

The work at Rio Grandes, N.J., was carried on to determine whether the sugar is manufactured on a small scale successfully. Prof. Wiley says the results of the two years' trial at Rio Grandes shows that all conditions are favorable to the manufacture of sugar on a small scale commercially successful. Prof. Wiley finds that southern and western Kansas possess the best soil and climate for sorghum raising so far as is now known. The conditions in Texas, Louisiana, Arkansas, Tennessee and North Carolina, are probably equal for sugar, but this remains to be demonstrated. The Iowa Territory, he thinks, is the best center of the industry. The hope of establishing a successful sorghum industry in the great mid-western states of the country, is lost unless it is demonstrated that the Pacific coast is not a more favorable region.

The latest reports show that an average of 194 pounds of sugar is made from a ton of cane.—American Agriculturist.

Introduction by Radiation.—Several years ago, as a ferry-boat was crossing the Elizabeth River from Portsmouth, a child, a little boy, among the passengers, an artillery officer belonging to the garrison at Fort Monroe, jumped into the stream and rescued the child, which was restored to its affrighted mother uninjured, with the exception of a ducking. It was late in the afternoon, and the generous rescuer was able to take passage on the last steamer to Richmond, Fort Monroe, on the opposite shore of Hampton Roads, as so dry himself in the engine-room, while crossing. He was able to be in the same condition, which increased throughout the passage, so that when he landed at the Old Point wharf, the bystanders were impressed with the opinion that he was considerably under the influence of strong liquor. His friends knew better, though they were greatly puzzled to account for his condition. As a matter of fact, the officer had long been, and continued throughout his life, a total abstainer from liquor in every shape, and what seemed to be drunkenness on this occasion was in reality merely a singular manifestation of intense sound sleep, which was strange, but not wholly without precedent. The subjoined paragraph from the last number of the Popular Science Society gives several cases of falling into a seeming state of intoxication without having partaken of intoxicating drink. These instances, however, differ from the one related above, in the circumstance that in these cases they refer to individuals from proximity to convivial associates, while the artillery officer had come into contact with nothing except water, and although inexact, in that he did not take any spirits of this time.—American Analyst.
WASHINGTON LETTER.

WASHINGTON, April 20, 1889.

The new Cabinet has the reputation of being composed of good friends and bad foes. The positions are not sinecures, as the incumbents found out before a week of service. The acceptance of one of them means a continual grind in the interest of the public, and almost complete isolation from family and friends. Yet these costs will all be covered by the title of Cabinet officer possessing an attraction that few in the political current can withstand.

Secretary Ward is perhaps the most affable and imperceptible member of the Cabinet, although his room on the third story of the Treasury Department is seldom vacant. Crowds come in to see him from the time he arrives at his office at nine o'clock in the morning, until past four o'clock in the afternoon, yet no one ever sees him ruffled in the least by the importunities of Congressmen and their constituents. And no one is overlooked, no matter how humble or poorly dressed he may be, and what seems to have a facility for picking out those who came first, and are by right entitled to a hearing. His office may be crowded to its utmost capacity, and yet the Secretary can always find a sequestered corner where he can converse with his callers, so that their conversation will be inaudible to the other applicants in the vicinity. Secretary Blaine was much surprised to find in a newspaper last week, copies of what purports to be an official correspondence between the State Department and the Spanish Government, relating in the remotest way to this country, because no such correspondence, nor in fact any relating in the remotest manner to the subject, had ever taken place between the two countries.

Since Secretary Blaine's incumbency he has been enforcing strictly the old rule, for several years only nominally observed, preventing the entrance of any visitors except Senators and Representatives into the Department after 2 o'clock in the afternoon. He says that he wants to spend at least two hours each day in the legitimate duties of his office, and thinks that the office-seekers ought to allow him that privilege.

