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THE SABBATH RECORDER.

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"KINDLY led and safely kept,
Lord, my grateful song accept:
Thought and heart to thee I raise,
Winged with sweet and joyful praise.

Constant as the Cloud and Flame,
Day by day thy blessings came—
Morning mercies, fresh and sure,
Evening comforts, precious, pure.

Lord, if added years be mine,
Grant my life accord with thine,
Faithful in thy work and way,
Thou its daily strength and stay."

THE CHRISTIAN'S RELATION TO THE LAW OF GOD.

It is one of the most difficult things for the natural man to receive, that, if he is saved at all, it must be by the grace of God and not by works of his own hands,—a gift from God and not an exchange for an equivalent rendered by him to God. When this doctrine has been stated, one of the errors growing out of a failure to understand it is the conclusion that, since we can in no wise purchase or merit salvation, there is, therefore, no merit in obedience, and we might as well give ourselves no anxiety about the commands of God.

It is the object of this paper to state, as concisely as possible, the true relation of the child of God to the question of obedience. This is not a question of salvation. That question is settled prior to any question of obedience or service. It was settled when we accepted Jesus Christ as a personal Saviour, and through him came to the estate of children of God. Now, having been admitted to this estate, the question is what is our relation to the law of God?

1. It is a relation of duty. This is perhaps the lowest plane on which we can place the subject; it is, however, a true and important one. God is a sovereign king. The worlds and all their resources are his. We ourselves are the creatures of his hand. All things, animate and inanimate,—material substance, animal life, and living intelligence,—are all his. For this reason all things owe to him prompt obedience. As in the beginning he spake and it was done, so in all the ages of the world it ought to be that his mandate is law; and as we rise in the scale of being from the lower to the higher, obedience should be more complete. God has an absolute right to our obedience; it is right that we should obey. This is duty. This Jesus seems to have had in mind when he spoke the parable of the obedient servant, which he concludes and applies to his disciples in this manner: "Doth he thank that servant because he did the things that were commanded him? I trow (think) not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." The bare question of duty could not well be stated more clearly or more emphatically than in these words of Jesus to his own disciples.

2. It is a relation of privilege. If we are the children of God, and this discussion assumes that we are, we are so by the free gift of God. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." To him who realizes, in any degree, the privilege of sonship, in the same degree is obedience a pleasure. This thought is abundantly illustrated in our relations with our fellow men. Who has not found himself, at some time, under great obligations to some friend for an unexpected favor,—for timely aid, for an act of sympathy and love in time of sorrow? Is ever any service, falling within the range of possible performance, too great to render such an one? Is it not rather a privilege to study his wishes, and to make some returns for his great kindness by which he shall be served? This is duty, too, but the privilege of it has taken all the pain and drudgery out of the ordinary conception of duty. Has not God appeared to us a friend in need? Are not his gifts to us unspeakably rich and full? Shall we not account it a precious privilege both that we are his children by his grace, and that, as children, we may express our gratitude through obedience to his will? It is, then, both our duty and our privilege to obey the commands of God.

3. It is a relation of pleasure. This is so closely related to the last statement that it scarcely needs more than an illustration. Some years ago we stood in a public office in an eastern city, when a stalwart colored porter came in with a heavy package, which he deposited at the usual place for the delivery of such matter. A delicate appearing woman seemed to be in charge of affairs on the inside. Coming to the window and seeing that the package was a heavy one, she said to the porter, "Sam, I wish you would bring it inside and place it upon this table." No sooner was the wish expressed than the man seized the package and slung it across his shoulder, a light coming into his dark face making it positively beautiful as he exclaimed, "Your wish, madame, is my pleasure." The prompt manly act, the look upon the face, and the hearty words spoken, all told the same story. There was no doubt about that. Oh, how beautiful our life would appear if, to every command of God, we could respond with equal honesty and with equal heartiness, "Thy will is my pleasure!"

4. It is a relation of fellowship. It is the teaching of the New Testament, that the child of God comes to his inheritance in the family of God, not so much by a change of outward circumstance and relation, as by a change of heart. He is born anew, born from above. He is a new creature. By the exceeding great and precious promise, he is made a partaker of the divine nature. He is a participator in the spirit of Christ, for, "If any man have not the spirit of Christ, he is none of his." Now, this new heart, this partaking of the divine nature, means a fellowship with the thoughts and purposes of God concerning men. "Truly, our fellowship is with the Father, and with his son, Jesus Christ." When this fellowship exists, the mind and will of the Spirit of God are the mind and will of the child of God. What God loves, his child will love; what he wills, his child wills; what he commands will be exactly what the child would wish to do. And thus, by the impulse of a new divine nature of which he is made partaker by the grace of God, the child of God finds his supremest pleasure in obedience. It is the pleasure of complete fellowship with God. This is the highest form of obedience, and puts the lesser forms out of sight as the sun, coming forth in his strength, causes the stars to hide away from sight. They are not destroyed, but are waiting in reserve to perform their lesser part, when the sun shall again withdraw his face. The relation of every child of God to obedience, is found somewhere in the range of possible condition, covered by the words "duty," "privilege," "pleasure," "fellowship." Not one of these leaves the matter of obedience an indifferent one, and not one of them brings the child of God into a state of bondage to the law; much less do they send him to the law for his justification. We are saved by grace, and being saved, our normal relation to the will of God, as expressed by his law, is that of entire sympathy and fellowship with him, expressed by our joyful obedience to his law.

MISSIONS.

HEARTLESS PRAYERS.

"Thy kingdom come," prayed a bright-eyed boy;
The words he was taught to say,
But his thoughts were with his new-bought toy,
And his mind intent on play.
Carelessly fell from his lips the prayer,
Then quickly he turned to go;
If in that kingdom he had a share,
He cared not to ask or know.

"Thy kingdom come," a young Christian prayed,
And she thought her prayer sincere;
But the needy poor besought her aid,
And she turned a deafened ear.
"What can I give to the poor," she plead,
"I have nothing I can spare;"
Then she bought a costly gem instead,
To deck her beautiful hair.

"Thy kingdom come," prayed a widowed one,
Repeating it o'er and o'er;
Then rose from her knees to urge her son
Not to sail for Burmah's shore.
"Let others the name of Jesus preach,
But you are my only boy;
If you go in heathen-lands to teach,
My life will be robbed of joy."

"Thy kingdom come," came in trembling voice
From a man about to die;
"God bless the church of my early choice,
And all of her needs supply;
On earth, as in heaven, Thy will be done,"
He added, with failing breath;
Then gave his wealth to his spendthrift son,
And slept in the arms of death.

—May Maurice, in *The Helping Hand*.

An exchange relates an interesting case of a young Jewess in Russia who had become a Christian. Some months ago a copy of the New Testament fell into her hands; this without any human means has led her to accept the Lord Jesus as the Messiah and her Saviour. She wrote, begging the missionary to make some arrangement for her, so that she could be more thoroughly instructed in the way of the Lord. She was willing to give up loving relatives and friends, wealth and social position, for the love of Jesus.

AFTER two heathen in India had become Christians they were violently persecuted; and some cried, "Seize them; beat them; beat them to death!" The two men, escaping from the angry crowd, sat down to read some of the words of Jesus. "A man's foes shall be they of his own household." "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." "Marvel not, my brethren, if the world hate you." The enemies of Jesus thus prove the truth of his words.

A MOTIVE FOR CHRISTIAN EFFORT.

Among the motives that ought to arouse Christian churches to greater activity and faithfulness in the sending of the gospel to the heathen, in the work of the power of darkness through men in Christian lands, in the sending out of body and soul-destroying liquor. Read the following from good authority:

The exports of spirits to Africa from Great Britain, Germany, Portugal and the United States in a single year amounted to nearly 9,000,000 gallons! And these gallons are multiplied many times before they are dealt out to the natives. One of the National African Company's steamers recently carried 25,000 cases of gin and rum for the supply of two factories only. Mr. Bently says "he has heard of 50,000 or 60,000 cases of gin as the annual sale of certain factories of the Dutch House.

Says Dr. Cuyler, in the *New York Evangelist*:

"I went to Washington to present a memorial from the National Temperance Society to the Committee on Foreign Affairs of the United States Senate, in behalf of rum-cursed Africa. When the Berlin Conference shaped the future of the vast Free State of the Congo, three years ago, they prohibited the slave trade. But they left a worse scourge unchecked. The Hon. Mr. Kisson, who represented the United States, Sir Edward Mallet, who represented Great Britain, with Count de

Launey of Italy, and Count van der Straten of Belgium, strove hard to have a clause prohibiting the sale of intoxicants to the native tribes. The German and Dutch commissioners fought it out, and Germany has sent over seven millions of gallons of 'fire-water' into that doomed region in a single year! Holland has sent over one million! And out of the port of Boston, between June, 1885, and June, 1886, there was shipped 733,000 gallons of death-dealing New England rum into the Congo country! The negroes are becoming crazed, not only with the drink, but for it. Many of them refuse to take in exchange for palm-oil, ivory and other products, any manufactured fabrics, and clamor for strong drink! Two results follow; the natives are being bestialized with alcohol, and all hope of opening a valuable market for our goods is being destroyed. The chief 'Christian' powers of the world are becoming the colossal grog-sellers to poor imbruted Africa, and are destroying one hundred times as many as Christian missions are saving. A powerful influence is being brought to bear on the English Government to prohibit the liquor traffic in Africa by British subjects. The memorial I took to Washington besought our government to adopt effective measures to suppress this destructive traffic by American citizens. A vigorous push should be made by every constituency upon its representative, by petition and by correspondence. No time is to be lost. One year now in the history of Africa is worth a century in its degraded past. If Christendom is going to supplant Paganism with whiskey barrels, then Africa had better be left in heathenish seclusion. At any rate, let our Republic wash its hands of any further participation in this wholesale crime against a whole race of immortal beings."

"What is being done out there in the name of conscience," says the *New York Tribune*, editorially, "is a world of crime of a character so colossal, of an immorality so shameless and profound, that if it could be regarded as a type and illustration of nineteenth century civilization, it would be necessary to denounce that civilization, as a horrible sham and a conspicuous failure."

Says Cannon Farrar, in the *Contemporary Review*:

"The old rapacity of the slave-trade has been followed by the greedier and more ruinous rapacity of the drink-seller. Our fathers tore from the neck of Africa a yoke of whips; we have subjected the native races to a yoke of scorpions. We have opened the rivers of Africa to commerce, only to pour down them the 'raging Phlegethon of alcohol,' than which no river of the Inferno is more blood-red or more accursed. Is the conscience of the nation dead? If not, will no voice be raised of sufficient power to awaken it from a heavy sleep?"

A CHINESE FUNERAL.

Mrs. Kip, a missionary at Amoy, China, gives the following account of a Chinese funeral in China that she attended:

Over the entrance to the house was a strip of sack-cloth, and on either side hung white lanterns. Within the outer court stood twenty life-sized paper figures, representing mandarin attendants. Two held the large red umbrellas always seen in mandarin processions; four represented the executioners, with their conical high hats of red and black; while the rest were dressed as servants and other followers. As their heads were attached in such a manner as to move very easily, it was rather startling to come suddenly upon this row of staring figures nodding at one.

We were received by the eldest son of the deceased, and the ladies of our party were at once taken to the women's apartments and introduced to the widow and other female relatives. They were all dressed in sack-cloth or unbleached cotton, according to their degree of relationship. They wore on the head a small triangle of sackcloth, which stood upright over the forehead, and was bound on by a long strip of cotton tied behind, the ends of which hung down the back.

The house was draped with unbleached cotton, and there were curtains of the same before the main entrance and other doors. On each side of the inner court were two singular erections of paper, given by two married daughters, to be burned for their father's benefit. They were very similar, except that one was ornamented with gilt, the other with silver paper. They were called respectively the Golden and Silver Mountains. The foundation was a dragon, on which was built up an elaborate structure of paper and gilt tinsel to represent rocks, on which were men and wild animals, and a fine

house, for the use of the spirit in the other world. The coffin stood in the back part of the main reception hall. We were told its cost was three hundred dollars, but except that it was very large, and of unusually thick wood, it did not look different from the ordinary Chinese coffin. On the top of it stood a sort of shrine, ornamented with gilt and paper flowers, containing the tablet.

In front of the coffin was a frame, partitioning off the back part of the room, and fastened to it in niches were four more paper figures, much smaller than those in the court. On either side of the partition hung curtains of unbleached cotton, behind which were the mourners, the men on one side and the women on the other.

Before the partition stood the long, narrow table commonly seen in Chinese reception-rooms, on which stood a number of dishes of sweetmeats piled in pyramids, and candles at each end. In front of this again were placed smaller tables close together, on which were twenty or thirty bowls containing a great variety of Chinese food, more candles, and a dish for incense.

We were given very good seats where we could see everything that was going on. The women of the family, who sat on the floor just behind us, talked very freely, asking the usual questions about our ages and families, until they heard the sound of approaching music when they at once dropped the curtain in front of them and burst into a loud wail. The curtains in front of the main entrance were now drawn aside and a company of priests entered, accompanied by musicians, who kept up their din at intervals throughout the performance. Two of the sons also came in with them, one carrying a pole over his shoulder, from which hung a hoop with streamers of green paper depending from it.

The five priests now took up their positions. The chief in a yellow robe, stood before the tables waving a long-handled censer, while on each side of him were two in black robes holding the various instruments for keeping time, such as bells and drums, used in the service. The one in the centre now began with a prolonged high note, and then chanted prayers, in which the four others occasionally joined, to the accompaniment of the music. The son carrying the streamers then returned with two of his brothers, and all three prostrated themselves before the tablet.

Afterwards, one of the black-robed priests read from a paper what we understood to be the names and titles of the deceased, and as soon as he finished the women began another wail.

Then came more chanting by the priests, which seemed to finish their part of the service, and they retired. Several handsome scrolls were now brought in and hung on the walls, a large mat and blanket spread before the table for kneeling on, and four servants dressed in mourning took their places, two on each side. The master of ceremonies then gave them some instruction as to the manner in which they were to hold the incense sticks, take one step forward, and present them to the worshippers.

Then the signal was given for the women to wail again while a petty official advanced to the front of the table. One of the servants standing at his right, handed him two lighted incense sticks, which he waved before the tablet, raised to his forehead, and passed to a servant on his left to place in the censer on the table. He then knelt and bowed his head to the ground three times. At the third time the curtain in front of the male mourners was drawn aside, and two of the sons crawled out with their heads almost on the ground, apparently to make their acknowledgements to the worshipper for his kindness. He then retired and his place was taken by another. We watched six different people go through this performance with very little variation, except that one of them poured out a libation of wine. Finding that the ceremonies would continue all day, we were obliged to leave without seeing the end. We were told there would be thirteen days of worship, at intervals of from three to seven days, during the fifty days set apart for mourning, and that the cost of it all would amount to thousands of dollars. *The Gospel in All Lands*.

WOMAN'S WORK.

BEFORE AND BEHIND.

The tender light of home behind,
Dark heathen gloom before;
The servants of the Lord go forth
To many a foreign shore;
But the true light that cannot pale
Streams on them from above,
A light divine, that shall not fail—
The smile of him they love.

The sheltering nest of home behind,
The battle-field before,
They gird their heavenly armor on,
And seek the foreign shore;
But Christ, their captain, with them goes;
He leads them in the way;
With him they face the mightiest foes,
With him they win the day.

The peaceful joys of home behind,
Danger and death before;
Right cheerfully they set their face
To seek the foreign shore.
For Christ has called, and his dear word
Brings bliss, whate'er betide;
'Tis not alone—'tis with their Lord
They seek the "other side."

A wealth of love and prayer behind,
Far-reaching prayer before,
The servants of the Lord go forth
To seek the foreign shore;
And wheresoe'er their footsteps move,
That hope makes sweet the air,
And all the path is paved with love,
And canopied with prayer.

Christ in the fondly-loved "behind,"
Christ in the bright "before;"
Oh! blest are they who start with him
To seek the foreign shore!
Christ is their fair, unfading light,
Christ is their shield and sword,
Christ is their keeper, day and night,
And Christ their rich reward!

—From India's Women.

