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A GOOD WITNESS.

When Peter stood before Cornelius to tell him words whereby he and all his household might be saved, he rehearsed to them not only the doctrines of the gospel, but also much of the history of the wonderful life on the earth. In the latter, and as if embracing it all, are the words referring to Jesus, "Who went about doing good." That, certainly, was a good testimony. Blessed, indeed, is the memory of that one, of whatever name or station, of whom it may truthfully be said: "He went about doing good." In that simple sentence may be found, at least, a purpose, a habit and a test.

1. When it can be said of any man that he goes about doing any given thing, it is clearly implied that he intends to do that thing. He is not doing it by accident, nor by reason of any outside restraint or necessity, but he is doing it because he chooses or purposes to do it. Herein lies the moral character of the act, of whatsoever sort it is, not simply that it is being done, but that it is being purposely done. Thus it appears that the value of being or doing lies in the purpose of it; and conversely, nothing of real value is ever attained without this purpose. Many persons seem to think that when the time for them to become Christians comes about, they will become so without further thought or effort. Nothing can be further from the truth. No person ever became a real, true, live Christian who did not first deliberately choose, down deep in his heart, to do so. The same is true of the duties of the Christian life; they are well performed only along the line of a definitely formed, and clearly defined purpose. Who can doubt that the life of Jesus was thus lived? And how can one be a disciple, a worthy follower of him, who does not live by the same rule? As the Master went about doing good, so must the disciple live the same purposeful life.

2. That which is thus begun in an earnest purpose soon becomes a habit, thus prolonging and perpetuating itself. This word habit is a much misunderstood and often greatly abused term. Men frequently speak of it, indeed, as though it were a thing to be avoided. But why should it be? A habit is a fixed custom. What harm can there be in doing good as a fixed or regular custom? The fact that becoming accustomed to a regular performance of a good thing renders it a kind of involuntary act is nothing against it, but much in its favor. We breathe involuntarily; why should we not make our religion or our religious life so essential a part of ourselves that we shall live by the performance of its requirements as naturally as we live our physical life by certain fixed customs and involuntary tendencies? Besides, as we live from day to day, either in the performance of our Christian duties or in the neglect of them, we are settling into habits either good or bad as the case may be, and are not only making habits, but are living by them. It is not a choice we have to make between a habit or no habit, but a choice between a habit of good and a habit of evil. From this we cannot escape. Let us not be afraid, then, of forming religious habits, or rather a religious habit; on the contrary, let us strive for such habitual doing of the right as will make us feel awkward and unnatural if we do anything else. No better life record can be written of any man than when it is written of him, in the full meaning of the sentence, "He went about doing good."

3. The most important part of this witness of Peter to Jesus is that that which he did with a purpose, and which he did habitually, was good. His whole life was devoted to that which should benefit others. "He went about doing good." In this statement, more than in any other that could be made of him, is thrown down a practical challenge to the skeptic. Never mind, for the moment, what the doctrine concerning his nature or his relations to the question of man's redemption from sin may be, and look at this simple, undisputed, unqualified, historical declaration, "He went about doing good." Is there anything to be distrusted in that? Is there even a possibility that one whose whole time, whose every energy, was devoted to doing good, who created and lived in a perpetual atmosphere of benevolence, should be an impostor, or in any sense a bad man? The very thought is self-contradictory. What, then, shall we say of the teachings of such an one? Can he, who thus went about doing good, because he was himself the very essence of goodness be accused of deceiving or trying to deceive the people concerning himself; his origin, nature and ultimate purpose in the world? Again the answer must be a most positive denial of the imputation involved in the question. Thus Jesus' teachings are brought to the test which he gave to his disciples, "By their fruits ye shall know them." Let the same tests to-day be applied to our teachings of the Word of God. It is important that all our formulas be sound, and in accordance with the

Bible, but the world will not ask particularly about these things; but it will be pretty sure to bring forward that searching practical test in the question, "What good?" So, also, the lives we live are the true tests of the genuineness of the religion we profess and possess. Here is the real battle ground with the infidelity and worldliness of our times. The test by which our divine Lord's life and teaching was tried is the test to which we must submit. And when it can be said of us, or when it can be seen without the saying, that our lives, in their purposes and habits, are devoted to doing good, and when it can be seen that such lives are the legitimate fruit of our faith in him, of whom these words were first spoken, then will our victory over sin and unbelief be an easy one. Infidelity, in its most insidious and poisonous forms will withdraw its forces and give the field to those who, like their Lord, go about doing good.

THE HIGHER LAW.

BY G. H. LYON.

Please find enclosed clipping from *The Christian Statesman*, a paper whose greatest endeavor is to set up a Sabbath by civil law, thus supplanting the day designated by that same higher law which it here assumes to honor.

A bronze statute has just been unveiled in Auburn, New York, to the memory of the great statesman, William H. Seward. He is represented as standing, in the act of delivering his famous Higher Law sentiment, his right foot extended, his right hand impressively pointing heavenward. Upon one side of the base are the words which are justly chosen as a tribute to his name. They were spoken in the Senate, March 11, 1850, during what is known as Seward's California speech. He said: "The Constitution regulates our stewardship. The Constitution devotes the domain to union, to justice, to defense, to welfare, and to liberty. But there is a higher law than the Constitution, which regulates our authority over the domain and devotes it to some noble purpose." For those words he was threatened with expulsion from the Senate. The great Webster ridiculed Seward's sentiment, saying: "The Alleghany Mountains are high, the Rocky Mountains are higher, but a talk of a higher law which overtops them all." Yet that sentiment which provoked ridicule and imperiled his seat in the Senate chamber, like Luther's famous protestation at the Diet at Worms, is chosen to-day for inscription on the base of his statue as the noblest tribute to his memory! Verily, there is a God who is moving public sentiment along ascending planes to the level of his own truth.

The *Statesman* is filled chiefly with matter in behalf of the Blair Sunday Bill, and the Blair Religious and Educational Amendment, now pending in the United States Senate. Should it succeed in this effort to secure the proposed Sunday Law; or to incorporate such law in the National Constitution, it seems to me, that this same higher law "which regulates our authority over the domain," must still govern the individual conduct. The Constitution has not, and cannot have authority to require us to render unto Caesar the things that are God's. Even though it assumes to determine the Sabbath by civil law, yet that higher law,—"The Seventh-day is the Sabbath,"—calls for our allegiance, bidding us "obey God rather than man."

BRADFORD, Pa., Jan. 13, 1889.

MISSIONS.

REV. R. B. Hewitt, of Beauregard, Miss., has resigned his position as missionary, and therefore no longer stands connected with the work of our Society.

BRO. E. M. Dunn has been preaching at Palmyra, Wis., for about five months. He and Bro. N. Wardner recently went there to preach three sermons on the subject of the Sabbath, the Congregational church being open to them. Two Sabbath-keeping families are living there. May all divine light and truth continue to spread.

A MINISTER who has recently come to the Sabbath truth writes: "My condition here, however, is extremely trying, surrounded as I am by those who have no regard for the Sabbath, and reduced to a purely secular means of obtaining a living. I do pray that the blessed Lord who has shown me the truth will help me to keep his commandments."

WE gladly accede to a request to call the attention of any church needing a pastor, to Rev. Madison Harry, of Bourbon, Douglass Co., Ill., and of whom Bro. Dunn, of Milton, Wis., and other prominent western men, speak in very high terms, as to his manifest character, spirit and ability. He embraced the Sabbath a year and a half ago, in Colorado, where he has labored as a Baptist minister.

THE secretary of one of our Sabbath-schools, writing to make inquiry in regard to the education of a scholar in our Shanghai Mission school, says: "Our numbers, of course, are very small now, and we know not when we shall be stronger, yet we are greatly desirous that the work of Christ should prosper; and though we may not be able to aid, as we would like, yet our little will be cheerfully given, thus helping the cause along."

WE place evangelistic work, direct endeavor for the spiritual elevation of men, at the head of all forms of missionary effort. But we also believe that medical missions form a companion, in beneficent labor, worthy of the highest esteem. Indeed, it seems to be almost a necessity that the two shall go together. This plan is worthy of Christ and his gospel. A young and educated Christian physician has recently offered himself as a medical missionary. How we should like to see a dispensary opened in some inland Chinese town. But we have no funds to use for such a grand enlargement of our foreign work. What a noble use of \$20,000 or more, it would be, to devote its income to the sending out of another, who, with skill in healing bodily ills, should also carry the story of Christ, the Divine healer of souls.

IS THERE ANY BETTER WAY.

There are small churches that have but little preaching; and there are ministers, especially recent converts to the Sabbath, that have no churches to care for. The number of both churches and ministers is likely to continue to increase, whereof we ought to be glad. But the churches ought to have regular preaching, and religious leadership; and the natural and best work of every real minister of the gospel is the preaching of the gospel.

The Missionary Board cannot employ all these

ministers as general missionaries; nor can it supply every church with the entire services of a good and efficient pastor. What, then, shall be done? To this question we have long given our anxious thought; and, at present, we can see but one way of solving the problem. If there is any better way, let it at once be made known.

This is the way suggested: let a given church resolve that it needs and will have the best preacher and pastor it can get; that it will raise the largest possible amount it can, toward his support; that it will call a minister, not for one year,—which is little better than a "supply,"—but to come and live and labor, so long as both shall deem the relation to be for the best; and that it will ask the Missionary Board for such help as it can give, with justice to other demands. Then the minister, on his part, shall accept the field, and, so far as is really necessary, supplement the receipts from the church and Board, by earnings through intellectual or manual labor.

This does not mean that the Board shall, as it is charged with having sometimes done, carry a church along, to its damage, by annual appropriations, when it is able, if willing, to take care of itself; nor does it mean that the minister shall devote his best time and effort to the accumulation of money. But it means that if the amounts raised by the church and contributed by the Board, are together equivalent to one-half or two-thirds of a fair support, then he shall conscientiously give to the service of the church and cause at least one-half or two-thirds of his best hours and energies, in study, preaching, pastoral care, etc.; and it ought to mean that church and minister, with divinely bestowed grace, patience, wisdom and power, shall pull together in work for the upbuilding of Christ's cause and kingdom.

What churches and what ministers are willing to try this plan? Let such write to the missionary secretary, who is also a committee of Conference for this very purpose. It is always safe to address him at Ashaway, R. I., but his present temporary address is Hammond, La., where there is one of the most interesting, pleasant and promising of our new settlements.

THE LONDON MISSIONARY CONFERENCE.

NO. III.

BY REV. O. U. WHITFORD.

The place in which an important meeting is held, and the character and position of those who compose it, have a great deal to do in giving influence, character, and success to the gathering. This great Missionary Conference was held in Exeter Hall. This Hall is a proprietary building, located on the north side of the Strand, and but a few blocks from Charing Cross. It was completed in 1831, but has been recently reconstructed in its lower floors for the use of the Young Men's Christian Association. It is noted not for its size, for it will accommodate only about 4,000 persons, but because it has been the scene of many great reformatory meetings, many important religious convocations, great receptions, and of many great musical fetes. It is in great request during the "May Meetings" of various religious societies. It is plain in its architecture, having a granite front, two Doric columns in front, one on each side of the entrance, and on the frieze above the columns is a Greek word which reads when interpreted, "Hall of Brotherly Love." In Exeter Hall there are three assembly rooms, viz., Large Hall, on the second floor; Lower Hall, on the first floor, the Annex, in the basement. The first will hold about 3,200

the second 600, the third 200. There are in the building various other rooms, for offices, for prayer-meetings, a fine reading room, and an excellent restaurant, furnishing meals and lunches at very reasonable rates.

There were held in the assembly rooms mentioned, seven meetings each day of the Conference; two in the forenoon at 10½ o'clock, one in the Lower Hall and one in the Annex; three in the afternoon, at 3 o'clock in the Large Hall, Lower Hall, and the Annex; and two in the evening, one in the Large Hall, and the other in the Lower Hall. Three of these seven meetings were for the members of the Conference only; one an open Conference; and three were public meetings. The three meetings for members only, were those in which only members could speak; in the open meeting any one not a member could speak upon the subject under consideration; and in the public meetings the people were instructed, inspirited, and aroused to enthusiasm upon the great facts, questions, and problems of foreign missions, by noted missionaries, secretaries, and clergymen, chosen and prepared for the occasion.

CRAB ORCHARD, ILL.

BRO. Threlkeld has continued his work of expounding the Scriptures to the people that come out desirous to hear. There is so much interest, besides intense opposition, that he has thought it best not to go on to Kentucky until affairs reach a more settled condition. A Baptist minister came and preached that Seventh-day Baptists were Jewish, low, deceiving, guilty of changing laws, and so on. Such words have been so openly and excitedly flung at Eld. Threlkeld, in our own church, that Sunday-keepers themselves became disgusted. Failing in this and in baser measures they thought of sending to St. Louis or elsewhere for some one to come and debate. Bro. Threlkeld declined a public debate, asking only that the Scriptures be taught, and adding that if they sent for a big man, he should send for a bigger one. And now they say he ought to be mobbed, and that he shall be notified to leave the community. There is great excitement; but the people are reading the Bible, as never before. May the Lord give our brother and his fellow-workers great grace, wisdom and patience; out of discord and hatred bring peace and love; and from troubling error lead men into the abiding truth.

CORRESPONDENCE.

WORTH THINKING ABOUT, AT LEAST.

Interested as I am in mission work, I am equally interested in mission literature, and feel that I must have it. So, to partially satisfy my hungering, I subscribe each year for the *Missionary Herald*, by the A. B. C. F. M., and such other periodicals as I am able; and take much comfort in reading and studying their contents. Yet they are not our own publications. Can we not as a denomination institute and maintain a missionary monthly magazine? I know I have asked a question that would be answered by many with an unqualified No; but I trust you will consider the question before you answer it thus.

I feel the need of such a monthly very much myself; and see a sad need of it in the homes of our brethren where ever I go. Can we not do something in this line to bring missionary information into the homes and hearts of our people? Would not the increase, thus caused in donations for mission purposes by our people, warrant our Board in assuming part of the

expense, above subscription receipts? In short, would it not be policy for our Board to expend some of its funds, if possible, to place such a magazine before our denomination?

It seems to me that taking such reports of our missionaries as are deemed proper, together with clippings from exchanges and special articles, sermons, etc., sufficient material could be gathered for a magazine nearly as large as the *Herald*.

By having one or more illustrations each month of our mission premises in China or Holland, or some other foreign or domestic views, the magazine would be rendered attractive to all and the circulation thus aided. We are certainly behind our privilege and duty in this respect; and I wish I had the power to reform in some such way as I have suggested. If there is anything I can do to aid in such an enterprise I will gladly do so; but I have no idea what I could do.

Can you find time to answer this? If you do have the time, I shall be glad to hear from you.

CONTRIBUTED ITEMS.

H. W. C.

A summer school for Bible study was held at Nikko, Japan, in August.

In March, 1872, the first Japanese congregation was formed, with eleven converts. In 1878 these had increased to 1,200 communicants and 40 congregations, and a community of 5,000 Christians. This year, 1888, it is stated that there are 19,829 communicants and a Christian community numbering 50,000.

The late Russell Scarritt at one time subscribed \$5,000 toward the payment of a debt which was burdening and imperiling the church of which he was an elder. Soon afterwards, the business house of the firm in which he was a partner was burned. His share of the loss was estimated at \$5,000, but he cheerfully said, "That was not the \$5,000 which I've promised to the church, but that with which I hoped to build me a house." So he and his family contentedly remained in a plain hired house.