But Mr. Blaine also receives all his visitors courteously and attentively, and makes it clear that they have to say or ask, as do also Attorney General Miller, of the Department of Justice; and Secretaries Noble, of the Interior Department; Proctor, of the War Department; Tracy, of the Navy; Rusk, of the Agricultural, and the Post-Master General, who is the head of the Department which possesses most interest for the public next to the Treasury. It would be a physical impossibility for Mr. Wanamaker to rise and greet every one of his callers, and consequently he sits still dread. He is most attentive to whom is posted into his ears. Time is valuable with him, however, and sometimes even while a Congressman is pressing the claims of an active constituent, who wants to be postmaster in his native town, the Postmaster-General may be scanning his annual or semi-annual statement of postal revenues. He is business-like in his methods, and seems bent on mastering all the details of the ponderous machinery of the Department to which he has been assigned.

The massive brick mansion which constitutes the headquarters of the British Legation here, is again inhabited. Sir Julian Faunce, the new Minister, who succeeds the unfortunate Lord Sackville West, arrived on Tuesday and took possession of it. He reports himself as being well pleased with what he has already seen of the United States, and thinks he will like the country. Sir Julian is over six feet tall with a round, healthy-looking face, framed in grey hair and mutton-chop whiskers. He was born in Munich, educated in Geneva and Paris, was once Attorney General at Hong Kong, and before coming to Washington was Under-Secretary of State.

President Harrison receives many petitions for office based on alleged claims upon his grandfather. He always sends a man from the West called at the White House to ask for a position, and, in enumerating the reasons for his appointment to the position he was seeking said that he was named after the President's grandfather. The President replied, peculiarly, that this might be a very good claim, but that he had a still better one coming from the South. Said he: "I have a letter from a man who says that my grandfather knew his grandfather, and that he had promised to help him. He thought I ought to consider the agreement as binding on the Treasury." Hundreds of letters are received at the White House from office-seekers whose applications are based on grounds as unreasonable and ridiculous as this. But it is useless to say, they never reach the President's desk.

TRACT BOARD MEETING.

The regular monthly meeting of the Tract Board was held in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, April 14, 1889, at 2 P.M., President Charles Potter presiding. Present fourteen members and two visitors, to whom were extended the privileges of the secretary's table.

Prayer by L. E. Livermore.

The Treasurer presented a letter from R. I. Stebbins acknowledging receipt of docket for property in Morristown, Pa.

A. H. Lewis, committee on distributing Outlook in England, reported progress.

Communications were presented from L. A. Platts and J. P. Mosher concerning Publishing House matters. A letter was received from E. P. Saunders, stating that in accordance with his arrangement with the Board, the year's service at Publishing House should be in May, and that he would not be open to a re-arrangement, giving as his reasons: 1st, Because the Board seems to feel that it is necessary in some way to reduce the running expenses of the Publishing House, and that if possible the business should be conducted by fewer salaried men. 2d, The conviction on his part that if any reduction can be made, this plan is the only one for lessening the expenses, and the belief that the agent could better be dispensed with than either the editor or foreman.

As his desire would necessitate changes in the management of the Publishing House, the matter was referred to a committee consisting of the President, Corresponding Secretary and Recording Secretary.

A letter from G. W. Field, Potsdam, N. Y., concerning a tract he had prepared on the Blair Slur, and an application for a subscription to the Marburg Seminary, Mendota, Ill., for gratuitous copies of our publications for their library, were referred to A. H. Lewis.

Letters were read from J. B. Clarke concerning his work. From W. C. Daland in reference to Focaliu People. From A. McLean, L. E. Livermore and Mrs. O. D. Williams, in relation to Edl. McLean's tract on Adventism. Also from L. A. Platts, L. J. Ordway, Andrew Carl-son and O. W. Pearson concerning our Swedish publications.

A communication from Mr. Ringgold, Balti-more, Md., offering a manuscript on Decrees and Sunday Laws from time of Constantine to date, was referred to A. H. Lewis, who was directed to decline the offer on account of insufficiency.

A letter was received from D. E. Maxson, asking that the Board appoint a representative from this Society to the Western Association.

L. E. Livermore was appointed a committee to furnish such representation as desired.

The Treasurer reported last month's income, $858.54, and bills due amounting to $1,114.58. The bills were ordered paid, and the President and Treasurer were authorized to borrow the amount necessary for such payments.