"AND by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

OUR little Prayer Calendar, unpretentious as it is, yet appeals to your interest, to your faith in prayer, and to your desire for the prosperity of the work of the church at large, and for those special lines of obligation which are placed in our hands, because our God in his mercy to us, would also give to us something special to do. You who do not get one, because a small issue cannot cover a great number of individuals, we hope will not feel slighted; for with those of us who have been instrumental in getting them published at all, there has been more of the venture than you may think, closely linked with our faith in the spirit of those which made it possible for us to make the venture. The secretaries have been asked in their distribution of them to charge ten cents for them, that by the means we may cover this venture. We hope they are already all taken, and that God will incline you to a faithful use of them, that by this union of prayer there may come the strength promised in the adage of old. Please let these tiny books stimulate to daily, regular, persistent prayer for God's blessing to rest upon us.

BIBLE WOMEN IN INDIA.

The Congregational missionary women, reporting extracts from the annual report of the Marathi Mission, concerning the Bible-women say, that the twenty-eight Bible-women employed by the mission have preached 5,928 times during the year, to audiences numbering in the aggregate 85,469 persons. Besides this, there has been a great deal of voluntary work among the women, by the wives of our preachers and others. The Bible-women have had their semi-annual meetings as usual, when they, with a good many other Christian women, were exam-

ined on their Bible lessons, as previously appointed. Many of the Christian women are doing voluntary work. One reported having visited in ten different villages.

ENGLISH, IRISH, AND CANADIAN SOCIETIES.

The Woman's Missionary Societies for Canada, Great Britain, and Ireland, working through thirteen organizations have their fields of labor in China, Japan, Africa, India, Burmah, Formosa, New Hebrides, Telugu country, the Levant, in the Holy Land, in Syria, Persia, Turkey, Egypt, Ceylon, and amongst the Indians of the western coast and mountains, and upon home mission fields. Some work in several countries, others work in a very few, or in only one of them.

Several periodicals or papers are published by them, namely, *The Female Missionary Intelligencer*, *The Indian Female Evangelist*, *Woman's Work*, *Our Sisters in Other Lands*, *India's Women*, *Quarterly News*, *Grain of Mustard Seed*, and *Indian Jewels*. The oldest organization is the Society for Promoting Female Education in the East, established in 1834. The Woman's Society of the Methodist Episcopal Church, Canada, was organized in 1881. The latest available reports put the income for 1887-8 as above, \$425,000. The methods of work both upon the home and upon the foreign fields are similar to those used by the Woman's Missionary Societies of America.

MISS RAINEY AT THE LONDON CONFERENCE.

Miss Rainey, of the Free Church of Scotland, was the first woman announced upon the programme at the London Missionary Conference. Concerning Woman's Missionary Societies, she says, "Fifty years ago, all that the few struggling Woman's Societies could plead in their own defense was that a great and urgent work needed to be done, which none of the existing boards or committees were accomplishing; and they must set about it somehow. Now these would further answer as to the right of existence, "the Lord would have it so." It is now the exception for any church to be without a Woman's Society for the woman's part of the work. These societies have an aggregate annual income of £250,000, and they are represented in the foreign field by over a thousand European and American missionary women, aided by several thousands of missionary women from the races among whom they labor—themselves the first fruits of a glorious harvest.

The work is manifold. Teaching in the day-schools, Sabbath-schools, industrial schools; the care of orphanages and boarding schools; the Zenana mission, or house to house visitation in India and China; evangelistic work among the poor in villages and country districts, at fairs, and sacred places, in hospitals and prisons; Bible-classes and mother's meetings for converts; the training and superintending of native Christian agents; the preparation of vernacular literature; and, last, not least, medical missionary work among women and children.

METHODIST WOMEN IN SESSION.

The 19th Annual Meeting of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Church, met in Cincinnati, in October, represented by delegates from the nine associated branches. It was a seven-days session which these women held. The Literature Committee met in Buffalo soon after, remaining in session several days. It is the testimony of one who has at-

tended ten of the nineteen annual sessions, that none has been so rich in genuine devotion, in the conscious presence and fullness of divine love and wisdom as this last one. Nine of their missionaries are at home for rest; eleven were ready to leave at once for their foreign appointments. The amount contributed to the work during the year from Oct. 1, 1887 to Oct. 1, 1888, was \$206,303 69, an increase over the preceding year of more than \$15,000. The *Heathen Woman's Friend*, the organ of the society, has 19,907 subscribers, and stands upon a paying basis. The German publication of the *Friend*, the *Neiden Frauen Freund*, has 1,776 subscribers. The *Zenana* paper is also in good condition, and has an endowment fund of \$25,000. The committee on publication recommended a liberal supply of leaflets for gratuitous circulation, giving also direction as to the sale of others. It also recommended the publishing of missionary maps, the formation of missionary loan libraries, and an effort to be made to place missionary books in every Sunday-school library. The literature committee arranges to provide as soon as may be, a missionary calendar, prayer-card, atlas, maps, hand-book, selections for children's meetings, children's quarterly, and such other helps as may be best to illustrate and advance the work. Much of all this is paid for out of surplus funds of *Heathen Woman's Friend*; also much valuable service is rendered on the foreign field from this same source. The question of uniform topics for monthly missionary meetings, still holds the emphatic interest of the women of this body. They recommend the adoption by the *Friend* of the topics published for 1889 in the *Gospel in all Lands*.

BABY MARY NASSAU is learning many lessons of faith in her far-off home in Africa. Last spring she suffered from boils, and she went to the great Physician for help. This is the way she told her father about it afterward: "Father, I pray Jesus, 'P'ease Jesus, you take away my pick'y heat?" (all skin diseases are prickly heat to little Mary).

"P'ease, you make I better?"
"Jesus say, 'I hear that little Mary B'unnette Foster Nassau,—yes I do it.'

"I so glad, me better now!"
Hasn't this dear missionary baby learned the best lesson of all, that Jesus hears and answers when we go to him with our troubles?—*Children's Work for Children*.

AN *Exchange* states the fact that the Japanese government has elected Miss Kin Kato, a graduate of the Normal School of Tokio, to receive three years' training in the Normal School in Salem, Mass., to fit her to take charge of similar institutions in her own country. This lady will be the first educated in America at the expense of the government of Japan.

A RELIGIOUS HUMBUG.—One of the professors in Harvard University was a great bugologist. He had all sorts of bugs the world ever saw, in frames, and he studied bugology until he knew all about it, and had thousands of specimens of different sorts of bugs. And the mischievous students took the legs of one bug and the body of another, and the wings of another, and put them all together, just like nature puts them together, and carried the bug in to the old professor, with his thick glasses on, and laid it on the table, and said:—"Professor, what sort of bug is that?" The old professor looked at it, and turned it around, and looked at it, and looked at it, and looked at it again, and said he, "Gentlemen, this is a humbug." And this is just what we mean by a religious humbug. He has got the head of a Christian, and the feet of a dancer, and the tongue of a tattler, and the appetite of a drunkard, and the laziness of a shirk, and you just put him all together, and he is the finest specimen of humbug you ever saw.—*Tal-mage*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

FIRST QUARTER.

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

LESSON III.—HEALING OF THE LEPER.

THE SCRIPTURE TEXT. Mark 1: 35-45.

35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.
 36. And Simon and they that were with him followed after him.
 37. And when they had found him, they said unto him, All men seek for thee.
 38. And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth.
 39. And he preached in their synagogues throughout all Galilee, and cast out devils.
 40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.
 41. And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will; be thou clean.
 42. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
 43. And he straitly charged him, and forthwith sent him away;
 44. And saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
 45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

GOLDEN TEXT.—As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. Mark 1: 42.

THEME.—Christ's mission to preach and his power to heal.

INTRODUCTION.

This lesson follows in immediate connection the events narrated in the last. The time was early in A. D. 27. Probably a short time before the Passover of that year. Parallel accounts of this missionary tour in Galilee may be found in Matt. 4: 23-25, Luke 4: 42-44. The healing of the leper is also described by Matt. 8: 2-4, and by Luke 5: 12-15.

EXPLANATORY NOTES.

V. 35. *And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.* The previous day had been crowded full with intense spiritual labor. Multitudes had continued to press around him, urging their necessities for his healing power in behalf of their sick and diseased. The sympathies of his soul had been intensely exercised until the late hours of the night, when he retired for rest. Very early in the morning, while others were wrapped in slumber, Jesus arose and quietly went out of the town into a solitary place and there engaged in communion with the Father. He was doubtless very deeply impressed with the magnitude of the work that was now upon his hands; impressed with the very deep needs of the people, their spiritual darkness, their physical sufferings. As if seeking for divine help and sympathy in this great work, he thus retires alone to hold communion with God.

V. 36. *And Simon and they that were with him followed after him.* Andrew, James, and John were the companions of Simon. These four disciples had been with Jesus in all the services of the previous day, and probably the Lord had spent the night in Simon's house, where also the other disciples had lodged. They were so fully drawn to the Lord in their sympathies, that they were immediately concerned when they found that he had left the house, hence they followed him, as the word implies with deep solicitude until they found him. It was really a searching to find him.

V. 37. *And when they found him, they said unto him, All men seek for thee.* This statement, "All men seek for thee," while it was doubtless true, was given partly as a reason why they had sought him out so early in the morning. The fact was they were unwilling that he should leave them, with these multitudes constantly coming for help; they also felt the need of his presence in their own behalf. Thus they were presenting to him what were to themselves very strong motives why he should not depart from their city. Like many disciples at the present day, they thought his whole time and labors should be given to the people of Capernaum and to their own immediate neighborhood. They were not

yet able to take the broad view of Christian missions, and to realize that other communities needed the ministry of Jesus as much as their own community.

V. 38. *And he said unto them, Let us go into the next towns, that I may preach there also.* These words indicate that he had really started on his tour of preaching to other communities and that their suspicions of his purpose were well-founded. He now enjoins upon them also to go with him. He does not speak of going immediately to some distant place, but to the next village—cities where these disciples were themselves doubtless acquainted, and would be more readily interested in going. He had now preached in Capernaum; the entire community had heard of his message and of his wonderful works in healing. He could not give them more time now, but must hasten to preach the same gospel to other multitudes who had not yet heard it, for it was just as valuable to them. *For therefore came I forth.* He here declares that he came to proclaim the gospel to all who were waiting and ready to hear it. His great mission would not allow him to remain a long time in one place, while so many, everywhere, were perishing for the same bread of life. He came forth from the Father, took upon himself humanity, that he might proclaim as rapidly as possible the great plan of redemption for lost humanity.

V. 39. *And he preached in their synagogues throughout all Galilee, and cast out devils.* Galilee was very densely populated. The territory contained about 2,000 square miles with a population of over 2,000,000. Josephus says there were 204 towns of over 15,000 inhabitants. Galilee thus presented a wonderful mission field in a comparatively small country. These towns all contained one or more synagogues, some of them many synagogues; to these places of worship the people were accustomed to assemble on every Sabbath-day. So the most direct and efficient mode of reaching the people was to preach in these synagogues. His preaching was of the nature of expounding their Scriptures, and unfolding to the people the fulfillment of the prophecies in these last days, in the ministry of John, and now in his own ministry, as being himself the promised one who should deliver his people and establish the kingdom of redemption in the world.

V. 40. *And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him.* Jesus had revealed his power over unclean spirits, and in the healing of various diseases, but here comes a new and remarkable case interceding for his help. Lepers were considered unclean in the extreme sense of the word. They were not permitted to approach other people or in any way to expose them to their awful disease. But this leper, being so intensely excited, and anxious for immediate help, made his way through the crowd and came directly to Jesus and knelt down before him, so near to him that he could reach out his hand and touch him. The crowd must have been surprised at the audacity of this leper. *If thou wilt thou canst make me clean.* These words explain the fearless earnestness of the leper. The laws of custom were utterly ignored. So persistent was he in his purpose to be heard, and if possible to be healed. He knew very well that there was no earthly skill or power that could heal him of his terrible malady. He was not quite sure that this wonderful preacher would be willing to lend his power in healing and cleansing him. But one thing he determined to confess, that was his faith in the power of Jesus to heal him; and then leave it with Jesus to hear his cry, his trusting petition, and heal him if he would.

V. 41. *And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him: I will, be thou clean.* Of course the great, loving, divine heart was touched by this imploring, trusting petition, and with no thought of shrinking from the man all full of loathsome disease, he stretched forth his clean, pure hand and touched the unclean man. If he had been himself unclean he might have feared any physical contact with the leper. But being himself pure, and filled with positive power to make others pure, it was no exposure of himself to touch the leper. This was only one of a multitude of examples in which our Lord did not shrink from the near approach of those that were unclean and vile. He was conscious of personal power, not only to resist contamination, but of power to purify and purge the vilest that might come to him. There is in this characteristic of our Lord a lesson for some of his professed disciples who are so very pure and refined that they cannot, with safety, have any association with, or be approached by, the ignoble and depraved victims of vice. This form of religious exclusiveness results from a conscious weakness which at the same time disqualifies the person to render assistance and impart strength to those who most need it. But our Lord instantly replies, "I will; be thou clean." This positive, vital, spiritual force at once effected the great change.

V. 42. *As soon as he had spoken, immediately the leprosy departed from him.* Nothing could be more astonishing to the people of that country than to learn of a cure like this, for they had always supposed that the leprosy was an incurable disease; while there might be some hopes for a man under other diseases, there was no hope for a leper. This was a disease that pervaded the entire system, it corrupted every drop of blood in the body, and naturally resulted in the destruction of all the tissues and organs of the body. But here was a case in which a man was perfectly cleansed by the word and power of Jesus.

V. 43. *And he straitly charged him, and forthwith sent him away.* The man was charged to be silent concerning this cure as we learn from the record in Matt. 9: 30, and Mark 5: 43. The people at large were not prepared for a report of such a stupendous miracle as this. And if it should come to their ears Jesus very likely would be interrupted in his work. He could not move so freely among the people and preach so publicly. Therefore it was an imperative order which he gave to the leper not to noise this thing abroad.

V. 44. *But go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.* The law required such testimony for the cure of these contagious diseases. Jesus, therefore, required that this man should go directly to Jerusalem, report himself to the priest and obtain the legal documents as evidence of the cure.

V. 45. *But he went out, and began to publish it much, and to blaze abroad the matter.* We can scarcely conceive how this man could resist the expression of his boundless joy as he felt the currents of strength and health bounding through his body which had been so long time in a state of prostration and increasing weakness. The change that had come to him was manifest to every observer whom he met, and of course he was called upon to explain. It was, therefore, the most natural thing for him to repeat the story to everyone. *Insomuch that Jesus could no more openly enter into the city, but was without in desert places.* If he should enter the cities after this thing had come to the knowledge of the people he was likely to be over-borne by the crowds of those who would be brought to him for these cures, and it would leave no time for his preaching which was the great object of his mission. He therefore was compelled to seek retired places where he might be visited by those who were anxious to hear his message. *And they came to hear him from every quarter.* In this way he could declare the message of the gospel to those who were most anxious and best prepared in spirit to receive it. And it seems that even in his retirement he was constantly surrounded by multitudes coming from all parts of the surrounding country. And thus he devoted his time to this private mode of preaching and healing the sick. This lesson brings before us the story of life from spiritual death, of health from physical weakness and fatal disease as it was brought to light in the preaching and miraculous power of Jesus of Nazareth. It also illustrates the readiness of the sin-cursed world to receive light and life when it is offered to them by one able to impart it. Is it possible that the disciples of Christ are invested with authority to go forth to all the world and preach this Christ, as ready and able to save the world? A greater and more divine mission could never come to any human being than to be sent out by Christ to preach such a gospel as this.

BRIEF articles specially adapted to the Bible teacher's work and Bible study, will be gladly received. Interesting items of statistics, or religious interest in the schools are particularly desired.

"It may be a little thing for you," said Mr. Gough, "to speak the one loving, earnest word that turns a young man from the wrong way to the right one,—a little thing for you, but it's every thing to him." Such a word may be waiting for you to speak it to-day.

"COURTESY is the external manifestation of a right spirit toward others." "Good breeding, politeness, and fine manners, are all included in the term 'courtesy.'" "If a man be marked by exceptional courtesy in all his intercourse with others, he has an advantage to start with in the struggle of life, beyond all that could be his in health and wealth and wisdom, without courtesy." "Hence the training of children to courtesy is one of the best phases of child-training."

MARRIED.

SHEPPARD-GARRISON.—At Marlboro, N. J., December 24, 1888, by Rev. J. C. Bowen, William S. Sheppard, of Shiloh, and Miss Sarah O. Garrison, of Marlboro.

