

The Sabbath Recorder.

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HIS WILL.

BY IDA FAIRFIELD.

“Come back, come back,” we cry,
“Oh! thou beloved, return,”
Stretching out pleading hands,
Dropping the tears which burn.
There comes no answer, save
The voice so small and still,
“Be hushed, rebellious heart,
It is thy Father's will.”

“Come back, the years are long,
Our hearts have weary grown,
Waiting thy loving smile,
Missing thy tender tone.”
No answer from the void—
Dumb is death's mystery—
Save the eternal Word,
“Thy Father pitieth thee.”

“Come back, our souls are tossed
On sorrow's stormy sea,
No harbor can we reach,
Beloved, apart from thee!
Is thy bark moored amid
The islands of the blessed?”
No answer, save the cry,
“And I will give thee rest.”

“My thoughts are not thy thoughts,
My ways are not thy ways,”
Saith the unchanging God,
The one Ancient of days;
“High as the heavens above,
Far as the East from the West,
So are my thoughts removed
From those by thee possessed.”

“But one thing thou dost know,
I gave my Son, to be
Thy Saviour; shall I then
Withhold aught good from thee?
Thou canst not understand,
The way is dark, but still
Thou canst believe and trust,
It is thy Father's will.”

WHAT SHALL I DO WITH JESUS?

When Pilate asked this question, it was simply to meet an emergency; it is, however, capable of a much wider and more significant application. Pilate was convinced of the innocence of Jesus, in respect to those things of which he was accused by the Jews; and under the influence of this conviction, he sought opportunity to release him from custody. To make the greater certainty of carrying out his design, he put it upon the people, on the occasion when it was customary to release to them a prisoner whom

they might choose, to choose between Jesus and Barabbas, the latter being a most notable criminal; as if he thought there could be but one choice in the matter, and that in favor of the innocent Galilean. But his plans were utterly confused by the cry of the multitude, “Not this man, but Barabbas.” In this extremity, he asked the question we have placed at the head of this article, “What shall I do then with Jesus, who is the Christ?” It is probably true, that Pilate had no further thought than as to how he could satisfy the clamor of the people, and yet avoid the guilt of condemning an innocent prisoner. But, in fact, the question has, ever since, been taking on a deeper and far more significant meaning and application. Let us glance at two of these.

1. No other questions have ever assumed such proportions in the theological discussions of the ages, as the questions relating to the nature, character and works of Jesus. To the Christian scholar, the place which he occupies is at the very center of Christian theology. He is the soul of the Christian system, as he is the life of the individual Christian believer. On the other hand, those who have opposed the Christian religion, from its beginning to the present time, have aimed their sharpest arrows at this central, vital point. They have striven to show that Jesus was an impostor, or an infatuated enthusiast, or a good man, concerning whom his friends had unreasonable misconceptions, or anything else but the veritable Son of God in human form and nature, the Saviour of the world. Around this central figure, the theological battles of nineteen Christian centuries have been, and are still being waged. Take him out of the Christian system and it has no meaning. The Christians ground of hope would be removed, and the attacks of infidelity would all lose significance for want of an object of assault. Thus the old question of Pilate, asked in an emergency, has become the rallying cry of the Christian centuries: “What shall I do with Jesus?” While there have always been those who were ready to exalt Jesus to the place he modestly, but persistently claimed for himself, and “Crown him Lord of all,” there have never been wanting those who were ready to repeat, with greater or less venom, the cry of the mob which surrounded the governor of Judea. “Away with him. Let him be crucified.”

2. There is another sense, in which the question of Pilate is, to-day, a practical question. It comes to every individual, to whom the gospel message comes, as a personal appeal. In this respect, it is more nearly akin to the original question than in the sense considered above. “What shall I do with Jesus?” is a question every man must decide for himself. Pilate could not rid himself of the responsibility involved in his question, though he assumed to wash his hands in innocence. Jesus had been placed in his care, and he must be released or continued in custody, and the final responsibility must rest with the governor himself. In a different manner, and for a different purpose, and yet, in a sense, equally true, Jesus is placed at the dis-

posal of every person to whom he is offered. No man can wash his hands of the whole matter and say, “I have nothing to do with this question.” He has something to do with it. Jesus is presented to him for his acceptance. To refuse, or even to neglect to accept him, is to reject him. It is not a question as to whether we will do something with Jesus, or nothing; but *What shall I do?* If we open our hearts and receive him as our personal Saviour, we answer the question as he would have it answered; if we refuse him, either by open and positive rejection, or by silent neglect, we join the mad cry of the mob in Pilate's time, “Away with him. Let him be crucified.” One or the other of these alternatives we must take. There is no other, and the question presses for an answer, “What shall I do with Jesus?”

NUMBER SEVEN.

This number is used in the Bible over three hundred times, either alone or compounded with other words.

On the seventh day God ended his work. The seventh month Noah's ark touched the ground, and in seven days a dove was sent out. Abraham prayed seven times for Sodom. Jacob served seven years for Rachel, mourned seven days for Joseph, and was pursued seven days by Laban. A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream, by seven fat and seven lean beasts, and seven years of full and seven years of blasted corn. On the seventh day of the seventh month the children of Israel fasted seven days and remained seven days in tents. Every seven years the land rested. Every seventh year all bondsmen were free and the law was read to the people. In the destruction of Jericho seven priests bore seven trumpets seven days. On the seventh day they surrounded the walls seven times. Solomon was seven years building the temple, and fasted seven days at its dedication. In the tabernacle were seven lamps, and the golden candlestick had seven branches. Naaman washed seven times in Jordan. The priest sprinkled upon the one that was to be cleansed from his leprosy seven times. The priest shall sprinkle of the oil with his finger seven times before the Lord. The leper shall tarry abroad out of his tent seven days, and on the seventh day he shall shave all his hair. The house shall be shut seven days that hath the plague. Job's friends sat with him seven days and seven nights and offered seven bullocks and seven rams. The seven sorrowful walks of the Saviour—from the Last Supper to the garden of Gethsemane; from the garden of Gethsemane to the house of Annas; from the house of Annas to the house of Caiaphas; from the house of Caiaphas to Pilate; from Pilate to Herod; and from Herod to Pilate's hall, and from thence to Calvary. Jesus spoke seven times from the cross on which he hung seven hours, and after his resurrection he appeared seven times. In the Lord's prayer are seven petitions containing seven times seven words. In the Revelation we have seven churches, seven candlesticks, seven stars, seven trumpets, seven plagues, seven thunders, seven veils, seven angels, seven heads, seven lamps, seven spirits, seven seals, seven crowns, seven mountains and seven kings.—*Ex.*

MISSIONS.

A PASTOR'S work is to develop the spiritual life of the people, and to broaden out their sympathies to the very ends of the earth.

THE Jews probably gave two or three-tenths of their income for religious purposes; should not Christians do as much?

A MAN is rich who has something that he can give to others, who need the things he can give. The sinful hoarding or the sinful wasting of money, are alike opposed to the teachings of the Bible.

WE may well go to the needs of heathendom, and to missionary statistics, for motives to benevolence; but, above all, go to the Bible for fundamental principles and motives of mission work and giving.

FOREIGN missions have taught the value of woman's work for woman; the worth of men's bodies and their environments; and the value of helpers taken out of that class of people for whom we may be laboring.

It is important that we have realistic descriptions of the needs of heathenism. Let men of wealth, who want to go sight-seeing, visit mission fields, thoroughly study them, and come back and tell the churches what they have seen and heard.

THE cause has greater need of all the gifts of the many, than of the larger gifts of the few; but we ought to be thankful that there are some able and disposed to make large offerings. With all our offerings there must be much prayer if great things are to come from our labors.

FOREIGN missions enlarge our ideas of the divine salvation; promote fellowship among churches at home; educate us in liberality; help to hold men to the simple, evangelical truths of the gospel; and teach us to go to the unsaved masses right around us, with the gospel.

THE churches, which are the sources of supply, need educating in the fundamental principles of missions. We are for work as well as for worship. Pastors should be students of missions and acquainted with the facts of missionary history and biography; for truly supernatural signs have followed missionary work.

WHILE money is an essential factor, let us not forget that a penny, with the blessing of the Lord, is worth more than a pound without that blessing. We need, first of all, wisdom and power from God. Pray at home; pray in the church; pray in the light of prophecy concerning the spread of the gospel among both Jews and Gentiles.

THE CHINESE GOVERNMENT AND CHRISTIANITY.

A remarkable proclamation was issued by the Chinese Government of Shanghai, in November, 1886, in regard to the work of missionaries in that country. The general purport of the proclamation is to warn the Chinese against, in any way, interfering with the work, persons, or property of the missionaries, and assuring the people that they will have the countenance and protection of the Government in their labors, and that such of the subjects of China as wish to become converts to Christianity may lawfully

do so. The people are urged to consider the missionaries living in their midst as their guests, and to treat them with kindness and courtesy. If there should arise any differences of opinion between the Chinese and the missionaries, or between the heathen and the Christians, they are to be brought before the local courts, which have full power to adjust all cases equitably. The proclamation concludes with a strong exhortation to obedience, and a warning against disobedience of its commands.

This proclamation was issued in pursuance of instructions, sent to all the provincial governors, to carry out more strictly the provisions of the Imperial Proclamation of August 27, 1884, which was to the effect that throughout the provinces missionary chapels were to be sedulously protected, and anything in the shape of disturbances prevented. The immediate occasion of the instructions was the riotous outbreak at Chungking; and their issue cannot fail to make missionary work throughout China more safe and more effective than in the past.

The issuing of this decisive proclamation by the Chinese government regarding its relation to Christianity must be considered one of the leading events of this century in the work of Christian evangelization. Some one has said that "it is as momentous an event in the history of Christianity as the conversion of Constantine." When it is considered that the influence of the Chinese government is paramount over one-fourth of the population of the world, the fact that it has established complete toleration for Christianity throughout all its provinces, and undertakes itself to afford protection not only to foreign missionaries, but to those of its own subjects who become converts to Christianity, is certainly an event of the first importance in missionary work, and an occasion for devout thanksgiving. When China becomes Christian the conversion of the whole world will not seem far off. All the doors of this shut-in nation are now hospitably open to the followers of Christ. There ought to be one thousand new missionaries put into China this year. Nothing but the indifference of the Christian Church prevents it.—*Baptist Missionary Magazine.*

WORK IN CITIES.

From one-seventh to one-fifth of all the people of Europe are said to live in cities. The growth in the proportion of the city population to that of the country is startling. Within the past nine decades, the population in cities of 8,000 and over, has grown from one-thirtieth of the whole in 1790, to one twenty-fifth in 1800, to one-twentieth in 1820, to one-sixteenth in 1830, to one-twelfth in 1840, to one-eighth in 1850, to less than one-sixth in 1860, to one-fifth in 1870, and to less than one-fourth in 1880. More than one-half of the people of New York state live in its cities. Three-quarters of the population of Massachusetts are found in towns of 5,000 inhabitants and upward, while not a few cities have more residents than some whole states. New York City contains three times as many souls as the entire state of Nebraska.

Truly, these facts recall the Christian church to the fields of her earliest and greatest conquests, there to fight the battle over again for the possession of the ground she won, and to test her strength against the world's strongest doubt. Timely attention has recently been called to the religious problem of the country towns. The suspicion is "that what are called the un-churched masses of our great cities, would sink into smaller significance in their numbers when compared with the same class in the country as a whole." The New England towns, as those of all the early-settled states, are fast losing their geographical, educational, and social "center." Their original and church-going stock drift westward, or to the neighboring cities. Their descendants or successors on the old homesteads, are often left one side of the lines of communication, dissociated with the old church, and unallied to any other. There are fewer to explore these back country by-ways than the high-ways of the great West. Who and what are these hidden relics of our past, and these harbingers of our future? Who knows? Who looks to see?—*Rev. Graham Taylor.*

CONTRIBUTED ITEMS.

H. W. C.

GOD hath committed unto us the word of reconciliation. *2 Cor. 5: 19.*

It is a privilege to give, rather than a duty. To scatter is to increase, to give is to get.—*A. T. Pierson.*

THE altar sanctifies the gift. Put on God's altar as such, the humblest offering acquires dignity. Where can be found an altar so sacred as that of missions?—*A. T. Pierson.*

GOD values the little gifts from the many more than the greater from the few. For the church to depend upon large donations from a comparatively few is not God's way. "Organize the littles," make many little rills unite in one great river.—*A. T. Pierson.*

THE giver can sanctify the gift, however small or insignificant, by his unselfishness and magnanimity of motive. Whatever is done in his name is divine. Give what you can, when you can, where you can, but give it cheerfully. That way of giving swells the gift, and God will use it grandly.—*A. T. Pierson.*

THRICE, thrice are we the debtors of the heathen world. Debtors—for we possess what they have not. Debtors—for we have kept back for centuries what should have been given them with generous hand. Debtors—for instead of a loaf we have given a stone; instead of a fish, a serpent.—*Bishop Hannington.*

A NUMBER of Dundee gentlemen have purchased a barque to be sent on a commercial and missionary expedition next July into the Arctic seas about Pond's Bay to Christianize the natives. If the report is favorable from this expedition, a Polar mission will be carried out.—*Missionary Review.*

THE Swedish Missionary Societies have six stations in East and South Africa, one on the Congo, eight in Central and South India, and one at Behring's Straits. They are also active amongst the Laplanders, their own sailors in foreign ports, and the Jewish population at home. It is estimated that there are 1,400 Jews in the Scandinavian peninsula.

THE princess Eugenie, of Sweden, sold her jewels that she might build a hospital for cripples. At the death-bed of an inmate of the hospital, her name was blessed by the dying woman because she had learned of the Saviour's love through the ministrations of the sweet princess. When Eugenie saw upon her hand the grateful tear-drops from those dying eyes, she exclaimed "O my Saviour, I sold my jewels for thee, but I see them all restored, and how much more beautiful than when I formerly owned them!"

Some men give so that you are angry every time you ask them to contribute. They give so that their gold and silver shoots you like a bullet. Other persons give with such beauty that you remember it as long as you live; and you say, "It is a pleasure to go to such men." There are some men that give as springs do; whether you go to them or not. They are always full; and your part is merely to put your dish under the over-flowing stream. Others give just as a pump does when the well is dry and the pump leaks.—*Beecher.*

Be first a man of God; after that a banker, or a merchant, or a working-man. I like to see our public men first Christians, then Englishmen, then Conservatives, or Liberals, or Radicals, as thier convictions sway them; but in any case let a man be first a man of God. I would to God that our politics, our merchandise, our literature, our art, were all saturated with this idea—"First a Christian." Then the secondary character will rise in excellence and nobility. Science, social laws, trade usages, domestic life, would all be the better for coming under the supremacy of living religion. The fear of God should be the foundation and the top-stone of the social edifice. "Christ first," other things in their due order. Over and above all, let consecration to God shine forth, even as the pillar of fire in the wilderness covered and illuminated the entire camp of Israel.—*Spurgeon.*

TREASURER'S REPORT.

Receipts in December.

