THE ETERNAL SHORE.

Alone! to land alone upon that shore!
With no one sight that we have seen before,
Things of a different hue,
And the sounds all new,
And fragrances so sweet the soul may faint.
Alone! Oh, that first hour of being a saint!

Alone! to land alone upon that shore!
On which no wavelets lisp, no billows roar,
Perhaps no shape of ground,
Perhaps no sight or sound,

No forms of earth our fancies to arrange—
But to begin alone that mighty change!

Alone? The God we know is on that shore,
The God of whose attractions we know more
Than of those who may appear
Nearest and dearest here:
Oh, is He not the life-long friend we know
More privately than any friend below?

Alone? The God we trust is on that shore,
The faithful one whom we have trusted more
In trials and in woes.
Than we have trusted those
On whom we leaned most in our earthly strife,—
Oh, we shall trust Him more in that new life!

Alone? The God we love is on that shore,
Love not enough, yet whom we love far more,
And whom we've loved all through,
And with a love more true
Then other lives,—yet now shall love Him more—
True love of Him begins upon that shore!

So not alone we land upon that shore:
'Twill be as though we had been there before;
We shall meet more we know
Than we can meet below,
And find our rest like some returning dove,
And be at home at once with our Eternal Love.

—F. W. Faber.
Sabbath Recorder.

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What do we really ask of God when we pray? Do we honestly seek to know his will and way, or do we seek his approval of our will and way? “Not my will, but thine, O God be done,” is the spirit that must enter into every acceptable prayer.

Neither business without religion, nor religion without business, in this world, can be in the highest sense successful. The two are so related, from force of circumstances, that they cannot exist independently. They are the one the other. Religion is not designed simply for Sabbath worship, but every day use. Love to God and love to man, finding expression in deeds as well as in words is the practical out working of true religion in the heart. It will carry the soul of its possessor with joy and crowning the earth life with life eternal.

Another standard-bearer has fallen. A trans-Atlantic dispatch, received by Dr. Tomlinson, of Plainfield, just as we are ready to go to press, announces the death of the Rev. William M. Jones, D. D., pastor of the Seventh-day Baptist Church of London. This sad providence will be a heavy blow to the little flock of faithful worshipers in the old Milliard church, as well as to his own family and a large circle of friends on both continents. Dr. Jones was very widely known and respected for his profound scholarship and intense devotion to his religious convictions. Though for a long time not physically strong, he has accomplished a large amount of research and literary work. No particulars respecting his last days, and his final departure for the Land of Rest, have come to hand, but doubtless well in one form or another God raised up the soul of its possessor with joy and crowning the earth life with life eternal.

We publish, this week, by request, and because of the general interest that will doubtless be felt, the paper to which we referred last week written by William Bayliss. It was published in the Forum of February, entitled, “A Religious Study of a Baptist town.” As a rule, our readers do not like lengthy articles in the Recorder, but this is one of the instances in which we are sure of being pardoned for publishing the entire article, as well as the reply by Bro. Daland, pastor at Westerly. The reply was sent to the Forum by pastor Daland, but its publication was courteously declined by the editor. In view of the glaring misstatements and wrong impressions that were designedly or ignorantly made by Mr. Hale, it would have been a little more courteous and kind in the Forum to have allowed Westerly a hearing. The injustice done to this “Baptist town” did not concern the Seventh-day Baptists alone, but nearly if not quite, all the other churches as well. The “gusty force” of good fellowship, which Mr. Hale bares with so much skill, becomes a veritable boomerang in its ultimate recoil. Its evident unfairness will be widely known, and will justly and deservedly make the same. In the Christian Inquirer of Feb. 14th, is a fitting rejoinder, by Rev. John Evans, pastor of the First-day Baptist Church of Westerly, which we also copy in this issue. Christian charity and Christian courtesy are evidently not as rare qualities there, as Mr. Hale represents in his snap shot which so imperfectly pictures that pleasant, thriving, Christian village of New England.

We are not disposed to be envious, but on the contrary rejoice at every evidence of good luck and enjoyment coming to our fellow mortals. But it is not easy to conceal the fact that the dream of our youth, as well as of our days, is one which has now been realized several times over, while reading in detail the proposed excursion of tourists to the Holy Land as shown in that excellent journal, the Congregationalist, some weeks ago, and again in last week’s issue. This excursion started from New York on the 10th of this month, having about forty persons who go, hoping to have one of the pleasantest and most profitable tours on record. They intend to make the entire trip in little less than three months, as indicated, and the entire trip will be in all probability be there. We hope in 1891 another of the Hamburg American Line. The party is expected to have a very pleasant trip, and in their return will be there.

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A GREAT outburst of natural gases reported near Parkersburg, W. Va. The roar of escaping gas can be heard for miles.

Mr. John D. Rockefeller has recently added $175,000 to his already munificent gifts to the University of Chicago.

The petition against liquor under the direction of the W. C. T. U., bearing 3,000,000 signatures, has reached Washington.

In making his appointment of priests recently, Archbishop Corrigan ignored Rev. Dr. McGlynn, who had been promised a parish.

The name of the Swedish minister to this country is Grip. So far as our acquaintance goes, we very much prefer him to the Russian grip.

Oberlin College is enjoying quite an extensive revival of religion. "It is remarkable for its quietness as well as for its depth and power."

New Jersey justice has again been shown in sentencing three men to a year's imprisonment and $1,000 fine for violating the race-track law.

Mr. George Muller, of the Bristol Orphanage, has just entered upon his nineteenth year. He is the man of great faith, and correspondingly great works.

A Harvard student has been expelled for whipping a special student in the Lawrence School, and all his friends feel it as a great wrong to the beginning to fessing officers and crew of the train. One man was instantly killed, two fatally injured and eighteen received serious wounds.

There is likely to be a large emigration of colored people from Mississippi, Alabama and Georgia to Mexico. They are stoutly fighting in the northern States near the Rio Grande. The first colony of four hundred and fifty passed through New Orleans early this month.

"Was Moses mistaken? Or Creation and Evolution." H. L. Hastings, Boston, has issued No. 36 of his Anti-Infidel Library series under the above caption. It is well worth reading, as are his other issues, and will do much toward settling inquiries in reference to the trustworthiness of the Scriptures.

It is now said that Paris proposes to have the greatest exposition of the age in 1900. In keeping with this intention, a telescope is to be constructed at a cost of $500,000, which it is thought will enable all others and enable star gazers to see objects on the moon no larger than the towers of the Brooklyn Bridge.

A Methodist congregation at Butte, Montana, are said to be very indifferent over the discovery that their pastor has been plagiarizing. He had for some time been preaching very able sermons, but the discovery was made that they were taken literally from a book of published sermons. Well, let every one this side of Montana rejoice that such sins are committed so far away!

Last Monday, Feb. 18th, there were celebrations, on both continents of the one hundredth birthday of Geo. Peabody, the great philanthropist whose benefactions have been such a blessing to the world. The total of his gifts for benevolent purposes has been estimated at $12,000,000, covering general education, and many schools of art, science and literature. He gave the sum of $2,100,000 as a southern educational foundation.

One of the most important meetings of representatives of various nations held in the United States, and we may say in the world, opened the 18th of this month in Washington, D. C. This convention will hold fourteen days. Thirty-two sessions will be held and papers on a multitude of subjects will be presented. This is the second triennial convention of the woman's organizations of the United States and will represent a general membership of from four to five million. Religion, dress, temperance, politics, morality, and other important subjects will be discussed.

The Twenty-Sixth Annual Convention of the New Jersey Young Men's Christian Association was held in Plainfield, commencing Feb. 14th and closing the 17th. Delegates were present from the associations throughout the State, and were hospitably entertained by the citizens of Plainfield. The meetings were of marked interest from the beginning to the close. The convention was presided over by men of large experience in Christian service, such as Dr. Theodore L. Cuyler, Rev. A. T. Pierson, Thomas Cochran, of Minn., Dr. A. H. Lewis and others. This Convention will long be remembered and its good influence will never be obliterated.

A significant commentary on the care of the officers and crew of the ill-fated Elbe for the passengers whose lives were entrusted to them, is seen in the fact that of the twenty persons saved sixteen were the officers and crew.

We note in the Milwaukee Sentinel some interesting statistics concerning the churches of Wisconsin. It is startling, at first thought to see the Roman Catholic Church membership placed at 249,164, as against 43,696 Methodists and 16,913 Baptists. It makes one thoughtful when he remembers that the Methodists and Baptists are the two strongest bodies in the Protestant Churches.

It looks brighter, however, when we know that the total Protestant membership outside of the Lutherans, is nearly equal to the Roman Catholic membership. If we can now multiply this Protestant membership by three, to get the aggregate members in the households of the Protestant faiths, as suggested in the last Record, then the comparison is vastly more hopeful from our standpoint.

By the way, the article noted mentions some denominations having a membership in the States only 500; but there are many of our own people, who must have double that number. Wisconsin Seventh-day Baptists, let your light shine.

"BROTHER Jones" had company for dinner—the parson and two or three friends. Jones was of Puritan stock—the stern stuff that walks to the stake for the sake of convictions. But his tongue had never been baptised, and when the pie was brought in he hungrily complained that it was not sweet enough. His wife—patient little woman—saw her mortification and gently said that some like it sweeter than others. He might put on more sugar if he liked. Then Jones—hesitated to tell it—pushed his plate away and said, "It is all right, but it is a little too sugary." And the other side answered, "Amen."

A friend wants us to explain the parable of the liniment for rheumatism, which we told some two months ago.

The rheumatism is open sin like dishonesty, profanity, or general ugliness in the community. The liniment is the gospel. The "Uncle John," who "still had an awful sight of it," is the church member who has been baptized, but has never surrendered. He takes part in meeting; but he still fills the hog's chock full of water before delivering them to be weighed. He does not read the Bible much, or if he does, he reads it to prove his point and not to find his duty. These are the symptoms; but one patient may not have them all. The nephew, who had been a cripple, and was made a new man by the use of the liniment, is the man of naturally bad disposition who is soundly converted and develops a sweet spirit.