When, in 1886, The British and Foreign Bible Society undertook to print 10,000 copies of the Gospel of John, for distribution in Italy. The room rented for their printing purposes was the former "Torture Room" of the Inquisition. From this room, which once echoed the groans of those who "would not accept deliverance" by a denial of the truth, this edition of John was issued.

The *Japanese Gazette* regrets "to say that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western sciences cannot stand together. They are inconsistent the one with the other." The Buddhists continue to make a most vigorous effort to counteract the spread of Christianity in Japan, and the Hoganji sect was never so busy. One school in Kioto alone, is to be rebuilt at a cost of twelve thousand dollars; and over Buddhist seminaries and colleges are being started in various parts of the country.

The fourth annual report of the Woman's Baptist Foreign Missionary Society of Rhode Island, shows that the interest in foreign missions, and the sense of personal responsibility in regard to them, are deepening in the state. Missionary literature is more widely read and studied, and the meetings are marked by greater spirituality. The three Associations have each been organized for more systematic effort. In the Warren Association there are fourteen circles and seven bands. In the Providence Association all but one of the churches send money to the society. In the Narragansett Association there are nine circles and five bands. The largest band is that of the First Church in Pawtucket, numbering one hundred thirty-seven of them boys. *The King's Messengers* is being introduced, and doing good work in the Sunday-schools. The Baby Band numbers four hundred and eighty-three names. Total contributions for the year, \$4,238.57.

WOMAN'S WORK.

For he who blesses most is blest;
And God and man shall own his worth
Who toils to leave as his bequest,
An added beauty to the earth.

And soon or late to all who sow,
The time of harvest shall be given;
The flower shall bloom, the fruit shall grow,
If not on earth, at last in heaven.

A CHINESE Christian lady brought her jewels one morning to her husband, to build an opium refuge; and when he expressed surprise, she said, "I have taken Christ for my adornment, and surely that is enough for any Christian woman."

IDLE TREASURES.—One day when Martin Luther was completely penniless, he was asked for money to aid an important Christian enterprise. He reflected a little and recollected that he had a beautiful gold medal of Joachim, Elector of Brandenburg, which he very much prized. He went to a drawer, opened it, and said, "What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." Then he took out the medal and contributed it to the object solicited for.

CONCERNING Christian converts, Miss Garrettson once wrote, "We are sometimes tempted to discouragement in the boarding-school work, because we do not see more abundant fruitage; but a visit in the country, where we have Christian women living, who have been pupils, always cheers us, and makes us grateful to God for the results of our work even now." Their houses are clean, they have more dishes, regular meals, some books and pictures, and the mothers who are graduates, teach their babies the name of Jesus.—*Mission Studies*.

CHRISTMAS LESSONS.

The best of our lessons to us, comes not with the first studying of them, but after due preparation is made for the class-room, the reciting is done, the explanations from the teacher are heard, when from our listening and our thinking we come to make these lessons over unto ourselves, and to a piece of property of our own. The Christmas season has its lesson, and the figure of school-room experience is not altogether out of place as illustrating a point well worthy of application. For weeks before the Christmas time we occupy ourselves in plans to give to somebody that which will please or benefit. The giving mood takes deep root with many, and opens the heart to generosity in the case of many as no other course of conduct could do. It throws many people into the after-dinner mood—good nature, and susceptibility to generous impulses.

It's all well enough that, round and round amongst friends, one gives to another. In spite of the opinions of some that there is something akin to wickedness on the part of Christians, in observing the 25th of December as a birth-day memorial to Christ, there's very great good brought about by the habit, by the fixing of the attention, and the culturing of the interest in the matter of doing for others. Let it be once understood that it is wise at some time during the year to commemorate the giving on the part of Christ; it were well for many a community and individual if the Christmas-giving mood could be carried by an even tension through the year, keeping one, if you

please to put it so, in a chronic state of generous impulse.

But there's another side to the story, and from which two phases present themselves with emphasis. It isn't a morbid story; it is not an extremists view, it is not an uninteresting recital, for which you, therefore, find fit excuse for flipping this paper, and with the flip may flirt out impatient, or oh! such wise criticism upon the holder of any one having other thought than this, that Christmas means a present from my friends, a present to my friends. For one to give to his friend makes no commemoration of the gift of Christ's self to us. The plane is too low for the comparison to fit in as a part of the commemoration. Christ gives to you. You, therefore, give to Christ, and the memorial service has higher merit within itself. Christ offers himself for your healing. What does he ask, that the relationship may be complete, that you fill out your days in kindness to your friends? No! but that you give yourself to him, when by virtue of such giving you will, as a matter of course, but not as a first giving, be ever kind to your friends. Give, and all you please to your friends, and at Christmas time, if you choose, but in all seriousness would it not be every way more thoroughly appropriate for this to be as the reflex influence, the direct influence being upon the coffers of the church, of the Sabbath-school, of the treasuries of organized benevolence or philanthropy. Let Sabbath-school Christmas entertainments, by some direct influence, put its hands of good will upon the poor, and those to whom no Christmas comes. Let them change about from being the public displayers of private gifts, to being the open givers back to Christ, whose gift it claims to celebrate. The second phase is this, the perversion of the real Christmas thought, and because it is such, brings perversion in the resulting influences. A reaction sets in. Tax-paying time is close at hand; the new year brings its accustomed square-in-the-face look of one's booked account, gain or loss, as it may be, but these things lighten the grip upon the pocket-book, and for weeks and weeks the reaction holds the balance of power, and too many people can neither give, nor be made to give, with any sort of good will or grace.

Christian sisters, and brothers, too, we mean what we say, that the gift of a friend to a friend, minus the gift to Christ, is such a contortion of the real Christmas thought, that we verily believe it is the direct occasion of some deficits in annual reports of church societies, of missionary, and benevolent, and philanthropic organizations. Let the two go together, and with the New Year's adjustments to new dates and data, let there be the same practical adjusting of one's self to the renewed obligation to the Church of Christ, which has come through fresh gifts to the cause of Christ, and many a wheel in the machinery of church and Christian life will run the smoother, and do the better work, and more satisfactory.

THERE are in the city of London more Roman Catholics than in the city of Rome, more Scotchmen than in Edinburgh, and more Welshmen than in Cardiff.

IN regard to the question of child marriages in India, the whole of the Rajput States, save one, have recently agreed to a proposal that the marriageable age for boys shall be not under eighteen years, and of girls not under fifteen. These Rajputs are great leaders, and a more from them to inaugurate such a reform will have a great influence.—*Heathen Woman's Friend*.

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 Loper.....	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 Pierce Demoniac.....	Mark 5: 1-20.
Feb. 16.	The Timid Woman's Touch.....	Mark 5: 25-34.
Feb. 23.	The Great Teacher, etc.....	Mark 6: 1-13.
Mar. 2.	Jesus the Messiah.....	Mark 8: 27-38; 9, 1.
Mar. 9.	The Christ-like Spirit.....	Mark 9: 33-42.
Mar. 16.	Christ's Love to the Young.....	Mark 10: 13-22.
Mar. 23.	Blind Bartimeus.....	Mark 10: 46-52.

LESSON V.—PARABLE OF THE SOWER.

THE SCRIPTURE TEXT. Mark 4: 10-20.

10. And when he was alone, they that were about him with the twelve asked of him the parable.
 11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:
 12. That seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them.
 13. And he said unto them, Know ye not this parable? And how then will ye know all parables?
 14. The sower soweth the word.
 15. And these are by the wayside, where the word is sown: but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts.
 16. And these are they which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness:
 17. And have no root in themselves, and so endure but for a time; afterward when affliction or persecution ariseth for the word's sake, immediately they are offended.
 18. And these are they which are sown among thorns; such as hear the word,
 19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
 20. And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

GOLDEN TEXT.—If any man have ears to hear, let him hear. Mark 4: 23.

INTRODUCTION.

Christ's teaching of this lesson occurred in the autumn of A. D. 28, several weeks after the events of our last lesson. During this interval Matthew was called. Mark 2: 13-22. The relation of the Sabbath. 2: 27, 28. Healing of withered hand. 3: 1-3. Choosing the twelve. 3: 13-17. Sermon on the mount. Matt. 5: 6, 7. Healing of a servant. Matt. 8: 5-13. Raising the widow's son. Luke 7: 11-17. Accusation of blasphemy. Mark 3: 22-30. Christ's mother and brethren make an appeal to him. Mark 3: 31-35. It would be very beneficial to read all these accounts during the week preparatory to the present lesson. No day of his public ministry could have been more crowded with important events than the day of this lesson. The events of Matt. 12: 22-50, occurred in the early part of that day, and in the evening he crossed the lake, quieting a storm on the way. But on the immediate occasion of this lesson Jesus had left Capernaum and was seeking retirement from the thronged city by walking along the shore of the lake southward from Capernaum. He was followed by a large number of people intent on hearing and learning more from his lips. Having reached a convenient place he began to teach the people in parables. This was probably his first use of this form of speech. After he had addressed the people and was alone with his friends they besought him to explain the parable, and this explanation is our lesson.

EXPLANATORY NOTES.

We learn from the united records that he had been speaking to the people from a small boat at anchor near the shore, while the people were standing in a large crowd upon the shore. It is very evident also that this location was surrounded by agricultural fields and scenery, from which our Lord drew the figures and parables used in his discourse.

V. 10. *And when he was alone.* The public discourse had now ended and probably the great assembly had scattered away and Jesus was left comparatively alone on the deck of the small vessel. His disciples still continued near him. *They that were about him with the twelve asked of him the parable.* These persons probably made up a large company of friends, and they were somewhat surprised at his new method of discourse and were very anxious to hear his own explanation of the parable.

V. 11. *And he said unto them. Unto you it is given to know the mystery of the kingdom of God.* This spirit of inquiry on their part is the very condition on which a full knowledge is granted. The masses could hear

the parable and could understand its natural meaning. But the real spiritual lesson designed to be conveyed, could be understood only by those who earnestly inquired after, and reflected upon his words. To such minds, with such a preparation of heart, it was given to know the mystery of the kingdom of God. The term "mystery" here means the deep, spiritual truths which are unpursued by the careless and carnally minded. "Kingdom of God," in a general sense, implies the great principles of the divine government.—God reveals himself and his government to man just as rapidly and as clearly as they are prepared in heart to apprehend and to receive his revelation, hence, the same discourse spoken by the Lord to the promiscuous assembly, will be understood by some in its deeper meaning, by others not understood at all in its spiritual import. This difference of understanding is owing entirely to the difference in the heart preparation of the hearers.

V. 12. *That seeing they may see, and not perceive; and hearing they may hear, and not understand.* He does not mean to say that he speaks in parables, for the purpose of making his teaching obscure, but he means to give the reason for the statement just made, that some understand and some do not understand. They may see the figure very clearly and remember it, even though they may not now see the deeper meaning. They may hear his words and intelligently understand them, though their hearts are not in that responsive state to hear them in their real spiritual significance. *Lest at any time they should be converted, and their sins should be forgiven them.* He then gives the reason why they are not converted, and why their sins cannot be forgiven them. They see, or think they see, and yet they do not perceive; they hear, or think they hear, and yet do not understand. There is that blindness, that obtuseness of understanding, which makes it impossible for men to perceive and to understand; and so long as that exists in the spiritual condition of any man, so long it is impossible for him to be converted, in the true sense, and to have his sins forgiven. But this is not the condition of true disciples, for they see and are able to perceive; they hear and are able to understand.

V. 13. *Know ye not this parable? etc.* He now turns his attention to their request, and proceeds to explain the parable, which was doubtless already very clear in their minds. They knew that he was unfolding fundamental principles. Here is revealed that wonderful tenderness of the teacher toward his disciples, and his readiness to explain most fully the meaning of his words to them. He knew that they were prepared for the explanation, and would receive it into their understanding and obedient hearts, and by the explanation of this parable he would prepare them the better to understand the parables which he proposed to make use of in his subsequent teaching.

V. 14. In these words he takes up the first item of the parable and begins the explanation.

V. 15. *And these are they by the wayside, where the word is sown.* The word is represented by the seed which may fall on the hard, beaten path along the margin of the field. Such seed on account of the condition of the ground must continue to lie upon the surface, taking no root in the soil because not received into the soul. It is precisely so with many hearers; their hearts are so trodden over by the passing throng of worldly thoughts and ambitions and passions, that they are utterly unprepared to receive the words of spiritual life and truth into their understanding, and by their conscience (for their conscience is hardened and insensible), and thus, though they see and hear, yet they do not see and hear in the vital sense, and hence the word that has been so faithfully given, lies on the surface until it is taken away by the adversary and rendered utterly worthless to them. The variety of the means for removing the words spoken, is represented by the fowls of the air that follow along after the sower, picking up the seed that is left on the hard beaten paths and carrying it away whence it may never be returned.

V. 16. *Which are sown on stony ground . . . immediately receive it with gladness.* This stony ground represents a very distinct class of hearers from those just spoken of. The stones or rocks are covered with a very thin soil, this is apparently dry and warm, thus prepared to receive the seed earlier than the surrounding soil. This represents a class of hearers of excitable and unsteady natures, always ready to accept something new and marvelous, but have no depth of purpose or principle, and hence as represented in the seventeenth verse, *they have no root in themselves, and so endure but for a time.* Though they may receive the seed gladly they are unable to give it deep rooting in their hearts. This class of hearers are impatient, they are wanting in habits of reflection and meditation upon the words of truth. The consequence is that whenever adversity or trials overtake them they forget the words of eternal truth or

become offended with them, and thus are entirely unprofitable by them. They represent a class of professed Christians at the present day who are wonderfully happy in the flush of new experience and so long as the sunshine of prosperity surrounds them, but when the day comes that tries men's souls they have no patience to endure but are at once disgusted with all the essential conditions of religious life.

V. 18. *Which are sown among thorns.* Thorns have their roots already fixed deep down in the soil. They may not appear on the surface when the good seed is sown but they are there nevertheless, ready to sprout up with a sturdy growth as soon as the vernal sunshine warms the soil. Now this soil may be rich and deep, but it is already pre-occupied, and the good seed sown may at first take root, but while it is taking root the thorns already deeply rooted spring up and outgrow the good seed. This represents a class of hearers who may be thoughtful, earnest, and naturally noble minded people, but their hearts and lives are already committed to personal ambitions. Though they would receive the principles of divine and higher life, yet they have no time to give them a fruitful growth, and hence Christianity is crowded out of their lives or, at least, reaches only a dwarfed and fruitless development. This result is very concisely described by the words of the nineteenth verse.

V. 19. *The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.* This represents a large class of men and women who have received the words of life, but have received them as among thorns.

V. 20. *And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.* The ground in this case, of itself, may be no richer or deeper soil than the ground in which thorns were represented as having taken root, but this ground is unoccupied by thorns and hence prepare to give full occupancy to the good seed. This represents a class of hearers who accept the truth of God, the real principles of Christianity as of first and supreme importance. They cultivate the graces and real virtues of the higher life, and whatever they do, in all their activities, ambitions, and plans of life, they have respect to the will and pleasure of God, seeking every day of their lives to build up and to honor his kingdom in this world. Some may be able to do most in one sphere of activity and some may find their highest service in another sphere of activity, but all are acting in harmony and for the same supreme object, the honor and glory of God and the highest well being of humanity. This lesson brings out the great practical fact that the same good seed, the words of salvation are given alike to all men and to every condition of human life, but the difference of fruitage results entirely from the different ways in which this seed is received and cultivated by different persons. The lesson shows lastly that the word of God has within itself a vitality, which, if properly received in the heart and cherished there, will surely bring forth a glorious harvest in the form of beautiful spiritual, god-like lives.

