

The Sabbath Recorder.

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THE TEACHINGS OF JESUS.

Jesus was a teacher. He called about him a company of disciples to whom he imparted the principles of his kingdom, and in company with whom he went from village to village declaring the truth concerning that kingdom. While in the outward form or method of his teaching he conformed to the prevailing customs of his time and country, there was something about his teaching which sharply distinguished it from that of all others.

1. In the first place, he taught for a purpose different from that of other teachers. From the beginning of his ministry to its close, he kept before his hearers the doctrines of the kingdom of God for the purpose of bringing men into it. He had no controversies for the sake of controversy, nor yet for the sake of carrying his points against the errors which he found in the teachings of others; but always and everywhere his purpose was to instruct men concerning the way of life that they might be led into life.

2. He taught with authority. At the conclusion of the Sermon on the Mount this record was made: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes." The scribes were authorized teachers, according to the customs of the times, who drew their instructions from the sacred books which had come down to them, and which they had diligently studied. And when they spoke they declared the testimony of the Lord as they had learned it from their books. But Jesus came boldly saying, "Verily, verily, I say unto you." That, with him, was the end of controversy. The popular teachers of his time derived their doctrines from what had been written, while Jesus spoke, out of his own fullness, words of truth and life. He spoke as an author. In this respect, his teachings stand above all others. In our study of any science, for example, we are often in doubt upon a given point, but if we could sit down with some standard author on

that subject, we should be sure to have good authority on that subject. The author might be right or he might be wrong; we would at least feel sure that we have the mind of the author. Our assurance would be in proportion to the confidence we have in him. So in the teachings of Jesus, we have the words of the author. But here the possibility of mistake on the part of the author is not admissible. So we read the gospels of the New Testament not only with the feeling that we are reading the views of the author, but that they are the deliverances of an author who cannot make a mistake. His teachings are not expositions of truth, but revelations of truth. There is nothing beyond them.

3. Again, Jesus spoke with power. This was manifested most conspicuously in those words of healing spoken to the sick, to the lame, to the blind, etc., when he spoke the word and their maladies were healed. But the power of his word was witnessed in his teachings as well as in his healing acts. It is recorded that he went down to Capernaum in Galilee and taught the people on the Sabbath-day, and "they were astonished at his doctrine, for his word was with power." And this testimony was repeated again and again, by friends and foes. They could not explain it, nor could they deny it. They could only confess, "Never man spake like this man."

4. The teachings of Jesus had in them the elements of life and death. He not only taught men about truth and life, but he imparted truth and life, and these were in his words; "The words I speak unto you, they are truth, and they are life." Herein consists the most marked difference between the teachings of Jesus and those of other teachers. So far as the authority of the teacher is concerned, we may believe or disbelieve what any human teacher says without, in any way, affecting our moral character: we may obey or disobey their precepts without guilt. But it is not so with the teachings of Jesus. He concludes his longest recorded discourse with a picture designed to emphasize the importance of implicitly believing and faithfully obeying his every word. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock," etc. And again, "everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand," etc. Here all that difference of personal character which is drawn in the picture of a house abiding firmly upon the rock, bidding defiance to the fiercest storms, on the one hand, and the crashing, crumbling ruins of a house swept to the sea by the relentless tempests, on the other hand, is the result of obedience or of disobedience to the word of Christ.

These fragments of thought respecting the teachings of Jesus emphasize two practical points. First, we are not left to conjectures and uncertainties as to the rule for the Christian life. The words of Jesus are not subject to revision. They are final. There may be "new

theologies," but there can be no new gospel of salvation. That, as it came from the lips of Jesus, we may now take with all confidence and thankfulness into our own heart and live by it with the full assurance that it will not fail us when that hour comes to us in which we shall, most of all, need its consolations and support. With all our sanctified powers we may take the same old story and tell it to those who are in the ways of sin. In the second place, it is a matter of the gravest responsibility to us that this gospel has come to us. We cannot wash our hands of the matter, and say we have nothing to do with it, one way or the other. It is brought to us and offered to us for our acceptance. To accept it is life. To reject it, or simply to neglect it, is death. From this there is no escape.

A PROPHETIC WORD.

In Paul's second letter to the Thessalonians (2: 8) occurs this striking prophecy, "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." This is a prophecy concerning a power that should arise in the world, whose development is described in this chapter, and which is to be consumed and finally destroyed. This description agrees with the prophecy of Daniel (7th chap.), under the figure of the little horn. In Daniel's prophecy, its rise and progress is described, and it is limited to continue and prevail "for a time and times and a half time." In prophetic language, a time signifies a year; and a prophetic year has a year for each day; three years and a half (a day standing for a year), will amount to one thousand two hundred and sixty years, if we reckon thirty days to each month, as the Jews do. Now this anti-christian, papal power, began to work as a mystery in Paul's day; therefore, this period did not begin then, because it was restrained by pagan Rome, a civil power in the world, hence; we must look to history for its development. If the papal power, as a horn, or civil power, is intended here (which is most likely), we know from history that power was given to Pope Stephen II., by Pepin, king of France, A. D. 755. Now, counting 1260 years from that date, we are brought to A. D. 2015, which would be about 126 years from this date (1889), for the destruction of this power in the world. The text describes its waning as being "consumed by the spirit of his mouth," which is the Word of God, the gospel, not only a power to save those who believe, but a power to dispel moral darkness, superstition and idolatry in the world, and to destroy the enemies of Christ. As much as the papal power is striving to gain its ascendancy in the world, it is doomed to a consumption that shall end in death by the brightness of the second coming of Christ.

The consumption of this power began, when the pioneers in the reformation began preaching against the corruptions of the papal church; and from that time to the present time, there has been a gradual consumption of that power in the world. Notwithstanding the Pope claims infallibility and secular power, enlightened Catholics do not fear his power, and no nation acknowledges his claim to civil government.

VINDEX.

MISSIONS.

NINE persons asked the Corresponding Secretary to have a copy of the Report of the London World's Missionary Conference sent them. These nine copies were ordered long ago, the money being sent with the order. If any one has failed to receive a copy, the Secretary would be glad to be informed of it.

BRO. TREWARTHA reports 13 weeks of labor as missionary pastor at Cartwright, Wis.; one other preaching place; 20 sermons; congregations from 35 to 60; 16 prayer-meetings; 2 funerals, and 24 visits. He has done a little mission work in Barrow county, and hopes for good results. The Sabbath-school is increasing in numbers, and sincere interest is manifest in the prosperity of the church.

BRO. U. M. BABCOCK, Humboldt, Neb., writes that the young people are very faithful, and that they are the hope of the church. The Long Branch brethren have moved their church house to a location near the parsonage, which Elder Babcock says is a great improvement. He reports 10 sermons; 20 other meetings; and but few visits or calls, on account of sickness, having been confined to the house more than for about thirty years, and having done less preaching the past quarter than in the same length of time before since entering the ministry.

BRO. W. W. AMES, of Berlin, Wis., and wife, have had, in the past quarter, the sad experience of burying their last son. They will have the sympathy and prayers of many. On their way to and from Wheaton, Ill., to attend college memorial services for their son, Bro. Ames preached in Chicago twice, besides conducting a funeral service; and gave two addresses before the students at Wheaton. He also preached at the quarterly meeting in Utica, Wis. He reports 8 weeks of labor on the Berlin field, at 3 preaching places; 20 sermons; congregations of 21; 11 prayer-meetings; and about 40 visits, besides many visits, calls and religious conversations, while absent from the field.

FROM BRO. MORTON.

CHICAGO, 973 West Van Buren Street.

The beginning of this quarter found me at Ainsworth, Iowa, where I preached, in the United Brethren church, to a good and appreciative audience. I then returned home, and remained till the middle of December, when I went to the semi-annual meeting at Berlin, Wis. We had a good meeting there, which has been reported by Bro. Ames in the RECORDER. From there, I went to Coloma, stopping one night at Dakota, and preaching at sister Crandall's to a very interesting audience of about twenty persons. Finding that the Methodists and Congregationalists were holding a protracted meeting at Coloma Corners, I deemed it best to omit preaching there, and go to Adams Centre, in Adams county, where we used to have a small church. For months, I have been desirous of visiting these brethren, who were persuaded to connect themselves with the Seventh-day Adventists some years ago, but who, I had been informed, were never in full sympathy with their new associates. I remained over the Sabbath, preaching six times. There are six families living near together, and one or two some miles away, who attend services there when they can. Almost all of them seem to be in full

sympathy with us, and are really more Seventh-day Baptists than Seventh-day Adventists. I did not, however, make any attempt to induce them to change their church relations. They seemed very desirous that I should visit them again, which I hope to do. On my return to Coloma, I preached one evening, and then went to Deerfield, where I preached six times, closing up the month. The Deerfield people have built a new school-house, where we held our meetings. It is a very comfortable house, and we enjoyed our meetings. The attendance was fair, and I trust some good was done.

I returned home the first of January, where I have remained since, with the exception of my attendance the past week at the quarterly meeting at Utica, Wis. We had a good meeting, and I believe the Spirit of the Lord was with us. The weather was very cold, and the attendance was, for that reason, not so large as usual. The exercises on First-day were conducted by Bro. Ed. Saunders, in behalf of the Y. P. S. C. E. The congregation was large, and the interest good. Five of the churches represented have "Endeavor" organizations.

Of my labors in Chicago, I have already given you a pretty full account, which need not be repeated. I go to-night to Jackson Centre, Ohio, to assist in a protracted meeting. I expect to be gone till about the middle of March. On my return from there, I hope to remain at home for a few weeks, during the usual bad spring weather. Then, I design visiting some half-dozen places, where there are interests, of greater or less magnitude; but I cannot now outline the work definitely. My health is now very good indeed; for which I try to be thankful.

I report for the quarter: Sermons, 25; many pastoral and other visits; about two thousand pages of tracts distributed; collected on the field, \$26; traveling expenses, \$15 46.

FROM ELD. S. D. DAVIS.

Through the blessing of God I am permitted to report to you again. December 5th I started for Salemville, Pa., where I attended the quarterly meeting, which was protracted until the 18th. The extremely inclement weather, and other circumstances beyond our control, made it necessary for us to close, much to the regret of those interested. The meetings were very pleasant; one was converted and one joined the church.

On the 19th I arrived home, and on the 21st I went to Greenbrier, W. Va., to begin a series of meetings, which continued until January 7th. On the 9th I preached at Lost Creek. On the 11th I went to Berea to attend the quarterly meeting, and continued meetings there until the 27th. It was a precious revival. On the 30th I wrote mission correspondence, nine communications in all. February 1st I went to New Milton, and began a series of meetings in the Middle Island Church. These meetings ran with increasing interest until the evening of the 10th, when we had the evidence that, though there were no conversions to report, our meetings were not in vain in the Lord. I go to-morrow to their quarterly meeting, hoping that we will have a pleasant time.

On the 11th I started for home by way of Deacon Clark's, who was very sick and has since died. On the 13th and 14th I preached in Jane Lew, and on the 15th went to Salem, to assist Elder Huffman in a series of meetings there. On the 17th, I preached in the neighborhood of our people at Victory, made three visits, and returned to Salem, where I continued in the meetings until the night of the 24th, when the meetings

closed. Our people at Salem are making an earnest effort to establish a school which, they hope, will afford collegiate privileges in the near future. On the 27th I wrote up my missionary correspondence, and go, if the Lord wills, on the 28th, to Long Run, on my way to New Milton.

—Bro. Davis reports 11 weeks and 4 days of labor at 7 preaching places, 105 sermons, 50 prayer-meetings, 103 visits, and 2 additions by the laying on of hands after baptism.

FROM E. H. SOCWELL.

As I survey the field and review the work of the quarter, I am made sad over the slow advancement we are making in spiritual things. Yet we rejoice that we are advancing at all. I think that each succeeding month in the last half year has found us on higher ground than we had occupied the preceding one, so I am justified in reporting a constant growth in interest and spirituality.

During the quarter, I have been enabled to give almost my whole time to church work, in the various ways that open up before a pastor, and have tried to work faithfully; and as I look around me I see evidences that God has blessed the labor performed. In the fore part of January I began a series of evening meetings, which were continued for four weeks, with preaching all but two or three evenings. During the meetings I had some assistance in preaching from Eld. King, the United Brethren pastor of this circuit, and Bro. J. T. Davis, who spent several days with us on his return from Greene county. Bro. Jas. Hurley and family, of Welton, were visiting here during the meetings; and we gladly acknowledge the valuable aid Bro. and Sister Hurley rendered us, both by activity in public service and in private personal labor among us. We are also thankful to all the active Christian workers among us for their unabating zeal and earnestness in trying to win men to Christ. While, as the results of these efforts, we cannot record any known conversions, yet we rejoice that many who had wandered from the path of duty have returned to their "Father's house" and are now in active Christian work. But there are others who are silent yet; are not seen at the prayer-meeting; and show no visible signs of spiritual life. Oh, how earnestly we pray that they may be aroused from this dreadful stupor, and join in leading to Christ those who now stumble over their present example. We have two prayer-meetings each week, both of which are well attended, and a deep interest is manifested. One of these meetings is held at private houses; and we believe it is doing much good. Lately we have been holding it at the homes of our aged and infirm members, who cannot attend our regular Sixth-day evening meeting at the church. These fathers and mothers in Israel seem much strengthened by thus worshiping with us.

On February 19th, I went to Grand Junction to assist our people there by holding meetings. While there I preached five sermons; held one prayer-meeting; visited among our people, and made some calls among First-day people. One of my sermons was upon the Sabbath question, which was listened to attentively by First-day people as well as our by own. After the sermon, several tracts were taken by First-day people, who said they "desired to know about this matter." Our people have hopes that one family near them will embrace the true Sabbath and unite with them. They have recently had two additions to their society, who, I trust, will eventually be added to the church. This little

church of ten members is now entering upon the fourth month of its existence; and I feel a deep interest in their welfare as they are situated in a good country, near markets, and near two great railway lines; and less than three miles from woods and coal mines. They constitute our frontier Iowa church.

Sabbath-keepers who wish to rent land reasonably or buy good homes cheap, will do well to correspond with Bro. B. C. Babcock or D. P. McWilliams respecting that country.

I fervently desire grace and wisdom that I may work my little field so faithfully "that I might by all means save some."

GARWIN, IOWA, March 1, 1889.

—13 weeks of labor; 28 sermons; congregations of 50; 36 prayer-meetings; 16 visits; and the distribution of 1,200 pages of tracts.

FROM C. W. THRELKELD.

CRAB ORCHARD, Ill.

This quarter has been one of hard work, calling forth much patience and endurance. It is strange, since the Sabbath cause has been known in this country as long as it has, that such a need for drill and seed-sowing should now exist. Sabbath reform, I have learned, is a reform peculiar to itself; more excuses can be framed to carry men back from the "almost persuaded" than from the performance of all other duties put together, it seems to me. Several new points of interest have sprung up here in the bounds of our work. A number have been converted and have embraced the Sabbath; but, owing to the strife that has been going on among the opposition, they have not yet come out in baptism. We have purchased an organ for our church, and are taking steps in advance of any of the other churches of the community. I am awaiting the decision of the brethren in Kentucky about going there to begin work. They have no house; cannot do much in bad weather, and are waiting for winter to close. Adding Dr. Johnson to the work has extended it, till we now need double the force, he has a good horse, goes before and makes arrangements; and by his talks on the Sabbath question and distribution of tracts, prepares for other work. He is the best tract distributor I ever saw, and reaches many homes with the *Light of Home* and other literature.

FROM SISTER BURDICK.

LINCKLAEN CENTRE, N. Y.

Since the last of December, the meetings have alternated between Lincklaen and Otselic. The Sunday appointment at North Pitcher is still continued. The attendance is from fifty to one hundred and fifty. The attendance at Lincklaen and Otselic is some smaller than through the summer and fall; bad weather and roads sometimes hinder many from attending. We have noted with interest that the Spirit of the Lord has been working with great power in many of our churches. We hope and pray that at least a crumb from these rich spiritual feasts may drop in our midst. The religious interest continues much the same as at last report. During the quarter I have preached 29 sermons; made 30 visits, and collected, from various sources for missions, \$9 50. Our people are awake to the interests of the true Sabbath, and have signed the petition against Sunday Legislation. Pray that these little vines here of the Lord's own planting may be visited by the waters of salvation till they bear rich fruit to the honor and glory of the Master of the vineyard.

