ABSOLUTES IN SIMILAR ATTEMPTS UPON THE APOSTLES.

Their ears often kicked up the dust and stopped their ears with their fingers. The lives of the apostles were continually in jeopardy, in which respect "the disciple was not above his master, nor the servant above his Lord."

Does the analogy hold between the case of those in Bible times and Christians to-day, concerning their sectarian differences? Yes, in times past to such an extent that the infidel could truthfully say, "Behold, how these Christians hate one another." To our times the feeling caused by the truth is the same in kind, though different in degree and manifestation; circumstances control its expression. Not so long ago attempts were made by churchmen in our land to silence pious Baptists because they believed religion to be something more than gatherings of fashionable and select society people. They preached through jail windows and in forests. Fences were built against the jails, drums were beaten outside, the sound, shouts and all sorts of devices to check them were resorted to. Two years ago a discussion took place in a conference on a subject differently viewed by the ministers and the essayist. Some were enraged and others by word and act betrayed disapprovance. Several attempts were made to adjourn before the hour.

A year later they listened to another essay on the same theme. After the unscripturality of their position, its inconsistency with their principles and their diverse sentiments caused by it had been pointed out, that meeting, contrary to custom and rules, adjourned without discussion of the matter. The essayist has since written his views for one of his denomination's papers, but was refused a hearing. An unpleasant aspect of belief had been presented and an appeal to reason, error and confession of weakness. We seem to be almost the constant poraries with Patrick Henry, who, traveling sixty miles to plead the cause of three ministers at the bar in Virginia, said:

"In a day like this when truth is about to break its fetters, when mankind is about to claim our natural and inalienable rights, when the yoke of oppression that has reached the wilderness of America and the unnatural alliances of ecclesiastical and civil power are about to be dissolved... liberty of conscience is about to awaken from her slumbering and drop into the hands of those men are accused of preaching the gospel of the Son of God, contrary to law."

These Baptist ministers were lying in jail at Fredricksburg, Va. And who had put them there? They who, by "divine right," since they descended from the apostles, sought in silent ways to silence those who did not preach the gospel as they understood it, the Episcopalian, and although the fires they kindled at Smithfield are extinguished and their methods are changed, yet are the pernicious devices that have caused all the persecutions history has charged against them.

(Author unknown)

A SIMPLE-HEARTED CHRISTIAN once told his minister that there were three steps to heaven. First, step out of yourself; second, step into Christ; third, step into heaven.

The STAR in the EAST.

BY GEORGE L. NEWELL.

A stranger in a strange land! The air was 是ing cold, and the landscape white andfeatureless; a young girl stepped off the train into the depths of a Minnesota winter. She had come all the way from Sweden to join her brother, and now she was near his home. "Three miles yonder, across the prairie and woolenland he lives," said the station master, pointing his hand. "But you had better not go tonight, for it is near dusk and the way is lonely." "I do not fear," answered the intrepid girl, "God will help me to find Carl to-night." The shades of evening were falling fast before the girl had traversed the dizzying stretch of black prairie. Her brave heart qualified a little as she paused at the timber's edge; the woods looked so dark and gloomy. Then she drew her cloak tight around her and plunged into the mystery. The wind was exchanged for the roar of the vibrating tree tops overhead; the white sheen of the plain for a pallid dress of bowing forest giants. Augustus did not fall in her course till she found that in the darkness she had missed the one trail that had been her guiding path, and her feet were now crunching the snow crust of an unknown waste. A half hour passed—an hour,—she knew not whither she was going, wandering aimlessly in that pathless, solitary wood. Exhausted, freezing and despairing, she at last emerged on the edge of the open plain. The night shadows had crept close to earth, the air was thick with frost, and no sound to cause hope broke the gloom. With clenched hands the girl lifted her blue eyes toward heaven; had she crossed the ocean to perish at her brother's door? A bright star threw a bar of light through the dancing frost crystals, and shone on her face as if it pitied her awful doom. She watched its vivid scintillations, a new hope swelling in her bosom. Why not follow the guide of this lonely luminous star, looking down at her from the cold vault of heaven? Perhaps God had caused it to shine forth from the cloud of obscurity to lead her to home and friends. She staggered on, a faint smile touching her lips, and the blood coursing with quickened vividness through her chilled veins. The moaning of the pine forest fell fainter and fainter on her ears; the snow crust hardened so that she almost ran over its surface, and, dropping her eyes from her star goal to earth, a red light shone full before her, the light from a cottage window! O joy unspeakable! God had heard her despairing cry. He had hung a light in heaven to guide her to a light on earth! Are not many of us in the same position? The spirit of the star was this little Scandinavian immigrant, temporally? We get lost from God and wander about in the darksome wilderness of sin. Some of the beautiful trees that grow there are, pride, spiritual coarseness, selfishness, "sin." Through all of the anguish of the star, what would we drift were it not for the shining light of the Bible, that "star in the east," which guides us to a steadfast faith on earth.
with a glorious hope for the future? Its Christ is our only hope. The question of Simon Peter, "Lord to whom shall we go? Thou hast the words of eternal life," have in this age of unbelief, sowed seeds for the kingdom that has been temporarily troubled by the doubts of free-thinking writers. God still reigns; and his mercy is as infinite and compassionate as when first he said, "Him that cometh to me I will in no wise cast out." 

OVERSIGHT OR BIAS?

While speaking upon the words "Abide in me, and t in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me," Mr. Spurgeon recently said, "In our Authorized Version the translators have interpreted it sometimes re- main, and sometimes continue; but it is not very wise of them to have so changed the rendering. It is one of the virtues of the Revised Version, that it translates the same Greek word by the same English word." Mr. Spurgeon powerfully expounds the results of excising a scholar, is beyond question, but sometimes even as such he will, either through inexactitude, care- lessness or sectarian bias, make statements that cannot stand the test of facts or criticism. From the text, in the two things he inferred; first, that in the Revised Version the same Greek word from the original is invariably rendered by the same word in the English, and secondly, that a Greek word from the original is rendered in the Revised Version by its exact English equivalent, he concluded; but upon a perusal of the Revised Version, that in it the same inconsistency is continued of which he complains in the Authorised Version. Irre- spective of the doctrinal comfort derived from them by Sunday-observers, attention given to a few texts in the New Version will disclose, however, the correctness of Mr. Spurgeon's remarks. In Matt. 28: 1, Luke 23: 54 the Greek verb ἐφρονίζεω occurs, while from the first it is rendered "to drown," and from the second, "drew on." If now it be ob- jection that the senses, or the context requires a dif- ference in rendering, it is sufficient to say that, whatever might be said of different rendering of the same word in other instances, this objection cannot hold in this particular case. Matt. 29: 1 says: "Now late on the Sabbath (Revised Version: Now on the first day of the week, came Mary), etc." Mentioning the fact that the day ended in the evening, Alford here sees a difficulty; for, if Mary came there in the end of the Sabbath she would have been obliged to wait many hours before she could see the dawn of the new day. In Luke 23: 54, the same verb is translated by Alford and in both English Versions, "drew on." Xenophon describes an army approaching (ἐφρονίζεω) over the hill. So, giving this verb, in Matt. 29: 1, Alford renders in Luke 23: 54, in the Arabic, the text would read, "Now late on the Sabbath, as it was drawing on (or approaching) toward the first day of the Sabbath, came Mary Magdalene," etc., or less liter- ally, "Now late on the Sabbath, as it was approached (or approaching) the first day of the Sabbath, came Mary Magdalene," etc., or less liter- ally, "Now late on the Sabbath, as it was approached (or approaching) the first day of the Sabbath, came Mary," etc. Thus Alford's difficulty van- ishes. The same rendering would, therefore, be helpful rather than otherwise. As for the second point, that a Greek word from the original is rendered in the Revised Version by its exact English equivalent, Mr. Spurgeon, in agreement with Mr. Spurgeon would look in vain, by turning to Luke 18: 12, Matt. 28: 1, John 20; 19, Acts 20: 7, 1 Cor. 16: 9; in their Greek Testament, for a Greek word meaning "week." They would find, instead, the Greek word for "Sabbath," or its cognate, yet Luke 18: 12 is translated, "I fast twice a week," Matt. 28: 1, "toward the first day of the week;" 1 Cor. 16: 9, "toward the first day of the week." The phrase for the first day of the week is found eight times in the Gospels, once in Acts and once in the Epistles. Had the Greek for this expression been rendered into such Eng- lish, as Baptists wish for βάπτισμον, the Revised Version would render it "the baptism of the third day." But when we inquire how this expression occurs. The rendering into English, which was by metonymy, is correct in point of fact, but so was the Anglicizing of βάπτισμον. If the translation had been more liberal we should have, consistent with sense, instead of "the first day of the week," "the first day from the Sabbath," or more literal still, "the first from the Sabbath," or as some translate it, "the first of the Sabbaths." N. D. D.

