

The Sabbath Recorder.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLV. No. 11.
Whole Number 2300.

FIFTH-DAY, MARCH 14, 1889.

Terms:
\$2 00 in Advance.

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AS THOU WILT.

BY ANNIE L. HOLBERTON.

Sometimes the way is rough and dark,
And no light breaks upon the gloomy path;
It seems as though life's tempest rose in wrath
And left of joy no lingering spark.

The blackness of a clouded night
Settles so close upon this heart of mine,
Without one solitary star to shine
And lead my steps aright.

My trembling lips refuse to speak
The struggling thought, so fraught with pain and care,
That form the burden of unuttered prayer
When words and faith are weak.

But through the gloom I seem to hear
The whisper of a Father's tender voice,
In accents that must make the heart rejoice,
Lo I am with thee, do not fear!

The shadows can no longer blight;
But let not selfish prayer my lips unclose;
May perfect trust and peace in Thee repose
To guide my erring steps aright.

The way Thy wisdom has decreed
I will not question, since thou leadest me;
Not as my heart in ignorance would plead
But as thou wilt, supply my need!

SOME MISCONCEPTIONS.

Every good thing in this world has to contend against popular misconceptions, if not against gross misrepresentations. The religion of Jesus Christ, for example, demands of its believers a life of piety. Love to God, veneration for his nature and attributes, and a desire to possess, in the human measure, his likeness, are at the bottom of all true religion. To the attainment of these Christian graces, prayers and meditations and studies of revealed truth are necessary. At this point the infidel breaks in with the declaration that he wants none of these things; all the religion he wants is that of common honesty and general good-will among men. The misconception at this point is, and it is not an uncommon one, that a life of piety and a life of common honesty are necessarily opposed to each other, and that the choice must lie between them; that if you take the one you cannot have the other. No misconception could possibly be greater. The truth is, true piety and honest living go together as naturally and as necessarily as cause and effect go together. This is true in

the individual life, and it is true in the life of the community. Jesus himself joined the two in indissoluble bonds when he gave that grand *resumé* of the moral law, "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The worldling should be reminded that this instruction is, Love God *and* thy neighbor, not Love God *or* thy neighbor. It would be well enough, too, for the Christian to remember the same thing, lest he become satisfied with a form of piety that does not bring forth, in the every-day life, the peaceable fruits of righteousness. What is wanted in the world to-day is not fewer men and women of piety, but more of such men and women; and what is wanted among Christian people is not less of piety, but more of it. But that only is true piety which, rejoicing in God, finds its expression in purity of life and personal integrity in all the relations of life; and that only is true morality which, dealing justly, loving mercy and walking humbly in the world, finds its inspiration in the holiness, in the mercy and in the majesty of God, and draws its help from communion and fellowship with him. The spirit of the gospel was voiced by the angels on the plains of Bethlehem, on the morning of the birth of Jesus when they sang, "Glory to God in the highest, and on earth peace, good-will toward men." Glory to God and good-will to men in the divine thought and plan are inseparable; so should they be in all our thoughts and plans.

Another popular misconception is that, in some way or other, the spirit of Christ and an intellectual training in the ministry are incompatible; that if a man enters the ministry he must choose to be a learned skeleton of dry bones, or a mass of ignorant goodness. Perhaps we have drawn this contrast a little too sharply, but this is what the popular conception runs to when not headed off by something better. We are triumphantly cited to such a man as Mr. Moody as an example of what a man without a college or seminary education can do in winning souls, while some fossilized specimen of a learned minister is held up by way of contrast. Granting all that may be claimed from the example of Mr. Moody as a winner of souls, it would be something of a misnomer to call him an ignorant or unlearned man. As evangelists of great power, however, let us put over against this single example, men like President Finney of Oberlin College, Dr. Albert Barnes of Philadelphia, Dr. Thomas H. Skinner of New York, all college and seminary men of a past generation, and Dr. Geo. F. Pentecost, evangelist of the present generation. Then there are Drs. Hall, and Cuyler, and Storrs, and Taylor, and Henson and Armitage and thousands of others who, as pastors, have gathered their tens of thousands from the ways of sin into the Church of Christ, and by their sanctified learning have instructed, encouraged and helped on in the ways of righteousness ten times ten thousand souls. It is not our wish to detract one *iota* from the honor due those noble men of former generations or of the

present generation who, hearing the call of God to preach the gospel, have gone forth filled with the spirit of that gospel, to win men to Christ; nor do we wish to encourage, by so much as by the fraction of a suggestion, the thought that any amount of learning or scholarship, without the call of God or the spirit of his gospel, can qualify a man to win souls to Jesus, or instruct them in the truth of God. The first truth in this matter is that, to win men to Christ, a man must himself possess the spirit of Christ; to lead others in the ways of obedience to Christ he must walk that way himself. The second truth for the correction of this misconception is that God, as a rule, moves men in religious matters through human agencies and according to those laws of mind which he uses in moving them in other matters. If an ignorant man, filled with the spirit of the gospel, can be useful in turning men to God, it stands to reason that the same man, filled with the same spirit, would be still more useful if he could come to his work with that breadth of mind which is the result of a liberal education, and with that systematic knowledge of the Word of God and of divine things which it is the province of the Theological Seminary to afford. A third fact, and that which we set out to emphasize here, is that this spirit of the true gospel minister and that training which it is the aim of our schools to give, are by no manner of means incompatible. On the contrary, they supplement each other. Our schools are born of the very essence and spirit of our holy religion. Pious men and women have prayed and toiled and sacrificed for the cause of Christ, and out of these soul-struggles have come our institutions of Christian learning; by the same processes have been brought forth, largely, the means for their maintenance; by the same spirit of sacrifice for the cause of truth and righteousness they have been and are carried on, and in the same spirit and with the same devotion to Christ and the work to which he calls us, our young men and women fit themselves for that work. That the effect of all this should be to strip our young people of power is as unnatural—as impossible—as that a pure, sweet fountain should send forth turbid and bitter waters. The history of our churches, our missionary and other benevolent works all confirm the entire correctness of these theories. That some men without the training of the schools are successful ministers is true, which proves that God can use such men when he needs them; that some other men who have been through the schools have not been the most successful men in the work of the ministry may also be true, which shows that the training of the schools cannot be substituted for the call of God; that other men, filled with the spirit of the gospel, have been called of God, have fitted themselves for their work by the broadest possible training of the schools, both general and special, and have been eminently successful in that work, is also true, and proves that the call of God and the training of the schools are not antagonistic; that the leading ministers of the various denominations of this day are men both of piety and of learning, and that the mass of the ministry to-day, as a rule, is of this class, and that the work of the gospel goes forward as never before in the history of the church is also true and is evidence that God approves and blesses this order and relation of things.

MISSIONS.

THE MISSIONARY'S FAREWELL.

Home of my happy childhood, one last, one sad adieu;
Too long, too fondly cherished, I go, sweet home, from
you.

There is a clime more lovely—its glory, who can tell?—
It is for that I bid thee, my much-loved home, farewell.

Mother, dear mother, say not this heart can love you
less,

E'n though my vagrant footsteps a distant soil should
press;

Can love like ours be broken, though seas between us
swell?

By tears, alone, is spoken for you the last farewell.

Father, no earthly treasure could ever make me go—
No fading crown could win me, from thy embrace below;
But thy dear voice has bid me obey my Father's will,
And is not God my Father?—Guide of my youth, fare-
well.

Sisters, my gentle partners in life's young playfulness,
I go—and in your gladness one bounding heart you'll
miss;

Then what shall cheer the wanderer, when life's rough
surges swell?

The hope to meet beyond them;—sweet sisters, all, fare-
well.

Brothers, the hour is coming, when we shall meet no
more;

My tears for you shall henceforth fall on a foreign shore;
But Oh! to part forever—the anguish, who can tell?
Avert it, blessed Saviour—we could not say, farewell.

Friends, when the pangs of parting shall all have passed
away,

Where life's star knows no setting—the spoiler finds no
prey—

Shall each dear voice the anthem of sweet deliverance
swell;

Then I in peace can bid you, my friends, a short fare-
well.

Church where my vows were plighted, be every blessing
thine,

And many a fair plant brighten thy undecaying vine;
Be heaven's sweet dew upon thee, and love thy temple
fill,

And every blessing crown thee— Church, Kindred,
Home, farewell.

L. M. C., in *Sabbath Recorder*, of Aug. 26, 1847.

THE Presbyterians have forty-eight native preachers and licentiates in their Mexican mission.

LORD NORTHCOTE says that the best English statesmen and soldiers in India, men in whom the natives of India had the greatest confidence, have supported the cause of missions in India.

IN Dakota, the Presbyterians have, including 14 Indian churches with 935 members, 2 synods, 8 presbyteries, 111 ministers, 184 churches, 5,854 communicants, 2 colleges and 3 academies. For the most part this is the growth of recent years.

STEPS are being taken to form the Presbyterian churches of China, connected with Presbyterian bodies on both sides of the Atlantic, into a United Presbyterian Church in China. That Christian denominations are coming more and more to sink all differences that do not seem to them vitally related to the cause and kingdom of God, is a sign of real progress. Loyalty to all other differences is obedience to our Lord.

THERE are said to be in New York City 400,000 Germans, 30,000 Bohemians, 10,000 Hungarians, over 30,000 colored people, and between 20 and 25 thousand Italians. There is a Protestant Italian Church of 230 members, the largest in the world. A person acquainted with the facts affirms that the Italians are a more hopeful class than we are apt to think; that though poor they are frugal, not spending their earnings for drink; and that they take kindly to our institutions, having, in the Boston controversy, voted almost entirely on the Protestant side.

THE LONDON MISSIONARY CONFERENCE.—No. 5.

BY REV. O. U. WHITFORD.

On Sabbath afternoon, June 9, 1888, a meeting was held in Exeter Hall for the reception of the delegates. The Large Hall was filled with ladies and gentlemen from all parts of the world, who, by their attendance, showed that they were deeply interested in the great object for which they were called together, and were sensible of the character of the gathering. What an assemblage! As a writer who was present says: "From all parts they came; in units from the east, in scores from the west. The company included Oriental and Australasian ecclesiastics; laborers from the Dark Continent and the isles of the sea; organizers from America, and missionaries and teachers of various grades and many denominational communions from the Continent of Europe and the great empire of Asia. In the *ensemble* there was a token of the essential oneness of the church; and in many a breast there were joyful emotions at the infallible proofs that, though strangers as to earthly relations, all were of heavenly citizenship in the Lord Jesus Christ."

First, according to announcement, a collation was served. His gave an excellent opportunity for acquaintance and social converse. There were about 3,500 in the assembly. After the collation was served, the President, the Earl of Aberdeen, called the Conference to order. The hymn, "All people that on earth do dwell," was heartily sung, and the Rev. H. W. Webb-Peploe led the meeting in an earnest and comprehensive prayer. The President then gave a short but excellent speech of welcome, in which he said the gathering in magnitude, interest, cordiality, enthusiasm and manifest sympathy with the object for which it was called, far exceeded the expectations and anticipations of the Executive Committee. It was not too much to look forward to this series of gatherings as forming an epoch in the history of foreign missions. After his warm, felicitious and thoughtful words of welcome, Dr. Underhill, Chairman of the Executive Committee, followed, giving an outline sketch of the previous Missionary Conferences which had been held, and stated the origin and purpose of this Conference. Rev. F. E. Wigram, Honorable Secretary of the Church Missionary Society, spoke a few words of welcome, and most earnestly emphasized the thought that the Holy Spirit must preside over the gatherings and fill all hearts for there to be any real profit and abiding fruit from them. Dr. A. C. Tompson, of Boston, responded in behalf of the American delegates in an able and eloquent speech. Rev. Dr. Schreiber, of the Rhenish Missionary Society, spoke for the German delegates, and Pastor Dumas, of Paris, for the French. Rev. James Johnston, Secretary of the Conference, gave some statements explanatory of the programme of the meetings. After the singing of a hymn, and prayer by Rev. J. Hudson Taylor, and the benediction by Rev. Nevile Sherbrooke, the reception services were closed, and the Conference was most happily and successfully inaugurated.

OPPORTUNITY AND DUTY.

The conviction, felt long ago, that the great work of the church is the evangelizing of the unsaved, deepens with the passing years. The conviction is just as deep that, in the plans and purposes of any and every Christian denomination, the making of disciples should go before the teaching of what our Lord has commanded. But we will as readily confess how much more we realize now, than years ago, the duty and im-

portance of teaching our distinctive views. See the mighty host of Christian people, gathering their forces for a strong cry to the Government to save the Sunday, to the state to help preserve Religion! Shame! Shame! Jehovah says, Cry unto him when in danger, and in him put our trust. O, we would not be harsh or unchristian in our judgment; but it does seem as though they would rest their cause upon an appeal to the Word of God, if they did but dare to do so. When Christians, and especially Baptist Christians, the boasted friends and champions of religious liberty, would, by law, require us to observe the Sunday, sweet charity is stretched almost to the breaking. The Bible knows no Sabbath-day but the Seventh-day. For many, many years we have been trying to teach the people that Sunday is not the true Sabbath. And now, practically and actually, because God is in history and providence as well as in the Scriptures, it is becoming more and more manifest that, in the church and the world, Sunday is no Sabbath at all. At this crisis, efforts are being made, great in magnitude, to make Sunday a Sabbath, not by means of the divine teachings, but by the power of human legislation! Have the work of Sabbath Reform, and our ability to carry it on, reached their present proportions for naught? It cannot be. And just now, as great error, with a mighty backing, is struggling for continued existence and increasing influence, let the printed pages of the truth of God, Bible and history, be scattered throughout the land thick as forest leaves, if necessary, to make their silent but strong, because divinely supported, appeals to preachers, legislators, editors and people; and wherever legislative bodies, conventions, and other assemblies will grant a hearing, let the acknowledged leader of this cause be sent, that he may proclaim the truth with words of eloquence and power. This will cost money. Of course it will. But there is money enough in the possession of our people for all of this. Let us thank God for the opportunity to honor his name and truth; welcome the duty, even though it may call for some self-denying effort; and supply the treasury of the Tract Society with the necessary funds.

A FEW TESTIMONIES TO THE VALUE OF MEDICAL MISSIONS.

1. The only one who could go into the very center of the Waziri country in Afghanistan without risking his life was the medical missionary at Tank, Rev. John Williams, a Hindu convert of the C. M. S.

2. The first medical missionary to visit China was Dr. Peter Parker. After much difficulty he secured a suitable situation and opened a hospital in Canton for the treatment of the eye. *It was no uncommon thing to see a thousand people patiently waiting to take their turn.*

3. "I should be a traitor to the cause of Christ if I did not say I wish that every missionary in India was a medical man. As a result of offering relief to a sick woman in one village we now have one of our best churches, numbering over one hundred."—*Rev. F. M. Scudder, M. D.*

4. "The medical work of the English Baptists in Ching Chong Foo has produced a complete revolution of sentiment from extreme hostility on the part of both magistrate and people to friendship and respect."—*Rev. F. H. Laughlin.*

5. The first converts of the Fuh-kien mission, C. M. S., were attracted by the medical skill of the Rev. W. H. Collins, the missionary in that district long without effect. The native church now numbers more than 4,000.

6. It would be a waste of time to attempt to

argue the importance of medical missionary work; this has long been acknowledged, and time only serves to intensify the interest felt in it both here and at home; and yet at the close of 1881 only 69 of the 689 missionaries then in India were physicians.—*Rev. F. Chester, M. D.*

7. Twenty years ago the Church Missionary Society of England had no medical mission at all; now there are twelve medical missionaries on their roll. When their first medical mission was established in Kashmir, under Dr. Elmslie, it was regarded as an experiment.

8. There is not a Protestant missionary on the shores of the Lake of Galilee. What a place for a medical missionary. He would be doing the very work of Christ—healing the sick and preaching the gospel—in places hallowed by the presence of the Great Healer.

9. The chief mandarin of Swatow, when given up by his native doctor, had, under God's blessing, been restored to health by the treatment of the medical missionary, and gave the ground for a mission and hospital.

10. "It is a mistake to seek to evangelize the heathen by education without bringing them under benevolent influence." Let me say to you, my brethren of this conference, as you look upon all the untended disease and suffering around you, take measures to get more medical missions into India.—*Dr. Downs, C. M. S.*

11. "This medical mission work opens the doors of almost every Hindoo and Mohammedan dwelling; it gains the affection and disarms the prejudice of the village people, who, from five villages, come twenty or thirty thousand each year to the dispensary to hear the gospel and then carry it back to repeat in their own villages; how it tends to check superstition and batters away at heathenism; how it helps to rescue thousands of the poor people from the murderous grasp of miserable native quacks."—*Dr. Chester, of Madura. The Medical Missionary Journal.*

FROM S. D. DAVIS.