Dr. Edwin S. Maxson, Syracuse, N. Y.	\$ 3 50	
Farina Church, C. B. F.	5 25	
Sabbath-school, (birth-day offering), Utica, Wis., H. M.	1 10	
Woman's Executive Board.	3 00	
Receipts per J. F. Shaw:		
Texarkana Church	\$25 00	
Collection at Liberty	1 10	26 10
Receipts per D. N. Newton.	4 70	
Receipts per S. D. Davis:		
Collection at Salemville	\$1 90	
Susan Kagarise	50	
C. L. Ford, Flemington	25	
Alfred Woofter, Freeman's Bridge	1 50	
F. J. Ehret, Ritchie	1 00	
F. M. Kildow	50	
Roanoke Missionary Society	2 55	8 20
Receipts per Jos. W. Morton:		
Collection at Welton, Ia	8 00	
" Alden, Minn	4 60	
" Pleasant Grove, Dak	7 50	
Mrs. M. C. Williams, Grand Junction, Ia., Collection,	5 00	
A. E. McWilliams, " " "	3 87	
D. P. " " "	1 50	
Miss Ettie Decker, " " "	25	
Mr. Wilson, " " "	38	
Mrs. Margaret Armstrong, Marion, J. M.,	1 00	
Mrs. S. E. Brinkerhoff, Stanbury, Mo.	3 00	
Friends at Marion	5 00	
Cash, omitted in last report	50	
Rev. J. W. Morton	5 00	
Mrs. J. B. Morton	5 00	55 10
Mrs. G. L. Greene, Noank, Conn, J. M., " " " C. M.	\$10 00 4 00	14 00
A member of Pawcatuck Church	10 00	
Mite Offering, Marshall, Ga.	1 00	
Collection at session of New York and New Jer- sey Churches	15 50	
Sabbath-school, Hammond, La., S. M. S.	5 00	
Joseph West, State Bridge, N. Y.	2 00	
Milton Church	14 92	
F. C. Drew, Milton, Wis.	5 00	
The Orient Band, Smyrna, Del., S. M. S.	30 00	
Second Alfred Church, C. B. F.	\$7 54	
" " " G. F.	8 98	16 52
George H. Babcock, Plainfield	100 00	
New Auburn Church, C. B. F.	\$1 12	
" " " G. F.	6 24	7 36
Welton Church, C. B. F.	\$2 60	
" " " G. F.	4 55	7 15
Cash, Utica, Wis., M.M.	1 00	
Friendship Church, G. F.	\$ 9 58	
" " " C. B. F.	14 55	24 13
Rockville Sabbath-school	10 00	
F. W. Hamilton, Alfred, G. F.	\$10 00	
Mrs. Ezra Potter, Alfred, M. M.	10 00	
" " " Hol. M.	5 00	25 00
Receipts through RECORDER office:		
Mrs. A. S. Bartlett, Lafayette, Ind., G. M.,	7 15	
A. Friend, Thank Offering	2 50	
Elias Ayers, St. Andrews Bay, Fla.	6 00	
Ladies' Evangelical Soc., Alfred Centre, J. M.	15 00	
Ladies' Evangelical Soc. Alfred Centre, C. B. F.	1 00	
Ladies' Evangelical Soc. Alfred Centre, M. M.	60	32 25
Otselie Church, J. M.	1 00	
" " " G. F.	2 70	3 70
Mrs. Emeline Crandall, Westerly, R. I.	10 00	
Miss Susie Crandall (Deceased) to make Life Member of Mrs. Clark T. Rog- ers, of Preston, N. Y.	15 00	25 00
A Sister, Verona, N. Y.	1 00	
Mrs. Delos C. Burdick, Nortonville, Kan.	50 00	
	\$507 48	
Received by Loans	1,000 00	
	\$1,507 48	
Balance, Nov. 30th.	995 20	
	\$2,502 69	
Paid in December	2,217 95	
Cash balance this date.	\$284 74	

E. & O. E. A. L. CHESTER, Treasurer.
WESTERLY, R. I., Dec. 31, 1888.

FOREIGN MISSION NOTES.

A HUNGARIAN Jew, the Rabbi Lichtenstein, has lately addressed two remarkable pamphlets to his brethren throughout the world, in which he calls upon them to believe in the Lord Jesus Christ as the Messiah of Israel and Saviour of the world.

ROME is straining every nerve in China, and Rev. J. Lees, a deputation from that country, recently stated that the number of Chinese who are joining Rome, is very large. He added that, seemingly, its funds were unlimited, and that "it adopted means in connection with its work which would cause a great outcry if adopted by Protestant missionaries." The same missionary says, that the number of adherents to the Protestant faith now number 100,000, there having been 26,000 conversions last year, as compared with 3,000 in 1881.—*The Christian*.

WOMAN'S WORK.

A LEGEND.

I read a legend of a monk who painted,
In an old convent cell in days by-gone,
Pictures of martyrs and of virgins sainted,
And the sweet Christ-face with the crown of thorn.

Poor daubs! not fit to be a chapel's treasure!
Full many a taunting word upon them fell;
But the good abbot let him, for his pleasure,
Adorn with them his solitary cell.

One night the poor monk mused: "Could I but render
Honor to Christ as other painters do;
Were but my skill as great as is the tender
Love that inspires me when his cross I view!"

"But no—'tis vain I toil and strive in sorrow;
What man so scorns still less can he admire,
My life's work is all valueless—to morrow
I'll cast my ill-wrought pictures on the fire."

He raised his eyes—within his cell—O wonder!
There stood a visitor—thorn-crowned was he,
And a sweet voice the silence rent asunder—
"I scorn no work that's done for love of me."

And round the walls the paintings shone resplendent
With lights and shadows to this world unknown,
A perfect beauty, and a hue transcendent,
That never yet on mortal canvass shone.

There is a meaning in the strange old story—
Let none dare judge this brother's worth or meed;
The pure intent gives to the act its glory,
The noblest purpose makes the grandest deed.

—E.A.

THE twenty-first annual meeting of the Woman's Board of Missions, will be held in Worcester, Mass., Jan. 16 and 17, 1889.

THE duty of preparation for Christian usefulness, does not rest alone on those who give themselves to missionary work. With the many avenues of Christian effort now open to women, no Christian girl, whose circumstances will possibly admit of it, should consider herself educated and ready to enter upon the duties of life, until she has discipline in Bible study and Christian work, that will fit her to be an intelligent worker in the church as well as in the society in which she lives. Observation and reflection convince us that the lack of spiritual service among God's people, results not more from a want of consecration than from the consciousness of ignorance concerning such service.

MRS. C. S.

POSSIBLY, nothing in the quite remarkable cabinet of the London Missionary Society, would more easily take hold upon one's feelings, or hold a more distinct place in the memory of it, than a huge iron weight, once used in Madagascar, upon Christian missionaries and native Christians. It was a bar of iron, possibly three feet long, having a ring at one end, which was slipped and fastened upon some part of the body, arm, or ankle, or neck, and its weight one that taxed our strength, with the use of both hands to lift free from the floor; a weight, difficult for one able-bodied man, of full average strength, to walk off with, for even a few feet. There were also lying in the corner, with this, huge chains which had been used for the binding or holding down of these persecuted Christians. The London Missionary Society has much in its cabinet and in its library, specially interesting to one seeking for light upon Madagascar. This Society is, if you please, the parent of missionary effort there. Foul blot upon the name of womanhood, that history must record the name of a woman, Ranavala Manjaka, as queen, whose reign was one of cruelty to Christians; yet it furnishes a touch of obliteration to this blot, that one other woman, Queen Rasuaherina Manjaka, did finally grant to her subjects religious liberty. It was like the reading of a romance page, to hear these men of the London Missionary Society, in their finely fitted rooms, tell something of

the early history of missionary effort in Madagascar, acquainted as they are, through practical interest, with details of revolutionizing history, which belongs to this really wonderful country.

SAID Rev. Swanson, concerning the development of women's work in the missionary field. There is one class of agents that are sometimes forgotten, but they are worthy of all honor because they have been the pioneers in this work, the missionaries' wives. Recently there passed calmly to her rest, one of the most sainted and worthy Christian women, who ever went to any mission field. Her name is not known here; it it has never been heard; but in the hearts of many Chinese women who were trained, and educated, and nourished by her; her name will never die, and the circle of her influence will go on increasing, until God's purposes, in China, have been fulfilled." This he gave by way of illustration, honoring the memory of a quiet, unobtrusive worker, while he also made by it his point, to which he added, if we only get the mothers, the wives, the daughters of the country, we have the men. To whatever land you go, woman has her power, and of all heathen countries, there is none where the woman has the same power as she has in China. He said he could say much of the degradation of women in China, more than he was then willing to say; yet it is still true that the Chinese woman has a remarkable place of power in her own land. All missionaries, both men and women, have first the trial of the language to learn, in order to reach the hearts of the people themselves. Yet, working their way through the intricacies of language, and the difficulties accruing to them from contact with a new civilization, he says, "I have seen them at work in their girls' schools, and in visiting the homes of the people; and by their quiet, womanly influence, their teaching, and their visits, they have exerted a power which we, who could not get the same access to the girls and the women, never could expect to exercise." He says, and being a missionary in China, his words do carry weight with them, and should, that he believes the work of girls' schools to lie at the foundation of the whole. "If you educate the daughters of China, if you give them a thorough Christian education, you are educating the mother's of China; you are educating the wives of the people." The educated Chinese girl, the Christian Chinese girl becomes a power for good, as a circle that is ever widening from the mother to the child, and from the child to the child of that child, and on through the ages. The value of such work it is impossible to exaggerate. He declared his desire to emphasize his thought that China is pre-eminently the field for the mission of women. "I am in the habit of saying that there is some backbone in Chinese men, but I should say there are several backbones in Chinese women. They have been the great force which has preserved the country. They have been important factors in its political history, and are of its social life. The power of a mother and of a grandmother cannot be over-estimated.

The Synod of the United Presbyterian Church of Scotland has instructed its Board of Foreign Missions to transfer its mission in Japan to the care of the Presbyterian Church in the United States of America. The reason given for this is lack of funds. We view with much regret the withdrawal of so staunch a church from the work in this field, especially from such a cause. It is another evidence, however, of the fact which has been more than once emphasized in these pages, that the evangelization of Japan has been committed by our Lord mainly to the hands of American laborers.—*The Missionary*.

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 Pierced Demonic.....	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 Bartimeus.....	Mark	10: 46-52.

LESSON IV.—FORGIVENESS AND HEALING.

THE SCRIPTURE TEXT. Mark 2: 1-12.

1. And again he entered into Capernaum after some days; and it was noised that he was in the house.
2. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them.
3. And they come unto him, bringing one sick of the palsy which was borne of four.
4. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay.
5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.
6. But there were certain of the scribes sitting there, and reasoning in their hearts,
7. Why doth this man thus speak blasphemies? who can forgive sins but God only?
8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?
9. Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, *Arise, and take up thy bed and walk*?
10. But that ye may know that the son of man hath power on earth to forgive sins, (he saith to the sick of the palsy)
11. I say unto thee, *Arise, and take up thy bed, and go thy way into thine house.*
12. And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed and glorified God, saying, *We never saw it on this fashion.*

GOLDEN TEXT.—Who forgiveth all thine iniquities; who healeth all thy diseases.

INTRODUCTION.

The events of this lesson occurred not very long subsequent to those of the last lesson. As indicated by the first verse, our Lord had made a rapid circuit visiting several towns and villages, and thus giving time for the great excitement at Capernaum to subside. Of course great interest had been awakened in the cities which he visited, and especially by the wonderful miracle described in the last lesson, the healing of the leper. But now he returns to Capernaum with a full purpose of continuing his ministry there, regarding this place as his home for the time being.

EXPLANATORY NOTES.

Parallels, Matt. 9: 1-8. Luke 5: 17-26.

It is at once evident that Matthew does not follow the order of narrative, but gives his history by grouping events without strict regard to their chronological order, while Luke, and of course Mark, seem to narrate with more special regard to the chronological order of the events which they describe.

V. 1. *And again he entered into Capernaum after some days.* Jesus had made an extensive missionary tour visiting several of the towns and villages of Galilee, and as he approached his home city he met with, and healed the leper described in our last lesson. Then after several days he came into Capernaum, and to a house called his home. By this time the great excitement which was awakened in Capernaum by his former visit, had so far subsided, that the people were in a condition to be instructed and to consider his teaching and his miracles with more calmness. *And it was noised that he was in the house.* He evidently came very quietly, but it was soon reported throughout the city, that that wonderful teacher and healer had returned. It is not affirmed that he was the owner of a house, but it is implied that he was at home in the house of some friend, not unlikely the house of Simon Peter, from which he took his departure when he last left Capernaum.

V. 2. *And straightway many were gathered together.* The memory of his last visit was so fresh in the minds of the people that they were at once moved with deep interest to see him and hear him again. *There was no room to receive them.* The house was a modest home, with a very limited capacity for a large assembly, hence the people crowded together outside and about the door to catch, if possible, some of his words. *And he preached the word unto them.* There is something very impressive in this scene, Jesus standing within this house, surrounded by intent listeners, both within the house and crowded together about the door,

deeply moved by every word falling from his lips. The divine Spirit filled his own heart and teaching, and was moving upon the hearts of this interested crowd of men. They were thus prepared for still greater manifestations of divine power.

V. 3. *And they come unto him, bringing one sick of the palsy which was borne of four.* This shows the wonderful faith in the power of Jesus, that had come to possess the minds of the people. In his former visit he had healed a man possessed of an unclean spirit, and also a woman sick of a fever. Now they come bringing a man utterly helpless of the palsy.

4. *They uncovered the roof where he was; . . . they let down the bed wherein the sick of the palsy lay.* When these men, bearing the sick man, found that they could not enter the house by the door, they immediately took the helpless man to the top of the house, and having made an opening in the roof, let him down by ropes attached to his bed. We see in this transaction, the persistence of their faith and their determination that the man should be presented to Jesus for his healing power. Their's was a quality of faith which was not easily discouraged or turned aside by apparent obstacles, in short, it was true faith in the power of Christ to save, even when the highest skill and wisdom of man was utterly vain.

V. 5. *When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.* The faith of these men as well as the faith of the sick man was very evident to all observers. Thus they were prepared to apprehend the relation of faith to the event which was now to occur. While they stood there gazing upon this man, thus suddenly brought and placed before Jesus, the momentary silence was broken by the words of Jesus, those wonderful words, "Son, thy sins be forgiven thee." Probably they had never heard such words from human lips. How could it be possible that Jesus could forgive sins? Some said that it was not possible, but pure assumption on his part, which could neither be proved nor disapproved, because it was something in itself untangible to their senses.

V. 6-7. *Thus the scribes sitting there and reasoning in their hearts were ready to denounce him as an imposter.* Doubtless some of them gave expression in audible words. *Why doth this man thus speak blasphemies?* as much as to affirm that these words were blasphemies. *Who can forgive sins but God only?* This is another question which is equivalent to a positive affirmation that none but God could forgive sins, and implied that this man assumed to be God, and yet did it in a way that could not be tested by the people; he might pretend to forgive, and the people could not deny that he did forgive, because forgiveness was something unseen.

V. 8. *When Jesus perceived in his spirit that they so reasoned within themselves, etc. . . Why reason ye these things in your hearts?* Jesus proceeds to reveal the fact that he could read the very thoughts of their hearts.

V. 9. *Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, take up thy bed and walk?* This question seems to be directed mainly to the doubters and to the criticising scribes. ~~They could see at once that he knew the thoughts, even of their own hearts, though they could not see the thoughts and forgiveness of his heart when he forgave the man.~~ Besides this lesson taught them in the question; the question itself, introduces the decisive test and a test also which they could not gainsay. Of course they would say in their own minds that it was easier to forgive this poor sick man than to impart to him physical strength to rise up instantly and take up his bed and walk. But the very moment that they had granted this, they had put themselves into position to be convinced that he had power to forgive, for Jesus was able to impart such strength to this man.

V. 11. *I say unto thee, Arise, and take up thy bed, and go thy way into thine house.* Here was an assumption and exercise of power such as they had never seen; if it was real, then that palsied man would rise up at once with the vigor and strength of a strong, young man and take up his couch, make his way out through that throng and go immediately to his home. If that assumption on the part of Jesus was false and blasphemous then that palsied man would remain there as helpless as ever, until he was borne away, unhealed, to his home. What could be more decisive? What could be a more positive settlement of this vital question concerning the power of Jesus to forgive sins.

V. 12. *And immediately he arose, took up the bed, and went forth before them all.* Here was an astounding proof which could not be questioned by the most bitter critic standing in that amazed crowd. They had but one thing to do that was to glorify God, saying, *We never saw it on this fashion.* They were not only compelled to admit the divine power of

this wonderful teacher, but they could not restrain themselves from giving testimony. This lesson brings out the great practical truth that Christ is able to forgive sins even to the extent of healing the victim of sin from all his physical maladies which may have come as the result of sin. It also brings out the fact that Christ manifests his power in response to undoubting faith on the part of those who are conscious of their helpless condition and utter dependence upon him, and are ready to trust and believe in his power to heal and to save. This lesson also brings out the practical fact that when a man is really healed in his spirit, forgiven of his sins, thus personally united with Christ, he will necessarily manifest it in his physical, social and everyday practical life. The great unseen fact in his heart-life must and will be revealed in his outward life.

"AND forgive us our debts, as we forgive our debtors." Matt. 6: 12.

"Father, forgive them, for they know not what they do." Luke 23: 34.

"LET all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Eph. 4: 31, 32.

Let us study these words and learn how to forgive.

"O soul that followest hard behind the Lord,
With foes on every side that wound thee sore,
Hearten thy wavering courage, and endure;
Sharper the conflict—nobler the reward;
The Captain whom thou serveest hath in store
Not one defeat—his victories are sure."