THE BACKSLIDER.

It is the mark of wisdom in brave men, en- gaged in relentless conflict with a powerful adversary, to fortify themselves against every emergency, and to keep themselves fully ap- prised of every danger and real peril. Chris- tianity is a spiritual warfare, the issue of which is victory or death; there is no neutral position; when my sword is drawn in the heart, and hence no man can escape taking some part in it, as he might possibly do if it were outside of himself. It is a moral conflict and is carried on in the daylight of intelligence and conscience. It begins in the mind: the knowledge of God, brings with it a tremendous responsibility. When he has once come to know a reality, he can never again be as he was before he saw the truth; he may turn away from it, despise it, deny it, but in doing so he bears false witness before the tribunal of his own destitute conscience, he perjures his own soul and knows it. Better, a thousand times better, if that man had never been born, than having known God and having been known of God, that he should turn away from him and go away into endless darkness. It is the soul's problem; for whom all the troubles and miseries with an infinite weight of sorrow and woe. There are millions of benighted souls in this world who have never known God in Christ; who are lost, without God and with- out hope in the world; for whom all the troubles and miseries with an infinite weight of sorrow and woe. There are millions of benighted souls in this world who have never known God in Christ; who are lost, without God and with- out hope in the world. They are on the border of the land, and are friendless into the outer darkness of false con- cessions, groundless complaints, and cruel bur- dens of merchandise set up by the mercenary for taking the first step. It was an idle fancy that came to the door of his unguarded heart. It was dreamed. Having laid aside the sword of the Spirit, and having ungodly the armor of faith, he is simply resting in his own righteousness, but woe to the man who never had captivated his thoughts and led him away from the maine services of Christian life. The first steps in departure from a godly life are simple and almost imperceptible. The thoughtful reading of the Scriptures may be the first duty neglected, but this is sure to open the way to other steps of departure. Very few persons maintain their interest in religious meditations and prayer or communion with God after daily Bible-reading is neglected. The public announcements of God's word are not always as dull and burdensome, until almost un- consciously the ties of Christian fellowship are silently taken away by the selfish atti- tude, and the beguiled soul is ready to be sworn into the fraternities of Godless life. The man who neglected the word of God, has been led on by the word of God to serve sin and self. They have been walking in the counsel of the ungodly, and standing in the way of sinner, and sitting in the seat of the scornful, until they are victims for eternal ruin.
Let us as praying people, remember that he prays most fervently and effectually who prays in deed.  

z. b. n.

WHAT THE POPE READS

After Mr. Gladstone, Pope Leo the XIIIth is the most vigorous man of his age of the day, says Edward W. Bok, in the January Ladies' Home Journal. "He is neither an ordinary man. There is no detail too small for him to pass over, and from daybreak until after midnight he devotes his time to the church and literature. Those who surround him know that he is particularly tired or worn out, for then they take down the volume of Dante and read with the aversion of a school-girl enjoying her first novel. Of all the authors, Dante is the Pope's favorite, and it has been remarked that in physique he is not unlike the accepted ideal of that great Italian. He reads Dante for pleasure, but for keeping himself well informed on all that is happening out of the church as well as in it, he reads not only American books, but newspapers and magazines, and it may surprise American readers to know that he is well informed on all the topics of the day, political, religious, and social. He has taken a deep interest in the cause of labor in the United States, and reads everything bearing on that subject which comes to hand. Once a week a well-selected bundle of American newspapers is sent to Vatican City. Mr. Gladstone, who is the Pope's best friend, is the author of a work on social questions, and it is clear that he who surrounds him know not only what is going on in the United States, but they are familiar with the calibre and character of the men who make it, and even what is going on in Germany.

THE SATURDAY RECORDER

A child was returning from a neighbor's house through a wooded pathway, when suddenly a panther was seen crouching around her and striking his neck and sides against her thinly protected limbs, apparently as harmless and insignificantly small as an ordinary kitten. The relieving hunter came upon the scene with the anxious father. It was the desperate work of the next moment to deliver the helpless child from the fierce and relentless panther that was preparing, in his very play, to pounce upon the unsuspecting victim. The hunter's play is a useless and unprotected child and then leaves his easy victim unharmed. We have here the likeness of the temptations that spring suddenly into the pathway of the unsuspecting, and play around their hearts preparatory to leading them away into an eternal captivity of sorrow and spiritual death. Sinful lusts, injurious apprehensions, wicked passions, vain pride, selfishness in the forms of envy, jealousy, ill-will and hatred, never play around and in the human heart, aside from the purpose of corrupting and captivating and destroying the soul. However refined and smooth-toned temptation may come, it comes with a desperate purpose. We hear professing Christian people talk of certain amusements as innocent and harmless, and yet they are the vilest and the vilest are the unseen and unobtrusive pests in the world. We hear people talk of disregarding the Word of God as admissible under varying circumstances, and that is the very sentiment of rebellion against him and his government. We hear people talk of so-called industries and forms of business as legitimate and justifiable, even though such business has for its only result, the destruction of life and homes, and happiness, and the eternal ruin of millions of immortal souls. All such talk is the literature and reasoning of those who have taken human life, they even profane, and from the path of truth and righteousness, if they ever knew what it was. They are the first steps in the path of the backslider, the end of which is swift and awful destruction.

THE LAW OF GIVING

The support of our work, both at home and abroad, is not an easy problem if every pro-

The Saturday Recorder, 270 Fifth Avenue, New York; and now in its 35th year. It is published by the Christian and Missionary Alliance, a denomination of Christian believers who are devoted to the diffusion of the Bible and the spread of the gospel of Jesus Christ among all nations.

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Two or three weeks ago, a little babe four weeks old with chills, several with eye-diseases many with malaria, and then an elderly woman came to speak of her daughter-in-law who was here a few days ago, and asked me to remove the tumor on her face. She was to be operated on in three months and this tumor greatly harmed her beauty. (A little boy and girl are called husband and wife, son-in-law and daughter-in-law, from the day of their betrothal).

I said, "I can easily remove the tumor, but I have no wards and I am not willing to perform the operation and then allow her to go home, as she should have careful treatment afterward."

"But she will come every day to see you."

"No, I cannot treat her that way, with satisfaction."

"Shall she come and stay with you?"

"I have no wards."

"Then she will go over to your house and sleep anywhere, on the floor or wherever you put her."

"I am sorry to say I have no place there either."

In this way she continued to entreat constantly, asking if she should bring her to-mor- row, to which I was compelled to say that I could not treat her under the circumstances.

After perplexing me a long time with her as to whether I would ever be willing to take medicine home with her, she at last became willing to take medicine home with her, and watching us below.

She brought in a great bundle of clothing and all that was needful to make her comfortable while here, also the money to pay for her board. A young and pleasant woman, looking earnestly into my face, awaiting my reply! What could I say? Her disappointment was great, but after talking with her awhile and explaining to her my inability to receive her, she became willing to take medicine home with her, and promised to come down to Shanghai again to see me in about three weeks.

While the woman was leading away a man entered leading a woman by the hand. On examining her eyes it proved to be a severe case of purulent ophthalmia. He placed a large bundle on the floor, saying she had brought an abundant change of clothing and would like to regain until she could recover.

Again, what could I say? How should I refuse? She was extremely reluctant to leave; indeed, when I had finished at noon and passed through the waiting-room on my way out, she was still sitting there with her hand on her bundle of clothing, unwilling to go.