On the 12th of January, 1889, we began a series of meetings at Berea, which lasted sixteen days, day and evening. Our congregations were large from the beginning, especially at night; and the attention paid to the services, and the good order that prevailed was such as to be an honor to any people. For the first week, to all human appearance, the odds were against us; but God can work and none can hinder. The second week, the convicting and converting power of his Spirit was wonderfully manifest. Many persons were reclaimed. On the 27th instant, nine happy converts were baptized; one of them a married lady, the rest young people. The banks were lined with a large concourse of spectators, notwithstanding the falling rain, which was fast raising the stream in which the ordinance was administered to as bright and happy a company of candidates as I ever waited on. The continuous rain and rising waters kept away from the evening meeting many persons, and among others most of those who were baptized that day. Hence only one joined the church, and he was a convert to the Sabbath. Others are awaiting baptism, so that with proper management the church will be greatly enlarged. Among other things accomplished, Eld. M. E. Martin, who had left us and gone to the Methodist Protestant organization, sent to the Roanoke Church an humble acknowledgment of the wrong he had done, and confessing that that wrong had led to other wrongs, for all of which he was sorry and asked to be forgiven and restored to membership. The meetings continued to increase in interest to the last. To God be all the praise. The time had come when the meetings must close; and I came home to recruit for another series of meetings to begin at Middle Island, Feb. 2, 1889.

JANE LEW, W. Va., Jan. 30, 1889.

WOMAN'S WORK.

"Mid the pleasures and the pains,
'Mid the losses and the gains,
'Mid the hopes and 'mid the fears,
And the restlessness of years,
We repeat the message o'er,
We believe yet more and more:
'Bread upon the water cast,
Shall be gathered at the last.'"

TO EVERY man his work—to every woman hers.—*Dr. Guthrie.*

THE American Board is calling for 29 women to go to foreign mission fields.

THERE are 300,000,000 women now living who have only the Buddhist hope of a hereafter.

THE student interest in missions extends over two continents, including the countries of England, Germany, Scandinavia, Canada and America. The total number of volunteers in the States and Canada (Dec. 17th) was 3,100; 103 volunteers have sailed; 17 more are under appointment. Oxford University has started a missionary "band," with a membership of 14.

A HOME DEPARTMENT.

It would be, so we think, both profitable and pleasurable, could we hear from our locals through our RECORDER department. We are not at all discouraged because this feature of our work comes slowly into place. In the undercurrents of our work, we have reason to know that interest is growing, and that, therefore, by this fruit—interest—shall we yet know more and more about the workings of local societies.

Our Conference year is spending fast, our department space in the RECORDER, if we were to compare our present condition with a growth into the holding of a paper, or magazine, as large as some of the Women's Missionary Societies own, is small; but we are not comparing. We earnestly desire to fill what we hold, and thus, only by legitimate means, to grow into the possession of more—more work, more workers, more time, more space, more of anything which will enable us to meet the privilege of obligations which the Master shall be pleased to give us. We have the hope that a home department will, as soon as our next Conference year, assume some systematic shape that, by such means, greater good may be accomplished in the matter. Meantime, it is a pleasure to us to ask the locals to see to it that their secretaries do at some time, between now and the Conference, send us some items concerning themselves. This does not signify that you wait until close by Conference time; but, the rather, that you do not wait, thus making it possible for our locals to be heard from in this time.

TO ORGANIZE A WORK IN CHINA.

One of the missionary volunteers, who reports his work in Canada as a work of stimulation, tells the following story, which we clip from the Review:

"On the evening of the 9th of July, 1887, a Christian girl, but fifteen years of age, departed this life. She had, for a long time, suffered from consumption. On that evening she asked that her missionary box should be brought, and she began to count her savings for missions during the month, and it amounted to forty cents. She placed the little savings in the usual envelope for missions, and two hours later went to be with the Saviour.

"Having known the child personally, whose life had been a wonderful stimulus to me in my work, and whose death I shall never forget, I asked her mother for this forty cents for missions. It was gladly given, and enclosed in a little purse to organize a work in China. I began to give testimony concerning her life, using this last act by way of illustration, and at the first meeting the Lord added \$14 to the little purse. Since then, God has increased the amount to \$117, and simply as the result of repeating to others the simple story.

"A native missionary in Bulgaria, recently told of his father's conversion, through the means of a little Bulgarian Testament, costing but a penny. At one time, the leaves of the Testament were cut out, and scattered throughout the country. A man found a part of a leaf, on which were the words "God" and "love." He had never heard of a God of love, so he carried the leaf to a missionary to ask the meaning, and through this little torn leaf he found the God who so loves us as to die for us."—*The King's Messengers.*

LORD, IS IT I?

A woman at her mirror fair
Held up the gems she loved to wear,
Their beauty to admire.
Two diamonds clear as drops of dew,
With now a gleam of purest blue,
Or flash of crimson fire.

Ah, well she prized each liquid gem,
But now the Lord had need of them!
Only the night before
She heard a woman ardently
Pleading for souls across the sea,
On China's teeming shore.

She heard how doors are opening wide,
And empty hands on every side
Reach out in misery;
And to her heart there came the word,
"O how much owest thou thy Lord,
Who gave his life for thee?"

The message filled her eyes with tears;
She felt the jewels in her ears,
And 'mid the organ's roll
She thought with trembling, "Can it be
I wear, in pride and vanity,
The price of some poor soul?"

She took the gems, with purpose sweet,
And laid them at the Master's feet,
And joyful went her way.
She could not miss their wondrous gleams,
Because her soul was filled with beams
Above the light of day!

The diamonds, turned to precious gold,
Sent one to China to unfold
Salvation's wondrous plan.
And lives were saved from sin and shame,
And tongues were turned to praise the name
Of the atoning Lamb.

And still the blessed angels see
That work of holy ministry
On China's dreary plain.
They know the heart that sent the gift
To cheer, and comfort, and uplift,
Shall have its gems again.

For souls shall flash with heavenly fire
That ne'er had joined the shining choir
But for her sacrifice.
And tears her hand has wiped away
Shall glow in that resplendent day
Like stars of Paradise.

—*Mrs. MacLaughlin, in Heathen Woman's Friend.*

"I SHALL give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

An amusing incident in a primary school in Sao Paulo, Brazil, comes by way of Miss Brown, who has just gone there. She asked the teacher to make the religious exercises with which the school is daily closed simple and interesting, and, if possible, to "fasten in each little mind some spiritual germ that might awaken thoughts of what is good and true." So the teacher put the question, "What would become of us if God, for one moment, should forget to take care of us?" A bright little Brazilian replied instantly, "We should all become Protestants!" "This was not," Miss Brown says, "exactly the line of thought we expected to develop, but it showed most plainly the need of simple, clear and wise instruction."—*Woman's Work.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

FIRST QUARTER.

Jan. 5.	The Mission of John.....	Mark	1: 1-11.
Jan. 12.	A Sabbath in the Life of Jesus.....	Mark	1: 21-34.
an. 19.	Healing of the Leper.....	Mark	1: 35-45.
Jan. 26.	Forgiveness and Healing.....	Mark	2: 1-12.
Feb. 2.	Parable of the Sower.....	Mark	4: 10-20.
Feb. 9.	The Fierce Demoniac.....	Mark	5: 1-20.
Feb. 16.	The Timid Woman's Touch.....	Mark	5: 25-34.
Feb. 23.	The Great Teacher, etc.....	Mark	6: 1-13.
Mar. 2.	Jesus the Messiah.....	Mark	8: 27-38; 9: 1.
Mar. 9.	The Child-like Spirit.....	Mark	9: 33-42.
Mar. 16.	Christ's Love to the Young.....	Mark	10: 13-22.
Mar. 23.	Blind Bartimeus.....	Mark	10: 46-52.

LESSON XII.—BLIND BARTIMEUS.

For Sabbath-day, March 23, 1889.

THE SCRIPTURE TEXT. Mark 10: 46-52.

46. And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

48. And many charged him that he should hold his peace, but he cried the more a great deal, Thou Son of David have mercy on me.

49. And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50. And he, casting away his garment, rose, and came to Jesus.

51. And Jesus answered and said unto him. What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

GOLDEN TEXT.—Thou Son of David, have mercy on me.—Mark 10: 43.

DAILY HOME READINGS.

- S. Mark 10: 46-52. How to seek.
 M. Matt. 20: 29-34. Matthew's narrative.
 T. Luke 18: 35-43. Luke's narrative.
 W. Matt 7: 1-12. Encouraged to seek.
 T. Luke 18: 1-14. How to seek.
 F. Matt. 15: 21-28. Successful seeking.
 S. Prov. 1: 20-33. Unsuccessful seeking.

INTRODUCTION.

The last lesson was followed in Mark's narrative by a discourse to the disciples about riches. The discourse grew out of the conversation with the rich young man who went away from Jesus greatly offended. Peter raised a question which made the occasion for Christ's continued remarks, which remarks or discourse were closed by a parable of the laborer in the vineyard. Matt. 20: 1-16. Immediately after this discourse, Christ announced, in very graphic terms, the circumstances of his passion, which was soon to take place. Matthew records at this point the ambitious request of Salome and her two sons, which is also recorded by Mark as taking place immediately before the events of our present lesson. Taking Luke's account in connection with Matthew's and Mark's, we can only conclude that the event of our present lesson occurred in the near vicinity of Jericho, within a day or two of his final departure from that city to Jerusalem.

EXPLANATORY NOTES.

V. 46. *And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.* Jesus was now on his last journey from Galilee through Perea towards Jerusalem, and had now reached the neighborhood of Jericho, which was about five miles west of the Jordan and about twenty miles distant from Jerusalem. According to the statements of Matthew and Mark, he seems to have stopped at this city for a day or two, but on going out of the city during his tarry there he came upon these beggars who were sitting by the wayside to receive alms of any strangers who might be passing. Our Lord seems on this occasion to be accompanied by his disciples alone, and was doubtless engaged in earnest and serious conversation endeavoring to prepare their minds for the solemn events which were now very soon to occur. But it was scarcely possible for him to be alone with his disciples along the highway, since this was the time when great crowds of people were hastening on their way to the passover feast at Jerusalem. As was the custom on these great occasions of the assembling together of the Jews at the great religious festivals, the beggars took their positions all along the highways, that they might plead with the pious Israelites for alms. If there is any time when men will be disposed to benevolence, toward the needy, more than at other times, it is when

they are coming to, or departing from, their places of religious devotion. The beggars understood this fact. Hence these great national festivals became the harvest time for the great numbers of beggars. From the peculiar nature of the climate and sandy soil in Palestine, the people are exposed, as in very few other countries, to diseases of the eye, and hence there are a great many blind people in Palestine, probably a hundred where there is one in our own climate.

V. 47. *And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.* The blind man, though he could not see the passing strangers, could hear their foot-steps and something of their conversation, and thus judge when to make his appeal. On this occasion it would seem that the blind man's attention was aroused by the unusual crowd and unusual earnestness of conversation, and of course would inquire who was now passing. As soon as he learned that Jesus of Nazareth was the center of interest in this crowd, he became excited, for he had heard of this wonderful man before; doubtless had heard that he performed many astonishing miracles, had even restored sight to the blind. He had not expected that this Jesus of Nazareth would ever come so near to him. But now he is passing by, it is his first and his last opportunity to make an appeal to him for help. He has not a moment to spare, and cries out at once, *Jesus, thou Son of David, have mercy on me.* This poor blind man felt as none but a blind man can feel his great loss and his deep need of help and deliverance from his blindness. The world was all dark to him, its beauties all shut out. He was rendered helpless, could do nothing to supply his own wants, and thus was greatly dependent upon the transient generosity and uncertain mercy of passing strangers whose faces he could never see. But here is the Son of David, that wonderful man, Jesus of Nazareth, he is able to restore sight to the blind, and in that way to restore ten thousand other gifts of happiness and welfare. He pleads with him for mercy and he continues to cry out, he must and he would be heard, everything desirable in life depended upon it. If he could not have the merciful help of this man he must continue to sit in his rags and lonely poverty, helpless and neglected all his life time.

V. 48. *And many charged him that he should hold his peace, but he cried the more a great deal.* These men engaged in conversation with the Lord, and at the same time regarding him as one about to be crowned king over this great nation, were unwilling that he should be interrupted or for a moment annoyed with the cry of beggars; let some one else attend to their wants, and thus they tried to hush the beggar in his importunate pleadings.

V. 49. *And Jesus stood still and commanded him to be called.* The voice of that agonizing beggar was heard, and the sympathy of the world's Redeemer was touched, and he stood still waiting to know what was the sorrow of him who cries for mercy. Doubtless the disciples were surprised when they saw Jesus stop and listen to those pleading words, and they waited to see what he would do, and lo, he ordered them to bring the man to him. *And they called the blind man, saying unto him, Be of good comfort, rise; he calleth thee.* At once their own chiding disposition is changed to a feeling of tender regard toward the man whom Jesus regarded. And they began to speak words of cheer to the anxious blind man, telling him that Jesus is willing to hear his story, and possibly to grant his request. They had very little idea that he was to ask for anything more than the common supplies for which he was asking every stranger; and yet, they knew that the Lord had resources of great blessings for the needy and dependent. So they could say to the excited man, whatever might be his wants, Be of good comfort, Jesus of Nazareth will hear you.

V. 50. *And he casting away his garment, rose, and came to Jesus.* It was a very uncommon thing for a beggar to put his garments out of his own reach, but this man so inspired with hope throws aside everything that would impede his coming at once to Jesus.

V. 51. *And Jesus answered and said unto him, What wilt thou that I should do unto thee?* The man must be interrogated as to his sense of his own deepest wants. This question will also bring out his conception of what Jesus is able to do for him. If he simply asks for food and clothing, he betrays very little understanding of his greatest need, and also a very small conception of the real character and power of him before whom he stands. Nothing is more needful for a man than to know his own deepest wants, and then to know who is able and willing to supply them. The great mass of people think of the momentary and changing necessities of physical life as being their chief necessities, and hence rarely seek for anything higher than these physical supplies or transient pleasures. *The blind man said unto him, Lord, that I might receive my sight.* Evidently this

blind man apprehended the real character and divine power of Jesus of Nazareth. He had long since ceased to ask his fellow-men to restore his sight, for he knew that they were unable to do it. But here is a man that is able to restore to him that priceless gift, and hence he will ask for nothing less than that his sight be restored to him. His whole soul is concentrated upon this one request, and all the faith and hope of his soul is fixed upon this object as in the power of Jesus to grant.

V. 52. *And Jesus saith unto him, Go thy way; thy faith hath made thee whole.* The man is immediately told to go wheresoever he pleases; he is no longer to be led here and there by some unseen hand, but he may go to his home, to his business, to his friends, and he may go rejoicing in all the gifts that come to a man through his vision. But he is reminded that this great gift is conferred upon him because he had faith to ask for a great gift. The probability is that if he had asked only for a very small thing he would have received a very small thing. *And immediately he received his sight, and followed Jesus in the way.* Where else would the man prefer to go, rather than to follow him who had conferred such a boundless blessing? His whole soul is at once wedded to him who has granted such a deliverance. The gift of a cup of cold water is limited by the capacity of the cup and its position to receive the water. Some minds have very large and deep apprehensions of Christ and of his power to heal and to save. That reveals to them their own deepest needs of his help, and inspires in them unwavering faith in Christ. To such, he says, "Ask what ye will and it shall be done unto you." We are taught in this lesson that we may ask for the deepest wants of which we are conscious, and Christ stands ready at once to grant the full request. There is no blindness so deep and so cruel in its results as the blindness of the soul, because it is a blindness to the boundless and eternal treasures ready to be conferred, if there was vision to apprehend and receive them. Thousands of men are living in the very midst of the glorious gifts of God, and yet are so blind they do not see them and are seeking to feed their deathless spirits on the very husks the swine do eat. They need to be told of Christ and his power to save, until they shall feel their wants and turn to him with the earnest prayer of this blind man Bartimeus.

AMERICAN DIVORCES.

Divorces have greatly increased in the United States within the twenty years ending with 1886. The Commissioner of Labor has submitted to Congress his special report on the statistics of the laws relating to marriage and divorce from 1867 to 1886, inclusive, which shows that in 1867 there were 9,937 divorces granted. In 1886 the number of divorces had increased to 25,535, or more than 167 per cent in twenty years. A portion of this increase may be accounted for by the increase of population, but only a small portion. The whole number of divorces for the twenty years reached the enormous figures of 328,716. What a vast array of "domestic infelicity" is represented by these figures! What a state of society! France has hitherto carried the palm in the divorce business, but that nation cannot hold the pre-eminence in this unhappy line if the United States maintains her present rate of progress. Without the statistics at hand to show the nativity of those divorced, exact figures cannot be given, but it is safe to say that a very large percentage of the material upon which divorce courts operate comes to us from Europe, and a considerable portion of the remainder belongs to "society" and amusement ranks. Comparatively few of the whole number will be found belonging to the great middle class of our population who are busy with reputable and honest employments. The popularity of divorce is a calamity to any country. Only a corrupt state of society can furnish the conditions in which it can flourish. The only cure and preventive must be found in the antidote for all sin and uncleanness—the gospel of Christ. When men and women are controlled by the principles of the gospel, divorce mills will cease for want of grist. It argues nothing to say that many religious people are on the divorce list. Some religious people do wrong. The gospel recognizes but one sufficient ground for divorce, and if men and women conform themselves to gospel requirements, that ground can never exist. There is no such thing as reforming such evils by law. Make the tree of society good and the fruit will be good; but a corrupt tree must, in one way or another, yield corrupt fruit.

YOUR BOYS' READING: A HINT TO PARENTS.

BY W. H. SMALL.