On the first Sabbath of the new year, the Sabbath-school of the Pawcatuck Church decided to continue the use of the pledge cards, which proved so satisfactory during the last year's work. At a time when many schools are considering ways and means, an explanation of the system which was adopted last April, may not be amiss. The superintendent circulated among the scholars, cards bearing these words: "Weekly offerings of the Pawcatuck Seventh-day Baptist Sabbath-school. I will give—per Sabbath for the year 1888. These were filled out and signed by the scholars, with a promise of from one to ten cents each. The amount called for each week was \$3.89. At the end of the year—thirty-nine Sabbaths—the whole amount given was found to be \$159.94, an average per week of more than was promised. Previous to the adoption of this system, the collections had averaged about \$1.50 per Sabbath. M. A. S.

SABBATH-SCHOOL A HAPPY PLACE.

Of all public meetings for youth and young people, the Sabbath-school should be the happiest. Of course, lessons should be well studied.

Of course, the superintendent and teachers should give attention to discipline, order, etc., but the atmosphere of the school should be such, as to bring joy and happiness to every soul. Let every teacher show love in the countenance. Let the tones of his voice show grace. Luke 4: 22. Let that scholar, who comes from a home of wretchedness and sin, feel that the Sabbath-school is an oasis in his weary desert life. Let the superintendent and teacher be his truest friends. A child who had heard Whitefield, said, in dying, "I want to go to Whitefield's God." May the youth see the blessed character of Jesus reflected in the life and teaching of every Sabbath-school officer and teacher. H. D. C.

SABBATH-SCHOOL INSTITUTE.

According to announcement previously made, a Sabbath-school Institute was held with the Nile Church, beginning on Sixth-day evening, January 19th, and continuing two days, under the supervision of the Executive Board of the General Conference, at which time an interesting and very instructive programme was presented.

At the opening of the session, after the usual introductory exercises, consisting of singing, Scripture-reading and prayer, D. E. Maxson presented a discourse on "The Relation of the Bible to Reformers." This was followed by a short conference meeting, in which a number expressed a deep interest.

Sabbath morning, L. C. Rogers discoursed on "The Relation of the Inspired Word to the Conversion of Souls." This was followed by a brief session of the Sabbath-school, under the direction of the Nile Superintendent, Mr. Charles Gardiner, after which, the lesson was presented to the Institute under three general topics, as follows:

Prayer, a Preparation for Work, D. E. Maxson.
The Leper, a Type of Sin, and Christ the Healer of both, T. R. Williams.
Application of the Lesson, L. C. Rogers.

Following these was an essay by H. C. Coon, President of the Board, on the topic "A Plea for Young People to attend Sabbath-school."

In the evening, L. A. Platts spoke on "The Essential Qualifications of the Sabbath-school Teacher," at the close of which, the following resolution was adopted, after remarks by T. R. Williams and H. B. Lewis:

Resolved, That the proper qualifications of the Sabbath-school teacher should embrace a clear and Biblical understanding of the fundamental doctrines of the gospel.

At the forenoon session, on First-day, T. R. Williams spoke on the theme "The Promises of, and the Preparation for, the Coming of Christ to Redeem the World."

At the opening of the afternoon session, Bro. Winfield Wells gave an exercise, illustrating "Primary Teaching." Following this, Bro. Lewis Kenyon exhibited some very fine cuts of the Tabernacle, its furniture, and official robes, after which, Bro. C. S. Clarke presented an essay on the "Inspiration of the Scriptures." T. R. Williams closed the Institute by the presentation of a paper on "The Relation of School Culture to Religious Life."

The Institute was thought to be a complete success. Considering the state of the roads, the attendance was good, and a deep interest was manifested. A number were present from abroad who were not on the programme. It was indeed a profitable, as well as entertaining session, to both old and young, teachers and scholars. The thought ran through the entire session that, while we are to trust God for fruitage, we must heed the injunction to "study to show ourselves approved," as sowers of the seed.

G. W. Lewis, Secretary.

THE IMPERATIVE COMMISSION.

(Concluded.)

The idea and fact of leadership and government is present with every self-conscious human being. Every man has a kingdom in himself, every family is a sovereignty. Every neighborhood has its peer, every tribe its chief, every nation its supreme ruler. What is this great fundamental reality which we call a government, a kingdom? Is it essential to human life and to national stability? Life would have no moral significance, no real worth without it, but what is it which we call a kingdom? It is an organized system of principles, with their just applications, designed to direct and control all the individual, social and public interests of a people; and to do this under the behest of the supreme principles of righteousness and justice; it is the establishing and maintaining of good-will among men; and all this to the end of reaching the highest development of humanity. Illustrations are all about us and in every relation of life. You know that a more fearful social evil could never infest the life of a child than for that child to be possessed with the spirit of disobedience and alienation. On the other hand the little kingdom of a cultured home, where the authority of love reigns over loving obedience, is a beautiful emblem of our Heavenly Father's kingdom. The children reared in such a home are born to be lights of joy and noble manhood and womanhood in this dark and sinful world. But take another sphere of government, wider and more difficult to be realized. Did you ever contemplate in all its moral and political forces what is implied in a stable and successful government of a hundred millions of men, and these millions representing all conditions of life? If you have, you must recognize the silent permeating and controlling power of some mighty principle of brotherhood, which yields in submissive loyalty only to the supreme behest of righteous authority. Think of our own nation, as an example, made up in its citizenship from all the monarchies and kingdoms of the civilized world. With these nationalities are brought to our country the most stubborn questions that have agitated the old world. Slavery, anarchy, papacy, intemperance and caste become the issues around which millions of men intrench themselves and propose to defend their assumed rights, utterly careless of the rights of others. It takes a mighty sceptre of moral justice and wisely executed government, to break the power of such cruel delusions, and out of all these antagonistic elements to unify and build up a great nation of intelligent and honorable citizenship.

The possibility of such a grand result for this or for any other nation, rests in the vital power of a principle superior to the highest wisdom of finite man. Kingdoms have arisen and flourished for a few centuries, but in the maturity of their sins have suddenly gone down into the ashes of desolation. So it must ever be with earthly kingdoms made up of fallen humanity. But there is a kingdom over which sin has no power, it is invested with a power of its own, sufficient in strength and purity to cleanse from all sin every human being who will come into its realms. This is the kingdom of God, its empire is the universe, its duration is eternity.

Christ, the Son of God, came to this world to found this kingdom, and as king himself to take away the sin of the world.

For many centuries God had been preparing a chosen people to receive that kingdom into

their hearts and lives, but, even then, with the king himself in their very midst, these most favored children of Israel were slow to apprehend and to understand the kingdom. The words of our text represent a typical example. Men were deeply impressed with the teachings of Jesus and at times were willing to follow him, but still they were unprepared in mind to utterly turn away from their formal customs of life and give their undivided attention to the revelations of this kingdom of God, being established in their very midst. They were saying in their hearts, "Let us first bury our dead," that is, "let us first complete our common earthly duties." But the Lord of this kingdom has an imperative demand upon every man that would follow him. "Let the dead bury their dead; but go thou and preach the kingdom of God."

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.

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.

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 Hornellville are especially invited to attend. All strangers will be most cordially welcomed.

HISTORICAL & BIOGRAPHICAL.

AN ANECDOTE OF ELD. SATTERLEE.

Infidelity once obtained a strong foothold among the young men in the society at Berlin, N. Y., under the pastorate of Eld. William Satterlee, and early in the first half of the present century. This was a great grief to this minister of blessed memory. For a long time he found no opportunity to converse with them on the subject, and help them to correct their erroneous views. The mischief was rapidly spreading. It so happened, while he was planning what steps to take, that nearly all these young men, about twenty-five in number, attended a wedding at which he officiated in a private house in the evening. After the ceremony, they gathered by themselves in a room, and sent a request to have an interview with him. On meeting them, he was immediately accosted by the leader with the words: "We don't believe in the Christian religion which the ministers preach; and we wish to discuss the matter with you." He replied: "I am a peace man, and I don't want any controversy with you. I am very sorry to hear that you reject religion, which so many good people accept and love. I always thought that you were too sensible to do this." The assertion came quickly: "You dare not talk in defense of religion; you fear that you cannot sustain an argument against us." He responded somewhat surprised: "I dare not? I am no coward! I'll discuss the subject with you. But let us take it up in a man-like fashion, and have some regulations to guide us." "Ah!" said the young man, "You mean to introduce the Bible to prove your side. We don't believe in it either." "Tut, tut," retorted the aged minister, "I don't wish to refer to the Bible in this discussion, but since you object to my using it, I am not willing that you should quote the writings of Tom Paine."

It was finally arranged that only a single question should be proposed, and that they should confine their remarks to it, and not range over all the objections to Christianity. It was settled what amount of time each should have, and that there should be no interruptions during the debate, except each could ask the other questions bearing on the topic.

Then Eld. Satterlee made the request: "State your proposition, and give your arguments." "Oh! no," said the leader, evidently working to get on the negative side, "you have more experience than we in discussion; you present the subject, and I'll rebut your statements." Thoroughly aroused, he answered: "You invite me to meet you; you dare me to debate with you; you deny the Christian religion, and you haven't courage enough to choose your question and defend it! But if I must bring forward the proposition, I will." Standing with his large form before the young man, and in the presence of the others, his light-gray eyes sparkling with suppressed wit, and his tongue stammering out the words, he announced to his opponent: "My subject is, *You are a Horse*, now prove you hain't."

The challenge was accepted, the contest began, and an easy victory was anticipated. "Why" said the young man, "a horse walks on four legs, but I on two." "But I've seen horses stand and walk on only their hind ones," was the response; "and when you were very small, I noticed that you crawled round on your four limbs." "A horse doesn't reason, and I do," is put forward in defense. "But that animal shows wonderful ingenuity, sometimes, in getting its food, and in

keeping out of danger," replied Eld. Satterlee, giving some instances. Seeing the ground giving away under his position, the leader blurted out, "The Bible makes a difference between a horse and a man, and you know it." "That book has nothing to do with this controversy," was the rejoinder.

In this style the interview proceeded. Before it closed, all the other young men left the room, apparently ashamed that their cause had not found an abler champion. With some words of kindly advice, the Elder turned away from his antagonist. "The Age of Reason" had after that few readers, and no defenders, among the young people under his charge. It is related that this leader soon abandoned his associates; moved to another country, and never returned to live again in that community.

SOUTHERN CALIFORNIA MISSIONS.

Soon after the middle of the last century, the Franciscan monks began their work, under the authority of both Spain and Mexico, to establish the first permanent settlements along the coast of Southern California. They made their journey by land and by sea, and were accompanied by soldiers. Before reaching that country, they decided to begin their operations at San Diego and Monterey, where are excellent harbors. Their aim was not so much to colonize those places and others in the vicinity, with Danish people, as to gain control of the Indian tribes, and to bring them under the dominion of the Catholic Church. Still, at all their mission stations, for over sixty years, garrisons were maintained; and under the protection of these, some Spanish families, or adventurers, with their native wives, built small villages, or settled by themselves on immense ranches. They assumed the main charge of the civil government, which was formed under the authority of Mexico, and existed as such for many years. Their descendants are found today in that region, speaking the language of these pioneers.

To aid in Christianizing the Indians, these Franciscans carried with them all kinds of seeds of flowers, cereal grains, and garden vegetables, as well as the images, the holy vestments, and the consecrated vessels for the service of the church. They introduced the luscious fruits of the semi-tropics, as the grape, the fig, the orange, and the lemon. They imported herds of cattle, sheep, and horses. Besides the sword, the musket, and the cannon, for defensive warfare, they were provided with the necessary implements for tilling the ground, and erecting stately buildings. Unfortunately, the school-book was not included. Of course, no copies of the Bible were added to their baggage, for distribution among what they called a "numerous heathen people, submerged in the obscure darkness of paganism."

This enterprise was placed under the supervision of sixteen friars, with Father Junipero at their head, bearing the title of "Missionary President." The latter was well qualified for his responsible position, the most honored and successful laborer in the early history of California. Born on an island in the Mediterranean, reared from childhood, in a convent, taking the final vows of a monk in his order before he was eighteen, and dedicating himself to the advancement of the Church, in the New World, he set sail from Spain in 1749, destined for the city of Mexico. Here, for nineteen years, under the direction of the College of San Fernando, he was constantly employed in "forming missions and preaching." He gained the full confidence of the Viceroy of the Spanish rule in North America. The esteem in which he was held, may be

judged from the fact, that he was assigned the delicate task of representing the government, and conducting missionary labor in those localities along the shores of the Pacific, from which the Jesuits had just been expelled, by the authority of the King of Spain. As a leader and a priest, he was zealous, patient, determined, cheerful, always active, cautious, and sometimes overbearing. Though an invalid, he endured untold privations and sufferings, in his journeys and his ministry among the inhabitants. He encouraged, by his example, his companions to practice lifelong self-denials and heroic deeds. While filling a religious office, he controlled, without any serious revolt, the military and the civil power of the country. Helen Hunt Jackson, the gifted authoress, says, in gazing at his likeness, "Oh! faithful, noble, dear old face; what an unselfish, devoted life you led! All I ask, is to be permitted to meet you in the other world."

On the 14th of May, 1769, this Father, with his band of monks, sang, in sight of the beautiful San Deigo Bay, "the first Easter hymn heard on California shores." Here he continued his labors for fifteen years, traveling repeatedly back and forth, along the coast, for five hundred miles, and forming friendly relations with 30,000 good-natured, intelligent, and sometimes rebellious Indians, who spoke thirteen dialects. He established among them nine flourishing Missions, and laid the foundation for the formation of twelve others by his associates and successors, within thirty-six years after his death. Some of the names, and many of the achievements of the latter, are fittingly recorded in the history of the places where they toiled.

The proceedings in the founding of these Missions were very similar. In each case, a fertile spot, which could be amply supplied with water, was selected. This was usually in the vicinity of several villages of the natives. The thick bunches of prickly cactus, and the stout bushes of grease-wood were removed. A cross was erected; booths of reeds were built; and the ground with the booths was consecrated by holy water, and named after some saint. Mass was celebrated. The Indians in the neighborhood were summoned by the ringing of bells, hung on the limbs of trees. Images of Christ, the Virgin Mary, and St. Francis, were displayed to attract and fix their attention. Gifts of cloth and shining trinkets were presented to invite their confidence. Then proceeded the work of teaching, converting, and baptizing all the Indians in the surrounding region.

From such an humble beginning, the changes within a half century to an imposing church structure, to an audience composed of thousands of converts, and the occupancy of vast estates, is simply marvelous. Take a single mission, that of Santa Barbara, as illustrating all the others. The grounds are chosen in a most delightful scenery, on a considerable eminence. There is a view for three miles down a wide valley to the ocean, and the blue islands in the distance. The eye can range on one side along the abrupt shore curving away for many leagues. Irregular hills rise to the right, and bold mountain peaks to the left. In the rainy season, a small creek runs by to the sea. Where the permanent buildings were erected, some of which have now been used for over a hundred years, places were marked out for the church, the work-houses, the lodgings for the priests, and houses for the converts. Stone is quarried, large red brick, cement, and mortar made. Heavy beams of timber are brought on the backs of Indians, from mountains forty miles distant. A writer says: "The Mission was arranged in the form of a square, with a court-yard in the center. The church formed one side of

the enclosure; and a long corridor, supported by stone pillars, and covered by a low, red-tiled roof, the other. The two remaining sides were made by buildings used as dormitories and workshops, and by high adobe walls." In a field, close by, are hundreds of cabins made of sun-dried brick, arranged along narrow lanes, and inhabited by Indian families. Located in different directions, at some distance, are farms, vineyards, olive groves, and other orchards; and nearer the Mission was a garden filled with shrubbery and trees bearing delicious fruits. Here and there are reservoirs, stone fountains, aqueducts leading miles away to mountain streams, a bath-house, a grist-mill, a tan-yard, and statues of saints and apostles. Inside the walls are some celebrated paintings from the best artists of Spain. Through a side door you enter the cemetery, where are the tombs of some of the monks, and the principal families of the adjacent presidio.