Oct. 15th.—In one of my rounds in visiting the homes of the people a few days ago, the baby of the next door neighbor of one of these families had been pining away. Unfortunately it could not be said. Her disappointment was much despised and cruelly trusted on its account. At last she began to refuse it nourishment, enduring its wailing and moaning until it could make but little more noise. Overcome by the oppression and hatred of the family, and feeling strongly as to the night before, I went to them. While talking to the women that day my seat was near an open window, and this woman came and leaned forward into the room to hear and see. I could talk well enough on the condition now and then whenever I turned that way and saw her face, then pity mingled with horror so overcame me that my words seemed to choke me. She was so sad, and besides looked as though she might be suffering for want of food, too. A young woman, oppressed beyond measure by the very blackness of heathenism, until the mother love was overcome and she could in despair, reach forward her own hand to save the life of her child! A victim she was indeed, as well as the little one. Oh, what agony is covered up in many of these homes! What cruelty! When will the light and joy and peace of the gospel reach the hearts of these people of old time? Do these people in Christendom see these things as they are, or rather, when will they believe and then act?

Nov. 7th.—Yesterday Mrs. Randolph and myself were in a company at a neighboring mission, gathered together to welcome two young ladies to this land and work. Both were full of earnestness in the cause, were educated and refined. One is wealthy and has come at her own expense, giving her young heart, her hopes, her strength and means to the work. Where are the young ladies in the churches of the Seventh-day Bap-

ists well. She had brought it, and the mother was heavily "to whom it can be assigned in one's mind with that form of the idea that the gospel is just as much for other women as for themselves? Does it lead them to realize that the blessings of the gospel are as just as much for other women as for themselves? Does it lead them to realize that the helping forward of God's plan for the salvation of souls or the refusal, rests upon them as individual members of their church,

WOMAN'S WORK.

THE LOVE OF GOD.

Like a cradle, rocking, rocking,
Silent, peaceful to and fro.
Like a mother's sweet looks dropping
On the little face below,
Hanging there, around hope, turning,
Jovial, noiseless, safe and slow;
Falls the light of God's grace, shining
Down, and watching us below.

And as feeble hands that suffer,
Toward me cry, and will not lift
Are the tenderness of mothers,
 vested with the care they own;
So when we are weak and wretched,
Their care weighs down, distressed,
Thus is it that God's great patience
Hold us closest, loves us best.—Sel.

For us to do all we think we can for the cause of the Master is one thing; to really do all that we can, that is a great thing, and past the realizing, shall we say, in the life of every one of us.

All the ends of the earth shall remember
And turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations. Psa. 22:27, 28.

We wish to ask any of you who may receive the new prayer calendar if it does not have an eyewlet hole, by means of which it can be readily used as a wall calendar, that you will put one there yourself, and hang the calendar where you will see it often.

The Women's Board of Missions of the Methodist Episcopal Church, South, are about to establish a Training School for Christian workers. They received several generous prop-
ositions from various parts of the country, to help them to build this school; in these several sections of the country, but the one accepted by the Board that gives the money, is from Philadelphia, and the sum is $20,000. This is the only house that has been built in the city mission work, and during the time it will furnish a Christian home to its inmates. The missionary training schools, of which there are several, are the direct outgrowth of what men and women have come to know to be a fact, that "the time is past when any one can be a missionary."
are already in sympathy with whatever will help to culture the habit and the spirit of effective prayer. The critics here, as in many a place elsewhere, are those who at heart, if they would allow themselves to find the heart, are not opposed to the main phase of this question, but do not like the way in which it may be supposed, and thus supposing, say, that they see no good in the plan.

Your ten-year-old boy may argue with you all day, could he hold himself so long at one point, the 'baptized God' being as ignorant of the value of it may they suppose, and thus supposing, say, that they see no good in the plan.

Secretaries to receive the benefit ...

Lifted the veil of charity to cover our mood ... through the organ to call the attention of our isolated sisters, that people ... by means of a leaflet litera-

The subjoined is the topical ar-

1. For an outpouring of the Holy Spirit upon your own better

3. For the women of heathen and Mohammedan lands, that the blessed spirit of God may open their eyes and turn them from darkness to light; that the Hindus, as a people, may be wholly freed from the debasing influence of child-marriage; that the condition of Indian women may be improved; and that the hearts of Jewish women may be opened to receive Christ as the Messiah.

4. For female converts, that their spiritual tone may be raised, and their spiritual life deepened; that they may command Christianity in their home life; that they may be steadfast and zealous to win their country women to Christ; that secret believers may have grace to confess Christ openly. That the important awakening in Japan may be blessed of God, and prove real and abiding.

5. For an outpouring of God's Holy Spirit on the women of the churches at home, that they may see and do the Master's will, and consecrate their service and their money to this cause; on Christian women's Missionary Societies throughout all the world.

REPORT OF THE WOMAN'S EXECUTIVE BOARD.

The list work for the Light of Home, not the light of work for one year again, we might possibly say, completed, as it is now several months since we have received any considerable number of names in response to the circular letter sent out. We have kept to record of the number of names received since last August. Totaling the question, we received letters and lists from one third of the Unions written to. We are now occasionally receiving a demand from Local Unions or from secretaries, to stop the paper, and enough of it is safely stored as their reason for the demand. Their non-belief in the Seventh-day Sabbath doctrine, and their unwillingness to be annoyed by having their attention called to it. Since the Light of Home is to be kept for the purpose of making the church more attractive to the world, we should be altogether amiss to say that whatever of work required in its writing up is still in the hands of your Secretary, although she has this lack of impetus in the matter, that she greatly fears that those who refuse to take the little sheet may be as little benefited by its special features, have the company of many of our own people in this, that they fail to support the paper by pure or by personal.

The Women's missionary papers which have so blessed us, helping us to do our work better than we could have done it without them, have, with but few exceptions, been sent out to help the society work in this direction. A circular letter was issued in April to bring us together in consultation upon practical fest-

5. For an outpouring of God's Holy Spirit on the women of the churches at home, that they may see and do the Master's will, and consecrate their service and their money to this cause; on Christian women's Missionary Societies; on all who aid the work by sympathy, prayer, and gifts; and for a large increase in the numbers of truly God-sent candidates.

The affability, at present, is open for Christian effort; that God may turn the hearts of those who are now hindering the work in this direction was a question of great stress. It seems, however, that the question of the women in the Church of Christ, love, and which adds this privilege to those already accepted, and in the event of this question, the saying, "peace be to our friends!" is heard, sending, supporting the name for whom Dr. Swiney calls. No one is yet secured.
A SABBATH DISCUSSION.

In 1836, John Maxson, then of Schenectady, N. Y., published a work of 324 pages, 45 by 69 inches in size, with cloth cover, entitled "A Discussion of the Origin, Claims, and Propositions of the Weekly Sabbath." It consisted of two series of letters, the first having twenty and the second seven letters, written by Eld. William B. Maxson, pastor of the Piscataway Seventh-day Baptist Church, and Eld. William Parkinson, the pastor of the Church of New York City. They bear different dates between January, 1835, and July, 1836, and were prepared for the columns of the American Baptist, published in New York as an organ of the regular First-day Baptist Churches in this country. Only the first series appeared in that weekly periodical, while both series were printed in the Prophetic Sentinel, the paper patronized by the Seventh-day Baptists. Eld. Parkinson issued, for circulation among his people, while the discussion was in progress, a pamphlet containing only the first two letters of Eld. Maxson, which were merely of an introductory character, and fourteen letters of his own, to the last twelve of which no replies were admitted, though eight such as had already been asked before the readers of both denominations, and there were afterwards added, six the opponent characterized as a "total disregard to the claims of Christian courtesy.

In the first series of letters the argument pursues somewhat an orderly course, though taking a very wide range in advocating the sanctification both of the seventh and the first day. In the second series the discussion was upon a deuteronomy, being continued for the purpose of emphasizing a few special subjects previously noticed. Concerning the whole work, Eld. Maxson remarks in the biographical sketch of himself that he "presented the strong points of his different positions, as it was written with distinguished ability on both sides, as well as with unvarying dignity of thought and expression. While maintaining sharply and firmly their opposing views and sentiments, they seem to have grown in each other's esteem and Christian love. Both close the discussion with the hope of soon meeting each other in that 'overlasting rest that remaineth for the people of God.' The occasion of beginning the controversy was a statement made by Eld. Parkinson in a pamphlet with the title "A Summary of Faith," in the following words: 'To observe the seventh-day Sabbath, then, under the gospel dispensation, must be decidedly anti-evangelical; it is practically denying that Christ is come in the flesh, and virtually admitting that the Mosaic dispensation remains in force.' Eld. Maxson comprehended clearly this assertion directly charged the people with whom he was associated as being anti-Christian, and therefore rejecting the gospel as the way of salvation. He felt deeply that this view of the Sabbath as still obligating upon all men, was placed in a false position, and that he must defend, not only his brethren, but the sacred day, from the defacement cast upon them by such erroneous opinions. He opens his attack warmly and vigorously, and under the titles of "Dear Sir," and "Dear Brother," he repeats the obvious implication against the Sabbath-keepers, as it tended to intercept the kind relations which had existed for nearly two centuries, in "many parts of our country," between members of their "respective denominations."