WOMAN'S WORK.

Be faithful, O my soul, 'tis grand to live
With high emprise of life before thy view,
But nobler far to dedicate and give
Thyself and all thou hast,
Or here can do. —Ex.

THE Queen of Madagascar has presented Mrs. Mary Clement Leavitt with \$100, as an expression of her interest in the total abstinence work.

THE women of the M. E. Church South, report through their paper, *Woman's Missionary Advocate*, the names of ten women whose address is Shanghai.

"THE richest revelation of privileges," says Rev. A. T. Pierson, "is found within Christ's last charge to his disciples,—'Go ye into all the world and preach the gospel to every creature.'"

THE Evangelical Protestant Churches of the United States, since 1800, have contributed to foreign missions, \$75,000,000; to home missions, \$100,000,000; to religious publishing houses, \$150,000,000.

THE Empress of Japan has established a college for women, which is to be ruled by a committee of foreign ladies. Two of these are Americans, two English, and the other two French and German respectively.

THIRTY missionaries were sent to foreign fields by the Methodist women of this country, in 1888, twenty-two of them by new appointments, eight of them were women who returned to their work, having been for a time in the home land.

A GENTLEMAN recently sent three cents to the mission rooms (Baptist) saying the sum might be larger in the arithmetic of heaven than in that of earth. It was the gift of a little six-year-old boy, and was all the money he had. He had chanced to hear his father and some others talking of the great need of missionaries in upper Burmah, and he wished to have it sent there.—*The King's Messenger*.

MISS SUSIE BURDICK was with the Woman's Board at its February meeting. The details of the question of acceptance and fulfillment of plans for preparation and departure are progressing, doubtless, as rapidly as they may be able to do. Miss Burdick brought with her to the little meeting courage for herself, and to us cheerful, hearty acceptance of the obligations coming to her, all of which it is a pleasure to acknowledge in this place. An informal reception was given her one evening while she was in Milton. The young people of the church were invited to meet her, and this is true, that all these will all the time hereafter have a stronger and more intelligent interest in her and her work, if she shall yet reach the foreign field in safety; so true is it, that personal acquaintance and contact with people and things quickens interest in them.

A WRITER in an English woman's missionary paper gives encouraging testimony concerning school work in India, saying amongst other things with reference to her girls' school, "I feel more and more the power of the Word. God has commanded us to scatter the seed, and if we do that in faith he will see to the springing of it, and to its fruitfulness. Our work here is peculiarly encouraging. We are warmly welcomed wherever we go. Slowly, impercept-

ibly prejudice is dying away, and the people, almost unknown to themselves, are seeking enlightenment and liberty. They grope for they do not know what. Oh that we could reveal our Jesus to them in all his sufficiency! Do pray earnestly for us; we missionaries need much of the Spirit. The school—my special province—is keeping up very well, and this, the rainy season, is the worst for attendance. In the upper school we have a roll of forty-two, and last month the average attendance was twenty-seven. From time to time there is an outcry about religious instruction, and a few of my pupils are withdrawn, but we keep steadily on our way, and still our numbers keep up."

HOME NEWS CORNER.

CHICAGO.

After reading Mrs. Daland's article on the "Home News" corner in the *Woman's Department*, I decided that the little church in Chicago should do something to sustain such a department. I intend to consult with the ladies, and I hope we can arrange to have some one prepare an article each month.

We have no organized missionary society in our church at present. We are so widely scattered and many of our women are too frail to take up extra work, but we hope to do something more than we have done during the summer.

Since I took up my pen to write, the thought has come to me, why may not our small churches have a church missionary meeting once a month? In the meantime, each member should have a thank-offering box and make such contributions to it as circumstances might dictate; or if any prefer the other plan of laying by something every week for this purpose, they could do so. In some way, systematic giving should be encouraged. At the meeting the money could be put together and reported as one sum, then there would be no need for any one to feel embarrassed because their mite was so small compared with others. The Master will know each joy and each sorrow that has prompted the offering, and will bring comfort for each, however small.

I advise a church missionary meeting because there seems to be a tendency to multiply societies till there is little left for the church to do. It may be best in large churches, to thus organize, so that all can have a share in the work, but in our small churches this cannot be done without weakening the church. This extra work would in some measure make up for the many discouragements which come to some churches.

J. B. M.

ROBERT MURRAY MCCHEYNE'S tomb in old Dundee reminds us of the fact that a missionary spirit will find abundant Christ-like work to do anywhere. Here is a touching account of his last service: "He had been visiting in the fever-stricken dens of Dundee. Typhus fever had laid hold of him; but, ignorant of the cause of the languor and pain which oppressed him, he had gone to celebrate a marriage, and remained for the entertainment which followed. Some were there who were no friends to his faithful preaching and thought that his grave manner was due to pietism and not to illness. So one of them said, 'See now if I cannot tease your minister.' So saying, she sent a little girl of nine years to Mr. McCheyne with a marriage favor and a bouquet. When the child approached him he brightened up. 'Will you put this on?' said she. 'Yes, if you will show me how.' When it was all arranged, he said: 'I have done what you asked me. Will you listen while I tell you a story?' So he began to tell her the "sweet story of old." Very soon six other little girls gathered round and listened with upturned faces while he told them how the Lord Jesus had come down from heaven to earth, had lived and loved on earth, and then died to save sinners. When he had finished, he laid his hand on the head of each child and asked God's blessing on her. Soon after he said he felt so ill he must retire. He went home to his bed, and in a few days he was with the Lord.—*Missionary Review*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

SECOND QUARTER.

April 6. The Triumphal Entry.....	Mark	11: 1-11.
April 13. The Rejected Son.....	Mark	12: 1-12.
April 20. The two Great Commandments.....	Mark	12: 28-34.
April 27. Destruction of the Temple Foretold.....	Mark	13: 1-13.
May 4. The Command to Watch.....	Mark	13: 24-37.
May 11. The Anointing at Bethany.....	Mark	14: 1-9.
May 18. The Lord's Supper.....	Mark	14: 12-26.
May 25. Jesus Betrayed.....	Mark	14: 43-54.
June 1. Jesus before the Council.....	Mark	14: 55-65.
June 8. Jesus before Pilate.....	Mark	15: 1-20.
June 15. Jesus Crucified.....	Mark	15: 21-39.
June 22. Jesus Risen.....	Mark	16: 1-13.
June 29. Review Service.....		

LESSON I.—THE TRIUMPHAL ENTRY.

For Sabbath-day, April 6, 1889.

THE SCRIPTURE TEXT. Mark 11: 1-11.

1. And when they came nigh to Jerusalem, unto Bethpage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples.
2. And saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.
3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.
4. And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.
5. And certain of them that stood there said unto them, What do ye loosing the colt?
6. And they said unto them even as Jesus had commanded, and they let them go.
7. And they brought the colt to Jesus, and cast their garments on him and he sat upon him.
8. And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.
9. And they that went before, and that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord.
10. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.
11. And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany, with the twelve.

GOLDEN TEXT.—Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem. Behold, thy King cometh unto thee.—Zech. 9: 9.

DAILY HOME READINGS.

- S. Mark 11: 1-11. Inviting a welcome.
 M. Matt. 21: 1-17. Parallel narrative.
 T. Luke 19: 28-40. Parallel narrative.
 W. John 12: 12-17. Parallel narrative.
 T. Psa. 118: 19-29. A psalm of welcome.
 F. John 2: 13-25. Cleansing the temple.
 S. Rev. 3: 17-22. Waiting for a welcome.

INTRODUCTION.

See parallel accounts, as given in Daily Readings. Many significant events had transpired during these last days since the events narrated in the last lesson. Zaccheus, an impenitent publican of Jericho, was converted. See Luke 19: 1-10. Jesus was entertained at his home, and while there taught in the parable of the pounds. Luke 19: 11-28. He spent the following Sabbath, which was the last before his crucifixion, in Bethany, in quiet retirement. At the close of the Sabbath, while he was partaking of a feast provided by the sisters of Lazarus, at the house of one Simon, there came a woman bringing an alabaster box of precious ointment and poured the ointment on Jesus' feet. See John 12: 3. During the night following this feast a council of the Jews was convened to consider some plan of disposing of both Jesus and Lazarus, whom he had raised from death. The time of this lesson was probably on the first day of the week, April 2, A. D. 30, corresponding to the 10th of Nisan, 783.

EXPLANATORY NOTES.

V. 1. *And when they came nigh to Jerusalem, unto Bethpage and Bethany, etc.* They were approaching Jerusalem from Jericho. Had spent the Sabbath very quietly in Bethany. On the morning of First-day, Jesus and his disciples were preparing to proceed. This little hamlet, Bethpage, was situated a very short distance from Bethany, on the direct road leading over Mount Olivet to Jerusalem, perhaps two miles distant. The main road led around the head of a gorge, while there was a more direct path across this gorge from Bethany to Bethpage. By this more direct cross-road, Jesus sent forth two of the disciples to Bethpage.

V. 2. *And saith unto them, Go your way into the village over against you; and as soon as ye be entered into it ye shall find a colt tied, whereon never man sat; loose him and bring him.* Jesus was now about to make his triumphal entry into the national capital as the promised King of the Jews. It is but just to prophecy and to his real character, that he should enter Jerusalem now in the same manner as was customary for a

triumphing king to enter. This colt was therefore an imperative instrument in the revelation of the royal personality now approaching the great city of the Jews.

V. 3. *And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.* The words imply that the owner would at once understand the occasion, and who it was that sent for the colt, and of course would at once grant the use of the animal for that divine purpose. Some have supposed that an engagement had been made beforehand with the owner to have his colt in readiness for this occasion. That may all be true, but it does not appear from the narrative; yet it is evident that the owner was at least a friend, possibly a disciple.

V. 4, 5, 6. These verses simply narrate the fact of the messengers finding the colt as they had been directed. They obtained the consent of them that stood, asking, *What do ye, loosing the colt?*

V. 7. *And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.* Their outer garments made a covering for the animal on which he took his seat, and thus he rode along the way over the mountain, fulfilling the explicit prophecy. See Zech. 9: 9. The act of riding into Jerusalem on an ass was a very emphatic way of declaring himself to be the promised king of Israel, and having been so often despised and rejected as an impostor, he would not fail now to make his claim to the Messiahship openly and unmistakably in the very terms of prophecy. Entering Jerusalem with this declaration in his very manner of entering, must necessarily bring the question to a very sharp issue; he must either be accepted as king or positively rejected; there certainly could be no misunderstanding as to his claims. Did they raise any questions as to his humility or as to how such a man could save them, they could at once be referred to the words of Zechariah.

V. 8. *And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.* These were acts of the fullest acknowledgment on the part of the people in attendance that this man was truly the King of Israel. Nothing could be more expressive of such a sentiment than their spreading their outer garments in the way. The branches which they cut down and spread in the way are supposed to have been branches of palms, which were emblematical of victory and triumph.

V. 9. *And they that went before, and they that followed, cried, saying, Hosanna! Blessed is he that cometh in the name of the Lord!* These words were a song of triumph similar to what is often used by the immediate heralds of an approaching king. The last words of this were quoted from Psa. 118: 26.

V. 10. This song was a positive recognition of him as bringing in a kingdom, and of the kingdom as the promised kingdom of David. *Hosanna in the highest!* This expression, "in the highest," does not mean simply in the highest degree, but in the highest regions, *i. e.*, in heaven. "God bless him in heaven, and send the blessing on him here!" This was the Messianic "God save the king!" Thus the King received the Messianic homage at the gate of his royal city, though doubtless it was ignorant and carnal homage. Even the most intelligent did not know what his kingdom really was.

V. 11. *And Jesus entered into Jerusalem, and into the temple.* He no longer shrank from the most public demonstration of his claims to the Messiahship. Escorted by this throng, singing songs of triumph, he passes through the gate into the city and thence directly to the temple, fearless and triumphant in his whole bearing. And when he had looked round about upon all things, and now the even tide was come, he went out unto Bethany with the twelve. To the carnal-minded observer this was a strange inauguration of a king. He comes into the temple unmolested, quietly views all its apartments and furniture, dismisses the great crowd of his attendants, and as the shades of night draw on, passes out of the temple and through the gate out of the city, goes down across the brook Kedron, returns by the circuitous route over the Mount of Olives to Bethany, there to spend the night in thoughtful seclusion with the few who had learned to love him. What an eventful day this had been! The whole transaction from morning till evening was simple and childish to those who could not understand it, yet to those who looked upon it, and have looked upon it during the succeeding ages, there was something of spiritual grandeur and divine royalty such as the world never saw before. A divine king had been preparing to set up his eternal kingdom in this sinful world. He had come from his preparatory work of instructing a few humble disciples to the place where he was soon to be crowned with the thorns of earthly hatred and at the same time on the cruel cross to offer himself as the Lamb of God that taketh away the sin of the world. Wonderful promotion this in which the king of glory is exalted to the

throne of the universe. Before him thus exalted will the kings of the earth cast down their diadems and golden crowns and unite their voices with the redeemed millions in that continued shout, saying, "*Hosanna; Blessed is he that cometh in the name of the Lord;*" "*Hosanna in the highest.*"

HOME NEWS.

New York.

ALFRED CENTRE.—We have just had the pleasure of a visit from Rev. W. C. Daland, of Leonardsville. Business connected with the *Peculiar People*, the first number of which is soon to be issued from the Publishing House here, was the occasion of this visit. On Sabbath, the 23d inst, he supplied the desk, by invitation of Dr. Williams, preaching an excellent sermon. In the evening after the Sabbath, under the auspices of the choir, an organ recital was given, in the course of which several selections were sung by members of the choir, and a selection was read by Miss Corinne Stillman, all of which was greatly enjoyed by a good audience.—Word from Pastor Titsworth gives encouragement concerning his health. Cashier Hamilton, who accompanied him on the Southern trip, has returned, looking brown and hearty.—We are having delightful spring weather. Some farmers between here and Hornellsville have begun spring plowing, and other signs of an early summer are flattering.—It is rumored that several persons would be willing to take charge of the post-office, if it should be offered them. A. M.

Rhode Island.

ASHAWAY.—The religious interest still continues with us. Besides the large number which have been baptized, others are still inquiring the way of salvation.—The whole community is not a little aroused with reference to the proposed resubmission of the prohibitory amendment. The recent action of our Legislature in favor of resubmission makes the question of the complexion of the next Assembly one of great importance to the temperance cause. Our hope is to so unite the temperance forces, without respect to party, that at the spring election, April 3d, Assemblymen will be chosen throughout the state who will be in favor of keeping the constitution as it is, and give us an opportunity to test fully the efficiency of our present laws. If we fail in this, then the work will be with the people, who must again decide whether we shall have constitutional prohibition.

Iowa.

GARWIN.—We have been having delightful spring weather for two or three weeks, except an occasional chilly day; and the opinion prevails quite largely that spring is here. We expect some bad weather yet, but farmers are busy plowing for oats, having already sowed wheat, and many are planting gardens.—Eld. Cardner, Campbellite, has been holding a series of evening meetings with the church of his faith here in the village, which have resulted in good to the community. He baptized thirteen persons last Sunday, and received sixteen into church fellowship.—Bro. L. H. Babcock, of this place, editor of the *Garwin News*, has sold his subscription list and good-will to the *Toledo Chronicle*, and moved to Gowrie, Ia., where he will publish the first newspaper printed in that place; we all wish him success.—Jas. H. Hurley and family, who visited friends here for several weeks, have returned to Welton.—T. S. Hurley and family, of this place, have moved to Welton, but have promised to visit Garwin as often as

possible, very often we hope; W. D. Kennedy is spending the summer at Grand Junction, Ia.; Miss Nettie VanHorn has gone to Minnesota, where she will teach, we are told; W. H. Luke-cart, brother to the pastor's wife, has returned to his home at West Hallock, Ill., after a four months' stay at Garwin. We are sorry to part with so many of our people, but we have hopes that some of them will return.—A few weeks ago we had quite an interesting lecture in the church by a colored man who was formerly a slave in Kentucky. He gave a graphic account of his trials and hardships in Dixie, and pictured many actual scenes incident to plantation life in the days of slavery. He soon goes to West Virginia, as missionary, among his people and expects, in the course of a few months, to go to Africa as a missionary under the auspices of the Missionary Board of the M. E. Church.

E. H. S.

TRACT BOARD MEETING.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held in the Seventh-day Baptist church, Plainfield, N. J., March 10, 1889, at 2 o'clock P. M. President Chas. Potter in the chair.