The relation of the friars to the natives was always paternal. They strove to develop, within the latter, moral instincts and fondness for labor. They taught the men to cultivate the land, to raise wine and olive-oil, and to follow many useful trades. The women learned to sew and make baskets and laces. The most intelligent of the males were instructed in reading, writing, arithmetic, and singing by note. All classes began the day with prayer, then repeated a part of the catechism, after that came hours of work; and in the evening, short talks, and questions, and prayers were presented. On holy days, they reached a more thorough explanation of the doctrines of the church.

These missions became immensely wealthy. Following the example of the Church of Mexico, which owned one-third of the real and personal property of that country, they came to possess vast tracts of land, whose acres were never counted—land stretching in every direction, generally bounded on one side only, and that by the sea. On this property they kept herds of cattle, sheep, and horses, which, at each Mission, were numbered by tens of thousands. In some years, 75,000 bushels of grain were raised. Their buildings and other improvements were valued at a million dollars. At each of the larger stations often dwelt nearly two thousand Indians, who labored, in many senses, as slaves for the monks.

While California was a part of Mexico, and under the Spanish power, the work of destroying these Missions began. The leaders of the government saw that the friars had the most productive portions of the country, and set about to confiscate their lands. They liberated the Indians from the control of the Churches, and suspended the revenues of those in charge. In 1822, Mexico argued that the inhabitants were converted to the Catholic faith, and that the object of the missionary system was therefore accomplished. The Franciscans were Spaniards; and some said that they could not be in sympathy with the newly-attained independence of Mexico. The real design of the agitation was plainly to be seen, and that was the suspension of farther work among the natives, and the acquisition of the wealth owned by Missions. In 1837, with Mexico to pass acts, and the officers to plunder the churches, it did not take long to destroy the good results of years. The monks soon became discouraged and abandoned the country. Most of the buildings are now in ruins. The orchards and vineyards are now unkept. In few stations, like Santa Barbara, there remains some evidences of thrift. Some Indians with an occasional priest worship in the existing churches. This desolation is fitly depicted in the pathetic story of Ramona.

Is not the real reason for this downfall found in the fact that the converts were not taught to think for themselves, to carry on work in their own fields and homes, and to engage in supporting Christian efforts by themselves? They were governed largely as were the negroes of the South—kept ignorant and busy.

The descendants of these Indians are scattered in various portions along the coast, and in the interior. They have but little regard for religion or a civilized life. They probably will never again be gathered in large numbers in any missions of the Church of Christ. E.

SABBATH REFORM.

"FIRST DAY OF THE WEEK."

The Rev. R. R. Howison continues his discussion in the *Christian Standard*, and attempts the impossible, in seeking to make Sunday the Sabbath by objecting to the rendering of those passages in the New Testament wherein *Mia Sabbaton* is translated as "first day of the week." Mr. Howison says:

In my letter to Mr. Cutler I cited seven distinct passages from the New Testament, in each of which Sunday, the first day of the week, is designated as "the first of the Sabbaths." These passages are: Matt. 28, 1; Mark. 16: 2; Luke: 24: 1; John 20: 1; John 20: 19; Acts 20: 7; 1 Cor. 16: 2. Let me now remind those who may read this discussion that they are solemnly bound to dismiss our English versions from the premises, and to appeal at once to the words which the Holy Spirit has used, or suggested to be used, in those passages cited. Those words are *inspired* and only those words. The English versions, no matter by whom made, are *not* inspired.

Having thus somewhat loftily set aside the other translations, Mr. Howison makes one of his own, and impliedly, if not absolutely, declares that this is *inspired*, and must be accepted. The *Christian Standard*, although loose in its theories concerning the abrogation of the law, answers Mr. Howison wisely and effectually, in several particulars, not without a touch of irony, as is seen in the following:

Mr. Howison thinks that the lexicographers who define *sabbaton* as meaning *week*, as well as *sabbath*, and point to certain passages in the New Testament as examples of such usage; are guilty of "vicious reasoning in a circle." And, so far as anything now appears, the only reason for this charge is that he himself has chosen to dispute the definition which they give. They had not heard of this, or they might have reasoned otherwise.

In the same article Mr. Howison manufactures history in the following words:

We know from history, sacred and profane, that from the day of the resurrection of Christ onward down the ages, the true followers of Christ observed Sunday, the first day of the week, as a Sabbath day, by abstaining from all secular labor except works of necessity and mercy.

To this the *Christian Standard* replies as follows:

We have simply this to say: We know of no such history, sacred or profane. While anxious to have the Lord's day observed as a day of sacred rest, and quiet meditation, and "by special acts of assembled worship," it is not thought best to *make* history, either sacred or profane, to accomplish even such a high end. Nothing but truth will stand.

The effort on the part of Mr. Howison and others to disregard the well established translation of those passages which refer to the first day of the week, is a clear case of "begging the question," and of admitting that in some way Sunday must be regarded as the Sabbath on Divine authority. The weakness of the effort put forth by him, and its want of accuracy, so far as scholarship is concerned, must be apparent to all; and the *Christian Standard*, though faulty in its own views concerning the Sabbath, thoroughly and successfully pricks the bubble which Mr. Howison sets afloat. We who defend the Sabbath according to the commandment may well enjoy the contest between those who unite in opposing the Sabbath, but cannot unite in any defense of the Sunday. Go on brethren, and we will quietly await the result of your struggles. When they are all over, we will welcome you to the solid ground which the law of God furnishes, and with reference to which there is no necessity of stretching translations;

neither are we obliged to build a foundation; we stand firmly upon the foundation God hath built, his everlasting law which Christ declares shall stand without abatement or loss until all things be fulfilled.

RIGHT SABBATH OBSERVANCE BY THE CHURCH.

The *Pearl of Days*, organ of the American Sabbath Union, is responsible for the following:

When the Christian Church will consent to magnify the divine command, "Remember the Sabbath-day to keep it holy," not seeking worldly pleasure or gain on that sacred day; not joining hands with Sabbath-breaking directors of corporations; not secularizing holy hours by admitting Sunday newspapers into the home—then will a new era break upon the nation. The spiritual significance of the Sabbath, as the holy sign between God and man, of all good, will then become widely apparent. The Holy Spirit will then give to moral and Christian reforms, of every kind, a new impulse. In a word, the responsibility of right Sabbath-observance, with all its attendant blessings, rests upon the Church of Jesus Christ.

It is true, that "the responsibility of right Sabbath-observance, with all its attendant blessings, rests upon the Church of Christ." In the case under consideration, the *Pearl of Days* assumes, that there is sufficient ground for the awakening of conscience, on the part of those who observe Sunday. The facts of history are, that Sunday has reached its present status, because men have little or no conscientious regard for it, since they have discarded the fourth commandment in order to be rid of the claims of Sabbath, as opposed to Sunday. The real responsibility in the case, demands the recognition of God's law, and a return to the observance of the Sabbath. Until this duty is recognized, nothing of essential value will be gained.

"REMEMBER the Sabbath day to keep it holy." So God wrote with his own finger on tables of stone his command concerning the seventh day. That this law was not a "dead letter" is evidenced by the repeated command in Leviticus 26: 3; "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." In the succeeding verses of the chapter are appended the promise of reward for obedience, and the prophecy of punishment for disobedience. That Israel disobeyed God, and neglected his sabbaths is a prominent fact in their history, and that they were punished as God had said, should not be lost sight of. In 2 Chronicles 36: 14-21, we read of their disobedience, their neglect of the messengers God sent to warn them, and their consequent punishment. The king of the Chaldeans came upon them, who slaughtered them indiscriminately, captured the vessels of God's house and burnt it and the palaces of Jerusalem with fire. "And them that had escaped from the sword carried he away to Babylon . . . to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill three score and ten years." God has inwrought in man's very nature, physical, mental and moral, the necessity of a weekly day of rest, a Sabbath. This necessity he has met in the Sabbath of the fourth commandment which has never been repealed; and he has honored, and will continue to honor and bless those who faithfully honor him in the observance of the Sabbath.

SECULAR papers are fast learning, and when they learn it, they are willing to confess it, that there is no authority at all in the Bible for observing the first day of the week as the Sabbath, but that the only Bible Sabbath is the seventh day. The question was up in Cincinnati some time ago in regard to running the Centennial Exposition on Sunday. In remarks upon the subject, the *Commercial Gazette* said: "The ministers had no special cause for activity in this matter unless they thought the opening on Sunday a Sabbath desecration and a breach of God's law. But the Sabbath commandment is of the seventh day, and no human authority can shift it to the first day, or make work on that day a sin."—*Ex.*

THE SABBATH RECORDER.

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"Ah, me, the step, how short a one,
 Between the doing and the done!
 How near the barque may come to land,
 Yet cast her cargo on the sand!
 Oh, give me strength and give me mind,
 To finish what my hand may find;
 That none may say in future days,
 'This man could hew, but could not raise.'"

A WEEK or two since we asked for ten copies of the issue of the RECORDER for December 20th. We have received them, thanks to all who have so kindly and so promptly responded to our call. We don't want any more.

THE hearing before the Senatè Committee on the Blair Bill, is now in print, copies of which can be had for the asking. We suggest that our people generally ask for it, and when obtained, give it a careful reading. It will be instructive reading; and, starting from that point, there will be more to follow. Ask your Senator at Washington to send you as many copies as you may desire for yourself and friends.

As we have said elsewhere, we have sent petitions addressed to both Houses of Congress, and circulars explaining their use, etc., into all our churches. If any have been overlooked, or if any can use to advantage more copies than they have received, let them write to this office, and all orders will be promptly filled. These petitions should be circulated as widely outside of our own people, as the limited time will allow. They ought to be returned to Bro. Geo. H. Babcock, Plainfield, N. J., as early as the middle of February.

A BAPTIST minister, who embraced the Sabbath not long ago, felt obliged to resign his pastorate, on account of the intense opposition which he met, from the members of his church. He accordingly did so, and moved out of the neighborhood. He has now received a call to the pastorate of another church, in the same Association, with the facts concerning his connection with, and separation from, his old church, fully before them, and knowing that he and his family are thoroughly settled in their Sabbath views and practices. The church also indicates that the choice which they have thus made, is with the knowledge and approval of the Association. This is certainly a new phase in the history of the Sabbath question, and is very significant. Let us hope great good will come of it.

THE situation which confronts us with reference to the Blair Bill is, to say the least, a serious one. The measure is nominally an effort to obtain a civil rest day, but the design to brace up the Sunday, which cannot be maintained on Biblical grounds, is but thinly disguised in the Bill; and even that disguise is thrown off by the zealous advocates of the measure, from a thousand pulpits of our land, in the Sabbath department of the W. C. T. U., and in that powerful organization, created for the purpose of promoting the measure—the American Sabbath Union. The

present object is to obtain a law from Congress, creating Sunday a Sabbath for rest and worship. This gained, the flood-gates for all kinds of legislation upon questions of religious faith and practice, are easily opened upon us, and none can tell where the tide of incoming evil will end.

AN URGENT DEMAND.

There is one thing in the report of the proceedings of the Tract Board, published elsewhere in this issue, which should elicit the earnest attention of everyone who has our denominational interests at heart. We refer to the statement of the Treasurer, that there is an indebtedness of \$2,500 for borrowed money. This should not be, as all will agree, and doubtless none feel this more keenly than do the brethren composing that Board.

But what shall be done? Shall the work stop until money is contributed sufficient to pay bills already accrued? Surely no one wants the work of the Board to cease, when there are so many evidences that God has blessed, and is still blessing them.

Just now there is an urgent call, a pressing demand, for renewed vigor in presenting the truth of God's holy Sabbath, because of the efforts of the friends of the Sunday to force its observance, by national and state legislation—legislation which must prove inimical to us as Sabbath-keepers. The Tract Board has felt compelled to meet this pressing demand, by ordering the issue of an EXTRA OUTLOOK. This means additional expense. How shall it be met?

Brethren, let us consider this thing carefully and prayerfully, and ask ourselves before God, what our duty is in the matter. It is our work, and not the work of any Board or any Society, except as we delegate to them the management of the work God has placed in our hands to do.

May the Lord, who so bountifully blesses us, help us to devise liberal things for him and his cause.

CONCERNING PETITIONS.

It is one of the fundamental principles of the American Constitution that every citizen shall have, and may exercise at his pleasure, the right of petition. This right is now being used by a very large and thoroughly organized body of Christian citizens, for the purpose of procuring the passage of what is variously known as the Blair Bill, the Sunday Rest Bill, and the Blair Educational Bill.

We have before published matter showing the scope of this Bill and the purpose of those who are so earnestly petitioning for its passage; but it will be profitable to repeat some of these things. The title of the Bill is intended to describe its purpose, and is as follows:

A Bill to Secure to the People the Enjoyment of the First Day of the week, commonly known as the Lord's Day, as a day of rest, and to promote its observance as a day of religious worship.

This title is sufficient to show that the passage of the Bill will prove the decisive step in the establishment of a state religion. The character of the organization which has taken it upon itself to circulate petitions urging the passage of this Bill is sufficiently indicated by the following extracts from its constitution:

"The basis of this Union is the divine authority and universal and perpetual obligation of the Sabbath, as manifested in the constitution of nature; as declared in the revealed will of God, formulated in the fourth commandment of the moral law, and interpreted and applied by our Lord and Saviour, Jesus Christ; and as approved by its beneficial influence upon national life.

The object of this American Sabbath Union is to preserve the American Sabbath as a day of rest and worship.

The method which this Union takes for the carrying out of this object, is the petitioning of Congress to pass the Blair Bill. This of itself shows that the Union regards the pending bill as a measure for the establishment of a religious observance. Its object is "to preserve the American Sabbath (Sunday) as a day of rest and worship," and it looks to the passage of the Blair Bill for the accomplishment of that object. Nothing can be plainer. But it should be added that connected with this movement is one even worse, if possible, than this, namely, the adoption of a constitutional amendment, whereby each state becomes a teacher of religion. The following extract sufficiently shows this:

Each state in this Union shall establish and maintain a system of free public schools, adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and in the principles of the Christian religion.

We hardly need to remind our readers that the separation of the church from the power of the state was the first and most precious fruit of the Reformation. To ask Congress to give us a Sabbath-day and to empower the states to teach religion, is to seek the darkness, the despotism, the religious fanaticism, and the bloody horrors of the early years of the 16th century. Do we want this? Does any Bible Christian want it? Does any right-minded citizen of the United States want it? What stronger evidence do we need that there is evil in the movement, than that a host of people, Protestant and Catholic alike, are almost wildly clamoring for the passage of these measures? The danger is that this mistaken and misguided zeal will crowd these measures through before people awake to the extent of the evil involved in them. What shall we do? Resort at once to our constitutional right of petition. And this brings us to what we took up pen to say on this matter.

The American Sabbath Tract Society has ordered petitions and circulars sent to every church and society throughout our borders, petitioning Congress not to pass the Blair Bill, above mentioned. It is hoped that every citizen, male and female, in our denomination will sign these petitions. If other signatures can be readily obtained, by all means this should be done, though the time is now too short for a very extensive outside canvass. These petitions should all be returned to Bro. Geo. H. Babcock, Plainfield, N. J., as early in February as possible. We hope no person will be annoyed by being asked to sign two petitions,—one to the Senatè and one to the House of Representatives. It is important that both branches of Congress be memorialized.