Frankly, brethren, of all the hindrances to the progress of the gospel in the world, none are more discouraging than are those professing Christians who are ready to talk in Theory, but who still cling to their own way of worshiping over their own way better than they love God. The reason why the Gospel liniment has not cured them is because they have never taken it according to directions. In other words, they have never surrendered their hearts and lives to Christ's guidance.
There are men who would be horrified at the idea of striking a woman, who will take their tongue and stab the good wife to the heart, leaving a wound to rankle and fester so long as memory lasts.

Years ago, in a western community, a new home was founded. The young couple possessed little capital except good health, mutual love, and willingness to work. A good descom, long since gone to his reward, made a visit to the family. Before leaving, he prayed for God’s blessing upon the new home in such a loving and tender manner that the young wife, her soul filled with the yearning desires which all true women know, prayed, too, and God heard. Then she went to praying for her husband.

Yet, after a few days, he told the evangelist that he would leave the matter open before the Lord and do whatever he saw fit. He was decided not to join the Baptist church.

The congregation of Christ Church is, indeed as interesting in composition as is, in religious history, the town of whose changed and changing conditions, the new church is a monument.

The village has six Baptist, and two Roman Catholic, churches; an Episcopal, a Congregational, and a Methodist church; a congregation of Plymouth Brethren, another of Adventists. The Baptist churches, three of a sect which it will be the purpose of this paper to study, and one is “Christian,” the other two have no reason whatever for living apart; a quarrel over temporal matters a few years ago for­ nished the opportunity for an exhibition of the Baptist devotion to the principle of division. The order of precedence observed in the list probably represents the order, as to numerical strength, of the denominations. Should the three sects of Baptists be regarded as separate denominations,—and they do not affiliate,—they would lose the first place.

An appearance of unusual good-fellowship is maintained among the Protestants of the various denominations generally. They have sometimes joined forces for local mission work,—relieving their feelings subsequently by laying the failure at one another’s doors. They are rarely united in a “protracted effort” of revival,—their large percentage of the total population is spoils. The familiar differences of theology and practice which elsewhere divide Christians becomes here, however, minor and unimportant in the presence of a controversy which

ends the religious, social, and commercial life of Westerly to its formation. The one great fact concerning the town, the shadow upon its existence, the block in the path of its progress, the strange, distressing and bewildering occurrence which weekly chills its religious enthusiasm is the observance of Sunday observance of the Lord’s days by two parties, who, denying each other their most apparent feature, keep up the ghastly farce of calling each other “brother.” Three of the Baptist churches keep Saturday, and disregard Sunday.

The membership of these societies consists of about one-half the community, practically more than half of it. It includes the proprietors of large machine shops, and many shopkeepers and employers of labor. Until lately, it was impossible on Saturday to make a purchase at a single retail shop in town; the supplies for the day’s work had to be bought on Friday. On Saturday, Sunday-keeping Christians are embarrased in their work by the cessation of labor on the part of half the population, as on Sunday, Sabbath keepers and by that of the other half. No deacon could more completely disorganize society or disturb business. The consciences of Sabbath-observers are offended on every Saturday by the behavior of their neighbors, while on Sunday, Lord’s day Christians are awakened by the scream of factory whistles, go to church to the un­ edifying music of lawn-mowers, pray and sing amidst the shouts of boys at play, and listen for the benediction over the rumble of carts. It is a singular sensation for New England men, some of them, to reflect that while they are at worship, drills are re­ sounding in the quarries, and that the machin­ ery of the factories is in operation.

Only this mere sketch is necessary to enable the imagination to picture correctly the state of things which obtains in Westerly. One of the evil results of the strife between the two days is that many of the village people keep neither. A considerable number of English­ men have settled here. They are chiefly operatives in the machine shops, and are compelled to work Sundays. They will not go. After a few weeks, a man might soon learn to use their day of rest in turning an honest penny. After a few appearances at evening prayer Sunday night, they are apt to give up all church attendance, and all regard for sacred times; then, from year’s end to year’s end, their wives never see them in other than their working clothes.

The deacons of the Lord’s-day in Westerly are protected by special statutes. Their chief congregation has about four hundred members, and is presided over by a minister of an established faculty. His people are intelligent and moral, and have high spiritual ideas. Many First-day people of this generation are children of Seventh-day observers of the last generation, and inter­ marriages are common. These facts soften the gravity of the problem, yet do not obscure the critical character of the issue.

Who are these people? They are the modern representatives of a long line of dissent­ ers from the teaching that there is in the world a Church of Christ. They claim success­ fully the Church of the Apostles. The Nazarenes of the first century of this era, the Hypsistarii of the sixth, the Cathari, the Petrobrussians and the Passagi, all Protestants before the “Reformation,” and the Anabaptists, the
most consistently and logically Protestant of the sects that arose after Luther. Their descent from the last is indisputable. The Anabaptists, pronounced as alter-baptism, were the last to arise, being the last of the mass of the Reformers as half-hearted and inconsistent, pointing out that they had failed to follow the Protestant principles to its ultimate result. Their especial execration was launched against the practice of infant baptism, which they characterized as a diabolical invention, utterly incompatible with pure Protestantism. For, if it be inquired how the Catholic Church of Christ chieflv proclaims the unity of the family of men, it must be replied: "By taking in its arms and yet unquestionably being, is it not evident this was not the very character of the apostolic church? Indeed, it seems that the church is the house of God, so utterly for each new-born man humanity's glad welcome into its redeemed and consecrated fellowship." But Protestantism, which is a system founded on the individual view of society, cannot admit that a child is entitled to be called a child of God, except in virtue of some voluntary personal act on its own part. Consistency demands that Protestants put away infant baptism; therefore these are unwise. Who can doubt that the attempt against it has been led by the various branches of the Anabaptist sect;—nowadays we courteously omit the first syllable of their ancient designation. The Baptists are, therefore, the most consistent Protestants.

Among Baptists in England there developed, during the reign of Elizabeth, the further idea that baptism was still incomplete as long as the Church was acknowledged in the keeping of its chief festival, the Lord's-day. These thorough-going men pointed out that the observance of the first day of the week rested upon precisely the same authority as that for the holy-days which had been abolished among dissenters, and they demanded the restoration of the Jewish Sabbath. This position, like that of opposers of infant baptism, is absolutely valid from the Protestant standpoint, and it was defended with ability. I find that the Crown deemed it wise to command replies from learned Churchmen. Among Independents, Baxter and Bunyan wrote against it, but not, with the skill ofNicholas Bowd, who, in a book issued in 1595, set forth the theory that the fourth commandment remained in force, but might be applied to Sunday instead of Saturday. A majority of the Puritans and Baptists were content to be inconsistent. Embracing the compromise proposed by Bowd, they were successful. In impressing a salutary character upon the feast, and the illogical institution known as the Puritan Sabbath came into being. It is not Protestant, and it is not Churchly, and observers of the Seventh-day Sabbath have originated it. The assumption has stamped it an absurdity and a failure. All that religious enthusiasm and civil enact¬ment could do for the Puritan Sabbath has failed; the world will have none of it.

Roger Williams organized Rhode Island as a Baptist commonwealth in 1639. In 1671 a separation occurred in the Baptist church at Newport, members seceding and set up a Seventh-day congregation. Some time later, similar societies arose in Pennsylvania and in New Jersey. Rhode Island has been the chief seat of a not unsuccessful propagation of the truth, but its position is not conspicuous; the building is used as a place for relics. There are now seven Seventh-day churches in the State; one in Woodville, one in Rockville, two in Hopkinton, and three in Westerley, whither, from Newport, the body of original Baptists has been dispersed, and the congregation has been divided.

What we see in Westerly, then, is the result of the Protestant principle followed to its conclusion. We see this in actual existence, side by side with bodies which have retained more of the Church idea. Since Christ Church is representative of a reformed church which is not, accurately speaking, Protestant, it will be of interest to remark its relations with the Seventh-day Baptists.

The Seventh-day minister, at the invitation of the rector and the bishop of the diocese, has participated in the church service. The rector has preached in the Baptist place of worship; but, when he did so, the minister absented himself, so disclaiming responsibility. He described only the general position of Baptists when, replying to the rector's inquiry as to the character in which he was recognized by the Baptist ministry, he said that he preached on his own responsibility, without recognition of any sort. Logical Baptists cannot regard a visiting clergyman as a minister,—indeed, not as a Christian. The Westerly minister said that the Muslem man in a Buddhist would speak to his congregation on the same footing as a Christian priest.

One is tempted to remark here upon the vast emptiness of the outcry against Episcopalianism for their attitude in the matter of 'ministerial reciprocity.' No indignation is expressed at Baptist intolerance, and yet no Churchman would deny the Christian character of clergymen outside its communion, however he might be constrained to regard their ministerial authority. It happens that the very relations we are considering were the occasion of the enactment of the cannon which denies ministers of other denominations the right to officiate in congregations of the Episcopal Church,—the cannon which has lately been the object of so much discreetly inspired and carefully sententious execration, and which has been referred to his conggregation on the same footing as a Christian priest.

It has been led by the various branches of the denomination, among them one, at least, of the most eminent canons of the church. It is an interesting and striking fact that the cannon which has been denounced as the chief barrier to Christian unity should have originated in an attempt to force relations between a representative of the Church and of the extreme left of Protestantism.

From this village proceeded, two years ago, a remarkable series of messages, conveying the invitations of people of several denominations. The Seventh-day Baptist General Conference met in Westerly, in 1892, and issued addresses to the official bodies of the Episcopal, the Congregational, the Presbyterian, and the Baptist churches. The addresses were composed with great skill and impressiveness. There is reason to suspect their sincerity as proposals for union, but there can be no doubt that their clear logic was most embarrassing to recipients who were engaged in an attempt to connect the Lord's day with the Hebrew Sabbath.