Prayer was offered by L. E. Livermore.

Fourteen members and two visitors were present. In the absence of the Recording Secretary, J. M. Titsworth was elected Secretary pro tem. The Board adopted a standing rule authorizing the presiding officer to extend the courtesies of the meetings to visiting brethren.

The Committee on Petitions against the Blair Sunday-Rest Bill presented the following report, which was adopted:

PLAINFIELD, N. J., March 10, 1889.

To the Executive Board of the American Sabbath Tract Society:

Gentlemen,—Your Committee to circulate petitions against the Sunday-Rest Bill and in favor of religious liberty, would respectfully report that they had petitions duly prepared and sent them to the different churches and societies of our denomination. In many of these similar petitions had before been circulated, hence ours were not used, but we have received in all 6,653 names upon the petitions to each House of Congress, from different states and territories as follows:

PETITIONS FOR RELIGIOUS LIBERTY.

Alabama	146
Arkansas	65
Connecticut	286
Dakota	100
Florida	2
Idaho	29
Illinois	428
Kansas	757
Kentucky	427
Minnesota	105
Missouri	108
Nebraska	158
New Jersey	427
New York	1,664
Ohio	130
Pennsylvania	347
Rhode Island	659
Texas	50
West Virginia	509
Wisconsin	256
Total	6,653

Besides these, the First Hopkinton Church instructed its pastor and clerk to sign their names in behalf of the whole membership. We have not counted this, first, because the number is uncertain, as some of the members have signed individually; and second, because we did not think it wise to follow the lead of the advocates of the bill, who by such means, though much less representative, count some half a dozen signatures to represent fourteen millions of persons.

By the time the petitions were received, it was found that there was no chance for the bill in the fiftieth Congress, and so they are reserved for use, if a similar bill should ever be again brought forward.

Respectfully submitted,

A. H. LEWIS, } Com.
G. H. BABCOCK, }

Correspondence was presented with E. H. Socwell, R. L. Stebbins and A. C. Greene.

With E. P. Saunders, in relation to Publishing House interests, and with W. C. Daland concerning his work on RECORDER and Peculiar People.

J. B. Clarke's report of labor for past month in DeRuyter and Scott was presented.

A communication was received from Eld. Wm. M. Jones, containing list of names of persons to whom to send the Outlook. This matter was referred to A. H. Lewis.

A letter was read from U. S. Senator, J. R. MacPherson, notifying the Society of the mailing of twenty-five copies of the Blair Sunday-Rest Bill.

The Treasurer reported cash on hand \$613 49, and bills were presented and ordered paid amounting to \$754 54.

After approval of the minutes, the Board adjourned.

RECORDING SECRETARY.

MISSIONARY BOARD MEETING.

Regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., March 13, 1889, 9.30 A. M. William L. Clarke in the chair. Prayer by Geo. B. Carpenter. Nineteen members present.

Minutes of the regular meeting held Dec. 12, 1888, and the special meeting held Jan. 16, 1889, were read and approved.

The Treasurer presented the following quarterly report which was approved and ordered to be put on record:

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

Dr.	
Balance last report, Dec. 12, 1888	\$ 116 22
Receipts from Dec. 12 to 31, 1888	359 03
in January, 1889	628 58
" February	652 97
" March to date March 12th	279 56
by loans in December	1000 00
" January	500 00
	\$3536 36
Cr.	
Paid as follows:	
Rev. C. W. Threlkeld, to Bal. Dec. 1, 1888	\$ 50 00
" A. E. Main, " "	227 19
" J. W. Morton, " "	169 75
" J. F. Shaw, " "	85 25
" S. D. Davis, " "	78 98
" B. S. Holderby, " "	70 54
" D. N. Newton, " "	16 70
First Westerly Church, " "	25 00
Second " " "	25 00
Lincklaen, " "	18 75
Otselic, " "	18 75
New Auburn, " "	25 00
Berlin, Wis., " "	37 50
Andover, " "	25 00
Cartwright, " "	25 00
Trenton, " "	23 24
Humbolt, " "	25 00
Garwin, " "	37 50
(B. and G. H. Utter, bill, printing	114 00
Rev. O. U. Whitford, printed postals	4 50
Washington National Bank, interest	20 66
Rev. F. F. Johnson, to Bal. Dec. 1st	19 25
Miss Mary F. Bailey, one quarter salary to Dec. 1st	50 00
Rev. A. E. Main, receipts on the field	25 00
Washington National Bank, two notes, \$500 each	1000 00
interest on new note	10 25
Rev. Madison Harry, on salary	50 00
Rev. D. N. Newton, for Fayetteville Church from	100 00
C. B. F., " "	1 92
Cartwright Church, for Rev. A. W. Coon	88 55
Rev. A. E. Main, receipts on field	25 00
" J. F. Shaw, " "	26 00
" J. W. Morton, " "	25 00
" S. D. Davis, " "	7 50
" D. N. Newton, " "	1 92
" A. W. Coon, Bal. due as claimed	2451 95
Cash balance this date	\$1084 41
Outstanding notes for money loaned	\$1500 00
	A. L. CHESTER, Treasurer.

WESTERLY, R. I., March 12, 1889.

Quarterly reports and communications were received and read from A. E. Main, Cor. Sec., J. F. Shaw, J. L. Huffman, A. H. Lewis, D. E. Maxson, G. J. Crandall, J. M. Todd, J. W. Morton, S. R. Wheeler, F. O. Burdick, Mary F. Bailey, Cor. Sec., Woman's Board, D. H. Davis, Shanghai, China, C. W. Threlkeld, F. F. Johnson, E. A. Witter, Jas. Summberbell, S. D. Davis, D. N. Newton, 1st and 2d Westerly, Lincklaen, Otselic, New Auburn, Berlin (Wis.), Andover, Cartwright and Garwin Churches.

BUSINESS TRANSACTED.

Voted, That \$60 be appropriated to aid the Church at Texarkana, Ark., for the current year.

Voted, That the Treasurer be instructed to remit \$50 to the Rev. D. R. Stratton.

Voted, That we appoint a Prudential Committee of three, who shall have authority to act

in behalf of the Board in cases of emergency coming between meetings of the Board. Albert L. Chester, O. U. Whitford and J. H. Potter were appointed said committee.

Voted, That we accept the proposition of F. O. Burdick, of Scott, N. Y., to labor a month or more with the church at Flandreau, Dak.; he giving his time, we paying his traveling expenses from Milton, Wis.

Voted, That we accept and appoint Miss Susie M. Burdick, of Alfred Centre, N. Y., as our missionary to Shanghai, China, to labor as teacher in the Mission School; and that her salary shall be \$600 per year.

Voted, That we appropriate from the Church Building Fund \$400, to assist the church at Hammond, La., to procure building material for their meeting-house.

Voted, That we appropriate \$150 and traveling expenses on the field, for three months' labor of W. C. Titsworth upon the Louisiana field.

ORDERS VOTED.

To A. E. Main	\$ 298 00
" J. W. Morton	215 46
" J. F. Shaw	100 00
" Madison Harry	50 00
" C. W. Threlkeld	100 00
" F. F. Johnson	84 62
" First Westerly Church	25 00
" Second " "	25 00
" Lincklaen " "	18 75
" Otselic " "	18 75
" New Auburn " "	25 00
" Berlin, Wis., " "	37 50
" Andover " "	25 00
" Cartwright " "	25 00
" Garwin " "	37 50
" Mary F. Bailey	50 00
" G. Velthuysen, Holland	200 00
" Ch. Th. Lucky	33 33

The matter of forwarding the appropriation for the Boy's School, Shanghai, China, and all unsettled accounts of missionaries and missionary churches, were referred to the Prudential Committee for settlement.

The Treasurer was authorized to hire a sum of money not to exceed \$1,000 to meet the present demands upon the Treasury.

Adjourned.

WILLIAM L. CLARKE, Chairman.

O. U. WHITFORD, Rec. Sec.

HISTORICAL & BIOGRAPHICAL.

HISTORICAL SKETCH OF THE WOMAN'S BOARD.

The Woman's Executive Board of the Seventh-day Baptist General Conference was organized in 1884. At an informal meeting of the women attending the General Conference held at Lost Creek, W. Va., in September, 1884, it was voted to ask that body to organize a Woman's Board by the adoption of something like the following plan:

WHEREAS, the Missionary and Tract Societies have recommend some form of organization through which the women of the denomination may be enlisted in some practical and efficient way in our various denominational enterprises; and,

WHEREAS, we believe that such a movement is greatly needed; therefore,

Resolved, That this Conference do, hereby and now, constitute a Woman's Board under the following specifications:

1. This Board shall be known as the Woman's Executive Board of the Seventh-day Baptist General Conference.

2. The Board shall be appointed by the General Conference at the same time, and in the same manner, as the other Boards are now appointed by the Conference; and shall consist of a President, a Vice-President for each of the Associations embraced in the Conference, a Secretary (Recording and Corresponding), a Treasurer, and any other officer or officers that may, from time to time, be deemed necessary.

3. It shall be the duty of this Board to raise funds for our various denominational enterprises; and to enlist the women of the denomination in these enterprises, in such ways and by such means as may seem to them practical and best, provided they do not involve this Conference

in financial responsibility. They shall report annually their doings to this Conference.

4. The Board shall have power to make rules and by-laws for the regulation and transaction of its business, not inconsistent with the plans and purposes of its existence.

The Board was located at Alfred Centre, N. Y., with Mrs. L. A. Hull, as President; Mrs. E. T. Platts, Secretary, Miss Susie M. Burdick, Treasurer. The Vice Presidents were Mrs. Mary B. Clarke, Eastern Association, Ashaway, R. I.; Mrs. Mary Green, Central Association, Adams Center, N. Y.; Mrs. A. K. Witter, Western Association; Miss Mary F. Bailey, North-Western Association, Milton, Wis.; Mrs. Mary S. Maxson, South-Eastern Association, Lost Creek, W. Va.

At the session of the Conference held at Alfred Centre, in September, 1885, the Secretary reported the plan which the Board had been working under during the year; namely:

First. To secure the co-operation through reports, of all existing ladies' societies, and to seek to effect the organization of such societies in all the churches where they do not already exist.

Second. To make these societies centers of influence, from which shall radiate a spirit of consecration to the Master's work, in our own home churches, and denominationally, as it carries on its different phases by our denominational boards.

The first year, 1885, there was reported, as to moneys, \$2,686 50. In 1886, there was reported \$3,062 33. At this time the Board was changed, and located at Milton, Wis., with Mrs. S. J. Clarke, President; Mrs. Mary E. Post, afterwards Mrs. Nellie Ingham, Treasurer, and Miss Mary F. Bailey, Secretary. In 1887, there was reported, \$5,001 19. In 1888 (a year of 11 months, owing to the change in the Conference year), there was reported \$4,072 59. Several changes have been made since the first, in the appointment of the Association officers, and they are called Secretaries, instead of Vice Presidents, as at the first. When the organization was formed, it took into its constituency the ladies' societies already existing. A few of these paid all their receipts to denominational boards; but almost all of them gave, probably, the larger part of their earnings to local church benevolence. There has been a steady growth in the direction of the payment of the funds into the treasuries of the Missionary and Tract Societies.

The Education Society has received some contributions each year, from the woman's organization. The Tract Society has received a greater amount, while the Missionary Society has received more than either of these. The specifications as to the desire on the part of the donors, in the disbursing of their moneys, indicate an interest on the part of our women in all the lines of work undertaken by our denominational boards.

The Woman's Board now has a candidate for the Shanghai school-work, and has passed her over, as such, to the General Board, for their approval and appointment. Our women stand ready to support her.

We have, this week, received a letter from Dr. Swinney, calling upon us to send her help, a physician or a nurse, or both, if that may be possible. The growth in the work has been steady from the first. The undercurrent in its flow, from year to year, the quiet workings beneath the surface, beneath the seeming, prove beyond doubting, that the growth is healthful, and that God has blessed it, and will bless. Our women have come, it may sometimes seem slowly, into practical working relationship with the women in organization, yet it may be not too slowly for a healthful development, if that may be, but this

is true of them, that they have so long worked, and commendably and faithfully without a separate organization, that it is more difficult to secure their co-operation than to make sure of the fact, that they do help in their accustomed ways of old. That they do the work, is of itself the question of the greater importance. There is no occasion for doubting or for fearing; no ground for discouragement. In many special lines of work which the women are pursuing with successful effort, and the spirit of devotion to the Master, which has been one of the certain developments in the history of the woman's organization, gives an occasion for thankfulness and gratitude. Good must come of the movement, for the Lord often reveals his hand of leading and of benediction.

M. F. B.

DEACON JOSIAH W. LANGWORTHY.

Josiah Witter Langworthy was the son of Amos and Susannah Witter Langworthy. He was born June 24, 1804, in Hopkinton, R. I., in a section of country situated in the south-west part of said town, and known as Tomaquag Valley. In this vicinity he grew to manhood. His school advantages were simply those afforded by the common school of that time; however, these he evidently used to the best purpose. His natural ability was probably above the average. It is said by those who were associated with him during his school life, and who still survive him, that he was noted for excellence in orthography; also he possessed an exceedingly genial, social and emotional temperament. When he became a young man, he was one of the pleasantest and most attractive; and was universally respected and loved.

He possessed a strong love for music; but, to his regret, from his boyhood until he became a young man, he was unable to so command his voice as to make the variations in a tune. However, his strong love for this art, accompanied by a naturally persevering spirit, led him to toil on, unceasingly, in this direction. He obtained a fife, and learned to play it sufficiently well to be promoted to the office of fife major of a military company to which he belonged. From this he learned to sing, and finally became a teacher of vocal music, and, at length, a leader of a church choir, which position he filled for many years, until compelled to give it up, on account of physical inability. His older brother, Amos Langworthy, who still survives him, relates of him, that, with a flute which he often played, accompanied by the musical voice of a sister, their home was often made to ring with melody.

Nov. 4, 1828, he was married to Tacy Witter, daughter of Josiah and Dorcas Lawton Witter. Unto them were born three sons and two daughters; namely, Josiah, Albert Witter, Lucius Crandall, Elizabeth Maria, and Sarah Dorcas. Albert W. and Elizabeth M. died in infancy. Lucius C. enlisted in the War of the Rebellion, from which he secured an honorable discharge, on account of physical disabilities, and died from the same soon after his return home. Josiah married Mary E. Champlin, of South Kingston, R. I., and was drowned a few years since at Hope Valley. Sarah D. is the wife of George A. Kenyon.

In August, 1834, during an extensive revival of religion, conducted by Rev. Nathan V. Hull, both Mr. and Mrs. Langworthy professed Christ, and were baptized in Pawcatuck River, near where the First Hopkinton cemetery is now located. Said rite of baptism was probably performed by Rev. Matthew Stillman. On Jan. 7, 1835, they became constituent members of the Second Seventh-day Baptist Church, of Hopkin-

ton, remaining as such during the remainder of their lives. During his entire church life, he was ever an active member and leader. His voice was often heard in public exhortation and prayer, in a most earnest and impressive manner. Quite frequently he took charge of the meetings of the church, in the absence of the pastor. In February, 1841, pursuant to a call of said church, he was ordained to the office of deacon, in company with Nathan H. Langworthy, now of Westerly. This position he ever filled with much efficiency. He served the church extensively as a member of business committees, and was, we think, at one time, Superintendent of the Sabbath-school.

He took a lively interest in all of the denominational work, often attending its annual gatherings, and actively participating in the same. He was a life member of the Seventh-day Baptist Missionary Society. He was alive to the educational interests, both at home and abroad, and took stock in the first denominational school of Seventh-day Baptists; namely, the DeRuyter Institute. Connecting himself as a member of a small church, it seemed as a test of his loyalty, which was ever equal to what confronted him; for with this church he passed through not only times of prosperity, but also seasons of adversity and deep affliction. Nothing could ever separate him from his love for Christ and his church. On the last Sabbath which he attended church service, which was probably just one week before his death, he left a most earnest and impressive testimony for Christ and his religion, remarking "that he felt that the Master's call for him was liable to come at any moment." The day previous to his death, he met with his brethren in church and covenant meeting.

He always took a deep interest in all the reforms of the age in which he lived. He was a strong advocate of temperance, and a staunch Abolitionist. Politically, he belonged to the Whig Party. He possessed considerable public spirit, and often engaged in public work for his town. In 1843, he served the same as Senator in the Legislature of Rhode Island.