THE IMPERATIVE COMMISSION.

Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. Luke 9: 60.

The personal relations of human life are attended with pressing demands for industry and labor; not a day comes to any man without something to be done, both for himself and for those about him. He has no time to be thoughtless and idle. He must employ his energies even upon the gifts of God conferred upon him or perish for the want of those very gifts. God brings forth all the harvests of the world, but he does not plant the harvests, he gives the seed and waits for man to do the planting. When that is done, straightway the golden harvests are waving over all the plains and in every valley; but God does not gather that harvest, man must go forth and reap it for himself or perish with hunger.

Again, God has deposited capital for the whole human family in all the banks of our world. He has stored up for man's use every substance needful, even the most common and most needful in every day life. Think of our salt deposits, oil, copper, iron, silver and gold, vast fields of coal for fuel, perennial fountains of waters. Think of that subtle, hidden agent, electricity, pervading the earth, the atmosphere, and space itself, silent and yet everywhere present, controlling alike the terrific storms and kissing the tiniest blossoms. What an endowment of power is this, which may be used in the most delicate arts or, again, where the mightiest power is required; it may be used to convey the most silent whisper of friend along the line beneath the ocean, to friend far away and bring back response almost as quick as thought. It may be used to illuminate the homes in all the cities in the world, and yet never be exhausted.

But with all these gifts of God, and myriads of others so great and so boundless, not one of them is available to man's wants without human industry, and diligent, faithful toil. Did you ever stop to enumerate the multiplicity of power and with it of blessings, which God gives into the custody of men who are willing to toil with

thought and skilled hands, to use his gifts aright? Let us think, for a moment, of any one of a thousand industries of this active age. Turn in here with me. What is it? This is one of the many great industries established for the benefit of the world, using the materials God has given. Do you see that pile of coal and that other pile of iron just brought from the mines? Look into this room and witness the undeviating stroke of that ponderous engine. What makes it go? Do you see this man here heaving coal into the furnace? That coal is being consumed, but it evolves heat, and that heat is transforming water into vapor, and that vapor impels this ponderous engine, and this engine is transmitting the power of heat which has been stored up in the coal for thousands of years, transmitting that power, I say, to all these hundred machines in this great establishment. What are these three hundred men doing? Only directing the power which God has given, directing with skilled thought and practiced hand. These three hundred men, by means of this machinery, every day accomplish the work of thirty thousand men. Nor is that all, every day a perfect and beautiful printing press is sent out to some distant town or city; every year three hundred such presses are carried out and planted here and there in the wide world. Nor is that all, these printing presses are every day stamping millions of pages with inspired thought for the readers and thinkers of the whole world. Now do you know that nothing of all this grand result would ever be accomplished without the diligent, faithful toil of finite man? Yet man of himself could do nothing at all without God's gifts, both of the material and of the multiplicity of power granted to the hand of industry. There is, then, something beautifully significant in these words, "Go work to-day in my vineyard." God furnishes the vineyard, the seed, the sunshine, and the shower, but he never gives the harvest till man plants the seeds, nor even then is the boundless harvest available till man gathers and appropriates it.

With these thoughts I would be glad to introduce to your careful conception the infinitely grander idea of the theme of our text. The kingdom of God to be established here on earth through the agency of human preaching.
(To be continued.)

CHRIST IN PROPHECY.

In the dawn of human history the need of a Saviour grew out of the entrance of sin into the world, and death by sin. The penalty of a broken law hung over the race, and the glittering sword of the avenging angel was lifted to execute the just decree, but was stayed by the tender and prophetic announcement that the seed of the woman should bruise the serpent's head. From that time, until the star of hope and promise gladdened the earth as it shone o'er Judea, sending its rays far over the mountain and plain, prophets have taken up the joyous refrain, and with words of inspiration, told of the coming day.

Perhaps the most prominent feature of the Old Testament is the succession of Messianic prophecies, all pointing to a prophet, priest and king who should redeem and rule the people of Israel. The coming of the Saviour was so largely the theme of prophecy, that the lives and character of the Jews were molded by it, and it became a universal belief with them. It was this that brought hope out of despair, when our first parents were driven from the joys and fruits of paradise. Abraham, with the eye of faith, saw the day, and was glad. Jacob prophesied that "the scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Moses led Israel in the hope of a deliverer. David exhorted the

kings on earth to accept the kingdom of Christ, and serve the Lord with fear and trembling. "For I have set my king upon his hill of Zion." Isaiah tells what joy shall come out of affliction by the coming of Christ to His Kingdom, and then bursts forth in prophetic announcement of his birth. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." The time and circumstances surrounding the coming of Christ are given, and so closely was this done that those who were present recognized the fulfillment. The messenger of the covenant predicted by Malachi came and proclaimed his mission to prepare his way of the Lord, and old Simeon rejoiced to see the day of the coming of the Lord.—*Herald and Presbyterian*.

"My will, not thine, be done," turned paradise into a desert. "Thy will, not mine, be done," turned the desert into a paradise, and made Gethsemane the gate of heaven.—*Pressense*.

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.

OWNERS of lots, in St. Andrews Bay Colony, will please take notice that taxes are now due on the same. In blocks 16, 17, 30, 31, 32 and 33, it is 42 cents per lot. Can be sent to E. Ayers, or to Treasurer of Colony, John Roach, in January or February. St. Andrews is a money order office.

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.

THE next quarterly meeting of the DeRuyter, Scott, Lincklaen, Otselic and Cuyler Hill Churches will be held with the Scott Church, commencing Sixth-day evening, Jan. 25, 1889, and continuing through Sabbath and Sunday. Introductory sermon, Sixth-day evening, by Rev. Perie R. Burdick; preaching Sabbath-morning, by Rev. L. R. Swinney. The programme for the remaining meetings will be arranged later. Business session on First-day at 9 o'clock in the morning.

It is hoped there will be a full attendance from sister churches, that a rich spiritual feast may be enjoyed and the Spirit's presence and power manifested, resulting in a precious revival season.
F. O. BURDICK.

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

THE HORNELLVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10.30 o'clock A. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible Study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address; Rev. J. G. Burdick, 105 E. 84th St., New York City.

MARRIED.

SCHOONMAKER-BALDWIN.—In Cuyler, N. Y., Dec. 26, 1888, by Perie R. Burdick, Mr. James Schoonmaker, of Fabius, and Miss. Lettie M. Baldwin, of Cuyler.

BURDICK-RIGBY.—In DeRuyter, N. Y., Jan. 3, 1889, by Perie R. Burdick, Mr. Philetus Burdick, of Lincklaen Centre, and Miss E. Rigby, of DeRuyter.

GREENE-GREENE.—At the home of the bride's father, W. P. Greene, Adams Centre, N. Y., Jan. 10, 1889, by Rev. J. F. Nelson, assisted by Rev. A. B. Prentice, Arthur J. Greene and Belle M. Greene, both of Adams Centre.

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.

KELLOGG.—Ernest, son of Frank S. and Ida Kellogg, Jan. 2, 1889, in the 6th year of his age.

A bright little boy taken from fond parents by scarlet fever in about four days.

FISK.—In Wirt, Allegany Co., N. Y., Jan. 9, 1889, of derangement of the heart and rheumatism, Almira Phelps Fisk; in the 84th year of her age.

She embraced religion in her later years and joined the Methodist church. She died in full assurance of hope in Jesus, expressing a desire to depart and be with Christ after being bed-ridden 13 months. She gave two sons to her country in the late rebellion, one of whom was killed, and the other died while in the service. She came to the family of Benton Rogers, being a relative of the family, some 25 years ago, where she was kindly cared for until death. She received a pension on account of the loss of her sons. Services by the writer.
H. B. L.

LEONARD.—In Westerlo, R. I., Dec. 30, 1888, and Jan. 2, 1889, of diphtheria, three children of Henry and Emma Leonard; Howard E., in his 4th year, Willie C., in his 2d year, and Addie C., 5 years old the day before her death.

Of a family of four children only one, the oldest, a daughter, is spared. This deeply afflicted family have the sympathy of all. May they know the grace and strength of Jesus in this their supreme hour of need.
O. U. W.

GRIFFIN.—In the town of Spafford, Onondaga Co., N. Y., Jan. 3, 1889, of congestion of the lungs, Herman Leroy Griffin, infant son of Orestes and Lilla Griffin.
F. O. B.

GIBBS.—In the town of Ceres, Pa., Dec. 31, 1888, Samuel Gibbs, in the 70th year of his age.

He was a member of the Hebron Church. He died in full hope of the gospel.
G. W. B.

WILLIAMS.—Joshua Williams was born in the town of Verona, Oneida county, N. Y., March 15, 1815, and died in Watson, N. Y., December 28, 1888, aged 73 years, 9 months and 13 days.

Bro. Williams was the son of Wait, and grandson of Joshua Williams, of Rhode Island. He had not been in good health for some time, but died very suddenly of heart disease. He experienced religion in early life, and joined the Second Verona Church; but moving to the town of Watson in 1843, he became a member of the Watson Church, and retained membership until death, faithful to God and the church. He was twice married and leaves a widow and twelve children to mourn his departure. He had lived in Watson 45 years and was respected by all who knew him. The funeral was largely attended at the house, the writer speaking from Num. 23: 10: "Let me die the death of the righteous, and let my last end be like his!"
T. R. R.

CLARKE.—At the residence of her son, Dea. C. E. Clarke, in Brookfield, N. Y., Dec. 27, 1888, of heart failure and inflammation of the bowels, Mrs. Miriam, wife of Samuel D. Clarke, aged 74 years.

The deceased was the daughter of Daniel Dye, and always lived in Brookfield. Her health has been poor for many years, and though she usually kept about the house, still, at times, she was a great sufferer from her many infirmities. She accepted Christ as her Saviour, and in that faith she peacefully and calmly departed, we trust, to be with him. She was a member of the Second Seventh-day Baptist Church of Brookfield. Public services were held at the family residence, on Sabbath afternoon, Dec. 29th, conducted by the pastor, and the mortal form was laid to rest in our village cemetery.
J. M. T.

STILLMAN.—In Plainfield, N. J., Jan. 2, 1889, Susanna Burt, relict of the late Thos. B. Stillman, aged 81 years and 6 months.

At the organization of the Seventh-day Baptist Church in New York City, in 1845, she transferred her membership from Plainfield, and continued in this relation, until summoned to the Church Celestial. Having no children, her home was never wanting the presence of the needy and the orphaned. More than twenty such were members of her family at different times, some remaining until full majority, and knowing no other mother. She was a life-long supporter of the denominational work of the Seventh-day Baptists, while no good enterprise, no needy one, appealed to her in vain. Having the means to live in luxury, she chose rather to live simply, that she might be better able to aid others. A woman of strong character, and of great vitality, she was in her place at the house of God, with slight interruptions, to the last. A Dorcas among women, her death left many sorrowing, while it opened the lips of many in thanksgiving for what she had done.
A. H. L.

HISTORICAL & BIOGRAPHICAL.

OUR EARLY EDUCATIONAL OPERATIONS.

On this subject we present below some extracts from a letter written by Deacon John Maxson, of DeRuyter, N. Y., a short time before his death. It will be remembered that he was the editor of the *Protestant Sentinel*, the first paper published in the interest of our denomination. He enjoyed from his position, the best opportunities to observe the earliest movements of our leaders and others in awakening an interest in the work of higher education among us:

The first movement coming under my observation, as connected with a chain of circumstances which resulted, finally, in engaging our people in the educational work, was this:

My brother, Eld. Wm. B. Maxson, having then but recently entered the ministry, removed in 1818 from Westerly, R. I., to New York State, in pursuit of a home and a field of labor. He stopped at my house in Schenectady, N. Y., for a year or more; and during his stay, he opened Sabbath services and cultivated intercourse with the other clergymen of that place. Thus it became necessary for him sometimes to vindicate his peculiar ideas and practices. As this city was a seat of learning, Union College being located there, and as the pastors of the churches were all well educated, he often felt himself embarrassed. He therefore resolved to become acquainted, at least, with the original languages in which the Scriptures were written. During his stay, he pursued this work very diligently.

With the assistance of the brethren, he also wrote and published a tract on the Sabbath, entitled "The Friend of Truth." Encouraged by this effort, aware of the defects in his own education for the ministry, and lamenting the lack of literary culture in the denomination, he, and others associated with him, were impressed with the idea that some means should be instituted to defend, before the public, the claims of the Sabbath, and to extend general information among our people. It was decided to obtain a printing press as the best means to accomplish these results. The proposition was then and there made to purchase a press by subscriptions. A paper was drawn up, and as only one-eighth of the necessary amount of money was pledged there for this purpose, it was sent to Brookfield for additional subscriptions. None were obtained. This enterprise was then abandoned. As a test effort in reaching the ends proposed, a substitute was brought forward in the publication of the *Seventh-day Baptist Missionary Magazine*.

The removal of both of us to Cortland county, N. Y., and his duties in organizing the church at Scott, in that county, and in taking the pastoral charge of it, delayed the original enterprise for years. But in pursuance of this object contemplated at Schenectady in 1819, and under the inspiration then imparted, I established the *Protestant Sentinel* press in 1830. The history of this movement is well known. It was a preliminary step, necessary to the origin of the Sabbath Tract cause, to starting of ministerial and general education in our churches, and to providing a medium for the circulation of valuable information among us. The course of the paper in sustaining these objects is well understood, at least by the last generation. In what I have further to write I will confine myself principally to the subject of education. The tract interest, being so generally comprehended, moved in advance of this. The first arrangement made for publishing Sabbath tracts was adopted at Homer, N. Y., Sept. 3, 1830; and the statement setting forth this arrangement was signed by Eld. Wm. B. Maxson, Joshua Maxson, Henry C. Hubbard, John Maxson, Clark Stillman, Ira Stillman, Martin Wilcox, and Matthew Stillman, on their way, I suppose, to the General Conference at Alfred, N. Y.

The subject of educating young men for the ministry was, from time to time, presented in the *Sentinel* during the first four volumes. What was published received commendation from other religious papers in this country. Not being in possession of these volumes, I can not recall to mind the many articles treating of this subject. The want of a seminary discouraged the organization of Educational Societies in our churches; but the necessity of opening such an institution under the charge of our people came up in 1833, and was discussed at length in the *Sentinel*. Reference is made to the contents of these articles in number 34, of volume 5, and from this you will be able to see the difficulties which environed the subject.

In the number for June 1st, volume 5, published at

Homer, N. Y., appeared a communication from "Economy," bringing "weighty objections against a Seminary, as suggested in our columns." There is the want of ability; our connection too small to establish and support a school; we have more institutions than we can sustain; the missionary cause needs pecuniary aid; the pastors of the churches and the itinerant ministry should have greater pay; the denominational paper is poorly sustained. Other points were mentioned. In reply to this article, the editor introduced remarks from the *Baptist Repository*, New York City, as follows.

"We notice in the *Protestant Sentinel*, the paper of the Seventh-day Baptists, a suggestion of the expediency of establishing a Literary and Theological Institution for the benefit of that communion. This is as it should be, provided, as we presume, they are able to accomplish the object. While the general diffusion of knowledge is a public blessing, no denomination of Christians can prosper without provisions for the educating of its ministry."

On the 25th of June following, an article signed "W," fully answered the objections of "Economy." On the 2d of July appeared an article of some length on the Education of Ministers, but it declined to commit the writer to the establishment of a seminary. On July 23d, "Economy" came out with a long article against the proposition of a seminary. He replied to the argument of "W," and lamented the tendency of the writing members of the denomination to advocate the education of the ministry as essential to its growth and usefulness. The article was prepared with much care. On August 13th, "Lynes," an able correspondent, earnestly vindicated the cause of an educated ministry; advocated supporting them at home and abroad; and sustained the proposition for a seminary of learning.

At the General Conference held September, 1834, at DeRuyter, N. Y., a recommendation was passed for raising funds to assist young men who wished to prepare for the gospel ministry. In the *Sentinel* of December 3d, an inquiry was raised as to any movements in that direction, the necessity of commencing the work was demonstrated, and the formation of Female Educational Societies to aid young men studying for the ministry was suggested. It was said that this is an appropriate sphere for the activity of our women. They were urged to begin work in this direction in every church under the advice of the pastor. On January 12, 1835, a constitution was presented for the organization of such societies. On February 16th, came the account of the first society at Waterford, Conn.