The address sent to the National Council of Congregational Churches was not acknowledged by the secretary, and it is not known that it was presented to the Council, though a private letter from Dr. Fisher, of Yale University, shows that it was received. The Baptist associations generally ignored it. One clerk wrote that he could not present an address from a church in error. The clerk of the General Assembly of the Southern branch of the Presbyterian Church was to address,—no more. The General Assembly of the Presbyterian Church of the North did not even acknowledge it.

The reception accorded the address in the General Convention of the Episcopal Church was, I am assured by the chairman of the committee charged with its promotion, "courtesy itself." The Bishop of Rhode Island interested himself in the matter, the secretaries of both Houses wrote that it would be a pleasure to present it, and it was in due course read before the two houses. The former referred it to their Committee on Memorials, the latter to their Committee on Christian Unity; and these committees now have it under consideration. The polite consideration paid to the memorial was marked, and it was the subject of a friendly, cordial, and public debate on related questions.

The behavior of the Episcopal Church, in such contrast with that of other denominations, is accounted for by the fact that it alone is not implicated in the absurdity of imparting a character to a Christian day. To it Sunday is just such a day as are Easter, Christmas, Epiphany, and the Feast of the Transfiguration, and depends for its character...
solely upon the decree of the Church. Except for the few particulars in which Protestantism has invaded it, chiefly in the introduction of the Deaconage into the Office of Holy Communion, which removes the reading on Sun-
days to keep Saturdays,—a performance which leaves an ill taste in the mouth of most priests,—it does not pretend that the Lord's-day is a Sabbath.

Of course, it is impossible for the Episcopal Church to do more than give the proposal of the Sabbath-day which has people a polite reply. Be-
tween these two bodies, the logical representa-
tives of two ideas, the issue is perfectly clear. They understand each other perfectly, and have the mutual sympathy of opponents who recognize each other's sincerity in a quarrel which is irreconcilable. For the whole issue, between the Church and Protestantism focuses itself in the contest between the Lord's-day and the Sabbath. One is witness to the authority of the body of redeemed humanity to make laws irrespective even of Mosaic commandments; the other is the individualistic denial of such authority. The Lord's-day is Christian; the Sabbath is not. I now venture to inquire whether the sect of Seventh-

day Baptists, affiliating with Judaism, does not allow it to escape from the religion of Jesus? In this inquiry is involved the question whether Protestantism, considered logically, is not essentially un-Christian.

The "Seventh-day Baptist Handbook" rebukes an age which talks glibly about salvation through faith. The "Handbook" traces with pride the genesis of the body it represents from heretical sects before mentioned in this article. Of these, the Ebionites and the Nazarenes regarded the Jewish law as obligatory, branded St. Paul as an apostate, and denied the divinity of Christ. The Hyspistarii, a Greek pugnacious with the worship of fire. The Cathari held the Persian doctrine of a good and an evil god, and taught that the evil one created the visible world; part of them worshiped the devil, and railed against Jesus as a false prophet. The Manichaeans, iconoclasts, and the Passagii practised circumcision and denied Christ's divinity.

At the Seventh-day General Conference of 1886 a minute was adopted, setting forth that while a few might dissent, it is nevertheless the general belief of the denomination that Christ will come again, and that, while some might think otherwise, the prevailing belief is that there will be a resurrection. It seems there is doubt about it. The Sadducees had a similar doubt.

The Christian Creed is unknown to the religious assemblies of these people. The Western

ly minister cannot affirm his belief in its state-
mement, until he has begun a course of lec-
tures upon it a few weeks ago, but was interrupt-
ated at the first one by a deacon who rose and protested, declaring that he hoped to see the day when all creeds shall have perished. This deacon did not protest when recently a Hebrew town, attended by the invi-
tation the Seventh-day service, and being called upon to pray, did so, according to his faith, in Hebrew.

It is a fact complimentary to the Baptists that their denomination had produced far more than its share of Hebrew scholars. The Sabbath-Baptist clergy-list shows the names of authorities on Hebrew out of all propor-
tion to its size. The Westerner minister him-
self is a past-master of the language and lit-
erature. His monograph on the "Song of Songs" is to be ranked with the works of the Ewald School. He had the friendship of Franz Delitzsch, and gave Amer-
can scholarship a European reputation. He is the editor of a periodical named The Pe-
 Peccular People, devoted to Hebrew interests.

Its motto is: Judaeus sum: judaeo Fili Iudaeorum, it is impossible to withhold sympathy from the purpose of this paper, or to be unimpressed by the enthusiasm with which the editor holds up the ideas of the adoption of the Hebrew tongue by all the converts in the Protestant pulpits of Palestine in a Hebrew commonwealth. Its importance for us is that in its columns the belief of a man who stands at the head of his sect finds unimpeded expression. He here, over and over again, in every form, and with every emphasis, declares that Christianity is a Jewish creed, expresses the hope that no Jew will join a Christian church, and exhorts Christians to turn from their errors to the purer faith of Judaism.

If this is the logical outcome of Protestantism, what is Protestantism? Let us con-

fess: It is an admission that divisions are inevitable, and that the doctrine which presumes the existence of something besides itself. Protestantism cannot exist unless there is something against which to protest. It recognizes that "something" appears to it, conveys to it, a prior fact, everything trickles from its own base. Its weight of Christianity is that it does not, cannot, anticipate the extinction of that against which it pro-
tests, for in that extinction the possibility of Protestantism would become extinct. It re-
gards death and necesity. Disintegration is its principle, its product, and its doom. Protestant begets protest, and even into further division divided bodies take their way. The end of the process is not reached until absolute individualism is attain-
ed.

But individualism is just what Christianity contemplates as the evil from which men are to be saved. Its ethics teach that personali-

ty is achieved only in association. Its grandest proclamation is the paradox that a "grain of wheat, except it fall into the ground and die, abideth alone; its supreme symbol is the Cross, the witness lifted above the centu-
ries that the very death of one for the race is the victory for the one and the race alike. So the mission of Christ was the founding of a Kingdom. That was the word most often on his lips. He did not set going a set of churches, nor a race of kings. He did not a line save once in the sand. He founded a Kingdom. He told scores of parables explaining what the Kingdom was like. He was accused of being a King. He affirmed before his judges that such he was. The inscription over the cross proclaimed him the head of a Kingdom. Every act of his was to lift men up from indi-

dividualism, and make them members of a divine society. Any principle which ends in individualism, therefore, if allowed to run its course, is bound to reveal itself as un-Chris-


tian.

Seventh-day Baptists are better than their logic would make them; let us hope every Christian sect is. Baptists, most consistent of Protestants, are still saved, by their glori-

ous inconsistency to be worthy and noble mem-
bers of the Church which their theology would deny.

But may not this pursuit of its logic do something toward reconciling us from our peculiarism to a persistent principle? Is it not time we perceived the essential weakness of a negative designation? There is much in the form of statements, and there is much in names. How long do we propose to continue playing into the hands of the papal church by yielding to it the most noble of appellations, and contenting ourselves with the most ignoble? When every Christian body begins to boast of every Catholic feature it can claim, and all together put away that common name which the Mohammedans, at least, shall we be far along toward the day when at last our groaning hands will meet.—The Forum.

A STUDY OF A PHOTOGRAPH.

Amateur photography is a pleasant and generally harmless pastime, but it has its perils. One especially subtle danger in this practice of the art, by which the unwise student is apt to be ensnared, is the temptation to use too freely the fatal Kodak, the most fascinating form of the photographic craze. Hardly ever does one look upon a portrait of himself without a feeling of dissatisfaction, usually quite pardonable when the picture is the result of an amateur effort. It is altogether possible to be satisfied when the portrait is held up to the gaze of the world as an object of curiosity or scientific interest, the trinket to his vanity is apt to be tempered by a sense of personal injustice. One could even forgive the newspaperman or others in yourropriation at seeing a likeness of himself shown in a museum as a species rapidly approaching extinction.

A religious knight of the camera recently visited the Rhode Island village of Westerly, and viewing it as a typical sectarian village, and Seventh-day Baptists as typical sectari-

ans, found there, as he told us in an article in the February number of the Forum, a "condition" now "passing away, which merited being photographed before it vanished." His photograph reminds any one familiar with the Barker's Home, of the descript,ion of a crab said once by the editor of a handbook: "An individual is just what Christianity contemplates as the evil from which men are to be saved. Its ethics teach that personality is achieved only in association. Its grandest proclamation is the paradox that a "grain of wheat, except it fall into the ground and die, abideth alone; its supreme symbol is the Cross, the witness lifted above the centuries that the very death of one for the race is the victory for the one and the race alike. So the mission of Christ was the founding of a Kingdom. That was the word most often on his lips. He did not set going a set of churches, nor a race of kings. He did not a line save once in the sand. He founded a Kingdom. He told scores of parables explaining what the Kingdom was like. He was accused of being a King. He affirmed before his judges that such he was. The inscription over the cross proclaimed him the head of a Kingdom. Every act of his was to lift men up from individualism, and make them members of a divine society. Any principle which ends in individualism, therefore, if allowed to run its course, is bound to reveal itself as un-Christian. Seventh-day Baptists are better than their logic would make them; let us hope every Christian sect is. Baptists, most consistent of Protestants, are still saved, by their glorious inconsistency to be worthy and noble members of the Church which their theology would deny. But may not this pursuit of its logic do something toward reconciling us from our peculiarism to a persistent principle? Is it not time we perceived the essential weakness of a negative designation? There is much in the form of statements, and there is much in names. How long do we propose to continue playing into the hands of the papal church by yielding to it the most noble of appellations, and contenting ourselves with the most ignoble? When every Christian body begins to boast of every Catholic feature it can claim, and all together put away that common name which the Mohammedans, at least, shall we be far along toward the day when at last our groaning hands will meet.—The Forum.
of work-fellows as can well be found. I call them to witness that our fraternal attitude is no "ghastly farce." It is a reality, "ghastly" in the spiritual and moral sense. I have observed what time I have lived here union meetings have often been held, and a "Rescue Mission" has been kept up under the management of a joint committee of all the churches, the president of which is a member of the Society of Friends—an element in our body unnoticed by our photographer. I never heard of recriminations or of a falling out over spoils. The relations between the Episcopal Church and the congregation to which I minister are proof of this. I have read the lessons and prayers in the Church Book, and the rector has "read prayers" at a service in the Seventh-day Baptist church, the pastor being present! That the minister ever "absent himself, so disclaiming responsibility" is a false inference, wholly unwarranted. Such a thing never happened, as the rector will himself gladly testify. That the Protestant churches do not recognize the priestly functions of a Christian more than of a Buddhist is a technical fact, but it is not granted that it is an instance of fraternal unification. Seventh-day Christians are a peaceable body of believers, although differing in many points; and for a visitor of a few hours to paint us as bitter and envious is unjust and absolutely false to the facts.