For a few years after his marriage, he followed the occupation of farming in the neighborhood where he was born and raised; but in the spring of 1835, he moved to what is now known as Hope Valley, and became a member of what is now Nichols & Langworthy Machine Company. Thus he became identified with what has grown to be an extensive and flourishing business, and also with a village and society in its formative state, whereby there was open to him a large field for useful labor, which was well improved by ever lending a willing and helping hand to all such efforts as would be calculated to advance the best interests of society. By those who served as apprentices in the firm of which he was a member, together with others in general who knew him, he was spoken of with profound respect as a noble-spirited man, possessed of unswerving integrity and honor. Dr. Edwin R. Lewis, deceased, late of Westerly, R. I., who, when a young man, was an inmate of his home, spoke of it as one of the most pleasant.

Deacon Langworthy died March 3, 1855, of apoplexy, in the 51st year of his age. His death was deeply lamented by all who knew him. His widow died Dec. 30, 1883, aged 73 years. His only surviving descendants are Mrs. Geo. A. Kenyon, and her daughter, Ethel May Kenyon, who reside in the old home at Hope Valley. His character and works are still sweetly cherished in the memory of the communities where he lived and labored. A godly influence, like God himself, is immortal.

ALFRED A. LANGWORTHY.

SABBATH REFORM.

REV. C. H. BLANCHARD ON THE SUNDAY QUESTION.

The *Standard* (Baptist), Chicago, March 7th, publishes a sermon by Rev. C. H. Blanchard, of Wheaton, Ill., which is a rare combination of strength and weakness. It is like the toes of the image in Daniel, which were part of iron and part of clay, without cohesion, and easily broken. The sermon shows keen appreciation of the dangers connected with the situation, clear insight concerning the difficulties that appear upon the surface, together with earnestness, fearlessness, and ability, by way of appeal. We give several paragraphs, that the reader may see how the iron and the clay are mingled at the opening.

There is no subject more pressing than this. Its importance is well indicated by the position which it occupies in the Decalogue. Every Christian man and woman must sympathize with the effort now being made to rescue the holy day of God from the neglect and profanation into which it has come. But there are many sides to this great question. Let us first set aside the topics which we do not discuss.

We do not ask whether the fourth commandment is of present obligation. It is imbedded in the moral law, not the ceremonial; and if the fourth command is set aside as Jewish, there is no reason why the law against idolatry, stealing, adultery and murder should not also be declared void. The ritual law was temporary and has passed away; the moral law, summarized in the words written by the finger of God on the tables of stone, is eternal; it will never pass away. It is true that the Sabbath is demanded by the nature of man, that to break it injures men; this is true of all the other provisions of the moral code. The holy day is required by man's constitution; it is also demanded by God's Word. Nature and revelation unitedly say: "Remember the Sabbath-day to keep it holy."

Nor do I this morning justify the change, if change there has been, from the seventh to the first day of the week. I suppose that there has been a change since the creation, though I have never seen proof of it; and if there was, about the time of Christ, such a change, I can see abundant reason for it, but I now speak not for some particular portion of time, but for the rest-day at some time. When the great majority of men keep some Sabbath, it may be needful to raise this question. At present it seems to me foolish and wicked. No doubt many good men differ from me in judgment. I have no quarrel with them; let them do duty as they see it, but my work is to get men honestly to observe some Sabbath. I do not debate the question which, but assume that the day hallowed by the great majority of the civilized world is the Sabbath, and as such should be observed and regarded.

To-day I raise three questions: What does the law of God require of men as to Sabbath-observance? How is this law at present regarded in this city, state and land? And, third, What is the duty of the Christian Church in regard to this matter? What does God require us to do? What are we doing? And, What will we do?

Let us at once and forever have done with the talk about the European Sabbath and the American Sabbath and the Puritan Sabbath. These are but handfuls of dust thrown into the air to blind the eyes of careless thinkers. The Sabbath is described in the Word of God. Instances of its violation and the following penalties, of its observance and consequent blessing, are then fully set forth. The law of God was made right at the beginning, and is not to be revised and improved. It requires to-day, as to its spirit, neither more nor less than it did two thousand years ago. If there be a change as to its applications, this change is no doubt in the direction of increased fidelity and exactness. A Christian should be more proudly loyal to all the commands of God than a Jewish slave just escaped from Egyptian bondage. We speak, then, not of the New England Sabbath, but of the Sabbath set forth in the Word of God. What ought it to be to the people of God?

Having thus begun by combining truth and error, definiteness and indefiniteness, iron and clay, in a surprisingly skillful manner, but with a weakness which no skill can conceal, Mr. Blanchard next declares that "One-seventh of

our time belongs to God." Under this head, passing again to what would be solid ground if he were speaking from the basis of God's law, he says:

No one has ever claimed, so far as I am informed, that it was possible to obey God without some effort and inconvenience. The question is whether the difficulties of rebellion are greater or less than those of obedience. On the Sabbath question, as on all others, the Word is: "To the law and the testimony, if they speak not according to this word it is because there is no light in them."

Because Mr. Blanchard is not true to his own logic, and does not decide his attitude according to the "law and testimony" of Jehovah, therefore his commendable earnestness, his excellent rhetoric, and his just invectives against evil, not only fall powerless, but the recoil of each utterance increases the ruin of his foundation.

The remainder of the sermon is occupied mainly with discussing the extent and forms of Sunday labor, by railroads, newspapers, etc., and the complicity of Christian people in these movements. He declares, "It is bad enough to disobey God, but some sins join oppression of man with disobedience, and these are doubly iniquitous." Under this he discusses the rights of men who are compelled to labor every day in the week, against their wishes. He also declares that the churches are doing little or nothing to relieve these men, or to meet the situation, and insists that "the churches have power to do all in this matter that could be done." What they are doing, is described accurately as follows:

Our various religious bodies have Sabbath committees and are accustomed to fire resolutions at these gigantic abuses once a year, as Chinese worshipers burn yellow bits of paper before their gods, simply to appease the conscience. But no earnest and effective protest is made; many ministers and churches are silent or active partners in the enterprises that are battering down the poor man's day, and our religious papers are so busy regulating the political, social, educational and aesthetic affairs of the world that they have no time to make a manly fight for the ten commandments and the rights of men who are compelled to labor ten hours or more per day seven days in the week.

The closing passages in Mr. Blanchard's sermon contain some points by way of appeal, of which the following is a representative:

My clients are not here, but my Master is, and he will one day have you and them face to face. What will he in that solemn hour say to you and me? Will he say that we have or have not done well by the least of all his brethren?

We have only to add, the Lord Jehovah, upon whose law, and upon whose Sabbath Mr. Blanchard and his congregation had trampled the day before he thus spoke, was waived aside that morning. But though ignored, he was not absent, and Mr. Blanchard, together with the Christian Church of which he so justly complains, must yet stand face to face with Jehovah and answer concerning this question. It will not be sufficient then for Mr. Blanchard to say, "Nor do I this morning justify the change, if change there has been, from the seventh to the first day of the week. I suppose that there has been a change since the creation, though I have never seen proof of it." Jehovah, who gave the law and founded it upon his example, Christ who declared that he came not to destroy but to fulfill that law, and who observed the fourth commandment by keeping the Sabbath, will both be present at the final reckoning. They will then demand something better than, "I suppose" from those who, speaking in the name of truth, yet disregard the fundamental truth which God has uttered concerning the Sabbath. The destructive error into which all defenders of Sunday are driven, when seeking to escape the plain demands of the Sabbath, constitutes the

greatest danger in the present situation. Without designing it, nay, while desiring to advance the cause of truth and righteousness, while speaking earnest words against evil, Christian men are deepening the channels in which Sabbathlessness flows, by such words as Mr. Blanchard's. This must continue until they are willing to recognize the fact that Sunday-keeping, with its associate doctrine of no-Sabbath, of which Mr. Blanchard's "some Sabbath" is only a form, is an error that Protestantism inherited from Rome, and which must be abandoned before there can be any escape from the dire evils which are rapidly overwhelming the American church. *God will have his hearing*, even if the indifference and perverseness of those who profess to be his people compel that hearing amid the ruins of spiritual and political revolution. Hitherto God has been pleading, and hitherto his pleadings have been disregarded by a careless world, and by a too nearly conscienceless church. This cannot always be. Petty anger is unknown in the courts of heaven, but righteous judgments slumber there; and when human ears become too dull to regard the voice of pleading, the cause of truth must be saved from ruin, and the authority of God's government must be vindicated by the voice of justice, though it repeat the thunders which shivered the granite crest of Sinai where God gave the fourth commandment.

SOWING BESIDE ALL WATERS.

The following letter from Bro. Randolph will be read with interest. It shows how truth can be set forth by life and practice. The name we bear promotes the cause of truth when we bear it worthily.

SHANGHAI, China, Jan. 16, 1889.

Rev. A. H. Lewis, Dear Bro.,— On our journey I had quite an extended, and a very pleasant acquaintance with several missionaries. We were natural curiosities to them, as none of them knew anything personally of Seventh-day Baptists. They had scarcely heard of our people. The first question on meeting, almost invariably, was: "What Board do you go out under?" On receiving the reply, "The Seventh-day Baptist Board," there would either appear an inquisitive expression, or else, "Oh, yes! a Baptist." I was satisfied with either; for I knew they heard "Seventh-day," and would inquire if they did not know our people. Almost invariably they would come again privately by ones or twos to inquire. They would say, "You said Seventh-day Baptist; what are your peculiar views?" I would tell them; "There is but one distinguishing view or practice between us and the regular Baptist. We believe the Sabbath of creation and God's command is still binding, and so we keep it." This was all sufficient in almost every case for the time being; but they could not stand the pressure, so they would come again. By this time we could come to the point. I had many pleasant, and hope, profitable talks. We and our views were quite well ventilated on the whole. I heard a well-read but atheistic man tell the only Baptist on board, beside ourselves: "If you take the Bible for your guide the Seventh-day is the Sabbath. They have the only Sabbath in the light of Christendom." A gentleman of the Cumberland Presbyterian Mission at Osaka, Japan, desires to receive our publications on the "Sabbath question." I will also give you a list of names to whom it might be well also to send some light. The more solid material you can send the better. These are thoughtful, careful workers; and, with such caviling, goes but a little way. They want truth.

Rev. Mr. —, mentioned above, asked what our people were doing. I gave him as good a description as I could; and wound up by telling him of our Sabbath publication; the end they were intended for, the odds we had to work against, etc. I gave a full description of the popular positions taken on the Sabbath question, and of their destructive influence. He listened very anxiously, and after I was through, good-naturedly said: "You was hitting me hard in all that."

We are getting along quite nicely. Have good health, and plenty to do.

Your brother in the work,
G. H. FITZ RANDOLPH.

THE SABBATH RECORDER.

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EDITOR.

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"Ah, then how sweetly closed those crowded days!
The minutes parting one by one, like rays
That fade upon a summer's eve.
But, oh, what charm or magic numbers
Can give me back the gentle slumbers
Those weary, happy days did leave?
When by my bed I saw my mother kneel,
And with her blessing took her nightly kiss;
Whatever time destroys, he cannot this—
E'en now that nameless kiss I feel."

JOSEPH COOK is quoted as saying that no priest who swears fealty to the Pope of Rome can, without perjury, swear allegiance to the United States. That is certainly a strong statement, and, if true, is one which cannot be passed lightly by.

A CORRESPONDENT makes mention of some interest in her community in the Sabbath question and in other religious matters, and asks the prayers of our people. We trust that all lovers of the Lord Jesus and of the truth, make daily mention of all such interests in their prayers. "Thy kingdom come," will cover all these cases, if only we utter the prayer in the spirit of him who taught his disciples thus to pray.

A TABLE of "Statistics of Protestant Missions in China—December, 1888," compiled by Dr. Gulick, editor of the *Chinese Recorder*, is before us. According to this table there are now forty such missions in China with an actual membership of 34,555 communicants, and 1,123 foreign missionaries, counting the wives of missionaries. The oldest mission is that of the London Missionary Society, established in 1807. The Seventh-day Baptist Mission was the eleventh, founded in 1847.

AS OUR readers are aware, we have not joined, in any way, in the popular rage for advertising Robert Elsmere. The following little incident seems, however, too good to be lost. A Christian lady read the book half way through, and threw it aside. A friend said to her, "You ought to have finished it." The answer to this suggestion is worth its weight in gold. It was in substance this: "I was thirty years, floundering through unbelief and darkness, trying to find my Saviour; and when, at last, I found him, all was so real, the light was so sweet, and the evidence of Jesus' love so abounding, that I cannot afford to go again through the mire of unbelief, even though it be but to follow the wanderings of another." The principle involved in this answer is capable of almost indefinite application. Let all Christian people, especially young Christian people, learn that the only place of peace and safety is close to Jesus. Even the forms of unbelief, and the companionships of those who do not love and serve Jesus are dangerous. The prayer Jesus taught his disciples to use, "Lead us not into temptation," is as appropriate and as important here, as in the case of him, who has an unbridled appetite, and who must needs pass, day by day, the open door of the tempting sa-

loon. All sin is deceitful and dangerous, and unbelief is sin. As we hope to be saved through Jesus Christ in the life to come, so our place of safety in this life is close to him; and he does not dwell in the damp, dark atmosphere of unbelief. No more can the disciple of Jesus dwell there.

A FRIEND of nearly 35 years' acquaintance thus writes of the RECORDER: "The SABBATH RECORDER is valued at my home as never before. I think it greatly improved. Its size, form, typography, and make-up do not now suffer in comparison with the best journals that come to our table. Its departments, each with an efficient head, are a very gratifying and hopeful improvement. But these indicated changes are not the most satisfying improvements observable. Improvements in the character of the reading matter, both in original and selected articles, is often remarked by us. This is noted as to the spirit manifested—the general, charitable, conciliatory, and generous spirit—as well as in respect to the intellectual or literary phase. Short, pithy articles, in which each phrase, if not each word, is full of valuable meaning, lucid and vigorous, furnish a far more interesting repast than those of long proportions and coarse grain. And then, when it can be realized that they bear perfume direct from the Divine altar, they relish best." We thank our dear old friend for these kind, appreciative words, and hope we may never recede from the high standard which is indicated by them.

THE PRICE OF SUCCESS.

An old proverb says, "Eternal vigilance is the price of liberty," and the divine Master exhorted his disciples, "Watch and pray, that ye enter not into temptation." The law of progress in every good thing is in these sayings. When one has gained a victory over a personal sin, a temptation or an open enemy, it will not do for him to fold his hands in idleness. His foe is only vanquished, not dead. He awaits the opportunity to renew the attack. The same thing is as true in all great reforms as in personal conflicts. The movement which, two years ago, resulted in the repeal, by the Legislature of Arkansas, of those features of the Sunday laws which were found to work harm to Sabbath-keepers, was an occasion of rejoicing; but while we are congratulating ourselves on this deliverance, the foes of freedom are busy, and almost before we know it the Senate has voted in favor of restoring the oppressive clause. So in the state of Rhode Island. It was a gallant fight which the friends of temperance made in that little state for constitutional prohibition, and all temperance people rejoiced in their success. But the rum-fiend did not die with that terrible blow; and his agents have been busy ever since, until the Senate has voted to resubmit the question to the people. The hope is, of course, to fight the battle more successfully in favor of rum next time. In both these cases the hope of the friends of reform must be first, that the Lower House will not concur in the action of those taking the initiative. The second hope, in the Arkansas matter, is that if the bill passes the Lower House, it will receive the Governor's veto; and in Rhode Island the second hope for the friends of reform is that, should the House concur with the Senate on the question of resubmitting the amendment to the people, the people will rise in their united strength and confirm the amendment with a voice which cannot be misunderstood. But in both cases unwearied diligence, eternal vigilance, prayer-

ful watchfulness are necessary to success. "What I say unto you, I say unto you all, Watch."

IMPRESSIONS OF A TOUR ACROSS THE CONTINENT.

A journey, by rail, from New York or Boston to San Francisco, gives one an idea of the natural scenery of our country, its vast extent, and its great resources.