After approving the minutes the Board adjourned.

A VISIT TO DE RUYTER.

Dear Editor,—Presuming that the following statement of our recent visit in DeRuyter, Otse-lic, and Lincklein, our old field of labor for more than sixteen years, ending in 1888, might interest some of your readers, we furnish it for place in the Recorder.

Leaving Alfred Centre the 15th inst., by train No. 6, at 11.36 A.M., we reached DeRuyter at 8.05 P.M., putting up with our brother, Dr. S. S. Clarke. In this village we devoted two days to business, and the balance of our stay to pleasure, meetings with old friends. We attended, on Sabbath evening, a cottage service, at the house of Dea. J. H. Babcock. Twelve were present, and we had a pleasant meeting. Sabbath morning, by invitation of the pastor, we preached to a good audience in the sanctuary, and attended the Sabbath-school, with 50 in attendance.

Our old friend, Stephen Parker, of Otselic, having sent a team for us, we reached there in time to preach in the evening, the next day and the next evening. Monday night we preached in our church at Lincklein. These meetings were live meetings, the form of the Fourth meeting with us, and we heard more than sixty bear testimony for Jesus. During this trip, we were able to preach nearly fifty of our published tracts, in sermons, and, in carriage, ride over seventy miles. Of course there were many more we would have met in their homes, if we could, most of whom we met in church and school. And, although we were not under pay, nor having expenses borne, yet we were richly rewarded by the kindly greetings, hearty welcomes, and God's blessing on that we received. We received one dollar for missions which, with our own last remittance for the year, we forward to-day. While we are thankful for friends and friendship, especially, for any 'token of prosperity which we may have noted in these churches, we are pleased with any indications of apparent wane; and we pray that the good pastors upon these fields may be greatly encouraged by the prosperity and growth of these churches. At the evening of the 23d, finding Mrs. Clarke nearly as well as we left her, and Mr. Burdick home for a week.

J. J. CLARKE.

CHURCH CLERKS.

Before this issue of the Recorder reaches its readers, blanks for the statistics and letters from the churches in the Eastern Association, will have been sent to the various church clerks, according to the minute of last month. If any of these fail to reach the proper destination, or if any new clerks have been appointed, will the pastor, or some other person interested, kindly see that the matter is attended to, or notify me of once.

J. D. SPURER, Association Sec.

PLAINFIELD, N. J., April 25, 1889.
THE FULLNESS OF THE GENTILES.

"Until the fullness of the Gentiles be come in."  
IVO. MCLEAN, D. D.

This little adverb αἵρετος, until, marks two momentously significant epochs in the history of the religious world, viz: First, the period during which the ancient people shall remain blind and scattered among the nations; and, Second, the date when the Gentile church shall lose its ascendency and Israel shall once more, and forever take the lead. That there is a speaking and definite time in these events is evident in the appointments of Jehovah, there can be no reasonable doubt; for the term πλευρα marks a point or period, as well as expresses the number or amount. It primarily means fulness; but it gauges the limit of that fulness, whether it relates to a patch upon a garment (Matt. 25:16; the resources of the earth (1 Cor. 10:26); the number of God's people (Eph. 1:23); or the fulfillment of an appointed time (Gal. 4:4); in every instance it marks a limit. In describing the same event, the Hebraic tongue uses the following language: αἵρετος πλευραν και τιμίαν καταφέρεται,"Until the times of the Gentiles be fulfilled." Mark the peculiarity of the language. The word πλευρα signifies to fill; to make full; to be filled. In this connection, it means fulfilled or to be fulfilled again; the word πλευρα, times, does not mean a succession of indefinite periods; but a succession of favorable opportunities within a given period. The term is distinguished from τέλος which signifies time in the fullness indefinitely. It signifies emphatically a specified and definite period. See Matt. 8:25, Mark 1:15; 12:2.

That Judah has been, and still is blinded and scattered among the nations, there need be no debate. And that the Gentiles have been favored with gospel privileges during this period of Judah's blindness is equally obvious. But the time is set, in the order of God's providence, when the Gentile church shall reach the limit of its ascendancy, and Israel will again assume its place among the nations as God's representative people on the earth.