Before opening the discussion the following admissions are made on both sides: First, God instituted the Sabbath at the close of His creative labor; Second, the Sabbath was made for the future rest and observance of man, as a type of the rest promised in Christ; Third, the Sabbath was a specimen of His moral and religious improvements. The principal point at issue in the whole work is raised at the very beginning, whether the Sabbath is typical of the gospel dispensation. Admitting, for the moment, the existence of the Jewish polity, and, therefore, like the other Sabbaths of the people, not binding upon the followers of Christ. In advocacy of his views, Eld. Parkinson argued on five points: that the whole Decalogue, and therefore the fourth commandment, was delivered only to the Jews; that the weekly Sabbath was a sign to that people of a peculiar relation existing between God and them; that the seventh day, as a day of rest, never was, and never could be, obligatory on any but the Jews, since no prophecy prescribed it for Jews; that the first day was not liable to the death penalty in violating its provisions; and that the keeping of the Sabbath is not mentioned as among the "necessary things" which the Holy Ghost, as directing the apostles, required the Gentiles to convert to the gospel to observe. The discussion on these points is carried forward to great minuteness of detail, and becomes, in some parts, very wearisome reading. It must be confessed in meeting the arguments adduced, that Eld. Maxson shows a more comprehensive and general knowledge of the Scriptures. He surveys upon these points, and is more in agreement with the great writers, even on the first-day side, who have commented upon these portions of the Scriptures.

Many pages of the book are taken up in explaining the moral and the positive nature of the Fourth Commandment. Elder Parkinson claimed that it was wholly positive, and Elder Maxson insisted that the designation of the day, the instruction as to the mode of keeping it, and the penalties attached for its violation, are positive, because directly required by God; but that the design and plan of the Sabbath, like the other commandments, are moral in all respects. Were it exclusively positive, he maintains, our obligation to observe it would not be less, because it is commanded by God, than it would be were it purely moral. His argument here given at great length, is unanswerable, and made at the time a deep impression, at Eld. Parkinson endeavors to show that the Sabbath, as a religious dispensation, was not made by God, nor kept by the Jews for six hundred years; but that the Mosaic dispensation was not made nugatory by the death and resurrection of Christ, but, consequently, be in force until the end of time. The seventh-day Sabbath is pre-eminent in the setting apart of the day for the use of God, and at the same time it is the day on which the first day observance is a substitute for it. Christ's life and death should not be placed in opposition to the ends of creation, but as additional and subservient to them. The regard paid to the Sabbath in the first centuries of the Christian Church, is shown somewhat fully, among first day readers. Great advantage was clearly taken against the position strenuously advanced by Elder Maxson that there is no proof that our Saviour rose on the first day, and Eld. Parkinson endeavours in several letters of his, even to the last one, to make the most of this advantage. The closing pages of Elder Maxson's replies contain a general review of the whole discussion, particularly the points which he had made. They abound in sharp and crisp sentences, as he felt that he had been greatly misquoted, and his statements often twisted from their natural meaning by his antagonist. He plainly is consistent that, in the controversy, as were his friends who read all the letters on both sides, the subject of the Bible Sabbath had suffered no damage at his hands.

There is a difference between a religion of principle and one of policy. Really the religion of principle is the true and simple, while the one of policy is counterfeit. Principle is the fixed, unchangeable rule of a steadfast character; while policy is the weather-vane constantly shifted by external winds of circumstances and conditions.
SABBATH REFORM.

THE BAPTIST CONGRESS AND SUNDAY.

A correspondent of The Independent, New York,—Rev. Walter Rauchendaal,—writing concerning the Baptist Congress which lately held its eighth annual session at Toronto, Canada, describes its attitude toward Sunday in the following words:

The discussion of the "Sabbath Question" on Thursday was one of the most important of the Congress. From the excellent opening addresses by the Rev. J. W. A. Stewart, of Rochester, and the Rev. A. P. McDermid, of Ottawa, does one gather that at least one leading Baptist paper plans to observe the Lord's Day on the fourth commandment. Only a few expressly stated that they considered them no longer under this law, but all preferred to state the utilitarian reasons, either physical or spiritual. The words of Christ, "The Sabbath was made for man," seem to have supplanted the fourth commandment as the sanction of Sabbath-observance in the minds of those who took part.

This Congress, although not an official exent of the Baptists in America, is nevertheless, de facto, an important and a representative body. All observers have noticed the change which has taken place in the attitude of the Congress toward the Sabbath question. In order to avoid the claims of the Sabbath,—the observance of which is demanded by every just interpretation of the Baptist's Creed,—many Baptists adopt the anti-Sabbattian position which underlies the opinions expressed by the Congress above referred to. This result is inevitable, so long as Baptists refuse to become Seventh-day, Sabbath-keeping Baptists; either the whole Baptist structure is wrong, or no one is a full-fledged Baptist who does not keep the Sabbath. It is high time for Baptists to call a halt on this Sabbath question, and to know that Sunday is not the Sabbath and many of them are too honest to claim any sacredness for it because of the fourth commandment. But this honesty compels them to still face the inconsistencies as long as they refuse to keep the Sabbath, for they are driven to open disobedience of the commandment which requires all men to keep the seventh day and yet must find, or seem to find, some ground for keeping Sunday. It is a hard choice, brethren, so far as the popular standards are concerned, between the observance of the Sabbath only, the observance of the Seventh-day Baptists, or fall into logical and practical self-destruction as Baptists. Choose ye this day, whom ye will serve, God or Baal.

THE INDEPENDENT, (Limited).

Under the caption "Our Purpose," the Independent recently set forth its principles in an article, from which the following is condensed:

1. The Independent has ever been known for its willingness to give a hearing to both sides of every debatable question. The Baptist Congress, we believe, has been unaware of the adage, "Let a thousand flowers bloom; let a hundred men express their notions, and the truth will be the outcome." We have never denied to those of opposite opinions an opportunity to be heard in our columns over our own signatures.

2. The Independent is a warm advocate of the policy of Protection, as against Free Trade; and has asked for, and published and defended articles from acknowledged representatives of the Tariff Reform. It will stand by its principles, and assert the rights of the people.

3. The Independent advocates the principles of the Republican Party; but we do not proscriber Democratic citizens.

4. The Independent does not believe that the present large number of sects is a good thing for Christianity. But without the great movement, in the smallest and humblest denomination shall we escape us. We have no prejudice to overcome against any. We do not declare which party we will admit, nor do we exclude all others which we cannot approve.

5. The Independent does not endorse Unitarianism, Universalism, Romanism, or Andoverism. But we publish.

In the same, or following issue of the Independent-containing this beautifully sounding "Declaration of Independence," among the editorial notes, the following was found:

"Why, you don't take the Bible just as it reads, do you," said a clergyman, who was talking with him on the subject of religion. "Oh, yes, sir, how would you take it, if not as it reads? Would you have it interpreted by any man who didn't speak English?" "Certainly not," said the clergyman, "I read the Bible in this respect as you do any book, and take the meaning of its words and accept it as it reads. Is the editor who thus comments on this important subject aware that the writer of the essay sent him has not taken the Bible just as it reads? If he is, and can show that the observance of the so-called Lord's-day takes the Bible just as it reads, the writer, finding it very inconvenient to conform his practice to the Bible so that it suits his time, may wait till it is possible for him to conform his practice to the Bible just as it reads, and conformity one's theories and practices with those of the multitude, and one can readily declare his independence when such an event takes place, but it is difficult, though most of the Baptists would like it to be so, to conform to the Bible just as it reads, and conformity one's theories and practices thereto. Like many others, the Independent is on the side of the majority on this Sabbath question, but it should be reminded that truth and authority have almost invariably been at variance. There is a group of Baptists who are devoted to God's Sabbath, and the Independent at first, and that for the second time, courteously declines, and afterwards ignores a request to give the truth as advocated by this band a hearing. Verily this is independence. Thomas Jefferson was always so consistent, for, as his home may be seen the pen in which he kept his store, and the pen with which he wrote the words, "All men are born free and equal," in his Declaration of Independence.VERITAS.