WILLIAMS-LANDERS.—At the Seventh-day Baptist parsonage in Scott, N. Y., Dec. 23, 1888, by Rev. F. O. Burdick, Mr. Herman J. Williams, of Sempronius, and May C. Landers, of New Hope, N. Y.

MORRIS-LANDERS.—At Dunbar's Hotel in Scott, N. Y., Jan. 1, 1889, by Rev. F. O. Burdick, Mr. Joseph Arthur Morris, and Miss Edith Evoline Landers, both of New Hope, N. Y.

CRUMB-LANPHEAR.—In Rockville, R. I., Dec. 31, 1888, by Rev. A. McLearn, Mr. Frank E. Crumb and Miss Annie E. Lanphear, both of Rockville.

CLEMENT-BABCOCK.—Near North Loup, Neb., Dec. 27, 1888, by Rev. G. J. Crandall, Mr. Sherman L. Clement, and Miss Winnie E. Babcock.

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.

ROGERS.—At Waterford, Conn., Nov. 21, 1888, by drowning, Capt. Alonzo B. Rogers, aged 53 years and 1 month.

On that day he and a neighbor went out on the Sound in a small boat to hunt ducks. When about half a mile from the shore the Captain undertook to put up a small sail. Some way, in putting up the sail, either by a sudden squall or by too much weight coming on one side of the boat, it was capsized. He and his neighbor were thrown into the water and clung to the boat being unable to right it. They with the boat were drifting away from the shore in the tide. Capt. Rogers was dressed in a heavy Esquimaux suit, and on account of it, and being quite exhausted, he decided to cling to the boat, but his neighbor swam to a rock which was some distance from the shore barely reaching it, greatly exhausted. From this rock he gave a signal of distress and succeeded in attracting attention after having been on it sometime. Help came but Capt. Rogers was found dead near his boat floating upright, being buoyed up by his Esquimaux suit and hat. It seems a strange thing that a man who had followed the water for nearly thirty years of his life, having experienced storms and perils at sea, given up several times as lost, should be drowned almost in sight of his own house. It is a great comfort to his bereaved family that his body was found and could have a resting place in the cemetery. In early life he made a profession of religion and joined the Waterford Church. He married Miss Jennie Vincent, of Alfred Centre, N. Y. They joined by letter the Pawcatuck Church of which he was a member at his death. For a number of years he resided in Westerly, but last spring he and his family moved to the old home place where he was born and reared. Here he had enjoyed himself on the old homestead the past summer, better than he had for many years, fitting it up and making his home very pleasant and attractive. Just as he and his family were about to realize their fond hopes, he was called to another home. Being a genial, generous, and social man, he made many friends. His funeral was held at his late residence and largely attended. He leaves a wife, a daughter, and two sons to mourn his death. Of late Mr. Rogers had taken deeper interest in going to meeting and in religion. Though death came suddenly and unexpectedly to him, we trust he was ready to meet his God. The afflicted and bereaved family have the deep sympathy of the entire community. May they find grace and strength in Christ and in his precious promises for their great trial. O. U. W.

AYARS.—In Bridgeton, N. J., Dec. 9, 1888, Mrs. Abigail Randolph Ayars, aged 75 years.

Sister Randolph had for many years, been a faithful member of the Seventh-day Baptist Church at Shiloh, and died fully trusting in the Saviour whom she had so long followed.

DAVIS.—At his home near DeGraff, Logan Co., Ohio, Oct. 17, 1888, Azel Davis, aged 80 years, and 2 months.

The subject of this sketch was born near Shiloh, N. J., Aug. 17, 1808. His ancestors emigrated from Swansea, Wales, and settled in South Jersey and were among the constituent membership of the Shiloh Church. He was married to Mary Ann Barrett, Feb. 27, 1834. Of this union there were born nine children, seven of whom are now living. Oct. 20, 1851 Brother Davis was left, by the death of his companion, with the care of this large family of children, whom he earnestly strove to educate for usefulness. Five became teachers in our public schools. Brother Davis was a firm believer in God's Sabbath; and although somewhat isolated from our people, he witnessed to the world the divine obligation of the law. He with thirty-three others was baptized into the membership of the Shiloh Church July 30, 1831. When he moved to Ohio in 1839 he took a letter from his church, but never used it, preferring to remain in his mother church. He took great pleasure in communicating with them from year to year until too infirm to write. He died trusting in the Lord. L. D. S.

BOOKS AND MAGAZINES.

THE new year finds the *Treasury*, for pastor and people, full of interesting matter. Besides four sermons in full there are several excellent sermon sketches and outlines. Suggestions concerning the praise and prayer service, and the treatment of the Sabbath-school lessons are all helpful. Other articles are both readable and instructive. E. B. Treat, 771 Broadway, N. Y.

THE *Century Magazine* begins the new year with an excellent number. The illustrations form an especial feature, and there are historical papers on Ireland, the Holy Land, the Lincoln papers, and the Siberian Exile series. The stories are good and the poetry is abundant and of a superior quality. An interesting phase of the American labor question is discussed in a well-written essay, and the editorial departments discuss practical questions of the day.

ANY person who has read Ben Hur, will not fail, in taking up *Harper's Magazine*, to turn to "Commodus," a play by the same author, Gen. Lew Wallace. The Irish question is treated in an article on "Manufacturing Industry in Ireland," and the first instalment of

Constance Fenimore Woolson's new novel, "Jupiter Lights," appears. "The Clergy and the Times," "Comments on Kentucky," "Colloquial English," "Modern Amateur Photography" are among the more interesting articles of the number. The Easy Chair, the Study, and the Drawer, and editorial departments are racy and full.

Babyhood is a monthly magazine devoted exclusively to such topics as will tend to promote the welfare of the baby which, in the terminology of this magazine, means any child under five years of age. It is said to be the only magazine in the world wholly devoted to the physical, mental and moral welfare of infancy. It now goes to almost every civilized country on the globe, and everywhere it gives wise and practical suggestions on this most important subject—the welfare of children. 5 Beekman Street, New York.

AMONG the magazines for the little people, D. Lothrop's publications stand without an equal, almost without a rival. The January number of *Our Little Men and Women* opens with three full page illustrations, the first two being in color. Stories, rhymes, and pictures combine to make up the number in pleasing variety.

TO SAY that the *Old Testament Student* for January continues to maintain the position that previous numbers have made for it, is, perhaps, saying enough to commend it to every Bible student. The New Testament lessons give a review of the Galilean ministry, and approach the closing scenes in the life of Jesus.

THE *Statesman* is a monthly periodical devoted to the problems of practical politics, co-operative industry and self-help. Its declared purpose is not to do other people's thinking, but to furnish some of the materials by which others may be helped to do their own thinking. It is called neutral in politics, but has a strong leaning to the third party movement. Room 25, 79 Washington Street, Chicago, Ill.

THE *Home-Maker*, the new magazine whose purpose is given in its name, has, in its January issue, the following departments: Home Literature (including, besides poems and general matter, household decoration, cheap living in cities, etc.), With the Housewife, Our Young People, *Home-Maker* Art Class, Home-Work for Home-Makers, Our Baby, Household Health, Arm Chair and Footstool, Fashions, Window and Cottage Gardening. Is not this a tempting list of subjects? Get the magazine and see for yourselves.

Burlington Route, Daily Excursions to the Pacific Coast, Colorado, Wyoming, Utah.

Railroad ticket agents of the Eastern, Middle and Western states will sell, on any date, via the Burlington Route from Chicago, Peoria or St. Louis, round trip tickets at low rates to San Francisco, Los Angeles, San Diego, Portland, Tacoma, Seattle, Vancouver or Victoria; also to Denver, Cheyenne, Colorado Spring or Pueblo. For a special folder giving full particulars of these excursions, call on your local ticket agent or address P. S. Eustis, Gen'l Pass. and Ticket Agent, C., B. & Q. R. R., Chicago, Ill.

Chariot Race From Bun-Hur.

A realistic representation, beautifully engraved upon a handsome 1889 calendar, by John A. Lowell & Co., Boston, can be procured by sending six cents in stamps to P. S. Eustis, General Passenger and Ticket Agent, C., B. & Q. R. R., Chicago, Ill.

SAUNDERS expects to be at his Friendship studio from Jan. 18th to the 24th inclusive.

SPECIAL NOTICES.

BRO. J. P. LANDOW wishes his correspondents to address him at Post Restant Czortkow, Galicia, Austria.

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.

SABBATH-SCHOOL BOARD OF N. W. ASSOCIATION.—I am authorized to say that if any of the churches or societies in our Association wish the Board to conduct Sabbath-school Conventions in their vicinity, they will be glad to do so. Correspondence for this purpose can be directed to Rev. S. H. Babcock, Pres., Walworth, Wis., or to the undersigned. E. B. Saunders, Sec., Milton, Wis.

THE Rev. W. C. Daland would like one or two pupils to study, by correspondence, Hebrew, Greek, Latin French or German. Terms reasonable. References given to pupils who have in this manner achieved marked success. Address, Leonardsville, N. Y.

HISTORICAL & BIOGRAPHICAL.

ELDER RICHARD HULL.

The subject of this sketch was born in Westerly, R. I., June 6, 1786, the youngest child of the family. He was left fatherless when two years old, and was brought up by a brother. About a year afterwards they moved to Berlin, Rensselaer Co., N. Y., and settled on a farm, near which no schools were held for a long time, and where the moral and religious training of the boy was neglected. He therefore received no education, and but slight encouragement to embrace the gospel, as his brother was a non-professor of religion. On reaching an age when he was capable of acting for himself, guided alone by the promptings of his heart, he sought to enjoy, away from his home, association with Christian people, and to learn the elementary teachings of the Scriptures. By his serious and thoughtful turn of mind, he attracted the attention of Eld. William Satterlee, for many years the pastor of the Berlin Seventh-day Baptist Church; and was led by the kind and faithful attention of this servant of the Master, to accept the Saviour and join the church. He became, at once, an active and growing worker in this new relation.

Some years prior to 1814, he married Hannah Lanphear. Concerning this event the following incident is related: She had been previously engaged to a worthy young man, who sickened and died just before the anticipated wedding. Her fidelity to him, and her piety shown in this trial, won the heart of the new suitor. At the time, he was unconverted; and it was feared that his interest in becoming a Christian rested in the selfish purpose of securing the hand of a truly pious woman. But as he proved steadfast in his religious life after marriage, the conviction prevailed that a genuine work of grace had been effected in his heart. His wife greatly assisted him in forming an earnest Christian character. It is said that she also taught him to read and write. Subsequently he formed the habits of a studious mind. He acquired a very thorough knowledge of a few favorite works, among which was the Bible. On the quotation of any passage from the latter, he would tell in what book it could be found, and often the chapter and the verse.

In February, 1814, he moved to Alfred, Allegany Co., N. Y., and made his home on a thickly-wooded farm, with poor health and but little worldly goods. Here he was compelled, sometimes, to work even all night to procure sustenance for his growing family. His companion endured patiently in the fullest sense, with him the toils, cares, and hardships of such pioneer life. The land was cleared, buildings erected, and crops harvested. He at once united with what then was the Alfred branch of the Berlin Church, and was in the year of his removal, moderator of its business meetings. He served as a member of the committee which drafted the articles of faith and practice, preparatory to the organization of this branch into an independent church in 1816. Eight years afterwards, he was ordained at Alfred to the gospel ministry in company with Eld. Daniel Babcock, a true yoke-fellow, by a committee of three from the churches in the east. Both before and after ordination, he preached for years at Alfred, and quite regularly at the other new settlements of Sabbath-keepers in Independence, Friendship, Little Genesee, Clarence and Alden, N. Y. In this work he was aided largely by Eld. Babcock. His visits to some of these

places were often performed on foot. The larger share of supplying the pulpit, especially at Alfred, was performed by him, while the latter usually baptized the converts, and being in more robust health, attended more closely to the pastoral care of the church. For all these labors he received very little material aid. Sometimes the neighbors would volunteer to assist in caring for the crops on the farm, and occasionally he would be handed a needed piece of clothing or some provisions.

There were born to him eight children, three in Berlin and five in Alfred, six sons and two daughters. One of the former died at an early age, the others grew to manhood and womanhood. Four of the sons, Nathan, Varnum, Oliver Perry, and Hamilton, entered the ministry; Richard became a physician; and the daughters, Martha and Hannah, married, the former Deacon Henry Ernst, and the latter, a Mr. Tawney. All of these quite early became active workers in the church. It is related that when a child was born in the family, the father would take it in his arms, and by prayer dedicate it to the service of God.

It was his practice, both morning and evening, to engage with his wife and children in reading the Scriptures, and to lead them in prayer. During a considerable period of his life, on First-day mornings, he was followed by the mother in their devotions; and then by the children who had embraced religion, in the order of their birth. On such occasions he would give them special instruction and encouragement in reference to these exercises, sometimes carefully correcting the forms of expression used, and suggesting ideas and facts to be considered in their secret as well as the family prayers.

He possessed a genial spirit and an affectionate disposition; was courteous and affable, there being nothing stiff or distant in his manners; and was very free and easy in conversation, so that even strangers were attracted to him. He readily gained the confidence and good-will of children and young people, and became a successful leader among them in their social gatherings and religious meetings. His house was the common resort for the people in the newly-settled country, and they were most warmly welcomed by him. Not unfrequently he entertained many living at a distance of twenty miles. The influence of such kindness and cheerful bearing, as well as of these associations, was very salutary upon the household. In this way he doubtless exercised the greatest power of his life. He had the happy faculty, particularly in these evening visits, of turning the conversation toward instructive subjects, making those of religion the principal ones. Such seasons were closed by some one of the company leading in prayer.

He was clear in conception, quick to apprehend a point, naturally argumentative, and shrewd in discussion. He was not an easy antagonist to handle. In speaking in public, he was deliberate and serious, used the plainest Saxon words, such as are found in the Bible; and was therefore, readily understood. Under his labors, the church enjoyed some of its most prosperous days.

A scene at his home soon after he settled in Alfred is recalled. One winter morning after he had built a large fire of logs, he sat down, and told his wife that he believed there was going to be a revival of religion in the country, and related his exercises of mind during the previous night. The subject was talked over for some hours, and then he and his wife knelt

in fervent prayer. A short time after, some one asked for baptism, and soon another, and then several at once. Hardly a Sabbath passed without such additions to the Alfred Church. The awakening lasted over a year, and more than a hundred thus put on Christ. They continued steadfast in the doctrine, fellowship, and prayer.

After he was set apart to the gospel ministry, a wonderful work of grace prevailed in the community. Besides preaching, he visited from house to house, exhorting and praying with the people. Very many joined the church and among them were twelve men addicted to intoxicating liquors. It is said that the last one of the drunkards in the town was converted, and that they all held out faithful until death. An incident occurred, showing the manner in which this servant of Christ sometimes reached the hearts of the unconverted. He called at the home of an acquaintance to hold a religious interview with his family. This man and his brother were at work in an adjacent field. They saw the minister approach and enter the house, and apprehended his errand. They immediately left their work and started to run for the woods. One of them called out, "Let us stop and go back home; we can run away from Eld. Hull, but not from God." Words were spoken so skillfully to them, and an earnest regard for their future well-being was so sincerely shown, that they yielded their hearts to the Saviour; and influenced others to follow their example.

His son Varnum once said: "The first distinct recollection I have of hearing father preach, is that he was at the house of a neighbor. A goodly number of people were present, and many of them wept freely during the sermon. At the close, they spoke of their religious feelings, and said that they felt very happy in the Lord. Under these exhortations, an ungodly man wept aloud; and on the next Sabbath he came to Christ a happy soul delivered from sin."

The following circumstance shows through what spiritual experience he was sometimes called to pass, and what was his fidelity to duty, as well as his truthfulness in divine help. The wife of a very prominent member of the church was taken sick, nigh unto death. The ablest physicians in attendance gave up all hope of her living beyond a few hours. She was a godly woman of great faith in her Maker, and confidence in the efficacy of prayer. Elder Hull was summoned to her bedside to entreat God for her recovery. He always spoke of his trial in deciding what to do as one of the severest of his life. He knew that the Bible taught that "the prayer of faith shall save the sick, and the Lord shall raise him up." Yet he was not convinced that God would hear him, and he felt it would be mockery to intercede for the woman in that state of mind. He realized that she was a sister in Christ, imploring help; and that he was her pastor. He halted and hesitated. As he could think of no excuse for not meeting the summons, he went straightened and distressed, doubting, like Peter, as he thought on his vision. While feeling compelled to go, he feared to do so. He reached the house in this state of mind, and the woman told him the impressions of her mind, and urged him to ask God that she might get well, and be spared to her family. After reading a portion of the Scriptures, and with great depression of mind, he knelt, placed his hands upon her, and began to pray. No sooner had he opened his mouth than he was impressed with the belief that she would surely recover. He felt the presence of

of the holy One in the room. He was filled with joy as they both besought that the healing stream of life and health would again flow into the body of the sister. The answer came; and in a remarkably short time, she arose from her bed, and attended to her household affairs. He then saw that he must have a closer walk with God, and for a long time after he felt himself under the special guidance of the Holy Spirit.