We start ahead of our party, en route for the "National Education Association," and stop over Sabbath and Sunday in Central Nebraska; my friend in Loup City, and I in North Loup. North Loup is a pretty, pleasant village, on prairie almost as level as the floor, but there are hills or bluffs around, so that the scenery is not at all monotonous. Amongst the pleasant acquaintances we made in North Loup, was the late, lamented Eld. M. B. True, and it was with feelings of more than usual sadness, that we saw a notice of his death in the RECORDER. He was working on a timber claim, which we visited when we were there. I attended the prayer-meeting at our church on Friday evening, and both the morning and afternoon services on Sabbath-day; and on Sunday morning went to the Presbyterian Church, and Sunday evening to the Methodist. Our congregation is much larger than either of the others. Many of our people live on farms, quite a distance from the village, and come to church in large, two-horse wagons. The rite of baptism was administered, in the Myra Creek, to four young ladies of our church, after the morning service; and I shall not soon forget the solemn and impressive picture of the congregation standing on the steep bank of the stream, with their teams in the background. Cottonwood and box-alder thrive better in Iowa and Nebraska, than any other trees. They say that fruit-trees do not succeed well, on account of the north winds that, sometimes, come sweeping down through there. I think, of all the prairie states that I have visited, none is more desirable for a residence than Nebraska.

The New England special train, of eight Pullman cars, stops for us at Grand Island, Nebraska, because we have engaged places in the car, Castile, from Boston to San Francisco.

We make no long halt from Grand Island to Denver. At Denver, the train stops three days for us to make side excursions amongst the Rockies. The first day we visit Idaho Springs and Silver Plume in observation cars. The way to Idaho Springs is through a canyon so winding that in many places it has the appearance of being entirely surrounded by the nearly vertical sides of the mountains. The Hot Springs here are quite a resort for invalids. One of them is reached by a passage under ground, hot as a Turkish bath, and you are glad to get out into the open air as soon as you have seen the spring.

At Silver Plume we dine at an elevation of more than nine thousand feet above the sea. In this vicinity are many silver mines. One of these we enter, following guides with lighted candles, through a long tunnel, dark as midnight. The guides show us the veins of lead and silver ore, above our heads, but we are constantly on the alert for dripping water. Between Idaho Springs and Silver Plume, the railroad forms a loop, so that there appears to be another railroad away down, down below us.

We returned to Denver late in the evening, and the next morning were off for Colorado Springs, where we stayed all night. From Colorado Springs we visited Colorado City, The Garden of the Gods, Pueblo, the Ute Pass and other places. Colorado Springs, a pretty, quiet town, is extensively advertised, and is attracting

many visitors. But, strange as it may seem, there are no springs there; the springs are at Pueblo, six miles away. Helen Hunt Jackson, the defender of Indian rights, and the author of "Ramona," is buried near here. Pueblo, at the foot of Pike's Peak, nestled down amidst grand and wild scenery, is fast becoming famous. Its mineral waters are agreeable to the taste, and unlike those at Saratoga, are given to visitors without compensation. The grass here (in July) resembles grain, sparsely sown, and killed by drought, shortly after it came up; but they say that it is wonderfully nutritious, and that cattle and horses fatten rapidly upon it. The name Garden of the Gods is, evidently, a misnomer. One would look for shrubbery, flowers and verdure in a garden, but these are not to be seen in the Garden of the Gods. As you approach the entrance, the rocks appear like fragmentary ruins of gigantic old castles, with pinnacles and towers, huge enough for the dwellings of the inhabitants of Mount Olympus, in the palmiest days of Greece and Rome. An eagle's nest, away up in one of the highest towers, attracts our attention. The thermometer was reported at one hundred and eight in the shade, one day, in Denver, and yet there was no perceptible moisture, in our clothing, from perspiration, and it did not seem as hot as it does in New York at ninety. There was no sweat on the horses drawing the carriages in the hot sun. The air is so dry, that any ordinary cotton or linen fabric, wrung out of water dries almost immediately.

The route of the Central Pacific Railroad, through Northern Wyoming, Southern Utah, and Nevada, is through a desert region, where there is very little that is green except sage brush, and sometimes not even that. As vegetation disappears, the prairie dogs, jack rabbits, and other wild animals disappear also. It was very uncomfortable traveling, for a day or two, in the heat, with the car-windows mostly closed, to keep out the dust and alkaline substance. Sometimes, a little way off, we see columns of dust blowing vertically in the air, like water from a fountain. We are glad to reach Salt Lake City and rest, for a day or two, in the valley of the Latter Day Saints. Joseph Smith chose wisely for those times, when he selected this valley, for his followers, if he wanted a place away from the rest of humanity, that is easily made fertile by irrigation. If one views things only from the exterior, not only the city, but the whole valley is charming. All over the city are magnificent shade trees, of a great variety, kept alive by streams of water running on each side of the streets. Gardens, with trees loaded with delicious fruits, are plenty on the hills, right in the midst of this roomy city. Some of the Mormon dignitaries have palatial residences in beautiful grounds. The grave of Brigham Young, together with those of five of his wives, is on an eminence, surrounded by an iron fence, and is separated from the street below by a bank wall, higher than one's head. One grave, which is said to be that of his favorite wife, is by the side of his; the others are scattered around in the yard. The most of them have marble slabs lying on them, with the name of the one buried beneath, on the slab.

This Mormon valley is enclosed by mountains so high that the top of many of them are white with snow, which, all summer long I suppose, is melting and running down into receptacles prepared for it by the saints.

Four other special trains besides ours stay over Sunday in Salt Lake City, and we attend church in the Mormon tabernacle. The great tabernacle, which they say holds twelve thousand, is nearly filled. They knew that they were

to have visitors that day, and there were two addresses, both defending the Mormon faith; but their visitors were all too intelligent to be enticed by their sophistry. The wily Mormons are very affable to the many Gentiles visiting them, and quite ready to answer questions. Looking down on the city, from a tower on a hill back of the city, the great marble temple, in process of erection, towers above everything else in the valley.

We visit Garfield Beach, eighteen miles from the city, and those who wish, go bathing in the buoyant waters of the lake. It is reported that there are accommodations for five thousand to go in bathing here at once; and the bathing-houses and their appointments are first-class. If it is true, that there is no living thing in the lake, I do not see why gulls are all the time hovering over it.

M. G. S.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, March 22, 1889.

The pastors of Washington and the W. C. T. U. have been working for the cause of temperance. In the District of Columbia, in the Congregational church on Tuesday, prayers, anthems and hymns of thanks, were said and sung to the Throne of Grace, by the W. C. T. U., because a worthy man had been called to preside over the destinies of the nation, and Divine guidance was asked to be given him in the appointment of officials to administer the government of the city of Washington. The whole day was given to politics, I may say, the occasion being an all-day prayer-meeting for good officers. One speaker, who led in prayer, called on God to tell the President who the good men were, and to influence him to lend an attentive ear to those in the community who desired that the city government should be administered by moral men.

The Pastors' Alliance held a meeting at Foundry church, and discussed a memorial to the President, calling his attention to the fact, that the citizens of the District of Columbia were entirely dependent upon him for their rulers, and urging him to select men who would enforce the laws. It was suggested by Rev. Herbert Richardson, that something should be said in the memorial, relative to the appointment of a District Attorney. It was important to have a man in that office, who was not in sympathy with the liquor business. The reason of that, he said, was that when a saloon-keeper was convicted, for violation of the Sunday law, the fact of such conviction ought to be entered in the second indictment if one should be made and, under the law, the man would be deprived of his license. If, however, the attention of the court was not called to the first offense, the saloon man would simply pay a fine and go on violating the law. He thought that a vigilant District Attorney would be of great assistance in enforcing the liquor laws. Frequent references were made to the opening of the Washington saloons, on the Sunday before the inauguration, which was calculated to make the city a disgrace in the eyes of the whole nation.

On the same day, a mass-meeting was held at Waugh church, on Capitol Hill, called by other temperance advocates who want officials who will enforce the license law. They also set forth their views in a memorial to the President, asking him for protection against the liquor traffic, and for the appointment to District offices of such persons only as will enforce the law and protect the interests of the community, rather than that of the saloon. One of the objects of the meeting was to express disapproval of the outrage of

the Sabbath (Sunday), by the saloon-keepers, particularly, March third.

The District Commissioners have received, from the Inaugural Committee, a check for \$26,000, the surplus inauguration fund, which is to be used for charity. A copy of resolutions accompanying the check stated that the annual interest of this amount was to be expended, in the discretion of said Commissioners, for the purchase of fuel and clothing for the poor of the District of Columbia.

Monday is President Harrison's only quiet day. No office-seekers are received at the Executive Mansion, on that day, and they soon discover that it is not prudent to press the matter, after having been given to understand that they are not welcome.

Mr. Blaine's office-seeking visitors are a constant reminder to him that he is a man of great power and influence, or that such is the popular idea, at least. Crowds of people haunt the corridors outside of his office in the State Department, all day long. Ever since his first official day, now nearly three weeks ago, a crowd has been there. There are men of all ages, colors, nationalities and sizes. There are ex-foreign ministers and ex-consuls, who would like to be ministers and consuls again to pleasant cities; men who would be content with consular agencies, and men who would accept anything, in the form of crumbs from the diplomatic table. There are others who simply want Mr. Blaine's influence, as an aid to their success in other lines, believing that a mere word from him will carry with it much weight. The Maine statesman is wonderfully patient under this strain, and few people go away from the Department without having talked over the subject nearest to their hearts, either with Mr. Blaine, or with his son, Mr. Walker Blaine.

The ladies of the new Cabinet circle have sufficient excuse for a civil suit for damages against the artists who make drawings for the newspapers. Alleged portraits of these ladies have just been published by a Washington paper, which would cast discredit upon Digger Indians.

"THERE REMAINETH A REST."

BY HARRIET WARE STILLMAN.

Have you suffered some heavy loss
For the sake of the right?
Have you carried a heavy cross
Up some Calvary's height?
Have you felt persecution's dart
While obeying the Lord?
Have you wept with a breaking heart
'Neath his chastening rod?
Tears will vanish like morning dew,
Joy will come as a flood,
There remaineth a rest for you
In the presence of God.

RESOLUTIONS.

The following resolutions were adopted by the Ashaway Sewing Society, at their regular meeting, March 6, 1889:

INASMUCH as it has pleased our Heavenly Father to remove from us, by death, our friend and fellow worker, Miss Sara E. Chester, therefore,

Resolved, That we, the Ashaway Sewing Society, of which she was a member, hereby express our sorrow for the loss of one who was a true friend of every good cause; who gave time, money, and faithful service, even beyond the measure of her strength, in the accomplishment of duty.

Resolved, That we deeply sympathize with her friends in their affliction, especially her lonely and bereaved sister, who misses the daily companionship and comfort of her presence and help. And we would commend them all to the tender care of our Heavenly Father, who "doth not willingly afflict, nor grieve the children of men," and the to loving companionship of Christ, our Elder Brother, who has said, "My grace is sufficient for thee."

MARY B. CLARKE, } Com.
LUCIE C. MAIN, }

YOUNG PEOPLE'S WORK.

THERE is nothing that will push a man along the downward road faster than the knowledge that people have no confidence in him. There is nothing that will help a man climb the height of achievement to noble works and good deeds better than the belief that his friends trust in him and have faith in his sincerity and ability to succeed.

NEVER be a hypocrite nor a flatterer to obtain the good-will or to retain the friendship of any one. But still when talking with the people or about them, always say the best things you can. If they are weak, it will help them; if they are disheartened, it will encourage them; and if they are strong and hopeful, it will make them feel better. It will certainly neither harm them nor hurt you.

IT may not be out of place to say that the Young People's Committee appointed during the last session of the General Conference is still at work on its report, and in all probability we shall soon have some sort of an organization to enable us to do more and better work. What particular denominational enterprise shall we undertake? Shall it be mission, educational, or tract work? Where shall it be? Shall we give our assistance to the China Mission? Or to the one in Holland? Or in Chicago? Or shall we start a new one in Central Africa, or New Zealand, or Philadelphia? The columns of "Our Forum" are open to all. Speak on, brethren!

ONE may say it is better to mind your own business. But what does that mean? It means that you should not be a busy-body, a meddler in the affairs of others. It means that you should not be inordinately inquisitive, and never rest until you know the whys and wherefores of all you see and hear. But it does *not* mean that you should shut yourself up and take no interest whatever in the affairs of any one else. It is a part of your business to interest yourself in other people and their affairs. It is your duty, as far as lies in your power, to preserve their property from harm, to rescue their lives when in danger, and to save their souls from destruction. It is a part of your business to interest yourself in the salvation of every person you know or can know. Mind, then, your own business!

THE MAN WHO BLUNDERS.

The man who blunders is every man. The wisest man sometimes makes a mistake. As an old philosopher said, "If a man is not a fool a part of the time, it is because he is a fool all the time." Show us the man who never makes a mistake, and we will show a man who never makes anything. The capacity for occasional blundering is inseparable from the capacity to bring things to pass. The only men who are past the danger of making mistakes are the men who sleep at Greenwood.

But while all men sometimes make mistakes, we now and then come across a man who seems never to make anything but mistakes. He goes through life in a series of scrapes, tumbling out of one blunder into another with the greatest facility, keeping all his friends in hot water. Those who know him apply to him that most opprobrious of apologetic phrases, "He means well." He may mean it but he never does it. Instead of improving with age and experience he seems to grow worse; or is it that people in time tire of apologizing for him, and regard each mishap as worse than its predecessors, merely because it is the last?

Men differ not so much in liability to err as

in capacity to learn from their errors. It is an old adage, and in the main a true one, that experience keeps a dear school, but fools will learn in no other. The trouble is, however, that fools will not learn even in this dear school. The man who is capable of learning from experience is far from a fool; he almost deserves to be called a wise man. For the difference between men, in point of practical wisdom, is not so much in their native endowments as in their ability to learn from experience. The man who is not particularly tactful by nature, if he has wit enough to keep him from making the same mistake twice will get through life with tolerable credit. It is your man who will make the same mistake as many times as he has the opportunity who is the hopeless case.—*The Examiner.*

OUR FORUM.

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

ANOTHER REASON.

To "Our Forum:"

We are all much interested in how to keep our young-people faithful to the Seventh-day Sabbath, and so of course wish to know and discuss the reasons why so many wander away and either forget or disregard the plain command of God. Various reasons why the young forsake the Sabbath have recently appeared in this and in other columns of the RECORDER, either explicitly stated or referred to indirectly. I wish to add another, one which I deem is among the most important, and fraught with especial danger because of its subtle and unperceived influence.

In the first place, I believe that with few exceptions parents are responsible for the fidelity or disloyalty of their children to the Sabbath and the Sabbath truth. This responsibility lies in many, many ways. I have in mind one in particular. In brief it is this: The manner in which the Sabbath question and its relations to the family are discussed by parents in the presence of their children. A person would be severely censured and justly considered an unfit attendant in a sick room who was always talking of the dangerous condition of the invalid, and expressing doubt and fear in regard to a recovery. Cheery, hopeful words are the best of medicines, especially when administered by parents. And yet I have known of homes where the father and mother often spoke of the great disadvantage of being a Sabbath-keeper; and how hard it was to get along in the world; and, oh, they so feared that the children would not be steadfast, there were so many temptations; and if they could only get Henry into some business where it would be *easy* to keep the Sabbath; and they were sorry that the young "fellow" who was "waiting on" Mary was a Sunday man, they would be so glad if some nice Sabbatarian would marry her; and so on in a sad, complaining tone, lamenting the lot, and doubting the moral stamina of their children.

On the other hand, I have seen families where the thought, the idea of the children ever leaving the Sabbath was never even suggested. It was always taken for granted that of course they would observe it, no matter where they were, or what they were doing. The children of such families are apt to be among our most loyal supporters.

If parents ever have any doubts as to the faithfulness of their children, if they have fears that they may be influenced to forsake the Sabbath because of convenience, position, power, honor, money or love, let them never give utterance to such doubts and fears, for it surely will but hasten on that which they wish to prevent.

EBEUS.

AFTER WE HAVE READ THEM.