That your boys should grow up with a love for good books and their companionship, is important. They will be better educated by them, and made better and nobler men by their influence. To acquire this love, their mental taste demands patient cultivation, and the work should begin now. Ascertain what they have been reading, and commence to train them by degrees.

You find they have been reading stories of Indian warfare, and their minds are filled with excitement. It will require some tact to change their course. There is a line in Horace which says: "You may drive nature out with a pitchfork, but she will ever return." The boys who are forced to ignore openly their Indian stories will read them to a greater extent secretly. You must capture their interest in some way. Suggest to them that Eggleston has written some famous Indian stories, and show them Tecumseh or Pocahontas. They may be a little suspicious at first, and very apt to skip the—*to them*—tedious descriptions, so as to get to the "story" more quickly and to the accounts of the fighting. Let them do it unchecked. Don't imply that they should read your way. Don't even suggest they read the "dull" parts at all. Remember that you desire to reform their taste. You can teach them methods by-and-by. You have gained very much when you have induced them to read in any manner.

If they have become interested in the so-called stories of school-life, which consist mainly of the accounts of school-boy tricks and general disobedience, manage to leave in their way "Tom Brown's School Days." The title will captivate them, and you will soon find them reading it with avidity. If wonderful sea-stories replete with prodigious feats and marvelous adventures have fascinated them, let them see Hale's "Stories of the Sea," or Markham's "Aboard the Mavis," or some similar work. Too much must not be expected at first. If they read these in a desultory, shiftless manner, you may congratulate yourself on gaining so much. It is a struggle for them to give up their mental dram-drinking. Don't be discouraged, should you not succeed the first time. Remember you must attract them with something which, boy-like, has plenty of dash and spirit, only it must be dash and spirit of a legitimate kind.

If you cannot beguile them in any way to read these of themselves, suppose you get them around you some evening and read to them. Children who do not like to read, like to be read to, and you will soon find you have a most attentive audience. A few evenings' reading will awaken an interest, and when you have done this you have accomplished your end. They will discuss the book, and discussion will lead to further reading. The wife of a prominent Boston clergyman read Scott's novels to her boys after tea, until they not only learned how and what to read, but how to think and to live.

When you have them interested and reading the books you suggest, equip yourself to meet any demands they may make. There is a very large list of these spicy and not very objectionable books. Become acquainted with them sufficiently to enable you to suggest a new one whenever called on, or when you see the old one has been read. Always aim to go a step higher as soon as possible. Never be satisfied until you find them able to select for themselves good fiction, travels, and biography. It is good policy to allow them to choose books for your approval. Your work needs to be that of counsel and guidance. They are upon an unknown sea of books, where a faithful pilot is needed to prevent mental and moral shipwreck. While you guide them across this sea, watch for any development of a special interest. When you notice any desire in one of your boys to know something about the curious things of the sea, get him "Ocean Wonders," "The Sea and Its Wonders," or "Commercial Products of the Sea." If he is interested in natural history, get him "Homes without Hands," Biast's "Adventures of a Young Naturalist," Goldsmith's "Earth and Animated Nature," or Hooker's "Child's Book of Nature." If in science, get "Plairfair's Boy's Book of Science," Pepper's

"Scientific Amusement," or Proctor's "Borderland of Science." If he shows a Yankee ingenuity "to make things," get him "Smile's Life of George Stephenson," or Dirck's "Inventors and Inventions." These are only suggested. Many available books are as good as these.

There are several books every boy should read because they are so commonly alluded to, and because they furnish harmless stimulants to the imagination. They are "Baron Munchausen," "Robinson Crusoe," "Pilgrim's Progress," "Gulliver's Travels," and "Arabian Nights." Having awakened a taste for good reading, you must plan to feed it, and keep it active. Three things suggest themselves.

1. Have a family library. This does not mean a vast collection of books—"the slow accretions of a couple of centuries, or perhaps the mushroom growth from a rich man's grave,—a great collection magically convoked by the talisman of gold." A single book, carefully chosen and in a place of its own, is a library. In this day of cheap books, there is no excuse for parents who feed the body but not the mind. Get a few books, printed on fair paper and plainly bound. Have a shelf or shelves for them, if need be, in the chimney corner, and then let the boys browse at will among them. The more books you can afford to have, the greater chance of attracting their attention. Little things may shape their reading. Dr. Johnson, when a child, hunted in the library for an apple which he supposed was concealed there, and in his search took down a volume of Petrarch. He was attracted by it, opened it, commenced to read, and forgot the apple. Dr. J. W. Alexander was attracted by a set of British classics in his father's library, and used to take them down, first to look at the pictures, then to read, and finally to study. This shaped his whole life. Webster and Whittier had less to go to than almost any parents can furnish their boys to-day at a trifling cost. Webster says: "We had so few books that to read them once or twice was nothing;" while Whittier in his "Snow-Bound," gives us his few sources of knowledge:

"The Almanac we studied o'er,
Read and re-read our little store
Of books and pamphlets, scarce a score,
One harmless novel, mostly hid
From younger eyes, a book forbid,
And poetry (or good or bad)
A single book was all we had."

Miss Alcott has told us how she wandered around Emerson's library, until "the new and very interesting book was found," or until he said, "Try this, and if you like it come again."

2. A greater factor than the family library, more potent and stimulating, is for the boys to have a library of their own. If you ever desire to make your boys a present and do not know what to get, buy a good book. Besides buying books for them, encourage them to buy for themselves. Many boys spend enough money for trifles to buy them quite a library. Encourage them to spend some of this for books. Then allow them to have a place of their own; a simple set of pine shelves prettily stained will greatly delight them. If the boys can make them, they will be all the more interested in them and their contents. Joseph Cook tells how his father gave him enough money to buy nearly all of a small district library, which was offered for sale during his boyhood, and he says: "It fascinated me at the time, and I shall never forget how proud I was of my first library, which was hardly more than three feet square." Hannah More advised Macaulay that while still a boy he should begin to collect books which, when he grew older, would be useful to him then. His library contained many such books, her gifts. Books thus given and owned are stimulants to study and premiums for future intelligence.

3. Lastly, let your boys have time in which to read, and let that time be respected. You do much towards breaking up their interest, if when absorbed in a book, you call on them for some trivial matter. No particular hour should be set apart, for their reading should not be a mechanical division of hours and pages; but when they are interested; and it would not interfere very much with the general importance of household matters, you had better inconvenience yourself than break the interest. It is your privilege and duty to do all you can to make your boys into noble men.—*Morning Star.*

IOWA LIQUOR-DEALERS AND THE SUPREME COURT.

A special dispatch from Des Moines, Iowa, February 1st, to the *Globe Democrat*, says:

The Supreme Court decided to-day the famous "original package" cases, representing the last prop upon which Iowa liquor-dealers had relied. The decision is against them and in favor of the state. The case in point was that of Collins vs. Hills and others from Keokuk; both parties having appealed, though the lower court had decided in favor of the liquor-dealers on one point. The evidence showed that he had been selling whisky and beer for use as a beverage, having purchased his liquors in Ohio, Illinois and Missouri, and imported them to Iowa. The beer had been sold in cases just as they were delivered to him by the carrier, and the whisky was sold by the single bottle; some of it in pints and some of it in quart bottles, just as it was put up by the manufacturer, but was shipped in boxes or barrels. The lower court held, in effect, that the transaction of selling the beer in the manner in which it was done was beyond the power of the state to control or prohibit, but was purely a matter of commerce between the states, which could be regulated only by the Congress of the United States; also that when the boxes and barrels in which the bottles of whisky were shipped to and received by defendant were opened and they were removed therefrom, the transaction as a matter of interstate commerce was fully consummated and that subsequent dealings with the liquors were governed by the statutes of this state.

The opinion of the Supreme Court is by Judge Reed, and holds that the distinction made between the sale of the beer and the whisky is not sound. The way in which it was packed does not materially alter the character of the transaction. In both cases, he says, the liquor was bought to be sold in Iowa, and it would be absurd to say that it would be right in the one case to import it and sell it, and in the other it would be right to import but not to sell it, because to get at it, it might be necessary to smash a box or barrel. The Court says the decision turns upon the question whether the defendant had the right, notwithstanding the statute, to sell the liquor in the state. As to that the Judge holds that there can be no doubt, in view of the uniform ruling of the United States Supreme Court, and in the opinion of the Court the prohibitory law does not infringe upon the commercial provisions of the Federal constitution. Therefore, the lower court is reversed. This decision bears upon a number of similar cases and settles the last hope of Iowa liquor dealers, who had thought they might still be allowed to sell if they sold only in the original package in which the liquors were imported.

No class of men in this country so stubbornly and persistently oppose the enforcement of the law, as do the liquor-dealers. No other men spend so much time and money for the purpose of overriding the will of the people as embodied in statutes and constitution. They are professional law-breakers. They are revealing their intrinsic badness and dangerous character and are compelling the people to strike them an incurable blow with the strong right arm of outraged authority.—*Ex.*

ON CONDITIONS.

A. F. Cox, a shoe manufacturer in Portland, was once appealed to, to contribute for the purpose of assisting people who were suffering for want of bread. He said:

"Yes, I will contribute. If you will find any man in Portland who does not keep a dog, and who does not use rum or tobacco, who is in want of bread, I will give him a sack of flour and a bushel of meal."

The offer was made public by some one, and at a meeting in City Hall, the question was asked by one of the citizens,

"How long will you stand to that?"

He replied he would stand it to the extent of a hundred sacks of flour and a hundred bushels of meal. But to the surprise of the people, not a single person has ever appeared to claim the flour and meal offered on these conditions.

This incident gives some little insight into the sources of some of the want and misery of our great cities, and it may set some poor person thinking as to the cause of some of the poverty concerning which men complain. In such a land as this, there is bread enough and to spare. It is waste that makes want, and when the waste is ended the want will usually vanish with it.

HISTORICAL & BIOGRAPHICAL.

JOSEPH PAUL LANDOW.

Already an article on this lamented missionary has appeared in the *SABBATH RECORDER*. It presents chiefly the salient traits of his character, and states that "the duty of writing a suitable biographical sketch will be assigned to another." This work has been performed by James M. Carman, of Alfred Centre, N. Y. He is a native of the same country as Mr. Landow, and was a companion of his from early boyhood. They were educated in the same Rabbinical school, were both converted to Christ about the same time, were the fruits of Mr. Lucky's labors in their country, and came together to America. His sketch was presented Sabbath-day, Feb. 9, 1889, at the Landow Memorial Services, held in the First Alfred church. It is as follows:

It is, indeed, a mournful time; sadness fills your hearts, tears run from your eyes, on this sad occasion. But bear with us, dear friends, when we presume to mourn much the more. If your short acquaintance with the beloved brother makes you feel the great loss which we sustain by his death, how much more we who are of his kindred? I speak in the name of the Hebrew brethren. Bro. Lucky could not come here to participate in this mournful service; he is heart-broken. Words fail me, language does not come at my command at this hour, and it is almost impossible for me to give expression to our sad feelings.

In a letter to me Bro. Lucky writes as follows: "I cannot say anything but יהיה נתן וידיעה לקח—the Lord gave him to us, and the Lord hath taken away, blessed be the name of the Lord. It is very painful to me, but better for my good Joseph to behold the face of the Shechinah eye to eye. One thing more, you probably remember what the mourner said of Rabbi Zira: 'Sinear, the land of Babylon conceived and gave birth, the land of beauty (Palestine) raised a delight, woe to me saith Rakath (the city of emptiness), for she has lost her costly treasure.'

"Galicia Babel gave birth to him; Alfred Centre, the place of all freedom, raised him for the ministering to the spiritual wants of the Galician Jews. Woe to us, saith our empty heart, we have lost our treasure. One worker after another goes from us; what shall become of the work? Our Father in heaven, thy will be done!"

It is heart-rending to see Bro. Lucky driven almost to despair, but he takes it as from the hand of the Lord. Our mourning is threefold:

First. We mourn the loss of a brother. Death is always an occasion for the awakening of our brotherly feelings. We may meet a brother many a time in life, and converse with him, still he is not missed till the angel of death performs his sad duty, and then our hearts yearn for that brother. This is natural. Joseph in heaven is greatly missed on earth. We, his brothers, would like to have him here.

Second. We mourn the death of our good brother, because the history of his short life is very peculiar.

Joseph Paul Landow was born in 1859, of very noble parents, descendants from the renowned Rabbi Ezekiel Landow, a chief Rabbi of Prague, who revolutionized the Rabbinical literature. He was raised at the hand of his parents, and, therefore, was very early in his life indoctrinated in all sorts of traditions and myths, to which only Jewish hyperorthodoxy could give birth. He was a very eminent student of the Talmud. He, like his parents and all of his town, belonged to the sect of Chasidim (strict orthodox), and was every day expecting the coming of the Messiah and the redemption of his people; for you all probably know that the pious Israelites expect the Messiah yet to come. They do not see, to our great grief and sorrow, that the Messiah has come already, and that Jesus, the sweet name of all mankind, is the Messiah who sits at the right hand of the Father. I remember once seeing Joseph, plunged in tears, praying: "O God in heaven, when, oh when, wilt thou send our משיח, Messiah, to redeem us? It is time to remember Zion. Turn away thine anger from thy holy people." And the Messiah has come for him too.

His prayer was granted by the heavenly Father. Three years ago, as you all know, he was led by marvelous ways to find him, to love him, and to praise him, who has redeemed his soul and ours. Our dear Bro. Lucky was in the city of Czernowitz, the capital of Bukowina. One day, very early in the morning, after he prayed, "O Lord, let me find one soul for thee to-day," he went out into the street, and met Bro. Landow. Bro. Lucky was moved

as by a higher power to speak to him, and form his acquaintance. "The Messiah has come," was the message Bro. Lucky delivered. How astonished Joseph was! Why, he had prayed years and years for the coming of the Messiah. His parents too, yea, great multitudes in Israel, had also prayed. Now comes a man, clothed in a German dress (for Joseph wore then a Polish-Jew dress, and a German dress is considered a heresy), and tells him the Messiah came long ago, and the crucified Jesus is the Messiah. Joseph stared at him for a while, but Bro. Lucky reasoned from the Scriptures, and from facts of history. Now, Joseph was won for the kingdom of God, won for Christ, whom he afterwards followed so sincerely, so closely.

As he grew in grace, he saw that Galicia was no abode for him. He had many difficulties in his way. He could not stand all the trials to which he was exposed. He could not live as a consistent Christian, without being disturbed in some way or another. There he was lonesome. No church, no pastor, no religious community where to gather spiritual strength. He was not admitted to any position as teacher of the Hebrew language, since he was considered an apostate. All these reasons compelled him to go where he could enjoy Christian fellowship and brotherly love. He forsook father, friends and a good home for the sake of him who had no home on earth, who "came to his own and his own received him not."

He was very much pleased when he came to this country, where he found plenty of spiritual manna. After being here, a short time a strong desire to do something for Christ and humanity arose in his heart. He thought it was not enough that he was saved, but it was incumbent upon Christians to show to others the light of salvation so freely received. Like Andrew, when he found the Saviour, he went to his brother, and told him he had found the Messiah. So Bro. Landow desired to go to his own kindred, and to make them partakers of his joys. Therefore, as soon as he felt strong in theological points, he was urging to be sent to his own country. This marvelous leading of God with the dear departed brother makes him much the dearer to us. We mourn the loss of a faithful Jew, who loved Christ so earnestly. We have not many Jewish brethren who are so faithful, though they are among the sheep in the fold of the good Shepherd.

Third. We mourn and weep at the loss of a worker for the cause of our Hebrew nation. We love to hear of the spread of the gospel everywhere, but the Hebrew race stands nearer to our hearts than any other. How long, O Lord, how long, will thy people err, and not see the light which shineth in the darkness!

"Bro. Landow," says a friend of Israel in his comforting letter to me, "was buried like an apostate, but the Lord will not suffer his soul to rest in darkness."

Bro. Landow was not successful outwardly in his work. Another might, perhaps, have done more. We need a man of the strength of Bro. Lucky there. But Bro. Landow was a power in his way, and has done inestimable good. He was a witness to the grace of God in redeeming souls. He sowed good seed and it will grow in its time, and yield manifold fruit. Now Rakath (emptiness) laments very bitterly. It is emptiness everywhere. The Seventh-day Baptists have one member less; we, the Hebrews, weep the loss of an intimate brother.

We look on the right hand, we miss a Friedlander; on the left, we miss a Landow. Our number grows smaller. It is emptiness about us, and emptiness cries, "Woe to me!" The work in Galicia is also converted to emptiness, and moans and grieves, "Woe to me! Woe to me! Who will fill his place!" There is crying and lamentation everywhere. Shall we sink into despair? God forbid! We commit ourselves into the hands of the good Leader. He guides us with his eye. He will provide. He has called Joseph to his reward. He will provide even now. Let us not forget the cause wherein Bro. Landow died, and let us submit to him who knows what is best for us. Our Father in heaven, thy will be done!

A BOOK FROM ELD. WILLIAM BLISS'S LIBRARY.