On January 26, 1835, the subject of these societies was again adverted to, complaining of exceeding tardiness in appreciating their importance. The editor pressed for consideration the following points: "Our opinion is that societies should be formed in every church by the males and the females, distinctively, or in connection, as they please, in order to raise funds; but that a General Board of Education should be formed, which shall be qualified to take charge of all such funds; and a committee should be appointed to examine the character, qualifications, and recommendation of the beneficiaries, and to afford that aid which their circumstances require. It should be distinctively understood that the erection of a seminary is entirely separate from this movement. If necessity requires this may be done hereafter. However, we think that an institution on the manual labor system would be practicable, even at the present, were it deemed best; but we should not spend our time in debating obtuse subjects, and have those of vital importance unattended to. We hope some movement will soon be made on the subject. We have been some time waiting for it."

On March 30th, "Juvenus," an interesting correspondent, followed up the subject with earnestness and ability. On April 6th, we find the announcement of a General Education Society, and also of a General Tract Society. The names and the location of the officers are not given.

On the first of April, 1835, it appeared that a movement had been made at DeRuyter to erect a Seventh-day Baptist Seminary. From this time the history of that Institution begins. On the first of June following, was published the first editorial in the *Sentinel* in regard to it, and also a notice from the agent appointed to collect funds for it.

Thus I have given the results of my own observation on the subject of education in the denomination, previous to the announcement of the DeRuyter movement. The extreme difficulty of raising an interest in education can be seen. For five years, it had been before the denomination; favorable convictions had been formed, and the starting of DeRuyter Institute proved that our people had been affected by the discussion.

THE ANGEL OF LITTLE SACRIFICES.

Have you seen her work? Have you never, at least, felt her influence? In every Christian family God has placed the angel of little sacrifices, trying to remove all the thorns, to lighten all the burdens, to share all the fatigues. We feel that she is with us, because we no longer experience that misunderstanding of heretofore, those deliberate coolnesses which spoil family life, because we no longer hear those sharp, rude words which wound so deeply, and life is sweeter.

The angel of little sacrifices has received from heaven the mission of those angels of whom the prophet speaks, who remove the stones from the road, lest they should bruise the feet of travelers.

There is a place less commodious than another—she chooses it saying, with a sweet smile, "How comfortable I am here!"

There is some work to be done, and she presents herself for it, simply, with the joyous manner of one who finds her happiness in so doing.

How many oversights, repaid by this one unknown hand? How many little joys produced for another, without her ever having mentioned to any one the happiness which they would give her.

Does a dispute arise? She knows how to settle it by a pleasant word that wounds no one, and falls upon the slight disturbance like a ray of sunlight upon a cloud.

Should she hear of two hearts estranged, she has always new means of reuniting them, without their being able to show her any gratitude, so sweet, simple and natural is what she does. But who will tell the thorns that have torn her hand, the pain her heart has endured? And yet she is always smiling.

Have you never seen her at work, the angel of little sacrifices?

On earth she is called a mother, a friend, a sister, a wife. In heaven, she is called a saint. —French Writer.

FOR SISTERS.

Some years ago, as I sat on the piazza of a summer hotel, I noticed, among the crowd, a party of young people; two or three pretty girls, and as many bright young men, all "waiting for the mail."

"O, dear!" said the prettiest of the girls, impatiently. "Why don't they hurry? Are you expecting a letter, Mr. Allison?" and she turned to a tall youth standing near.

He smiled.

"I'll get one surely," he said. "It's my day. Just this particular letter always comes. Nell is awfully good; she's my sister, you know; and no fellow ever had a better one."

The pretty girl laughed, saying, as he received his letter, "Harry would think he was blessed if I wrote once a year."

Gradually the others drifted away; but Frank Allison kept his place, scanning eagerly the closely-written sheets, now and again laughing quietly. Finally he slipped the letter into his pocket, and, rising, saw me.

"Good morning, Miss Williams," he said, cordially; for he always had a pleasant word for us older people.

"Good news?" I questioned, smiling.

"My sister's letters always bring good news," he answered. "She writes such jolly letters."

And, unfolding this one, he read me scraps of it—bright nothings, with here and there a little sentence full of sisterly love and earnestness. There was a steady light in his eyes as, half apologizing for "boring" me, he looked up and said, quietly, "Miss Williams, if ever I make anything of a man, it will be sister Nell's doing."

And, as I looked at him, I felt strongly what a mighty power "sister Nell" held in her hands—just a woman's hands, like yours, dear girls, and perhaps no stronger or better; but it made me wonder how many girls stop to consider how they are using their influence over these boys, growing so fast toward manhood, unworthy or noble, as the sisters choose. —Congregationalist.

LIFE is a reckoning we can not make twice over. You can not mend a wrong subtraction by doing your addition right.

SABBATH REFORM.

UNFORTUNATE FOR THE BIBLE.

We hasten to thank the *Congregationalist* (Boston) for the following book notice:

"*The Sabbath Commentary*, by Rev. James Bailey, is an attempt to give a thorough and impartial exegesis to all those passages in the Bible which refer to the Sabbath. It is, nevertheless, a plea for the observance of the seventh and not the first day of the week as the true Christian Sabbath. [American Sabbath Tract Society, 60 cents.]"

The reader will note that the *Congregationalist* does not hint, much less attempt to show that Mr. Bailey has failed to make "a thorough and impartial exegesis of all those passages of the Bible which refer to the Sabbath." Those who have read the commentary, will attest this fact. But the *Congregationalist* insists that the book is, "nevertheless a plea for the observance of the seventh, and not the first day of the week as the true Christian Sabbath." From the standpoint of the *Congregationalist*, it is a grave misfortune, to put it mildly, that "a thorough and impartial exegesis" of what the Bible says for the Sabbath is equivalent to a plea for the seventh day as the Christian Sabbath. We see no way out of this misfortune. The Bible has been making this sort of plea for a long time, and has very high authority which supports it in thus pleading; and although through influences which perverted the course of Christian history centuries ago, this plea has been widely disregarded, and is yet disregarded, we know of no way by which the Bible can be induced to cease pleading thus. One peculiarity of a written revelation from God, such as the Bible is, is the persistency with which it presents truth, and continues its special pleading. It is really a model book in point of special pleading, particularly with reference to all matters involved in the Decalogue, which, so far as divine legislation is concerned is not only the core of the Bible, but of all human history. The Bible is intensely particular, and never fails to make a special plea in defense of the facts and principles laid down in the Decalogue, and against those who disregard these. The law of the Sabbath is the core of the Decalogue; and the efforts of various enemies, extending through many centuries, have never been able, to remove either the fourth commandment or the Decalogue. Disregard for the Decalogue was initiated by the pagan philosophers, whose teachings became the ground-work of the Roman Catholic apostasy. It has taken several centuries to develop the evil results flowing from such disregard, and to demonstrate the truth in history, that "whatsoever a man soweth, that shall he also reap." Because all efforts have failed to remove this divine legislation, we have deemed it wise, to fall into line with the Bible, and to demand a rehearing for the Sabbath, based upon this same "thorough and impartial exegesis" of which the *Congregationalist* indirectly complains. Again we thank our Boston contemporary for the very able argument, and the large amount of truth it has succeeded in packing into this brief book notice. We trust its readers will avail themselves of the information which it gives, and carefully examine the commentary in which Mr. Bailey has made "a plea for the observance of the seventh day," by making an impartial exegesis of what the Bible says concerning the Sabbath.

SEVENTH-DAY BAPTISTS AND THEIR PUBLICATIONS.

The attitude of Seventh-day Baptists toward their own publications is a question of vital importance. As a general statement, this is true

of all peoples and all enterprises which they undertake. But there are several reasons which make this truth especially important when applied to the Seventh-day Baptists. Hitherto,—and the same must continue to be true,—their publications have dealt mainly with those special phases of truth and of duty which are connected with the keeping of the Sabbath, and with the spread of knowledge concerning it. Few in numbers, easily misunderstood, and ignored by many because few in numbers, there has always been and must continue to be a double demand for earnestness and persistence on their part. The strength of any religious movement is not so much in the correctness of its theories as in the thorough and practical way in which these theories are evolved in the lives of their adherents, and set forth before the world. It is, therefore, an axiom that no one can be a Seventh-day Baptist worthy of his profession, and fitted for the work and the times in which we live, who does not keep himself thoroughly informed, not only upon his specific denominational creed, but upon all the questions which arise in connection with it, and those movements pertaining to it. It is a grave error for one to suppose that the necessity for continued study, and unflagging interest, on the part of Seventh-day Baptists, can ever be outgrown or removed. It is therefore an imperative duty which each man owes to himself, to his family, and to the cause of truth, that he be always well informed, concerning all phases of the Sabbath question. No man can do this without carefully and constantly reading those publications, books and periodicals, which bear upon the various phases of the Sabbath question, and of our work. It is not enough that we subscribe for them, or purchase them, though this is a phase of the question of no small importance. A newspaper which remains unopened is of little value to a household. Neither is one from which there is extracted little more than the obituary and marriage notices, or a stray scrap of local news. He is unwise, and shows plainly his need of information, who carelessly says: "I have been familiar with this question all my life, and do not need to read more." Such a man can neither be efficient, nor loyal as a Seventh-day Baptist.

THE BUSINESS SIDE OF THE QUESTION.

Since the publications put forth by the American Sabbath Tract Society belong to the denomination, each member of the denomination is a joint owner, and ought to be a joint supporter of these publications, by way of business. Those who conduct the business of the Society realize, what all know, that whether publications are sold and paid for, or not, the making of them must be paid for promptly, under the inexorable laws of business. If, when they are thus produced, they remain uncalled for, heaped upon the shelves of the depository, or worse still, are sent out to subscribers who do not pay for them promptly, one of two things must soon happen; the business operations of the Society must cease, or large and unjust drafts must be made upon the pockets of those who are willing to contribute liberally to this department of our work. However liberally the publishing department of our denominational work may be thus sustained, the real purpose, and effect of our publishing work is lost while the publications remain unread, and uncirculated.

Each individual member of the denomination has one, if not many acquaintances who would gladly receive publications, and would read them more carefully, because sent at the hands of a friend. There are few persons who are not

able to purchase, in small quantities at least, publications for such private distribution. A little interest, and possibly a little self-sacrifice would insure an extensive circulation of truth in this way, while the business department would be directly strengthened and honestly sustained by such sales. If you think what you could purchase would be of little value in a business point of view, remember that all such enterprises are supported by small sums. The amount which you individually might purchase, added to that which others might do, would aggregate thousands of dollars each year. This would relieve the Publishing Society of the debt which it is now compelled to carry, because of unpaid bills, and of unsold publications.

These suggestions are sufficient to call the attention of every reader to this most vital point in our publishing operations. His attention having been thus called, the duty of acting in the matter will be fully set before him, and for the fulfillment of that duty, he must answer. Reader, begin the new year by ordering and paying for something published by the American Sabbath Tract Society. If you cannot possibly do more than supply yourself and your own family, do this liberally. Add to it, each month in the year, the purchase of something in the line of literature to give away, sending to those whom you know, and who may be benefited by the reading thereof. If each reader of this column will purchase for gratuitous distribution, to the amount of a few cents even—but much better a few dollars, during each month of the year 1889, the work of the Society will be greatly strengthened, and the interest of each person thus purchasing, will be deepened in the cause of truth, and of our denominational work. Hitherto, very little, comparatively, of this sort of work has been done. In lieu of it, a slight contribution to the general fund has been made to represent individual interest in denominational work in most cases, and we greatly fear that a careful analysis of the reports of the Publishing Society, and the books of its treasurer, would show that the number of those who have thus indirectly aided in the work, is by far too small. The value, both in a business and a religious point of view, of such a course as that which we suggest, is beyond computation. Try it for one year; if no good comes to yourself, if there be no strengthening of the business of the Publishing Society, and no extending of the cause of truth, through your efforts, we will not ask you to try it for a second year.

We think there are many who will gladly undertake this form of work, who have not hitherto thought of it as feasible. Begin in this simple way, if no better plan occurs to you. Send a given sum of money to the office, with the name and address of one or more of your acquaintances, and order publications sent to them, periodicals or books. If you do not care to designate the matter to be sent, entrust the selection to the General Agent, or the editor of the RECORDER. At the same time write to those to whom packages are to be sent asking them to accept the gift, and read for your sake. Such correspondence would often prove of lasting benefit to you and to them.

HEAVEN will be a world of peace and rest—for the "weary and heavy laden" will be there. "He giveth his beloved sleep." They shall rest at last in the beautiful and tranquil world they thirsted for so long, where the spirit shall be always willing, and the flesh never weak.—*Greg.*

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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REV. E. P. SAUNDERS, Alfred Centre, N. Y., Business Manager.

"I know my hand may never reap its sowing;
 And yet some other may;
 And I may never see it growing—
 So short my little day!
 Still must I sow—though I go forth weeping
 I cannot, dare not stay.
 God grant a harvest! though I may be sleeping
 Under the shadows gray."

To THOSE interested in the St. Andrew's Bay Colony, we call attention to a special notice in another column.

OVER thirty Seventh-day Baptist churches have been organized during the last five years, mostly on the frontiers, South and West, and almost entirely the fruit of the seed-sowing of the American Sabbath Tract Society, followed by the labors of the Seventh-day Baptist Missionary Society. Here is encouragement and a call for work. These newly organized interests need encouragement and aid, and other fields await the labors of the faithful husbandman.

THE "Week of Prayer" has been held by our churches quite generally, so far as we have been able to learn, and some are continuing the services longer than during the week. The records of the churches, if they were written up, would show very many precious revivals having their beginning in the observance of this week. And so the seal of the divine approval has been placed upon this observance. This is only the fulfillment of the promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Why not have more of this united prayer in the churches for specific objects?

ONE of the things about the teaching of Jesus which astonished his critics, was that he taught with authority and not as the scribes. They taught what they had learned; he taught what he knew without learning. They were first learners of truth and then teachers of what they had received from others; he spoke as the author of truth. It was so in all he said and did, the whole ground was covered by his own assurances to Thomas, "I am the way, and the truth, and the life; no man cometh to the Father but by me." So, not only of truth, but of salvation and of the way to eternal life, Jesus is the author; and when he gives of these to those who believe in him, he gives out of his own eternal, inexhaustible, blessed fullness.

It may be a matter of general interest to the readers of the RECORDER to know that Mr. P. A. Burdick proposes to provide a course of lectures for the benefit of students and teachers in the University and public schools of the place. Mr. Burdick assumes all the responsibility of the course, financial and otherwise, after asking a small admission fee to each lecture from citizens not connected with the schools. The lectures are to be provided, one each term, for a period of time to be determined by the interest taken in it, the good accomplished by it, and other considerations which may come into the

question as the course progresses. The enterprise is worthy of the liberal patronage of all who are within reach of the University. The first lecture of the course will be delivered on Tuesday evening, January 22d, by Rev. Dr. Huntington, on "Rambles in Europe," of which we publish an advertisement in another column.

THOSE who write obituary notices will observe the line which we keep standing at the head of that column. It may be proper that we make a little explanation concerning it. The object of this column is first, to give information to absent ones of the death of those of whose death they might not learn in any other way; and second, to make a brief record of data respecting the life and death of those who have been connected with our people, which record may be of use, for reference, in future years. All of this can be easily done within the limits we have set, if those who write such notices will keep in mind the objects of them. To give deserved prominence to such as have held official relations to our people or who have been prominent in denominational work, we may make more extended notice in the columns devoted to History and Biography. Our object in this matter is to keep the general obituary column within proper limits; and we trust that those who have to do with it will see the reasonableness of it, and govern themselves accordingly.