It is amusing and amusing to Seventh-day Baptists to be told that they are so numerous. They constitute about one in seven or eight of the population, and to say that they form "practically more than half" of the community is too great a compliment to their influence. Nor do I suppose there ever was a time when it was impossible on Saturday to make a purchase at a single retail shop in town. Such a state of things never existed, certainly not during the time of men now living. That the difference between us in regard to the Sabbath is "the one great fact concerning the town, the shadow upon its existence, the block in the path of its progress," is simply ridiculous. The distorted sketch of our artist will certainly not "enable the imagination to picture correctly the state of things in Westerly," as the rector will surely afford the reader a fanciful picture for his entertainment. Let any one come to Westerly or visit the dozens of other towns where Seventh-day Baptists live and he will find that the condition thereby determined is not nearly so interesting a relic as Mr. Hale would have us think. Thus for the picture is of Westerly.

The religious portrait of the Seventh-day Baptist is not more accurate. Mr. Hale is, however, to be congratulated in so clearly defining the relation between their position, as the logical outcome of Protestantism, and that of the "Church." It is true that "the whole issue between the Church and Protestantism focuses itself in the contest between the Lord's-day and the Sabbath." Had the argument rested here, Seventh-day Baptists could hardly have a "prevailing belief" on the subject in Westerly. Hale has been thus identified with its logical conclusion in the position of the Seventh-day Baptists, an attempt is made to show that the latter is a "lapse from the religion of Jesus" which is a grave charge. It is also asserted that the Seventh-day Baptist and that Protestantism is "essentially un-Christian."

The proof that Seventh-day Baptists are guilty of such deadly heresy and apostacy is contained in four skillfully constructed paragraphs. It is made with that tact and skill which, talk gushing about salvation through faith. It is not indeed asserted of them, but a garbled quotation is so used that it conveys the impression, especially in its connection with the heresies of ancient sects. All that is said is that a Seventh-day Baptist "should realize, as he talks, that the doctrine of a general resurrection is added in proof. As well might the recently issued Bishops' Pastoral letter be offered in evidence that Episcopalians have their doubts about the incarnation and the inspiration of the Scriptures! In the following paragraph it is suggested that Seventh-day Baptists have their doubts about the resurrection. They are compared to the Saddus or "flying vision affirming belief in the resurrection is added in proof. Why should we not receive him courteously?" The climax is reached in the last paragraph of the series, in which the writer either obtusely misunderstands or willfully misrepresents the meaning of the editor of The Peculiar People. The complimentary language in this paragraph seems therefore but a captatio benevolentiae. When Mr. Hale affirms that I declare "Christianity is a Jewish creed," that is "in my hope that the old "Christian church," and exhort Christians "to turn from their errors to the purer faith of Judaism," he affirms partly what he must know will be misunderstood and partly what is not true. There seems to be a sense in which Christianity is Jewish, for "salvation is of the Jews" are words of Jesus himself. I maintain that it is not necessary for Jews to join any existing denomination in order to salvation, and that it is not advisable for them to do so if they are not of any great numbers to be brought to the acceptance of Christ. I do exhort Christians to cast aside those non-essential features of ecclesiastical growth which differentiate modern Christianity from the pure religion of Jesus and the Apostles, who were Jews. Such statements as these are not new, and so worded that, after the mind of the reader has been prepared by the preceding paragraphs, they give the impression of a denial of Christ and an apostacy from faith in Jesus.

Seventh-day Baptists are Protestant. Although the word was not used primarily of a protest against religious error, they have in later years been taken as protest, against whatever was forced upon them by the authority of Church or State. They protest by their simple, law-abiding, Christian living, and by their religious faith and worship, agreeable, as they believe, to the teachings of the New Testament, against whatever seems to them an error of Protestantism or rationalism. Thus they do in an unobtrusively, except when more marked protest is called out by some exegesis. They also protest against such misrepresentations as are found in the article to which this is a reply.

But Seventh-day Baptists mean also to be truly Catholic in the truest and best sense. With much that is lofty and noble in the concluding words of the article they are in agreement. They try to be as broad and wide-embracing as the love of the Saviour whom they confess. These words are not written to discuss the greater question of the issue between Protestantism and Church authority, nor any lesser question of practices which divide the members of Christ's glorious body, but simply to correct some of the erroneous features of the picture of Westerly and of Seventh-day Baptists which has been held up before the world.

WILLIAM C. DALAND.

"A RELIGIOUS STUDY OF A BAPTIST TOWN." (By Rev. John Evans.)

This strange and amusing article, which appears in the Forum for February, becomes amusing and more so when one learns that it was written during the time of Mr. Hale's residence in Westerly. Mr. Hale, a High Churchman of the highest type, has turned the lenses of his ecclesiastical vision on Westerly at the same mistaken angles as he did on Middleboro and Fall River. If the Forum is to maintain its standing for correctness and impartiality, it had better dismis Mr. Hale from its service as a religious student, as he has sadly failed in every attempt, as such, to give the truth without prejudice. His earnest aim to air his own sentiments as a High Church Episcopalian and present his own own life as a Protestant example is very manifest. This leads him to speak of Christ Church, the Episcopal Church in the village, as a "dominant religious fact" in the community, while it has never won for itself any special dominancy of religious sense, though it has a respectable body of communicants. Its talented and scholarly priest has often joined the other clergymen in moral and religious efforts. The "good fellowship" existing among them is something more than a "personal panacea," and the barefaced claim is not of the kind which Mr. Hale calls "the ghastly farce."

In calling Westerly a Baptist town Mr. Hale is correct. As a denomination Baptists take the first place. Whether Seventh or First-day they take the precedence as "Christian" or "Christian religious facts." The Christian Church, and the "1" is never pronounced long in Westerly, another mistake which Mr. Hale makes, has long ago discarded the name Baptist, because its term of fellowship exclude any particular kind of baptism and it receives members who have not at all been baptized. The Baptist sentiment has been so largely diffused through the community that every church in town is, to a certain degree, touched and influenced by its Protestantism. Claims and aspirations of the Baptist Church was a fair type, that stands for individuality in religious life and opinion, has a strong hold on the religious character of the
people. It would take keener logic than Mr. Hale can command to convince them that the primary idea of Christianity is to build up an ecclesiastical system at the expense of ignoring personal and individual character.

The exchange of pulpits of Rev. Mr. Hubbard and Mr. Frederic Denison, then pastor of the First Baptist Church, was made on the basis of Christian courtesy. Mr. Denison did not offer to throw open his communion-table to the Episcopalians. It was the result of a high and pious fervor. The influence of a wide-spread revival sweeping, at the time, through the town. The exchange was regarded by the most level-headed people as an abdication of a highly wrought soul enthusiasm. The most it resulted in was putting into writing the unwritten canon of the Episcopalians, prohibiting exchange of pulpits with ministers of other denominations.

The picture drawn by Mr. Hale of the effect of the two Sabbaths on the moral and commercial life of the town is greatly exaggerated. The Sabbath Day Baptists average about six out of every hundred of the population. Their numerical influence is not strong enough to completely disorganize society or disturb business. The business conducted Sundays is as well conducted as it is hardly perceptible to a stranger. The quiet of the Sabbath is never disturbed by the "scream of factory whistles," the "shout of boys," the "drill resounding in the quarries." The quarries never work Sundays. The very few shops that do make no sound that would disturb the peace of the most sensitive. This beautiful Baptist town shares in the pleasure of a quiet Sunday as truly as any in New England.

When Mr. Hale writes of Roger Williams having organized Rhode Island as a Baptist commonwealth he shows very plainly the reason why his misrepresentations are so glaring all through the article. He ought to know that every schoolboy knows, that Rhode Island is not a commonwealth in the sense that the states Massachusetts and Pennsylvania are. State and church have never been placed farther away from each other than in Roger Williams' doctrine of civil and religious liberty. Though a Baptist, yet to constitute a Baptist State would be the overthrow of his great ideal. No one discerned more keenly and correctly the difference between civil and religious rights. Whether Mr. Hale jokes or not in writing of Rhode Island as a "Baptist commonwealth," unquestionably he betrays his unfitness to undertake a "religious study.

In an interview with Rev. Mr. Daland, the pastor of the Seventh-day Baptist Church, whose Hebrew scholarship Mr. Hale so flatly mentions, he positively denies that the "Christian creed is unknown to the religious people," and that he said "cannot affirm his belief in its state- God, perfectly helpless for help."

Mr. Hale engages in another religious study it forty nights? It is not be table to put aside narrow and bigoted views which always distort facts into fictions and twist truths into errors. There are others who think and are capable of discerning what is true and what is false. —Christian Inquirer.

WESTFIELD, N. 1.

POSTURE IN PRAYER.

I notice in the Sabbath Recorder, page 36, of Jan. 17, 1895, among the questions and answers, the question, "What position should we be in when praying?" I would agree with the answer given. But it seems to me it may not be amiss to notice this question further, for I know of others who have been thinking about the same question. At first thought, it may seem that the question, but upon further inquiry and careful thought, there may be something vital to our worship.