In the spring of 1837, he sold his farm in Alfred, put his business in shape so that he could leave, and moved to Canton, Fulton Co., Ill. His two eldest sons were married, and settled in their own homes. A portion of the remaining children accompanied him, and the rest staid back with the mother to make the journey in the fall. On the first Sabbath after his arrival in the west, he changed the usual season of prayer and religious instruction in his family from First-day morning, to that day at 11 o'clock, A. M., the time of holding services in the Eastern churches of our people. This was probably the first meeting for worship on the Sabbath of the Seventh-day Baptists in the Mississippi Valley. Others soon joined this little company, and their gatherings were a source of spiritual comfort.

In the summer following, a farm was purchased five miles from Lewiston in the same county; and by fall the family were again united and settled upon it. Eld. Hull had for years been failing in health, having been afflicted with rheumatism. His disease put on a new form, that of consumption. In November he took his last walk out on the fields about his house, then selecting his burial place. He lingered until spring, and on the 11th of May, 1838, death gently released his spirit from the wasted tenement. Just before he died, he was asked how he felt in view of the future; and he replied that he had been an unprofitable servant but he knew that God would receive him. He had finished his course, and wished that his body be laid at rest under the soil near his newly chosen home. During this last sickness, while unable to sit up even in bed, he would, lying upon it, frequently preach to his neighbors and family, with great earnestness, the unsearchable riches of Christ.

MEN WHO LACK THE SENSE OF HUMOR

Prof. William Matthews, in his recently published book entitled "Wit and Humor," relates many interesting stories and incidents. Sidney Smith said that it required a surgical operation to get a joke well into the Scotch understanding, and here is an illustration of the statement:

In the course of a divorce case which came before Sir Cresswell in London the parties to which were a nobleman of advanced years and his young wife, Sir Cresswell remarked that this was another instance of the evil effects of "marriages contracted between May and December." Shortly afterward, the worthy judge received a letter from the Secretary of a Scotch Statistical Society, intimating that the body he represented would be much obliged if Sir Cresswell would favor them with an account of the facts from which he derived the singular rule enunciated by him as to the infelicity of marriages solemnized during the latter months of the year; and adding that some members of the society wished to draw up the information which might be thus afforded them in the shape of a paper to be read before the society with a view to public discussion. And another. Some years ago a bishop of Oxford wrote to the wardens of the churches in his diocese, asking for confidential information concerning each of the officiating clergymen, such as, "Does he preach the gospel, and are his carriage and conversation consistent therewith?" From one of the church-wardens a reply came, stating that his rector's conversation was considered very good, but that he did not keep a carriage.

SABBATH REFORM.

In a recent issue, the *Pearl of Days* says, "The Sabbath question will never find its proper place in the nation until its discussion is brought more fully within the realm of conscience. An awakened moral conviction throughout the land must precede civil Sunday statutes, otherwise such legislation will be loose and below the divine standard. This moral awakening will transpire just as soon as Christian example is in accordance with the fourth commandment, when our secular schools will give moral truth a full chance to assert itself, and when the home life will more generally guard the Lord's day against harmful perversions." It is true that the great need in this discussion is conscience—an awakened moral conviction—among Christian people. But just in the proportion that this prevails, just in that proportion will the demand for civil law abate; and just as soon as "Christian example is in accordance with the fourth commandment," just so soon will the Sunday question be buried forever, for the fourth commandment, as a part of the immutable law of God, knows nothing about Sunday, and it needs no human legislation to enforce its sacred claims.

L. A. P.

THE AMERICAN SABBATH UNION, AND THE SUNDAY BILL.

(Concluded.)
PETITIONS.

A notable feature of the Convention was petitions in favor of the Sunday bill, pasted upon strips of bunting, and festooned about the church. These petitions have been gathered mainly through the efforts of the N. W. C. T. U., and it was claimed that they represented *over fourteen millions of people*. The mathematics on which this claim is founded are worthy of slight investigation. For instance, Cardinal Gibbons, on a former occasion, in reply to inquiries, stated that he favored legislation prohibiting unnecessary work on Sunday. He did not distinctly endorse the Blair Bill, much less the American Sabbath Union, with its anti-Catholic basis; nevertheless, his general endorsement of some legislation is made to count for seven millions and a half of Catholics in favor of the Blair bill. Representative officers of various labor associations having signed the petition, are made to count for hundreds of thousands of the members of said associations. By such methods the "enormous array of names" was made up. Such an effort at appearances, when the real number of signatures, although large, the exact number was not stated, is very far below the figures claimed, raises the old-time question, as to whether figures do or do not tell the truth. Considerable difference of opinion was developed relative to seeking co-operation from the Roman Catholics. Harmony was at last reached, and a leading Roman Catholic clergyman was placed upon the list of vice-presidents of the Union. This action emphasizes what has been suggested by the *Outlook* before, that Protestants in their eagerness to secure the enforcement of Sunday legislation seem willing to place themselves within the grasp of their natural enemies, for the sake of the temporary success they hope to gain. Whether the Roman Catholics enter into hearty co-operation with this movement, lured by the honor granted through a vice-presidency, or not, under circumstances which it deemed favorable, that hierarchy would gladly see the "civil Sunday"—an institution of its own creation—highly exalted, since through such legislation the door would be open to it for other

methods and other laws through which Catholics could more readily gain that supremacy in the United States which they are seeking. In the light of history "when Pilate and Herod become friends," little is gained except the persecution of right.

THE HEARING ON THE BLAIR BILL.

The last public hearing before the Committee on Education and Labor, which now has charge of the Sunday Rest Bill, was announced for Thursday, Dec. 13th. The Convention was represented in that hearing by seven or eight persons, who urged the passage of the bill for various reasons. Prof. Jones and Rev. Mr. Haskell, in behalf of the Seventh-day Adventists, opposed the bill as inimical to religious liberty, and transcending the province of civil government by interfering in matters of religion. Mr. Wolf, representing the "Secular League and Defense Association of the United States," opposed the bill as a dangerous one which sought by indirection to do that which the letter of the law forbade. The editor of the *Outlook* appeared in behalf of the Seventh-day Baptists, and all who observed the Sabbath instead of the Sunday, asking, first, that the following section be added to the bill.

SECTION 7. Persons who observe the Seventh-day of the week as the Sabbath shall be protected in such observance equally with those who observe the first day; they shall also be exempt from the provisions of this bill concerning "secular work, labor or business," both as to the performance of the same, and compensation therefore.

This amendment was urged upon the broad ground of conscientious and constitutional rights, and not as a concession to the minority. All conscientious convictions relative to religious matters are guaranteed by the National Constitution, and therefore this demand for equality before the law. The speaker set forth the injustice of compelling men to break that requirement of the fourth commandment which demands labor upon six days, when they had obeyed the divine law by observing the seventh day, and protested against the wrong of thus robbing Sabbath-keepers of one-sixth of their time for secular duties. The rights upon which equality before the law is asked exist in the nature of things; civil government cannot create these rights, but it is bound to respect them. These rights belong to men as individuals, and not as a mass; to minorities, as well as to majorities. He urged that this equality should be granted the more readily, since the evils which this bill seeks to remedy cannot arise from the exercise of these rights on the part of Sabbath-keepers. Sunday commerce, Sunday mails, Sunday newspapers, Sunday recreations, and Sunday games abound, because those who profess some sort of regard for Sunday, institute and carry forward these enterprises. Sunday is thus slain in the house of its friends, and not by the few who, having kept the Sabbath, seek to use Sunday for honest and legitimate secular business. He also asked that those phrases in the title of the bill and in the closing section which aim to promote the observance of Sunday as the Sabbath-day be stricken out, claiming that the civil law has no province in such matters except that of equal protection on all days alike. Later in the hearing, having the floor a second time, the editor of the *Outlook* urged that Sunday legislation sprang from the pagan conception of civil government, and not from the New Testament idea of Christ's kingdom as a spiritual one; that the result of this conception had been the promotion of ecclesias-

ticism, and of irreligion, rather than of true Christianity; that such reliance upon the civil law exalted the human authority, and debased the divine, thus making men conscienceless toward God; that the present disregard for Sunday was, in no small degree, the result of such dependence upon civil legislation, whereby even were it rightfully a sacred day, it would be debased and destroyed through reliance upon the human rather than the divine authority. He also urged that in the light of history it would be impossible to carry forward "Sabbath-reform" upon the assumption that the Sabbath was both a civil and religious institution. Civil government can institute holidays, and regulate their observance; it can neither institute nor promote religious observance, without which there is no Sabbath. Law can only protect religious observance, upon whatever day of the week, and in whatever way it may exist.

These claims in behalf of Sabbath-keepers were opposed by Dr. Elliott, and Dr. Sunderland of Washington, and Dr. Herrick Johnson, of Chicago, upon the ground that a law could not be formulated meeting the present demands, and granting these exemptions to the insignificant minority represented by Seventh-day Baptists. These speakers sought also to defend the doctrine of the change of the Sabbath from the seventh to the first day of the week upon various grounds; and to cast odium upon the Seventh-day Baptists for "making a fetish of the letter of the law," and seeking to observe a specific day in a world which knows no absolute time because of complications with the question of longitude. With a blindness usually associated with weak arguments, this objection to a specific day,—the seventh day,—was urged as though it did not, with equal force, apply to the specific first day of the week, a fact which every reader well knows. If the seventh day in its regular order cannot be observed because the world turns over, neither can the first day. Such an objection is so puerile and self-destructive as not to demand further consideration. Mrs. Bateham, in behalf of the National W. C. T. U., favored an exemption in favor of "Seventh-day keepers," under the restriction that they should not disturb others.

While there is little probability that the bill, in its present shape, will ever pass the United States Senate, the efforts which have inaugurated it, and the prominence it has already attained will go far to increase agitation, and deepen thought concerning the whole question. The friends of the bill are earnest and able, and they will undoubtedly push their efforts until some sharp and decisive defeat compels to new lines of action. Up to this time, the business of the country which is involved, has paid no regard to the bill. However insignificant the minority may be, which is represented in the Sabbath-keepers of the United States, they will not remain silent while such unjust and unchristian measures are urged. We do not doubt that, in a far off way, the advocates of this movement seek right ends. That their views of "Sabbath Reform" as a whole are crude, and wanting in breadth and charity, is evinced in many ways. We sincerely hope, however, that their efforts will not cease; however much these may, theoretically or actually, do injustice to the minority we represent. The questions involved are larger than minorities or majorities. The effort to engage Roman Catholics in this movement, if successful, can do no less than place Protestants at great disadvantage. Should the victory for such legislation be gained through their influence of the labor organizations, which favor Sunday as a rest day only, and not as a religious institution, upon the basis enunciated by the American Sabbath Union, it would be a triumph for holidayism, rather than true Sabbathism. Nothing but intelligent appeal and conscientious obedience to the divine law can create, or re-establish the religious observance of Sunday, or of any other day. Until Christian men are content to accept this fact, and act upon it, nothing of essential value will be gained except that agitation which, through provoking thought and compelling investigation, tends to the ultimate settlement of great questions. *Nothing can be settled, until it is settled in accordance with truth.*

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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"Rest is a trust in God above,
 His wisdom, kindness and his love,
 Whate'er betide, to feel his care
 Is round and with us everywhere."

WE learn from an exchange that the Rev. M. Summerbell, a prominent father in the Christian church, who has attained distinction as an author and as the former editor of the *Herald of Gospel Liberty*, died suddenly at Yellow Springs, Ohio, Jan. 5th., aged seventy years. If we mistake not, this man was a brother of Rev. James Summerbell, pastor of the Second Alfred Seventh-day Baptist Church, and so well-known among our people.

How incomprehensible are the attributes of God! They are like the clear sky above us into whose calm blue depths we may look a little way, but into whose infinite expanses we can hardly enter. They are like the sea, whose waters we may explore just a little below the surface, but whose vast stores must remain forever a secret to us, hidden away in its unfathomable depths. Are the sea and the sky less real or less beautiful to us because of the unexplored and unexplorable mysteries that lie beyond our little range of vision?

FOR our issue last week, we prepared a local item or two, from one of our eastern churches, in which mention was made of some lectures by the pastor, which were pronounced interesting and instructive. Just before finishing up the paper, we received some more items from the same place, written, this time, by the pastor himself. These were added to those already prepared, and the whole appeared over his signature. It is due to O. U. W., that this explanation be thus made.

As our readers will see, we have received our new type and have put the RECORDER into the new form. But the folding machine, which was promised by the first of January, has not yet put in its appearance. To tide the work over this deficiency last week, the paper was folded by hand, and a hand stitch was put in to hold it together. As this does not seem to be very satisfactory, we have decided to simply fold it, and ask the reader to open the paper at pages 8 and 9, stick a pin or two in the fold, and cut the leaves as he reads. If our subscribers will be patient with us while we wait for the folding machine, we also will try to possess the same grace.

THE first colored Catholic convention has just been held in Washington, D. C. The convention was under the supervision of Cardinal Gibbons, who made the opening address. During the sessions the Papal benediction was received by telegram from Rome. The committee on resolutions reported an address which was adopted. It is pledged to establish Catholic schools, primary and the higher grades, in colored communities; literary assemblies and societies are recommended, and also temperance organizations. The proprietors of factories, tele-

graph and railroad companies are asked to admit colored men to their employ; and the established industrial schools are asked to admit them on equal terms with others. Of course, the plan of the uniform purpose of the Catholic Church to control the education of her children is manifest in this, and to that extent this movement among the colored people is a menace to our American institutions. On the other hand, if the church can gain for the colored man what is asked, namely, recognition and employment as a man on equal terms with other laboring men, she will have rendered a most excellent service, not only to the colored race, but to the country as well. The negro question has come into our national life to stay until it is settled and settled right; that settlement will be made when the negro is looked upon as a man and treated accordingly.

ALL of our people should read carefully the article by Dr. Lewis, begun in the Sabbath Reform column last week, and concluded in the same column in this issue, on the movements of the American Sabbath Union, in behalf of the Blair Sunday Rest Bill, now before Congress; also what Bro. J. G. Burdick says, upon the same subject, in the New York Letter this week. We are not given to looking on the dark side of things, nor to taking the position of an alarmist on every question the exact outcome of which we cannot see, but we confess to no little uneasiness on account of this movement. When the church, through her representative men and women, gives herself to such a wholesale effort to procure civil legislation for the promotion of a religious observance of any sort, the movement certainly augurs evil to the church, and to the state alike; but when the movement is for a law, the enforcement of which will result in depriving a portion of the people, however small, of their God-given and constitutionally-guaranteed right to worship God according to the dictates of their own consciences, enlightened by his Word and Spirit, the movement becomes doubly alarming; but by far the worst feature of this movement is, that in it Protestants and Catholics are joined, hand in hand, in an effort to force upon the people of this country, by civil law, as an ordinance of God, an observance which has no authority in the Word of God—the child of a corrupt church. We are a small people, and may yet be compelled to suffer, as a result of this movement. When that time comes, if it should come, we should be prepared to meet it in the true Christian spirit. But we ought not to let it come without entering our most earnest protest.

QUERRIES.

Some of our readers have sometimes expressed the wish that we would open, in the RECORDER, a column of questions and answers. We have not yet seen a sufficient demand for such a column to justify its opening. Until such a demand shall arise, we prefer to answer such questions as come to us, under some proper heading in the editorial columns. Here is a correspondent, who says:

Being unable to fully pay for my boarding, etc., by work or otherwise. I do dish-washing, sweeping, and some few other things necessary to put the house in order, on the Sabbath. While I am doing this for my niece, with whom I am living, she goes on with her secular work, not suitable for the Sabbath, for she is a First day keeper. Do I break the Sabbath by thus helping her with the work? If so, please show how, for such works appear to be suitable for the day, and they become mine in consequence of my poverty.