It may be true that Congress would not pass this Bill, even though we were to hold our peace; on the other hand the Bill may be passed in the face of our protest. In either case we ought to go upon record as having entered our united, earnest and solemn protest against this wicked alliance of Church and state by which not only are the rights of Seventh-day Baptists jeopardized, but by which also the whole church is dragged down from her high vantage ground of dependence alone upon God and his Word for her growth and usefulness; to the shifting sands of political fortunes, to the weaknesses of human laws, and to the possible quagmire of religious fanaticism. Let us with united voice petition Congress not to do so unwise, so wicked a thing.

THE NECESSITY OF A CHAIR OF HEBREW IN ALFRED UNIVERSITY.

BY REV. W. C. DALAND.

Of all the departments in our largest denominational school, that which has the strongest claim upon our sympathies is the department of theology. For it is upon an assured theological foundation that our future as a denomination depends. Our young men from whom the ranks of the clergy are to be recruited ought to be able to find in at least one of our schools a theological education of the very best. In the hands of these young ministers rests our future. It is ours to help them make that future a success or a failure. If we are to possess a denominational *solidarity* we should be able to support ourselves from within, Biblically, if in no other respect. From the lips of our own teachers our young ministers ought to be able to obtain what now they can acquire only from the theological seminaries of other denominations.

There are, it is true, one or two advantages accruing to young men who go to other denominations for their instruction. They are perhaps kept from growing too narrow, and they are proven whether they be of good stuff or not. But we ought not to be thus dependent. Every department of theological learning ought to be represented among us by men able to take front rank with those of other denominations. In this let it not be understood that one word is to be intimated against the faithful men now serving in the department of theology; but one can easily see that no thorough nor satisfactory work can be done in a department which has no independent professor of the Hebrew language and literature, and Old Testament exegesis, and in which the New Testament work is done by the University professor of Greek. This is evidently the condition of affairs at present. Now these things ought not so to be. The foundation of all theological study is a sound exegesis of Scripture. This in turn rests upon the careful study of the Bible in its original languages. Without, therefore, a broad basis of a thorough education in these fundamental requisites, the theological training of our young ministers must be imperfect and unsatisfactory. All honor is due to the noble incumbent of the Chair of Theology and his associates for their endeavor to fill the breach, but not thus can the ~~want be fully supplied. A hero leaping into a~~ yawning abyss to save the state is very pretty in a story, but it is decidedly out of place in a theological seminary. A hero to come forward with two solid endowments of ten thousand dollars or more apiece would be more to the point. Or several heroes might combine quite as effectively.

The crying need to-day of our department of theology is an assured basis for a chair of the Hebrew language and literature, to be followed, as soon as possible, by a similar endowment for a chair of New Testament exegesis and Biblical literature, so that in the near future these two indispensable departments may be taught by independent professors.

Though both these departments are a necessity, yet there are many reasons why a chair of Hebrew and Old Testament literature should be established at once. In the first place it is a department which of all others needs a separate professor. The labor is so arduous, the field is so vast, that no man can undertake it who is burdened with other instruction. Then again, the language and literature of the Old Testament must be handled by a specialist, by one who makes them his first consideration. The work

cannot be done by one whose energies are divided. In the second place, the chair of Old Testament literature should be a source of influences to pervade the entire department of theology, without which the department must suffer. A knowledge of the Old Testament is indispensable to a right apprehension of the New. A familiarity with Hebrew is necessary to an understanding of New Testament Greek. A knowledge of Old Testament theology is needful to a right conception of the teaching of the New Testament writers.

If, then, there is one chair in a theological seminary which needs to be filled and well filled, it is the chair of Hebrew literature. For this chair can be the making of the seminary, and if the work of this department be faulty or imperfect, the entire work of the seminary must feel the lack. Let us have such a chair at once at Alfred.

THE RETRIBUTIONS OF SIN SELF-INFLICTED.

BY REV. A. W. COON.

Everything is controlled by immutable law. Law is a rule of action or state of being. All law has penalties. These penalties are self-inflicted. Not only in physics, but in morals, there is a fixed sequence between the transgression of law and its punishment. If one puts his hand in the fire he will suffer pain. That is the penalty of a law of physics. It may not so readily appear that retribution follows the transgression of moral law as certainly as in the transgression of physical law, and yet it is just as true, without exception. But there is a great difference between the consequence of transgressing physical law and transgressing moral law. The burn will get well we say, if not neglected, but not so with the transgression of moral law. The first sin gives bent to character, and the inclination will be downward. The way the twig is bent the tree inclines. The first step is the most difficult and of the greatest importance. Every successive step lessens restraint and strengthens inclination, so that the transgression goes down to ruin with duplex rapidity and nothing but a miracle of grace can save or reform him. The sin of the first disobedience is not so much in the act itself as in the fact that we lose our hold upon moral restraint. Thus cut loose, the sinner will as surely settle down in endless ruin as a marble let fall will settle down to the center of gravity, and there is no subjective help for the sinner. If reform ever comes it must be by objective and counter influences.

It is an important fact that God has so constituted humanity that every one is susceptible of being influenced, and at the same time every one can, and does exert an influence for good or evil. This fact carries with it untold responsibility. No one may say, "Am I my brother's keeper?" for we are; and a saving influence we owe to our erring brother. This influence under God, may reform him. To exert such influence is our most solemn and imperative duty, otherwise we become dead weights, rendering his reform more hopeless.

We have remarked that the first step in the downward course is the most important, for death is in it. The first straw has as much do in breaking the camel's back as the last one. It is not true that the last sand sinks the ship, for it could not sink it without the first. The danger then is in the first sinful step. It is not the many sins that ruin us but the first sin. The death of Adam was in his first sin. Then and there he lost his hold on God, and that was death and ruin. God did not inflict it upon him, it came as a natural result. His punishment was death, but God did not kill him. He committed suicide; he alone was responsible. *Thou shalt surely die.* Life is union with God. Sin is an attempt to live without God. The first taste of the forbidden fruit broke the connection, and Adam fell. The sinner is not going to be lost; he is lost and without God in the world. Christ is the great restorer. The greater work his dis-

ciples are to do; is in leading sinners to him for healing. The great commission is: "Go ye into all the world seeking the lost." Go search, not in flowery meadows and sunny pathways of life, but in the dark wilderness of sin and amid the deep glens and fastnesses of the mountains; and who will go? The import of the Master's commission is not that all shall go, but that all shall see that the work is done. This, no doubt, is what Jesus meant when he said to his disciples, "Greater works shall ye do, because I go to my Father."

A NEW RECRUIT.

Rev. Madison Harry, a recent convert to the Sabbath, has just spent ten days at Farina, getting acquainted with our people. He has preached for us twice, and very acceptably. Last Sabbath he was received into the fellowship of our church, and the hand of fellowship was given him in true West Virginia fashion; that is, not only by the pastor officially, but by the members of the church, who came forward and gave him the hand, while the choir and others were singing the hymn, "Blest be the tie." He made a favorable impression, and we were the more pleased with him the more we saw of him.

Extracts from a letter were written by Bro. Harry giving some account of his conversion to the Sabbath and of the trials which attended it, were printed in the SABBATH RECORDER of Dec. 27th, editorial page. Undoubtedly many would like to learn more about him.

After his conversion to Christ, he joined a United Brethren Church, and began preaching in that denomination in the state of Illinois. He studied in their college at Westfield, Ill. He went through with the Scientific Course of that institution and was pursuing a Classical Course; but failing health prevented his completing it. He says the bitterest disappointment of his life was his inability to go on with his studies. He engaged in teaching and in preaching to some extent, but a still farther failing of health led him to move to Colorado. He then had a wife and two children. His health improved so that he resumed teaching and preaching. He took up a claim and got money to make improvements on it, but by reason of dry seasons and failure of crops, together with the sickness and care of his oldest boy, it resulted in financial embarrassment, and real loss, unless prices of land improve so that he can sell out for enough to get back what he invested in it.

Some ten years ago he became convinced that immersion is the only true baptism, and became a Baptist. He was ordained to the ministry by that denomination. He engaged in missionary work and built up two Baptist churches, which he served as pastor.

It is not necessary to repeat what has already been published concerning his conversion to the Sabbath. He says there was a mistake made in the printing of the extracts from his letter. There has been no death in his family, but the two years' sickness of his boy has involved much loss of time and expense, and finally compelled them to leave Colorado, according to the advice of their physician.

He now lives at Bourbon, Douglas Co., Ill., in the vicinity of his wife's relatives, and near where he formerly lived. It is near the line of the Illinois Central Railroad, and between sixty and seventy miles from Farina.

I judge him to be a valuable accession if he can be put to work among us. And he is anxious for work in the ministry. He is out of employment, has a family of seven children, and no means of support. He seems to have a scholarly turn of mind, is well informed, is a thinker, and has a good command of language. I commend him and his family to the sympathy and the prayers of our people, east and west.

If any of our brethren wish to make inquiries concerning him I would refer them to Bro. E. M. Dunn, of Milton, or to Bro. Ordway, of Chicago.

C. A. BURDICK.

FARINA, Ill., Jan. 15, 1889.

YOUNG PEOPLE'S WORK.

WE young people are in danger of making two opposite mistakes. The golden mean is so narrow a path, and the sides are so precipitous, that we fall continually, now on one side and now on the other.

ONE mistake is that of supposing that we are absolutely the most important part of the human race; that in us is concentrated all the wisdom, all the brilliancy, all the success, all worth preserving, all the promise and potency of mankind.

THE other is that of thinking that we amount to but little after all, and that we can do hardly anything in the world.

THE former of these make us self-sufficient and over confident; the latter destroys our life and prevents our useful growth. Let us steer clear of these mistakes. "I say . . . to every man . . . not to think of himself more highly than he ought to think, but to think soberly."

THOUGHTS OF YOUTH.

BY MRS. W. C. DALAND.

"The thoughts of youth are long thoughts," says the singer. It would be well for the boys and girls, if older people would consider this a profound truth as well as a pretty sentiment.

But the common impression of parents and guardians seems to be, that the thoughts of youth are very short thoughts, and, moreover, extremely frivolous thoughts, and that no real thinking is done till a more advanced age. And yet we were all young once! Can there be, in the whole range of oddities, anything stranger or more pitiful than the swiftness and the completeness with which the average human being forgets the thoughts and feelings of his youth? And yet, how many of us can say that, in our maturer years, we have entertained thoughts half so noble, aspirations half so lofty, plans and purposes half so generous as those which filled our minds when we were young?

During the first years of infancy, the little child lives in his father and mother. They are everything, the world is nothing to him. As he grows older, and his interests enlarge, his parents are still the center of the universe to him. Before he believes in God he believes in them. Later, he believes in God, because his parents do, and because he receives, implicitly, every word from their lips. When the parents are earnest and capable, children may be as much as ten or twelve years old, before they awaken to the consciousness, that there are things which father and mother do not know. This will cause a little shock, but not a permanent one, if this be all. For, long after a child has discovered that his parents are not omniscient, he will still consider them to be morally perfect. It is the parent's fault, if the child need ever receive a shock in this direction. Sad is the fate of that child to whom it has been revealed, at an early age, that his father and mother can lose their temper, tell falsehoods, and break promises, "just like little boys and girls."

So far, these words seem directed toward the parents, but they are not intended either for them or for children, but for those young men and maidens who have, not so very long ago, emerged from the simple faith of their childhood, and who must now take the world strictly on its merits, stripped of all the glamour which it wore when viewed from that enchanted land, which they have left forever. These words are addressed to you,

because the natural effect of a too blind faith in the past, is a too harsh judgment of all that now meets your eyes. Your parents and friends may have made mistakes in the past. You are in danger of making greater mistakes now. You are liable to three errors:

1. *You will not be patient.* You are now young men and women, and you see things plainly, and the thoughts and aims of older people appear very sordid, to your young enthusiasm. Your father is so contented with his farm or shop, your mother with her house-keeping and sewing. How can they find their lives filled with these trivial matters, when a whole world lies around them to be explored, and untold opportunities, for great and good projects, are ready to be employed? Beware of this, your first mistake. It is a mistake in many ways. In the first place, are you right in designating, as sordid, these common cares of life? It is attention to all these details, which has brought you to manhood and womanhood in comfort, and given you leisure to fill your minds with those very plans, beside which theirs appear so insignificant. And how can you judge of the dreams and ambitions which they smothered, before they settled down to this tread-mill? No doubt, a brilliant career of some kind, might have suited their fancy better than the dull round of their present lives; but where might you have been, had they followed this first undisciplined desire? So do not imagine, because your parents are quietly pursuing their monotonous daily tasks that, therefore, they cannot sympathize with you, in your higher plans of life. Just try them once. I greatly mistake, if you will not find from them a far more ready sympathy and comprehension of your inmost thoughts, than you could gain from any companion, of your own age, because of one little circumstance which, in your haste, you may have forgotten—because they love you.

2. *You will not be charitable.* The grace of God has just laid hold upon you. You have obeyed the whisper of the Holy Spirit, have consecrated your life to Christ, and have formally enrolled yourself among his followers. With a heart full of love to him, and a desire to do his service, you look around the church you have joined. You are happily circumstanced, indeed, if your first feeling be not one of disappointment. How cold the older Christians are, how faulty in their daily lives, how fatally near to the worldliness of those who profess no religion! You are making another mistake. You forget that you have only just left the shadow of the cross; the awful burden has but just rolled from your shoulders; you have taken but a few steps from the spot where Christ forgave your sins. These Christians whom you judge so harshly, have been long upon the way. They have met with the lions in the path, have been held in Despair's dark castle, and perhaps have passed through the horrors of the valley of Death's shadow itself. They have lost their first enthusiasm, they are marked by the scars of many a battle, but they do not leave the narrow path in spite of stumblings and back-slidings. They hold fast to the roll within the breast, which gives the surety of acceptance by their Lord at the end of the weary journey. Beware, then, of thinking that every faulty church member is a hypocrite. The grace of God lingers deep in some hearts where we see least evidence of it.

3. *You will lose faith in God and man.* When everything has turned out differently from what you dreamed but a short time ago, you will be apt to think that all your own noble aspirations are a mistake, and that there is no use of striving after a high ideal of Christian life, after all.

Do not yield to this first feeling of discouragement. There are scarcely any of us who have not, in youth, planned an existence full of high purposes and grand works. There are but few who have ever been able to carry out these plans. It is glorious to be young and hopeful; it is hard to let go of youth, and sink into a prosaic existence. But if our true wish is to serve God, and not to glorify ourselves, our quiet, simple, even faulty lives, will soon be full of work, as necessary to the success of God's kingdom, as would have been the first brilliant schemes, had they succeeded. Courage then, young Christian. Be patient, be charitable toward others, be full of hope for yourself.

AGNOSTICISM IN ENGLAND.

Writing in the *Homiletic Review*, the Rev. J. H. W. Stuckenborg, D. D., says concerning agnosticism.

"Agnosticism is the most prominent form of English skepticism. So far as it claims to have fixed forever the limits of the unknowable, it is the most astounding effrontery in the guise of hypocritical modesty. Only if for all time the power of human reason has been absolutely determined, can it be affirmed definitely what that reason can know and what lies beyond its sphere. Agnosticism claims that we can know only the relative; and in the same breath asserts that it has *absolutely* fixed the limits of the knowable! Agnosticism needs to be made fully conscious of itself. Perhaps it might then discover that there is some absurdity in the boast that it *knows* the *unknowable*. There are two radical defects in this system,—it fails to distinguish clearly between the unknown and the unknowable, and between knowledge and faith. It is time for agnosticism to pass from the dogmatic to the critical period, which no doubt means the period of dissolution."

OUR FORUM.