HON. W. H. SEWARD ON SECRET SOCIETIES.

"I belong to one voluntary association of men, which has to do with spiritual affairs. It is the Christian Church—that branch of it, all imperfect though I think it is, which accords to my notions, most nearly contains in its purity the true principles of the gospel. That association is an open one, which I have satisfied the requirements of, and gives all its instructions with publicty, and invites every man, in the language of its divine founders, to come in and partake of all with which he invested it, and of the blessings which he promises.

"I adhere to one temporal society of men, and that is the political party, which, according to my notions, embodies most fully and most truly, although I confess, in as the case, very inadequately, the principles of the Declaration of Independence and of the Constitution of the United States. The association, also, of which I have last spoken, is an open one. All its transactions are conducted in the broad daylight, and confessed to all citizens and all men who be come subjects of the party. The Government of whatever clique or race or color they may be, to enter into its ranks, to participate in its labors, and to obtain all the influence which they can bring to bear in the service of the Government and in advancing the cause of human nature.

"Secret societies, sir? Before I would place my hand between the hands of other men, in a state or federal council, and bend on my knee before the king, or in any combination with them for any object, personal or political, good or bad, I would pray to God that he would deprive me of the power of that if I might become an object of pity and even the mockery of my fellow men."
THE SABBATH-RECORDE.

L. A. PLATT, D. D.,

THE SABBATH-RECORDE.

I. A. PLATT, D. D.,

Editor.

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THE SABBATH-RECORDE.
enjoyed with power from on high. But if we come in the right spirit and motive, we need not tarry long. God calls us out to an earnest work. Let us put on the gospel armor, and then go promptly and faithfully forward. God gives us ability and grace for the work; let us give him work according to the ability and opportunity.

THE NEW SYSTEM OF GIVING FURTHER EXPLAINED.

Concerning the plan of giving which is before our churches for their acceptance there seems to be still some misconceptions. On these several objections have been based, as shown by recent letters, and that these may be removed so far as possible, it is needful that we should make the following statements.

1. The plan does not require each member to give five cents weekly for each of the societies. They are requested to try to give five cents every week, this sum to be divided between the two societies.

2. If persons are not able to give that sum, they may give less, not excepting the least—penny—which will be gladly and gratefully received. The aim through weekly offerings is to secure “Both large gifts from ···· And small ones from many.”

3. It is not a “tax,” imposed with unwarranted authority. It has none of the features of an “assessment.” It is a system offered the churches as worthy of trial, and is backed by no power save what inheres in the wisdom, practicability and value of such a method of gathering means for benevolent purposes.

4. If churches adopt it they do not bind themselves to raise the average sum of five cents per capita, weekly, for their entire membership, but they simply resolve that they will make an effort on the line proposed. And thus making the trial they may be assured that they will more nearly approximate that result than by any other course, and if they reach it or exceed it joy will come to all concerned.

5. In addition to the weekly offerings persons may give for any object that is preferred in their interest and benevolence. Thus the plans are sufficiently elastic to accommodate every lover of the work of our Lord. The hope is that every one may give something weekly, and those who give the largest sums specially may and ought to share at the same time in the regular offerings. Is there any one among us so poor that he cannot give anything to missions?

6. Pledges are solicited ahead of the weekly gifts, and to some persons this seems like unwise venturing or presuming upon the future, or something too hazardous. Do such brethren remember that quite necessarily our missionaries and our publishing agencies are pledged in advance, and we are pledged with them in advance by our Christian vows to sustain the kingdom of our Lord. And what an antidote to such fear and distrust, and what inspiration to faithfulness may all have who do not forget that greatest of all pledges given in advance, “Lo I am with you always even unto the end of the world.”

7. The managers of our two missionary societies (changing their name to “New Life”)—living teachers and the other by living publications) have united heartily in this effort to secure improved ways and means for their maintenance and prosperity. They are doing this in obedience to the wish and conviction and judgment of our people, expressed again and again in our public gatherings, east and west. In a systematic way they are endeavoring to introduce systematic giving and make it effective throughout the denomination. Next to love and prayer and piety, and as essential with these in forming vital godliness, there is needed in our churches the practice of frequent, regular, constant and generous giving, such as may be proportionate to our ability and sufficient to meet the unremitting demands that come upon us from the fields opened on every side by the Lord of the harvest. And our brethren everywhere cordially unite in this effort that aims really at their own enrichment in benevolence and all spiritual blessing through labors for the salvation of their fellowmen.

OUR SABBATH VISITOR.

This paper has now been published nearly eight years, and at a cost of more than seven thousand dollars over and above the receipts from subscriptions. In looking over the Conference Minutes it is found that there are a number of Sabbath-schools that do not take this paper. This should not be so; for if any one has interest enough in the children of our denomination to provide for them a paper, like the Visiter, the parents of those children surely ought to have interest enough to furnish them with it, especially as they can get it at about one half its actual cost. Every child of our denomination should have the Visiter, and in so far as they do not, the labor and expense for them is lost.

Besides the consideration of the real merits of the Visiter we are under obligation, morally, to sustain the paper to the full extent of the needful subscription; for it must be remembered that a share of the expense of the publication is provided for by the publisher himself, and one of the provisions of the present arrangement was that the paper should be kept up in its circulation to the original number, and if possible, the subscription should be increased to two thousand.

There seems to be a misunderstanding on the part of some in regard to the terms of subscription. For the benefit of any such persons we restate them: For ten copies, or more, to one address, 50 cents each; for less than ten, 60 cents each. Where the names are written on each paper, they are single subscribers and must pay for the extra labor and expense of directing.

The publisher now makes this proposition: To all new subscribers, who will send their subscription, inducing the pay at once for one year, he will send the Visiter to the end of the present volume free, viz., to March 1, 1890. It would seem that such inducements ought to secure immediate action on the part of all interested in the Visiter.

H. C. COON, Pres. S. B. Board.

HOME NEWS.

New York.

ALFRED CENTRE. The fiftieth anniversary of the inauguration of the “Woman’s Temperance Union” of Alfred was the occasion of the village, Dec. 23d, with a public entertainment at the church. Papers were read, children’s exercises were given, and other appropriate and instructive exercises were presented.--The first of the series of the “Jubilee Essays” was presented at the Chapel, Half-a-Christmas evening, with an excellent programme by the Orophilian Lyceum.—“The oldest inhabitant” gives it up; he never saw such a winter before in Allegany. The winter solstice is passed, the sun is mounting higher, the days are growing longer, and still there is no frost in the ground. In the house it is difficult to keep the fire going; the stove is used, but not much. Dandelions and pasies are occasionally seen in bloom, farmers are plowing, boys and kites flying, and other signs of spring are not wanting. But wait and see.

Pall. December 21, 1889.

LITTLE GENESEE.—Our Sabbath-school gave a literary and gift entertainment on Christmas eve. The literary programme, consisting of music, recitations, and a general exhibition, was well carried out. The exercises all had direct reference to the events which the Christmas time is intended to commemorate. All the children did remarkably well, especially considering that they had so hard a time for preparation. After the literary exercises a large number of gifts were distributed and many hearts were made glad. Among the presents received were a set of Chamber’s Cyclopaedia, by the Superintendent, and a half-blood Jersey cow by the church. The children’s contributions of those classing themselves as belonging to the outside world, exclusively. The Sabbath-school is doing well, under the superintendency of Miss M. E. Bowler, who has been elected for another year.