THE people of the state of New York are in a fair way to have an opportunity to vote upon the question of so amending the constitution of the state, as to prohibit, within its borders, the manufacture, sale, and use, as a beverage, of all intoxicating liquors. A joint resolution to that effect was passed, by both branches of the legislature, at its last session. According to the law of the state, in such matters, the resolution must lie over until after the next state Senatorial election, when, if again approved by both houses, it will go to the people, without being subject to a Governor's approval or veto. Such Senatorial election will be held in the autumn of 1889, and in the legislation of 1890, or one year from the present time, the resolution may again be acted upon. To some this may seem to be yet a great way off. In fact, it is very near at hand. The first steps have already been taken, and the time before the final action of the legislature is none too long for massing the temperance forces of the state for the fight which must be made, if the measure is carried successfully through. Of this we may have more to say in the future. We make only two suggestions now. First, the temperance sentiment of the state ought to be educated up to such a standard, during the next twelve months, as to demand such a law, and to support and enforce it when obtained; and in this work of education, all temperance people, without reference to political parties, should be thoroughly united. Second, the legislature, in passing the resolution, should so fix the time for voting on the amendment by the people, that it shall be the only issue, thus removing it, as far as possible, from the entanglements of partizan prejudices and misunderstandings. When the time comes for voting upon the amendment by the people, the only possible question should be, Do the people of the state of New York want a constitutional prohibition of the liquor traffic? Before that time comes, the people of the state should be so educated and aroused with respect to the evils of the entire liquor business, that they will answer the above question, in the affirmative, by such a majority as will give sure promise of its vigorous enforcement.

KIND WORDS.

The mail brings us many kind words from our readers, respecting changes in dress and form of RECORDER. One says, "I am well pleased with the changes in RECORDER." Another says, "I think your new form will meet the approbation of everybody. I like it." And still another, a little more enthusiastic in everything which he thinks and does, than some others, says, "I am greatly pleased with the RECORDER; it is TIP TOP."

We make room here for a few extracts from the many letters we are receiving. The first comes all the way from Southern Louisiana, and of course, it is sunny and warm:

Am greatly pleased with the new form and looks of the RECORDER, and hope its prosperity will rapidly bring it to a 24 and then to a 32-page paper. A. E. M.

HAMMOND, La., Jan. 7. 1889.

The second comes from a colder climate, but from a heart no less warm, as the following words indicate:

As Bro. Platts has given opportunity for the readers of the RECORDER to express their views with reference to its new form and dress, we take this occasion to say we think it a decided improvement, and we gladly welcome it to our homes in its new outfit, praying that the dear old SABBATH RECORDER may go on in the line of improvement, not only in its form, but in its matter. To this end we ask God's blessing upon all of its officers, managers and contributors. F. O. B.

SCOTT, N. Y., Jan. 8, 1889.

Who, but our dear old friend, Elder Todd, would have written these words:

Well, we have got the RECORDER in its new form; and though I look fondly back to the old form so long familiar, yet I am pleased with its present appearance; it is easier to handle; not as liable to get torn in opening, and the reading matter can be better classified. Let us all say to the good old, tried and true friend of many years, "All hail!" And let us remember that, if our subscription is unpaid, it will be a wonderfully fine thing for us as well as for the publishers, to pay for it. J. M. T.

BROOKFIELD, N. Y., Jan. 7, 1889.

It will be noticed that the first of these brethren quoted, asks for the RECORDER such prosperity as will necessitate its enlargement, in order to fitly voice the thought, feeling and purpose that finds expression through it; the second prays that it may be filled with the spirit of God, and so give utterance only to that which is truest and best; and the third kindly remembers that all this improvement, in form and matter, requires much work and thought, that this means increased expense, and that increased expense calls for increased promptness in paying our subscriptions. If there is another thing to be said in connection with these good wishes, it is that the subscription list ought to be materially increased. This thought was expressed in a very forcible and practical manner, by the President of the American Sabbath Tract Society who, being in our sanctum a few days since, said, "I am well pleased with the RECORDER in its new form, both as to its general appearance, and as to its matter. Now put your subscription list up to 10,000 copies, and I will give you a press that will print the entire edition in one hour." That is a premium offer worth making. It almost takes our breath to think of it! But Bro. Potter did not say how long this offer would hold good; we fear, however, that it will "expire by the statute of limitations," before we can fulfill the conditions; but the suggestion is a most excellent one, and with the help of all those who like the RECORDER in its new and improved form, we can greatly increase its circulation and thereby increase its income and its usefulness. What do our friends say to this; and what will they do about it?

"THUS SAITH THE LORD."

BY REV. C. A. BURDICK.

II.

In the former article under this heading, the opinion was expressed that the advocate of any doctrine, which has a plain "thus saith the Lord" for its support, ought to be content to rest his defense of that doctrine upon that indisputable authority; that he only weakens the effect of his defense, when he seeks to strengthen it, by arguments based upon inferences, or upon texts of Scripture, the right interpretation or application of which may be held in honest doubt. Also, that the full force of God's own testimony to his hallowed rest day, will not be felt, where the advocates of the Bible Sabbath permit the attention of their opponents to be diverted from that clear testimony, by the discussion of side issues, such, for example, as the day of Christ's resurrection.

So, on the other hand, if Sabbath-keeping bodies hold and teach, *as articles of faith*, any doctrine or practice, in support of which, they cannot show a "thus saith the Lord," it must tend to bring discredit upon their testimony in behalf of the Bible Sabbath. For the weight of the testimony of any people, in behalf of a doctrine of which they stand as representatives, depends much upon their character for general soundness in doctrine and practice. Particularly, is it so, in case of the representatives of the Bible Sabbath. For, as a change from the observance of the First-day to an observance of the Seventh-day, involves sacrifices, the observers of Sunday are disinclined to give candid attention to the evidences that the Seventh-day is the Sabbath, and are ready to catch at anything which will enable them to discredit the doctrine. And if, in addition to the fact that Seventh-day Baptists are a small and unpopular people, they can point to anything in their teachings or practice that lacks the support of a "thus saith the Lord," or which cannot be seen to be supported by the plain tenor of Scripture teaching, it will afford them the opportunity they want, to discredit their teaching upon the Sabbath question. They are likely to reason thus: "If Seventh-day Baptists hold one article of faith in their creed, which lacks Scripture support, may not their Sabbath-observance also lack Scriptural support?"

To illustrate. It was formerly held and taught by Seventh-day Baptists, that it is a *duty* to designate the days of the week by number, and is wrong to apply to them the names in common use—names having a heathen origin. I think some still hold that opinion, though I am not aware that it has ever entered into the written creed of any church. Now, while it is perfectly proper to designate the days of the week as First-day, Second-day, etc., if any choose to do so, yet to teach that it is a *duty* to do so, lacks the authority of any Scriptural precept, and so has no binding authority.

Again, the doctrine of the imposition of hands upon candidates, on their admission into the church, is taught by many Seventh-day Baptists, and enters into the articles of faith of some of our churches. Now, with all deference to the opinions of others, I think that this practice not only lacks any precept to support it, but also any clear example in the primitive churches. That the *apostles* laid hands on many new converts, and communicated spiritual gifts that were manifested in a supernatural manner, is certain; but that it was practiced as a rite in the admission of members into the churches, seems to me to lack the authority of any example. Now to put this doctrine into *articles of faith*, side by side with

the doctrine of the Bible Sabbath, seems to me to have the tendency to bring the authority of the Sabbath down to a level with the doctrine of imposition of hands upon candidates for membership, in the minds of those who are prejudiced against the Seventh-day as the Sabbath. And this is the attitude of those whom we desire to reach with Sabbath truth. To follow any custom, simply because it is expressive and appropriate, but for which no binding authority is claimed, as in case of giving the right-hand of fellowship to members on admission, is a different thing from claiming Scripture authority for a practice as a duty.

LOVE AND LAW.

BY JACOB BRINKERHOFF.

"Love is the fulfilling of the law," (Rom. 3: 10) and the no-law people tell us that the law is done away, being fulfilled, and that we now have love in its place. But that is rather an indefinite position, for the abstract term, love, cannot express a course of life or line of duty, as law does. Love denotes affection or a high regard for a person or thing, while law is a rule of action. Love may prompt to the performance of duty or the practicing of law, but cannot take the place of law. Loving an individual we are prompted to do the things that please him, if he be an equal, or to do his bidding if he be a superior. But the idea is absurd that our love for them does away with our duty, or obligation to serve, or obey them. The child is not released from obedience to its parents' laws because it loves them, but rather, because it loves its parents it should obey them and do their pleasure. Hence it is said by the apostle John, that "this is the love of God that we keep his commandments." 1 John 5: 3. By keeping his commandments we show that we love God, and we keep his commandments because we love him.

That obedience to the law is the way in which love fulfills the law, to which obedient love prompts, is shown by the context. After quoting the last five of the ten commandments, which show our relations to our neighbor, Paul states that "love worketh no ill to his neighbor, therefore love is the fulfilling of the law," that is, if we keep this prohibitory law with our neighbor we prove that we feel no ill-will towards him, and fulfill that part of the law which bids us "love our neighbor as ourself." Were we to do differently from this law, though it be prohibitory, we prove that we do not love him, and hence are not fulfilling the law.

Every individual, at all times and under all conditions, who would fulfill the law by love, must do it by obedience to the law,—must fulfill it by keeping it and obeying its requirements. Thus John writes, "He that saith I know God, and keepeth not his commandments, is a liar, and the truth is not in him." He that saith he knows, or loves God must do so practically; his practice of obedience to the commandments of God proves the truthfulness of his profession. Instead of love fulfilling the law by abolishing it, it fulfills it by obeying it.

Take other examples of fulfilling. When Jesus came to John to be baptized of him John declined to administer him baptism, acknowledging Jesus as superior; but Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." But was righteousness abolished by this act of fulfilling it? Baptism, or that sign of consecration to God, was not done away by its being fulfilled, neither was righteousness abolished because Jesus said they fulfilled it. See what David says of righteousness, (Psa. 119: 172.) "All thy command-

ments are righteousness," and John says, "He that doeth righteousness, is righteous" (1 John 3: 7), hence one's righteous acts are shown by obedience to God's commandments. Every examination of God's Word and his dealings with man, shows that a proper and righteous course of life before God must be regulated by his commandments. Why not take those commandments as he gave them to man? In the same sense, Jesus used the word fulfill, in his inauguration sermon, when he said, "I am not come to destroy the law or the prophets, but to fulfill." Matt. 5: 17. He fulfilled the law by being obedient to it, and he fulfilled the prophecies which foretold his coming, his sufferings and death, by meeting them in his own person; also the same in their law of sacrifices which pointed to him as their antitype. But, as he said, this did not "destroy the law and the prophets," for man is just as amenable to the law of God since that time as he was before Jesus fulfilled it, and it requires our obedience as it did his; and since that the greatest of all lawyers, the apostle Paul, has said "the law is holy, just and good." But if the fulfilling of the law did away with it, then it would be destroyed, a work which Jesus said he came not to do, and which is one of the best evidences of the perpetuity of the law; and also that the propitiatory and redemptive work of Christ did not affect the validity of his Father's laws, except that that work proved its immutability, and the transgressor must meet its penalty, except as his sin is atoned for.

We read in the prophecy of Isaiah, "the Lord will magnify the law and make it honorable." To magnify is to increase, or cause to appear to better advantage than before. This was done by our Saviour's becoming obedient to the law, and teaching its perpetuity by precept and by example. In his great sermon on the mount, he several times speaks of different precepts of the law having been obeyed before, as simply from command, but now he would intensify the duty of obedience from the principles of love. Thus he also magnified the law in this respect—magnified our fealty to God by our loving him; serving him not merely because he is our Superior,—our Creator,—but because he is our Father and because we love him.

That "love is the fulfilling of the law" by obedience to its requirements is further shown by the Saviour's answer to the lawyer, who tried him with questions concerning the law, as to its greatest commandment, when he gave the comprehensive answer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." Matt. 22: 35-40.

The first four commandments of the ten teach our duty to God. Jesus teaches that if we love God we will keep those commandments which comprise our duty to him, and thus we will prove that we love him supremely. Loving him thus, we will certainly have no gods before him, nor esteem any person or thing higher than we do him, nor would we bow down to, and serve other gods; we would also render him reverence instead of taking his name in vain; and nothing will show our regard for, and love to him more than to remember the memorial of the creation, to keep that day holy. Since he created the heavens and the earth in six days and rested on the seventh, blessed and sanctified it, therefore when we rest upon that day and keep it holy, we do show our reverence and remembrance of him as the Creator; and when we

(Continued on page twelve.)

YOUNG PEOPLE'S WORK.

It is important for us, as young people, that we consider the influences under which we are living, and what effects they have upon us. Our thoughts and our lives are continually molded by forces whose power we cannot measure; and of whose direction and tendency we are unaware. Often the most potent influence which has affected us for good or ill is the one of which we had least thought.

In school life our teachers, our companions, the conversation and sports of recess-time, conduct during study hours, the examples we set for one another,—all these are helping fashion our character. In school we live in a little world, and the same traits of character are there exhibited as will, by-and-by, be shown in the greater world without. Habits fixed in our school days will last during our subsequent life in the world. Perhaps also during eternity! How important then is it that the influences which form our school character be such as shall conduce to honesty, strength, nobility, and unselfishness.

In the home we have an opportunity to practice these graces, and though we are perhaps not responsible for the influences of home life, yet we young people who are older are accountable for our influence upon those younger than ourselves.

THE element of personal choice enters largely into this matter of the influences under which we live. Every day we make some choice, be it of a friend, a book, a way to spend a leisure hour, or how to master a point in study. We all choose in school life what shall be the motive with which we study, whether to fit ourselves for useful lives, or to shine before our comrades, whether to please our instructors or to "pass" required examinations. The motive and manner of study may seem an unimportant thing, but such choices indelibly mark our character. He who slights his school work will slight his work in after life; he who is superficial in school will be a superficial man or woman in the world. He who will deceive or cheat in school dare not trust himself in the presence of a like temptation afterwards. Beware of the evil choice!

SCHOOL life and a religious life are often considered incompatible. Reason and scientific study are often said to be opposed to faith and piety. It all depends, however, on the choice of a method in study, and our choices are too often made in obedience to the dictate of fashion. Many a young man assumes a skeptical tone during a course of study because it is "the thing." Rarely, if ever, is it the result of a reverent and honest investigation of the works of the God of nature and of history.

In the choice, too, of a life work we need be cautious under what influences we place ourselves. Like Laban of old, who chose the fertile plain of Jordan, forgetful of the wickedness of the cities of the sea, many of our young people seek a favorable opening, regardless of the temptations thus invited, which tend to the destruction of faith in man and God, of reverence for his Word, his sanctuary, or his holy day. "What shall it profit a man if he gain the whole world and lose his very self?" Let us make a bargain that shall pay in this world if God so please, but at all events in the world to come.

A WORD TO PARENTS.

Parents, make the ways smooth around the feet of the children God has given you. Keep off the clouds, and let the sun fall warmly and cheerily upon their childhood. Make home a pleasant place. Sacrifice for your children; toil for them, they are God's gifts, and as such they should be treated. Spare no expense in education. Start them in life as well and generously as you can. But oh, if you stop there and are content, and do not go on to bring them to Jesus, how little you have done, how sadly you have failed in a parent's duty.—*Wayland Hoyt, D. D., in the Golden Rule.*

THE RELIGIOUS TENDENCY IN OUR COLLEGES.

I was asked the other day by a young man who calls himself an agnostic, if I did not think that religion was coming to have less influence in our colleges than formerly. I was surprised at the question and it set me thinking. What is the influence of religion on college life, and how does this influence compare with that of other years? This question is a large one, and to give an adequate answer a wider observation than mine is needed. I can simply judge from what I have seen and heard. It seems to me that this question is one of vital concern to young people; for the modes of thought now current in our colleges and universities will profoundly influence our thought, and through our thought, our lives. I compared notes the other day with a graduate of Dalhousie College, Nova Scotia, a young man, but a keen observer. It was interesting to me to find that we had come to the same conclusions, although our points of observation had been two thousand miles apart. His "alma mater," my own, and the university which we are both attending at present have each passed through a similar experience. Not many years ago all three of these schools had the reputation of being decidedly skeptical in their tendencies. The leading students were infidels, or chronic doubters, and anything like religious earnestness flourished but poorly in such an atmosphere. It seems difficult to imagine this state of affairs; yet there can be no doubt that it did actually exist. The change in the few years since has been steady and marked. It has all come about naturally. Without artificial stimulants on the one hand or undue repression on the other—for both defeat their purpose—there has been healthy advance. Today the condition is reversed. A Christian atmosphere pervades the schools, inspiring earnest living and at the same time inviting freedom and liberality of thought. I believe that this growth towards Christianity, and that Christianity a broad one, is a general tendency in college life to-day throughout the world. Now is this a wave of religious excitement, or is it the expression of a deep-seated movement among mankind towards better things? It certainly is not the former, and I believe it is the latter. Man is wont to vibrate, pendulum-like, from one extreme to another. This skeptical, materialistic age is a reaction from the superstition and contented ignorance which so long held sway. The pendulum has swung to the other extreme. Instead of believing *anything*, it became fashionable to believe *nothing*. Men doubted the existence of God and the truth of religion. The spirit of doubt spread its contagion even farther. Men questioned if there were such a thing as virtue, were uncertain whether life was worth living; and just now the query is going the rounds of the papers, "Is marriage a failure?"