My experience with the question, "What shall we do with the RECORDER?" has been so similar to Student's as related in a recent issue, that I would like to press the subject a little further. After I got as far as the scrap-book, which I think is a pretty good idea, I began to feel as if I could do more good by sending the paper every week, as soon as I could possibly read it, to some one who was not a Christian, or to some who did not keep the Bible Sabbath. I acted immediately on the thought, and feel better satisfied than with any former disposition of the RECORDER. There are some Seventh-day Baptists who cannot afford to subscribe for the paper, and surely they would be made happy by receiving a copy every week. In short, there are so many places for the RECORDER that I heartily wish I could pay for a dozen papers each week. Of course it costs a cent a week, fifty-two cents a year, and some "bother" to send the paper *regularly* each week, and every week I believe we can afford to do it, and in addition, write a friendly letter asking the person to whom we send if he will read the paper, and if not please let us know, so we can send it to some one who will do so. If then we will send a prayer with every paper, asking the Heavenly Father's blessing on the little work we are trying to do, who can tell what good may be accomplished?

R. E. D.

OUR MIRROR.

N. B.—Items of news for "Our Mirror" may be sent to the corresponding editor at Leonardsville, 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.

A PARAGRAPH from a local paper at Milton, Wis., says: "The Christian Association is in a healthy condition this term. The membership is increasing all the time. We feel the loss of some of our strongest and most active members who have gone to take an active part elsewhere, but others are growing up to take their places here; so we do not feel disposed to complain since the former will be active wherever they are, and the latent power of the latter is being developed here."

THE United Society Day of the Y. P. S. C. E., Feb. 23d, was observed at Westerly, R. I., by special prayers in the regular four o'clock meeting. The suggestion of President, F. E. Clarke, in the "Golden Rule," that a missionary social be held to raise money for the missionary work of our own church, was accepted by our Society. Tuesday evening, March 12th, was the time chosen. A literary programme, including a paper on "Missionary Work of the Y. P. S. C. E.," a missionary exercise, "Sowing Light," consisting of recitations and music, was presented to a good audience. Afterwards ice-cream, cake and coffee were served. The receipts, something over thirty dollars, are to be devoted to missions.

M. A. S.

EARLY in January the Y. P. S. C. E., of the Albion Church, reorganized, adding the pledge to its constitution. Since that time, the interest in the work has been greater than during the few preceding months. An earnest Lookout Committee is working faithfully, in bringing in new members, and looking after those who seem negligent in the performance of their duties. The membership now numbers over seventy. On the third anniversary of the organization of the society, a literary entertainment was given. The subject of the evening was "Youth," and the programme consisted of music, Scriptural and poetical quotations, and a lecture by the pastor, Rev. W. H. Ernst.

EDUCATION.

—THE trustees of Columbia College will call the proposed woman's annex "Barnard College," after President Barnard, who has done so much toward making such a college possible at Columbia.

—EX-PRESIDENT Hayes has a library of 4,000. His books of chief interest and value are of a biographical and reference character. He finds great pleasure with books, and is constantly adding such as interest him to their number.

—THE University at Los Angeles is about to erect an observatory on Wilson's Peak of the Sierra Madre Mountains, which is 6,000 feet high, and twenty-five miles from Los Angeles. The telescope is to have forty-two inches clear aperture. California will thus have three observatories with the longest telescopes in the world.

—THE one serviceable, safe, certain, remunerative, attainable quality in every study and every pursuit, is the quality of attention. My own invention, or imagination, such as it is, I can most truthfully assure you, would never have served me as it has but for the habit of commonplace, humble, patient, daily toiling, drudging attention.—*Dickens*.

—A MOVEMENT of Professor Delitzsch, of Leipzig, is a wonderful step toward the conversion of the Jews. In nine of the German universities he is starting a movement for mission work amongst the Jews, and already over three hundred students of the universities have enrolled themselves as members of a special school for training to this end.

—YALE COLLEGE students earn money in many ways to assist them through college. Tutoring is the chief means. Another is engaging in literary work. Some students solicit subscriptions for the various athletic associations, a percentage of the sum gained being allowed. Musical students can earn \$100, \$200 or \$300 yearly by singing in city churches.

—SCIENTIFIC INSTRUCTION IN PUBLIC SCHOOLS.—We have received from the American Society of Naturalists a circular containing the report of a special committee on the above subject. This committee was composed of such men as Profs. Clarke of Williams, Rice of Wesleyan, Farlow of Harvard, and Macloskie of Princeton, and its suggestions are of great value. The following are a few of the points of the report:

1. Instruction in natural science should commence in the lowest grades of the primary schools, and should continue throughout the curriculum.

2. In the lower grades the instruction should be chiefly by means of object lessons; and their aim should be to awaken and guide the curiosity of the child in regard to natural phenomena, rather than to present systematized bodies of fact and doctrine.

3. More systematic instruction in the natural sciences should be given in the high schools.

4. It is indispensable for a symmetrical education that a reasonable amount of time should be devoted to natural science, during the four years of the high school course, by students preparing for college.

5. An elementary (but genuine and practical) acquaintance with some one or more departments of natural science should be required for admission to college.

In the primary schools, and in the lower grades of the grammar schools, we would recommend that the study of plants and animals should be the main part of the scientific work. The botanical instruction should commence with such simple exercises as drawing and describing different forms of leaves, and should gradually advance to the easier and more conspicuous flowers, and later to the more obscure and difficult forms of flowers, the fruits and seeds.

The zoological instruction in the lower schools should not attempt a systematic survey of the whole animal kingdom, but attention should be directed chiefly to the most familiar animals, and to those which the pupils can see alive. The common domesticated mammals should first be studied, and later the birds, the lower vertebrates, the insects, crustacea, and mollusks. While the range of zoological instruction must be limited as regards the number of forms studied, those few familiar forms should be so compared with each other as to give the pupils, very early, some conception of the main lines of biological study—morphology, physiology, taxonomy.

A most important feature of the scientific instruction in the lower grades, should be to encourage the pupils to collect specimens of all sorts of natural objects, and to make those specimens the subject of object lessons. The curiosity of the children will thereby be rationally cultivated and guided.

The subject of human physiology and hygiene is of so immense practical importance, and so few comparatively of the pupils ever enter the high school, that we regard as desirable some attempt to teach the rudiments of the subject in the grammar, and even in the primary schools.—*Christian Secretary*.

TEMPERANCE.

—THE average number of women arrested in Boston is said to be 5,000 a year. Rum does it.

—OF the 114 counties in Missouri, 65 have no saloons. Six years ago there were about 5,000 saloons in the state; now there are less than 3,000, of which St. Louis has 2,000.

—GEN. EATON, late United States Commissioner of Education, is authority for the statement that ninety-five per cent of the depraved youth of our land are children of drunken parents.

—"GLIMPSSES of Fifty Years: the Autobiography of an American Woman," will be the title of Miss Frances E. Willard's new book, which is promised for the first of March. There is a prospect of its appearing simultaneously in England, under the title of "A Prairie Girl's Career."

—Seven hundred and twenty-seven girls have been received in the girls department of the Indiana Reformatory Institution for Women and Girl's during the seventeen years of its existence. Careful investigation shows that seventy-five per cent of these girls are permanently reformed.

—DR. JAMES COPELAND says: "Smoking tobacco weakens the nervous powers, favors a dreamy, imaginative, and imbecile state of mind, produces indolence and incapacity for manly or continuous exertion, and sinks its votary into a state of careless or maudlin inactivity and selfish enjoyment of his vice."

—TEN of the prominent liquor-dealers of Wilkesbarre, Pa., recently concluded not to pay the \$500 license for this year. They will abandon the business and engage in a manufacturing enterprise, subscribing \$1,000 each, representing the amounts paid by them for license and rents. It is an example worthy of imitation.

—THE Congregational ministers of Chicago, at a recent meeting, passed a resolution referring to the proposed constitutional prohibitory amendments now pending in Massachusetts, Pennsylvania and Nebraska, saying: "We salute our brethren of the Christian churches in the states named, and exhort them in the conflict now upon them to boldly and faithfully contend for the proposed amendments."

—AN interesting specimen of temperance literature is the "Saloon Map of New Rochelle," N. Y., of which 1,000 copies have been distributed by the Reform Club among the voters of that village. Statistics accompanying the map show that there are fifty-two saloons in the village to sixty-one stores, nine churches and four schools, and that \$200,000 is annually spent for drink, while only \$25,600 is spent for church, and about \$15,500 for school purposes.

DRINK STATISTICS.—A Government report by the British Consul-General in Germany, points out certain serious facts. The adult male German drinks annually on the average about seventeen gallons of spirituous liquors. In the kingdom of Prussia, the whole expenditure in 1882 on wine, beer, and spirits, amounted to £45,400. In Sweden and Norway the consumption of spirits has been declining for some years past; but in Denmark the evil of spirit drinking has reached a terrible pitch. In Holland, in 1878, there was a drink shop for every ninety inhabitants, including women and children; but a restrictive law, passed in 1881, has reduced the number about one-quarter. The worst statistics in regard to the consumption of alcoholic liquors, are those of Belgium, where, in less than half a century, the drinking of such liquors has far more than doubled for each person. In 1881 there was a public house for every dozen adult males. In France the amount of drunkenness has been reduced by the passing of a salutary law. In Switzerland, between 1870 and 1880, while the increase of population was but 6.5 per cent, the increase of public houses was 22 per cent. In Austria the condition of affairs is similar. And all this drinking has its effect. There is a horrible array of figures giving the statistics of delirium tremens, suicides, lunacy, and accidental deaths, as the result of drunkenness. In Denmark 74 per cent of the arrests were for drunkenness, or for crimes committed under the influence of drink. The inspector-general of Belgian prisons reports that four-fifths of the crime and social misery is attributable to intemperance. In Austria the hospitals, lunatic asylums, and prisons, all testify to the advance of drinking habits. And Continental workmen generally—even those who do not become absolute drunkards—spend a large proportion of their earnings in drink. The foregoing statements, be it observed, are not the froth of a temperance harangue, but the cold statistics of a government report. They show that earthquakes and cholera are not the most terrible evils of Europe. They should be studied by those who suggest that spirit-drinking can be extirpated by introducing the free use of beer and light wines. In the very countries where the milder drinks are used, the consumption of ardent spirits is increasing at a terrible rate. The temperance question is a growing question, and it demands attention here as in other lands.—*Independent*.

POPULAR SCIENCE.

OF 150,000 carbons burned daily in the electric lights used in the United States, 100,000 are manufactured in Cleveland, Ohio. Six years ago all the carbons burned in this country were made in a single room in Boston. Now there are 20 carbon furnaces in Cleveland alone. The carbons are made chiefly of the residuum of oil after it has been refined, and the deposit about natural-gas wells is also coming into use. The material is ground to a powder, a little pitch is added, and the substance is then placed in molds. These are packed in boxes and the latter placed in a furnace where they are subject to the most intense heat. The capacity of an ordinary furnace is 45,000 carbons.—*Ex.*

EASY EXPERIMENT.—Cut three leaves of red cabbage into small pieces, and, after placing them in a basin, pour a pint of boiling water over them, letting them stand an hour; then pour off the liquid into a decanter. It will be of a fine blue color. Then take four wine-glasses—into one put six drops of strong vinegar; into another six drops of solution of soda; into a third the same quantity of a strong solution of alum; and let the fourth glass remain empty. Fill up the glasses from the decanter, and the liquid poured into the glass containing the acid will quickly change to a beautiful red; that poured in with the soda will be a fine green; that poured in with the alum will turn to a pretty purple; while that poured into the empty glass will remain unchanged.—*Ex.*

EXPERIMENTS WITH LIGHT.—Dr. O. J. Lodge, a holder of the theory that light is an electrical vibration of the ether, has been endeavoring to produce these waves by direct electric action without the intervention of heat. The means adopted was the oscillating discharge of a Leyden jar, with a rate of vibration as high as 1,000,000 per second. The waves thus obtained were about three yards long, but according to Dr. Lodge, were light in every particular except wave length. To reach the wave length of light, however, they would require to be shortened from three yards to the hundred-thousandth of an inch. The electrical waves of Dr. Lodge travel through space at the same speed as light, and are refracted and absorbed by material substances according to the same laws. Hence Dr. Lodge concludes that if we can only generate electric waves sufficiently small we may entirely revolutionize our present modes of obtaining artificial light.—*American Analyst*.

IN a letter from Topeka, Kan., to the *Western Electrician* of Chicago, a description is given of the trial of the use of oil as fuel in the electric light station in that city. The experiment seems to have been entirely successful. The use of oil as fuel is becoming more general every day, and the subject is one of peculiar interest to electric light companies. If reports are to be believed, the experiments have been almost without exception successful. The progress which is being made in the United States with electric lighting is enormous. The latest estimate on the subject of the American electric lighting industry is that given by Mr. J. F. Morrison, president of the National Electric Light Association, at their meeting in Pittsburg. He puts the present figures of electric lighting in the United States at 3,000 incandescent, and arc isolated plants, and 1,000 central stations in which are installed or contracted for 175,000 arc lights and 1,750,000 incandescents.

MARVELS OF MUD.—I never tire of examining through the microscope some bit of ocean mud, for in it I am constantly finding some remarkable form of shell. They are often spined, sometimes they are as smooth and as polished as the best glazed chinaware; at times they are pure white, then again they are banded and striped with every hue of the rainbow. It seems a pity that such beauties should be so small and hidden so far from the eyes of men. On this great bed of mud the most remarkable creatures live in vast numbers. There are serpent-like star-fishes, beautiful branching corals, ugly black fishes, pure white "sea-cucumbers," bright pink, purple, and red sea-anemones, and a host of other creatures. The fishes are always strange and uncouth, with huge mouths and stomachs all in one, but with the tail hardly noticeable. When the fishes are brought to the surface their air bladders and stomachs protrude from their mouths, their eyes bulge out, and the blood is forced through the skin. Life has been crushed out of them by the sudden change of pressure, the gasses within having burst the tissues and body walls asunder. The tremendous pressure of the water was well shown by lowering an empty bottle, which was crushed to atoms.—*Hartford Courant*.

THE CHURCH WALKING WITH THE WORLD.

The Church and the World walked far apart,
On the changing shore of Time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And walk with me this way."
But the good Church hid her snowy hands,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny, and rough, and rude,
But mine is broad and plain.
My way is paved with flowers and dews,
And yours with tears and pain.
The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;

* * * * *
There's room enough for you and me,
To travel side by side."

Half shyly the Church approached the World
And gave him her hand of snow;
And the old World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at the plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuously curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave, in their place,
Beautiful satin and shining silks,
Roses and gems, and costly pearls;
While over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old
World,

"I'll build you one like mine;
Carpets of Brussels, and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Most splendid it was to behold;
Her sons and her beautiful daughters dwelt there
Gleaming in purple and gold.
Rich fairs and shows in the halls were held,
And the World and his children were there;
Laughter and music and feasts were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and the
gay,

To sit in their pomp and pride;
But the poor, who were clad in shabby array,
Sat meekly down outside.

"You give too much to the poor," said the World,
Far more than you ought to do;
If they are in need of shelter and food,
Why need it trouble you?
Go take your money and buy rich robes,
Buy horses and carriages fine;
Buy pearls and jewels and dainty food;
Buy the rarest and costliest wine.
My children they dote on all these things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held fast the strings of her purse,
And modestly lowered her head,
And simpered, "Without doubt you are right, sir;
Henceforth I will do as you've said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
But she drew her beautiful robes aside,
As the widows went weeping by.
Then the sons of the World and the sons of the
Church
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease, and said,
"I am rich, and my goods increase;
I have need of nothing, or ought to do,
But to laugh and dance and feast."
The sly World heard, and he laughed in his sleeve,
And mocking said, aside—
"The Church is fallen, the beautiful Church,
And her shame is her boast and her pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name,
Then the loud anthems of rapture were hushed
And heads were covered with shame.
And a voice was heard at last by the Church,
From Him who sat on the throne,
"I know thy works, and how thou hast said,
'I am rich,' and hast not known
That thou art naked, poor and blind,
And wretched before my face;
Therefore I from my presence cast thee out,
And blot thy name from its place."

—Old Paper.

COMMUNICATIONS.

A PASTOR'S LETTER TO ONE LEAVING THE SABBATH.

Why so many young people leave the Sabbath has been and still is a perplexing question. But very few who do this ever unite with other churches. Occasionally there is a case like the one below, but as a rule they cease active Christian service and drift away into a backslidden and indifferent state. The majority who leave the Bible-Sabbath do so from considerations entirely worldly in their nature, or because of marriage.