G. W. B.

NEW YORK CITY.—An unusual event occurred in our little society in the city, Dec. 21st, 1889. We most sincerely hope it will not be the last such thing. PHIPPEL D. WRIGHT, Esq., was given us all to a sociable of Seventh-Day Baptist friends, at his home, 9th Ave. and 34th St., on Seventh-day evening, of the date above mentioned. The design was to reach every Sabbath-keeper within our society. A number who were on the sick list sent regrets, but a fine company assembled and passed a most pleasant and profitable evening; in conversation and music. While the better part of our nature was stirred by the excellent music our appetites were not forgotten. A fine luncheon made us all remarkably happy. Churches so situated that such gatherings can never be common occurrences can hardly realize how sort of strange it seemed to gather as sociable beings. We commend the thought of the sister who has inaugurated this new and strange epoch in our church, and hope that others will follow the example.

J. G. B.

Rhode Island.

ASHAWAY.—On Thanksgiving evening a concert, entitled “The Building of the Temple,” was given at the church under the auspices of the Ladies’ Sewing Society. A large audience was present, and quite a handsome sum was realized for the church benefit. For the same object another concert, entitled “Bethlehem,” was given on Christmas eve, after which the Sabbath-school and other exercises were conducted by the Sabbath-school Superintendent, Mr. Eugene Stillman, to the rooms below, where ice cream and cake were served free to all. While the children were partaking a large number of the adults were gathered in the parlor, where Rev. E. P. Saunders, with a few well chosen words, presented to the pastor, Rev. Ira Lee Cottrell, a gold watch, the gift of parishioners. Although completely surprised, Mr. Cottrell expressed his appreciation of the gift in a feeling and happy manner. Later, Mrs. Cottrell received from her Sabbath-school class a set of silver nut-picks.
Young People's Work.

As an habitual carelessness in attire by and by affects one's outward life, so everyone's mode of thought affects, sooner or later, the very springs of thought itself.

It might seem to some that the mere maker of style, in speaking or writing, is one of no moment; and that exactness in little things, grammatical or rhetorical, is worth the attention only of the over-faustidious. But this is not so. "The style is the man." The man is one, his nature, moral, mental, and physical, is a unit. Carelessness, in any department, is a hurt to one's whole being.

In all things we are molded by our associates, our companionships. As one unused to good society cannot fit himself to be at ease among people of refinement by visiting the hab­­­...
hand-book is a great convenience as a refresher of the memory to the accomplished reader. It had better not be much used by the ignorant one, since his own limitations will generally render it misleading.

This lends support to the consideration of another pit-fall into which the uninformed reader is continually tumbling. It is the confusing of names which are very nearly alike, but which belong to widely different times and styles of writing. Although the names of the dramatists were not contemporary with Shakespeare, and the great lexicographer, Dr. Johnson, of the eighteenth and Light." Edwin Arnold's head been adorned with laurels these words the possibility of Shakespeare, the rum gander. Are we to presume, in any instances: Perhaps it is not necessary to have a namesake, or that beer,.,.,,exactly into which the uninformed reading pit-fall into which the uninformed reader is generally changing about one of them will usually not a little observation to make the difference of other source:... The greatest known depth of the sea is in the South American Ocean, midway between the island of Tristan d’Aunoua and 10 mile south of the Rio de la Plata. The bottom was there reached at a depth of 8,316 feet, or nearly 2,500 fathoms, exceeding by more than 17,000 feet the height of Mount Everest, the loftiest mountain in the world. In the North Atlantic Ocean, south of Newfoundland, soundings have been made to depths of 37,480 feet, while depths equalling 34,000 feet, or six and one-half miles, are reported south of the Bermuda Islands. The average depth of the entire ocean is 12,000, and Japan and California is a little over 2,000 fathoms; between Chin and the Sandwich Islands, 2,500 fathoms, and between Chin and New Zealand, 1,500 fathoms. The average depth of all the oceans is from 2,000 to 2,500 fathoms. —Christian at Work.

Brian's Achievements.—The American Analyst says: A very interesting calculation has recently been made by the Statistical Bureau of the State of California. This calculation shows that the power of the machines at present in activity in the world have been erected during the past twenty-five years. The country which possesses the highest amount of horse power is the United States, with 7,500,000 horse power; then follow England, with 7,000,000; Germany, with 4,000,000; France, with 3,000,000; and Austria-Hungary, with 1,500,000. These figures do not include locomotives, of which there are 10,000 at work, with a total horse power of 40,000. A steam 'lighting' is equivalent to three actual horse's strength, and each living horse represents the strength of seven men. Thus the total horse power of the United States is 1,200,000,000, or more than twice the total working population of the earth. Steam has thus tripled the amount of man's work performed. The amount of work of 1,200,000,000 men, or more than twice the total working population of the earth. Steam has thus tripled the amount of man's work performed. The amount of work of 1,200,000,000 men, or more than twice the total working population of the earth. Steam has thus tripled the amount of man's work performed. The amount of work of 1,200,000,000 men, or more than twice the total working population of the earth. Steam has thus tripled the amount of man's work performed. The amount of work of 1,200,000,000 men, or more than twice the total working population of the earth. Steam has thus tripled the amount of man's work performed. The amount of work of 1,200,000,000 men, or more than twice the total working population of the earth. Steam has thus.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

LESSON I.—THE SONG OF MARY.

For Sabbath-day, January 11, 1890.


INTRODUCTION.

After the announcement made to Zacharias, he required a sign from the angel. The holy visitant replied, "I am the angel of great counsel, who was present in the temple day and night, and who beheld, thou shalt be dumb until the day that these things shall be performed." During this service of the temple, the angel Gabriel was sent to Nazareth, where he visited Mary, and said to her, "Hast thou given thought to the angel's words?" This secret was kept until the Angel left her. And now, while the temple service was being conducted, Gabriel appeared, and said, "Hast thou given thought to these words?" The答えは、Mary was at the temple, and the Angel said, "Hast thou given thought to these words?"

EXPLANATORY NOTES.

V. 46. And Mary said, My soul doth magnify the Lord. The very first words falling from the lips of Mary are expressive of deep joy and heart-felt exultation. "Soul" is here distinguished from "Spirit." It is the seat of the emotions, perceptions, reasoning, understandings, and will of the individual man. "Doth Magnify," make great, exalt, and celebrate with praise. A new experience, new emotion, new understanding, the result of the new vision which she had seen, the vision of the person and work of the Messiah, the understanding of the goodness and the greatness of the Lord before, and has now been filled with such a sense of his mercy and loving kindness.

V. 47. And he hath rejoiced in God for Saviour, my Saviour. Spirit, that highest element of her nature, by which she apprehends realities above the objects of sense. The angel Gabriel had said, "Hast thou given thought to the Angel's words?" And Mary had heard his words in the temple. She knew the greatness of the person and the work of the Messiah. She was filled with love and joy, and rejoiced in God for Saviour, my Saviour.

V. 48. For he hath regarded the low estate of his handmaiden. She has given a reason why she exults and rejoices in her Saviour. She was the object of poor parents and betrothed to a man of a class despised by high and religiously influential, and yet the Lord had looked upon her, regarded her in favor and conferred the highest dignity in designating her to be the mother of the world's Redeemer. For behold, from henceforth all generations shall call me blessed. She gives a reason why she is filled with exultation and her spirit with joy. In her faith she looks forward to the glorious life and triumphs of her promised son. He will be the one who gives assurance that she herself, the mother of the Redeemer, will be remembered and blessed. There is no suggestion that she was ever asked to contribute to this wonderful work. She was not asked to be the mother of the Messiah. The high estate and sacred position of all motherhood is here brought out upon the stage of life. She was not asked.

V. 49. For he that is mighty hath done to me great things. The person who has regarded Mary in her low estate is the Mighty One, and his name is Holy. She is herself as regarded and ministered unto by the highest being in the universe. The assurance that the holy God has regarded her, and for this reason exalted her to such an honored position before the world, fills her soul with the most devout adoration and praise.

V. 50. And his mercy is on them that fear him, from generation to generation. If the mighty one has mercy for his poor and helpless child of obedience, whereby and for whose sake he is made rich and those who helped him, may have mercy upon them and will be extended unto all generations, that is continually on all those that fear him. This fact is also a source of deep joy for her, as she looks out upon the future, and sees the mighty God who had regarded her and her son and exalted him. There is only one condition necessary for all to enjoy his mercy—that is the condition of trusting, believing, loving fear him.