To Contributors,—Please address all communications to the Rev. W. C. Daland, Leonardsville, N. Y. If they go to Alfred Centre first it makes a delay which is unnecessary. Yours very truly,

THE CORRESPONDING EDITOR.

To "Our Forum,"—I like the article "Why not?" in the SABBATH RECORDER of Jan. 3d. Since so much has been said about Old Testament study I have often thought I would like to know how to read Hebrew. But for some reason I never thought about looking into the Greek Testament. I studied only a little Greek in school, for after I had read one book in the Anabasis, my father came to the conclusion that dead languages were of no *practical* use; so I gave it up.

But there are one or two in our church who always take the Greek Testament to meeting to follow the reading in it. Our pastor, by the way, always posts the lessons up in the vestibule before meeting time, so we can find them beforehand if we wish. Well, after reading the article of L. R. S., I thought I would look into the Testament in Greek. I borrowed one, a nice Westcott and Hort text, with lexicon, only costing about two dollars, and found it very much easier than the Anabasis. The Sabbath-school lessons in Mark were so easy that before I returned the book I read clear to the "Parable of the Sower." I am always going to take a Greek Testament to Sabbath-school hereafter, when I get mine, that is. I would advise others to do the same even if they know but little Greek.

OUR MIRROR.

The Young People's Association at Leonardsville held an interesting literary session Monday evening, Jan. 7th. Notwithstanding the inclemency of the weather, a pleasant company listened to a discussion of Bayard Taylor, his life and writings.

EDUCATION.

—A CONVENTION of theological professors was held at New York, Dec. 28, 1888, at which the National Academy of Theology was founded. The object of the academy is the prosecution of theology as a science on the basis of the following principles, the recognition of the Bible as a body of writings prepared by men under the supernatural influence of the Holy Spirit, wholly unique, so that those records are the final rule of doctrine and practice; the recognition of personal relationship to Christ through repentance and faith, and of dependence upon the Holy Spirit as the divine and therefore scientific conditions for the right interpretation of the Word; the recognition of philological and historical laws as the sole human methods for discovering the facts of the Word, from which facts alone the inductions and deductions are to be made. All methods inconsistent with these are to be rejected as unscientific. A constitution and by-laws were adopted. The following officers were elected: President, Prof. James Strong, of Drew Theological Seminary; vice-president, Prof. E. V. Gerhart, of the Theological Seminary of the Reformed Church, at Lancaster, Pa.; registrar, Prof. Marcus D. Buell, of Boston University School of Theology; secretary, Rev. C. Hartranft, of Hartford Theological Seminary; treasurer, Prof. F. Gardiner, of Berkeley Divinity School at Middletown, Ct.

—SCIENCE says the importance of the study of dialects and mixed languages is well appreciated nowadays, and essays on these subjects are fortunately becoming more numerous. The Canadian Institute of Toronto is paying considerable attention to the French dialect of Canada, as its recent numbers show; and studies of the Negro French, of Louisiana, have been published in the *Journal of American Folk-Lore*. The tenth bulletin of the Portuguese Geographical Society contains a very interesting study of this character,—a grammar and vocabulary of the Portuguese dialect of the Cape Verde Islands, by A. de Paulo Brito, edited by the well-known student of the romance languages, A. Coelho. One of the most interesting features of this study is a list of proverbs, conundrums, and songs. Among the latter we mention the "banquet," a series of improvised songs sung at certain entertainments. A group of young men and women form a circle around a fiddler, beating time by clapping their hands, singing at the same time. Suddenly one of the group improvises a verse, which he or she sings, joined later on by the chorus. It is a matter of congratulation that studies of this character become more numerous, as the levelling influence of civilization sweeps away the remains of ancient lore and ancient customs.

—AN Exchange says: It is very important that our brethren should take right views of our seminaries for the qualification of young ministers for the pulpit and the work relating thereto. These seminaries do not propose to make preachers, but only to aid in qualifying such as the Lord and his church may call. The call is of God, through the church, the qualification is of study, learning, information and right application. The seminary is only designed to look after the education of ministers of the gospel. They are sent to the seminary because called of God to preach, and not in order to be called. Seminaries do not call men to preach, their only desire is to aid them in rightly preparing for the work. The importance of our seminaries is second only to the call. Woe "is me if I preach not," is the language of the call. Let the trembling mortal say "Woe is me, if I prepare not for it."

—At the session of the New York State School Commissioners and Superintendents, Jan. 10th, a committee was appointed to draft a bill establishing the township system, the bill to be ready within thirty days and to be presented to the present session of the legislature. A paper was read by S. W. Maxson, of Adams Centre, on "How to awaken public sentiment in rural schools," and by Dr. J. H. House, Cortland county, on "The relation of normal to rural schools."

—The annual convocation of the Regents of the University of the State of New York, was held in the Senate Chamber, Albany, Jan. 9th. Chancellor Pierson presided. The board of officers of last year were unanimously re-elected. Prof. Melville Dewey, an old student of Alfred University, the recently appointed secretary and treasurer of the Board of Regents and director of the state library, delivered an address on the aims and needs of the state library.

—ALEXANDER T. MCGILL, D. D., LL. D., emeritus professor of ecclesiastical, homiletic and pastoral theology, at Princeton Theological Seminary, died at Princeton, (N. J.), Jan. 13th, at the age of eighty-two years. He has been ill for some time.

TEMPERANCE.

—THE effect of alcohol upon the mucous membrane of the stomach is that of an irritant poison. Then, if the use of the poison be continued, there ensues congestion, chronic gastric catarrh, inflammation of the mucous lining, ulceration, thickening, and general degeneration of the entire structure. It has been reported that in twenty-six cases of drunkards, Leudet, a French physician, found eight cases of ulcer either opened or healed. He calculated that one-third of the whole number of gastric ulcers found by him were associated with habits of intemperance. As a result of the study by the eminent Dr. Sewall regarding the pathology of drunkenness, he said that if the effects of intemperance are not developed with the same degree of power and rapidity in one case as in another, it is nevertheless true that alcohol is a poison forever at war with man's nature, and in all its forms and degrees of strength produces irritation of the stomach, which is liable to result in inflammation, ulceration, thickening, and induration of its coats, and other organic affections.

A CASE of poisoning by nicotine occurred lately in Paris. The victim, a man in the prime of life had been cleaning his pipe with a clasp-knife; with this he accidentally cut one of his fingers, but as the wound was of a trivial nature he paid no heed to it. Five or six hours later, however, the cut finger grew painful and became much swollen; the inflammation rapidly spread to the arm and shoulder, the patient, suffering such intense pain that he was obliged to betake himself to bed. Medical assistance was called, and ordinary remedies proved ineffectual. The sick man, questioned as to the manner in which he cut himself, explained the use to which the pocket-knife had been applied, adding that he had omitted to wipe it after cleaning the pipe. The case was understood, and the doctors decided amputation of the arm to be the only hope of saving the patient's life, and this was immediately done. His life was barely saved. No wonder smokers so often have sore and poisoned mouths, cancer of the lips, and like troubles.

—THE saloon power in the land will work its own defeat by breaking the hedge of limitation which humanity and public opinion has set. Impatient of all restraint, of all law and order; satisfied with nothing short of absolute control, it shall at last find the serpent of public opinion in its path. The same thing is true of the encroachments of Romanism. There is no limit to the aim and grasp of Rome; in her attempt to take every thing she will lose all. For long and weary centuries she had things all her way—and lost by it. What she could not hold, she cannot recover. The same fact holds true as to every form of evil, whether Mormonism, monopolies, or even individuals in their evil doing.

—THE *Scientific American* contains an account of an experimental test of Leibig's theory for the cure of habitual drunkenness. The experiment consisted of a simple change of diet, and was tried upon twenty-seven persons with satisfactory results. The diet proposed is farinaceous, and in the cases reported was composed of macaroni, haricot beans, dried peas and lentils. The dishes were made palatable by being thoroughly boiled and seasoned with butter or olive oil. Breads of a highly glutinous quality were used, care being taken to prevent their being soured in course of preparation. In his explanation of the theory, Leibig remarks that the disinclination for alcoholic stimulants, after partaking of such food, is due to the carbonaceous starch contained therein, which renders unnecessary and distasteful the carbon of the liquors.

—IN the House of Representatives Jan. 10th, Mr. Sherman, of New York, presented a petition of the citizens of New York, asking for legislation to prevent the shipment of intoxicating liquors from the United States to heathen nations, and that steps be taken, by treaty or otherwise, to unite all Christian nations in complete repression of that traffic.

—THE United States Circuit Court in Arkansas has decided that cider cannot lawfully be sold in a state having laws which prohibit the sale of alcohol or any spirituous, ardent, vinous, malt or fermented liquors.

—A TEMPERANCE society has been formed in St. Petersburg, a city hitherto rather noted for its great consumption of spirits, especially "vodka." This movement was begun among the workingmen, and is rapidly gaining ground. It has already 1,200 members.

—THE jamaica ginger habit, which prevails in some prohibition localities, is said to be one of the most dangerous forms of inebriety known. The deleterious effects of the ginger when constantly taken into the stomach are sufficient to render the habit fatal in a very short time.

—TEMPERANCE is reason's guide and passion's bridle, the strength of the soul, and the foundation of virtue.

POPULAR SCIENCE.

A FORTY-FIVE FOOT BED OF SALT.—Extensive explorations, continued through several years, and extending over a wide region in the upper part of the Onondaga Valley, about seventeen miles southward from the city of Syracuse, have been rewarded with complete success. Under the direction of William B. Cogswell, general manager of the Solvay Process Works, wells have been sunk in five different localities—one on the hill-side at Jamesville, another at Cedarville, one near Onondaga Valley (village), one in the south part of the town of Lafayette, and now another in that town, also up the valley near Cardiff. On the fourth trial full success was attained. The fifth, now in progress, promises a like result. In other instances salt water was found. The successful boring was at a point seventeen miles south of this city, on the easterly side of the valley at the foot of the hills. It was carried to a sufficient depth, and a solid bed of rock salt forty-five feet in depth was discovered. The boring was in the shales through 735 feet of the deposit, then through 500 feet of limestone, when, underneath and next to it, at a depth of 1,210 feet from the surface, a solid body of rock salt forty-five feet thick was reached. The boring was carried through the deposit. Operations were begun early in the season, but some obstacles were encountered, making necessary a change of location, when the work was prosecuted to this successful termination. The well now in progress is thirteen miles south of the city, four miles nearer than the place at which the "great find" was made, and there is every prospect of equally good results there, without the necessity of boring more than 1,000 feet. The process is expensive and laborious, and the Solvay Process Company has expended thereon not less than \$35,000, for which the success attained will give full recompense.—*Syracuse (N. Y.) Journal*.

PHOTO. TRANSPARENCIES.—After fixing the positive, wash it very thoroughly—say for at least an hour—in a constantly changing stream of water, and a final treatment with hydroxyl or one of the hypochlorites in very dilute solution will not be a disadvantage. A solution composed of twenty grains each of chloride of mercury and chloride of ammonium in an ounce of water is next applied, until the image is uniformly whitened throughout its whole thickness, as judged by its appearance from the back of the glass. After that another very thorough washing is necessary, either in a constantly changing stream, or else, after some three or four minutes under a tap, a long soaking of, at least, half an hour, or preferably longer. The washing at this stage cannot be too complete. Next, for the toning solution. This consists of a solution of moderate strength—say, twenty to fifty grains to the ounce—of sulphide of potassium or "liver of sulphur," the application of which is continued until the desired depth of tint is attained. Potassium sulphide is not a particularly desirable adjunct to the dark room on account of its offensive smell, but so long as there is no sensitive paper, carbon tissue, or similar delicate matter lying about, the inconvenience will end with the smell. The tones produced under this treatment are of the most pleasing character, ranging through various shades of purple, and are quite independent of the color or character of the image before bleaching. But it must be borne in mind that the final color, after drying, is colder or verges more toward blue than when the picture is wet. This borne in mind, and with a little experience in judging the point at which to stop, no difficulty will be experienced in getting uniform and pleasing tones for transparencies on any good plates.—*Br. Jour. Photo.*

A USEFUL CAUTION.—The *Sanitary News* calls attention to the fact that a postage stamp may in various ways convey contagion. One of the simplest and most plausible is that in which a postage stamp, partially attached to a letter to pay return postage is sent by a person infected with some disease to another person. The disease is transferred, in the first place, to the adhesive stamp through the saliva, and in being attached to the letter by the receiver the poison may be transmitted to him in turn through the saliva. Another cause may be the infection of the stamp with disease germs. The stamp having been exposed in a room where a diseased person lies, may become slightly moistened and thus retain the germ. That this is true can be proved very simply by a microscopical examination. We often see a person holding change for a moment in the mouth, probably not knowing that investigation has shown that disease germs can be carried by money. If one could see through what hands the money has passed he would hesitate before using such a third hand. Silver money is as bad as paper money, but while many would hesitate to hold a dirty bank note in their mouth, they think that a silver piece, because bright, is probably clean.—*American Analyst*.

COMMUNICATIONS.

"THE JEWS MUST DISAPPEAR."

Such was the very sensational heading in the *Herald*, of January 12th. In that and the issue of the following day, nearly nine columns were given to this subject. What called it forth was an interview with Baron Hirsch, at Paris, January 12, 1889. For two thousand years, Israel has been awaiting the advent of the Messiah, some claim he has come and is now in Paris. Baron Hirsch has given \$20,000,000, to help in the education of the Russian Jews. He said to the reporter, "I am a bitter enemy of fanaticism, bigotry, and exclusive theology. The Jews must be amalgamated into Christianity." This he purposes to accomplish by establishing schools open to both Jews and Christians. He also claimed that the Jewish race were disappearing. "Let the fusion be complete, let Jewish isolation be broken down; let the Jews as a distinct sect disappear."

The radical views of this Baron has caused quite a stir among his brethren, as will be seen in the following utterances of prominent Jews and Rabbis in this country, published in Sunday's *Herald*. We select only a few samples. Rabbi Kohut said:

That great journalistic enterprise, the *Herald*, which serves as a medium for all people, has brought to the Jews of the whole world the startling news that we are to be annihilated if Baron Hirsch has his own way. Danger stares us in the face if his word be omnipotent; but, thank God, it is not. We refuse to recognize such underhanded philanthropy. We consider it treachery for a man to pose as a Jew among Jews working for Judaism if it be to destroy it. It is claimed the Jews love wealth, but, thank God, our history shows we love our religion more.

Maimonides, under the pressure of parallel circumstances, when the Jews were in danger of amalgamating themselves with the Mohammedans in Arabia, said: There are three enemies we must fear. Those who fight with the sword, but they cannot and never will—for they have often tried entirely crush us. We have often been the worm under their heels, but we lived even under their oppression. The second enemy is that which comes to offer us a place in their fold, but experience has only too bitterly taught us that our mission lies apart. We are not so narrow minded that we will not appreciate the good and beautiful in all creeds; but Israel must go its solitary road, and, in spite of all innovations and all compromise, the faith innate in the Jewish heart cannot assimilate with any other belief. The third and most dangerous enemy is he who deals out poison, sugar-coated. We refuse to take it, and if the purpose of Baron Hirsch's bestowed wealth be to efface the Jews as a religious race from the face of the earth we refuse it.

Thank God we have men in this blessed, free country who will in time solve the Semitic question as advantageously for us as Hirsch would do it against us, and a mighty river of his gold will not drown the living race of Israel. As long as America with its noble sentiments of freedom exists there will be a home for persecuted Israel, and so long will we be invulnerable to the stabs of such misapplied philanthropy. Leli Hirsch gave his money to hard-hearted Russia that it may soften for the Jews and thus give them the opportunities to become civilized, and he would, in a nobler and better, way solve the question.