The attitude we assume goes very far toward making an impression upon the beholder and especially so, when the beholder is let us kneel before the Lord our Maker. Now Daniel knew that the writing was signed, he went into his house, and his window being open in his chamber, towards Jerusalem, he knelt down upon his knees three times a day and prayed and gave thanks before his God as he did aforetime. You see by this it was his usual custom to kneel. Daniel showed by outward signs the reverence he bore to his God. Daniel's faith and strict conformity to the rules of propriety, saved him from the jaws of the lions, and was the cause of the proclamation of the king. To all people, and languages, and nations, all the earth, Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever and his kingdom that which shall not pass away, and his dominion is broad unto the end." Notice Psa. 95: 6: "O, come let us kneel before the Lord our Maker." Now turn to the New Testament and see if the custom was not to kneel when the circumstances would admit. Luke 22: 41, "And he was withdrawn from them about a stones cast, and kneeled down and prayed." Can any one doubt the posture we should assume when the Lord our only not kneeled, but fell on his face? See Matt. 26: 39, "I have my way, do you have yours?" Lord, lay not this sin to their charge." Acts 9: 40, "But Peter put them all forth and kneeled down and prayed, and turning to the body, said, Tabetha, arise." See Acts 20: 36. "And when he had thus spoken, he kneeled down with them in prayer, and wept, Acts 21: 8. "And we kneeled down on the shore and prayed." Here is another prayer-meeting where they all kneeled and prayed. Acts 21: 5. "And we kneeled down on the shore and prayed." Here is another prayer-meeting where they all kneeled down and prayed. Notice the "we all." Daniel would not bow the knee to the king, that would be idolatry. Neither should we bow the knee, even to the Pope. But to bow the knee to God is our duty. And when circumstances will allow, such a posture must be pleasing to God. I quote from the Psalmist, "O come and let us bow down, let us kneel before the Lord our Maker." —H. HULL.

It has been said, "Terrible diseases require terrible remedies." If I had my way, do you know what I should do? I should remove the Interior? I should like to take from you for a few moments your pleasant surroundings and turn you out into the most desolate Christian land and take you to the hill-top dividing Christianity from heathenism; I should like to have you see as in a vision the teeming millions of the heathen land. If they should pass at the rate of thirty every minute for thirty years you would not have seen them all. —J. G. FLETCHER, Micromedia.
Missions.

Our people in Alabama came to the Sabbath through Seventh-day Adventists. They organized a church called the Flatwoods Seventh-day Adventist Church, and supported with some of the Adventist doctrines, being more in their religious views Baptists. Their pastor told them that they were more Seventh-day Baptists than they were Seventh-day Adventists. They inquired after such a people, for they had heard so much of them. He knew where to direct them to find the desired information in this country, so gave them the address of Bro. W. M. Jones, of London, England. Mr. Wilson, the leading member of the church, wrote him. When Mr. Jones got the letter of Mr. Wilson, he wrote to Mr. Main, the Corresponding Secretary of the Missionary Society, about this people; and he entered into a correspondence with them. It resulted in his visit to them, in the winter of 1883, arriving there about the time that Mr. Wilson had written a reply from Mr. Jones. After due consultation, it was decided to organize a Seventh-day Baptist Church, and on Feb. 12, 1883, the Flatwoods Seventh-day Baptist Church of Alabama was organized with eleven members. A second pastor, Mr. J. M. Elliott, served them as pastor for awhile, but proving to be more of an Adventist, and working against the harmony and good of the church, he was finally dismissed. This church maintained well both health and life. It was visited at times by some of our ministers, namely, J. J. White, J. F. Shaw, Secretary Main, Joshua Clarke and others. When Secretaries A. E. Main and L. E. Livermore made their trip in the South, and Southeast in the autumn and winter of 1892, in the interests of the Missionary and Tract Societies, they visited this church in Alabama. As most of the members had moved to Attalla, and it was very inconvenient for them to go five or more miles to attend meetings, Bro. Brethren Main and Livermore, and among themselves, it was decided to disband the Flatwoods Seventh-day Baptist Church, and reorganize as the Attalla Seventh-day Baptist Church, which was done on Dec. 19, 1892, with the consent of these brethren. Bro. R. S. Wilson was ordained at that time to the gospel ministry, and as pastor of the church, in which capacity he has since served them. This church has grown from eleven constituent members to its present membership of thirty. There are others who, probably, will soon join it. There are now four families from the North, Rev. G. H. Williams and wife, Mr. John T. Green, Mr. David C. Green, and Mr. Emmet Durick, and their families, who have come to make the Sabbath their home. There are good soil and good prospects for farming, and where they can enjoy the climate of the "Sunny South." However, since I have been here, they have had a "Southern winter with Northern perplexities." Elder Lenon Andrews told us to tell it in Farina, Ill., having zero weather when I arrived, and at one time six inches of snow. The old residents here say they have not had such a winter for fifty years. It is quite dis- appointing to me, for I am an Illinois man. The wind was from the North, and enjoy a climate where they usually at this time of the year are making gardens and sowing grain.

"Man proposes, but God disposes." When Bro. Hills came here he rented for a home a building which was erected and used for a private school, and in it the Attalla Church uses a large room for a chapel, which will seat about a hundred people. Here our people meet for worship, and a pleasant place they have. Our church here has a flourishing Sabbath-school and a Christian Endeavor society, and I have been very gratified and pleased with their manner of conducting the Bible-school and the Young People's meetings. They are alive and up to the times in methods and appliances. It has been a great pleasure to me to talk to our people. I have tried to approach to them six times, talk to the Sabbath-school twice, and conduct the Young People's meeting once.

ATTALIA, Ala., Feb. 17, 1895.

Dear Brother:

This is the closing up of this quarter and also of the year, and I feel that God has abundantly blessed us. Since Jan. 1, 1894, there have been two accessions to our church, seven by baptism, four by letter. One of this number was baptized by Bro. Hills while I was away last fall in a revival meeting. In one family all that were old except one joined the church. Some were converted in a very strange way during this last quarter and joined our church. A wife and daughter came from the First-day Baptist church of Attalla, and the husband came in by baptism. He had been converted to Christ, he said, for some time but could not join the church, because there was something wrong about the church, and he wanted to see one Sunday morning, and talked with him about two hours; told him that I was going to baptize my little son that afternoon, and I invited him to come down. He did not say he would, but when I got to the water he was there ready to be baptized, and was baptized and went home a happy man. It caused quite a stir in the First-day Baptist church. This family is as good, honest and well-received as any other Christians we meet. The son says he intended to join our church, and I think would before now, but he has been away from home at work. We expect him to come in yet.

We will have about eight more to join us by letter and one of them can get their letters. So our numbers are increasing, and we have a membership of thirty up to date. I have tried to make the best use of the time I knew how. I have helped some in other meetings of First-day people. In one meeting where I helped two weeks, we had fifty-two conversions, and in another we had three conversions; preached at four different places during the year. Our meetings at Attalla are very interesting, especially the Young People's Christian Endeavor meeting. Pray for God's blessing upon us and all his people.

ATTALIA, Ala., Jan. 3, 1895.

THE FIRST FOREIGN MISSION WORK AMONG AMERICAN BAPTISTS.

SIX YEARS TESTING.

The condition of the Baptist denomination at this time was that there were not yet a consciousness of power. They were a scattered and feeble folk, with little denominational unity. The foreign field came like an electric shock. It consolidated the Baptist forces and sent new life tingling through their organization. Mr. Judson had written these significant words: "Should there be formed a Baptist society for the support of a mission in these parts, I am ready to consecrate the mission." These words summoned the Baptist hosts to the conflict.

It was not that any of the many societies sprang up in various parts of the country that May 18, 1814, a general meeting of the denominations was formed; the great enthusiasm of the first general society was organized. It was called "The General Missionary Convention of the Baptist Church in the United States of America for Foreign Missions." It was more briefly called "The Triumphant Convention."

At its first meeting Mr. Judson was formally appointed its first missionary to Burma; but it was not until September 2, 1819, that Mr. Judson learned of the organization of the society, and his appointment as its missionary. The General Missionary Convention met before his arrival in Burma, and when the glad news came, lifting a heavy load of uncertainty, Mr. Judson was absent in Madras for medical treatment.

The Burman language is difficult to learn, and these first years were necessarily in a language. In 1816 Mr. and Mrs. Hough arrived in Rangoon, with a printing press and a font of Burman type. Preliminary work was soon begun, and in a short time a tract, a Burmese grammar, and the first chapters of Matthew were ready for the press.

These leaves from the scribe of the mission-doers to the Burmese people. It was slow work, reaching the proud, self-satisfied Burman hearts. As the missionaries gained in language, the proclamation of the gospel began in earnest. Still no results appeared. It was a time that sorely tested the faith of the Baptists at home, as well as the workers on the field. Here and there, some listener seemed impressed, and perhaps asked for the foreign books, but for a long time, no harvest sheaves were gathered.

Slowly and wearily dragged the years, until six had been recorded since the departure of Mr. Judson, when it became hard to keep up faith and hope amid such depressing circumstances. At last there came a joyful day. On Jan. 1, 1819, Mr. John Judson was privileged to baptize the first Burman convert. A month before, Moung Nau had applied to Christ, and the evidence of conversion. He was received as the first native member into the little church. The testing time had come. The first sheaf was the prophecy of many others.

From Rangoon to America.

In the years that followed, the little church grew slowly, but surely. Tracts and portions of the Scriptures were sent over all the land, doing the golden work. It was death to any foreign religion according to the laws of Burma, and many were kept by fear from declaring their faith in Christ. The faith of the Burman native, without taint or shadow and sunshine the gospel was preached.