The labors mentioned by our correspondent seem to us to fall under the class of necessary

works, and therefore their performance on the Sabbath is not a violation of the Sabbath law. The fact that some one else is carrying on other work, not suitable for the Sabbath, does not affect the case. These "chores" are of the class that require attention every day in the week, and in this case, they fall to our correspondent as a regular daily duty.

Another asks:

Do the Jews offer animal sacrifices the same as they did before Christ came?

They do not.

"THUS SAITH THE LORD."

By REV. C. A. BURDICK.

I
 In support of any religious tenet, one "thus saith the Lord," is worth more than a thousand inferences. Any practice or teaching which has this one rock of support is absolutely unassailable. For, as God cannot contradict himself, no "thus saith the Lord" can be brought in defense of any contrary doctrine or practice. And as God is absolute authority in all matters of faith and practice, a single indisputable, "thus saith the Lord," must stand against any number of inferences from, or interpretations of, other facts or teachings found in the Scriptures. Further, he who can appeal to one such word of God, in vindication of a doctrine, simply weakens his defense of that doctrine, when he strives to strengthen his position by any arguments from inference, or by any appeal to passages which may be susceptible of differences of interpretation. He who holds and teaches that the seventh day of the week is the only divinely appointed Sabbath, has the high vantage ground of God's own words unequivocally expressed. He can point to God's command, "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath-day and hallowed it."

This authority should be final in the matter, unless it can be shown that God has changed his own law of the Sabbath. And that should be a hopeless task, for Jesus said, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven."—*Revised Version.*

It has always seemed to me, that the advocates of the Bible Sabbath give away much of their vantage ground, when they suffer themselves to be drawn away from God's unequivocal testimony, into the fields of inferential arguments. What matters it, whether the work of redemption or the work of creation is the greater work? What matters it on what day of the week Christ rose from the dead, when we have God's own law specifying the day which he sanctified as the Sabbath? Especially what matters it, except as a question of Scripture harmony, if the Holy Spirit did not judge it to be a matter of sufficient importance to cause the record to plainly specify the day?

To enter into a discussion with opponents of the Bible Sabbath, of the question of the day of the resurrection, a question attended with such difficulties that Sabbath-keepers cannot agree upon it, is as if an army, in a strong fort, should march out of its intrenchments, to fight the enemy on equal terms, in the open field. It tends to weaken our defense of the Sabbath, when we turn aside from the plain testimony of the Word, to discuss with our opponents, doubtful and in-

relevant questions. It permits them to keep their attention away from the plain "thus saith the Lord." It serves, also, to weaken the effect of God's express command, when we undertake to support or defend it by arguments on doubtful points. It serves to carry the impression that we, ourselves, do not think that the explicit command of God is strong enough to support the claims of the Sabbath without other arguments.

It seems to me, that we shall not bring men to feel the full force of God's own testimony to the Sabbath, until we cease to discuss with them irrelevant questions, as though they were questions of moment, touching the case. I shall have more to say on this subject at no distant day.

FARINA, Ill., Dec. 31, 1888.

COME, LET US REASON TOGETHER.

BY JAMES M. CARMAN.

I am constrained to reply to an old Hebrew Christian, a minister of the gospel, the Rev. P. Werber, of Baltimore, Md. He is issuing a German monthly, *Der Freund Israels*, devoted to the interest of missionary work amongst the Jews. In its last number of last year there is an article under the heading, "The Old and New Covenant, or Mosaism and Christianity." In this article he is discussing the truth of the New Covenant, while showing that the Old Covenant is abrogated. From this he also concludes that the Jewish Sabbath has been done away with, and that the first day has taken its place.

Had this been said by a Gentile, I would have paid no attention to it, though it was irrational even for a Gentile. For if we may call the Sabbath the Jewish Sabbath, then may we call God a Jewish God, since he is called in the Bible the "God of Israel." But as a Hebrew dared thus to speak, my feelings were deeply stirred, and I feel it my duty to make some remarks on the main points of that article. That I may do so intelligently, let me give first a translation of it:

As the new created earth was given to our first ancestors as an everlasting possession, the seventh day of the week, on which the work of creation was finished, and yet was the first day of life to them, had to be considered as a Sabbath and a rest to them, thereby to be reminded of their Creator and benefactor, to praise and exalt his name by an estimable solemnity. Had the fall of man not been entered in, the bad consequences of the same, death and misery also would not have appeared. All mankind would have observed the seventh day of the week as their general Sabbath, to commemorate the creation of the universe with grateful hearts. But the sin caused a great rest, disfigured the work of creation, and brought death and misery upon the earth. With the undisturbed possession of life and inheritance, and with the happiness of the primitive paradise, also the commanded Sabbath solemnity was gone. At least there is no trace for the presumption that any nation of the world observed the Sabbath until the national deliverance was effected for the Israelites on the seventh day. This day was again placed and enforced as a Sabbath of the Lord. But since the earth was by sin disfigured, by death snatched away from men, by Christ redeemed and again dedicated to be the mansion for everlasting blessedness and peace for them, the Christian Sabbath is placed to commemorate this important event. Since this work of redemption, as well of the soul as of the inheritance, has been effected and accomplished by the Messiah on the first day of the week, this day is celebrated and emphatically called the Lord's day. This was done by the Apostle John, in Rev. 1: 10. "I was in the Spirit on the Lord's day." The promised Messiah took our human nature on himself in order to become consanguineous to us, and thus to be our redeemer, our *gott*, as well of the soul as of the inheritance for all nations. Now, then, as their redemption and replacing of the lost life and inheritance is to us and to all the world of an endless higher value than the creation itself, because its blessedness was snatched away from us by Adam's sin, we comprehend the important reason why the Lord, by his Apostles, commanded a particular day as a day of commemoration and exaltation for all the peoples of the earth. He did this without having disturbed the Jewish Sabbath—evidently seen

by the conduct of the Apostles—although he foresaw, that in consequence of Israel's sin, and in subsequent abolition of the covenant of Moses, as their punishment, the Jewish Sabbath, with the Old Covenant altogether, soon ceased to be the Sabbath of the Lord for his people Israel in the promised land.

The Lord's day will therefore remain the general Sabbath for the redeemed people of God under the new covenant of grace, to commemorate the greatest event which occurred in our world for the welfare of all human kind. It will represent an emblem of a still greater and more glorious rest, which is to be expected. This is, namely, "the earnest of our inheritance," (Eph. 1: 14) which is connected with the day of the second coming of Christ, when he will appear to those who await his coming unto salvation. That day will be for Israel and the whole world more important than the day of redemption from Egypt. This is to be concluded from Jer. 23: 7, 8. This will be of more importance than even the day of Christ's resurrection, notwithstanding our spiritual redemption has been effected on that day. For the complete development of Christ's work, which was only prepared till now, will then be accomplished for the welfare of all his peoples. Then we shall see quite distinctly the intense fulfillment of that which is written (1 Cor. 1: 30) that "Christ is made of God unto us, wisdom and righteousness, and sanctification and redemption." On that day he will appear to maintain his right. He will cast down the power of darkness and establish his own glorious and eternal kingdom on earth. This kingdom also is that which the Apostle had in view, as he said in Heb. 4: 9 about the antitype of the Sabbath, "There remaineth therefore a rest (Sabbath solemnity) to the people of God."

Now I also will call attention to a few points in this paper. 1. Mr. Werber says: "There is no trace for the presumption that any nation of the world observed the Sabbath before the national deliverance from Egypt." But the Bible gives evidence that the Hebrews kept the Sabbath before the law was given. The fact that, on the sixth-day, a double portion of manna had to be gathered (Ex. 16: 4, 23) shows distinctly that the Sabbath was kept before the giving of the law.

Ancient history proves that the Assyrians kept the Sabbath holy as a commemoration of the creation. They counted the days according to the new moons. 2. Again he says, "This day is celebrated and emphatically called the Lord's day. Rev. 1: 10. Is this a matter of history? If so, why does this expression not occur elsewhere in the New Testament? The book of Revelation was probably written a quarter of a century before the Gospel of John. If the First-day was so sacred as to be called Lord's-day twenty-five years before John's Gospel was written, it is unhistorical then to suppose that it would not have been thus called in the subsequent writings of John. The Son of Man is the Lord of the Sabbath, consequently the Sabbath and not the Sunday is the Lord's-day.

Further on Mr. Werber says, "We comprehend the important reason why the Lord, by his Apostles, commanded a particular day as a day of commemoration and exaltation for all the people of the earth." I would be very grateful to Bro. Werber if he would show the place in the Bible where it was commanded by the Apostles to keep the First-day as a day of commemoration and exaltation. The book of Acts gives a connected history of the recognition and observance of the Sabbath by the Apostles while they were organizing many of the churches spoken of in the New Testament (see Act. 17: 25, and 18: 4, 11,) but they did not command any one to keep the First-day for any purpose neither did they reprove those who kept the Sabbath for so doing.

That the early Christians kept the Sabbath several centuries after the Apostles we see by many church histories. It would, perhaps, startle Bro. Werber, if he were told that the Sunday was instituted by an idol worshiper, but it is a fact.

For the truth's sake, I wish Bro. Werber would look deeper in this matter. In doing this I would recommend him to read the "History of Sabbath and Sunday," and other books by Rev. Dr. A. H. Lewis, of Plainfield, N. J., which will open to him a new light in this question. Then come and let us reason together.

ALFRED CENTRE, N. Y., Jan. 1, 1889.

THE WANTS OF THE TRACT SOCIETY'S WORK.

BY REV. J. B. CLARKE.

Seventh-day Baptists are necessarily committed to the cause of Sabbath Reform.

This belongs to them as to no other people. Any information in regard to its progress and financial needs, should be welcomed by all.

Last week was given the difference between the receipts of 1886 and 1888, \$5,946 41. Now let us look at the receipts for 1887, \$6,987 40, and for 1888, \$3,665, 17 and we find as the decrease, \$2,411 17. Though the last annual income was for eleven months only, these figures are a sufficient showing of the real condition. While the work has been growing in fruitfulness, the means for its support have thus become less and less. This falling off, however, does not prove a dying devotion to the cause which has given us being as a denomination. Large drafts were recently made upon our benevolence for educational and missionary purposes, and they have been nobly honored. And when it is understood that this department of work, so vital to our growth and strength, is embarrassed, its pressing needs will not long remain unsupplied.

The special sphere of this society required the production of a much needed denominational literature in the interest of both Sabbath and Christianity. This was indispensable to our own welfare as well as to win attention to the truth, and to build up the kingdom of God. The pastors and members in the churches should be familiar with the aims, and also with the means needed for their accomplishment. Many of them, we are glad to say, have this knowledge and can be relied upon as efficient helpers. Their efforts are thankfully appreciated. More such intelligent, willing, consecrated co-workers are wanted. All should be enlisted and give enthusiastic co-operation. Indifference paralyzes every nerve of power. No one would be inactive, or shrink the burden that should be borne, if he was awake to the duties and privileges of the hour, or prized our varied and useful publications, or noted their effects which are becoming more manifest every day.

During the last five years more than thirty churches have been organized, most of which would never have been gathered, probably, if there had been no sending forth of the *Outlook* and other Sabbath publications. This one of many results ought to inspire all to join in efforts to sow them broad-cast more and more, and to cultivate every field which may be opened to us by the Lord of the harvest. He who sows wheat or plants corn has cheering hopes of increase. But he who goes forth with God's precious truth, planting it on hill top, plain or prairie, may look for a more glorious harvest, both now and when he shall gather fruit unto eternal life in the kingdom of God and of his glory.

We trust that the hearts of all the pastors and their people will be drawn by the spirit of truth and power, towards these great interests, and that instead of a decrease of collections, there may be an increase, until they shall be ample to meet all the current demands, and gain still more abundant success and joy in the work of our Lord.

YOUNG PEOPLE'S WORK.

FEW of us realize what a spiritual force we young people may be in our denominational life. A force is measured by the quantity of resistance it overcomes, *i. e.*, the amount of work which it accomplishes. Now we young people are capable of achieving a good bit of work, and the way we are to prove our fitness to exist as an element in our religious life, is by taking hold with a will and doing it.

AND the denomination, as a whole, is willing to have us. They have given us an opportunity. They do not treat us as children, to be seen and not heard, but they cheerfully accord us a place and a chance to show what we can do. This is a favorable circumstance. Let us avail ourselves of it.

BUT we must work with a plan and a method that shall be definite. This plan should be the outgrowth of the thoughts and suggestions of our earnest young people themselves. Let us have in "Our Forum" a general expression on this point. How can we apply our force so as to produce the best results for Christ and our beloved Zion?

THE YOUNG PEOPLE'S PRAYER-MEETING.

The weekly prayer-meeting should be looked upon as one of the most important appointments of the church, and one that is not to be neglected. For, if attended in the right spirit, the prayer-meeting is a very great help to growth in the spiritual life, and to the spread of the Christian influence. This is shown by the fact that the well-attended, interesting prayer-meeting is, almost invariably, indicative of a harmoniously-working church.

This spirit of work—helpful, Christian work—is what is needed in the church, and what is the need of a church as a whole is especially that of its younger members, the young people. This same thought should be constantly before them, that there is need for *them* to work; for in a few years, it will be to them, the young people of today, that the church will look for its support. Is it not, then, important, that they be trained and educated to this service? Where find a better school than their own prayer-meeting? So then the young people's prayer-meeting should have a place in every one of our churches.

While encouraged by the older members, this meeting should be entirely in the hands of the young people, assisted, of course, by the pastor. There should be the place, where, meeting from week to week, they can freely talk over their work, their trials, their joys and sorrows, and feel that, in each other, they have sympathizers and those ready to help.

What a comfort it is to the young Christian, as he, for the first time, stands up among his associates and declares his love for the Saviour, to feel the love and sympathy of all, though perhaps it is unspoken! How much easier for him here, than in the general prayer-meeting, where he feels sure there are some who have no personal interest in him. Here, apart from personal interest, the bond of Christian love unites all so closely, that to feel one's self a stranger is impossible.

Let me tell you of a young people's prayer-meeting with which I am familiar. It is held, each Tuesday evening, at the homes of the young people of the church, where the prayer-meeting is always welcomed; and they find this much more pleasant and informal than a public place

would be. Their plan of studying the Bible systematically, has been carried on for some time, very pleasantly and profitably. According to this plan, they take up different topics; as "The Parables," "Studies in Hebrews," or "Psalm Studies," and spend two or three months with each subject, developing, especially, the practical side of it. After the opening prayer, the lesson assigned is read and commented on by the leader, the pastor nearly always, adding helpful explanations. Prayer follows this, in which the greater number of those who attend, join. After the prayers is the conversation in which all take part, talking of the lesson and the thoughts suggested by it, or of personal needs and desires. The singing, which is frequent, is enjoyed by all.

This meeting is characterized by freedom and earnestness, and is of inestimable benefit to those who attend. And, as for those who have attended it since its beginning, when they were mere children, they are the better Christians for its restraining, purifying and ennobling influence.

We, as Christian young people, should be loyal to our prayer-meetings, suffering no trivial circumstance to keep us from it; and one part of the duties of the meeting should be borne, willingly and gladly, keeping in mind that, as we are helped, so possibly, one word may help some other. We must bring our friends to the meeting, especially our friends who are not yet Christians; for, as we are aided in the Christian life by it, we must endeavor to make its benefits as far-reaching as possible, that it may extend, in its helpful influence, to all, even the youngest in the church home, and in the community as well. On the other hand, we, and we alone, are to blame, if our prayer-meeting is not what it should be. If we, who profess to be followers of Christ, do not here use our influence for him, how can we expect others to be reached and benefited? Shall this responsibility rest lightly on us? or shall we make our prayer-meeting a sweet and inspiring influence on all?

A. B.

OUR FORUM.

"CUT AND TRY."

The *cut-and-try* rule is a very poor method for an architect to pursue in building a house. Much time is lost and valuable material wasted. Instead of experimenting with the saw and chisel until he has the board of proper length, or the mortise of correct size, let him experiment with paper, pencil, and drafting instruments; then even before an hour's work has been done upon the house, he knows the exact size, arrangement, and proportions of each part, and the appearance of the building as a whole.

Of course a great deal of useful knowledge has come to us by experiments, and they are all right in the proper place; but they are always attended by a wasteful expenditure of time and power. Let us not make our Young People's work, or this page of the RECORDER, merely an experiment. Let our work and our words be carefully and accurately planned and prearranged. Let method be in all we do. Let us make our success more certain by avoiding the *cut-and-try* rule.