We are well aware, however, that the mere statement of one's opinion is of little value, unless it is backed by the declarations of Holy Writ. We do not wish to say that in the absence of a case we have Scriptural authority for what we state,—authority that sets criticism at defiance. That the Hebrew nation is to be literally restored and the temple-worship inaugurated, is a certainty, if it can be shown to be the will of God.

I. THE HOUSE OF JUDAH.

Before giving the passages in proof of what we have stated, we wish to call attention to a few facts in the history of God's ancient people. Israel was governed by judges about 450 years; by king Saul; 40 years by king David; 40 years by king Solomon, making in all, about 570 years. At the end of Solomon's reign the nation was divided and became known from that time till the present, as "the house of Israel" and "the house of Judah." About 721 B.C. the house of Israel went into captivity, from which it has never returned. About 134 years after, the house of Judah went into captivity, from which it returned after 70 years. They continued to maintain a nominal national existence till the destruction of Jerusalem and were scattered to all nations, where they still remain. But that they will be recalled, there can be no well-grounded doubt. We now invite attention to the following Scripture bearing on the subject:

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, that shall execute judgment and justice in the earth. In those days and in that time, saith the Lord, shall Judah be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up, and which led the soul of Israel out of the land of Egypt; and from the nations, and from the countries whither I have driven them; and they shall dwell in their own land. Jer. 23:5-8.

This prophecy was uttered about 593 B.C. and it is not yet fulfilled, for the house of Israel has not yet been turned; Judah has not yet been saved; and will not "fill the fulness of the Gentiles be come in." Now hear the prophet Isaiah:

And it shall come to pass in that day, that the Lord shall set his hand again to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And the Lord shall utterly destroy the language of the Egyptian sea, and with his mighty wind shall choke them over his river, and shall smite it in the seven streams, and make men go over dry sho. And there shall be an highway for the remnant of his people which shall be left from Assyria, like as it was to David, and it shall return to the city of David. Isa. 11:10-16.

This prophecy has never yet been fulfilled. And to attempt to apply it to "spiritual Israel," would make it sublimated nonsense. This is borne out by the second verse of this prophecy: This is the first literal, so also is the second. But if doubt still remains in respect to this matter of literal restoration of the Hebrew people, it will be dissipated when we consider that Ezekiel has to say in regard to it:

Behold, I will set up one governor in David's line of Israel from among the heathen, whom I will give you, and he will govern them, and he will be their ruler; and he shall rule them from the city of David, from the house of Judah. And it shall come to pass in the end of days, that the mountain of the house of David shall be established as the top of mountains, and shall be exalted above the hills; and all the nations shall flow unto it. Zechar. 4:7.

If these passages do not prove the literal restoration of the Hebrew nation to the land of their fathers, it is useless to attempt to prove anything by the language of Scripture. In this chapter the prophet is instructed to take two sticks, representing the two divisions of God's ancient people, and they shall become one stick. And when the people shall inquire the meaning of it, the prophet was to answer in the language just quoted. And we repeat, that if this does not teach the actual return of the two houses of the Hebrew nation to the land of their fathers —it is a waste of time to try to establish any matter by the use of Scripture language.

But we come now nearer home, and consult Christ and his apostles. In the first chapter of Acts it is recorded that the Saviour instructed the disciples to tarry in Jerusalem till they should receive power, and said, "And when they asked him, Lord, wilt thou at this time restore again the kingdom to Israel?" His answer was, not "You are mistaken in your understanding of the savour of my kingdom; my kingdom shall not be set up in the earth, my kingdom is in heaven." The Saviour gave no such answer, as doubtless he would have done if they had been mistaken. But his answer was this: "It is not for you to know the times and the seasons, which the Father hath put in his own power." This is strong presumptive evidence that he regarded the understanding of the disciples correct in respect to the nature of his kingdom. Now hear the apostle James, Acts 15:13-17.