Truth is not usually to be found in either one

of two extremes. There is a "golden mean" in thought as well as in action. Neither superstition nor agnosticism is the right attitude. Faith and doubt both have their uses, but when faith becomes unreasonable, it ceases to be faith and becomes superstition. When doubt becomes unreasonable, it is agnosticism. Men are not going to be satisfied with either extreme. The thinking world has broken away from superstition. Materialism on the other hand has now done its utmost. It has said its best word. The world is not satisfied with that. The reaction against it has already commenced. The movements in our colleges are signs of the times. We must not be narrow. We must be reasonable. We need both knowledge and faith.

One word about science and religion. So much has been said about the conflict of religion and science, and I have known ministers who, it seemed to me, were afraid of science. There is no conflict between true science and true religion. There never will be. Scientists have been compelled, again and again, to change the interpretations of their book of revelation—Nature. Theologians have been compelled, again and again, to change the interpretations of their book of revelation—the Bible. But the Books are forever the same. They are both from God. They lie in different domains, but where they meet one is to be interpreted by the other and there can be no conflict between them. At the colleges and universities religion and science meet. The schools lead the thought of the world. It is therefore a very hopeful sign that they are steadily growing into a broader, grander and truer Christianity.

OUR FORUM.

I looked in a Latin dictionary the other day for the word "Forum," and I found it means a public place, a market-place, and also a public place for the transaction of business, as a court of justice, an exchange, etc.

Now I suspect the reason why the editor chose this name for the correspondence column, is because he wanted it to be free to all of us young folks to express our opinions there, also to be a court of justice, where criticism might be made and questions settled, also an exchange where our thoughts could be interchanged.

I have no thoughts to give just now, but I should like to learn some of the ideas among us in regard to the question: "Is it advisable for Sabbath-keepers and Sunday-keepers to intermarry?"—The marriage question in general is being much discussed of late, but this particular phase of it is peculiar to us. W. C. S.

OUR MIRROR.

The First Alfred Society of Christian Endeavor is not quite a regular Society, being flexible in its organization to accommodate itself to its peculiar membership—students. It has done good work since its organization, and was never in better working order than now. One of its features has been the publishing, once in two months, of a paper called *The Good Words*, devoted to the interests of the Society and the church. For the present year the Society has adopted a systematic plan of Bible-readings, slips being published each month, containing the readings for the month. It is hoped to read the Bible through (or nearly so) during 1889. During January and February the reading will comprise the life of Jesus Christ, which will be read upon the plan of a harmony of the gospels. Our prayer-meetings are well attended and helpful to the Christian life of our young people.

EDUCATION.

A DETERMINED and long-continued effort has been made, for ten years past, to induce the preparatory schools to give more time and care to the reading and study of some few standard books in English and American literature. To this end the leading Eastern colleges have been tending to unite upon a specified list of such books, required for the entrance examination in English. More and more colleges have adopted the excellent scheme; the schools are accepting it with increasing readiness; some evils or infelicities in its working have lately been removed or minimized by conferences between representative teachers and professors; and literature is no longer crowded to the wall, in the schools, by the languages and mathematics. Leading publishers are issuing text-books and standard selections in inexpensive forms; and every year brings us nearer the long-desired systematic and uninterrupted study of our great mother-tongue, from the primary school to the last year of the University.

—THE Tappan Presbyterian Hall project at Ann Arbor is growing. The Presbyterians have now established a lecture course in which it is expected some of the best talent of the land will be heard on the "Vital Questions of Religion." Henry McCracken, D.D., LL.D., vice-Chancellor of the University of New York, spoke in connection with this course, on a recent Sabbath morning and evening in the Presbyterian church. His subject in the morning was "The Pillar and Ground of Truth," and in the evening, "John Calvin." Both discourses were listened to by crowded audiences with great interest. A "Training Course" is also announced, covering a series of four lectures, each on the "English Bible," "Church History," "The Church," "Applied Christianity" and an occasional lecture on "The Christian Life." The first in this series was given by Wallace Radcliffe, D. D., Monday evening November 26th.

—THE present Legislature of Georgia has taken the first decisive step ever attempted toward the establishment of a common school system. Heretofore an attempt has been made to comply with the constitutional requirements for the establishment of common schools by the maintenance of an indifferent three months' establishment, in which there was neither discipline nor competence. The Legislature has just passed an appropriation of \$190,000 for 1889, and \$260,000 for 1890 for school purposes. This will put the schools on a six months footing at once, with a good prospect for an appropriation from the next Legislature large enough to keep the schools running ten months.

—THE *Western Recorder* announces that Mrs. J. Lawrence Smith, of Louisville, has given to the Southern Baptist Theological Seminary fifty thousand dollars, in city lots and money, to be used in erecting a library building, and the remainder in creating a library fund. Mrs. Smith has heretofore given largely for the endowment of the seminary, and designs this library as a memorial of her deceased nieces and nephews, Misses Julia and Mary Caperton, and Messrs. William and Lawrence Smith Caldwell. The financial board are taking steps to secure plans, and will, as soon as practicable, begin the erection of a library building.

—PROFESSOR HOLDEN, of Lick Observatory, says the astronomical season at Mt. Hamilton has been a great success. Since the middle of July careful observations have been made of Mars, over forty careful drawings having been made. These drawings show a variety of the principal "canals" spoken of by Schiaparelli, but no one of them was seen doubled.

—THE *Christian Intelligencer*, referring to the bequests of the late Mr. John Guy Vassar, says: "The testator has made a wise use of money, and his bequests will be a monument which will awaken the gratitude of men." In view of his benefactions for female education, *The Christian Inquirer* suggests that there will be fully as much reason for the gratitude of women.

—MOST gratifying is the increase in the numbers of students at Yale University. The summary shows a total of 1,365 students, a gain of 120 over last year's report, and of course, the largest number ever recorded during the history of the college. In the Graduate Courses there are 79; Yale College 688; Sheffield S. S., 308; Art School, 58; total 1,122. Divinity School 133; Medical School, 35; Law School, 106; Total 1,396. Deduct names inserted twice 31. total 1,365.

—THE students at the "Harvard Annex" for 1888-1889 come from an unusually extensive range. There are three from Honolulu, and others from San Francisco, St. Louis, Kentucky, Virginia, New York, Connecticut, etc.

—CORNELL claims the largest Freshman class ever entering an American college; it numbers 400.

TEMPERANCE.

—IN Iowa, out of 99 counties, 59 county jails are already without an inmate, and the prohibitory law is being enforced equal to other criminal laws. Gov. Larabee, in his last annual address, said,—"Much progress has been made in the enforcement of the prohibitory law. Not only has public sentiment much improved in relation to it, but judicial officers are more disposed to secure its enforcement. Many judges give strong testimony in its favor, showing that where it has been well executed there has been a marked reduction in criminal offences, and also in court expenses. During the last year, and particularly during its latter half, there has been a decided falling off in penitentiary convicts, and a very large number of county jails have been empty, some of them for the first time in years. There has been a marked improvement in the condition of our poorer people, especially in the families of laboring men addicted to strong drink."

—TO the claim of the tobacco lover, that the weed is food and drink to him, he might, (according to the following British parliamentary report on adulteration) without exaggeration add that it is house and lands, paint shops and literature, with medicines, condiments and chemicals thrown in. This is their enumeration of the ingredients besides a proportion of real tobacco, sugar, alum, lime, flour or meal, or rhubarb leaves, salt-petre, fuller's earth, starch, malt, cummin, chromate of lead, peat, moss, molasses, burdock leaves, lamp-black, gum, red dye, a black dye composed of vegetables, red licorice, scraps of newspapers, cinnamon stick, cabbage leaves, and straw-brown paper. Isn't this rich? But who would not prefer to make his own selections and combinations?

—HON. JOHN D. STEWART, Member of the United States House of Representatives, from Georgia, in a court May 5, 1888, said: "I have in my feeble way held speech for five years in the State of Georgia, and of the eight counties in my district, six were prohibition and the others non-prohibition or whisky countries. I want to say as a witness on this subject, that in the counties where the sale of intoxicating liquors was absolutely prohibited my duties in disposing of the criminal docket would occupy sometimes one or two days, sometimes half a day; while in the counties where there was free whisky I have scarcely ever cleared the criminal docket in less than three to five days."

—THE following extract from *Bouffort's Wine and Spirit Circular* may help to explain the overwhelming defeat of the prohibitory constitutional amendment in West Virginia. "During months past tons of literature have been scattered broadcast over the state, and scarcely a county but has had a public speaker for our cause, and wherever possible a joint debate." Add to this the fact that nothing worth mentioning was done by the temperance people of the nation at large, and the explanation is complete.

—CAMBRIDGE is the only city of its size in the United States which has ever been carried for no-license in three successive elections. The secret of the result is a vigilant attention to the matter of law enforcement, and a complete harmony between men of all sorts of political and religious ideas and of all shades of opinion on the general question of license, in sustaining the system.

—THE annual Convention of the Congregational ministers of the state of Kansas adopted the following: "We, as representatives of the Congregational churches and ministers in Kansas, hereby put on record our most emphatic testimony that prohibition does prohibit in Kansas, and is proving an incalculable blessing to the moral and material interests of the state."

—A TRAVELER in Africa says the liquor now chiefly exported to Africa from many of the shipping-ports of Germany, is a poisonous distillation produced chiefly from the potato, which chemists state contains more fusel-oil than any other known spirit. The natives have given it the appropriate name of "Death."

—IRELAND'S annual drink bill is over fifty million dollars. It is not very strange that a country which sends so much money to the pope and to the saloon should be in poverty and turmoil. A little more Home Rule in its primary signification would be a blessing to Ireland.

—NEW YORK State has \$60,000,000 invested in prisons, asylums, hospitals, and alms-houses. New York City alone has 10,000 dram-shops to help provide the inmates.

A temperance society has been formed in Samokan, Turkey.

POPULAR SCIENCE.

—HOW TO COOK DRIED FRUITS.—If you will consider that dried fruit is fresh fruit, with the water dried out of it and more or less dirt gathered upon its surface, two things will occur to you to do, to make it become something like fresh fruit. First wash it thoroughly, using if necessary several changes of water, but be sure to get the fruit clean. Then put it to soak in clear water, completely covering the fruit, and an inch of depth above it. Soak at least twelve hours and if the fruit does not plump out very full, keep it in until it will swell no more. Do not change the water in soaking, and cook in the water the fruit was soaked in. Boil gently for twenty minutes, then set on back of stove to simmer until the fruit is done and tender, using sugar in cooking according to taste. Mixed apricots, peaches and prunes, with a few tart plums to lend spiciness, make a delicious dish.

—NOISE OF TRAVEL.—Berlin engineers have adopted two different systems for diminishing the noise of trains on their viaducts. One is to bolt to the bridge structure long troughs of sheet-iron, about sixteen inches wide, so arranged that a rail will come in the centre of each. The troughs are then filled with gravel, in the middle of which is buried the longitudinal timber carrying the rail, and the space between the troughs is covered with iron plates, on which is spread a thin layer of gravel. The second method, which is found to be more efficient than the other, consists in placing a continuous series of shallow iron troughs, about five feet square, along the line of tracks. These are filled with gravel, on which the ties and rails are laid.—*American Analyst*.

—WONDERFUL THREAD.—C. V. Boys gives an account of some very interesting experiments in the production of the finest threads of glass and other materials. The most remarkable threads he has found are those of quartz. Of these he says: "As torsion threads, these fibres of quartz would seem to be more perfect in their elasticity than any known; they are as strong as steel, and can be made of any reasonable length, perfectly uniform in diameter, and as already explained, exceedingly fine (i. e., beyond the power of any possible microscope). The tail ends of those that become invisible must have a moment of torsion of 100,000,000 times less than ordinary glass; and though it is impossible to manipulate with those, there is no difficulty with threads less than one-ten-thousandth part of an inch in diameter."

—VORTEX SMOKE-RINGS.—All the apparatus required to produce this effect is an empty cigar-box, one of the ends of which being removed, is replaced by canvas tightly nailed round it. A circular hole about one inch in diameter is bored in the opposite end. Inside the box place a saucer half filled with carbonate of ammonia, upon which pour hydrochloric acid until a dense vapor of ammonia chloride fills the box, which, upon slight rapid pressure upon the canvas end of the box, will be ejected from the hole, and assume beautiful circles of white smoke, which ascend, and retain their shape till dissipated.—*Chemist and Druggist*.

—TRANSPARENT WATCH.—A novel watch is being manufactured by the Waltham Watch Company. The case plates are of Brazilian pebble, or rock crystal. Holes are drilled in the crystal plates for the various screws and fittings; the pivots are set in rubies and sapphires, and the plates are held apart by sapphire pillars. The dial is a skeleton of gold. Diamonds mark the hours and rubies the minutes. The watch is of course transparent.

RECENT experiments with a submarine boat, "Le Gymnote," made at Toulon, have been very successful. The boat moves horizontally as well as vertically, and is easily kept at any depth that is desired. It can be run at a speed of from nine to ten knots. The light is good, and respiration easy. Its crew is ordinarily three, but during the experiments five persons were on board. *The Revue Scientifique* says that the new boat, an invention of Mr. Krebs, is a complete success, and will become of the greatest importance in marine warfare.

—Hard wood is now prepared from soft wood, by subjecting it to compression in a powerful hydraulic press. The wood thus treated is made very dense and uniform, and so close grained that it is equally as good as the more expensive hard woods for manufacturing purposes."

—It requires just double the power to propel a steamship twenty miles an hour that it does to propel the same vessel sixteen miles an hour.

keep the commandment which bids us to remember that day to keep it holy, we show our love to him; especially so when the people about us are generally disregarding his divinely-appointed rest-day, and many of them substituting the keeping of a different day. In this very particular, love to God should prompt us to fulfill the law by a cheerful and willing obedience to keeping his Sabbath, although we may be told that the law is abrogated or the Sabbath changed. But our first and highest duty is to God, and in his great revelation to the world he has made our duty very plain in this respect.

Our love to our neighbor will prompt us to obey that part of the ten commandment law which prohibits our doing him any wrong. Further, Jesus taught us not only to do him no wrong, but to seek every opportunity of doing him good, and thus on that part of the Decalogue, love is the fulfilling of the law.

It is incumbent upon every individual who would render an intelligent worship to God, to do so heartily. He calls upon us to worship him because we love him. The fear that we are told to have of God (Eccl. 12: 13,) is the fear of reverence; fear to offend him; fear to displease him; fear to do wrong; for by so doing we shall suffer punishment and lose the reward to be had for serving him. And with this fear comes the duty of keeping his commandments, which the same text enjoins upon us. Our filial duty to God causes us to look to him for daily maintenance, for the blessings of the Holy Spirit, and for the salvation that awaits us in the world to come. Toward this our faith bids us look, and hope keeps its certainties and realities before us. Of them Paul speaks, quoting from Isaiah, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." But Paul further states that "God hath revealed them unto us by his spirit," and hence they are an incentive to serve him.

Thus we are called upon to serve God from duty, from reverence, from love, and from the hope of realizing the blessings which he has in store for us. Blessed then are they who serve God by love in the obedience of both the law and the gospel.

COMMUNICATIONS.

SOME HEARTY RESPONSES.

The following letter shows how some hearts are moved by the needs of the publication department. Its appreciation of the RECORDER affords proof of the value of that organ which is so indispensable to Seventh-day Baptists. If brethren everywhere felt a like interest in these things we might look at once for a large increase of contributions. Surely our Lord has other stewards to whom he has entrusted money which should be given to sustain the work in his vineyard. May his Spirit lead them to do their duty.

Boulder, Colo., Jan., 1889.

Dear Bro. Clarke,—I cannot make any pledge as to what amount I can aid the Sabbath cause between this and August 1st, 1889. It depends upon how the Lord prospers me. But I send \$10 now; would I might say \$10,000 for that would help scatter much seed. The good Lord knows that if I had a million I would give nine-tenths instead of the "one-tenth."