Among the missionaries sent to Burma were Mrs. Judson, and his wife. Mrs. Judson had been compelled, by failing health, to return to America. During her absence, word came from Rangoon of the capture of the foreign doctor in the royal city. Fame of his skill reached the "golden ears," and it was a privilege and honor of any good thing discovered in his realm. The mandate must be obeyed. The missionaries were at once opened on the eve of teaching at the seat of government, and Mr. Judson went with Dr. Price to be ready to avail himself of any opportunity before, with Mr. Colman, he had gone the great river, Irrawaddy, 500 miles against the current to present their cause be-
But the long strain had been too much for Mrs. Judson, and she died in Amherst, Octo-
ber 24, 1826, during her husband’s absence at Ava. When he returned, he found only her grave under the
hoop tree. Soon the little Maria slept beside her mother.

A little later, the British headquarters had
been removed to Moulmein, the mission-
aries followed in the rear. The East India Com-
pany was no longer in power, and the English officials in India were the
warmest friends of the American preachers of the gospel.

From this time on things prospered greatly.
A year later, the Boardsmen began the won-
derful work of winning the Burmans. Dr. Price;
which was so signally blessed of God.

Mr. Judson lived many years, translated
the entire Bible into Burmese, and laid the
foundations of the mission deep and
strong. His second and third wives—were
worthy successors of Ann Hasselton Judson.
He sleeps beneath the waters of the Indian
Ocean, but his monument is the Burmese
Bible—Mrs. S. B. Titterington, in The Bap-
tist Union.

THE HEN AND THE EGG.

A French writer tells the story of a young
man who, returning from his studies in Paris,
as so many young men return from school,
knowing no chart for ever did before or
ever will again,—called at the house of a neigh-
bor, where he found two young girls, twelve
and thirteen years old, sitting in the bay
window, reading the Bible.

“What beautiful romance are you reading so
attentively, young ladies?” said the
student.

“We are reading no romance, sir; we are
reading the history of God’s chosen people.”

“I believe there is a God?”,

Astonished at such a question, one of the
girls, blushing, said, “And you, sir, do
you not believe in a God?”

“Once I believed it, but after living in Paris,
and studying philosophy, mathematics, and
politics, I am convinced that God is an empty
word.”

“I, sir, replied the girl, “never was in Paris,
never studied philosophy, nor mathematics,
nor any of those beautiful things which you
know; I only know my catechism; but since
you are so learned, and say there is no
God, you can explain the egg comes from the
hen.”

“A funny question, truly. The egg comes
from the hen.”

“Which of them existed first, the egg or the
hen?”

“I really do not know what you intend with
this question, but yet that which existed first
was the hen.”

There is a hen, then which did not come
from the egg, it is the hen that is first.

“Beg your pardon, Miss, I did not take
notice, the egg existed first.”

“Oh, there is then an egg that did not come
from a hen?”

“Beg pardon—that is—you see—”

“I see, sir, that you do not know whether the
egg existed before the hen, or the hen
before the egg.”

“Very well then, I say the hen.”

“Very well, then, there is a hen which did
come from an egg, tell me, then, who made
this hen from which all other eggs and
corns come? But for what object?”

“Well, since you do not know, you will per-
bey, then, if you would rather have it so, the
first egg, is the same as He who created the
world. He who made you, who is now, and
cannot explain the existence of a hen or an
egg without God, still maintain the existence
of this world without God.”

The young gentleman had taken all the
sides that were to that question, there was
nothing left for the Briton to do. To this he
refused and retire. And this question, which
the young sceptic could not answer, is a
question that to which human science makes no reply—H. L

WOMAN’S WORK.

A WORKER’S PRAYER.

“For I have received of the Lord that which also I
delivered unto you.”—1 Cor. 11: 23.

Lord, speak to me, that I may speak

In living speech.

As thou hast taught, so let me tell

This truth, and let me retell

Oh! lead me, Lord, that I may lead

The wandering and the wavering feet;

Oh! feed me, Lord, that I may hunger with maumee sweet.

Oh! strengthen me, that while I stand

Firm on the Rock, I may appear as one

I may stretch out a loving arm.

To comfort, and to cheer;

Oh! teach me, Lord, that I may teach

The precious things thou dost impart;

And those who be all blind I may lead.

The hidden depths of many a heart.

Oh! give thine own sweet rest to me;

That I may speak with soothing power

A word in season as from thee,

To every one in need of thee.

Oh! fill me with thy fullness, Lord,

Until my very heart overflows

In kindling thought and glowing word,

Thy love to tell, thy praise to show.

Oh! use me, Lord, as thou wilt.

Just as thos wilt, and when, and where;

Until they blessed be thy rest;

Thy rest, thy joy, thy glory share.

—Helping Hand.

A FEW WEEKS AGO WE RECEIVED FROM Miss
Susie Burdick a small Chinese book on Foot-
Binding which she made very interesting by
numbering the pages and giving some ex-
planation of the illustrations in their order.

One of our sisters has kindly written an
admirable review of this book for our page.

FOOT-BINDING.

The custom of binding feet among the Chi-
inese is one long ago established, and next in
evil to opium smoking, it has always been a
source of trouble and anxious thought to all
missionaries. The idea so firmly fixed in
the Chinese woman’s mind that small feet are a
mark of beauty and a test of rank, has pre-
sented a series of obstacles in the path of the
missionary that are well-nigh insurmountable.

They have feared to touch this practice except
with the utmost delicacy lest it lessen their
influence for good, but have worked on, pray-
ning that as the people become enlightened
they would abandon it. It has been indeed
so difficult to overcome that now, even after
fifty years of gospel teaching, comparatively
few have abandoned it. Christians still prac-
tice it, and hence the question.

The methods of binding have long been
familiar to our readers, but the consequent
suffering and the long line of evils that follow
in its train are even now scarcely realized by
the people of this country.

A book has been recently published, written
by a native preacher, a member of the Shang-
hai Presbyterian Mission, telling how the cus-
ton was begun and how it increased. He
also tells us that now it is slowly but surely
decreasing. The author, Mr. St. Ta-ting, is
eminent Christian who has been conser-
vated to the task of benefiting his own people.
His wife some time ago unbent her
own feet and their daughters have been left
as nature made them.

One of the most curious and peculiar Chinese
fashion of double-folded leaves, reading from right
to left, and with many wide blank spaces.
It is, too, quite profoundly illustrated. The
author informs us that in ancient times the
women of China did not bind their feet. They
were wise and fond of learning, and not like
those of to-day, indolent and vain of their

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dress and appearance. After a time a king came to the throne who compelled his wife to bind her feet, then praised her beauty, and told her she was "good enough to walk among llilies." To follow the queen and her court was the natural thing for other women to do till the practice spread all over the kingdom. This made the women the most helpless of creatures and unfitness them for work, either physical or mental. Small won- der they were soon considered worthless.

The author has taken all the points of argu- ment to prove the folly and sin of foot-binding. He describes the six different styles and the shape of shoes necessary for each. He explains in detail the process of reducing the foot to the desired shape, relates the pit- ful story of the tortured and resisting child, and graphically paints a picture for our mental vision of the long period of suffering from the sores and ulcers that are caused. He shows how nearly impossible it is for women to escape in case of fires or accidents. It is difficult to walk; it is impossible to run. He also describes how the foot-binding caused by the women in dress of other na- tions and draws comparisons between natural and bound feet.

The writer proves that this practice of foot- binding is a great source of domestic unhap- piness. The home life has nothing attractive. The wife is honor bound to stand on her tortured feet, cannot work. The house is neglected, the husband is often obliged to cook his own rice and make his own tea. This makes him cross and everyone is as miserable as possi- ble.

Mentally the wife is no better than she is physically, for her mind, like her body, is almost in a prisoner in the four walls of her home. How can she study or think or reason with the terrible inconceals that is always upon her? No wonder she often commits her baby girl to the soft and gentle care of the nearest stream. What does the future hold for her or her offspring? Nothing indeed that makes life desirable.

Our author devotes a page or two of his book to an account of various deformities connected with foot-binding, which are rarely caused by a sympathizing and long-suffering pub- lic. These deformed people are brought to the cities and sent out on the streets to beg. All these cruelties and their consequent evils are graphically depicted, and we seem to see them ourselves.

Then by contrast the author describes the better way, the Christian way, which if followed will bring comfort to their homes and happiness to their hearts and lives. He tells of the work of the Bible women going from home to home to persuade their friends and neighbors to unbind their feet. How the preacher also talks to them of this sin and direct- es them how to abandon it. He even goes into detail as to the process of unbinding, and for their encouragement tells them that un- bound feet can "climb mountains." He quotes the proclamation of the present Emperor forbidding foot-binding, but says that the women refused to obey it.

Finally, the author gives us a word picture of the happy home where all have natural feet. He says and can run and can climb the house is neat, the children gay, and the hus- band contented.

Mr. Ss Ts-ping sends forth his little book, praying it may help his people to find the light and the right. It shows throughout the Christian character of its author, and de- serves the support and assistance of all mis- sionaries in its circulation.

M. N. Rogers.

WOMAN'S BOARD.

Rev. F. W. Burdick, Chairman.

Mrs. Rebecca T. Rogers, for Miss Budge's salary $10 00

Mrs. Mary A. Balcomb, Phelps, E. R. Home Mission $3 00

Mrs. Margaret Douglass, Miss T. Budge's salary $2 00

Mrs. P. F. Paul, for the late Mrs. D. F. Rogers, New London $2 00

Mrs. Emma P. Shaw, Miss Maria Budge's salary $2 00

Mrs. D. B. Rogers, Mrs. Swinney's help $2 00

From Amherst, Miss A. B. Budge's salary $2 00

From Ladlee Aid Society of the Peninsular Seventh-day Baptist Church, Church of Christ, New York City, for Dr. Swinney's help $7 00

From the Woman's Board of the Seventh-day Baptist Church, New York City, and the Public, for Dr. Swinney's salary $35 00

From Miss Butts, for the American Missionary $2 00

Mrs. Butts, for the Mother's Society $1 00

From Misses Ashurst, for the American Missionary $3 50

From the Woman's Board of the Seventh-day Baptist Church, New York City, for Dr. Swinney's help $7 00

Ladlee Aid Society's contribution for Miss Budge's salary $10 00

Mrs. Agnes Calhoun, for the Mother's Society, a memorial to Miss Budge $10 00

Ladlee Aid Society of Chicago, for American Missionary $1 00

Ladlee Aid Society of New York City $1 00

By subscription $71 00

Total for Miss Budge's salary $137 00

$10 00

Miss B. H. Wheaton, Treasurer Woman's Board.