The following is an extract from a letter of a non-resident to her pastor, who wrote inquiring after her spiritual welfare. This publicity is given in the hope of opening the eyes of others in danger of this apostasy, and to refer to a principle too little regarded by many Sabbath-keepers:

I suppose I ought to have written to you before and told you that I have joined the First-day Baptist Church here. I could not keep the Sabbath as I should, so I thought it was the best thing I could do. I spoke of getting a letter but the pastor here said I need not do so after being here sixteen months. As to keeping the Sabbath I did not have any privileges. There is no Seventh-day Baptist Church in this country and I felt that I would be doing wrong to work on my husband's Sabbath. I thought, and so did my people out here, that it was the best thing I could do. I can truly say that I feel stronger in the Lord than I ever did before. Do you think that I did wrong in not getting a letter?

REPLY.

Dear Sister,—There is a tone of earnestness in your letter that makes me believe that you are controlled by wrong conceptions of the Word of God relative to duty rather than by any determined apostasy from the truth. The former may be better than the latter, but, for reasons of which I need not speak at length, it gives me greater sorrow, for it shows how loosely men hold the underlying principles of the law and gospel and how little true conception many have of obligation and duty.

I have little hope of winning you back, for this step is not the result of a sudden impulse, but of long years of home training and lack of pulpit and Sabbath-school teaching and of the cultivation of a loyal, obedient spirit which determines upon serving God and standing by unpopular truth at any sacrifice. Yet I desire to show you, if possible, the error you have embraced; and wish I could feel that you would give it such a candid, prayerful thought, that you would be led again to obey God in the observance of his only divinely appointed day of rest and worship and to a better understanding of the principles which control all our actions in this life.

In the first place, let me assure you of my sympathy and continued regard, and say that while I may write plainly it is only in kindness and for love of the truth. As you read, please remember the words of the Psalmist (141:5), "Let him reprove me; it shall be an excellent oil."

In regard to the application for a letter, I will say that no Seventh-day Baptist Church can consistently give letters to those who violate their covenant by breaking the fourth commandment, hence the pastor was right in saying you did not need a letter. We could not grant it. However, you would have taken a more honorable course in frankly informing the church of your intention instead of thus delaying.

But passing this by, let me refer to a few statements you make, and then proceed to the more important thought regarding the claims of God upon you. Because you are away

from Sabbath-keepers you think you cannot keep the Sabbath as you should. Of course you did not wish me to infer that your husband, with his friends, by force and command, kept you from Sabbath-observance, but that the surroundings made it, what people term, inconvenient. In other words, you lacked that force of character and conscientious regard for God's law which you should have been cultivating all these years, that would enable you to brave all difficulties and make you able to say, with the Apostle, "I can do all things through Christ which strengtheneth me" (Phil. 4:3); and again, to feel as Paul did, when, in greater difficulty than you, the Lord spake to him saying, "My grace is sufficient for thee." Many Sabbath-keepers remain true to their faith and keep the law in the face of greater opposition than you ever dreamed of. Think, too, of the many martyrs who laid down their lives for the truth's sake, rather than disobey God. Could you not, then, in this land of religious liberty, and with a husband kind and indulgent, keep God's holy Sabbath? Is it "the best thing" you could do to forsake the law of God in order to have things more convenient and escape perhaps the censure of your neighbors who neglect obedience? Do you imagine that the world will respect you for abandoning your principles in order to conform to popular practices? Not at all. The world would have you do it, but it does not truly respect you when you do it.

Again, you thought it "would not be doing right to work on your husband's Sabbath." But is it right for him to work on God's Sabbath and yours? Who is doing the greater wrong? You, when you obey God rather than man, and work six days, resting on the seventh day, or he, in breaking the fourth commandment and influencing you to do the same? Have you forgotten that God, your Creator, has greater claims upon you than a husband possibly can have, and that God's law is immutable, never bending for worldly expedient nor acknowledging human authority as superior? "This is the love of God that ye keep his commandments, and his commandments are not grievous." Let me call your attention to the solemn teachings of Christ that he that loveth his kindred or relatives more than Christ is not worthy of him. In preferring your "husband's Sabbath" to God's, have you not made your husband greater authority to you than God, and thus loved him "more than God?" This is a very serious matter. But true love for a husband, or any man, will be manifest in a superior love for the truth of God. Read 1 John 5:2.

Again, you justify your neglect because deprived of privileges you once enjoyed. I need not point out the fallacy of this, as I am sure a sober, second thought will convince you that the principle is unworthy a moment's entertainment. If adopted by Christians generally, the church would soon become extinct, the missionary spirit would die out, and infidelity would alarmingly spread. Imagine Paul, carried to Rome, away from his former privileges, giving up his Sabbath-keeping and his loyalty to the law in which he said he delighted. Rom. 7:22. But how came you to be thus deprived of these blessed privileges? It may be a delicate matter for reference, but the time has come when Sabbath-keepers must face these questions. Was this great loss of privilege entirely beyond your control? Let us go back in thought a few years. You lived in a professedly Christian home. Your parents and friends were Sabbath-keepers. They were parents with means in abundance, and able to care for you and give you every needed advantage. Probably you gave little

prayerful thought concerning the future and of the religious life to be led, especially concerning the Sabbath and how you could always observe it. You failed to consider everything in reference to future obedience. A young man offered you his heart, hand, and fortunes. You accepted his offer without seriously asking what effect it would have upon your Christian life. He was not a Sabbath-keeper. You knew that. His home was not among Sabbath-keepers, though his parents had once lived among them. Possibly you had once read these words of divine inspiration, "Be not unequally yoked together with unbelievers," but forgot to apply the principle in your marriage. Thus leaving God, his truth, and law, out of the consideration, you deliberately entered into the contract of a marriage that was to take you away from your church and Sabbath-keeping privileges, and unite you, probably for life, to a man who, no doubt, loved you and will endeavor to do well financially, but who would be antagonistic to the fundamental principles of religion, and the Sabbath in particular, and thus give you no sympathy or help in keeping holy the Bible Sabbath. Thus you made your own circumstances which you now think keep you from observing the Sabbath, and which decide you to keep its rival, a day you can never regard as holy unto the Lord, in the sense of being God's divinely-appointed Sabbath. Living thus, you smother your convictions, endeavor to make darkness light and error truth. Read Isaiah 5: 20.

But you have taken this step, completing your decision to abandon the truth, and having, no doubt, grieved the Holy Spirit of God so that you are left comparatively at ease, and you mistake your present condition for one of spiritual strength, for you say that you now "feel stronger in the Lord." O my sister, what delusions come to those who break God's holy law after once having the light. Many people, brought up in Sunday-observance and conscientiously regarding it, have now come to see their error. God's law and the teachings and example of Christ and of his apostles have convinced them of their error, and now they are in trouble over it. Conscience says, "obey God at any sacrifice;" and while many receiving light, reject it after a brief struggle, hundreds are embracing God's holy Seventh-day Sabbath, and their universal testimony is that "great peace have they who love thy law," and they rejoice in new-found truth. But you, in turning from what you still believe to be the truth, but feel it inconvenient to follow, claim "strength in the Lord." You have been attending those "excellent meetings" referred to, and in the emotion that comes to those who attend, you mistake it for "strength." I will not discuss this point, though much can be said in respect to the absurd idea men often entertain regarding what is true Christian joy and spiritual strength. You will be better able to judge of your condition later in life than now.

A few thoughts now respecting the claims of God in general, and I will close this, already too long, letter.

True Christian life "cannot be built on any foundation less than God's eternal law." A faith that does not lead men to live up to their highest convictions and to obedience to all moral law as far as light has been received, is a dead faith. There can be no saving faith in Christ (who alone is our hope of salvation) when one feels at liberty to set aside one single precept of that law which is the rule of righteousness. The gospel is the *remedy* for unrighteousness, but the gospel as a remedy could not

come into existence and continue without an abiding law whose demands must ever be met. The Sabbath precept, among the others of the same code, was not nailed to the cross, for if it were, distinctions of sin and holiness would cease forever. Obligation is a controlling element in every true Christian's life. You can never find a spot on earth or a condition in life however unfavorable it may appear to be, where you may claim it right to leave the Sabbath of divine appointment or any other binding precept, and conform to any custom that is in principle opposed to the divine law. You have thought it to your disadvantage to do what God commands you. Consulting worldly expediency, you have forsaken a principle which underlies all true religious life. You are now out at sea, having thrown off divine restraint, though you think, in keeping your "husband's Sabbath" and in belonging to a church, you are on the road to heaven. Your error consists chiefly in the abandonment of a holy principle which you probably have little thought of, and hence have been, to some extent, ignorant of, though in a general way it has been taught you and you have professed to believe it. May I ask you to begin a thorough, prayerful study of God's Word on this subject, first pledging God that you will yield unconditionally to him and will keep his holy law under *any* and *all* circumstances. You must not make others your standard, you need not judge of the probability of others getting into heaven. God is the judge of all men. He has given us a high and holy standard. Your thought in this connection should be, "what does God tell me to do?" and then do it though all the world oppose it. If you were to hold up the light of truth by precept and example; if you were to keep the Bible Sabbath amid your present difficulties, and *you can*, how do you know but what ere long your consistent course would lead your husband and other friends to the acceptance of the same divine principle, and you would be a missionary for despised truth instead of one compromising the truth? But whether others were thus led or not, you have just one duty to perform, and in heaven a great reward for its doing. What will you now do, my sister? Choose to follow the custom of society and neglect your God-given duty? Sacrifice a vital principle for a time-serving policy? God's eye is upon you. Out of his holy law will he judge you. "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Will you pray over this, first reading Proverbs 28: 9? I have written in kindness and, I trust, in faithfulness. May the Lord lead us to greater loyalty and more cheerful obedience to his holy will. Count me still your friend and well-wisher.

Yours in the hope of the gospel,

H. D. CLARKE.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

EAGLE LAKE, TEXAS, March 15, 1889.

Please allow me to answer through the RECORDER the many letters of inquiry as to why I gave up the gospel work in central Texas. I gave it up only for the present, that I might work for means to pay up the expenses incurred during the last quarter, ending Dec. 1, 1888. I worked twelve and one-half weeks. During that time the expenses of my family was forty dollars. The sickness and death of Mrs Mayes was about forty dollars more. All the help that I received was five dollars from a brother in

Oxford, New York. Just then the Missionary Board decided that they could not renew the appropriation for work on that field, so I was compelled to seek employment in which I could pay my indebtedness and support my family. I came here to Eagle Lake to work for Bro. Wilson at fifteen dollars per month until I can get even, so that I can go on with the work of our Lord Jesus. I am preaching three times a month for the little church here. Eld. Shaw has been here but once, and that was nearly two years ago, he living about five hundred miles from here; and Eld. Whatley has paid one visit to the Eagle Lake Church, nearly a year ago. A great work could be done here if we had some one to do it.

I reached Eagle Lake on the 15th of February, and my little baby, three and one-half years old, died on the 18th, after a sickness of only six hours. In this affliction I need the prayers of my brethren.

I will return to Kleburg, in Dallas county, in June, if the Lord wills, to take up the work of the Lord again. I never will give it up as long as I live. I received, some time ago, a coat and vest from some brother who did not give his name. Many thanks to him and to all others who have donated to my needs. May God bless you all is the prayer of your brother in Christ.

FRANK M. MAYES.

MINISTERIAL CONFERENCE.

The Ministerial Conference and Quarterly Meeting recently held at Utica, Wis., though the attendance was small, owing to an extremely cold wave which swooped down upon us very unexpectedly, was a pleasant one, and the Lord was present with a blessing. On Friday the young people conducted the exercises, which consisted of reports from the Y. P. S. C. E. of the different churches, "pastor's talks," questions and answers, and an excellent lecture by W. H. Ernst on "The Growth of Young People."

The following is the programme for the next meeting of the Ministerial Conference.

Pastor's meeting on Thursday evening.

The themes on the programme for the recent meeting, but not presented, together with the appointees, are continued.

What relation should revivals sustain to church work? W. H. Ernst.

Is it a violation of the Sabbath to mail letters or other matter before the Sabbath that would naturally or necessarily be in transit during a part or whole of the Sabbath? Geo. W. McCarty.

Demoniacal possessions: What was it in Christ's day, and is it prevalent at the present time? W. W. Ames.

Should a church contribute to the General Fund for home or foreign missions when in the Association of which it is a member, there are churches without pastors for the lack of means? Geo. B. Shaw.

Is adultery the only Scriptural ground for divorce; and ought a minister to perform a marriage ceremony for any person who has been divorced for any other cause, or who has a husband or wife living not charged with that sin? S. H. Babcock.

S. H. BABCOCK Secretary.

IN MEMORIAM.

William D. Wells.

A grand old man, and rich in wealth of days,
Ninety-two years his patriarchal age;
The wonderfulness of a pilgrimage,
Instinct with cheer and charity always.
His heart was gladness and his life the same;
In youth, in manhood, and old age, the while,
He wore the same benignant, sunny smile,
And which in death a hallowed glow became,
As if the glory of the upper sphere,
Down flashing from the hills of Paradise,
Caught with its golden light his raptured eyes,
And left its radiance on his features here,
Making the profile of his dear old face,
Vital again with youthful tone and grace.

A. G. PALMER.

STONINGTON, CONN., March, 1889.

The South American Missionary Society has started a new mission in Paraguay under encouraging circumstances.

MISCELLANY.

"THE MAN OF JOYS."

You have heard a great many sermons upon the Man of Sorrows. I am sure that you have not heard too many; and if, from this time to the end of your life, you should every Sabbath hear of him, and of his sufferings, you will not be nauseated with that theme. You will still feel an intense pleasure in hearing the story of your Lord's griefs, and in having fellowship with him in his sufferings, for by his agonies and death he has redeemed you unto himself. Probably you have never listened to a discourse upon "The Man of Joys." I venture thus to name the Christ of God. We do not often enough meditate upon the happiness of the Lord Jesus Christ. Remember that it was for the joy that was set before him that he endured the cross, despising the shame; and the expectation of joy is joy. The light of his coming reward shown on our Lord's daily path, and made it bright with a glorious hope. Sin is the mother of sorrow, and Jesus knew no sin; conscience never made him a coward; remorse never pricked his heart; malice, envy, and discontent never gnawed at his soul. He was the Prince of Peace, even when he was despised and rejected of men. Deep as were his griefs, we may reckon Jesus of Nazareth among the happiest of men. There was nothing of that efflorescence, that effervescence, that froth of joy, which carnal men value so highly; but there was a deep peace, a calm content, which is beyond all price. Jesus did not enter such mirth as might have befitted Herod's palace, or Dives' gilded saloons, or Caesar's luxurious banquets; but he knew such joy as the Son of God must know when his Father heareth him always, and as the Saviour of men must know when his every word and act are blessing a fallen race. He felt a supreme delight in doing the will of the Father, and carrying out the purpose of his own gracious mind. He was filled with a mighty resolve, so strong that it beat off every force which would have turned his mind aside from his chosen path; and he felt an infinite love, which found intense satisfaction in yielding up everything for its objects. There was, in fact, even in the midst of the sorrows which were necessary to his service and satisfaction in bearing those sorrows, a delight in passing through those depths of agony which were necessary for the accomplishment of his grand design.

A man cannot be full of such benevolence as that which filled the heart of Christ and yet be utterly miserable. Unselfishness brings with it necessarily a measure of joy. A man could not open blind eyes, and unstop deaf ears, make lame men leap, heal lepers, and raise the dead, and yet remain comfortless himself; as well suppose that the sun, which scatters so much heat, may be itself a huge globe of ice. The fountain which yields such streams of blessing has its own flash and sparkle; we feel sure of it. As pearls may lie in plenty in caverns, over which there rolls a dread tempestuous sea, so there slept in the heart of Jesus treasures of joy, even when the ocean of his holy soul was lashed with the hurricanes of woe. There is a joy in doing good which cannot be separated from the doing of the good; and the Saviour possessed it beyond conception. There is a joy in living entirely out of one's self for the good of others, and this Jesus drank to the full. There is a joy in achieving a great purpose, even when it is only by sorrow that our design is wrought out, and that, also, our Redeemer knew. In him was perfectly explained that enigma of Paul, "As sorrowful, yet always rejoicing."

I am not going to say more of the joy of our Lord on earth. Jesus has gone up into his glory, and the eye of faith can see him at the right hand of the Father, forever exalted as Head of the church, and Head of all things for her sake. In that position our Lord is filled with superlative felicity. His death is rewarded by the Father with an endless life of bliss. "He asked life of thee, and thou gavest it him, even length of days forever and ever. His glory is great in thy salvation; honor and majesty hast thou laid upon him. For thou hast made him most blessed forever, thou hast made him ex-

ceeding glad with thy countenance." I need not enter into the joy of Christ as God, for this is inseparable from his godhead; but I speak of him now as Mediator, in his complex person, standing between God and man. In that capacity, as risen from the dead and gone into glory, he is supremely glad—glad because his work is finished.