Eld. William Bliss was pastor of the Seventh-day Baptist Church at Newport, R. I., from 1780 to his death, in 1808. He was fifty-one years of age when he was ordained to the ministry. His life, however, was spent largely on a farm near the city; and in addition to his labors for the church, he devoted considerable time to reading useful books. The effect of this practice was seen, as might be expected, in his public ministrations. It is said that "his preaching was logical and Scriptural, and his appeals to the understanding were clear and forcible." When he was installed, one of the deacons in an address congratulated the church, that "by a de-

vout attendance upon the labors of your Elder, your profiting may appear unto all men, and you may every day be more prepared for the general assembly of the church of the First-born." Gov. Samuel Ward describes "his behavior as very affecting, and in every respect full of decency and solemnity," while delivering a sermon.

A volume from the library of Eld. Bliss lies before us, belonging to one of his descendants. It is entitled, *A Short View of the Whole Scripture History*. It treats of the career and the religion of the patriarchs, Jews, and Christians; and of the laws, government, sects, customs, and writings of the Jews. The work contains 338 pages; was written by Isaac Watts, D. D., has passed through sixteen editions, and was printed in 1790, in London, England. The treatise consists of questions and answers, and is remarkably conducted. The discussion of its many topics is very able and instructive. No minister in the day of Eld. Bliss could have failed in being greatly benefited in preparing for the pulpit by perusing this work.

On the title page appears his name written by himself; and on a fly-leaf, the date of "June 5, 1794," and the "price, three shillings," in English currency. It seems that the book was given the 14th of November following to his nephew as a keepsake. Thumb-marks appear on every page, showing that the history had been carefully studied. An occasional dash made by a pencil on the margin of a leaf, calls attention to some interesting statement.

An examination of the volume reveals the fact, that the author nowhere hints at a change of the Sabbath by Christ or the apostles from the seventh to the first day of the week. The events which occurred on the day in which the Saviour rose from the grave, and the preaching of Paul at Troas until midnight, are all fully described; but there is not the slightest suggestion that First-day is to be set apart to commemorate the resurrection of Christ, or in any sense to be observed as a Sabbath. There are many references to the seventh day as the Sabbath, as instituted at the creation, enjoined in the ten commandments, kept by the Jews, throughout all their Bible history, explained by the Saviour, and repeatedly recognized by the apostles, especially while attending the synagogues. Eld. Bliss must have felt a peculiar pleasure in giving the work, with its correct teachings on this subject, to the young man who bore his name.

WILLIAM STRINGER.

On Sabbath-day, Feb. 16, 1889, near Villa Ridge, Ill., Dea. Wm. Stringer, aged 76 years, 10 months and 19 days. His early home was within a few miles of where he died. In 1835 he was married to Miss Mary Ann Elmore, whose father was a Methodist preacher. Soon after his marriage, both he and his wife became Baptists. About the same time he moved to Western Kentucky, and some years later to South-eastern Missouri. On the breaking out of the war, he took such a decided stand for the Union that he was forced to leave his home. He came with his family to Southern Illinois in 1862. He purchased a tract of unimproved, heavily-timbered land; and although in very poor health from the time of his coming here, yet he succeeded in making one of the best farms in the neighborhood. In 1869 he embraced the Sabbath, and was one of the constituent members of the Villa Ridge Church, and was its first deacon. His health had been gradually failing for two years. About three weeks previous to his death, he was attacked with pneumonia, of which, after much severe suffering, he departed. His wife died in November, 1886. Funeral services were held at his late residence on First-day morning. Text: Heb. 4: 9. "There remaineth therefore a rest to the people of God."

M. B. K.

SABBATH REFORM.

THE *Advance* is certain that the fourth commandment is yet binding on all men; and that it ought to stop every rail-car wheel in the United States. If there were any connection between the railroads on Sunday and the fourth commandment, the suggestion of the *Advance* would be pertinent. But its effort to "apply the brakes" by the fourth commandment, reminds one of the story of Bret Harte's dying stage-driver, who found himself "On the down grade, unable to reach the brakes." The commandment is holy and just and good, but it don't connect with Sunday trains by any patent brakes.

SABBATH OR SUNDAY?

The Minneapolis (Minnesota) *Tribune*, of Feb. 16, 1889, contains an account of an address delivered in that city, the night before. The occasion of the address is sufficiently set forth in the *Tribune's* report, which is as follows:

C. B. Reynolds' subject before the Secular Union last night was, "Sabbath or Sunday—Which?" He started out by asking the question, "Christian, which day do you keep, and why?" and said that the answer usually heard, "The Christian Sabbath," is not correct or Scriptural. He then went on to show how the names of the days of the week were received from the pagans, and quoted the commandments to show that God meant that the seventh and not the first day of the week should be kept holy. He argued that Christ did not change the day, but on the contrary positively declared that it never should be changed, and to show that keeping the wrong day was not a small matter, quoted:

"Whoever shall break one of the commandments and shall teach men so, he shall be called the least in the kingdom of heaven."

"Whoever shall keep the whole law and yet offend in one point, he is guilty of all."

"There is no authority," he said, "in heaven or earth for the observance of Sunday as the Sabbath, save that of the Pope and the decrees of the Roman Catholic Church. Catholics alone are consistent in keeping Sunday, since they believe in the unwritten traditions of the church, and the Roman Church boasts of having changed Sabbath from the original seventh day and substituted Sunday or first day instead. Protestants ignore the declarations of Scripture, obey the Pope and disobey God."

Mr. Reynolds closed his address by asking a lot of questions in regard to the Sabbath for the ministers of the city to answer.

CORRESPONDENCE.

REYNOLDSVILLE, Pa., Nov. 22, 1888.

Rev. A. H. Lewis, D. D., Editor of the *Light of Home*.

Rev. and Dear Sir,—For some time the paper of which you are editor has been coming to my daughter, Anna Shryock. I desire that you cease sending the same. It can do no good to confuse, if not mislead, a person so young; and as I am myself a minister of thirty-three year's standing, and an acknowledged student of the New Testament as well as of the Old, I feel myself competent to instruct her as her pastor as well as her parent in questions of the kind you handle.

I had thought of reviewing your *remarks* on page 31, November number, first column—that which called them forth is worthy of attention—in the light of the following scriptures, but I will only refer to them, viz., John 20: 19 compared with verse 1, also 20: 26, Acts 2: 1-4; 20: 7, 1 Cor. 16: 2. Also Rev. 1: 10. Why called the "Lord's-day" useless on account of its sanctity, and owing to his distinguishing it by his resurrection and subsequent acts? See Matt. 28: 1, Mark 16: 2, Luke 23: 53-56; compare with John 19: 31, and Luke 24: 1-6. I also respectfully commend to your attention Col. 2: 16, 17, also Heb. 7: 12, 15, 16.

I am, and have always been, a strict Sabbatarian, with views settled by the above scriptures, the implied or stated law for the New Testament church—not the Old, which has passed away as a form of church order. Let all who believe in the value of rest for one-seventh of the time, and the duty of observing it, agree on an enlightened exegesis of the New Testament, and then by uniformity seek to enforce the divine requirement: "Remember the Sabbath-day"—the rest-day—"to keep it holy," as the apostles did, and our country will profit, both by its fact and its uniformity, and the Lord

will be honored. There should be no division on this question.

Respectfully your fellow-servant for Christ's sake,
L. B. W. SHRYOCK,
(Pastor Presbyterian Church.)

The foregoing letter, courteous and Christian-like, only reveals how thoroughly the Roman Catholic theory is retained by the most orthodox among Protestants. Here is a brother citing certain scriptures, with which our readers are familiar, and which if applied in usual way would be summarized justly as follows: Sunday is the Sabbath by virtue of being called the Lord's-day in Revelation 1: 10, and it was thus called because Christ rose upon that day. The next group of passages as usually applied, would indicate that Christ abrogated all Sabbath-days, and Sabbath-keeping. The first conclusion represents the orthodox theory concerning the change of the day. The second represents the no-Sabbath theory, introduced mainly to escape the claims of the Sabbath, as designated in the fourth commandment. Permit us to call special attention to the fact that our correspondent declares that to his mind the above scriptures give an "implied" or stated law for the *New Testament Church*; not the *Old*, which has passed away as a form of church order. Now the Romanist would go still further, and not rest with an "implied law" for the new order of things, but would claim the traditions of the church, and the decisions of church and state combined, as a positive and imperative law, and a sufficient basis for faith and action. The Romanist would join with our correspondent in declaring that the old church order has passed away. If his words be more closely analyzed, our correspondent does not desire to be freed from the claims of the fourth commandment as a whole, but only from the *day* mentioned in the commandment. He therefore goes as far as the Romanist in one direction, and attempts to stop short in another. The logic of the situation, however, compels him to go to the full extent, and to accept that which, at the best, is only implied, but is nowhere stated in the Scriptures. Our correspondent also intimates that such conclusions are based upon "an enlightened exegesis of the New Testament;" he further intimates that our course in pleading for the Sabbath makes an unjustifiable "division on this question." Now if numbers are to be taken as the standard, and the minority must agree with the majority—cutting loose from the positive law of the Bible—we grant that we should yield our views. But if this principle be applied, when we have yielded to Mr. Shryock, he in turn must yield to Roman Catholics, and they in turn must discard what of New Testament Christianity they still retain, and sinking back, be merged into the parent paganism which gave birth to their peculiar form of Christianity. This is the only legitimate outcome of the position which our correspondent seeks to place us in. Will he accept that logic?

At best, our correspondent has only an *ex-post-facto* and "implied" conclusion, to set over against a plain commanded of Jehovah. Rather bold business that, for a *follower of Christ*, who came to exalt, fulfill and magnify, but not to destroy the Law of God.

THE SABBATH IN HISTORY.

The Sabbath institution has fairly been launched into the whirling sea of polemical discussion, and speeches, sermons, pamphlets, and books in its defense or against its preservation are the order of the day. Dr. Isaac Schwaab has published the first part of a book which, while it confessedly is written for the purpose

of maintaining this ancient and sacred institution, desires to attain this end by an historical presentation of the results that it has accomplished. It has, therefore, independent of its polemic tendency, a scientific value.

Dr. Schwaab avoids the difficulties connected with a consideration of the birth of the Sabbath, of its Israelitish, Babylonian, Assyrian, or common Semitic origin, whether the product of natural or supernatural causes, by beginning its history with the return of the Jews from Babylon and the establishment of the second Jewish commonwealth. The period considered ends with the age of the Antonines. The Sabbath is treated in two different ways: 1st, as it was then regarded and observed by the Jews, and 2d, as it was regarded by the Gentiles. On the one side devout reverence, carried to the extent of sacrificing life rather than violate its holiness; on the other, a contemptuous treatment of its meaning and a general misunderstanding of its importance.

The second part of the book is the largest (consisting of three out of the four chapters), and is the most important. In it the author has gathered together the views of Grecian and Roman writers, both on the Sabbath in particular and the Jews in general. Agatharchides, Plutarch, Apion, Cicero, Horace, Tacitus, Juvenal, Seneca, Ovid, Persius, and perhaps others, are cited. Not one of these, it would appear, considered it favorably. Notwithstanding this fact, the number of converts to Judaism were not inconsiderable at this time. Dr. Schwaab opposes, at unnecessary length, the views of Dr. Joel that this opposition to the Jewish Sabbath sprang from and was due entirely to the influence of Alexandrian writers. His contention is doubtless correct, that the opposition was indigenous in each country, and only gained added strength by a repetition of the calumnies previously preferred against the Sabbath and the Jews.

The book is on the whole clearly written, though it contains some faults of style and grammatical errors. Thus, on page 53, it stated that "the downfall of the Jewish state had not *refrained converts* from entering Judaism;" and again, on page 69, we note the following sentence: "It *were* mainly Epicurean free-thinkers," etc. We have a right to expect writers of books to avoid such mistakes. In this book they are neither very numerous nor marked. The book is interesting and instructive, and will repay perusal. We await its completion.—*The Jewish Exponent*.

FEBRUARY 22, 1889.

"HEART RELIGION."

Many who oppose the Sabbath truth are wont to say that "it is unnecessary to say so much about the law; all we need is heart religion." Just so, and if we have this kind of religion, the law of God will be found written in the heart, and exemplified in the life. Heb. 8: 10, Matt. 7: 16-20. The Saviour taught that to refrain from the overt act of sinning was not sufficient, but that the law must be kept in the heart (Matt. 5: 21, 27, 28), which we are unable to do without the help of the Holy Spirit.

The law and the Holy Spirit work conjointly for the believer's sanctification and salvation. The "law of God is spiritual" (Rom. 7: 14), consequently, he who would keep the law must be born of the Spirit. John 3: 5. If it is just as impossible to keep the law without the new birth, or conversion, as it is to retain the "Holy Spirit" in known or willful sin. Here is where many make a mistake. They try to keep the law without conversion. One course is just as unscriptural and inconsistent as the other. When a man is born of the Spirit, he can discern and appreciate spiritual things. 1 Cor. 2: 12-14. The Psalmist realized this when he prayed, "Open thou mine eyes, that I may behold wondrous things out of the law." Psa. 119: 18.—*J. M. W., in Review and Herald*.

THE value of a truth does not depend upon its popularity, nor does the fact that everybody believes a thing, prove that it is true at all. And what God says may well be accepted as true without any proof. But no amount of proof will make anything true that does not accord with what God has said.—*Ex.*

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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"GO FORTH! firm faith in every heart,
 Bright hope on every helm;
 Through that shall pierce no fiery dart,
 And this no fear o'erwhelm.
 Go in the Spirit and the might
 Of him who leads the way,
 Close with the legions of the night,
 Ye children of the day."

LORD BYRON truthfully said that believers in the gospel have a great advantage over all others. If the gospel is true, they will have a glorious reward hereafter; and if there be no hereafter, they can but fall with the infidel into an eternal sleep, having had the assistance through life of an exalted, inspiring hope without subsequent disappointment.

It is reported that the Legislature of Arkansas has passed a resolution petitioning Congress not to pass the Blair Bill. That was a good thing to do, and without doubt will be an effective document in the contest against that effort at religious legislation. But what would Secretary Crafts and the other promoters of the measure say if, on account of this resolution, we should count the entire population of that state as so many individual petitioners against the bill?

THE Rev. Dr. Cuyler, of Brooklyn N. Y., recently celebrated his 67th birth-day, on which occasion he said that for more than forty years it had been the supreme joy of his life to preach the old gospel of salvation for dying sinners through a crucified and risen Jesus; and that he had had no disturbance on account of any new theologies. "Until," he said, "the infidel can show me a better Saviour than Jesus of Nazareth, or a better guide to righteousness than the old Bible which my mother taught me to revere, I care not for his theories; I shall continue to preach, and to delight in the old gospel."

REPORTS of revival interests come to us from various parts of our Zion. Some of these are unusually extensive and thorough, for all of which we are grateful to God, the giver of all good. May the work spread and increase until every church shall be visited and every waste place made glad in the Lord. But while we rejoice in these evident tokens of the Lord's presence, let us not forget that it is his pleasure not simply to visit his people, but to dwell among them. What shall be done with these hundreds who are so joyfully coming to Christ, in order to keep them in his love and service? is a question second in importance only to the question how shall they be brought to him? which has been so often and so anxiously asked. Conversion is the supreme moment in the life of any man and is the starting point from which the whole life of the believer should run forward in continual consecration to him to whom the life was given at that supreme moment. How this life is to be made a reality is a question to be solved, little by little, as the opportunities of

each day, each hour, come to each individual soul. Perpetual diligence is the price of such a life.

THE *Christian Cynosure* of a recent date publishes an announcement from Mr. Crafts, Secretary of the American Sabbath Union, which shows that while he had no hope of Congress reaching any action on the Blair Bill before the 4th of March, he hoped to keep up the agitation and thereby secure some favorable consideration at the hands of the next Congress. He accordingly gave some instructions for the continuation of the petition work. Let us accept the warning and do what we can to meet the issue when it does come. Let all those communities among us where our petitions have not been circulated, now send to this office and get them and circulate them with energy. If any communities have been only partially canvassed for want of time, let the work be now resumed, and pushed to completion. All petitions whose circulation is completed should be sent to Geo. H. Babcock, Plainfield, N. J.

WHILE public interest is directed toward Washington, and the centennial of the inauguration of the first President of the United States is just before us, it may be interesting to be reminded that the capitol of the United States has been located at different times at the following places: At Philadelphia from Sept. 5, 1774, until Dec., 1776; at Baltimore from Dec. 20, 1776, to March, 1777; at Philadelphia, from March 4, 1777, to Sept., 1777; at Lancaster, Pa., from Sept. 27, 1777, to Sept. 30, 1777; at York, Pa., from Sept. 30, 1777, to July, 1778; at Philadelphia, from July 2, 1778, to June 30, 1783; at Princeton, N. J., June 30, 1783, to Nov. 20, 1783; Annapolis, Md., Nov. 26, 1783, to Nov. 30, 1784; Trenton from Nov., 1784, to Jan., 1785; New York from Jan. 11, 1785, to 1790; then the seat of government was removed to Philadelphia where it remained until 1800, since which time it has been at Washington.

HOW IT WORKS.

While the subject of Sunday legislation is being discussed, as a theory, it is a good time to look at some of the fruits of Sunday laws where they are already in force. Our people have not yet forgotten the malicious prosecution of Daniel Waldo, in Crawford county, Pennsylvania, ten or fifteen years ago, for quietly pursuing his work on his own farm, on Sunday; and the cases of suffering in Arkansas, reported by Senator Crockett, in his efforts for the repeal of the odious features of the Sunday laws, in that state, a few months ago, are too touching to be ever forgotten by any who ever heard of them. How these laws operate elsewhere, may be shown by incidents cited in various papers, from which we make a few extracts.