EBEUS.

THE VOICE OF PRAISE.

Thy servant hath thought it good to say much that is in his heart touching the young of this generation in the new world, and he hopeth that his words may find acceptance. Since thy servant hath come from amongst the imperfect civilizations of the east he hath learned much, and hath felt his soul lifted up with exceeding great joy. Yea, he doth feel enriched in spirit with this knowledge, even as a mer-

chant who findeth many precious gems and fine gold. For it never before entered into his heart to conceive the mighty changes which have been wrought, and he is exceedingly amazed thereat. Therefore doth he desire to pour out his soul in praise of these wondrous things.

The first doth concern wisdom, of which it is written: "With the ancient is wisdom, and in length of days is understanding." When thy servant was young in years, this saying was repeated unto him many times, and verily it hath been a burden unto his soul; nevertheless it seemed unto him as a great and mighty truth. But now he doth see his error. For here in the new world he doth perceive that the youths and the young men excel in wisdom and in understanding. Their counsel is full of mighty and unerring wisdom, while those of many days fall down in reverence before the youth of the incipient beard. Yea, he doth find that whereas in the East the young men bow reverently before their elders, and remain silent at the words of the sages of many days, here the young men proclaim aloud their thoughts, and of the old men it is said even as a proverb that they are "old fogies," "fossils" or "venerable relics." Thy servant hath often said the same in his heart, but never hath he dared to utter his secret thought. But now he rejoiceth to find that there is a land under the sun where the truth is known, and his heart is made glad.

Another thing doth give joy unto thy servant. In the East youth is a time for study and the acquirement of knowledge. The young men go into the school and are taught by aged and prudent masters, and day by day they spend their time in sober thoughts. If a youth doth waste his time in trivial sports and amusements it is accounted as a matter for condemnation, and it bringeth a reproach upon him that doeth it. This, too, hath been a burden unto thy servant. But now he doth observe wherein he knew not the truth. For he doth find here in the new world many schools and colleges of learning where the young men—yea, and the young women also—spend a few minutes each day in finding out how to answer the questions which the teachers may peradventure ask them, each in his turn, so that one doth not need to learn the answer of another, and each cometh unto his own place in peace. Likewise thy servant doth observe, that instead of filling the mind with knowledge, which is truly a burden, the way in the new world is to have *examinations*, which is being interpreted, "the doing of somewhat whereby nothing is ascertained." It is the object of the youths to know what kind of questions are propounded in the examinations, and they strive to answer the greater part thereof so that they may "pass," and then be free from the burden of the knowledge thereof. Thereby is a great gain. This cometh to pass twice or thrice in the year; and for the rest the students burden not their minds with ancient lore, but spend their time more wisely in the nobler pursuits of "base-ball," "foot-ball," "hazing," and other newly-devised things of which we in the East know not. They likewise walk and talk much with the young women and spend the hours of the night in dancing and other pious exercises which greatly benefit them. This, too, is a source of joy to thy servant, who doth mightily regret that his youth was not spent in the new world.

Another matter doth wonderfully please thy servant, and that is touching the synagogue, but of this and many other things thy servant will speak at another time.

JEHOADAH ZURISHADAI

POPULAR SCIENCE.

A NATURAL TREASURY.—A Pittsburg natural gas expert has made the calculation that each day 600,000,000 cubic feet of natural gas are drawn from the earth for use in that city. This amount weighs over 12,000,000 pounds, of which 8,000,000 pounds are carbon. He is of the opinion that, with the withdrawal of so much material, something will give way. Already since the development of natural gas in western Pennsylvania, there have been several "shakes."

PETROLEUM COMPLAINTS.—A German physician has recently issued a report of his observations on the effects of petroleum on the human body. The facts on which his conclusions are based have been gathered during extensive travels in the American petroleum districts. He found that a skin disease was very prevalent among the workmen who were employed at the wells, and on closer examination he concluded that the disease attacked those who were engaged with the heavier and more inflammable oils. Numerous cases were discovered of large quantities of petroleum having been swallowed, with the result of violent affections of the stomach, kidneys and nervous system. In one case where a glassful of petroleum had been drunk, the greatest difficulty was experienced in preventing the patient from falling asleep, an eventuality which is especially fatal in such instances. Symptoms of poisoning could also be traced after a lengthened period of inhalation of the vapor, but the symptoms were only noticeable when the subject was in a bad state of health.

The select committee of the Senate of the Dominion of Canada, appointed to inquire into the resources of the great Mackenzie basin, has collected a vast amount of information, which has recently been published. Although much of the information contained in this report is too vague to be of value, the greater part is founded on sound reports of well informed men, and our knowledge of the natural productiveness of this vast area is greatly increased. In weighing the economic value of the area under discussion, it must be considered that the northern limit of vegetable products and of pasture-land does not coincide with the northern limit of profitable agriculture and stock-raising. In the report of the committee, the analogy of those parts of Russia near the northern limit of possible agriculture is frequently emphasized; but it must be borne in mind that the economic conditions of America and Russia are fundamentally different. Up to this time, agriculture in the new West is founded on extensive culture, no attempt being made to make the soil yield the largest possible continuous returns by intensive culture. At the same time a great portion of the immigrants do not settle there to make a living, but with the prospect of becoming wealthy. In Canada as well as in the United States a great number of settlers in the prairie territory are at the same time land-speculators. For these reasons the limit of agriculture will not approach as closely the limit of possible agriculture as it does in Russia, where a native population, loving the native soil, makes a hardy living. It is only when the economic conditions of the Western States shall have undergone a complete change that these northern districts, which are able to support a population, will become settled.—*Science.*

COAL OIL AND NATURAL GAS.—People often talk of the advantages of natural gas as a fuel, without having an adequate idea of its importance. It is to-day the greatest commercial wonder of the age. No one can ponder over the following figures without being deeply impressed: It is only fifteen years ago, says the editor of *Stoves and Hardware*, published at St. Louis, that natural gas was first used as a fuel, yet to-day there is required to pipe it 27,350 miles of mains. In Pittsburg alone, 500 miles supply 42,698 private houses, 40 iron mills, 37 glass works, 83 foundries and machine shops, and 422 miscellaneous industrial establishments. An idea of its value as fuel can best be obtained when the value of 7,000,000 tons of coal is estimated, as it is asserted that this amount of coal is annually displaced by natural gas. An idea of the effect a retarded production has in advancing prices can be seen in the shut-down movement in oil production.

This commenced in earnest just about a year ago, and the following is the result: In 1886, when no attempt was made to lessen production, the average run from wells was 70,666 barrels per day. In 1887, when there was less than two months' organized effort in this direction, the average daily run was 63,545 barrels. In ten months of 1887, ending November 1, when the movement was on foot in earnest, it was less than 44,000 barrels per day. The average price of certificates for the first ten months of 1887 was 64½ cents, for the first ten months of 1888 it was 87 cents, an increase in value of 34½ per cent.—*Scientific American.*

EDUCATION.

—Mr. Holyoke Seminary has 6,300 pupils, 3,033 graduates. More than 2,000 students have become teachers. The first President and half the teachers of Wellesley College, the lady principals of four other female colleges, have all been Mt. Holyoke "girls." Eleven institutions and seminaries owe their existence and prosperity to the same source, and over forty other educational enterprises, in the United States and Canada, have Mt. Holyoke principals. As married and single missionaries, they are to be found in Japan, China, Burmah, Ceylon, India, Syria, Persia, Turkey, Spain, Africa, South America and the islands of the Pacific. Large numbers are in the home missionary field, among the Indians, Chinese, Mormons and Negroes. Others are engaged in temperance work; while others still are concerned in the management of homes for the friendless, orphan asylums, and seaside homes for children, or are active members of the State Boards of Charities, and bureaus of employment to supply women with work at home. At least forty have become physicians, while others have done excellent work in art and literature.

—It is evident that there is to be a discussion in various forms, regarding our public school system. Christian men should study that system and its philosophy more thoroughly, for in public addresses and newspaper articles, many things are put forth, which show that some very intelligent people have not given to this subject the earnest thought it demands. It is desirable also that pastors, and other leaders of thought, should visit the schools and maintain an intimacy with the teachers and trustees. They will thus be able to exert an influence on the management of the schools, to make them more what they should be, and will be able, in any conflict which arises, to take the wiser course.

—The income-bearing funds of Amherst College, at present, amount to \$990,631 21. Of these, \$81,770 88 belong to the "Charitable Fund"; \$108,648 80, to other scholarship funds; \$15,679 90, to prize funds; and \$784,533 63, to endowed professorships, and other funds for the general uses of the college. These funds are believed, by the trustees, to be securely invested, and their income, for the past year, averaged a fraction over 5.5 per cent. Besides these income-bearing funds, the buildings, grounds, and apparatus—including cabinets and libraries—belonging to the College, are estimated at a value of \$600,000.

—The trustees of Alfred University are issuing quarterly, an eight-page paper, in the name of the University, the object of which is to bring the institution and its work, more fully and more generally before the minds of those who may desire to patronize such an institution; at the same time it is designed to stimulate, in the minds of the young, a desire for an education. By the aid of the literary societies and the students generally, five thousand copies are easily put in circulation among a class of persons most likely to be influenced by it for good.

—The death of Dr. John H. French occurred at Rochester, N. Y., Dec. 23d, at the age of sixty-four years. He was a noted educator, and at one time the State Superintendent of Schools in Vermont. He was also, at different periods, principal of the State Normal School at Indiana, Pa., and assistant in the Albany Normal School.

—The Harvard Overseers have requested the Committee on the government of the University, to consider and report promptly upon the advisability of returning to the old order of things, and making daily attendance at morning prayers and at recitations, compulsory.

—In the London School of Cookery, over 10,000 young ladies took a full course of instruction, during the last year, and the English papers are congratulating the country on the fact, that it may soon be possible to find a woman, among the rising generation, able to cook a good dinner.

—It is said that thirty years ago Harvard had one professor of religion to every ten students. Now she has one to five. Brown had one to five; now there are three to five, while Yale has two to five.

—REVIVALS are of frequent occurrence and of longer continuance, in colleges, than anywhere else. Since 1853, five times as many denominational colleges have been organized as undenominational.

—THERE are about 175 students at Milton College this term. The Literary Societies held their public sessions at the holiday season, with unusually fine programmes.

—THERE is one school district in Douglas county, Kansas, in which the people refuse to have grammar taught.

—YALE and Amherst have put the Bible on elective studies.

TEMPERANCE.

—CIGARETTE-SMOKING.—A journal misnamed *Health*, advocates the principle of cigarette-smoking, when the smoke is not exhaled through the nose.

We would like to inquire of our learned contemporary, what the nose is made for if not to exhale through. If a man elects to use his mouth as a receptacle for tobacco, and a place in which to burn the filthy weed, why may he not, with equal propriety, use his nose as a chimney to carry off the smoke. It is an absurdity to claim that tobacco is good for the mouth and bad for the nose. The nose has better means for defending itself against noxious substances than has the mouth. We venture the assertion that this defender of tobacco is himself a cigarette-smoker, and is seeking to bolster himself up in the practice of the habit, which is universally condemned as filthy and injurious, by unbiased and intelligent persons.—*Good Health.*

—STATISTICS give the average amount per capita, of liquors used annually in Canada, at 3.28 litres (a litre is one pint, fifteen oz.); in Finland, 3.3 litres; in Norway, 3.9; while in the United States it is 4.79 litres of spirits and 31.3 litres of beer; in the United Kingdom, 5.37 litres of spirits and 14.3 of beer; in Austro-Hungary, 5.5 litres of spirits and 22.4 of wine; in Sweden, 8.14 litres of spirits and 11 litres of beer; in Bavaria, 4.31 litres of spirits and 26.2 of beer; in France, 7.28 litres of spirits, 119.2 of wine, and 21.1 of beer. Thus the facts are fatal to the theory that people in cold climates require liquor to keep them warm, since those of the coldest countries in the list use the least.

—A NEW PLEA FOR TOBACCO.—An English biologist has been experimenting with tobacco smoke, and finds it kills germs, from which he concludes that it is not only a harmless drug for use of human beings, but exceedingly beneficial as a disinfectant and germicide. It seems never to have occurred to the learned man that whatever experiments have been made up to the present time has shown that whatever is unhealthy for germs is unhealthy for human beings. As a rule, germs are much harder to kill than men and other beings. Many germs die only at the boiling-point, and may exist in a degree of cold far below zero. A certain class of scientists are bound to find some suitable apology for every vice to which human beings are addicted.

—THE following, from Dr. Post, a returned missionary from Beyrout, Africa, in a speech before the International Centenary Conference, in London, is worthy to be urged upon the attention of all civilized people: "In our warfare against intemperance we have to begin," he said, "with the tables of our own clergy, of our Christian laity, and in our Christian homes, before we can dare lift up our voices against this enemy of the heathen world."

—THERE are more than 400 saloons and only five churches and chapels within a short distance of Castle Garden. Everyone of the so-called immigrant boarding-houses is a saloon kept by the worst men of the city. A sum of \$25 a year is paid by the keepers of each of these places to the Commissioners of Immigration, for the privilege of soliciting customers among the immigrants. The receipts for these licenses amount to over \$6,000 annually.

—THE English nation spent an average of £2,350,096 17s. 6d. per week, for intoxicants, in 1880. At £3 7s. and 6d., the price of an ordinary suit of clothes there, they might have furnished, each week, 696,324 of their poor men a suit for this money; and who can calculate the gain in health, real comfort, and appearance?

—M. CHEVREUL, whose one hundred and second birthday was recently celebrated, is not addicted to the use of tobacco. France has another non-smoking centenarian,—M. Renandin, who is one hundred and five years old.

—ACCORDING to a liquor law passed in France, every person who may be condemned twice by the police for open drunkenness, will be considered incapable of voting, of elective eligibility, and of being named for any public office.

—TENS of thousands of visitors attended the Toronto Exposition, during the ten days that it was open. No intoxicating liquor was sold, and consequently good order prevailed, and no arrests were made.

—THE other morning, three persons were found dead in their beds, at Atlanta, Ga. The coroner attributed their deaths to "over-indulgence in liquor."

—By Queen Victoria's order, no intoxicating liquors are to be, in future, allowed upon the premises of the people's palace in London.

COMMUNICATIONS.

NEW YORK LETTER.

Wilber F. Crafts has resigned the pastorate of his church, and enters at once upon his labors as Secretary of the American Sabbath Union. He addressed the Baptist ministers' meeting this morning, Dec. 31st, upon the work and plans of this Association. The Union claims to have some 13,000,000 names to this petition for a Sunday Rest Bill:

To the United States Senate. The undersigned, adult residents of the United States, 21 years of age or more, hereby earnestly petition your honorable body to pass a bill forbidding in the Nation's mail and military service, and in Inter-state commerce, and in the District of Columbia and the territories, all Sunday traffic and work, except works of religion and works of real necessity and mercy, and such private work by those who observe another day as will neither interfere with the general rest nor with public worship.

And they purpose to keep up the snow storm of petitions until next March. The Knights of Labor and the great Catholic Church have endorsed the petition. The Cardinal's letter will be published in full in the next issue of *Our Day*. In regard to the Jews, Mr. Crafts said they must close up their shops to all outward appearance. If they do work inside, it is all right; it is all right so long as they do not disturb the general rest day. He expects the greatest opposition from the Sunday newspapers, but not much from the railroads. There is no doubt a *very strong* effort will be made in the attempt to pass this bill.

Here is a declaration of principles:

Resolved, First, That we declare our conviction that the Fourth Commandment, like all the other commandments of the Decalogue, is of universal and perpetual obligation.

Second, That the American Sabbath Union, while recognizing the value of arguments for the Sabbath from expediency and physical health, still regards as its chief work the quickening of the Christian conscience upon this subject.

Third, That the preservation of the Sabbath is the best protection of our Christian homes, churches and all organizations, looking toward the promotion of our national welfare.

Fourth, That the Christian pulpit can never fulfill its sacred functions without declaring fearlessly the truth of God concerning the claims, sanctities and obligations of the Sabbath.

Fifth, That in view of the neglect to enforce Sunday laws designed for the conservation of public morality and order, and to protect the liberty of Sabbath rest and worship, it has become an imperative necessity that Christians should insist that the officers of the law perform their duty.

Sixth, That we indorse the petition for the passage of a National Sunday Rest Bill.