Such a work as his had so taken up his whole heart and engrossed his whole being, that it became a baptism to be baptized with, and he was straitened until it was accomplished. It is accomplished now, and the straitening is ended. He has not another act to do by way of obedience to the law, he has not another pang to bear by way of fulfillment of penalty due for our guilt. "It is finished," is the finish of his God-like labor.—*Spurgeon.*

FRUITS OF LOVE.

"This is the love of God that we keep his commandments." The question is fully settled in the Bible—"He that committeth sin is of the devil." "If ye love me," says Jesus, "ye will keep my words." The man who dares flatter himself that he loves God while he is in the daily habit of any forbidden indulgence, runs a hazard not to be coveted by any who regard the Word of God, or have any care for the eternal interest of their souls. Let him know assuredly that if the "tree be made good, the fruit will be good also;" that a pure fountain cannot send forth polluted waters. It is nature's universal and unchanging law, that an effect shall partake of the nature of the cause. Besides obedience to God is the spontaneous effusion of this principle of love. Every soul who feels its fire knows the significance of the expression, "His commandments are not grievous." There is nothing grievous to him in the broadest exactions of the divine law; but while he feels the power and life of this soul-inspiring flame, "His willing feet in swift obedience move." His compliance with the demands of the law is not yielded as a matter of reluctance, for he moves in the very element of his choice; nor is it the lame production of a philosophy that keeps its cold distance from the fires of a Christian altar. This love in its perfection meets the measure of the sanctuary, and it meets its weight also. It is acceptable in quality.

This is the doctrine of the Bible, and this is the doctrine which gives to the winds the delusive hopes of those who feast themselves on the promises of God while they insult him with the polluted offering of their iniquitous services. And the dreadful moment will arrive when the fire that waited so long at the altar to meet an acceptable sacrifice, shall break forth with devouring fury upon him who thus presumptuously challenged its vengeance, and in spite of heaven's awful and impressive remonstrances, took hold on celestial pearls with unclean and forbidden hands. Yes, the day will come when "we shall discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Then let no man be ruined, either by the pride or the folly of his own heart. Take to the only appointed method, and call incessantly for the divine influence which alone can prepare a soul to stand in the great and terrible day of the Lord Almighty.—*Earnest Christian.*

A TOUCHING INCIDENT.

There are often wells of thought and feeling in childhood, of whose depths parents little dream. We are so accustomed to think of our children's tastes, desires and will as being reflections of our own, that we too often forget to study their natures, recognize their individuality, and treat them as sentient beings. With such reflections I listened to the relation of the following touching incident.

A little girl of this city, about ten years of age, was visiting her aunt in the country. They were discussing a certain book, and the aunt remarked:

"Your birthday is near, and perhaps your mamma will buy it for a birthday present."

A tinge of sadness rested on the sweet young face, as she quickly answered:

"She could give me something else I would rather have than anything else in the world."

"I'm sure," said the aunt, "your mother will

get it for you, if it does not cost too much."

"It will not cost money," replied the child, "it will not cost anything."

But she could not then be persuaded to tell what it was. After a long time the shrinking little spirit said:

"Aunty, I will tell you part; it is something she gave me before little brother came. It is just not to do something for that one day; now don't you know?"

The discerning aunt drew the little one to her and asked:

"Is it that mamma should not scold you on your birthday?"

A trembling "Yes," and long the dear head rested in silence on the bosom of that loving, patient aunt.

When I heard this little incident related by that aunt herself my heart wept and I quickly asked myself, "Am I not that mother? Have not the cares of a growing family caused me to be often less patient with my first-born, my darling Edith? Have not I, in the multiplicity of duties, been unresponsive to the heart longing for a mother's tender caress and loving recognition of little services rendered?"

May the reading of these little paragraphs do other mothers good as the writing of them has done me good. That mother is a pious woman. I know she loves her little daughter as tenderly as I do mine. She didn't think how each impatient word was wearing a sore in the sensitive little heart. She didn't think she was robbing her child's future of the sweet memories of a beautiful childhood. She didn't think how she was cramping the powers of a lovely spirit that needed a continual sunshine for its development. Mothers, pause and reflect.—*Selected.*

SPECIAL NOTICES.

THE next Quarterly Meeting of the Verona Church will be held with the First Verona Church, commencing on the Sixth-day before the second Sabbath in April, (the 13th day of the month) at 2 o'clock P. M. We earnestly request every member of both the Verona Churches, whether resident or non-resident, to report, either personally or by letter, to the covenant meeting on Sixth-day afternoon. Preaching may be expected Sabbath evening, and evening after the Sabbath. Communion to follow the Sabbath morning service.

THE PASTOR.

VERONA, N. Y., March 12, 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 HORNELLVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellville are especially invited to attend. All strangers will be most cordially welcomed.

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.

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 Hornellville, on or before August 15, 1889, for settlement. D. F. CRIDLER, Administrator.

CONDENSED NEWS.

The Nickel Plate freight line offices, which have been located in Rochester for fifteen years past, will be transferred to Buffalo on May 1st. The offices employ about thirty men.

The German ship, J. W. Wendt, from Bremen for New York, with a general cargo, is ashore three miles north of Barne-gat, N. J., and will prove a total loss. She is one of the largest sailing craft under the German flag.

The Connecticut Senate concurred with the House in passing the bill which prohibits selling, giving, or delivering tobacco in any form to persons under sixteen, and also prohibits such minors from the use of tobacco in cigarettes, or in any other form.

An interesting suit has been tried in the United States Supreme Court. It was brought to test the constitutionality of the Chinese exclusion act, which passed Congress last summer, and was signed by the President. The decision has not yet been announced.

Riotous students tore the statue of Professor Benjamin Silliman from the pedestal, at New Haven, March 19th, cracking the neck of the statue and injuring the pedestal. The statue was erected four years ago, costing \$10,000. The indignation among the students is great. The faculty are investigating the matter.

The total coal production in the third anthracite district during the year 1888 was 8,684,493 tons; total shipments, 8,432,869 tons; average number of days worked, 263; persons employed 2,095; fatal accidents 83; non-fatal 250. The companies in the district comprise the Lehigh & Wilkes-barre, the Susquehanna, the Delaware & Hudson, the Kingston, the Red Ash, and others.

Postmaster-General Wanamaker has ordered all clerks in the office of the First Assistant Postmaster General, and such as may be required for other bureaus of the Department, until further ordered, to begin work at 8:30 A. M., instead of 9 o'clock, and to remain at their desks until 6 P. M., instead of 4 o'clock. This increase of hours is made to facilitate the dispatch of applications and preparation of papers for action in the office of the First Assistant.

Foreign.

The Salisbury ministry may be kicked out, but it has decided not to resign.

Extensive floods are reported in Galicia. Many towns are inundated.

Sir Thomas Gladstone, Bart., is dead. Sir Thomas, who was the only surviving brother of William E. Gladstone, was born July 25, 1804.

The Mexican government has taken steps to prevent the introduction of American lard, which has been officially announced to be deleterious.

It is reported that Count Von Taafe, the Austrian premier, and Count Kalnoky, the imperial foreign minister, have tendered their resignations, owing to a dispute between Austria and Greece.

The Rev. Bartholomew Edwards, who died in England recently, lacked a week of being a century old, and was ordained and settled as vicar of Ashill, Norfolk, some years before the battle of Waterloo.

Russian officials have tested and reported favorably upon a Russian invention for applying the revolver principle to the barrels of Berdan rifles. By this arrangement a machine gun is obtained which will fire 480 shots a minute.

MARRIED.

LEE-WILLARD.—At Potter Hill, R. I., March 16, 1889, by Rev. I. L. Cottrell, Mr. Wm. H. Lee and Mrs. Jennie Willard, both of Potter Hill.

KENNEDY-DECKER.—At Jefferson, Iowa, March 20, 1889, by Rev. Mr. Fuller, Wm. D. Kennedy and Miss Esther E. Decker, all of Grand Junction.

GADDIS-WIDGER.—At the residence of the bride's parents, in Cartwright, Wis., March 10, 1889, by the Rev. R. Trewartha, D. D., William Gaddis, Esq., and Miss Belle Widger.

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.

CLARKE.—In Andover, N. Y., March 16, 1889, after a brief illness, Decatur Maxson Clarke, in the 73d year of his age.

He was born in Brookfield, Madison Co., N. Y., Dec. 11, 1816. He was the fourth child of a family of eight children, three sons and five daughters, given to Samuel and Tacy Maxson Clarke. His father descended in a direct line from Eld. Joshua Clarke, pastor of the old Hopkinton Seventh-day Baptist Church, more than one hundred years ago. His mother was a sister of the late Dea. Alfred Maxson, of precious memory. His parents settled in Independence, Allegany Co., N. Y., when he was a small boy and the country was new. At the age of sixteen he made a profession of religion and united with the Seventh-day Baptist Church of Independence, having been baptized by the late Eld. Stillman Coon. He continued his membership with this church for more than fifty-six years, and until released for membership in the church triumphant. He was four times married, and leaves a good wife and three sons, one by each of his first three companions, to mourn their irreparable loss. As a Christian man, he was conscientious and positive in his convictions. He was interested in every reform, enthusiastically laboring to promote them both by his personal efforts and by his means; especially was he earnest, self-sacrificing and brave in his effort to remove the saloon and promote the temperance reform. This good and useful man, after a brief illness of nervous prostration, closed his life on Sabbath, the 16th inst., at 6.30 P. M., at his home in Andover, N. Y., aged 72 years, 3 months and 5 days. At 1 P. M., the 18th, a large congregation of kindred and friends attended his funeral services in the Seventh-day Baptist church at Independence, and we laid his remains down to the rest of the grave. "Absent from the body, present with the Lord." J. C.

MARSH.—At his residence in Higginsville, N. Y., on Fifty-day, Jan. 31, 1889, of paralysis, Samuel P. Marsh, Esq., in the 86th year of his age.

Brother Marsh was born in Brookfield, N. Y., February 26, 1803. He had been confined to his bed from the effects of paralysis for sixteen months previous to his death. He was a Christian man and a Sabbath-keeper, although not a member of any local church at the time of his death. Funeral services were held at his residence on the Sabbath following his death, and his remains were laid away in the cemetery at Verona Mills. B.

TRUMAN.—At the residence of her son, Dr. A. W. Truman, DeRuyter, N. Y., March 16, 1889, Hul-dah L. Babcock, widow of the late Dr. Wm. M. Truman, of Alfred Centre, aged 77 years, 2 months and 16 days.

She was born in Scott, and at thirteen years of age made a profession of religion and joined the Scott Church. Immediately she began reading the Bible by course, and when she came to the statement in regard to the Sabbath she took her Bible to her parents and read it to them which so pleased and convinced them that they too began keeping the Sabbath and attending the church, and not long afterward her heart was filled with joy on seeing them baptized and united with the same church. In her twenty-third year she was married to Dr. Truman, with whom she lived happily in Scott, Otselic, Richburg and then in Alfred Centre till his death, in 1885, when she came to DeRuyter to reside with her son. For some months her health has been failing, but her heart was fixed on God, her highest joy was in loving and serving him. The funeral services were held at DeRuyter and then the body was borne to Alfred and laid by the side of her husband. L. R. S.

BONHAM.—In Westerly, R. I., March 11, 1889, Mrs. Catherine Edwards Bonham, in the 83th year of her age.

She was a daughter of Clarke and Catherine Edwards, and was born in Westerly, where she lived until the death of her mother in 1842, after which she lived some time in Brooklyn, N. Y., in Plainfield and Shiloh, N. J., and finally returned to Westerly. In May it will be eleven years since she came to Bro. Sandford Stillman's, which has since been her home. About 1860 she was married to Malachi Bonham, who died a few years later. She was baptized Feb. 24, 1816, and united with the First Seventh-day Baptist Church of Hopkinton, of which she remained a member until death. She was very much attached to the old church, and was never persuaded to join any other. Services were held at the house, conducted by the pastor, assisted by Rev. O. U. Whitford, and interment was made in the First Hopkinton Cemetery, by the side of her father and mother. I. L. C.

GOLDEN.—At Lost Creek, W. Va., March 15, 1889, Mrs. Rulina, wife of Judson Golden, aged 44 years, 7 months and 12 days.

Sister Golden was a worthy member of the Seventh-day Baptist Church for over twenty years. Her surroundings were such that she could not often attend the services of the church, but she was a humble and faithful Christian. She died as she had lived, in peace, trusting in the Lord Jesus. She leaves a husband, six children and many friends and relatives to mourn her departure. J. L. H.

BEEBE.—Grace, only daughter of Mr. and Mrs. Jefferson Beebe, died at the home of her parents, on the shore of Lake Geneva, near Walworth, Wis., March 13, 1889, aged 17 years and 5 months.

She had been gradually wasting away with that fell disease, consumption, until death ended her sufferings. She never made a public profession of religion, but to her friends, who attended her death bed, she expressed a hope in the Saviour and was glad to go and be with him. S. H. B.

WALTERS.—In Walworth, Wis., Feb. 25, 1889, in the 62d year of his age, Thomas Walters.

Deceased was born in Derbyshire, Eng., June 10, 1807. Came to the United States in 1839, stopping at Plainfield, N. Y., where, in 1842, he was married to Alzina Maxson. Soon after, he embraced religion and the Sabbath, and united with the Free Will Baptist Church at Plainfield. In 1843 he came to Walworth, Wis., and subsequently united with the Seventh-day Baptist Church there, of which he remained a member in full connection until translated to the church triumphant. His wife (Alzina) preceded him many years ago. He subsequently married a second time. Three sons and three daughters by his first wife, and two sons by his second, together with their mother, survive him. He had been severely afflicted for several years, but he bore all with patient resignation to the Divine will, and peacefully passed away in the arms of Jesus. S. H. B.

DAVIS.—Mrs. Annie Davis was born in New York, Jan. 2, 1802, and died at Fort Ripley, Minn., March 6, 1889.

By her first marriage she had two sons, one of whom, Hiram Sweet, now lives at North Loup, Neb. In 1832 she became the third wife of Benjamin Davis, who died in Watson, N. Y., leaving her a widow, the second time, with several children, among whom she has since lived. She accepted the faith of the Seventh-day Baptists at the time of her second marriage, and was one of the constituent members of the Watson Church. In 1864 she came with her children to Minnesota, and united with the Carlton Church, of which she continued a member while the church remained in existence. For the last twenty years she has resided with her daughter, Mrs. S. S. Maxson, and was tenderly cared for by her in her declining years. After her mind became impaired by sickness and age, she loved to read her Bible and the RECORDER even though she was unable to comprehend much of what she read. Her son, Stanton Davis, was with his sister the last few days of her life, to help care for her, and assist in the last sad rites of sepulture. Her funeral was attended on the 8th, and Eld. A. Mead, S. D. Adventist, spoke words of comfort from Job 14: 14, 15. D. P. C.

GOODMAN.—At Booty P. O., Ark., Jan. 24, 1889, Louellen Goodman, granddaughter of Rev. R. Booty, aged thirty years. J. L. H.

GARDNER.—Near Booty P. O., Ark., Feb. 11, 1889, of pneumonia, Samuel Gardner, aged 24 years.

The subject of this notice was a descendant of one of the families of the old Newport Church. His grandparents, William and Anna Gardner, emigrated to this country from Fall River, Mass., in the fall of 1839. He was a believer in, but not a keeper of, the Sabbath. J. L. H.

HULL.—At De Luce, Ark., March 9, 1889, of pneumonia, Wm. H. H., infant son of J. L. and A. Hull, aged one month and four days. J. L. H.

AYERS.—At Long Branch, Neb., March 7, 1889, Roena M., wife of Luther D. Ayers, and daughter of Joshua and Charlotte Babcock, of child birth, 24 years and ten days old.

The deceased was always a good girl. She put on Christ early in life, joined the Long Branch Church, of which she was a faithful member until death. She lived an exemplary Christian life, and though death came suddenly it was well with her. Her pastor and uncle spoke words of comfort from Phil. 1: 21, "To die is gain." She and her babe were buried in the same coffin. Some of us hope to meet her. U. M. B.

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