The *Journal of United Labor* gives its constituents the following bit of comfort, if such it may be called, from a city which is sometimes cited as the model city for the observance of Sunday:

The laws of Canada require a strict observance of Sunday as a day of rest. In the city of Toronto, these laws are so rigidly enforced that news-stands, drug-stores, barber-shops, and other lines of business, usually considered in a manner necessary and permissible, are forced to close up. One thing, however, is noticeable: while the authorities enforce the law against the running of street cars—the poor man's conveyance—there may be seen long lines of carriages, with liveried driver and footman, drawn up before the many edifices of worship, for which the city is justly celebrated. It strikes us as being rather inconsistent to suppress the carriage of the poor, while

permitting the more fortunate possessors of private conveyances to work their employees at will.

A New England paper, commenting on the subject, makes mention of open theaters, saloons, concerts, and other places of amusement at the "Hub," and in other cities of the "Commonwealth," with no interference from the police authorities to prevent the same, and adds:

But, after all, it makes some difference, even in cities, as to how the Sabbath is broken. The Jews of Lowell were celebrating a wedding the other Sunday, with music and dancing. The police made a descent upon them and dragged fifteen before the judgment seat. They tried to be released upon the plea that Sunday is not their Sabbath, but the judge refused, saying he "saw no reason why persons coming to this country should not become Americanized, instead of asking that American institutions defer to European ideas." That is good sense, but if it had been an open saloon, or a doubtful theater, would the law have been so sharply enforced? Perhaps.

The *Canadian Sentinel* relates the following case, which speaks for itself:

C. Irving and H. Walters were brought to trial in Halifax, on Friday, December 30th, before Judge Motton, on the charge of doing servile labor on the Lord's-day. It was shown in court that they had kept the Sabbath according to the commandment, and then gone about their work on the first day of the week, according to the same precept. Their work was in the third story of the premises occupied by them, and with closed doors they worked with such quietness as would not have been noticed by any one but a spy. But they were suspected, watched, and an occasion was sought to bring them before the court and convict them. For this offense the heaviest penalty which the law could inflict was pronounced upon them, that is, a fine of eight dollars each, or four days in jail.

We could fill columns with extracts like the foregoing, showing "how it works." We do not mean to say, of course, that it is the design of the good people, who are urging the passage of more general and more stringent Sunday laws, to oppress the poor, or to infringe upon the rights of conscience on the part of the minorities. No doubt many honest, sincere Christian people, think that such laws would result in a better observance of Sunday, and that such an observance of Sunday would result in general good; and we may grant that, if such persons had the exclusive management of all police regulations and of all judicial trials, very little inconvenience would result to those who conscientiously observe the Sabbath instead of Sunday. But we have to face facts and possibilities here; not theories and good intentions, but actual experiences.

An analysis of the foregoing extracts shows that in the practical workings of such laws there is, first, little regard to the general good. The street-cars in a model city by which, by the labor of two men, several hundred people are accommodated, are prohibited; at the same time, and in the same city, two men or more are kept at work in a private way, to afford one man and his family facilities for riding in state the distance of two or three blocks. Again, there is no apparent regard for the rights of conscience, and no discrimination between that which is wrong in principle, and that which is, in its nature, inoffensive. Beer gardens, whisky dens, theaters and other places of amusement or entertainment, of greater or less immorality, are kept open with impunity; but when a company of Jews, who have kept the Sabbath as they understand their law to require them to do, celebrate a marriage on Sunday, they must pay the penalty with fines and imprisonments. Sunday excursions, by railroad and steam-boat, may be tolerated by all classes of people, who have no other Sabbath, but when two men, who have quietly kept the Sabbath as the law of God requires, go to their own rooms in the third story of a business block, and, behind closed doors, conduct, in a quiet

manner, a respectable business, they, too, must expiate their crime by fines and imprisonments. People who make little or no pretension to keeping any Sabbath-day, may ride about the country, trade horses, visit ball games, go to picnics, and the like, and Christian people are not much disturbed thereby; but when a quiet, respectable, Christian farmer, having kept the Sabbath of the Lord, goes into his own fields on Sunday, the sensitive consciences of his Sunday neighbors are so disturbed by such immorality that they can be placated only by his punishment to the full extent of the law!

Now, we say again, we are not charging the movers of the present Sunday law agitation with designing the oppression of Sabbath-keepers; but if the operation of the Sunday laws already in force is made available for such oppression, how much more will more stringent laws be used for such unjust purposes? For our own part, we do not desire to put the instruments of our own persecution into the hands of those who may be disposed to use them.

RELIGION.

BY GEO. E. NEWELL.

Is there any way to analyze this word *religion*, so that we can comprehend, thoroughly, its deep significance and holy import? Religion is a fragment of God's holy disposition, transplanted to the human soul. In its nature it is leaven, and as soon as the trembling, believing heart receives it, it begins to infuse the sweet potency of its charm into the cold mass lying beyond and outside of itself. It is this blessed tendency to expand and radiate an inherent virtue that makes the gospel of Jesus Christ the most subtle and the most invincible power on earth.

The wickedness in our hearts melts away before the compassionate love of the Redeemer, as dew is absorbed by the morning sun. O, unsaved soul, do not regard God as some cold, austere divinity, who stands aloof from the masterpiece of his creative power—the human soul—but come to him in child-like faith and simplicity, creeping trustfully into the arms that are lovingly outstretched to save you. Remember, it was not eloquence, it was not wealth, it was not power, that carried the new and true religion from Bethlehem to the remotest isles of the sea, winning victories in the name of Jesus. A still small voice did it all, leaping from heart to heart and from brain to brain, kindling with joy and gladness when it touched faith and hope, and retreating grieved and hurt when it was repulsed by indifference and scorn. It is the voice of the Holy Spirit in the gospel.

The gospel has been preached to all nations; but there are millions of precious souls throughout Christendom, who have never been persuaded to yield to the calls of the Holy Spirit, and unprepared, they are passing one by one into eternity. Dear brothers and sisters in Christ, have we no duty to do? Is it meet that we should receive all and give nothing? We have but touched the hem of his garment and been made whole; let us tell others the glad news and bring them by the hand to the fountain where we have been cleansed. Parent, brother, sister, you have met Jesus and he has conquered you; your heart is filled with holy joy, for human love has been reciprocated in heaven. Is it shame, is it false modesty, is it timidity that places a seal on the glad tidings within you, and debars your lips from whispering it to child, to brother, to sister? Mother, if you wish the salvation of a loved daughter, pray for her in your closet, and then if you wish your petition to be speedily granted, tell her lovingly of a divine affection for her, waiting to be met half way by only a spark of

faith and repentance. As you smooth back the soft hair from her girlish brow, kneel with her and tell it all to Jesus. Young man, if you have tasted of the sweets of religion, do not be ashamed of it, but go to your younger brother, and tell him that you have an elder Brother who is yearning to take him into his eternal confidence. Tell him you have already placed your hand in the hand of Jesus, and that you are now walking in the light of his love.

Religion is not something which we cannot understand; it is not shrouded in mystery; it is not something to be dreaded and shunned as long as possible. Religion is love, pity, compassion, meekness, sympathy, all blended into one indissoluble whole. It does not call your attention to its merits through a blare and flourish of trumpets; but with an olive branch of peace, it comes softly to waiting hearts robed in humility, lowliness and simplicity. As mortals, we all sprang from the hand of God; we are hence one flesh and blood, and have one common destiny. Then why need we be so diffident about discussing our hopes of glory? Away with the cold forms and hollow mockery that hamper and congeal our religious natures! The cry of the unsaved masses goes out against it. The glitter and glare of mere ecclesiasticism encroach on the rude manger at Bethlehem; cast aspersions on the humble life of the Son of man, and become gravel in the mouth of men who are starving for the bread of life. When a minister of the gospel preaches that Christ came to save sinners, he proclaims the only truth that can Christianize and civilize the world; but when he grovels in mere creed strife, he wastes his energies and opportunities, while men perish for the bread of life. Church organization is necessary to systematically carry out the plans of God; denominational subdivision is a natural, and in a certain sense, harmless, outcome of the original method. It is harmless when it makes its own puny construction of divine law subservient to the omnipotent power of God to save every soul that cries, "Lord, I believe, help thou mine unbelief." It is much easier to win jewels for the kingdom of heaven the way Jesus did, than to make salvation contingent on some article of faith, some creed, some cherished ism. As we are in duty bound to extend the simple religion of our Lord, let us do it in that manner which is most Biblical and effective, remembering that we have but one short day in which to do the Father's bidding, and that the night cometh when no man can work.

WHAT ARE DEACONESSES?

BY CHARLES F. BRADLEY, D. D.

(Professor of Exegesis in Garrett Biblical Institute.)

Deaconesses are not, in the prevailing modern usage, the feminine counterparts of deacons. They are, essentially, Christian women who devote all their time to Christian and charitable work, and who are, therefore, supported by the church. They correspond in Protestant churches to the various sisterhoods in the Roman Catholic communion, but with this important difference, that they take no vows.

When we consider the vast amount of Christian work to be done in all our cities, among the poor and the sick, it is amazing that this ancient order of deaconesses was not earlier revived among us. For years, the American churches have been sending out Christian women, trained as teachers and physicians, to the foreign mission fields, and have supported them there. The noble work of these missionaries has been known and praised in all the churches. But with thousands of needy and neglected women and children in all our cities, there has been no organized movement to employ the devoted multitudes of women who vainly look about for regular employment in some useful field of Christian endeavor.

The modern movement for the re-establish-

ment of the order of deaconesses began in Kaiserswerth, under Pastor Fliedner, in 1836. These deaconesses are divided into three classes; the first being trained nurses devoted to the care of the sick; the second are Christian teachers, and the third are the parochial deaconesses, devoted to the assistance of ministers in the parish work. This movement has accomplished great results, leading to the establishment of more than fifty homes, and a present enrollment of about five thousand deaconesses.

In America, the first official recognition of deaconesses was by the General Conference of the Methodist Episcopal Church, in 1888. But in the summer of 1887, in connection with the Training-school for Missions, in the city of Chicago, a number of young women devoted themselves to this work, and a Deaconess Home was formally established. This work was under the charge of the Superintendent of the Training-school, Dr. Lucy Rider Meyer. Homes have now been established in Cincinnati, New York and New Orleans, and the movement promises to be extensive and powerful for good, especially in those cities where there is a large foreign population. The underlying principle of this movement is the utilization of the consecrated women of the church, who are willing to devote all their time to charitable work, and who will gladly do so if they have support and direction in it.

The question of a uniform dress has not been definitely decided. In its favor are the unquestioned facts that it secures protection and recognition. As a Sister of Mercy can go unattended even into the haunts of vice, protected and recognized by her dress, so the deaconesses would unquestionably be safer in a distinctive dress. As the movement grows, and this dress becomes well known, it will everywhere serve as a favorable introduction in house visitation.

As the Saviour secured a favorable hearing by works of mercy, so the charitable work of these Christian women is certain to win the hearts of many to the reception of the gospel. A carpenter in Chicago, who had spent all his savings in the care of an invalid wife, said recently: "Though I believed in the Bible, I had reached a point where sermons did me no good; but these young women, by their care for my sick wife, brought me to church again."

There are many young women, in our churches, who are educated and devoted and eager to make their lives useful, but who do not know which way to turn for a suitable vocation. Why may not many of them be trained and supported as teaching, or nursing, or visiting deaconesses? Thousands of sick and discouraged mothers, and poor and neglected children, daily going wrong, are waiting for the ministrations of devoted and sympathetic Christian women. The church cannot undertake a work more economical, necessary and Christ-like.—*Golden Rule.*

PREACHING.

Let us all go to preaching. Send polished Paul up to Athens, and plain Bartholomew down among the fishing-smacks by the sea. Do not look so anxiously into your pockets for your diploma from Yale, or your license from Presbytery. If the Lord does not send you into the ministry, no canon of the church can shoot you into it. But if he has put his hand on your head, you are ordained, and your working apron shall be the robe, and the anvil your pulpit; and while you are smiting the iron, the hammer of God's truth will break the flinty heart in pieces. Peter was never a sophomore, nor John a freshman. Harlan Page never heard that a tangent to the parabola bisects the angle formed at the point of contact by a perpendicular to the directrix and a line drawn to the focus. If George Muller should attempt chemical experiments in a philosopher's laboratory, he would soon blow himself up. And hundreds of men, grandly useful, were never struck on commencement stage by a bouquet flung from the ladies' gallery. Quick! Let us find our work. You preach a sermon; you give a tract; you hand a flower; you sing a song; you give a crutch to a lame man; you teach the Sabbath class their A, B, C; you knit a pair of socks for a foundling; you pick a splinter from a child's finger. Do something. Do it now. We will all be dead soon.—*T. De Witt Talmage.*

YOUNG PEOPLE'S WORK.

THE young Christian, of all others, ought to have a high ideal in life. For he has within his reach the noblest possibilities. There is an ambition which is no blot on the character; namely, the desire and aim to make the most of one's self and best to serve one's day and generation, always for the honor of Christ.

It is often said that the highest office in our land is open to the humblest. With some limitations this is doubtless true. The same may be said of the republic of letters or of any department of life. More certainly is it true of the kingdom of God.

THIS suggests that the aim of the true heart ought to be *fitness* for the highest place. Though you occupy a humble position you can, little by little, if you will, fit yourself for a higher place. Let it be your aim to fit yourself for the highest.

TO REACH the highest place is the ambition of the common man. To be fit for the highest is a worthier aim. Then if God so wills it, and you are placed there, you will not be humiliated by a failure to fulfill its responsibilities. Aim at fitness which is the substance rather than at mere attainment which is but the shadow.

LET us then as young people strive to fit ourselves for the highest place in society, in the world of business, or in whatever department of human activity our lot may be cast.

LIKEWISE in the kingdom of Christ, let us aim at perfect likeness to Christ, with utter humility. "Whosoever will be chief among you, let him be your servant."

THE YOUNG AND THE OLD.

BY REV. A. E. MAIN, D. D.

To subtract 18- from 1889 cannot but reveal the truth as to the swiftly passing years. The difference joins with other testimony in saying that the claim to belong to the young people, in point of age, can no longer be made. And yet the difference between 18- and 1889 is not so great, nor the gray hairs so many, as to prove that the passage from the generation of young men to the noble company of old men, has really been completed. The stage reached, then, must be between the two, a period called middle life. And with this agrees the consciousness of having a profounder interest in, and appreciation of, young men and young women, than ever before,—young people, from whom, in respect of years, relentless time is fast removing them that have come to middle life; and the consciousness also of having a warmer regard and a higher estimation than ever of old men and old women—old people, toward whose companionship, in respect of age, the flying years are bearing us on. Standing thus, in life's journey, between the old and the young; and yet scarcely realizing that this part of the earthly pilgrimage has, after all, been reached, excepting when 18- is subtracted from 1889, or when another and a younger generation is seen coming grandly into the work and service of life; it does not seem unnatural or unreasonable that one should feel like speaking to both. There is a backward looking and a forward looking; a feeling that one has not yet altogether let go the inspiring hopes and the bold zeal of younger years, coupled with the feeling that older years are be-

ginning to claim the right to fulfill and to destroy in the realm of hope; and to moderate in the sphere of zeal, as one grows less radical and more conservative.

First, then, let us who are young not forget that we are surely growing old; and let us, who are old, recollect that we were once young. The young are, necessarily, ignorant respecting the experiences of the old; and the old cannot easily put themselves back in the place of their earlier thoughts and feelings, before they had learned so many things by experimental knowledge. The young may seem to go too fast, lacking caution; the old to go too slowly, being over-cautious. But there is every reason why each should be very patient with the other. The over-hopefulness, boldness and rashness of youth will be toned down by many a stern lesson from that teacher of us all—experience; and they who now may take soberer and wiser views of things, did very likely themselves once rush into life's battles with something of headlong speed.

Secondly, let the young be swift to learn the valuable lessons that may come through companionship with the old. They can give us help of inestimable value, supplementing the instruction, also of great value and use, from schools and books. One of my deepest regrets, as I think of the old, whom I have known and loved, and who have passed or are passing away, is that I did not profit more, as I might have done, by drawing out from the experiences of their lives such suggestive lessons as would have given a wiser direction to plans, purposes and aspirations respecting untried things, and that belonged to the years of inexperience, but of strong hope and great expectations.

Thirdly, let not the old be slow to appreciate and encourage the young. The world, the church, the old, all need the young. If the world of thought and action has been going forward as we have been growing older, then more favorable environments surround the young of to-day, and they have better opportunities to equip themselves for the work of life than were known by us. And although they may not bring with them the experience of years, they still may bring some new and better thoughts than ours because they have inherited from the past broader fields of study and richer sources of knowledge. Churches, schools, publications, societies, conference, associations, all good institutions and enterprises, will receive new strength and become more efficient by the introduction of sanctified young life and blood.

Finally, it is far from the purpose of our writing to help make a wide separation between old and young. But there are differences; and we all need adjustable and well-adjusted harnesses in which to labor. Still, may it be, that, with spirits and purposes blended by the power of common faith, hope and love, by common devotion to Christ, and common loyalty to truth, we shall almost forget that one is old and another young, and simply see in one another fellow-workers for the cause and kingdom of God in the earth.