Men and brethren, hear unto me; Beseech thee that God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof, and will set it up, that the residue of men might seek after the Lord, and all the Gentiles say in regard to this, that the house of Jacob is their name, and Israel, whom he buildeth up. James 1:1-5.

James here interprets the language of Amos 9:11; and the following fact is brought to our notice. First, it is after God has "taken out of the Gentiles a people for his name," that the "tabernacle of David" is to be rebuilt. Amos says: "In that day," that is, when the times of the Gentiles is fulfilled. It would be after, if it was to be the very day of fulness. And when the appointed time allotted to the Gentiles ended. But second, the ruins of the tabernacle of David are to be set up. Third, notice that James regarded all this as in the future of his day, and he represents the second coming of Jesus. According to the language of James this had not taken place up to his day, and it is safe to say that it has not yet been accomplished.

Let us now hear what the great apostle to the Gentiles has to say on this subject. In the 11th chapter of his epistle to the Romans, he shows beyond the possibility of reasonable doubt, that the literal restoration of the Hebrew nation is a settled matter in the purpose of God:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved. As it is written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. Rom. 11:25-26.

In view of all this evidence of the future glory of God's ancient people, we have, as Sabbath-keepers, great reason to take courage and double our diligence in our efforts to reach those scattered sons of Jacob. The few that have been truly turned back to the Lord, have shown the first-fruits of the glorious harvest that is yet to be realized. We shall then be no more grieved by seeing our children and our brethren leaving the Sabbath; neither will we be considered a despised minority; for "our cause is right, with the law and the word of the Lord from Jerusalem." And "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and many nations shall flow into it." There need be no dividing among the people of God. Sunday will have to place only where Jehovah placed it at first—the beginning of the week. Then shall we all be "children of Abraham by faith in Christ," and all theAbramians and all his children realize the promise of God to him. Gen. 12:3: 13:15, Acts 7:5.

We have quite a supply of the Helping Hand for the second quarter of the current year still on hand. We shall be glad to dispose of these at five cents a copy to any who may wish them. If any of our schools do not use this "Help to Bible study," this is a good time to get sample copies and make a trial of it.
**MISCELLANY.**

"The Lord watch between me and thee when we are absent one from another."

**1.** A broad gold band engraved With a golden ring and token Which love and prayer hath it. Often absent, oh! Our mountain, vale, and sea, Then present, with the guard of Israel. Keep watch 'tween me and thee. Through days of light and gladness, Through days of care and strife. Through smiles, and joy, and sunshine, Through sorrows, tears, and death. The Lord of life and glory, The King of earth and heaven, The Lord, who guarded Israel. Keep watch 'tween me and thee. Through days of doubt and distress, In fear and trembling breath; Through mists of sin and mistery, With a tenacious grasp, their cry will be ours: "As we have heard, so we have seen in the city of the Lord: God will establish it forever."

We have not fasted that the ages will bring, Christianity is not decreed, and will not till its distinctive features are all absorbed into the conscience and life of the world. This is not the case yet. Does any one believe that the churches as they exist today, follow what Christ developed? Are the sects as now constituted, and mutually related going to last in accordance with Christianity? Don't you think that Jesus Christ is going to conquer? Will the turmoils and the chaos of this age ever be subdued? Is it unrestricted competition, with all its covetousness, never yield to that divine principle, which "looks, every man not on his own things, but also on the things of others? And the Lord is the deeper connection and a fuller baptism of the Holy Spirit, a yet larger missionary fervor and intenser sense of our personal responsibility? All of this hinges—the page which this generation is turning over. Christian work is growing ever before us, and we are honoring in having a small share in it, and will be afraid of what is coming. Never share in that stupid conversation which led the Pharisees to stone Stephen for the sake of Moses, and for the sake of the Ark of Israel when there may be to the cart that carries it. Let whatever can be shaken, be shaken, that the things which cannot be shaken may remain. "The Veil is Lifted." **LEAN HARD.**

The following incident is from the missionary life of Miss Edelina Flacks, in Oregonia, Penna. A few Sabbath-schools sent to Greg Taps with Mr. Stoddard. It was afternoon, and I was sitting on a mat near the middle of the church, which had no seats, and only a floor of earth. It had been raining and was weary, and longed for rest; and, with no support, it seemed to me that I could not sit still, the clearness of thought that there was some one directly behind me, I looked, and there was one of the sisters, who had seated herself so that she might not be seen. I objected; but she drew me back to the firm support she could give, saying, "If you love me you will lean hard." And then this was the voice of her own voice, "If you love me, you will lean hard," and I leaned on her, too. I was surprised to find that I was not falling away that night, nor did I sleep all night, but awoke the next morning remembering the sweet words, "If you love me, lean hard."