Seventh, That we request those who control Sabbath-school assemblies and conventions to give the Sabbath greater prominence in their deliberations, and we urge that more frequent and earnest attention be given to the instruction of children in Sabbath-observance.

Eighth, That we lay upon the Christian conscience the responsibility of personal example in keeping the Lord's-day, especially by abstaining from travel, from the purchase and reading of Sunday secular papers, and from social entertainments.

Ninth, That as the first week in April has, for many years past, been observed as a week of special prayer in behalf of Sabbath-observance, we approve of such observance, and we recommend, so far as consistent with other obligations, that pastors preach upon the subject in connection with that week.

Tenth, That as the circulation of Sabbath literature is a most effective form of propagating our cause, we promise our general secretary a hearty support in the most energetic dissemination of such literature.

Resolved, Finally, That our dependence in this effort to preserve the day is in the power of the Holy Spirit, by whose agency all nations may be led to see its significance.

Agitate and organize are the watchwords. Shall we whose religious liberties are threatened

by this unholy move toward the union of church and state sit idly by while chains are being forged which will bind us hand and foot?

A resolution in regard to the use of wine at the White House was introduced by some members of the Baptist meeting, this morning, but it failed for want of a second.

We reached the greatest number in attendance at our little church during this month of December, since my connection with the New York Church. We did not count the attendance at our Yearly meeting as belonging to our regular congregations. We are expecting some additions to our congregation after the holidays. Dr. Russel and wife have now located in the city, and Mrs. Russell, formerly Miss Addie Lewis, will be quite an acquisition to our little number. May the blessing of God rest upon the faithful few, who, amid many difficulties, are upholding the law of God's Sabbath.

J. G. B.

LONDON LETTER.

56 MILDWAY PARK, London, Eng., Dec. 18, 1888.

Dear Brother Platts,—The issue of the new series of the RECORDER, and the coming new year, remind me of the request of several friends for an account, occasionally, through your paper, of the progress of the work here. There is always a little encouragement at hand, enough at least, to give assurance that God's Word does not return unto him void. Our Sabbath converts are as active in behalf of the cause as their means and opportunities will permit. From several places in the provinces there have come recently (as in the past) requests for our publications. One friend has sent repeatedly, within a few months, for the envelope tracts, "The Bible on the Sabbath," "Why I do not Keep Sunday," and "Why I Keep Saturday," paying for more than a thousand copies. "The Sign of the Messiah," and other publications are frequently called for. A lady at the West End bought Dr. Lewis' and Elder Andrews' "Histories of the Sabbath and Sunday," in order to lend them about, an editor being one of the readers. Subsequently she sent for three copies of the "History" and a quantity of tracts to treat herself, as she expressed it, "to a birth-day present," on the notable fifth of November (may she have many happy returns of the day), thus providing herself with material to loan to friends, especially clergymen, if they can be induced to read, and what clergyman will refuse to read a book when a lady offers it? A near neighbor, a lady, has taken to reading on the subject, and, as is usually the case, asks not a few of her friends what they think of it. She believes that Saturday is the right day, but the force of popular habit is very strong. A non-conformist minister who reads the *Sabbath Memorial* has asked for six copies of the October number. The *Memorial*, which has done much effective work, now enters upon its fifteenth year of publication.

It is sixteen years last September since I came to London. The pulpit register shows that 1,595 sermons have been preached in the chapel, not reckoning the sermons of others there, and 273 sermons and lectures delivered elsewhere in London, and in the country. Lengthy discussions on the Sabbath question have been conducted in two London religious weeklies, and in three provincial secular weeklies, in one of which, *The South Wales Press*, the discussion extended over several months. By invitation I have assisted every month at committee meetings for benevolent objects, such as the Seamen's Christian Friend Society. Besides a great deal of corre-

spondence, amounting to thousands of letters, the work has necessitated hard and diligent study, covering a large field of inquiry.

The unsettled state of our chapel affairs for the last five years has been a very serious hindrance to successful labor. But "God is our refuge and strength, a very present help in trouble." I take pleasure in mentioning the annual visits of dear brethren and sisters, especially the one during the recent Missionary Conference, and hope that these visits will continue to be repeated, for they are a great comfort to us. To all the friends permit me to say, pray earnestly for us, and may you all enjoy a happy New Year. May the love of Christ abound among you all.

W. M. JONES.

WASHINGTON LETTER.

(From our regular Correspondent).

WASHINGTON, D. C., Jan. 4th, 1889.

The ladies of the present regime will die royally, wreathed in flowers and smiles. President Cleveland's last New Year's reception at the White House, on Tuesday last, was probably the most brilliant of the four he has held. Roses, carnations and hyacinths filled the parlors with perfume, while the tall, tropical plants, lining walls and alcoves, converted them into a sylvan realm. The gas from the huge chandeliers burned brightly, the toilets were especially handsome and varied, the receiving party was gracious and cordial, the visitors good natured, the Marine Band played entrancingly, and outside as bright and balmy a sunshine as one ever sees shone delightedly on all who came and went.

There is probably no more interesting annual event at Washington than the reception at the White House on New Year's Day. The day is recognized in an official way, and the reception is really a public exhibition, as it were, of the President and his wife, with the Cabinet officers and their families, for in the midst of the crowd and pressure of the reception there is no opportunity whatever for any kind of social interchange. The master of ceremonies asks the name of each visitor in turn, and each is presented to the President and the President grasps the extended hand of each, with "I am happy to see you." But there is no formal presentation to the ladies. He can shake hands with them if he chooses, or bow along the line, or walk past them without looking on into the Red Parlor and into the East Room.

There is a terrible mutilation of names at White House receptions. A name that is out of the ordinary run of names stands little chance of escaping unslaughtered. For instance, a gentleman named Decker, as he approaches the President, tells his name to Colonel Wilson, confident that his name is such a simple one that it cannot be mistaken. "Happy to meet you, Mr. Cracker," says the President. "Happy to meet you, Mr. Baker," says Mrs. Cleveland. Miss Bayard murmurs "Mr. Sacker," doubtfully. "Happy to meet you, Mr. Black," says Mrs. Whitney, confidently. Mrs. Fairchild wishes Mr. Brown a happy new year; and Mr. Decker escapes and looks at one of his cards to see what his name is anyway.

Congress met again on Wednesday morning at 11 o'clock, an hour earlier than the regular time for opening, and will continue to do so until a vote is taken on the passage of the tariff bill. Contrary to the expectations of many there was a good working majority in both houses, the shortness of the holiday recess taken by the Senate having determined many members of Congress to remain in Washington during the

Christmas season. Congress has a great deal of work to do between now and the 4th of March. All of the appropriation bills are obliged to be passed, and after the Senate tariff bill, then the "omnibus" bill, admitting the Territories, so that the outlook for any other legislation is altogether discouraging.

The Postmaster-General has recommended that after the close of the present fiscal year the postage stamps and postal cards be printed at the bureau of Printing and Engraving. This will give the Government whatever profit there may be in the contract, and will permit of work being done on shorter notice. This is now the only Government printing work given under contract.

Secretary Endicott's necessary retirement, soon, to private life is one of the sweets that serve to make the cup of defeat less bitter to the straight-out Democrats of Massachusetts, who are said to dislike him thoroughly because of his pride in English lineage, his exclusiveness, and his contempt for machine politics.

HOME NEWS.

New York.

ALFRED CENTRE.—The winter term at the University is much larger than the fall term, and is progressing finely; the usual holiday sessions of the Literary Societies have been held, a short holiday vacation was taken, and the work is moving forward pleasantly and earnestly.

L. C. Randolph, a graduate of Milton College, at its last commencement, and now a student in Cornell University, spent a few days with friends here between Christmas and New Years.

We have had a few cases of diphtheria this winter, with one death, the remaining cases being light. The worst appears to have passed, and all is quiet again.

After nearly three weeks of fine sleighing, we are having fine spring-like weather. Bees come forth from their hives and bask in the sunshine, and one can hardly help looking in the front doorway for the yellow dandelion, or listening for the twitter of the blue-bird or the cheerful song of the robin. But just wait a couple of months.

On Sabbath, Jan. 5th, a children's service was held. The pastor gave a sermon from the text, "Bear ye one another's burdens," in the form of a story, and singing and other appropriate parts were presented by the children, making a most interesting service.

HORNELLSVILLE.—The interest in our little church and society continues good. On the first Sabbath of the new year the attendance was 36, there being three visitors.

Several of our ladies are working members in the local W. C. T. U. Just now the Union is making a study of the provisions, requirements, etc., of the city charter, as a preparation for the most effective temperance work in the city.

The daily *Times* in its issue of Jan 5th., has this pleasant word for the RECORDER: "The SABBATH RECORDER, of Alfred Centre, comes to our table this week in a new form. It has now assumed the shape of a three column, sixteen page paper. It is printed with its customary neatness; and, in its new shape, which will make a more convenient volume for binding and preservation, it will be sure to increase the love its readers have for it."

INDEPENDENCE.—To remove a life-long membership from our church to another is often a sad and painful thing to do, and yet it has been the opinion of most of our leading brethren that the cause of Christ is better served by non-residents uniting with the Seventh-day Baptist Church they usually attend. We are sorry to lose the names of brethren who have long stood

true to the church, and yet rejoice that such have a good interest in that branch of Zion where they live. Thirteen of our non-resident members have united with other churches of like faith. Five of these have gone to Andover, and four to Wellsville, where Bro. Joshua Clarke labors. There have been six deaths in the church within two years, and seven excommunications, after faithful labor. While sad at our loss, by death, we believe the remaining loss is an indication of a better and more healthy growth. There are still many non-resident members whom we would be glad to retain in loving fellowship, and yet believe it would be for their spiritual interest to unite with the Seventh-day Baptist Church where they live. By so doing they give greater strength to other churches and are still our brethren in fellowship with the truth.

It may be of interest to all to know how we conducted our last review service for 1888. It is often our practice on review days to combine the morning service for preaching with the Sabbath-school service. Such was the case December 29th, in our general review service, which consisted of Scripture readings, prayer and praise, sermon, and various exercises by the school. Among the latter was the superintendent's review under the following outline: (a) The Period of Conquest, (b) The Period of the Judges, (c) Territory occupied, (d) Division of the Land, (e) Principle Persons; and this was followed by ten papers on the lessons, having reference to the unfolding of the Kingdom of God, prepared and read by different members of the school. This service occupying one and three-quarter hours, though not intended for entertainment and apparently long, contained solid and spiritual thought, which may the Lord bless to us, inspiring us to future diligence in his blessed service.

Bro. James Carman is expected here to give us his lecture "The Orthodox Jew" on the evening of Jan. 12th. If we are not looking too much through our own spectacles, we believe there is a growing interest here in the great work of missions. This is as it should be, but, brethren, let us not forget the American Sabbath Tract Society's Work.

H. D. C.

Rhode Island.

NIANTIC.—At about 7 o'clock, on New Year's eve, the house of the pastor began to be invaded by those who declared themselves friends, and as they seemed to be armed with no more dangerous weapons than a bountiful supply of refreshments, they were allowed to take peaceable possession of the house. The evening was pleasantly spent in social converse, and song. In the midst of the evening's sociabilities, two of the gentlemen, bearing a large, easy, willow chair between them, entered the room, and advancing to the center, the deacon, being the spokesman, bade Mrs. Witter to step forward and accept it, in the name of her friends both present and absent, of whom there were not a few. Then turning to the pastor, he said, "Perhaps you think you have been forgotten, but don't feel slighted, for we have remembered you, and we ask you to receive this as a token of esteem had for you, both by your own church and the First-day friends of the place." He handed out a letter, adding, "I hope there will be still others handed to you." Whereupon, letters came in from all parts of the room, each having its own token from warm, friendly hearts. At a seasonable hour, the sociabilities of the evening were closed with a song by the pastor, and a prayer that God might crown this act of kindness with his divine blessing upon all who were interested therein.

After the company had gone, the letters were opened, and it was found that the freewill offering, as a token of love for the pastor and his good wife, reached the sum of \$30.

So pleasant was the evening, and so happy were we in all it brought us, that we felt some as the disciples did when walking down to Emmaus, "our hearts burned within us."

Such gatherings cannot be too highly prized, socially and spiritually, because of the encouragement which they bring, and because of their unifying influence. We feel that the Lord has blessed us greatly; "surely our lines have fallen in pleasant places." While we express our grateful thanks to those who have thus kindly remembered us, we pray the Father of all mercies, to fill their hearts with the riches of his love.

MR. AND MRS. E. A. WITTER.

Arkansas.

DE WITT.—We are now making an effort to build a meeting house on Little Prairie, near Rev. R. Booty's, and have the promise of five acres of land in a good location, taking part timber and part prairie, by Mr. S. DeVall, and timber enough to build the church by Col. R. C. Chancy. We shall try to cut the logs and float them to the mill this winter and spring, but we will need help, as we will be under the necessity of hiring some of the work done on the house, none of us being carpenters. Also other material must be bought which will cost more than we can raise ourselves. I think with the aid of one hundred dollars we can do the remainder ourselves and put up a good house. Can our eastern brethren help us in this time of need? If any feel that they can help us, money may be sent to Bro. A. S. Davis, our clerk and treasurer, De Witt, Ark., or to me, at De Luce, Arkansas Co., Ark.

The prevailing idea here is that the Seventh-day Baptists are a new sect and will not last long. There are over forty persons here and on Little Prairie who acknowledge the truth of the Seventh-day Sabbath, several of them talking it openly. Many have joined the Methodist church thinking that there would never be any other church here.

I am thankful to have my attention called to a mistake in my letter published in the RECORDER of Nov. 29th, saying the box received by us was from the First Hopkinton Church. The box was sent by the Woman's Benevolent Society of the First Brookfield Church, at Leonardsville, New York.

J. L. HULL.

DECEMBER 27, 1888.

Kansas.

ADELL.—The growth of this country may be inferred from the fact that three years ago there was an abundance of government land to be had by actual settlers, while now there is none. Deeded farms, however, may be bought at reasonable prices.

The cause of the Sabbath has had difficulties to overcome here as elsewhere. We who keep the Sabbath are still a little company, but we are hopeful. Sometime ago the Methodists offered to sell us their meeting-house, which had cost them nearly \$400, for \$55. We made a bargain with them to take it, although we had no money, and did not know where we should get it. But, thanks to the Missionary Board, we have the money in hand to pay for it as soon as we can get a deed for the land on which it stands. The house will need some repairs, but these must wait as we have no money with which to make them.

We invite all who think of seeking homes in sunny Kansas, to give us a call before deciding on a location.

S. S. C.

MISCELLANY.

MY DOG.

I love my dog—a beautiful dog,
Brave and alert for a race;
Ready to frolic with baby or man;
Dignified, too, in his place.

I like his bark,—a resonant bark,
Musical, honest, and deep;
And his swirling tail and his shaggy coat,
And his sudden, powerful leap.

No soft-lined basket for bed has Jack,
Nor bib, nor luxurious plate;
But the doorstep brown, that he guards so well,
And the lawn are his royal state.

No dainty leading-ribbon silk
My grand, good dog shall fret;
No golden collar needs he, to show
He's a very expensive pet;

But just my loving voice for a chain,
His bound at my slightest sign,
And the faith when we look in each other's eyes
Proclaim that my dog is mine.

He'll never be carried in arms like a babe,
Nor be dragged like a toy, all a-curl;
For he proudly knows he's a dog, does Jack,
And I'm not that sort of a girl.

—Bessie Hill in St. Nicholas.

THE PIPE ORGAN.

No instrument exists that is capable of the production of so many different tones and colors, that has the power and variety of expression, as that king of instruments, the pipe organ.

Its history, which dates from remote antiquity, contains a vast amount of highly interesting matter, both historic and legendary.

No actual date can be deduced from the ancient writers as to the exact time, place or manner in which some of the greater inventions took place. Progress and inventions overlapped each other and very often the results of successful experiments were not generally known and utilized until long after their first discovery.

Presumably the first thought of the organ emanated from the sighing of the wind through the trees, broken reeds or loose twigs; and the fact that reeds of different lengths emitted murmurs varying in pitch in proportion to their length was noted. Then some fanciful genius conceived the idea of producing them by artificial means, hence the pipe or reed, followed by the thought that if placed in particular order an agreeable succession of sounds would result. Hence the scale.