"IN ORDER THAT."

One little Greek word, translated "in order that," showed the moral weakness, the terrible lack of the young ruler who came running to Christ, crying out, "What good thing must I do?" If he had stopped short there, we might not have been able to find the seat of his disease or discover why he went away sorrowful; but he reveals the trouble before he finishes the sentence. What good thing must I do *in order that* I may have eternal life? That was all he

wished for; eternal life, a pass to heaven, and he was willing to pay for it by some good deed. He did not say, What good thing must I do in order that I may show my devotion, my love to God, my regard for my fellow-creatures, but in order that I may have eternal life? The question shows a woful lack of moral earnestness and a woful bluntness of moral perception. He who uses the livery of Christ's service merely that the door-keeper may recognize him when he comes up to the eternal gates, at last, and let him in, can have no moral earnestness that is worth the name.

Every one who wins eternal life recognizes that there are two great forces in the world, both striving for the mastery, and that he must give in his allegiance to one or the other. He says to himself, "I will choose the right because it is right, because it is God's way, because thus only can I become what I was meant to become, and this I will seek through the help and mediation of my Lord Jesus." It remains eternally true: "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." No bargain or deed of sale made on earth to obtain eternal life is honored in heaven. Every one who attempts to drive such a trade will, like the young ruler, go away sorrowful from Christ's presence. Francis Xavier struck the key-note of the Christian purpose when he wrote:

"My God, I love thee; not because
I hope for heaven thereby,
Nor yet because who love thee not
Must die eternally."

* * * * *
"Not for the hope of winning heaven,
Nor of escaping hell;
Not with the hope of gaining aught,
Not seeking a reward,
But as thyself hast loved me,
O ever-loving Lord!"

—The Golden Rule.

OUR FORUM.

N. B.—Items of correspondence for OUR FORUM should be sent to the Corresponding Editor, at Leonardville, N. Y.

Mr. Corresponding Editor:

I have been anxiously awaiting a word from *Ebeus* about that other school. I am one of those who believe in concentration in all respects. Better have one prayer-meeting a week well sustained than two sparsely attended. Better one strong church in a community than two weak ones. Better one good school than two poor ones. Concentrate; that's the idea. Come, *Ebeus*, let's have your views. Why this long silence?
J. E.

OUR MIRROR.

N. B.—Items of news for "Our Mirror" may be sent to the corresponding editor at Leonardville, N. Y., but if it is desirable to secure immediate insertion they would better be sent to the SABBATH RECORDER, Alfred Centre, N. Y. This applies to items of news only.

THE Endeavor Society of the First Alfred Church held its semi-annual meeting last week. Reports of the various committees and officers were made, officers were elected for the ensuing six months, and a short literary programme was presented. The Society has contributed some funds to the Missionary Society for which they asked that D. I. Green be made a life member of that Society.

ON Friday evening, Feb. 22d, the Nortonville (Kan.) Y. P. S. C. E. was favored by having with them Mr. F. C. Laslett, General Secretary of The Young Men's Christian Association of Lawrence, Kans., who conducted the meeting, taking as the subject: "Christian Influence," or "Gathering with Christ." On the next evening, at the parsonage, nearly seventy-five of the young people assembled and enjoyed a very interesting literary and musical programme, also a talk from Mr. Laslett upon the origin and work of the Y. M. C. A. At the close a collection was taken for the home work. This month (Feb. 2,) closes eight years of Christian Endeavor history, and records some 7,000 societies and 400,000 members.

G. M. C., Cor. Sec.

EDUCATION.

—THE three colleges in this country having the largest libraries are: Yale, 200,000 bound volumes; Harvard, 165,000 and Cornell, 150,000.

—THE noble gift of Mr. Charles Pratt, for the Adelphi Academy, Brooklyn, in the erection of a new wing costing \$150,000, is the theme of great gratulation among the friends of that institution. The building is a splendid one. While Mr. Pratt disclaims a purpose to found a college, he is certainly doing a grand work for the education of Brooklyn youth.

—FRIENDS of higher education will be glad of the assurance given by President Gilman that the Johns Hopkins University is all right in spite of the passing of dividends by the Baltimore & Ohio Railroad Company. The funds saved in former years are sufficient to maintain the institution for three years, an emergency fund of \$100,000 has been half-subscribed, and the President is certain that the income from the railway dividends will soon be forthcoming again, as the property is unquestionably and permanently valuable. All will hope that this will prove the case, for Johns Hopkins marks one of the advance steps in American educational facilities.

THE will of Mr John S. Welles, of Hartford, Conn., provides for many relatives sums of a thousand dollars and upwards. He then gives to:

Yale Theological Seminary.....	\$ 18,000
Connecticut Home Missionary Society.....	10,000
Fund for Ministers.....	10,000
American Bible Society.....	2,000
American Missionary Association.....	5,000
American Board for Foreign Missions.....	5,000
American Tract Society.....	2,000
First Ecclesiastical Society, Glastonbury.....	2,000
Ecclesiastical Society, Hadlyme.....	3,000
Hartford Theological Seminary.....	15,000
Center Church, for the poor.....	2,000
Old People's Home.....	10,000
Woman's Christian Association of Hartford.....	1,000
Hartford Library Association.....	1,000
Cedar Hill Cemetery.....	1,000
Warburton Chapel.....	5,000
To Miss Eliza Walker's School, Auburndale.....	3,000
Hartford Hospital.....	6,000
Union for Home Work.....	2,000
American Congregational Union.....	5,000
Congregational S. S. and Pub. Society.....	5,000
Hartford Orphan Assylum.....	5,000

Total\$118,000

The Old People's Home and the Hartford Theological Seminary are made the residuary legatees, and will probably receive each about \$50,000.

UNDER the heading of Educational Movements, the *Christian Inquirer*, a Baptist paper published in New York, of a recent date, says: "Perhaps at no period in the history of the Baptist denomination has there been more interest in educational matters than exists at the present time. The organization, last spring, of the American Baptist Education Society is seen to have come at the right time and is adding to the popular interest. The suggestion of a great university in this city shows at least an earnest study of educational questions. The revival of the plea that a national Baptist university should be built up in the city of Washington is another indication of general interest in educational problems. The scheme which just at present is pushed most earnestly, and which certainly should be carried out, whatever may be done in this city or the national capital, is the plan for the establishment of a Baptist educational institution in Chicago. This matter commands the sympathy of thoughtful Baptists all over our land. It is intimated that wealthy men stand ready to give, on suitable conditions, large sums to start the movement. We have the highest hopes that before many months have passed the matter will have taken some definite shape. We count our millions of church members, but education is needed in order that these large numbers may be an effective army. We cannot do justice to our own people and to our country unless proper means are taken for the development of the mental power of the Baptist forces. It is to be hoped that the founding and sustaining of academies will receive much more of thought and liberal gifts. Without academies neither colleges nor universities can have the accessions we desire. It is as we have academies of a high grade that the standard of collegiate education can be advanced. If we had such an academy contiguous to New York and Brooklyn many of our young men would be drafted from it to Hamilton and Rochester. Scores of young men from New Jersey have been led to a thorough education through Peddie Institute, and we are sure that our readers will be glad to note in our columns this week the addition it has received to its funds. Its friends will wish it were tenfold more."

TEMPERANCE.

—OF 370,000 railway employees in Great Britain, 12,500 are total abstainers.

—A "PRAYER ALLIANCE" for the extinction of the saloon has been organized in Erie county, Pa.

—MORE than 30,000 children of school age in the city of Chicago are said to be addicted to the use of strong drink.

—IN forty-eight out of the seventy-five counties of Arkansas, no licenses are granted, and prohibition is well enforced.

—IN Switzerland there have been 71,275 drunkards' deaths in twenty-five years, out of a population of three millions and a half.

—A NEW venture of the National Temperance Hospital in the near future will be the opening of a pharmacy for the preparation of both allopathic and homoeopathic medicines without the use of alcohol.

—DR. STRONG is authority for the statement that in the states between the Mississippi River and the Rocky Mountains, there is on the average one saloon to every 43 voters. East of the Mississippi the average is one saloon to 107 voters.

—THE great African traveler, Dr. Livingstone, leaves this valuable testimony: "I have acted on the principle of total abstinence from all alcoholic liquors during more than twenty years. My individual opinion is that the most severe labors or privations may be undergone without alcoholic stimulation, because those of us who have endured the most had nothing else than water, and not always enough of that."

—THE use of strong drink in France has of late years progressed, according to some statisticians, at a greater ratio than in any other country. The results are made apparent by the fact that from 1870 to 1885 the number of suicides from drunkenness has increased sixfold, while cases of madness, traceable to the same cause, have increased from nine to sixteen per cent, and accidental deaths have increased twenty per cent.

—A NEW ORLEANS paper tells of a printer who, when his fellow-workmen went out to drink beer, during the working hours, put in the bank the exact amount which he would have spent if he had gone out to drink. He thus kept his resolution for five years. He then examined his bank account and found he had on deposit \$521 86. In the five years he had not lost a day from ill-health. Three out of five of his fellow-workmen had in the meantime become drunkards, were worthless, and were discharged.

—IN the state archives of North Carolina has been discovered the following unique petition, sent by King Hagler, of the Catawbas, to Chief Justice Henley, on May 26, 1756, and which is doubtless the first prohibition petition issued in this country: "I desire a stop may be put to the selling of strong liquors by the white people, especially near the Indians. If the white people make strong drink, let them sell it to one another, or drink it in their own families. This will avoid a great deal of mischief which otherwise will happen from my people getting drunk and quarreling with the white people."

—THE laborer who pays the saloonist twenty cents per day, for four glasses of beer, or two glasses of whisky, spends seventy-three dollars annually for the beverage. With this money, as prices now are, he could purchase six barrels of flour, two hundred pounds of sugar, twenty-five bushels of potatoes, ten pounds of tea, and twenty-five pounds of coffee. So far as these several articles are concerned, the above amount would be an ample annual supply for a family of six persons, perhaps a family of eight, parents and six children. Now, which had he better use, the beer and whisky, or the groceries? Which would be economical and proof of real paternal affection?—*Ex.*

—IT seems to be the law of the universe that the *devil* shall defeat his own plans. He gets into the *Roman Catholic Church* and causes such corruption that *Protestantism* breaks forth in all its power, to evangelize the world. He causes such persecution of reformers in the Old World that they flee to America and found a government on broader and higher principles than any before known in the world's history. He now stands behind the *rum-seller*, encouraging him on to violation of law, to the destruction of homes, to the blighting of lives, and still the old fellow cannot see that the day of reckoning must surely come; that the greater the *evil* the greater will be the *reaction* when this nation rises in its might to put down the accursed traffic.—*Temperance Outlook.*

POPULAR SCIENCE.

ALASKA'S WONDERFUL MIRAGE.—There is a wonderful mirage in Glacier Bay, Alaska, reflected from the glassy surface of the Pacific glacier. It is said that just after the change of the moon in June, soon after sunset and while the moon is climbing in the sky, a city appears above the glacier. It is so distinct that a photograph is said to have been made this season by a resident of Juneau, who learned of the mirage from the Indians and who has seen it appear and disappear for four years.—*New York Sun.*

LIME IN CELLARS.—Lime is a good disinfectant. It is especially valuable to place in cellars where vegetables have been stored, especially such as have been put in wet or show signs of decay. The past fall has been so wet that more than usual attention must be given to cellars to prevent losses. By absorbing superfluous moisture the lime prevents the rising of foul odors that dampness with warmth is sure to generate. Most vegetables in cellars are better if covered with earth and the lime sprinkled over the top of the heap.—*American Cultivator.*

MELTED IRON AND WATER.—If a ladle of iron is accidentally spilled, it will of course almost inevitably do some damage or injure some one. But the chances for the man getting away from it are fairly good unless water is encountered, when there is immediately such a violent explosion and scattering of hot metal that there is very little chance for the escape of any one without injury. A combination of melted iron and water is as dangerous as gunpowder, and iron-workers should always take pains to prevent such a combination being possible.—*Ex.*

SCARLET FEVER POISON.—The *Medical Era* relates the case of a girl aged about eight, living at Fortress Monroe, Va., who was some months ago attacked by scarlet fever, the disease running a typical course. For a long time no possible source of contagion could be discovered. The child had not been absent from home, had been with no one lately exposed, and no other case was known to exist anywhere in the vicinity. Subsequently Dr. Brooke learned that one of the house servants had nursed a case of scarlet fever in a distant city just about a year before. After the case terminated, she packed some of her things, including some clothing then worn, in a trunk and left the place. A year later she had the trunk sent to her, opened it and took out the contents, the little girl being present and handling the things. Very soon after, the latter was attacked, as stated.

STEEL PAVEMENTS.—As a substitute for granite blocks steel paving is attracting considerable attention, its durability being said to be quite a point in its favor, and its cost being somewhat less. It consists of steel strips about 2½ inches wide and one inch thick, rolled with a channel on the side exposed to traffic, and with notches about six inches apart. These strips weigh 11 pounds to the yard, are laid across the street a distance of about five inches between centres, and their length is only sufficient to extend to the middle of the street, so that the proper slope from the centre to the gutters can be secured. They are bolted together so as to insure them against lateral slipping, and are fastened to wooden sills. A firmly constructed bed of gravel composes the support for this pavement, while between the steel strips a mixture of pitch and cement is poured, filling the interstices to a level with the tops of the strips, and rendering the surface comparatively smooth.—*American Analyst.*

WELLS.—At a sanitary convention in New York, Professor Wilber, of New Brunswick, presented the danger arising from impurity of water with special reference to wells. He illustrated by diagrams the position of a well as a draining tube related to the surrounding soil, and showed that it must represent the filth or pollution of the soil and all decayable organic matter, except such as was filtered out by the soil itself. The power of the soil thus continuously to cleanse itself is generally overrated. He stated that if a city was located on a loose soil which had a thick stratum of clay a few feet beneath it, and the dug well penetrated through it to a water stratum beneath it, such a city might for some time have a good supply, because the clay prevented the descent of organic matter from above. But when this clay stratum becomes penetrated by hundreds of holes in the form of wells, these give entrance for organic matter and so the pollution becomes general. He insisted upon the construction of all wells so that organic matter could not enter from the top.—*Sel.*

COMMUNICATIONS.

GOLDEN WEDDING.

Among those who commence life together as husband and wife, comparatively few pass the fiftieth anniversary of their wedding-day. Among those thus favored are our esteemed friends and neighbors, Mr. and Mrs. Riley Potter, of West Hallock, Ill. On the 28th day of February last, their children, grandchildren, kindred and friends, to the number of nearly forty, gathered with them, in their pleasant and hospitable home, to offer sincere congratulations to the bride and groom of fifty years, and to express the unanimous feeling of gratitude to the Giver and Sustainer of life, that they had been spared to each other and to kindred and friends so long. Fifty years ago, on the same day of the week, Riley Potter and Phebe Greene were united in marriage, by Eld. Wm. Satterlee, at Berlin, Rensselaer Co., New York. After various changes, more than thirty years ago they settled at West Hallock, where they have won for themselves the confidence and esteem of a large circle of friends. These worthy lives and intimate relations with the community were such as to render the congratulations received at their late anniversary affectionately sincere and touching. In the early years of their married life, two daughters and a son came to share their home and receive their care and love. These are Mrs. Mattie Ballou, of Dunlap, and Mrs. Rosa Brown, of West Hallock, Ill., and Mr. C. E. Potter, of Whitewater, Wis. Their presence, with all the grandchildren except one, rendered the occasion a very pleasant and happy family reunion, while the presence of kindred and friends made the gathering one that will long be cherished in memory with emotions of pleasure and gratitude. Of the many friends assembled fifty years ago, at the home of the bride, in a distant state, to witness the marriage of this worthy couple, but two were present on this occasion: Mrs. Olive Munger, of Chillicothe, sister-in-law, and Mrs. Ada Marley, of Chicago, Ill., younger sister of the bride. Many valuable and appropriate tokens of kindly remembrance and regard were received from those present, and also from absent friends accompanied by letters of regret for necessary absence.

The occasion was one especially pleasant and enjoyable, not in the hilarious, fun-seeking and fun-provoking sense, but in the cordial, kindly spirit of good-will, the mutual sympathy and fellowship of thought and feeling which finds enjoyment in the joy and pleasure of others. It is the sincere desire of their many friends that the gracious Father may grant them many happy years after they have passed their pleasant fiftieth anniversary of Feb. 28, 1889. B.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, March 8, 1889.

Although a new administration has been ushered in since I wrote you, it would be impossible in the space allotted me to attempt to give even an epitomized account of the affair. It will be sufficient to say that it came off after the manner of former inaugural ceremonies, and that the parade and the crowd of sightseers was immense notwithstanding the merciless rain came down in torrents all day long. It was supposed by many that on account of the rain the inaugural address would be delivered in the Senate Chamber, but President Harrison said "No, an immense throng has been waiting on the plaza east of the Capitol, chilled and drenched

by the rain, for several hours, and I will not disappoint them." The inauguration was a great disappointment on account of the weather, to the thousands of visitors, many of whom came great distances to attend it. The rain was a driving, searching, penetrating one, which found its way under umbrellas, and it was impossible to keep dry even with such equipments as water-proof coats and rubber shoes. Ladies with bedraggled skirts waded through running streams, and the marching troops splashed through the puddles, and everybody tried to be as cheerful as the circumstances would allow, for they were bound to see "that which they went out for to see," even had it been raining down swords and pitchforks. The crowd of strangers was very great, and every hotel, boarding house, public hall, department building,—in short, every place where people could be stored away, of nights on beds, cots, billiard tables or floors, was utilized. Twelve thousand tickets were sold for the ball, which should not be called a ball, however, because it always proves to be too much of a crush to admit of any dancing, or if any not until a very late hour in the morning.