Do not stop publishing the "Outlook," whatever else you do, nor the RECORDER. We have no church privileges on the Sabbath here, and the day would seem much longer without the RECORDER. I hope sometime there will be Sabbath-keepers enough here to constitute

a church, but if they will not come we will try to make Seventh-day Baptists of our neighbors. A majority of our citizens are opposed to the Blair Bill.

T. H. TUCKER.

The call for help to build a church at Booty, Ark., appeals to the sympathy of Bro. S. N. Stillman, of Alfred Centre, so much that he offers to be one of twenty to give the sum asked for, and he has already paid over his share of the same. Who will join him in this good work? The writer commends the effort of our brethren at Booty to the favorable consideration of those who may be able to assist them. From personal observation he can urge the appeal they have sent forth. On Little Prairie, where they propose to build, the Methodists have a camp ground which they use every summer, to which many come from a wide range of country. If our people can be strengthened there and let the truth shine in their example and upbuilding, their influence may reach multitudes in favor of the Lord's holy day. The meetings at the time of our visit with Bro. Shaw, were held, some in the house of Eld. Booty, and the rest in a dilapidated log-house that had neither doors nor windows. They are doing a needed, noble work in seeking better accommodations.

J. B. CLARKE.

SOUTHERN ILLINOIS.

ED. SABBATH RECORDER.—As we still are held by the force of the surroundings to this field, it may not be amiss to drop a note to our friends relative to our whereabouts. The work and interest here now is simply peculiar to its self. The building and completing of a house here, together with the organization of a church, has produced a most peculiar effect and influence. I don't think any house was ever built under more trying circumstances, and it is at least novel that it is so; *i. e.*, that a good house is built by so few, and against such odds.

Now a number who used to be my warmest friends, apparently, are waging a most terrible crusade against us, and one of the worst features in the case is, they are professing Christians (Baptists), that are leading in the word-war against us. I have never seen such an excitement on any issue, and it is bringing the Sabbath before the people as never before. One man, a First-day Baptist, has come to the light, and at once commenced keeping the Sabbath; but O, what a struggle he is having, the opposing party succeeding in making an enemy of his wife, so he has no peace, but an awful struggle. I do hope he may have grace to bear him up in the struggle. Many are becoming, and are anxious about their souls, most of them heads of families. One lady told me to-day she had found peace in believing. Many are disgusted with the course that has been taken against us, and the Sabbath is now better understood than ever before and I think now many are looking to connection with our church here. We are not partial to this part of the field assigned us, but the work has widened and deepened, and is still spreading, and so many are "almost persuaded" that it seems out of the question to give it up.

When the First-day man came and preached on the question, many were so disappointed from his failure in proving anything for Sunday, that they began to lose confidence in the theory. Our house the next Sunday night was packed to hear my reply, the preacher himself refusing to come. The excitement since has run high, so much so, I shall not try to describe it. Shall fight it out on this line. May God bless the truth.

C. W. THRELKELD.

CRAB ORCHARD, Ill., Dec. 31, 1888.

WASHINGTON LETTER.

(From our Regular Correspondent).

WASHINGTON, D. C., Jan. 11th, 1889.

It sometimes takes a long time to settle an account with Uncle Sam, but it is not often that it takes a hundred years, as in the case of the late

Edmond Randolph, who was Attorney-General in 1789. A resolution offered by Senator Daniel was this week adopted by the Senate, calling on the Secretary of the Treasury for a statement as to whether the account of Edmond Randolph, formerly Attorney-General of the United States, has ever been settled and paid in full, and as to the condition of the account. Edmond Randolph was a prominent man in his time. He was a delegate to the Continental Congress from Virginia; was a member of the Convention which framed the Constitution of the United States; was Governor of Virginia; was the first Attorney-General of the United States, and the second Secretary of State. While holding the last position in 1795 he engaged in an intrigue with the French Minister, which caused him to lose the confidence of Washington, as well as that of his colleagues in the Cabinet. He lived until 1813, but he never regained his lost prestige.

The Monroe doctrine was once more brought to the attention of the Senate last week, and the matter went over until this week. The debate was quite warm. The Republicans argued that the resolution declaring that the United States opposes any European scheme for a Central American Canal was legitimately in the line of the Monroe doctrine. The Democrats urged that the wording was too strong and carried an unnecessary affront to France.

The Supreme Court is still crying, in the wilderness of cases, for the Congressional relief that never comes. There are two terms annually, and yet for each term there are several hundred more cases docketed than can be heard. There are now on the docket 1,486 cases. The court in present session will do well if it disposes of 500 cases before the May adjournment. The Justices desire the passage of the bill proposed by David Davis. It passed the Senate once and was lost in the house. It provided for eighteen additional circuit judges, and raised the minimum value involved to \$10,000. At that time a court of Patent Appeals was suggested to relieve the Supreme Court of those lengthy cases. The question is not a political one, but the two parties have alternated in avoiding the responsibility of voting the money, until what was an annoyance to a few litigants is now an outrage upon many.

The committee on street decorations for the inauguration ceremonies has formulated a plan for the arching of Pennsylvania avenue. The arches from the Capitol to the White House will be twenty-three in number and will have historical reference. Each arch will bear the name of a President, from Washington to Harrison, showing the administrative chiefs of a century. It is the intention to have the arches the handsomest ever erected in this country. Provision has been made for the entertainment of Vice-President-elect Morton at the Arlington, near General Harrison's quarters, and the families of both will view the procession from adjoining parlors at Willards'.

A joint resolution recently introduced in the House proposes a Constitutional amendment to provide that the President and Vice-President shall be chosen every fourth year by the direct votes of the people. The plan authorizes the state board of each state to count the vote for President and Vice-President and forward the returns to Washington, where the Speaker of the House shall open them in the presence of the house, in the third week in December. The resolution forbids the holding of any local or State elections, except for Congressmen, on the day set apart for the National election.

Mr. Blaine, who came to this city a week ago to select winter quarters for himself and family, has moved into his apartments at the Normandie, being joined by his wife and others of his household.

TRACT SOCIETY.

Receipts in December, 1888.

GENERAL FUND.

Woman's Aux. Society, Plainfield, N. J.	\$ 25 45
Interest, Dianna Hubbard estate	5 90
Rent, House, Little Genesee, N. Y.	20 00
Leonardsville, N. Y., per W. C. Daland	15 00
Adams Centre, N. Y., per A. B. Prentice	11 00
DeRuyter, N. Y., per L. R. Swinney	2 50
P. B. Maxson, Emporia, Kan.	10 00
P. Palmiter, Albion, Wis.	1 00
O. L. Coon, " " "	50
Mrs. Addie Ockerman, Scio, N. Y.	50
Mr. Smith, " " "	25
Mrs. Julia A. Crandall, Little Genesee, N. Y.	1 00
Samuel Wells, " " "	1 00
Isaac Prosser, " " "	8 75
Arlie Prosser, " " "	1 00
Mr. and Mrs. E. R. Crandall, Little Genesee, N. Y., on L. M.	10 00
Mrs. T. B. Brown, Little Genesee, N. Y.	5 00
Church, " " "	11 85
Mrs. D. A. Prindle, " " "	1 00
B. O. Coon, " " "	2 00
Mrs. George H. Crandall, Little Genesee, N. Y.	1 00
M. L. Lewis, " " "	1 00
George Case, " " "	2 00
J. N. Slade, " " "	1 00
Mr. and Mrs. Wm. L. Bowler, Little Genesee, N. Y.	3 00
Ethan Kenyon, Little Genesee, N. Y.	5 00
Mrs. Charles Saterlee, Richburg, N. Y.	1 00
W. A. Rose, " " "	2 00
Charles Satterlee, " " "	2 00
A Friend, " " "	10
Mr. and Mrs. George W. Burdick, Nile, N. Y.	5 00
Church, " " "	10 41
Mrs. John Crandall, " " "	1 00
Wm. W. Gardiner, " " "	1 00
J. D. Rogers, " " "	2 00
D. C. Greene, " " L.M.	10 00
Mrs. Mary Eaton, " " "	1 00
Mrs. Joseph Allen, " " "	1 00
Mrs. W. F. Burdick, " " "	50
Mr. and Mrs. D. M. Johnson, " " L.M.	5 00
John Gear, " " "	1 00
Laverne Burdick, " " "	1 00
Mr. and Mrs. H. B. Lewis, " " "	3 00
J. F. Burdick, " " "	25
Mrs. Charles Stillman, Belmont, N. Y.	1 00
H. A. Barney, " " "	1 00
Collection, Yearly Meeting, New York and New Jersey Churches	15 50
Mrs. Nancy A. Wells, Nile, N. Y.	50
A Friend, " " "	1 00
Mrs. Avis Burdick, " " "	20
Cash, " " "	30
Church, Leonardsville, N. Y.	10 17
Church, Milton, Wis.	15 75
Church, Alfred, N. Y.	17 35
C. W. Cornwall, Milton, Wis.	2 00
Church, New Auburn, Minn.	1 26
Ladies' Evangelical Society, Alfred Centre, N. Y., toward L. M., Mrs. C. M. Lewis	18 00
Mrs. Hannah Wheeler, Salem, N. J.	2 00
Elias Ayers, St. Andrews Bay, Fla.	6 00
G. F. Canfield, Alfred Centre, N. Y.	1 12
Woman's Aux. Society, Alfred, N. Y.	10 59
A Friend, (Thank Offering)	2 50
Book Sales:	
1 "Quarterly"	50
1 "Sabbath and Sunday," Vol. 1.	60
2 "Critical History"	2 50
2 Wardner's Book	50
6 "Sunday Laws"	7 50
15 "Sabbath Commentaries"	8 70
34 "Hand Books" Cloth	8 50
2 "Hand Books" Paper	30
5 "Outlooks," Bound	2 45
Demand Loan	500 00
	\$833 05

HEBREW PAPER FUND.

Sabbath-school, Leonardsville, N. Y.	\$ 1 00
Mrs. D. C. Burdick, Nortonville, Kan.	50 00
	\$51 00

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J. Jan. 1, 1888.

HOME NEWS.

New York.

FIRST ALFRED.—At a church meeting called for that purpose, one week ago, two deacons were chosen,—Bro. H. M. Maxson, who has served in that capacity at DeRuyter, and Bro. Milo Moland.

On Sabbath, Jan. 12th, four persons were admitted to the church by letter, and two offerings for baptism were made.

Meetings have been held every evening during the week of prayer, and are being continued during the present week.

Mr. and Mrs. Charles Potter, of Plainfield, N. J., and Mr. and Mrs. H. W. Stillman, of Edgerton, Wis., are visiting at Prof. Rogers', in town.

LITTLE GENESSEE.—A surprise donation for the benefit of the pastor of the First Genesee Church, took place at the parsonage on the evening of Dec. 27th. The night was stormy and the traveling bad. The family at the parsonage had settled down for a quiet evening, not thinking of callers on such a night. A little after seven o'clock light foot-steps were heard on the porch followed by the ringing of the door-bell. The pastor stepped to the door, but instead of a single caller, as might have been expected, a double file of smiling faces reached far out into the darkness, or what would have been darkness, but for the lanterns brought to dispel it. After spending a time in social enjoyment, the company departed leaving liberal donations in money and provisions. Some who were prevented from attending have since handed their offerings to the pastor. For this and many similar tokens of regard received during the past years, the pastor and wife wish to thank the donors.

The pastor is just entering upon the seventh year of his pastorate. The six years thus passed have been pleasant ones to him, and, he hopes, not wholly without profit to the church.

For the last two years the religious interest, as indicated by the attendance at the prayer-meeting and participation in its duties, has been encouraging. We are now observing the "Week of Prayer," and thus far the services have been well attended. We trust an increase of interest in the Master's cause may result.

The young people have organized a Society of Christian Endeavor in which they seem fairly interested. We hope this organization may prove of great value to the cause, by bringing into use the talent possessed by the younger portion of the church, thus fitting the young members to meet the responsibilities which will rest upon them when they are called to bear the burden and heat of the day. G. W. B.

SCOTT.—The press of other duties has hindered the correspondent to the Home News department, of Scott, from contributing his mite of home news for some time past.

Our Sabbath-school celebrated Christmas this year with a tree and other appropriate exercises. In arranging the programme this year the committee had in view especially, its appropriateness to the time and occasion. Too often it has been the practice with some of our Sabbath-schools, to arrange for a play, drama or a laughable farce of some kind on Christmas and New Year's occasions, to draw a crowded house and make money. We are fully convinced that such entertainments have a demoralizing effect, especially when given under the management of the Sabbath-school. This year our programme was instructive and inspiring, as well as entertaining. F. O. B.

New Jersey.

PLAINFIELD.—A fire started in the parsonage of the Seventh-day Baptist church, on Thursday, January 10th. Rev. Dr. Lewis was burned about the hands, in his endeavor to extinguish the flames. Deacon Spicer, who was present at the time, assisted the pastor in subduing the fire which was accomplished without the aid of the fire department.

Rhode Island.

ASHAWAY.—The weather has been remarkably mild and pleasant, for the greater part of the winter, thus far.

Prof. C. F. Randolph, of our graded school, had the misfortune to injure one of his eyes, so that he was unable to open the term at the beginning of the new year. Rev. E. P. Saunders, a former principal here, being in the place, has consented to teach for a week or two as a substitute.

J. J. White and a brother of his, who have been engaged in revival work for several years past, are expected here this week, to assist in a general revival effort. X.

JANUARY 7, 1889.

Illinois.

CRAB ORCHARD.—We are still in the midst of the most exciting time and work on this part of our field. Several have professed faith in Christ, also accepting God's holy Sabbath. The opposing party are raging, imagining many vain things, doing all in their power to break down the work and its influence; but all the time they are bringing reproach on their own cause. The interest and talk on the question, was never so high in this country before. One of the opposing party held a meeting in the school-house, last night, in opposition to our work, which I am told was more of an attack on the Bible and Christianity than anything else. Other appointments for harangue are made, but we are going straight ahead and paying no attention to it. Sympathy for us and our cause has increased greatly, recently, among thinking, common-sense people. We are going to fight it out on this line. Pray for us. C. W. T.

JANUARY 7, 1889.

Iowa.

GARWIN.—We are having delightful winter weather with very fair sleighing, but if our present warm days continue, the ground will soon be bare. We had a light fall of snow during the early part of November, which disappeared in a few days; aside from that we had no snow till Dec. 26th, when we had quite a snow storm, with high wind, which drove the snow through every crevice in our buildings, and drifted it quite badly in the fields and roads. Altogether we have had remarkably nice weather all the fall and winter, giving farmers excellent opportunity to gather their corn, and giving us the best of weather while building the parsonage.

Miss Ellen Socwell, of West Hallock, Ill., has organized a chorus class in our village and has also private pupils in instrumental and vocal music. W. H. Lukehart, also of West Hallock, a brother of the pastor's wife, is visiting his sister and family.

On the evening of the last day of the year 1888, five loads of fire-wood were driven into the back yard at the parsonage, as a donation from some of the brethren to their pastor. Such donations are very cordially welcomed at this time in the year.

The pastor and family were visiting at the home of Bro. Ford, on New Year's morning, when there came a team and sleigh after them, with the information that one of the brethren with his family and a family of friends from Welton, had called at the parsonage to spend the day. When the pastor's family arrived home imagine their surprise on finding a company of fifty or sixty persons assembled at the parsonage to greet them. The company continued to increase till it numbered eighty-five and the parsonage could no longer accommodate them all, so the church was opened and the assembly occupied both houses. At the proper time tables were spread in the church and were literally loaded with the dainty eatables furnished by the company, where all were invited to sit down and partake. It has not often been our privilege to partake of such an inviting meal. During the day, Dea. Davis, on behalf of the friends, presented the pastor and wife with many valuable gifts as tokens of the love and esteem in which they are held by the members of their flock. It was a bright, sunny day and the sunshine of love seemed to be reflected in the faces of each of the happy company, while to the pastor and his wife it was certainly a happy New Year and one of the happiest days of their life.

May the dear friends enjoy many happy days in this life and a blessed happy life in the future. E. H. S.

I WILL NOT LET THEE GO.

I will not let thee go, thou help in time of need;
Heap ill on ill,
I trust thee still,
E'en when it seems as thou wouldst slay indeed.

Do as thou wilt with me,
I will cling to thee;
Hide thou thy face, yet, help in time of need,
I will not let thee go.

I will not let thee go—should I forsake my bliss?
No, Lord, thou'rt mine,
And I am thine;
Thee will I hold when all things else I miss.