V. 51. He hath showed strength with his arm; he hath scattered the proud in their imaginations of hearts. This, at a time when the scribes and Pharisees were growing less as an influence in the land, and when they were seeking and were reasoning and reasoning and reasoning, and were building up their theories and theories and theories out of their own imaginations, and the hopes and dreams of the prophets, and the promises of God, and the teaching of Jesus. It is of the highest importance.

V. 52. He hath put down the mighty from their seats, and exalted them of low degree. The power of the mighty was being broken, and the humble and despised was exalted to a place of honor and of high responsibility in the kingdom of God. The world and the poor and destitute shall be made rich. Mary is exalted, and is to be the greatest, and the most glorious, and the most blessed, and the most joyful, and the most honored, and the most exalted, and the most raised up in the midst of the nations of men, down through the coming ages.

V. 53. In closing her song Mary reverted to the ancient promises of help to Israel as now in the reign of the child of God. This song is to be sung in commemoration of his promises to the ancient fathers, to Abraham and to his seed forever.

QUESTIONS.

Give the Golden-text. State the outline of the preceeding lesson. Who set the angel's question? What was the angel's answer? How did Mary answer? How were the waiting people outside the temple affected by his long stay in the temple? Give an account of the visit of Gabriel in Nazareth. 28-38. How did Mary receive the announcement of Gabriel? Whom did she visit and with what purpose? How long did she stay? Where was Mary when she uttered this hymn of praise? For what did she first praise God? What was the second thing of praise? 46-50. What was the third? 46-50. What was the fourth thing of praise? 54, 55. What did Mary mean by the expression, "my soul"? What did she mean by the expression, "my spirit," as distinguished from my soul? Are these terms soul and spirit ever used with the same meaning? 49, 56. What is meant by her "low estate"? Why should all generations call him blessed? To whom is his mercy shown? Why is the mention of the poor and helpless one a matter of the highest praise? What are the prominent results to be hope for in the reign of the Redeemer? What practical personal lesson comes to you from this selection of Scripture?

CORRESPONDENCE.

Editor Recorder.—I have no items of news to give you, because I am one of those isolated ones who believe that "to obey is better than sacrifice," yea I am constrained to say a few words about our dear Sabbath Recorder. What a source of untold blessing and comfort and enjoyment are its weekly visits to me. This last number, especially, seemed so full of interest and good cheer that it must needs add another penny to my "thank offerings," not that a penny represents the value of the blessing, but that this is my way of counting our mercies, and is a proof of our mindfulness of them. How our hearts thrill as we read the letter of Bro. W. M. Jones, intensifying, if possible, the interest already felt in the mission among the Jews. And from all over the land comes reports of such encouraging calls from the little that is being done. How truly are the "fields white, ready for the harvest." I sometimes wonder if we as a denomination half realize our cause for gratitude to God in restoring to health our dear brother Veltheim, that he might continue the good work he was doing. Was it in answer to earnest, united prayer offered in his behalf? I believe so. I was interested in the "Thanksgiving at 'Nile," and felt how appropriate the time for opening the "Thank-offering boxes." I would that every child in Zion would take one of those boxes and learn what a blessing it will prove, even though the opening is all—by herself, hundreds of miles away from all such interesting occasions as the one referred to.

Now in closing I will add my full endorse­ment to the views given by B. H. in regard to printing minutes of anniversaries in the Rec­order. I have the printed minutes, but have not yet read them entirely through, while my paper is read from beginning to end, every week. I consider his reasoning potent and con­vincing.

L. B. OHIO.

OMAHA, Neb., Dec. 21, 1889.

WANTED—REPORTS OF THE CANVASS.

Persons who have charge of the canvassing with pledge-cards are requested to report as soon as practicable, by postal card, in answer to the following:

1. Has the canvass been completed in your church?
2. Have you commenced the weekly offerings?
3. If not, can you begin with the new year?
4. What was your total amount pledged?
5. What is the total amount pledged?

Any additional information showing the conditions and prospects of systematic giving among your people will be of service in future plans. Will pastors be so kind as to give to the World for December the reports called for, and to see that the reports called for are not delayed?

J. B. CLARKE, Agent.

ALFRED CENTER, N. Y.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 27, 1889.

Although Washington has been called one of the best Sunday-school districts in the country, there is no law relating to the observance of the day in the District of Columbia. The City Commissioners have asked Congress for such a law, the President approves the request, and active efforts will be made to secure the passage of a bill to that effect.

Among measures for Sabbath-legislation that will soon be introduced in the House of Representatives, is one prepared by the Sabbath Union, entitled "A bill to secure to all persons the right to a day of rest. It provides that it shall be unlawful for any person, servant, or agent, servant or employee of any person or corporation, or in the service of the United States, or of the States of Columbia, or territories, to perform any secular labor or business, or to cause the same to be performed, by any person in their
employment on Sunday, except works of necessity and mercy. Nor shall it be lawful for any person or corporation to receive pay for labor performed in violation of this act. The punishment for violation of the proposed law is fixed at not less than ten nor more than one hundred dollars for every violation. Persons, however, who knowingly or intentionally violate any other day of the week than Sunday as a day of rest, the provisions of the act will not apply.

As stated from a Washington pulpit on a recent Sunday, the District of Columbia and California were quiet places to be maintained, where a Sabbath law is in force. From this pulpit the advice was to keep separate the religious Sabbath, which is a matter between man and his conscience, and the civil Sabbath, which is a matter between the State and the man. Also the statement is that there are certain admissions which every man makes with reference to the question. The first is that man has a natural need for, and therefore a right to, a weekly day of rest; Secondly, this day must be common; Thirdly, it must be protected by law; and lastly, it is a commandment of God. The civil Sabbath, namely, works of necessity, works of mercy and Jews, Seventh-day Adventists, and Seventh-day Baptists. It was held there should be no exception made in regard to Sunday amusements, on the ground that some Sunday amusements lead directly, and all of them indirectly, to dissipation. The preacher plead for one day of the week on which neither pleasure nor money making should be sought, when soldiers and postmen and engineers should cease their labors, when newspapers should not be cried, and said he, turning away. "What's a Sunday without the flowered and fringed palfrey, with laughing, he sat down on the trunk of a mile in any direction of the Soldiers' Home. He had been informed that lately the nuisance from this cause had been growing worse and worse, and that something ought to be done for the protection of the soldiers. The boards received their monthly payments of pensions, they go straight to some saloon, where they are plundered and ruined, for in many cases the poor old invalids are incapable of taking care of themselves. The Senator thinks Congress ought to take some action for their protection, or at least restrict the granting of licenses within a mile in any direction of the Soldiers' Home, and he proposes to present a bill for the purpose at an early day.

Senator Edmunds also introduced a bill for the establishment of a great national University here at the seat of Government. The scheme was rejected by the framers of the Constitution; it is true, but such eminent constitutional exponents as Madison, Hamilton, James Wilson, Governor Morris and George Washington, have urged such an institution. When the Senator from Vermont was asked upon what basis, religiously, the proposed University would rest, he said: "Non-Sectarian, of course. It must be as accessible to Catholics and Jews as to Protestants."

A ROYAL ADVENTURE.

Maximilian Joseph, the late king of Bavaria, was one summer day sitting in plain, civil costume, in the palace at Tegernsee. The heat was indeed great, and it was very quiet in the garden, that the king fell asleep over a book. He was lying beside him on the bench and continued to slumber. When he awoke, he thought he would drive away the quiet by taking a walk. The road, which he took farther and farther away from the garden, brought him at last to the meadow, which bounded on both sides from the shores of the beautiful lake near which the palace stood. Here the king remembered his book which he had left lying on the bench in the park. If anyone passed by they might take the volume, which being rather a rare one, the king did not wish to lose. As he was unwilling to return the same to the man who might have found it, he looked for another, who would find it in the look for him, but far and wide he did not see a single human being, except a boy who was watching a flock of geese. The king went up to him and said: "Listen, my boy; you can go and fetch me a book which I have left lying on a bench in the park, and you shall have a florin for your trouble."

The lad, who did not know the king, looked at the government official. A florin for so small a service, seemed to him so large an offer as to be a hoax.

"I am not the simpleton you take me for," answered the boy, measuring with his eyes another florin, "Please ask the captain for me."

"Because you offer me a florin for such a trifling service," replied the boy; "money is not earned so easily. The people down there, he added, pointing his fingers to the distant palace, "take us for fools, and I know you are one of them."