There is a difference in the appearance of things around the White House from last week. New faces are in some positions, old ones have been shifted into different ones, and over all there hangs a sense of newness and uncertainty. The ordinary avenues of entrance and communication are not so free and open as they have been, and people are waiting until a definite policy regarding the management of affairs about the Mansion has been adopted by the new President and his first lieutenant, Secretary Halford. This is always the case at the beginning of a new administration, and it may be a week or two before things are moving smoothly. The White House, since the inauguration, has been the center of attraction to the thousands of visitors still lingering in the city, who want to shake hands with the new Chief Magistrate before leaving for home. At an early hour on Tuesday morning the scene on Pennsylvania Avenue in front of the Mansion was quite lively. Bands were playing, soldiers and civilians parading back and forth, and the impatient throng strove to gain admittance at every barrier guarded by a policeman. As soon as the gates were opened, the crowd rushed for the entrance, and it required the efforts of the squad of policemen to keep comparative order among the mass. And I will just mention here that no sooner had President Harrison begun the handshaking than the practiced eye discovered him to be an adept in the art, but it must be remembered that he passed an apprenticeship at Indianapolis before he came here.

The Capitol has also been swarming with visitors during the week. People may be seen sitting about on every available projection in the corridors and rotunda. At times so many have been bent upon going up on the dome that the staircase and balconies have been crowded from the Goddess of Liberty to the crypt, so that not one more could go in until some one came out, and they moved up a step at a time as there was room for them. Some idea of the throng of strangers in the city may be formed from the fact that over eleven thousand visited the Corcoran Gallery the day after the inauguration, and three thousand ascended the Washington Monument. But inauguration scenes and sounds have nearly all died away. Most of the faded bunting has been taken down, the reviewing stands have been dismantled and removed, and the sun has been trying to make amends for having disappointed everyone on Monday. Most of the weary

excursionists have departed, and ex-President and Mrs. Cleveland have gone. They left on Wednesday in a special car, accompanied by Mrs. Folsom, ex-Postmaster-General and Mrs. Dickinson and Col. Lamont and family. Mr. Cleveland was cheered by the crowd at the station until he disappeared.

ERRORS OF ADVENTISM.

I wish to call the attention of our people to the little pamphlet, published by our Tract Society, from the pen of Rev. A. McLearn, D. D., entitled, "Seventh-day Adventism—Some of its Errors and Delusions."

I believe its contents to be well-guarded statements of facts; and it should find a place in every Seventh-day Baptist family, and be liberally circulated outside. To that end it should be sent out gratuitously. I would like to have a thousand copies myself for that purpose.

N. WARDNER.

MISSIONARY SOCIETY.

Receipts in February.

Request of Mrs. Anna J. Stillman	\$	100	68
Dr. Edwin S. Maxson, Syracuse, N. Y.		4	90
Plainfield Church		80	75
W. Brown, Hebron, Ill.		5	00
Sarah A. Milliken, Jim Town, I. T.		3	15
Andover Church		3	45
Arthur W. Reynolds, Verona, N. Y.		1	00
Berlin Church		13	78
Union Sunday-school, Glen Beulah, Wis., C. M.		1	85
Mrs. E. R. Maxson, Syracuse, N. Y., Mission Dwelling	\$	1	00
Mrs. E. R. Maxson, Syracuse, N. Y., Hammond Church	1	00	— 2 00
Edward E. Whitford, Leonardsville, N. Y., Mission Dwelling		5	00
E. C. Whitford and wife, Wolcott, N. Y., Mission Dwelling		5	00
Mrs. L. E. Blackman, Omaha, Neb.		50	00
Dr. Edwin S. Maxson, Syracuse, N. Y., Mission Dwelling		1	00
Alfred Centre Sabbath-school, S. M. S. (\$25 to make L. M. Mrs. S. C. Burdick; \$15 to apply on L. M. Mrs. H. C. Coon.)		2	00
A Friend, Rome, N. Y.		2	00
A Friend, Westery, R. I., C. M.		15	00
Richburg Missionary and Tract Society (To complete L. M. Mrs. J. P. Dye)		25	00
First Hopkinton Ladies' Sewing Society (To make L. M. Mrs. W. W. Lewis)		32	06
Interest on notes for Ministerial Per. Fund		15	00
Nathan A. Collins, Westery, R. I. (To apply upon L. M. Mrs. Nathan A. Collins)		1	00
Sara M. Maxson, Kepts Hill, Me., Mission Dwelling, Hammond Church	1	00	— 2 00
Ladies of New York Church, for M. M.		5	00
Mrs. P. J. B. Waite M. D.		5	00
Henrietta A. V. Babcock		5	00
Mrs. W. A. Langworthy		3	00
Mrs. T. S. Rogers		2	00
Mrs. G. E. Howard		5	00
Mrs. B. F. Burdick		5	00
Miss Hannah A. Babcock		5	00
Miss L. A. Rogers		3	00
Miss P. A. Stillman		5	00
Miss M. G. Stillman		43	00
Angeline Babcock, Nortonville, Kan.		5	00
Second Alfred Sabbath-school, S. M. S.		13	00
Geo. H. Babcock, Plainfield, N. J., G. F.	100	00	
Hammond Church	25	00	— 125 00
Mrs. D. P. Rogers, New London, Ct., Hammond Ch.	15	00	
George Powers, New London, Ct., Hammond Church	5	00	
Mrs. George Powers	5	00	— 25 00
Prof. Wm. A. Rogers, Waterville, Me., Mission Dwelling		1	00
Mrs. Wm. A. Rogers, Waterville, Me., Mission Dwelling		1	00
Arthur K. Rogers, Waterville, Me., Mission Dwelling	1	00	— 3 00
Received through Woman's Executive Board for G. F.	3	00	
From the Ladies' Benevolent Society of Leonardsville to complete L. M. to be named	10	00	— 13 00
Received through Recorder Office:			
Preston F. Randolph, Salem, W. Va.	4	00	
Dr. C. H. West, Kilbourn City, Wis.	1	85	
Inez R. Maxson, Alfred Centre, N. Y.	10	00	— 15 85
		\$652	97
Balance January 31st		378	07
		\$1,031	04
Payments in February		151	92
		\$879	12
Received for Mission Dwelling in China	16	00	
Received for Hammond Church Building	52	00	
E. & O. E.			

A. L. CHESTER, Treasurer.

WESTERLY, R. I., Feb. 23, 1889.

ONLY BELIEVE.

The apprehension of demands upon us for which we lack qualification, or of trials which we fear will overwhelm us, occasions us much needless anxiety. We allow ourselves to darken the present by our dread of the future. The divine promise is, "As thy days, so shall thy strength be." We have the assurance that a sufficiency of strength will be imparted to us. This strength will be found in the common exigencies of life, and when unwonted demands or extraordinary trials come, as our necessity will be the supply. We have a right to believe that there will be a perfect equipoise of strength to need. Instead of vexatious anticipation and fear, we ought to accept the divine promises, and stay ourselves on God.—*Christian Inquirer.*

HOME NEWS.

New York.

RICHBURG.—The little church at Richburg, N. Y., is still struggling for existence, in spite of several discouraging facts, prominent among which are removal of members, and lack of unity among some who remain. Still we are looking and praying for better days.—A pleasant surprise was given to Mrs. M. D. Crandall, on the night of March 5th. It being the sixtieth anniversary of her birth, friends, to the number of thirty or more, marched in under a plan so well arranged as to completely astonish the worthy sister. The intruders were armed with baskets and bundles of various descriptions, and a general air of business seemed to prevail. A bountiful repast was served, after which the pastor, in behalf of those present, presented an easy chair as a token of esteem and good-will. Appropriate and feeling responses were made by Brother and Sister Crandall, and the company dispersed, feeling that another oasis in life had been passed, around which memory will fondly linger.

ONE OF THEM.

NEW YORK CITY.—Rev. H. B. Maurer preached for me Sabbath-day, March 9th, from the text John 3: 16. We received further additions to our members to-day, Mr. C. C. Chipman and wife. One good sister, encouraged by the excellent attendance, has not missed a Sabbath in over two months; she comes quite a distance. She says that it "begins to seem like a church." Our little room was quite well filled this morning. The people in the building, since our November meeting, have changed their attitude towards us; they have at least found out that there are a few Sabbatharians in the world. One brother visiting our little meeting was quite enthusiastic in his praise of us: "What a fine, intelligent looking people you have." My reply was, "Yes, this is a fair sample of our people."—In the monthly report of Seaman's Mission there was one item of interest—twenty-four converted during the month. We generally attend this mission every Tuesday night, have our turn with the rest in speaking and singing to the seamen. We have also visited the Florence Mission for fallen women. The Barakah Mission, 32d St., between 9th and 10th Ave. Also McAuley's on 32d St. and 6th Ave. It is very instructive. We have standing invitations to preach in some of these missions. In all these missions they try to reach the very worst element in the city. Here is a specimen. "I have just come out of jail, have been in for five days, have been drinking to-night. I know that strong drink has been my curse. My parents were Christian people. By the help of God I promise from this night never to touch another drop of liquor."

J. G. B.

Rhode Island.

ROCKVILLE.—We had the great pleasure of baptizing eleven happy young people last Sabbath. The day was delightful; the congregation was large and solemn; the place of baptism was suitable and easy of access, and taking all things together, it was the most beautiful and impressive occasion of the kind that I have ever enjoyed. There are others who will follow in the near future. The Spirit of the Lord is still in our meetings in a special manner. There are many who are evidently affected by the gracious influence enjoyed by the church, but still they have not yet yielded themselves to the control and guidance of the Spirit, as we would like to see them. We have three meetings in the week,

well attended and earnest. We rejoice to hear of the Lord's doings in other parts of Zion.

A. McLEARN.

ASHAWAY.—We have had baptism for four consecutive Sabbaths, and are expecting baptism again next Sabbath, March 9th. Fifty-nine have been baptized, and still the work goes on.

I. L. C.

VEGETABLE IVORY.

The other day I happened to visit a small button factory, and was greatly interested in seeing a tailor's bone button made—just such a one as you would find on your ulster or a tweed coat. First of all, I was introduced to the raw material, which lay on the floor of a dark and dingy little workshop, in which a solitary workman was standing at his bench.

"There," said the proprietor, pointing to what I took to be potatoes, "you see what we call vegetable ivory. It comes from South America, and grows in clusters of half a dozen nuts. That is the first state of the button. We then went up to the workman who was cutting up the kernels of the nuts at a swiftly revolving circular saw, an operation requiring great dexterity, for a slip might cost him a finger. This is the first process. The kernel is easily extracted, the shell in which it is enclosed being very thin and fragile. Although the kernel is a nut, it would take a very strong pair of jaws to crack it, and the teeth cannot touch it. The little white slabs which are cut out by the saws are taken to the next department, where the button is really formed, in the series of lathes through which it is passed. The tool-maker, whose office is very important, works at one end of the room; the first lathe cuts out the button with the desired circumference, regulated by a series of gauges, the work being passed on to others for the rim and so on.

Two women were drilling the four holes of the buttons, this being done by taking up each one and subjecting it to the action of the four-prolonged horizontal drills, doing their work with remarkable deftness and rapidity. The button, so far as its form goes, is finished. It now remains to do the polishing and dyeing. In another room are half a dozen hexagonal boxes revolving in an atmosphere of dust. They contain the buttons which are now being polished by the action of some hard powder, which is placed with them in the boxes. There is a secret in every trade, and the contents of the mixture with which the buttons are eventually stained, are not divulged to the world. Down below I was taken into another room, in which there were scores of tins containing dyes, and many buckets holding chemical solutions. When the buttons are ready for receiving the dye, they are placed on a tin tray holding a gross. The dye is then blown on to them by a spray which causes the liquid to fall very naturally. The trays are then put into a gas-heated oven, and afterward put on to the cards ready for the market.—*Pall Mall Gazette*.

"ONE THING THOU LACKEST."

So Christ declared to the young ruler. We may infer that Jesus made no reference to physical destitution, for he was rich and enjoyed sufficient health to come to Christ and come in haste; nor did he allude to the young man's moral habits, for he had been early trained in moral code and had kept the commandments from boyhood. He was evidently wanting in spiritual quickening—the *new birth*. He earnestly inquires, "What shall I do that I may inherit eternal life?" The combined power of wealth and outward morality were not sufficient to quell an awakened anxiety for personal safety. In replying to this solemn and important question, Christ aimed to correct his affections. The Ruler's supreme love had been perverted by sin. His inclinations were earthward rather than heavenward. He loved the creature more than the Creator. He was strongly attached to his wealth. Money, or that which it represented, was his god. He was wanting in supreme love to his Maker and Lord.

What then if he was all right otherwise? Could any *great* harm befall him for a lack of one thing? What if an army should display military skill in its drill and foresight in its selected armament and yet should lack one thing—the *spark*? There would be a great waste of time, money and labor, and the enemy would gain the victory and the army suffer great loss. Cast a bell, and without one thing—the *tongue*, there is no sound. Dig a well, or lay an aqueduct, and without one thing—the *water*, we perish. Now what if men lack one thing religiously—divine *love*, will the results be less ruinous? Will not their lack in things of the greatest moment involve corresponding consequences? What can our race reasonably expect if wanting in supreme love to God, but peril, disaster and starvation to the human soul? Their lives will be comparatively useless, there will be a great waste of time and talent, positive evils will beset them, their sins will multiply. Satan will overcome them, their example will be injurious, their condition one of *unrest*, and their loss infinite. Lacking one thing—spiritual quickening, men will be found wanting in those things which *grow out of* regeneration. Lacking Christ as the starting point of all inner religious life, there is no charm of hope for them, and they must fail of reaping the eternal joy. Without divine light in its dawning, they must fail to enjoy the open vision when the Sun of Righteousness appears in his glory. How sad to think of a joyless, homeless, crownless, lifeless soul, lacking one thing in the beginning, but in the end deprived of many things and sadly lamenting that "the harvest is past, the summer is ended, and I am not saved."

"One thing *thou* lackest." Is it *I* or *thou*, dear reader, that lackest genuine piety? If so, let us at once observe the sacred instruction of Jesus. In the ruler's case the reception of "pure and undefiled religion" was the sale of his possessions and the distribution of the proceeds among the poor. *What* sacrifice does he require on *our* part? Let us in spirit surrender *all* for Christ. The young man must take up his cross and follow Jesus. All this was necessary that the current of his affections might be turned from earth to heaven. The test was too severe for him, he hesitated, refused to yield to the divine behests, turned away in sorrow, and so far as we know, was lost. Let us not imitate his example, but rather heed the wisdom of Christ. Let us now seek the "great salvation," take up *our* cross and follow him fully, love him supremely, secure his peace, and ultimately receive the blessings of an endless life.—*Messiah's Herald*.

THE PRAYER-MEETING.

A church cannot live and grow without a prayer-meeting. It may drag along a poor existence, half-alive and half-dead. But to be strong, healthy, and active without a regularly-held and well-sustained prayer-meeting is impossible. And yet there are churches which are trying to live after this sort. Vain effort. The sooner they make a change the better.

The plea is sometimes made that in country districts it is not always practicable to have a regular prayer-meeting. We fail to see the force of the plea. Admitting that they cannot conveniently hold meetings as often as in the towns and cities, it certainly must be possible once in each week between the Sabbaths. Let an evangelist commence a series of meetings in any of the districts which claim that they cannot hold a prayer-meeting, and see how eagerly all will flock night after night to the place of meeting. Very few if any will be unable to find both time and convenience. Why are these same people not able to regularly give one evening a week to a similar purpose? We could name churches which, during a season of revival of several weeks' duration, have held meetings every evening, and often in the day-time as well; but as soon as the "special effort" was over, have given up all but the Sabbath services. There is reason to doubt the good of special meetings which do not so quicken and impress and instruct the people that they desire and purpose to hold a weekly prayer-meeting.—*Religious Intelligencer*.

MISCELLANY.

THE PASTOR'S CALL.

"Good morning, Mrs. Minty!" observed the pastor, as the door opened to his knock.

The door seemed to have a surly way with it, and opened scarcely wide enough to let the pastor in, although Mrs. Minty invited him to enter, and brushing some invisible dust from a chair with her apron, asked him to sit down.

The pastor saw at a glance that Mrs. Minty was not pleased, but he could not surmise what was the matter. He had accidentally heard that day of the sickness of her daughter, and at the first opportunity called to see the young girl. Not seeming to notice the mother's manner, he said, "I hear that Miss Maria is sick."

"Yes! and she might ha' died for all she's seen of you!" replied Mrs. Minty, with an energy that almost shook the pastor out of his seat. The pastor was a meek man, and overlooking the rudeness of her reply, he asked, "How long has she been sick?"