Tho' dark and sad the night,
Joy cometh with the light;
Oh! thou my sun, should I forsake my bliss?
I will not let thee go.

I will not let thee go, my God, my Life, my Lord,
Not death can tear
Me from his care,
Who for my sake his soul in death outpoured.

Thou diedst for love to me;
I say in love to thee,
E'en when my heart shall break, my God,
My Life, my Lord,
I will not let thee go!

—From *Lyra Germanica*.

NED BARMORE'S MISTAKE.

BY GRACE ADELLE PIERCE.

It was one o'clock, and the bell of the Pine Street School was ringing for the afternoon session. Half a score of boys were gathered at the entrance door, talking eagerly. The topic under discussion seemed to be one of unusual interest.

"He must have taken it," Bob Ainsworth, one of the larger boys, was saying. "His father was a thief, and it stands to reason that he's likely to be one, too."

"He's the only one of the boys 'twould be likely to do such a thing," put in Joe Waldron, another of the big boys. The smaller members of the party bridled up with considerable dignity at this assertion and the older ones took on a look of conscious innocence.

"His father was a thief"—Bob Ainsworth was repeating loudly, when a shadow swept past them, and the boys looked up to see a delicate figure bounding up the stairs to "number 27," the second grade recitation-room. "It's Matherson himself," one of the smaller boys said, "I'll bet he heard you!"

"Who cares if he did?" Bob answered, shortly, "I'd have said the same thing to him." And no doubt he would, for Phil Matherson was a full half-head shorter than Ainsworth, and delicate in proportion. Bob was one of that class of boys who is always brave with those weaker than himself.

There was no more time for talking, however, for the imperative last tap-tap of number 27's bell drew the boys all hastily to the recitation-room. Miss Oliver was very strict, and no one of the class cared to displease her.

Once in his place, Ned Barmore sat thinking very intently. "I wonder if he did really take it," and then he looked across at Phil Matherson, sitting, as he usually did, at the head of the class. There was nothing in Phil's delicate, somewhat melancholy, face to indicate guilt; and yet, the evidence was so strong. "Yes, he is the only one who would do it; I know he took it!" Ned thought, and then, for a moment, he stopped thinking altogether. Miss Oliver, in her questioning, had reached him; and in his confusion he could only mutter "I don't know," in answer to the question. Miss Oliver's voice went on, reprovingly, "Two imperfect marks for you this week, Edwin. Something very unusual."

After class hours the boys gathered about Miss Oliver, who, in spite of her strict rules, was a great favorite with them. There Ned Barmore told his story, which was, in substance, this: Yesterday had been his birthday, and at lunch Uncle Edwin had handed him a gold dollar, saying, "Spend it as you like, only don't do anything foolish with it." Of course he had brought it to school. Money was not so plentiful among the boys but that a dollar looked large to any one of them, and they had planned during noon-time what they would do with it. At the beginning of recitation hours Ned had put the money carefully away in his inside

jacket pocket. He remembered having said to Phil Matherson, as he did so, "There, I guess I can't lose it from that place, can I?" Phil, pegging away, as he always was, at some book, had answered, "No, I guess not." Phil was the only boy who had seen where he put the money.

Miss Oliver, remembering the absent-minded look so often in Phil's studious eyes, thought to herself that he had paid very little attention to the putting away of the gold dollar, but she said nothing.

In the afternoon, going home from school, the boys had come upon a party of village boys playing foot-ball. The boys had joined in the game, and Ned, growing heated, had thrown aside his jacket, tossing it down where Phil Matherson was sitting. He remembered Phil's being there, for he had called out to him, "Look out for my jacket, will you?" Phil was lame, and seldom joined in out-door sports. Ned finished his game, put on his jacket and went home, forgetting all about his gold dollar until evening, when the boys came around for the birthday treat. Having gained his mother's permission to go with them down to Waldron's for figs and dates, and to Bell's and Anderson's for candies, he felt in his jacket pocket for the dollar,—it was gone! The boys had helped him look for it, they had moved the hall rack, and he had even asked Ann to sweep the hall floor. The boys had turned every pocket in his jacket wrong side out, but all to no purpose, the money was surely gone. Suddenly he recalled the incident of the afternoon, and told the boys; they all agreed that Phil Matherson must have taken the money. Phil was not much of a favorite with the boys; none of them could tell why, unless it might be because he was such a bookworm, always studying hard and always foremost in recitation. There was another thing which had a tendency to render the boy unpopular. His father had been implicated at one time in a large forgery, and, although he had been dead now five years, the boys could never quite forget. Poor Phil, delicate and sensitive, suffered intensely for this sin of his father.

At the end of Ned's story, Bob Ainsworth, anxious to bear his part in the conversation, put in, "His father was a thief!"

Miss Oliver turned upon him with one of her reproving looks. She had not spoken once during Ned's long story, but now she said, "Boys, I am going to preach you a little sermon. 'Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.'" She seemed to have no more to say, and the boys filed out, one by one, rather sheepishly, into the hall.

"We might have known she wouldn't believe us, she thinks too much of that Matherson," Bob Ainsworth said, somewhat bitterly. He, for one, was secretly envious of Phil's superior scholarship.

But, in spite of Miss Oliver, the boys still believed Phil to be guilty. They avoided him more than ever, and wounded the sensitive boy in more ways than they really intended. Although they never openly accused him, Phil, with that delicacy of perception which is an attribute of such natures as his, felt the matter more keenly than many a less delicately constituted boy might have done under open accusation. Often he heard his father's sin talked over in half-whispers by his school-mates. The school-room became odious to him, and the long study hours seemed endless with the boys' eyes upon him. Poor Phil! But there was one thing that kept him all right even if his burden did seem heavy. He could take his troubles home to his mother, and she sympathized with him. His delicate, lady mother! She believed in him, and knew that he was innocent. Ah, boys! let me tell you, we women know that a boy who can take his troubles home to mother, is a boy to be trusted.

Matters went on in this way for over a month, until nearly the last of the term, when, one day, Ned Barmore walked into the recitation-room before study hours, and directly up to Miss Oliver's desk. His face was flushed and he stammered a little at first, but he was a straightforward sort of boy, and always willing to "own up."

"Miss Oliver," he began, "Matherson isn't a

thief after all! Mother was ripping up a school-jacket of mine to-day, and she found my gold dollar, the one I said Matherson took. It was down in one corner between the lining and outside. There was just a little rip in my pocket, and it was lost through that."

Miss Oliver placed her hand gently under Ned's chin, and raised his face so that his eyes might meet her own. They were very kind eyes, Miss Oliver's, and they had the look in them the boys liked to see. All she said was, "Judge not, that ye be not judged."—*Golden Rule*.

FALSE ESTIMATES OF MEN.

In scarcely anything is society more unjust to itself and to many of its most worthy members than in regard to employment. If an occupation proves a financial success, little is thought of the moral bearings so long as there is no open violation of law or prevalent custom. Public opinion condemns the man who takes his neighbor's property by force, or by certain methods of gambling. But if he adopts the disguise of trade, or speculation, or follows diligently a regular employment, even though he produces nothing by his toil that is of any benefit to himself or his fellow men, he is apparently as much respected as those engaged in honest toil, whose labors are richly productive of good to others. There are those who take all they can from the wealth which others have produced, by presenting temptations to their weakness, by ministering to the gratification of their appetites and passions doing them evil and only evil, and no one calls them to account. If an individual is shrewd enough to gain property without toil, by so concealing the lines of his entanglement in his process of stealing that these lines cannot be traced directly to individual losers, he will be praised rather than censured for his skill, as a financier.

In the changes that are going on in our country, and with the large increase of wealth, the number of those who obtain property by dishonest and dishonorable means or at best by unproductive labor, is increasing in almost every community. They are ambitious for the reputation of possessing wealth; but indifferent about its having been gathered by the toil of others. Like the drones in the hive, apparently the most fat and flourishing of all, buzzing and rushing about as if they were the most important of the swarm; but they produce nothing, gather no honey, only empty the cells others have filled—feed on the fruit of the toils of honest industry. Would that public sentiment could be so brought to bear upon all this false estimate of men as to forever end the respectability of the unproductive, ingenious, unscrupulous, destructive means of acquiring wealth.

To these false estimates of character may be added a class of young men who have been described as expert in follies, acute in trifles and ingenious in nonsense. Their highest ambition appears to be that they may distinguish themselves in this line. It is strange that men of sense should seem themselves to be ashamed of being usefully employed, who have made themselves respectable by labor, built up a good business, amassed a fortune, foolishly turn to their sons and say, "You shall not undergo the toil and drudgery we have," and these sons go out into life, as a graphic writer says, in emasculated idleness and laziness, like the polyp that floats useless and repulsive on the sea, all jelly and flabby; no muscle and bone; it opens and shuts, sucks in and squirts out again; of no earthly use or influence. How vastly better some honest, though humble employment. "The true glory of a nation is in the living temple of a loyal, industrious and upright people."—*Christian Secretary*.

WHY is it that you think of your childhood's days as your happiest days? Simply because they were your purest days. Who are the happiest persons you know? They are the holiest and purest. When have you known the purest joy? When you have been longing most to be like Christ. "Blessed are the pure in heart, for they shall see God,"—that's heaven, and we can have it this side of the grave.—*Richmond Religious Herald*.

A RICH MAN ON RICHES.

"Mr. Ridgway," said a young man with whom the Philadelphia millionaire was conversing, "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgway. "I am not aware of any cause for which I should be particularly envied."

"What, sir!" exclaimed the young man, in astonishment. "Why, are you not a millionaire? Think of the thousands your income brings you every month!"

"Well, what of that?" replied Mr. Ridgway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance, or wear more than one suit at a time. Pray, can't you do as much?"

"Ah!" said the youth, "but think of the hundreds of fine houses you own, and the rental they bring you!"

"What better off am I for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why I can't eat it or wear it; I can only use it to buy other houses for other people to live in; they are beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact, what you desire."

"And after I have bought them," responded Mr. Ridgway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you in an omnibus for five cents, with the trouble and attention to drivers, footmen and hostlers; and as to 'anything I desire,' I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth cannot buy back my youth, cannot purchase exemption from sickness and pain, cannot procure me power to keep afar off the hour of death; and then, what will all avail when, in a few short years at most, I lie down in the grave and leave it all forever? Young man, you have no cause to envy me."

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his disposition, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.—S. W. Presbyterian.

NOT ALONE FOR MYSELF.

"I live not alone for myself," said a beautiful flower one fair morning, as it lifted to the sun its crest sparkling with dew drops. "I live not alone for myself. Mortals come and gaze on me, and breathe my fragrance, and go away better than they came, for I minister to their conceptions of the beautiful. I gave to the bee his honey, and to the insect his food; I help to clothe the earth in beauty."

"I live not alone for myself," said a wide-spread tree; "I give a happy home to a hundred living beings; I grant support to the living tendrils of the vine; I absorb the noxious vapors in the air, I spread a welcome shadow for man and beast; and I, too, help to make earth beautiful."

"I live not to myself," said a laughing mountain streamlet. "I know that my tribute to the ocean is small, but still I am hastening to

carry it there. And I try to do all the good I can on my way. The tree and the flower love my banks, for I give them life and nourishment; and even the grass, which feels my influence, has a greener hue. The minnows find life and happiness in my waters, though I glide onward only a silver thread; and animals seek my brink to assuage their thirst and enjoy the shadow of the trees which I nourish. I live not alone for myself."

"I live not alone for myself," said a bright-hued bird, as he soared upward into the air. "My songs are a blessing to man. I have seen the poor man sad and despondent as he went home from his daily work, for he knew not how to obtain food for his little ones. Then I tuned one of my sweetest lays for his ear, and he looked upward, saying: 'Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns, yet my heavenly Father feedeth them. Am not I better than they?' and the look of gloom changed to one of cheerfulness and hope. I live not wholly for myself."

"I live not alone for myself," should be the language of every thinking, reflecting mind. It is language of duty, guiding to the only paths of happiness on earth, and preparing the souls for unalloyed bliss throughout "the measureless enduring of eternity."—Christian Mirror.

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CONDENSED NEWS.

Domestic.

Mrs. Mary Lock, the oldest resident of Industry, Maine, died last week, aged 103 years.

David Irvin, who died at Waseca, Minn., the other day, is reported to have been 115 years old.

Five Mormons sentenced to imprisonment for violating the anti-polygamy laws have been pardoned by President Cleveland.

The coal handlers at Duluth, Minn., have decided to discontinue the strike and to apply for work at the reduced rate.

The Inter-Ocean of Chicago, says that Canada has a public debt of \$234,000,000, and that the young lady cannot accuse Uncle Sam of wooing her for her wealth.

Last year about 33,000 Russian emigrants landed in New York. It is believed that this is only the beginning of a large exodus from the land of the Czar.

There are in this country forty-eight national societies of women, with a direct membership of 5,000,000. The largest is the Woman's Christian Temperance Union, with a membership of 2,100,000.

Twenty years ago there were ninety-two lightning-rod factories in the United States. To-day there are but three, and those doing a trifling business. The lightning-rod was the biggest humbug of the nineteenth century.

The suspension bridge that was destroyed by the storm of the 10th inst., is the carriage bridge between Niagara Falls village and the Clifton house, and should not be confounded with the railroad suspension bridge over which trains are running as usual.

A bill was introduced in the Senate recently by Senator Voorhees authorizing the purchase for the government of the dressing and shaving table used, by General George Washington during his lifetime and described in his will bequeathing it to Dr. David Stuart. The amount to be paid for it is not given. The table is now in the national museum.

The Franklin county (N. Y.) alms-house at present affords shelter to a man who has a remarkable record in the criminal annals of this part of the state. His name is William Pierce, and he was released from Auburn prison a few days ago, after serving a term of imprisonment amounting to forty-nine years, four months and six days. The crime for which Pierce suffered this terrible punishment was the murder of his own father, on Jan. 10, 1839.

Terrific storms of rain and snow and wind have prevailed along the New England and New Jersey coast, and throughout New York and Pennsylvania, during the past week. In some places destruction of property has been very great, while in Reading and Pittsburg, Pa., a score or more lives were lost and more than one hundred persons were injured by a cyclone which swept through those cities on the evening of the 10th inst.

Foreign.

President Carnot puts his foot down on the government aid scheme to the Panama canal.

It is stated that the work of evicting tenants on the Vandeleur estate, Ireland, will soon be resumed.

The turmoil in Hayti brings out letters showing a shocking state of affairs there, even tales of cannibalism being among the reports.

London is to have electric omnibuses. The Prince of Wales and Lord Randolph Churchill, are stockholders in the controlling company.

Serious floods and land-slides have occurred in the south of France. Trains have been blocked on the railroads and numerous houses have been flooded.

Gladstone is having a good time in Italy. Health and renewed vigor come to him in that sunny land. Long may the grand old man be spared to battle for right and justice to Ireland.

The United States Consul at Zanzibar has informed the state department that a naval blockade has been established on the eastern coast of Africa from Lamu on the north to the Rovuma River on the south.

The owners of the steamer Gulf of Guayaquil, which sailed from Liverpool December 24th for Valparaiso and from which wreckage recently washed ashore at Fish Guard, Wales, have abandoned all hope of the vessel's safety.

Summonses have been issued against Dennis Kilbride, member of Parliament for South Kerry; James Lawrence Carew, member of Parliament for North Kildare, and Mr. Tully, editor of the Roscommon Herald, published at Boyle, Ireland. They are accused of inciting tenants to adopt the plan of campaign and to adopt boycotting.

THE THINKING HABIT.

One of our "passion poets" has lately published a metaphysical poem, one stanza of which will suffice to give an idea of what it is:

Think health, and health will find you
As certain as the day,
And pain will lag behind you
And lose you on the way.

Why not pursue this same line of reasoning to the bitter end, somewhat after this fashion?

Think wealth, and you will get it—
A million, more or less;
Think silk, and in the closet
You'll find a gros grain dress.

Think land, when you are drowning,
Beyond all human reach,
And by this happy theory
You'll be washed up on the beach.

Think bread when you are hungry,
And a feast will there be spread;
Think sleep when you are weary,
And you'll find yourself in bed.

However much "thinking" may help to materialize all the good things thus promised, one grand result will certainly be accomplished, for it cannot be denied that the thinking habit will produce a thoughtful generation. Editor's Drawer, in Harper's Magazine for January.

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