"What half the power that fills the world with terror, was hermeneutics in the proper sense..."

REV. A. P. ASHURST RECOGNIZED AS A SEVENTH-DAY BAPTIST MINISTER.

Brother Ashurst will be remembered by the readers of the Recorder as a Baptist clergy- man, of Quiltman, Ga., who recently embraced the Seventh-day faith.

Several weeks ago, on invitation, he came North to spend a little time with the Second Alfred Church; and it is generally hoped that a call will be extended to him to become their pastor, should the necessary provision prove in the wise and desirability of such an arrange- ment. Thursday, Feb. 14th, at 11 o'clock A.M., on invitation, delegates from churches of the Western Association met in council with the Second Alfred Church for the purpose of ordaining and consecrating A. P. Ashurst, as a Sev- enth-day Baptist minister.

The council organized with Rev. B. C. Davis as Moderator and E. P. Saunders as Clerk.

Delegates were found to present from the following:


First Genesee.—Rev. S. S. Powell and Samuel Wells.

Andover.—Rev. L. A. Platte, Edward Green, Masson Green, Samuel P. Burdick, Mrs. S. P. Burdick, Mrs. Roxy Redfield, Mrs. Sophronia Potter, Mrs. Hattie Wansley.

Independence.—Rev. M. Harry and Deacon S. G. Grandau.

Hartsville.—Rev. Geo. R. Shaw, Mr. and Mrs. Langford Whitford, Mrs. Jos. Clark, Mr. and Mrs. G. O. Hoody, Mrs. Mary Burdick.

Horressive.—Rev. Geo. B. Shaw.

A committee of three appointed to arrange the order of services, after a brief consultation, reported, recommending that Bro. Ashurst be asked to present his ordination certificate and any other papers relating to his work among the Baptists, also a brief statement of his religious experience and belief; and that opportunity be given for questions by members of the council.

Accordingly Bro. Ashurst presented a certi- ficate of graduation from the Southern Bapt- ist Theological Seminary, and a certificate of ordination from the Baptist Church at Buena Vista, Ga.; he then reviewed his experience in coming to Christ, his call to the ministry, his ministerial labors, and his conversion to the Sabbath. His attention was first called to the Sabbath truth for the Outreach, and that paper, he said, is doing a great work for that truth in the South.

After several individual expressions of satis- faction and gratification, it was unanimously voted to recognize him as a minister of the Seventh-day Baptist denomination.

The Moderator extended the hand of fellow- ship and welcome to Bro. Ashurst, and the Clerk was instructed to furnish him with the proper credentials. After authorizing the Mod- erator and Clerk to publish the minutes of the benediction was pronounced by Bro. Ashurst.

E. P. SAUNDERS, Clerk.

TRACT BOARD MEETING.

The Executive Board of the American Sab- thaw Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Feb. 10, 1895, at 2:15 P. M. Owing to the illness and absence of the President, Vice-President D. E. Titsworth pre- sided.


Prayer was offered by the Rev. L. E. Liver- more.

Minutes of last meeting were read. The committee on Publishing Interests reported progress.

Correspondence was received from W. L. Burdick and S. D. Davis in relation to the field in West Virginia. On motion, the matter was laid on the table for future action.

Correspondence was received from A. H. Lewis. On motion, A. H. Lewis was appointed a committe on binders for the Recorder and the Evangel and Sabbath Outlook.

Correspondence was received from A. G. Crofoot and S. Burdick. The latter wrote in relation to publishing in tract form a series of four articles published in former issues of the Recorder. On motion, the matter was referred to the editor of the Recorder and the editors of the Evangel and Sabbath Out- look.

On motion, a standing Supervisory Commit- tee of the Publishing House was appointed, consisting of E. P. Pope, J. F. Hubbard, J. M. Titsworth and D. E. Titsworth.

The Treasurer presented his second quarter- ly report which, on motion, was adopted. He also reported bills due $350 36.

Bills were ordered paid.

Voted that when we adjourn it be to meet at the time of our next regular meeting in the editorial rooms of the Publishing House.

Minutes read and approved.

Board adjourned.

AUTHOR L. TITSWORTH, Rev. Sec.
OPENING THE COMMANDMENTS.

BY CHARLES R. HULL.

"I have kept my Father's commandments, and abide in his love."—John

Christ began his ministry by teaching the necessity of the keeping of all of the ten commandments. In the Sermon on the Mount, he said: "Whose ever, therefore, shall break one of the least commandments, and teach men so, he shall be called least in the kingdom of heaven." Matt. 5: 19. He upbraided the Pharisees for teaching the tradition of men in place of the commandments of God, saying, "Why do you transgress the commandments of God by your tradition?" Matt. 15: 4.

And again: "Thus have you made the commandments of God of no effect by your tradition. This people draw nigh unto me with their mouth, and honor me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15: 9.

Christ taught that the keeping of the commandments is a principal factor in the plan of salvation.

A young man asked him: "Good teacher, what good thing shall I do that I may have eternal life?" And he said unto him: "If thou wilt enter into life, keep the commandments." Matt. 19: 17; 18: 20.

The question was asked in all sincerity and gave evidence of a belief in, and a good conscience toward, God, and made it desirable to refer only to the last six, as the solicitation related only to a course of personal plugging. That Christ did not recite the first four of the ten commandments, relating to a belief in, and the worship of, Jehovah, the worshiping of images, and the keeping of the Sabbath, does not go to show that the commandments that were not, at that time recited, were abolished. The instruction, "Keep the commandments," was followed by the question, "Which?" Then followed the recital of those that were in most danger of being broken by a youth possessed of wealth, but who was possessed of a good conscience as to the righteousness of which, he was taught. In the narrative by Luke it is recorded that as Christ was publicly teaching, a woman urged with a loud voice that the mother of Jesus should be worshiped; her words were, "Blessed is the womb that bare thee." But he replied mildly: "Yea rather blessed are they that hear the Word of God and keep it." Luke 11: 27, 28.

Christ made the keeping of the commandments to be the bond of love that existed between him, and a man, and the Father. "I have kept my Father's commandments, and abide in his love." John 15: 10.

The very air that he breathed was laden with doctrines made by men; but Christ did not turn to the right or the left. He taught the written commandments in which would tend to supplant any one of the commandments. Man made rules so deftly enjoined and explained as to conceal to most eyes the hidden intent to lead men to disobey, and not enunciate him. He obeyed the written commandments as he had read the writings of David; he cherished the grand truth disclosed in the Psalms. "All his commandments are sure ... He hath commanded his covenant forever; holy and reverend is his name." Psalms 119: 7, 9.

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Young People's Work.

A PRAYER.

Father, I have wandered far, O, how my guiding star, Jesus, was my leader to Thee, set my straggling spirit free. Saved by his grace, in his name I lift my voice, Praise to the Lord, the God of the people; Give light in the dark, in every need, God be the glory, the life, the light.

Let my soul on Thee rely, For my all is in Thee, Hark to the still, sweet voice, God of truth and love and life, Hear my prayer!

Keep my footsteps right, For I am not wise, And by the light of God's world bright, Lead me all day.

(Please to me, O, Lord, To clothe me with the robe of light, To guide me, O, Lord, Evermore.

Our Mirror.

The society at Adams Centre held its semi­annual business meeting for the election of officers, January 1st, when O. D. Green, Jr., was elected President; Mrs. Idah Hull, Vice-President; Bess Kellogg, secretary; and Lora Greene, Corresponding Secretary.

The young people held a literary social recently at the home of Miss Jessie Green. Another program is in readiness as soon as the weather will permit. Two nights have been appointed, but owing to the snowstorm, the entertainment was postponed.

E. B. Saunders is expected soon to assist in a series of gospel meetings.

The society at Nortonville held a business meeting Jan. 26th, when the following officers were elected for the ensuing year: Mrs. Ida A. Stillman, President; Almond Burdick, Vice-President; Ruth Stillman, Secretary; Edna Titworth, Treasurer, and May E. Stillman, Corresponding Secretary. The society now has about twenty members, most of whom are active workers. A large number of the young people have not joined the society since the adoption of the pledge last year. More interest is manifest and in meetings lasting two or three months ago, and prayers are asked that those who were members, but have not taken the pledge, may feel how much their help is needed. This society has pledged $15 for benevolent purposes for the coming year.

SALEM REPORTS.—Although their society is very small during the winter, the members are students, who are absent, teaching, the regular meetings are maintained; no special line of work has been taken up.

The First Verona Y. P. S. C. E. observed Christian Endeavor Day, Feb. 2d. The order of exercises were those published by the United Society of Christian Endeavor. At the close of the program, practical and interesting remarks were made.

The amount of the collection was $2 70., which has been forwarded to the Missionary Society.

The Chinese were again defeated by the Japanese at Hail-Chung, Feb. 16th.
Home News.

Rhode Island.

HOPE VALLEY.—Sunday was a beautiful day, and it resulted in a large attendance at the church services. Rev. Mr. Huffman, the evangelist, preached an admirable sermon at the mid-day service at the Baptist church, from Hebrews vii., and said: "Let us build up the walls of Jerusalem." He received the closest attention of his large audience.