Rabbi Mendes, No. 5 West Nineteenth street, said: The conditions for the Christianization of the Jews have been getting less and less favorable ever since the third century. Developments since that period have rendered it utterly impossible by reason of the many new doctrines which were fastened upon the Christian church from the third or fourth century after the death of Jesus. For example, the doctrine of the incarnation, of the Trinity, of the sonship, of original sin and so on.

So far from the Jews becoming merged with the Christians it is very much more likely that the Christians will come nearer the Judaism which was practised, preached and taught by Jesus himself. Take, for example, the question of the *Sabbath*. There is not a single intelligent Christian minister who can give a sufficient reason for the *Sunday Sabbath*, inasmuch as the observance of that day is honoring the Son at the expense of the Father, according to their own creed, and disobeying the

former, who forbade them from altering one jot or tittle of the law, and the latter, who ordained that the seventh, and not the first, day should be the Sabbath.

So far from the Hebrews becoming amalgamated with the Christians the sentiment of Jewish patriotism is more intense to-day than it ever was before. We look for a Messiah who shall be our leader at the time of the restoration of Palestine to the Hebrews.

No. The Jews will never become merged with the Christians. On the contrary the world has stepped from Olympus to Calvary. It is time now that it stepped from Calvary to Sinai, where we Jews have been waiting for three thousand years for the rest of the nations to tread that holy ground with us!

These are fair samples of the way in which the matter is viewed by the orthodox Jews. On the streets, in the cars, and everywhere, this subject was the theme of conversation for many days after the publications quoted above. The elements are astir on the Jewish question. Whereunto this will grow is best known to Him, who in his own time brings to pass the counsels of his own Word. May it be for his glory.

J. G. B.

FOR WHAT ARE FUNDS NEEDED?

Some persons seem to misunderstand the objects for which donations to the Tract Society are solicited. They think the call is to provide for the expense of new type and machinery in making improvements upon the SABBATH RECORDER, as well as for the usual benevolent operations. While the cost of the improvements on the paper are over \$1,000, it is to be met by the income of the office or by specific personal gifts, and not from the General Fund of the Society. The collections and donations which form this Fund are applied to the printing and circulation of Sabbath literature which we have found a most effective means of propagating the cause of truth. The Lord has greatly blessed this work, and all should give it a most hearty support. Increased aid is coming in slowly, while the expenses are multiplying. The Corresponding Secretary in a recent letter says: "The enlarged edition of the *Light of Home* makes increased needs and we feel obliged, in view of the peculiar demands of this time, to issue an extra number of the *Outlook*. We are borrowing money every month to enable us to get along. Unless the people awake to the necessity of the hour, our work must be curtailed and much of its usefulness lost. Sometimes we are almost discouraged at the want of interest shown by our people. If it was not the Lord's work and not our own we should be ready to give it up. It requires much faith and hopefulness to keep it up under the discouragement we are continually meeting. We believe, however, the Lord will not let it fail.

The world has never known such great attempts to secure Sunday observance, and to enforce Sunday laws, as are in progress at the present. To this end organizations are made strong, and agitation daily increases, while our liberties are threatened, and God's authority is perverted and dishonored. It must be plain to every loyal one among us, that we owe it to ourselves, to our fellow-men, and to our God and Father, to secure the most faithful dissemination of the doctrines that distinguish us as a denomination.

J. B. CLARKE.

PASSOVER EVENTS.

Editor SABBATH RECORDER.—Permit me to speak a word here commendatory of a story, under the above heading, which appeared in the *Eduth Le Israel* last year, and which seems to have been met with favor by many of the high-schooled, and most experienced men in the missionary work among the Jews. A new method

of work, never thought of before, was at once unfolded and revealed to them. They concluded, therefore, to aid by that story the Gentile Christian friends of Israel, by translating it in the modern languages, to obtain a true idea of missionary work among the Jews. The late Bro. Friedlander translated it into English for *The Peculiar People*. He confessed openly that he, as an old worker in the vineyard of God, was greatly benefited by it. A short time ago, it appeared in the German language, published by one of the greatest men in the Gentile Christian world, Dr. H. L. Strack, Professor of the University in Berlin, Germany. He granted to it the front seat in his monthly *Nathanael*. I translate here Dr. Strack's introduction to the story:

The editor of the *Nathanael* has repeatedly been requested to give, alongside the grave literary compositions, some accounts of the results of mission work among the Jews, and some substantial matter to be read at parlor-meetings of missionary circles. But for many reasons, which cannot be discussed in the pages of the *Nathanael*, he could not fulfill those wishes of the beloved subscribers till now. He is, therefore, the more glad to recommend the following story, supplying the most suitable and pleasant reading as well as accounts of results. This story is translated by a friend of ours, from the Hebrew monthly *Eduth Le Israel*. Its context is encouraging to those who can hardly believe in the success of missionary work among the Jews.—About the truth of the facts mentioned in this story we have inquired for reliable information. As the result of our inquiry we can say that the story is true; it occurred in Galicia, and almost all the persons mentioned in it are still living. The tutor E. is a fervent Jewish Christian, who is voluntarily poor and thus able to be very effectual in winning the respect of the Jews, and in working among them without hindrance. He preaches the gospel by living up to it. He is never minding about results of his work, but is commending to God's care the seed he is sowing. Of this story we see glorious results which, as we perceive, are not in the least all the results he met with. I know two Jews who live as Christians and earn their living by manual labor, although they were brought up, and spent their time in the *Reth H' Midrash*, (the rabbinical school) in Galicia. Now they are useful for the work of spreading the gospel among the Jews, though quietly, yet powerfully. Both of them are the fruit of that kind of work, which is described in the "Passover Events." The children of the owner of the estate, mentioned in this story, are baptized Christians and rejoice in a good reputation. They became a blessing to their neighborhood.

This story is about to appear in a pamphlet form in the English language, published by the American Sabbath Tract Society. It will prove a real advantage to Christians interested in the Jewish mission to purchase it and read it.

JAMES M. CARMAN.

TRACT SOCIETY'S BOARD MEETING.

The Executive Board of the American Sabbath Tract Society held its regular monthly meeting in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, January 13, 1889, at 2 P. M. Vice President, I. D. Titsworth, in the chair. Prayer by Rev. A. H. Lewis.

Fifteen members present.

The Treasurer reported having obtained a loan of \$500, as authorized at last meeting.

Dr. Lewis presented a report of his trip to Washington to appear before the United States Senate Committee, having in charge the Sunday Rest Bill, as presented by Senator Blair, of New Hampshire. Most of this report has already appeared in the RECORDER and *Outlook* and need not be repeated here.

The Corresponding Secretary presented correspondence with E. S. Bliss in reference to *Our Sabbath Visitor*, with H. D. Clarke concerning a Sabbath-keeper's Calendar.

With Miss Mary F. Bailey on account of *Light of Home* lists.

With L. A. Platts, in reference to exchanges, and to RECORDER.

With J. P. Mosher concerning paper for RECORDER.

With A. E. Main, on sundry matters.

A. H. Lewis, L. E. Livermore, and G. H. Babcock were appointed to prepare a suitable petition for immediate circulation among our people, to be presented to Congress against Sunday Legislation.

Further correspondence was presented, with Miss M. M. Jones, Boscobel, Wis., expressing satisfaction with the RECORDER and enclosing money for subscriptions.

With J. B. Clarke, reporting his past labors, and asking instruction as to future work. The Board decided to instruct Bro. Clarke to labor in the Central Association.

The Board voted to issue an extra Outlook in February.

A. H. Lewis presented several items of interest from private correspondence.

The Treasurer presented financial statement to date, showing balance on hand, in General Fund, of \$680 49; Hebrew Paper, \$202 77; and bills due and ordered paid, amounting to \$909-18; and an indebtedness of \$2,500, for borrowed money.

After approving the minutes the Board adjourned. REC. SEC.

HOME NEWS.

New York.

FIRST ALFRED. Rev. J. B. Clarke preached at the church on Sabbath, January 12, an earnest, practical sermon. Speaking of a Baptist clergyman whom he had recently met, he said that he freely admitted that we were right, and that if he lived at some place, like ours, where everybody keeps it, he would be glad to keep it too. "Thus you see," the speaker added, "Seventh-day Baptist ministers are not the only ones who would like to come to Alfred Centre to live." Mr. Clarke is now canvassing the society in the interest of the American Sabbath Tract Society's work.

The Alfred Terra Cotta Works are now progressing finely. The chimney to the furnaces is completed, and the furnaces, of which there are to be three, are being put in. The proprietors hope to begin manufacturing soon. The pleasant weather of the past two weeks has been very favorable for the work.

We are now talking hopefully of gas for fuel and lights. A test well in Greenwood, near Andover, is promising an abundant supply for neighboring towns, of which we are one. On Thursday, the 17th, this same well struck oil, with a flow of eight or ten barrels per day. Where next?

Rhode Island.

WESTERLY.—Sabbath-day, Jan. 12th, our pastor, Rev. O. U. Whitford, was called to Waterford, Conn., to administer the Lord's Supper. The home pulpit was filled by Rev. B. D. Hahn, who gave a powerful address from the text: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Mr. Isaac Littlefield, of Boston, was present, and during the service sang two beautiful solos.

Sunday evening, Jan. 13th, the pastor gave the third lecture upon his trip abroad. The subject was "Oxford." This city, of about fifty thousand inhabitants, is situated on a hill between the Cherwell and Isis rivers, fifty-two miles northwest of London. It is best known from its University, but is also noted as the place where Bishops Cranmer, Latimer and Rid-

ley were executed. Oxford University consists of twenty colleges and six halls. The studies are pursued chiefly by means of lectures. There is a yearly attendance of about sixteen hundred students.

The third lecture in the People's Lecture Course was given, Jan. 16th, by Bishop Vincent, of Chautauqua fame on, "That Boy."

M. A. S.

ASHAWAY.—During the Week of Prayer a series of meetings was begun in our church, under the leadership of the pastor, assisted by Eld. J. J. White, which we have reason to hope will result in the revival of the professed followers of Christ and the conversion of sinners. Bro. White has told us some very plain and wholesome truths, viz: That his first business as an evangelist is to arouse the church; that he cannot preach to sinners over the heads of sleeping or dead professors; that the world cannot be expected to accept truths that fall dead on Christians' ears. Backslidden Christians form a wall between the sinner and his Saviour; when that wall is dissolved the unconverted will come as fast as the church can take care of them. He says he can give parents no encouragement that their children will be converted if they do not maintain the family altar, and pleads with those Christians who have forgotten to pray in their families to take up that duty at once. As yet he has not pleaded much with sinners, but they are already expressing an interest in Christ; and we have no fears but that they will come fast enough when Christians get out of their way. May the Lord revive and bless, not only the old First Hopkinton Church, but all the churches throughout the land.

With autumn weather it is hard to realize that it is now mid-winter.

Good health and prosperity prevail in our community. S.

Minnesota.

DODGE CENTRE.—The first word is in favor of the SABBATH RECORDER. It comes to us, week by week, giving us just the information we are glad to receive. It also gives a collection of reading that is at once interesting and instructive. We welcome it in its new dress, good paper, clear large type, and in a form so convenient to handle. The blessing of God upon the Editor, his associates, and all who work to send out this paper in such good time and order.

The Dodge Centre church is still striving to fulfill its mission. The quarter ending with the year was a busy one for its pastor. In October he was absent about three weeks attending the semi-annual meeting at Alden and holding meetings with the Trenton church. These two churches, Alden and Trenton, are in great need of a pastor. Since the removal of Bro. Ernst to Albion they are left destitute. The October meetings were not in vain. But such occasional work is not sufficient. Constant and earnest work is needed even in the face of all the discouragements which may present themselves. During the last half of November and the first of December, Bro. A. G. Crofoot, pastor at New Auburn, spent about three weeks with us, and meetings were held nearly every night. Bro. Crofoot's labors were well received. The church was quickened and encouraged. All felt that the time was well used. There are not many in our society who are not indulging a hope in Christ. But we are anxious for those who are unsaved, be they few or many. The pastor of Dodge Centre church went home with Bro. Crofoot and spent three weeks. Meetings were held

nearly every night. There was a very good interest. A number came forward for prayers. It is hoped that before this time several have united with the New Auburn church as the result of these meetings.

The weather has been unusually fine through all the autumn and through the winter thus far. The thermometer has not made a business of going down to zero. Most of the time it has remained far above that point. No snow to speak of. No blizzards. Just nice, agreeable weather with good, hard, dry roads.

Our regular religious services are well attended. We are in good harmony as a church and enjoying each others' society. The quarterly church meeting occurred on First-day, Jan. 6th. Reports showed that about \$100 had been expended repairing the meeting-house. All business was transacted with good will and in good spirit. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" A church cannot prosper unless the membership shall be at peace among themselves. May the God of peace ever abide with us.

S. R. W.

JAN. 13, 1889.

Wisconsin.

ALBION.—We have been greatly favored by God in a number of ways here. The same as in many other places, the weather has been a wonderful exception. The fall and winter, so far, have been all that heart could wish. The school is having a good attendance. It has a larger number of scholars than it has had before, under the present management. The school has steadily increased in numbers. It is not, however, entirely without embarrassment of a financial character.

A little episode occurred in our experience here, which left a very pleasant feeling, and we expect that such a condition of mind may continue. On arriving at the pastor's house, from attending the meetings of the Y. P. S. C. E., I found a number of the friends of the society who came to give us a friendly greeting and some "pounding." Neither one of them seemed to be very painful. They continued to come until the house was pretty well filled. We had a joyous occasion. We express thanks for the substantial tokens left behind. May the Lord abundantly bless this people, is my prayer.

This is a busy week here. We have three prayer-meetings this week; one of the Endeavor and two of the church at large. Prof. Bronson, the blind Phrenologist lecturer, has five lectures. The first of the lecture course, before the Badger Society, is also delivered this week. The name of the lecturer is Prof. J. W. Stearns, LL. D., of the University of Wisconsin. The subject is a trip through the Argentine Republic. Add to these our regular teacher's meeting, and you see this is a busy week here. It is our desire to progress in the divine life. We ask your prayers, especially, for the church and school.

W. H. ERNST.

JANUARY 15, 1889.

Nebraska.

NORTH LOUP.—Meetings were held here during the Week of Prayer, and are being continued with a good and growing religious interest.

China.

SHANGHAI.—Bro. D. H. Davis, who was injured a few weeks since by a kick from his horse, has nearly recovered. He is about to start on a trip inland.

The coming of Brother and Sister Randolph is hailed with gratitude, both by the foreign and native workers on this field.

MISCELLANY.

A SONG IN THE NIGHT.

I take this pain, Lord Jesus,
From thine own hand;
The strength to bear it bravely
Thou wilt command.
I am too weak for effort,
So let me rest,
In hush of sweet submission,
On thine own breast.

I take this pain, Lord Jesus,
As proof, indeed,
That thou art watching closely
My truest need;
That thou, my good physician,
Art working still;
That all thine own good pleasure—
Thou wilt fulfill.

I take this pain, Lord Jesus,
What thou dost choose
The soul that really loves thee
Wilt not refuse.
It is not for the first time
I trust today!
For thee my heart hath never
A trustless "nay!"

I take this pain, Lord Jesus,
But what beside?
'Tis no unmingled portion
Thou dost provide.
In every hour of faintness
My cup runs o'er
With faithfulness and mercy,
In love's sweet store.

I take this pain, Lord Jesus,
As thine own gift,
And true, though tremulous, praises
I now uplift.
I am too weak to sing them,
But thou dost hear
The whisper from the pillow—
Thou art so near!