**BOOKS AND MAGAZINES.**

On the May magazine the Harper's is the first on our table. As usual it is full of good things. "Social life in Russia" is perhaps the leading article of the number, and opens with a long extract of D. S. Petersburg, hitherto unknown to him. "In a Meadow Mad-house," a pasture in New Jersey, Dr. C. S. Abbott finds the wonderful floral flower, which he describes in a charming way. A variety of timely subjects is presented. All of this points to the interest and share of the reader's attention, and the usual department are full.

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**DANGERS AHEAD.**

BY REV. ALEXANDER MACALEY, D. D.

The better things provided for us in divine providence. There is the distinct danger of an unwise and pernicious influence in the teaching of the Christian Church. This arises partly from an unholy set of creeds and articles of faith, which desires for the perpetuation of the freedom of thought and liberty of speech that we enjoy to-day, and which would not be in harmony with the message of God. But if we hold our followers with a tenacious grasp, their cry will be ours: "As we have heard, so we have seen in the city of the Lord: God will establish it forever."

We have not fasted that the ages will bring, Christianity is not decreed, and will not till its distinctive features are all absorbed into the conscience and life of the world. This is not the case yet. Does any one believe that the churches as they exist now, follow what Christ developed? Are the sects as now constituted, and mutually related going to last in accordance with Christianity? Don't you think that Jesus Christ is going to conquer? Will the turmoils and the chaos of this age ever be subdued? Is it unrestricted competition, with all its covetousness, never yield to that divine principle, which "looks, every man not on his own things, but also on the things of others? And the Lord is the deeper connection and a fuller baptism of the Holy Spirit, a yet larger missionary fervor and intenser sense of our personal responsibility? All of this hinges—the page which this generation is turning over. Christian work is growing ever before us, and we are honoring in having a small share in it, and will be afraid of what is coming. Never share in that stupid conversation which led the Pharisees to stone Stephen for the sake of Moses, and for the sake of the Ark of Israel when there may be to the cart that carries it. Let whatever can be shaken, be shaken, that the things which cannot be shaken may remain. "The Veil is Lifted." **LEAN HARD.**

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**SPECIAL NOTICES.**

The next session of the Quarterly Meeting of the Behem, Hor- ken, and Shingle House Churches, will be held at the Shingle House Church, on the second Sabbath in May (May 11th). Preaching Sabbath morning at 11 o'clock by Edb. J. Kenyon. Other ministers are expected to attend at the time of meeting. A full attendance is desired. Let us all come in the Spirit of the Lord.

William C. Whitford, Brookly, N. Y.

The Homestead Seventh-day Baptist Church holds regular services in the Hall of the Royal Temples, 23rd St. and 23d Ave., New York, Stuyvesant (North Brother), 23d St. Building, corner 4th and 23d St., and 200th St., and 23d St., are cordially welcomed, and others specially invited to attend. All strangers will be most cordially welcomed.

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some years ago that emi-
ous person was Oscar Malan
of Genesee, was a guest of
the Elliot's, a well-to-do family in the
Vicinity.
One evening, in conversation
with the daughter, Charlotte, he
wished to know if she was a
Christian. The young lady
replied, with her unusual
sweetness of manner, that he
would not pursue the
subject if it displeased her, but she
would pray that she might "give
her heart to Christ, and become a
Christian for her.
Several days afterwards the
young lady apologized for her
 abrupt treatment, and expressed
 her regret and his parting remark
had troubled her.
"But I do not know how to
find Christ," she said. "I want you
to help me."
She wrote to him just as you are,
said Mr. Malan.
He little thought that one day
that simple reply would be repeated
in making the whole Christian world.
Further advice resulted in open
intercourse and a knowledge of
spiritual things and his life of
devout activity and faith began. She
possessed literary gifts and
had assumed the charge of The Yearly
Remembrancer, on the death of
its editor, inserted several original
poems (without her name) in making
up her first number. One of
the poems was:

Jesus was without sin. But
that thy blood was shed for me,
forever.