On Sunday evening the union meetings in the Baptist church, which have been held for five consecutive weeks, conducted by Rev. J. L. Huffman, the evangelist, were brought to a close. The large audience-room was well filled, and the same interest which has characterized the meetings all through the series was apparent at the closing session, to a greater degree, seemingly, than ever before. Mr. Huffman has preached for thirty-five successive nights, and held some twenty day services in the time, making about fifty sermons altogether, which have been listened to by large and appreciative audiences. Mr. Huffman's sermons are eloquent, but few in number, well thought-out, and are most aptly illustrated by scientific facts and common every-day events, which cannot fail to interest the profound thinker, and at the same time be understood by a child. The secret of Mr. Huffman's success is his earnestness. He teaches what he preaches with all his soul, and is thoroughly imbued with the spirit of the Master. The people of this village of all classes have been greatly benefited during his labors among us. All Christians have been enriched, and are professedly, and about forty-five have professed faith in Christ, and a good number have been reclaimed, making nearly seventy who have been persuaded to turn from the ways of sin and to begin a Christian life, which means, according to Mr. Huffman's teaching, to be, and to do, like Christ. Mr. Huffman came here almost a stranger, but has won a warm place in the hearts of the people of the community, and goes to other fields with many prayers for his success in his work of inducing people to accept Christ as their Saviour. He is a devoted Christian, an able preacher, and a wise leader, whose whole aim seems to be to win the minds and the hearts of all to Christ and his religion.

Mr. Huffman expressed his keen appreciation of the able assistance rendered by Pastor J. S. Russell, by Mr. Avery and his band of singers, and the kind courtesies of the people generally. He has no enemies here. In closing, the choir and people sang "God be with you till we meet again." Mr. Huffman goes to Hopkinton City.—Western Daily Sun.

New York.

WATSON.—In common with all other places, the winter has been quite cold. Still, the thermometer hanging on the north of the parsonage only registered 20° below zero. Comforts are never scarce in Watson, but the roads have not been blockaded long at a time. In consequence of the storms there have been two Sabbaths when there was no meeting, but one Sabbath five were present, and held a Sabbath in the house. Some of the people are very much interested in church matters in general. Thanksgiving and Christmas are the great days of the year, and the people are very particular about them. We have learned with sorrow of the death of the Rev. Joshua Clarke. Another of our faithful standard-bearers has fallen, which leaves two more churches destitute of a shepherd. Oh, for more laborers to take the place of our fallen, though unthrift- ministers. We wish to be remembered in Watson, that we may be found ready for the duties of life, and the consequent readiness for our great change. We wish also, that you will set us build up the walls of Jerusalem." He received the closest attention of his large audience.

Sister Greene had been failing in health for a long while, but about three months before her death she was stricken suddenly down, and the end seemed at hand. However, the thread of life strengthend and we praised God for it, for these last days were rich in faith, hope and comfort. When the end did come it seemed like a sweet sleep. She had fallen asleep in Jesus. As the loved ones gathered around her couch, expecting every moment to hear her last on earth, she directed them to these words of the blessed Saviour: "And ye now therefore have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no man taketh away from you."

Thus with joyful assurance she departed, and to her memory be added five favorite lines of hers:

"The river of Time with its sullen roar
Bears me resistlessly on.
And I see the outlines of that shore
Where the good and true have gone.
I am going to join that white-robed throng,
In the Mansion of Eternal Rest.
Shadyside fingers beckon me on,
There the weary find peace and rest."

G. H. F. R.

TO THE MOURNER.

Thoughts suggested by reading "To the Sorrowing," in Review, Feb. 7th.

Yes, look up to Jesus. Where can we look in our sorrow but to him? Often have I thought since my dear husband went to his heavenly home, what can those in such sor- row that have not their trust in our Saviour. Our heavenly Father doth not unwillingly afflict us, but it seems at times as though our grief is more than we can endure, and it would be as we had not the arm of the All-wise One to lean upon. And what a source of comfort to feel and know that our dear ones are perfectly happy with the redeemed and sanctified. And oh, the happy thought that if we live close to our Saviour, when called to throw off this mortal coil, we too can belong to that happy band where neither sin nor sor- row can enter.

Yes, as you say, we have only a short few years to work, and our account must be rend- ered to him who has loaned to us our trusts. Our life's work is in different spheres. Some in one way, some in another, but we must ever be working while we have time. We cannot stop the tears; they will flow, and our dear Saviour weeps with us, but we must not be selfish in our grief. There are many around us who have heavier griefs to bear than we. Those that have laid loved ones away that have no hope in a Saviour's love. God pity such. To them let us go and help them to bear up under their sorrow. There is a work for us to do day by day, and we must not sit idle. We can see our way to help. There are those of our loved friends whose locks are whitening for the tomb and of the middle age. There are the dear youth to whom we wish to look as pillars to our churches. For them let us work and pray. God will give us strength to bear up under our sorrow if we will but consecrate our lives to his work. And may he make us an instrument in his hands to win souls, and not let us grieve our life away for what we cannot recover. God bless the loved ones we have lost. We are waiting for you. What a happy meeting it will be. The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

MRS. T. H. MAXSON.

West Roxbury, N. Y.
Sabbath School.

INTERNATIONAL LESSONS. 1895.

LESSON XII—THE RICH YOUNG RULER.

For Sabbath-day, March 9, 1895.


GOLDEN TEXT—Seek ye first the kingdom of God.—Matt. 6: 33.

INTRODUCTORY.

GENERAL STATEMENT.—Immediately after our last lesson on the serfdom and Pharisees, we passed to consider the desire Jesus had of seeking to change the family of the Pharisees, and of those who were his hearers, from a life of wealth, to the simplicity of the life which God intended for them, that they might become as sons of the poor. In addition to their own personal sin, they were inclined to sin as members of a religious order. In the present lesson we are to consider the desire of the Pharisees, and see how it is that Jesus can tell them such a story as he does regarding the Pharisees.

F. O. BURDEK.

YOUTHFUL FOLLIES.

Youthful follies, how their memories
On the mind’s throne, like crowning gems,
Ting all our twilight reveries
With the gleam of what the world prizes.

Youthful follies, oft they snatch
Thoughts which else should be sacred,
And in the bosom that lovely heart
Were they from those memories free.

Words of kind advice, unheeded,
For the counsel of hearts that loved us well;
A mother’s counsel, so much needed,
Which we set at naught and cast away.

Kind instructors, too, were treated
With the same unkind neglect;
Whose every word should have been greeted
With attention and respect.

Many a promise was granted,
Bowing low to folly’s shrine;
When we might have pleasures tasted,
Gain from hearts with wisdom’s mine.

Oh, those hours! How we lament them.
Could we call them back once more?
Naught should tempt again to spend them
Playing foul at folly’s door.

But, alas! they’re fled forever,
Their sun in dark oblivion set.
Time can now redeem it never;
All they’ve left us is regret.

Oh! ye young, in youth’s bright morning
Open wide your yielding ear;
Take from others’ fate a warning;
Better lot will then be thine.

A BOY’S BEDTIME.

He was about seven years old, and his bedtime had come. His mother took him to her lap and began to undress him. He yawned and stretched wearily. He had been too busy all day, he said.

"Why Johnny," his mother suddenly asked, "what is it you see in your eye?"

"Jimmy Higgins rowed a tomato can, and hit me," said the boy.

"What did you do to Jimmy?"

"I frowed the can back."

"But what did you do before Jimmy threw the tomato can at you?"

"Oh, I just said, ‘Jimmy’s mad and I’m glad and I know what I’ll please im’, a bottle of ink to.’"

"You ought not to have teased Jimmy by saying that. How did you get this black-and-blue place on your leg?"

"Well, I was seeing which pinch ach uver the longest; and hardest wivout hollierin’, ‘Ouch!’ I hollied hofered first."

"The law don’t say you needn’t have her little boy do such things. Has your nose been bleeding?"

"Yeth, ma’am. I fell off the fenth, and it bleeded in a lot."

"What were you doing on the fence?"

"We was gettin’ on the legs of Jesus."

"For that they trust in riches is omitted by some of the best MSS. Even if it may be an insertion, it is by some one who understood the argument. 20. ‘Eye of a needle.’ Some have explained this as referring to the eye that does not see past the larger object. The eye is large enough for a man to crowd through. It would be impossible, no doubt, for a camel to enter through; but I know of no reason when the literal sense is considered. 26. ‘Were astonished.’ The Greek word indicates greater intensity of feeling than the word translated astonished in v. 26, in the word in v. 24 would be ‘wondered.’ 27. ‘The wonder and astonishment was not remarkable from a human point of view. ‘With all God’s things are possible, cf. Job 42: 2."

CORRECTION.

To the Editor of The Sabbath Recorder:

In my article, found in the Sabbath Recorder of Jan. 12, I made an error in saying just the opposite of what I intended to say, by the change of one letter. Speaking of the interview, so full of interest, between Christ and his disciples, I wished to say, ‘The outlook for Christ’s kingdom and the prospect for the Church, were “now” bright. They could “now” work together, etc., instead of “not” bright and could “not” work together.

F. O. BURDEK.

Special Notices.

It is now six months since last Conference, and there are yet thirty-seven churches which have not paid their assessment for conference expenses. The treasurer is waiting for money.

WILLIAM C. WHITFORD.

ALFRED, N. Y., Feb. 20, 1895.

The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 3 P.M., at the residence of Dr. S. C. M. Clarke, 86 Barrow St., 3 miles north, north-east from Tern salem. To be arranged for Institutes in said Asso­ ciation.

A MISSIONARY from China asserts that cert­ ain portions of that great empire have had "The gospel preached unto them," and he says he "could walk from Canton to Shang­ hal, over eight hundred miles, not walking more than twenty miles a day; could sleep every night in a village or town where there is a little Christian community.—Mis­ sionary Link.

THE CHICAGO Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washing­ ton Streets, at 2:30 P. M. Sabbath-school following preaching service. All are invited to attend. The church is four blocks north of the Sabbath-keepers remaining in the city over the Sabbath.

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