"Two weeks, and over," said the mother.

"Have you had a physician?" inquired the pastor.

"Had a physician? What a question! Why the girl has been almost dead. I wonder you got here before she was dead! Had a physician!"

These last words Mrs. Minty fairly ground out between her teeth with ill-suppressed scorn. It now became evident that Mrs. Minty, on each day of her daughter's sickness, and the pastor's delay in calling, had added to her wrath, and it had now reached a degree of intensity that suggested strategy or flight. The pastor resolved to try the former first.

"Ah! you have had a physician?" he observed. "How did he happen to call?"

"How did he happen to call?" Well, did any one ever hear such a question as that?"

"Perhaps some one told him Miss Maria was sick, or perhaps he was passing and dropped in," interjected the pastor.

"Do you suppose I'd let my own daughter lie sick in the house and not send for the doctor?" fairly screeched Mrs. Minty.

"Ah, you sent for him?" said the pastor.

"Do you think he'd come if we didn't send for him? How'd he know Maria was sick?" replied the mother, looking at the pastor as though she pitied his stupidity.

"Do you always send for the physician when you want him?" asked the pastor with provoking mildness.

"Well, I declare!" exclaimed Mrs. Minty. "What do you ask such questions as that for?"

"I didn't know," said the pastor, "but that as you expected the clergyman to find out as best he could that your daughter was sick, without sending for him, you might do the same with the physician."

Something had been gradually drawing upon the mind of Mrs. Minty, which the last words of the pastor, uttered with inimitable good nature, resolved into a full intellectual surmise. Her severe face relaxed into a broad smile. "Ha, I see!" she exclaimed. "I thought them was mighty queer questions. Well, I guess I had ought to ha' sent for you, too; seeing as how I sent for the doctor. And you didn't know Maria was sick?"

"No," observed the pastor. "If I had, I should certainly have called before this. I accidentally heard of her illness this morning for the first time."

"Well, really, I hope you will excuse me? Step this way; Maria's in the back room; she'll be all sorts of glad to see you!"—*St. John's Chronicle.*

CHRIST SATISFIES HUMAN NEEDS.

And the individual wants Christ. One of the characteristics of mankind which distinguishes him from the lower creatures is his desire for knowledge. He wants to know things. It is New England's characteristic "I want-to-know" that has placed her at the head of the learning and scholarship of this country. Yes, we want to know. There are many things which science and history and philosophy tell us; but there are other things before which science and history

and philosophy and the very best of man's reasoning stand in confessed ignorance. I want to know whence I am and whither I am going. I want to know about the mysteries of life and of this strange thing which we call death. I want to know myself. But I do not know—of myself I cannot know. Science tells me nothing: history but repeats the bare facts that I might have recorded; philosophy gropes in the dark and leaves me unsatisfied still. Who can answer these questions? Who has this knowledge that I long to possess? Who but Christ, the desire of all nations and of all individuals? He knows, because he is the Creator without whom was not anything made that was made. And only he knows or can satisfy us. He will not tell us all at once. But if we have found him, we have found one who does know and whose wisdom we can trust, even when he says: "I have yet many things to say unto you, but ye cannot hear them now." We shall know, if we are Christ's.

But man has a want deeper than that of his intellect. This were cold and cheerless were it left alone. An ice-palace may be beautiful to look upon, but a lowly cottage, with a glowing fire and a group of loving faces, is a more desirable place of residence. Love builds the fire that nurses the intellect into glowing cheeriness and vitality. Man must love. Deeper than the desire to know is the necessity to love. It is strange what unlovely things he will love sometimes; but love he must. But sometimes we outgrow our loves. Sometimes death takes them from us. Were there no Christ, what could comfort our hearts in such an hour of joyless, hopeless separation? Were there no Christ, love itself would be bitterest pain. But now listen to his gentle voice, when we look upon the fair coffined face of one who rests in peace, as he says: "Thy loved one shall live again." Ah, the heart needs Christ to fill up the measure of even its human love!

But reaching still farther than either of these, do we find the want of our moral nature met only in Christ. Man must worship. The instinct of worship is as universal as the race, and as deep as his life. Men worship the sun, the moon, the stars; they even deify the lower creatures and bow down to them. The altars and sacrifices of all the world's history, and the penance of many a deluded soul prove this want. Even in darkness do they seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. Whom therefore they ignorantly worship has been declared unto us as Christ, the express image of the Father, in whom dwelt all the glory of the Godhead bodily—the only object worthy of our worship now and forevermore.—*P. S. Henson, D. D.*

NOT OUR TEARS, BUT HIS BLOOD.

Should a mote of dust get into the natural eye, the irritation induced will weep out the evil; and so, in a way, with sin in a tender conscience. But tears—an ocean of tears—wash not out the guilt of sin. All tears are lost that fall not at the feet of Jesus. But even the tears which bathe a Saviour's feet wash not away our sins. When falling—flowing fastest—we are to remember that it is not the tears we shed, but the blood he shed, which is the price of pardon, and that guilty souls are nowhere to be cleansed but in that bath of blood where the foulest are free to wash and certain to be cleansed. From its crimson margin a Magdalene and a Manasseh have gone up to glory, and since their times, succeeding ages have been daily and more fully proving that grace is still free, salvation still full, and that still the blood of Christ cleanseth from all sin.—*Guthrie.*

BOOKS AND MAGAZINES.

The March *Century* opens with a frontispiece portrait of the Grand Larua of the Trans-Baikal, from a photograph given to Mr. Geo. Keuna, who continues his account of travel in Siberia. "Rules of the House of Representatives," by Hon. Thos. B. Reed, is of timely interest. The chapter in the Lincoln biography treats of the famous Emancipation Proclamation, with fac-similes of various drafts. Fiction and truth related in the story style will interest readers of that kind of literature. Art, poetry, and current events combine to make an interesting number.

PERHAPS the two most important articles in *Harper's* for March are "The Institute of France," by Theodore Child, and "Comments on Canada," by Charles Dudley Warner. "New Vienna," by Curt von Zelan, is a descriptive article finely illustrated. Art and poetry are well represented; stories, continued and completed in the number, delight the general reader, while the editorial departments instruct, stimulate and amuse. The frontispiece is a portrait of the Right Hon. Sir John A. Macdonald, Prime Minister of the Dominion of Canada.

As is usual, the *Treasury* for March contains much that is instructive and helpful both to the pastor and to the layman. Under the head of "Questions of the day," Dr. John Hall gives a "Defense of the Sabbath," which is a good illustration of the weakness of a great man when he sets out to prove a doctrine not sustained by the Bible, as Dr. Hall does in trying to prove a change from the seventh to the first day of the week. Sermons and sketches, prayer-meeting hints, Sabbath-school suggestions, etc., are all timely and suggestive.

THE D. Lothrop Company continues to delight and instruct the little people by the monthly visits of their young people's magazines. *Our Little Men and Women* for March has come to our table and has nearly all been read aloud in our family, to the delight of at least one member thereof, while some who are older than he have been attentive listeners.

We are indebted to Hon. A. B. Cottrell for a copy of the Albany Journal Almanac for 1888. It is brimming full of facts and figures for 1888, which make it invaluable as a book for reference. Mr. Cottrell will accept our thanks.

Notice to Creditors.

All persons having claims against the estate of Thomas H. Davis, deceased, late of the town of Alfred, County of Allegany, and State of New York, are requested to present the same, properly verified, to D. F. Cridler, at his office in Hornellsville, on or before August 15, 1889, for settlement. D. F. CRIDLER, Administrator.

SPECIAL NOTICES.

THE MINISTERIAL CONFERENCE of the Western Association will hold its next session with the church at Richburg, N. Y., commencing March 25, 1889, at 7.30 P. M., with the following

PROGRAMME.

1. Introductory Sermon, H. B. Lewis.
2. How to awaken a deeper interest in, and a better attendance upon, the meetings of this conference, J. Kenyon.
3. Is there to be advancement in religious as well as scientific thought? W. C. Titsworth.
4. Bible Doctrine of "Unpardonable Sin," Geo. W. Burdick.
5. The prominent characteristics of the model preacher of the Word of God, in the order of their importance, D. E. Maxson.
6. How utilize the entire talent of the church, A. A. Place.
7. Is Christ the "God-man" omnipresent in person? T. R. Williams.
8. Relation of music to the service of the sanctuary, H. D. Clarke.
9. The final abode of the redeemed, J. Clarke.
10. Opening of question box.

—GEO. W. HILLS, Sec.

ALFRED CENTRE, N. Y., March 3, 1889.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History, of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuysen, we need the following dates: 1807-1821, 1844-1859, and 1865. Cannot some one help us out in the endeavor, especially in the dates since 1843? The Corresponding Secretary is still very desirous of obtaining the Conference Minutes for 1813, as he lacks only this number to have a full set.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible Study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address; Rev. J. G. Burdick, 111 West 106th St., New York City.

CONDENSED NEWS.

Domestic.

Johanna Sullivan died in New York Tuesday, March 5th, aged 103 years.

Gold dollars are practically out of circulation, and can only be bought from brokers at a premium.

The Hudson River is clear of ice from Nyack to New York. Navigation from Tarrytown to New York has been resumed.

A prospector at Maroon, California, has discovered a very rich silver vein. The discovery has created intense excitement.

Some blackberry vines near Santa Cruz, Cal. last week, presented the unusual sight of blossoms, buds, green and ripe fruit.

The youngest President of the United States was General Grant, who became President at forty-seven, and the oldest, William Henry Harrison, who entered on his office at sixty-eight.

The Maine House of Representatives has passed a bill providing that a person who sells his vote shall be fined not exceeding \$100, be imprisoned for not over one year, and disfranchised for ten years.

The Inaugural Committee achieved an unprecedented financial success. The receipts will amount to about \$70,000. The \$50,000 guarantee subscribed by public-spirited citizens will be returned.

The average age of the Cabinet officers is fifty-seven years. President Harrison will be fifty six next August. The oldest is Mr. Windom, sixty-two, and the youngest, William Henry Harrison Miller, forty-eight.

Ex-Secretary of the Treasury, Charles S. Fairchild, is the leading member of the New York Security and Trust Company, which filed its certificate of organization Tuesday, March 5th. It has a capital of \$1,000,000.

The Customs House officers at San Francisco seized 700 boxes of opium on the steam collier Empire from Departure Bay on Wednesday, March 6th. The opium is valued at \$4,200. Edward Jansen and John Gaven, sailors were arrested.

The three largest breweries of the city of Rochester, were purchased March 6th, by an English syndicate. The prices paid were as follows: Bartholomay brewery \$2,500,000; Genesee brewery \$500,000; Rochester brewery \$500,000. Five per cent was paid down.

It is reported that three Chicago breweries were sold yesterday to a British syndicate represented by Mr. Bigelow, of Boston. The consideration named is \$1,800,000. McAvoy's Brewing Company, Wacker & Birks and the Michael Brand Company are the establishments said to have been purchased.

Miss Mary L. Booth, editor of Harper's Bazar, died at New York, March 5th. She was forty-nine years old. Pleurisy and lung trouble were the immediate causes of death. She was the first to suggest the publication of the Bazar, and edited it from its foundation. She had a very wide circle of acquaintances.

There is reported a new and rich find of gold in Southern California. San Diego papers declare that the development covers one hundred miles square and that placer miners are making a great deal of money. Thirteen thousand dollars in gold dust were brought into Ensenada and San Diego in one day.

Corner lots in Chicago come very high. H. H. Kohlsaat pays \$150,000 for the northwest corner of Madison and Dearborn streets. The property is very meagre in its dimensions, having but a frontage of twenty feet on Dearborn street and forty on Madison. This sale records the price of \$7,500 a front foot as the highest yet paid for a piece of Chicago business property.

At Philadelphia, the venerable Isaiah V. Williamson was stricken with paralysis March 5th, and died in the evening. The amount of his public benefactions is nearly \$15,000,000.

Foreign.

King Milan will remain commander-in-chief of the army during his son's minority.

The English government's small stores at Weedon have been burned. Loss, \$500,000.

Several Berlin papers announce that the Samoan Conference will open about the 13th inst.

A rumor is current that ex-Queen Natalie will return to Serbia and take up her residence at Krayuyevatz.

A quarrel has arisen between Bavarian princes and generals, and several of the latter have been dismissed from the Bavarian service.

Mr. Gladstone's eldest son, William, is suffering from partial paralysis.—Mr. Gladstone's elder brother, Sir Thomas, is also seriously ill.

Father Stephens was found guilty of inciting tenants not to pay their rents at Letterkenny recently, and was sentenced to six months' imprisonment.

Advices from Berne say the damage done by the recent snow storms is enormous. Thousands of firs were destroyed, and several old inns and bridges ruined.

A Shanghai dispatch says: "A marked increase in hostility for foreigners is noticeable throughout China. The native soldiers at Chee Foo are suspected of plotting to attack the foreign settlement."

A member of the Canadian Parliament has introduced a bill authorizing Canadian officials to hand over to the government of the United States all persons guilty of embezzlement and similar offenses.

In consequence of the arrest at Ching-Kiang-Foo of a Chinaman by the police, 6,000 rioters assembled on February 5th, burned down the English consulate and attacked the American consulate, doing great damage.

The Marquis of Donegal, who died the other day, in his ninetieth year, was a typical Irish nobleman such as Lever depicts in his novels. He was rich, and spent his money in his own country, where he lived the greater part of his life. His son, Lord Belfast, who succeeded him, sympathizes with home rule.

The Jesuits of Toronto have entered an action against the Toronto Mail for \$50,000. The principle ground of complaint is the oath ascribed to the order by the Mail. They allege that they take no other oath than a vow of fidelity to superiors and their Sovereign, and a vow of chastity and that they are as loyal as any other citizen. Much interest in the case is manifested at Montreal.

MARRIED.

MOLAND—POTTER.—In Andover, N. Y., March 1, 1889, by Rev. J. Clarke, Mr. Arthur Moland, of Alfred Centre, and Miss Jossie Potter, of the former place.

CRANDALL—CRANDALL.—At the residence of H. L. Crandall, of Ashaway, R. I., March 2, 1889, by Rev. I. L. Cottrell, Mr. Aliston Julian Crandall and Miss Hattie Titworth Crandall, both of Ashaway.

TOWNSEND—RANDOLPH.—At the residence of the bride's parents, in Salem, W. Va., March 5, 1889, by Eld. J. L. Huffman, Mr. Robert L. Townsend, of Weston, Lewis Co., W. Va., and Miss Florence May F. Randolph, of Salem.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

WHITFORD.—In Hartsville, N. Y., March 3, 1889, Mrs. Mary Whitford, in the 73d year of her age. The deceased was a daughter of the late David Satterlee, and grand-daughter of Eld. Wm. Satterlee. She was a constituent member of the Hartsville Seventh-day Baptist Church, and for more than forty years has maintained a consistent and faithful Christian life in the fellowship of that church.

PETTIBONE.—In Hartsville, N. Y., Feb. 22, 1889, Alice, Clara Pettibone, adopted daughter of Den. Jonathan Pettibone, aged 8 years.

RANDOLPH.—In Salem, W. Va., Feb. 14, 1889, Mrs. Basha, widow of the late Dr. John F. Randolph, aged 56 years, 6 months and 11 days.

Sister Randolph was baptized in the faith of Jesus, by Eld. S. D. Davis, some years ago. Her life is said to have been that of a consistent Christian. Her death was triumphant and peaceful. Living only four weeks after the death of her husband, she leaves the family in great affliction, but in their sorrow they have hope.

GULLIKSEN.—At Cartwright, Wis., Feb. 28, 1889, of typhoid fever, Guy Gulliksen, aged 16 years.

Funeral at the Seventh-day Baptist church. Services by the pastor, Dr. Trewartha, assisted by President Lent, of the Protestant Methodist Conference. "Gully" has entered into rest.

PLATTS.—At the home of her daughter, Mrs. M. Harpich, in Winfield, Kan., Mrs. Jane R. D. Platts, in the 80th year of her age.

Mrs. Platts was a daughter of the late Simeon Randolph, of Plainfield, N. J. In 1831 she was married to Randolph Drake, by whom she had eleven children, four of whom,—three daughters and one son—survive her. Shortly after their marriage they were both converted, and united with the Seventh-day Baptist Church in Plainfield. On removal to Farina, Ill., they became members of the church in that place, where Mr. Drake died in 1874. In 1876 she was married to David R. Platts, who died in 1878, since which time she has lived with her children. She lived a faithful Christian life, and passed peacefully to her rest in the Lord.

"Asleep in Jesus! blessed sleep, From which none ever wake to weep! A calm and undisturbed repose, Unbroken by the loss of foes.

"Asleep in Jesus! far from thee Thy kindred and their graves may be; But thine is still a blessed sleep, From which none ever wake to weep."

HASKINS.—Suddenly, of hemorrhage of the brain, at his home near Flandrau, Dakota, Feb. 22, 1889, Almond Haskins, in the 67th year of his age.

Funeral services from the Pleasant Grove church. Sermon by Rev. H. Locke, from Matt. 24: 44.

MR. EDWARD B. PERRY, the Blind Pianist of Boston, will give a CONCERT

at Memorial Hall, Alfred University, Monday evening, April 1, 1889. This will be a very fine entertainment. Admission 35 cents. Reserved seats at the Post Office.

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