This set of portable pipes of about seven or eight in number, bound together by a bit of thong or other pliable material, brings us down to the time of reference to the organ made in Genesis. This comparatively small affair could not have served further than for the production of a few primitive melodies, the wind being furnished by the lungs of the performer after the fashion of the hideous harmonica of to-day. This scale was afterwards increased ten or twelve pipes, the pipes being blown from the bottom, thereby securing a more open tone. Further experiment suggested the feasibility of holes in each pipe at stated intervals and the stopping of the different holes, enabling the production of several tones of different pitch from the same pipe something like the fife of the present.

Later on we have the history of an organ of several sets of pipes, the wind being furnished from the lungs of two stalwart men, one at each end of the organ, through a large mouth-piece, strung over the shoulder by a trap. At this period all the pipes would speak at once when in use and so the organist was compelled to stop all the pipes with his hand that were foreign to the desired melody, leaving open the ones he wished to have speak. A great step forward was the blowing of the organ by bellows in place of the men blowers. These bellows were at first of clumsy construction being of elephant skin. As soon as the apparatus received this accession, which was placed at the rear of the wind-box, the small instrument arrived at the importance of being a complete, although primitive, pneumatic organ.

About the close of the eleventh century the keyboard was invented. The keys were five or six inches wide and manipulated by a blow from the closed hand, the pipes being of brass and the wind being now supplied by eight or ten stalwart blowers who manipulated these pro-

digious handles, with true professional gusto; indeed we have recorded the description of an organ soon after, that required seventy blowers, with several organists at the keyboard.

These keys of five or six inches width were afterwards made smaller. It is stated of these smaller keys that the interval of a fifth occupied about the space as an octave in our modern organs, the sharps being white and the natural keys black; the reverse of our modern colors.

The invention of pedal keys early in the fifteenth century was probably the most important step ever made in organ building. In Germany they were quickly adopted, soon reaching as high as two octaves (nearly the extent of our present scale). But the English were slow to adopt them and not until nearly three hundred years later do we find them in general use, save a few notes of less than an octave in compass.

Want of space prevents reference to the hydraulic or water organ, consisting of a water apparatus, the force of which being in inverse ratio to the amount of wind used secured a steady pressure. This was in general use up to the beginning of the fourteenth century.

Such are only a few of the many interesting facts relating to the pipe organ. Mention might be made of the ancient use of the echo organ, wholly isolated from the main instrument. Its gradual alteration into the "swell," the wonderful advancement in mechanism, the use of electricity, the great improvements in combination pedals, and hundreds of other developments bring us down to the grand organ of the present. Who has not stood at twilight 'neath the shadowed cathedral and listened to its tones but has been thrilled by their awful grandeur, rising higher and higher, each gathering force as it advances, at last breaking out into one grand "Hallelujah" which makes the ground tremble and the old arches ring. Anon the storm has spent its force, the tone is changed to sadness, and now the pleading notes of the oboe, and the tenderness of the flute are heard softly answering each other in exquisite shades of meaning.

Hark! the Vox Humane is heard far away, down through the dim cathedral arches, slowly dying, softer, and fainter, until e'en the echoes are lost, and nought remains but the cathedral's colossal greatness, dark and still. The circling swallows, too, have ceased their twitter and from their hiding place seem lost in reverie midst the holy calm that prevails. Truly the gate of heaven has been opened.

THE RARE METALS.

Chemists have found about seventy-one different forms of matter, which they call elements, and are apparently simple forms of matter incapable of further subdivision. We say about seventy-one different forms, because some of these so-called elements have been but little studied, and resemble each other so closely that they may be proved to be identical, or to be mixtures of still simpler forms. The question of the true nature of the elements has been frequently discussed in these columns, but is not connected with the present subject. Of these seventy-one elements, fifty-six are metals and fifteen metalloids. It is rather difficult to exactly define a metal; but their general appearance is familiar to every one, and a special article upon this question will be found in the *Science News* for March, 1887. Only about thirty elements are at all common, and not more than twenty are met with in daily life. Sixteen of these are of a metallic nature, leaving forty different metals which are rarely seen outside of a laboratory or mineralogical cabinet, but which in their chemical relations are of considerable interest. Beginning with that group of elements containing the familiar substances sodium and potassium, we find three other metals closely allied to them—lithium, rubidium, and cesium. Lithium is more abundant than the other two, and is found in considerable quantity in many mineral spring waters, including those at Saratoga. It is the lightest solid element known, having a specific gravity of 0.59, or about one-half that of water. Cesium and rubidium were also first discovered in mineral water by Bunsen and Kirchoff in 1860. There were only two or three grains of the metals to a ton of water, and their detection would have been impossible, except for the spectroscopy, which showed the blue line

of cesium and the red one of rubidium, when even this minute quantity was present. The metals themselves present no especial peculiarity of appearance, and could hardly be distinguished by sight from a piece of sodium or potassium. In the calcium and magnesium group, we find barium and strontium, which, while not very rare, have but few practical uses. Strontium is largely used for making red fire, while barium gives a green hue to the flame. Cadmium is a metal resembling zinc, and is only important as being a constituent of the fusible alloys used for safety-plugs in steam-boilers, automatic sprinklers, etc. Aluminium is no longer an uncommon metal; but there is a long list of similar metals which are quite rare, and of little or no practical importance. They resemble each other very closely, and it is by no means certain that they are all distinct elements. The elements yttrium, urbiun, terbium, phillipium, ytterbium, and samarium are very slightly differentiated, and are compared by Dr. Crookes to the refuse of the universe "heaped away in some cosmical lumber-room;" while the deceptive nature of another supposed element is expressed by its name, decipium. Gallium and germanium were discovered by French and German chemists, respectively; while scandium is remarkable as agreeing in its properties with a theoretical element which was required to fill a vacant place in the "periodic system" of the elements, but was until quite recently unknown. Gallium is found in the emerald beryl, and some of its salts have a sweetish taste. Zirconium is the base of the rare minerals zircon and hyacinth, and thorium is remarkable for its specific gravity (9.4) and the highest atomic weight (232) of any element. Cerium is used to a small extent in medicine, and lanthanum and didymium closely resemble it. The name "lanthanum" means "to lie concealed," and was given on account of the difficulty of its detection; and didymium closely resembles it, as the meaning ("twinned") of its name implies. Indium was discovered by the blue line which it gives in the spectroscopy, and uranium is only used for the purpose of coloring glass and porcelain. Thallium is a metal resembling lead, and gives a green line in the spectroscopy, by which it was first discovered. Titanium is related to tin, and is an undesirable constituent of certain iron ores. It also imparts a yellow color to glass and porcelain. Tungsten is a valuable addition to steel; and tungstate of soda, applied to wood or clothing, renders them unflammable. Niobium and tantalum resemble each other very closely, but are of little importance. Molybdenum belongs to the iron group, which also includes nickel, cobalt, and manganese. Vanadium is allied to antimony and nitrogen, and has been found to possess a remarkable oxidizing power. It is extensively used for the production of aniline black in dyeing and calico-printing establishments. About one per cent of vanadate of ammonia added to an infusion of nut-galls makes a very superior black ink, which, however, will partially fade in time. We come, last, to the rare metals of the platinum group, of which iridium is the most useful, as, on account of its excessive hardness, it is used for the points of gold pens and stylographs, the knife-edges of balances, etc. Osmium is one of the most poisonous substances known; while palladium is remarkable for the readiness with which it combines with hydrogen, apparently forming an alloy, and indicating the metallic nature of that gas. It has lately been used as a substitute for steel in certain parts of watches, to avoid the effect of magnetism on the works. Ruthenium and rhodium are of no special interest. There are probably many other metals in existence which remain to be discovered. We are familiar with but a small portion of the crust of the earth, and know nothing of what there may be at a little distance below it. In the "periodic system" of the elements there are several gaps yet remaining to be filled, and elements possessing the required properties may some time be discovered. Whatever new elements may be found, will undoubtedly occur in very small quantities; but at present there seems to be no limitation to the number of "rare metals" ready to indicate their presence in the spectroscopy, beakers, or crucibles of the chemist who patiently searches for them. —*Popular Science News*.

THE EXECUTIVE POWER OF THE UNITED STATES GOVERNMENT.

The great mass of work imposed upon the executive power of the government—embracing so many distinct subjects, and requiring so many thousands of agents to perform—must be arranged and treated in an orderly and systematic manner. To expect the president to give it his close personal attention and directly superintend the doings of each agent, would be absurd. The magnitude and diversity of the work demand its separation into parts, and the general supervision or management of each part must be entrusted to a separate officer. On this business basis, and in accordance with the design of the constitution, Congress has divided the work among seven executive departments, each in charge of a general officer or "head of department," known, respectively, as the Secretary of State, the Secretary of the Treasury, the Secretary of War, the Attorney-General, the Postmaster-General, the Secretary of the Navy, and the Secretary of the Interior; and the work of each department is still further subdivided and distributed among "bureaus" and "divisions" and minor "offices," in charge of lesser heads or chiefs, designated as "commissioners," "superintendents," "directors," and by various other general or special titles.

An executive department, then, properly means one of the grand divisions of government work boldly marked out or suggested by the express provisions of the constitution. These grand divisions readily arrange themselves. The sovereign relations of the republic with foreign powers, and its official intercourse with the governments of the states at home may be regarded as one distinct grand division; accordingly, we have the Department of State. The coinage, currency, revenue, and general fiscal affairs suggest another great branch of work; hence we have the Department of the Treasury. The mention of armies suggests work that in time of trouble is likely to tax the energy of a separate division; thus, we very appropriately have a Department of War. The prosecution of offenses against the United States, and other judicial matters wherein the interests of the republic are concerned constitute a general division, represented by the Department of Justice. The postal service, as one of the most intricate and important branches of government work, certainly forms another grand division; therefore, we have the Post-Office Department. Maritime protection, like the military or land defense, forms a separate division; and thus we have the Department of the Navy. The various matters of domestic concern, not covered in these other departments, but contemplated by the constitution, such as the census, public lands, patents, and "odds and ends," may be conveniently grouped into another general division; and thus we have the very miscellaneous, yet not misnamed, Department of the Interior.

To some of these executive departments are entrusted matters which, on their face at least, do not strictly belong to the grand division to which they have been assigned by law. For instance, the "Weather Bureau" is a bureau of the War Department; the work being intimately connected with the peaceful interests of agriculture and commerce, it is very generally demanded that it

should be taken from military control and placed elsewhere.—From "The Routine of the Republic," by Edmund Alton, in St. Nicholas for December.

DECISION.

The young man, as he passes through life, advances through a long line of tempters ranged on either side of him; and the inevitable effect of yielding is degradation in a greater or less degree. Contact with them tends insensibly to draw away from him some portion of the divine electric element with which his nature is charged; and his only mode of resisting them is to utter and act out his "No" manfully and resolutely. He must decide at once, not waiting to deliberate and balance reasons; for the youth, like "the woman who deliberates, is lost." Many deliberate, without deciding; but "not to resolve, is to resolve." A perfect knowledge of man is in the prayer, "Lead us not into temptation." But temptation will come to try the young man's strength; and once yielded to, the power to resist grows weaker and weaker. Yield once, and a portion of virtue has gone. Resist manfully, and the first decision will give strength for life; repeated, it will become a habit. It is in the outworks of the habits formed in early life that the real strength of the defense must lie; for it has been wisely ordained that the machinery of moral existence should be carried on principally through the medium of the habits, so as to save the wear and tear of the great principles within. It is good habits, which insinuate themselves into the thousand and inconsiderate acts of life, that really constitute by far the greater part of man's moral conduct.—Samuel Smiles.

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CONDENSED NEWS.

Domestic.

The value of all crops in Iowa this year is estimated at \$240,000,000.

Mrs. Ole Bull and Mr. and Mrs. Thorp are building a charming house for their joint occupancy, at Cambridge, Mass.

The New York hotel men begin the new year well by substituting good English for bad French on their bills of fare.

Nearly all the coal-dock laborers at Duluth and at West Superior, Minn., have struck against a reduction from \$2 to \$1 75 a day.

Henry O. Tift, the oldest employe in the customs service, died at Newport, R. I., January 3d. He entered the service sixty-three years ago.

At Detroit, Mich., January 4th, William Forbes, an electric light trimmer, received a shock while at his work which caused his death in a few minutes.

Investigation of the accounts of ex-Clerk of Courts Leighton, of Boston, has revealed a shortage of \$80,000 and the work is not half completed.

The Pioneer Press, of St. Paul, Minn., learns of a riot at Seattle, W. T., between Knights of Labor and the Miner's Union, in which several men were killed.

It is stated that the United States government has paid more money in the investigation of the disease of hogs than it has for all the diseases affecting the human race.

A California man, while digging for bait the other day, unearthed four dozen curiously shaped spoons. Local antiquarians think that they were used by the mound-builders.

The receipts and expenditures of the United States for the month of December were \$30,160,262 and \$15,476,541, respectively, against \$29,059,803 and \$12,980,554 for the same period in 1887.

A Washington special says the War Department has received a dispatch from Rear Admiral Luce stating that yellow fever had broken out in the Yantic, and that she had left Jamaica for New York on that account.

Probably the most youthful case of death from alcoholism ever heard of was reported at the coroner's office in New York last week. It was that of four-year-old Nellie Reynolds. The coroner will make an investigation.

At Philadelphia all the dies, numbering between 800 and 900, used during the year 1888 in the United States mint, were destroyed under the direction of Superintendent Fox in the presence of the chief coiner and assayer, the first of January.

The mine inspector reports that in 1888 there were 330 accidents in and about the collieries of the Scranton, Pa., district; of these seventy-two were fatal. The fatalities made 31 widows and 121 orphans.

The New York aqueduct commission has passed a resolution to re-employ all the honorably discharged soldiers or sailors who have not been discharged for neglect of duty or misconduct, and to pay them for the time of their suspension.

A single firm in Ellsworth, Me., employs about seventy-five families in gathering fir tips (for pillows). These tips, after being cut up by machines and packed in bales, are shipped to Boston, at the rate of about a car-load (ten tons) weekly.

The United States inspectors who are investigating the burning of the steamer Kate Adams, have obtained evidence which convinces them that forty-two persons were lost instead of fourteen, as reported. It appears that eighteen children among the deck passengers and ten of the boat's crew perished in addition to the fourteen victims previously noted.

A dynamite bomb was exploded on the Pennsylvania & Reading railroad at Mahoney Plane, Pa., Jan. 4th. Windows were broken in many houses and the rails were shattered. A passenger train came along just after the explosion. There is no clew to the perpetrators of this outrage, and no cause is known for it.

The postmaster general has directed that the eight new postal cars just completed for the New York and Chicago line be named as follows: "Daniel Manning," "Justice Field," "Governor Felch," (ex-governor of Michigan), "Geo. S. Bangs," (ex-general superintendent and founder of the railway mail service), "Governor Palmer," (of Illinois), "Governor Gray," (of Indiana), "W. F. Vilas," and "Allen G. Thurman." This line, it is said, will be the heaviest railway post in the world.

Foreign.

Eight persons have been drowned by floods at Castlemaine, in the colony of Victoria.

Queen Victoria will shortly confer the decoration of the order of the garter upon Prince Henry of Prussia.

It is reported that 200 persons have been lost in the snow and frozen to death in Russia, during the past week.

The betrothal is announced of Prince William, of Baden, to Princess Marie, neice of the grand duke of Baden.

The Czar has commanded Anton Rubinstein to compose an oratorio on the subject of his recent railroad accident.

Lieutenant Wessmann, who is now employed solely by the German government, will organize the colonial troops in East Africa.

Two Italian engineer officers disguised as stone masons have been arrested at Ivan-Gorod. Plans of Russian fortresses were found in their possession.

Severe earthquake shocks were felt in Khojend and Kastakos, Russia, Jan. 4th. Many persons were killed and a number of buildings were destroyed.

Edward Harrington, M. P., has been sentenced to six months' imprisonment with hard labor for publishing in his paper, The Kerry Sentinel, reports concerning a suppressed branch of the National League. No appeal was taken.

Reports from Berlin state that Germany now has an army of 3,513,416 drilled men ready for the field on short notice. Besides this enormous force, there are the reserves, which are not drilled in times of peace.

Permission has been granted the Manitoba Government to cross the track of the Canadian Pacific in two places under certain restrictions. No further obstacles are interposed by the Canadian Pacific Company.

A Congress of French Senators and members of the Chamber of Deputies, the municipal authorities and editors of all shades of republicanism has decided to unite in nominating a candidate to oppose Boulanger in his candidacy for the seat in the Chamber of Deputies for the department of the Seine rendered vacant by the death of M. Hude.

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