Charlotte Elliot's Hymn.

Charlotte Elliot, being in
feebie health, was staying at Tor-
quay, in Devonshire, under the
care of an eminent physician.
One day the doctor noticed
Christian man, placed one of those
floating leaves in his patient's
hand, and said, "If this is the way
you would like it. The surprise
and pleasure were mutual when she
recognized in this his
انية covered that she was her author—
Youth's Companion.

A BEAUTIFUL INCIDENT.
A man blind from birth, a
natural vigor and with
many engaging qualities,
found a woman who, appreciating his
works, was willing to
her lot with him and become his
wife. Several bright, beautiful children
became theirs, who tenderly and
carefully tended and educated them.
An eminent French
surgeon, while in this country, called upon
him, and examining the blind man
with much interest and care, said to
him: "Your blindness is wholly
curiously restored your eyesight to
are good, and if I could have operated
upon them twenty years ago, I think
I have given you a perfectly
X.

Condensed News.
Domestic.
A deal of yellow fever in San
Francisco, is rumored.
One million dollars in gold was ordered,
April 28th, for shipment to Europe.
During a heavy thunder storm at Tiffin At
t Ohio, recently, a shower of hail fell,
covering the ground.
The cost in money to the United
States entailed by the Sanomian
catastrophe is carefully
estimated at $5,000,000.
There were winds of wind and rain in some
parts of the country, pressing and
forest fires from other parts are reported during
the past week.
During the absence from home on a
recent evening of the family of Jacob
Richard, of Allenstown, Pa., the house was
robbed of $600 cash, and four gold
watch cases and other jewelry.

Died.
CRANDALL—In Rockville, R., April 16, 1889, of
pneumonia, after two days of illness, Mrs.
Sarah C. Crandall, aged 56 years, and a
member of the First Baptist Church of
Rockville, of which she was a worthy member.
She was a woman of many charities, life,;
unblemished character, and beloved by all
who knew her. The services will be
readies to the Master called for her.
Her name was written, and she was
awarded $12,000.

Extensive forest fires have been raging
in the vicinity of North Adams, Mass.,
during the past few days, destroying large
quantities of valuable timber and also
the homes of many families. The fires
were most severe in the mountains.
Lord Lonsdale arrived in San Francisco
from the steamer Bertha, from Koidal, Alaska.
He claimed advantages for his
North Pacific journey was not to find
the north pole, but to study the birds
and beasts on the islands in the Arctic
ocean.
Foreign.
The Bowyn mine, Canada was opened
April 25th, the earliest opening for fifty
years.
A Salamanca relief fund of $20,000 has
been forwarded to Prince Bismark
from Hamburg.
Several conflicts between troops and
striking strikers at Vienna, were reported
in the press.
A storm has destroyed all the crops
in the Goeland district, of Florida. Five
pews were killed by lightning.
Three meetings in Edinburgh on the
same day protested against confederating
the freedom of the city upon Mr. Farrell.
The American delegates to the Salamanca
conference were received on their arrival
at Berlin by the authorities of the
United States legation.
The youngest son of the great Dickens,
Edward Bulwer Dickens, is a member of
Parliament from a protection district
in New South Wales.
The town of Atenas, near Granada, was
seriously shaken by an earthquake, April
20th. Several houses were thrown
down but there was no loss of life.
Chamberlain says that the British
Government will formulate its Irish plans
before appealing to the country, and that
upon them it expects to secure a favorable
vote.

When a pant-hunter pant- the pant-market graps,

Baking Powder
Absolutely Pure.
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with the best. It is the most the healthful, short
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Himself in a pair of our

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