"Well, what if I am?" said the king. "Come, here's half a florin in advance! now go and fetch me the book."

The boy's eyes sparkled when he heard the money in his hand, for he did not get much more than that for looking after the geese for the whole year; but still he hesitated.

"Well, asked the king, "and why don't you go?"

The boy pushed his cap on one side, and scratched his head;

"Yes," said he, "I will—but I dare not. If the farmers heard that I left the geese they would dismiss me, and I should lose my daily bread."

"I will watch them till you come back again."

"You?" replied the king, "measuring the stranger from top to toe; "you don't look to me like one that could take care of geese. If they were only allowed to run away, my dearest mousebird, I might have to pay more than that I should earn in a year. Look at that fellow with a black head, he is the court gardener; he is an old wild bird, a dilettante for nothing, like all people who have to do with a court, he would play you fine tricks whilst I was away. No, no, that would never do."

"But why should not I be able to keep these geese in order as well as I succeeded in keeping up in order of the books?"

"You?" replied the lad, again eying the monarch with a grin. "They must be fine fellows, indeed! You are a school-master! I tell you boys are much too easy to manage than geese!"

Possible, my boy, be quick. Will you fetch the book? I will answer for any mischief that may happen."

This decision the king gave the boy the task of keeping a watchful eye over the goose which he called the court gardener, a splendid gander, who might run off directly, and lose the whole herd after him. Then the boy gave him the whip and ran off, but soon stood still and then came back again.

"What does this mean?" cried the king to him.

"Crack it once!" ordered the boy.

"The king tried it, but it would not crack at all."

"That's just what I thought!" exclaimed the boy. "The school-master thinks he can take care of geese, and cannot even crack a whip!"

The king took the whip, and showed him how to crack it. His majesty could scarcely repress his laughter; he tried all he could to make the boy laugh, but as soon as he had succeeded the boy enjoined him to use it at the right moment, and then ran away. Now the king could not help laughing, and exclaimed, "Ah!"

But, in fact, it seemed as if the geese observed at once that their young, but severe master no longer held the reins of government. The gardener which the boy had pointed out as the court gardener raised his long neck, looked everywhere around him, uttered several "quack! quacks!" and then all the geese raised their wings, screamed aloud, and before the king could look around, rushed off to all points of the compass in the meadow.

The king cried out—it was of no use; he wanted to crack the whip, but the whip gave in; he couldn't crack it, and the left—all of no use whatever. Out of breath with laughing, he sat down on the trunk of a tree where the boy had been sitting and let the geese go.

"The boy was really right," said he to himself, "that it is easier to govern a couple of million men than to do nothing, and to the boy.

Only it was that scoundrel, the court gardener, who was the cause of all this mischief.

The boy meanwhile had found the book and came merrily back. But when he saw what had happened he let the book fall out of his hand. As we have, this young man exclaimed, sobbing with anger and grief. " Didn't I say you understood nothing about it? Just look now! I can't manage a herd of geese by myself. Now you will have to help me."

After the boy had instructed the king how he had successed, he ran off to fetch the most distant of the strayed flock.

The king did all that was in his power, and after great exertions his whole flock was at last assembled again; then the boy began to scold the king for doing his duty so badly, concluding with words;

"Never in my life will I trust the whip out of my hands again. I wouldn't even entrust it to myself, if I tried to persuade me to leave the flock."

"You are right, my brave lad," said the king, bursting into a loud laugh; "he understands no more about it than I do, for I am the king myself."

"Yes? You make a simpleton believe that, but not me!" he exclaimed. "Take your book, and make haste and go home. To pretend, indeed, that you are the king after showing yourselves to be such inadvisable!"

"Don't be out of temper," said the good-natured king, as he offered another florin, "I will forgive your word again to take charge of geese."

The boy thanked him, thought for a little while, and said: "Whoever you are you are a good gentleman, but don't deceive yourself that you are a goose-herder. Remember the proverb, 'Simpleton, stick to your last.'"—Illustrated Christian Weekly.

BEFORE a man becomes a Christian only part of his nature is in activity and employment. The one who is a God-committed man is the bearer of mercy and new impetus to action, and now instead of the fifty facilities, or fifty wheels, there is presented all in one thing. Vastly more of a man since he became a Christian than before he became a Christian.

We ought to be learning all the while to speak the truth as it is modified and improved by becoming a part of our experience. It is as important to make an old truth effective as to discover and present a new one.
It's no use," he said to himself, "I might as well go to the river and drown myself. I'm no good to myself or any one else."

He shook his head again, and then, with a set look on his face, began to retrace his steps, when the sound of a voice singing arrested him. He started to walk, but he was near any building. He listened, and the words of the chorus came from many voices:

"O Where is my boy tonight?"

There was no reply, but he went on. His heart was very sick, and he was very near crying; but he was not able to sacrifice himself.

"Ah, well he knew that his mother was asking herself that question! Then he heard a single voice, strong and sweet:

"One hour this morning, as he knelt at his mother's knee;
No face was so bright, nor heart so true,
And now—nor hope—"

A long time ago, that was," thought Will, bitterly. "I don't believe she would want to see me now."

"Then, as if in answer, again came that voice:

"Go for my wandering boy to-night; go search for him where you will; but bring him to me with all his blight, and tell him I love him still."

"Yes, she does, I know," said Will, softly."
"I'll go for her, and I'll bring him home;"
He started to walk away, paused, turned and went into the vestry. He found a seat on a back settle. He listened to the singing. He had never been there, and learned that he could not begin anew alone. And when he left that vestry, he had found a helper in his mother's God, and another soul had been won for Christ and the Church."
AGNES BABOOOK, Secretary, W. T. Saunders, GEO. H. L. MILTON, Wis.

TITSWORTH. M. FINE

The Seventh-Day Baptist Church at Milton, Wis., invites accounts commodations. New York correspondent, Im-...
DOMESTIC

Patrick: Marriage, a laborer, has just died in the city of Philadelphia. This year's immigration drops 100,000 behind that of 1898.

The Missouri Pacific has declared the regular quarterly dividend of one per cent.

It is said that Joseph H. Choate received fees of $100,000 in the Chacon vs. C. C. C.

Sixty-five tons of butter were recently sent from this country to England, in one shipment.

More than $80,000 worth of churches have burned in this country since last Christmas.

It is said the life insurance policies held by the late Mr. Gowen, of Philadelphia, aggregated nearly $20,000.

Baltimore is making great advances in the grain-shipping port. During the next forty years it is believed this city will surpass New York.

A correspondent of the New York Times states: "The victory of the American forces in Mexico."

It is said by a Spanish friend that the government has decided to remove the Rice and Palmetto, but a number of the officers have been requested to remain.

Secretary Tracy has decided to name the new coal vessel, now building in San Francisco, after the late Mrs. Davis.

New York is rapidly coming back to gas lights, and a large number of people may now be seen tearing down electric wires, while other ranges are refitting the dismantled lamp sheds of the city.

Among recent improvements of the Reading Railroad system is the establishment of a freight steamship line between Philadelphia and London. Two steamers have already sailed with cargoes, and more will sail soon.

City Solicitor Warwick, of Philadelphia, has decided that the eighth-hour law is applicable to the departments under the control of the city government. The law has been upon the statute books, without being enforced, for twenty-one years.

Natural gas, as a fuel, has been in use for about fifteen years. There are now nearly 20,000,000 families using it for the transmission of fuel purposes 27,300 miles of pipe mains. In Pittsburg there are more than 500 miles, and the consumption of gas there represents an annual consumption of 1,000,000 tons of coal.

Foreign.

The influenza continues to spread, and has appeared in most of the large towns of Spain.

Cestaller tells Spain that it might as well be a RomanRepublic as a settled, permanent thing.

Malta has been proclaimed king in Sicily, and has been formally recognized as such by the consuls.

Italian anarchists have placed placards in Legnano calling upon Italians to follow the example of Brazil and overthrow the monarchy.

A general strike of clerks has been inaugurated throughout Belgium. The strike was already beginning to be severely felt.

Telegram from Salvador state that the revolutionists have retained the important arsenals following the revolution. The revolution is unimportant.

During a storm on the river Clyde, Sunday night, the steamer "Dundee," of London, and the steamer "Haughton," of Victoria, and the former vessel "Frenchman" were drowned.