'Tis thy dear hand, O Saviour,
That presseth sore—
The hand that bears the nail-prints
For evermore.
And now beneath its shadow,
Hidden by thee,
The pressure only tells me
Thou lovest me!

—Littell's Living Age.

A HOME-LY GIRL.

"What a homely face!" said a lady to her companion, as an ugly girl stepped into the street car, and took a seat opposite.

The person addressed was a beautiful old lady, with white hair. She glanced at the newcomer, and saw with pain, that the thoughtless criticism had reached her ears, and wounded her.

"I think," then answered the old lady, "that she looks like a home-ly girl in that sweet, old-time sense, of a girl who could make a home."

The face across the aisle brightened so responsively that it almost ceased to be ugly; and when the first speaker left the car, the girl, after an instant's hesitation, took the vacant seat by the old lady.

"I wish I knew," she said impulsively, "just what you meant by a girl's making a home; it seems to me that girls find homes ready made for them."

"But not completely made," said the sweet old voice. "There is always need of girl help, I think, in a home; sometimes the need is for baking and brewing, but there is no such need, I fancy, in your home?"

She was looking at the unostentatious but rich dress.

"No," said the girl, simply.

"Some other times," continued the old lady, "a great many times, a girl's work is to bring all the members of a family together, and thoroughly interest them in one another."

The bow drawn at a venture was aimed by that blessed Providence who knows when sparrows fall, and went straight to the mark.

"Thank you," said the young girl. "This is my place to get off; good-bye."

She bought the yards of ribbon she had come for, in an absent-minded way, and started home.

"I will walk," she said to herself. "I can think better."

Acquaintances bowed to her unnoticed, as with lifted head and far-seeing eyes she moved briskly up the crowded way.

"What's the matter with Emily Vane?" said one merry girl to another.

"Oh, she's on some high horse or other," laughed the girl. "She is always out of sight of us earthly mortals."

And indeed Emily's young heart was overflowing with enthusiastic resolves. "How strange it was for that old lady to pick out the very thing I ought to have been doing all this time," she said to herself; and memory pictured before her all the years that she and her home folks had occupied their luxurious house, each one living to himself, and having no real home community of plans and interests.

Emily left square after square behind her rapid feet, all the time planning to do thus and so, with the confidence of youth, nay, with the over confidence of one who says, "To-morrow I will go into such and such a city, and buy and sell and get gain," when suddenly a bit of slippery pavement brought her down with a sharp cry.

It was quite a serious accident, one of the small bones of the ankle being fractured; and poor Emily suffered intolerably while kind strangers carried her into the nearest apothecary's. A surgeon was at hand, and by the time the hurt ankle was properly set and bandaged, Mr. Vane had answered the telephone call in a carriage.

All through the trying time, though "the rasp of the flesh was so sore," Emily was passionately regretting her marred plans.

"I can't begin to be a home-ly girl," she moaned to herself. "Oh, how hard to bear!"

But on the third day of her imprisonment to the couch, Emily's eyes were suddenly opened.

"Why, it's the very thing!" she said. "I couldn't have managed it better if I had done it on purpose."

"What will you think of me, little sister, if I say I am almost sorry that you are getting well?"

"I think I could find something sweet in that speech," Emily replied, looking up at big brother John from her couch.

But the couch was up-stairs now, and she was even beginning to walk a little on Grandfather Vane's stick. Decidedly, she was getting well.

"Yes," answered John, "somehow this has seemed more like home, since we've had your couch to tie to. We reserved people are getting acquainted with one another.

"We were always ready to die for one another," laughed Ned from the other end of the room, "but somehow we never understood fraternal relations. Did you do it on purpose, sis?"

"What, break my ankle?" she asked archly.

"No; shake us all up together this way?"

Then she told them the story of the old lady in the street car.

"My homeliness had been a bitter trial to me until then," Emily confessed. "I don't think a man can understand what a hard lot it is for a woman to be without any of those personal charms that make a woman loved. But that dear old lady drew out the sting when she told me what compensation might be in store for a 'home-ly girl!'"

"God bless our home-ly girl," said the father, who had come in unperceived.

"Tell us your old lady's name, sis," cried John. "I'll go and take her a posy for her happy words."

"You can't do that," said Emily smiling. "I never saw her before, and don't know who she is. Perhaps she will have to wait till we all get to that blessed home, for the grateful thanks of the 'homely girl.'"—*Elizabeth P. Allan, in The Congregationalist.*

HEBRON, TO-DAY.

From the article in the December *Century* entitled "From Sinai to Shechem," written and pictured by Edward L. Wilson, we quote the following: "We found ourselves encroaching

upon the land of the Azazimehs, the descendants of Ishmael, and were overwhelmed by a storm of abuse from a delegation of the tribe, who, having sighted us afar off, stood awaiting us at the ford of the river which led up Beersheba way. . . . No day in Petra held more anxiety than this one did; for parting with the mutinous wretches into whose hands we had voluntarily placed ourselves at Akabah, compromising with those who held us prisoners, and arranging with the new comers, required an amount of intolerable yelling and bluster which was more interesting than pleasant. Swords, pistols, clubs, spears, fists, and guns were all used; but nobody was hurt, very much. Even the moon looked troubled by the time we made our departure. If such people infested this region when the spies came this way, it is not so wonderful that they returned to Moses and said, 'We were in our own sight as grasshoppers, and so we were in their sight.' Certainly my long-felt sympathy for Hagar and Ishmael was much shaken by my dealings with their descendants. Nothing could be more lovely, however, than the region reached a day's journey farther north, when in the neighborhood of 'the brook Eshcol.' The land rolls through 'green pastures' and 'beside the still waters.' The wide valleys were clothed with verdure, spotted with daisies, buttercups, dandelions, poppies, white and red, and many other flowers. Large flocks were there, attended by their shepherds; the fellahin were at work, and the women, tall and erect, were everywhere carrying water in jars upon their heads. The fields were protected from the torrents by stone walls such as we saw in the wilderness, and olive groves and vineyards abounded. It was a grateful scene, made more so by the resemblance of the gray-sided hills to those of good old Massachusetts. Each vineyard of Eshcol was protected by a high stone wall; in every one was a low stone structure which served as the house of the attendant. The roof was the watch-tower, whereupon the watcher spent the day, to keep the birds and the Bedouins away from the fruit. Nestled away down in the valley below lies Hebron, 'in the plains of Mamre.' There, reaching across, is the old camping-ground of the patriarchs, and in the distance, towering above everything else except the surrounding hills, are the minarets of the mosque which covers the cave of Machpelah. Hebron is the oldest town in the world which has maintained a continuous existence. The hills and the valleys alike are clothed with olive groves, orange trees, and vineyards; figs, mulberries, almonds, pomegranates, and vegetables like our own melons, and cucumbers also abound. Streams of water run hither and thither, and murmur music which gladdens the heart of the weary traveler."

NOT A SLAVE TO HER CHILDREN.

A lady visited a pleasant home where there were two daughters, aged sixteen and eighteen, respectively. There was no servant in this house, yet the mother had plenty of time to chat with her guest; she did not rise till breakfast was ready, and, in fact, seemed seldom to visit the kitchen, or trouble about the meals, while everything came onto the table in good style. Both of the young ladies were educated, could play the piano well, and were, as the term goes, "accomplished."

The guest, marveling a little at the novel arrangement of the household, one day questioned the hostess.

"My friend," said the latter, "if a mother wishes to be a slave to her children, and kill herself to save them from work, they will think nothing of it, because all young people are thoughtless. They would be horrified if they knew that their mother was working herself into the grave for them; they simply do not think. But train them up to work, and they will think nothing of it; they will accept their share of the labor as a matter of course. A mother who saves herself for her children is a great deal kinder to them than one who kills herself for them. We can afford to keep a servant, but I think the house is pleasanter without one. Besides, I want the girls to learn how to work. They may be obliged to some day. I waited on them while they were small, and now they are very willing to wait on me.—*Sel.*"

CONDENSED NEWS.

Domestic.

The transportation bills alone for the railway postal service are over \$5,000,000 a year.

The American contributions to the Irish National League have been \$10,000 in the last fortnight.

The public schools of Albert Lea, Minnesota, have closed on account of the diphtheria epidemic.

Over a thousand women and girls are employed in making barbed wire in the Pittsburg iron mills.

California's wine crop, in 1888, was 17,000,000 gallons, an increase of a million gallons over the previous year.

Exports from New York thus far during January are several million dollars ahead of those of the corresponding time last year.

A fire in the Omaha Railroad general office at St. Paul, 18th inst., caused \$40,000 damage. There were many narrow escapes.

The assessment books in New York City show an assessed valuation on real estate of \$1,334,785,866, an increase of \$31,966,989 in 1888, over the previous year.

The New York State Factory Inspector, Connelly, has declared his intention of prosecuting seventy-five or eighty Rochester manufacturing firms for violation of the fire escape laws.

One of the best lawyers in Virginia says he would on no account leave his children any considerable amount of property, and he gives away not less than \$4,000 a year.

A lengthy memorial to the President and Congress of the United States has passed the New Mexico legislature, praying for the admission of the territory to the union of states. A committee will be appointed to convey the memorial to Washington.

The South raised about \$800,000,000 in agricultural products in 1888. It produced \$50,000,000 worth of cotton goods, and organized new mining and manufacturing enterprises with a capital of \$168,000,000.

The United States steamer Thetis which has been taken out of dry dock at the Mare Island Navy Yard, will be sent as far into Alaskan waters as the ice will permit her to go, in search of certain whalers reported to be in distress.

A special from Bromwell, Mercer county, W. Va., says that all the miners of that region—over 4,000—have struck on account of the difference in the size of mine cars on the Elkhorn. Great excitement prevails.

A bill before the Michigan Legislature to reduce railroad fares to two cents a mile is said to have the support of railroad men. If it passes, the roads will cut off all special and excursion rates and strictly adhere to the rate fixed by law.

In the penitentiary at Syracuse, N. Y., is a large number of convicts whose terms of imprisonment have expired, but who are still held in confinement and are liable to remain for some time to come. They are held in quarantine because of the small-pox in the institution.

The recent advance in the freight rates, to all points west of the Missouri river, has compelled the three large trunk factories in Racine, Wis., to shut down for an indefinite period, and three hundred hands are thus thrown out of employment.

The Davis Sewing Machine Company stockholders have voted to transfer the Company's manufactory and place of business from Watertown, N. Y., to Dayton, Ohio, provided the latter city fulfills

its agreement in relation to the construction of a new building.

Information has been received by Governor Lowrey, of Mississippi, from a citizen of Knoxbee county, that mob law continues to exist in the southern part of Knoxbee and the northern part of Kempen counties, and that negro cabins are being burned and destroyed.

John Hixson, of Linton, Indiana, is in a fair way to recover from one of the most remarkable surgical operations on record. Last week Dr. J. A. Munich removed from Hixson's body almost all of the fifth rib on the left side lying over the heart. The operation was made necessary by an abscess. Hixson is thirty-seven years old.

A fine marble statue of Benjamin Franklin, of heroic size, which has lately been placed upon an appropriate granite pedestal in the space formed by the intersection of Pennsylvania avenue and D street, Washington, was unveiled last week by Mrs. M. W. E. Morris, the great-granddaughter of Franklin. There was no public ceremony. The statue and pedestal are a gift to the city from Stilson Hutchins.

Foreign.

The gifts recently presented by the Pope to the Irish churches are valued at \$5,000. It would be interesting to know the value of the gifts which the Irish people have made to the Pope.

Heavy snow storms are reported in eastern Europe. Railways in Galicia and Roumania are blocked.

The proposed international maritime conference has been postponed from April to the end of September.

The Duchess of Marlboro has made another draft of \$300,000 upon her New York estate, just to get a little pin money.

Dr. Kruss, a chemist of Munich, has succeeded in decomposing cobalt and nickel, both of which have hitherto been supposed to be elementary substances.

Advices from Singapore say that the steamer Phyaeket has been sunk by collision with an unknown vessel. Forty-two persons were drowned.

The Vienna centenarian, Frau Madeleine Ponza, has just celebrated her 113th birthday, in the best of health and spirits. She received several distinguished visitors.

The French senate has recently adopted twenty-four articles of the bankruptcy bill, which, if it becomes a law, will enable the Panama Canal Company to judicially liquidate its obligations without declaring itself in bankruptcy.

Mrs. Frances Cresswell, who has just died in England, in her eighty-sixth year, was the daughter of the famous Elizabeth Fry. She lived in Lynn for more than sixty years, and was noted for her beneficence and devotion to all good works.

Reports from Zanzibar state that the Arabs have destroyed the German missionary station at Tugu, fifteen miles west Dar-Es-Salem. A majority of the slaves captured in the German man-of-war Leipzig were located at the station. One missionary succeeded in escaping, but eight others were slaughtered.

Among the other petty insults to which the widowed Empress Frederick has been subjected by her eldest son is the order recently published in the *Official Gazette* depriving her of the use of the imperial crown on her coat-of-arms, and decreeing that in future she must content herself with the attributes of a mere queen of Prussia.

\$300 Piano Given Away.

On the first day of April next, a brand new \$300 00 piano will be given to the agent who shall have secured the largest number of new cash subscribers for *The*

Evangelist in three months, ending March 25th. *The Evangelist* is one of the best religious weekly papers published, and costs only \$1 a year. It is specially authorized to publish the sermons of Rev. Sam. P. Jones and Rev. Sam. W. Small every week. It is the organ of the great Southern Sunday-school Assembly that meets at Monteagle, Tenn. The editor, Rev. D. C. Kelley, D. D., is one of the ablest men in the South. The paper is non-sectarian. Every agent will receive a prize worth half the money collected on new subscribers. It is an exceedingly liberal offer. Send in your own subscription and all those you can get, to Rev. Rufus J. Clarke, Publisher, Nashville, Tenn., and you will not regret it.

MARRIED.

BOSS—PERRINE.—At the house of the bride's parents, Mr. and Mrs. L. A. Loofboro, in Milton, Wis., Jan. 13, 1889, by Rev. E. M. Dunn, Mr. George Rogers Boss and Mrs. Stella Mae Perrine, both of Milton.

WHITFORD—WHITFORD.—At the Seventh-day Baptist parsonage in Farina, Ill., Jan. 12, 1889, by Rev. C. A. Burdick, assisted by Rev. M. Harry, Mr. A. A. Whitford, of Dodge Centre, Minn., and Mrs. Orpha M. Whitford, of Farina.

CRANDALL—HUMPHREY.—In Albion, Wis., Jan. 10, 1889, at the home of the bride, by Rev. Wardner, Mr. William Harvey Crandall, of Linn, Walworth Co., Wis., and Miss Ada Bell Humphrey, daughter of Jay Humphrey.

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.

LANGWORTHY.—At Ashaway, R. I., Jan. 7, 1889, Mrs. Sarah Nichols Langworthy, aged 94 years, 3 months and 13 days.

Sister Langworthy was born, passed her long life, and died in the town of Hopkinton, R. I. In the autumn of 1812 she was married to the late John D. Langworthy. The winter following their marriage Mr. and Mrs. Langworthy made a public confession of religion by baptism, uniting with the Seventh-day Baptist Church of Hopkinton, (since then "First" has been added to the title of the church). She was the mother of twelve children, eight of whom are now living. She loved the cause of God and the church of which she had been a member seventy-six years, and has lived a useful life. The text spoken from by Rev. A. B. Burdick at her husband's funeral was Psa. 34: 6; and she had long since selected Psa. 34, 4, as her funeral text. I. L. C.

STILLMAN.—In Hopkinton, R. I., Jan. 5, 1889, Mrs. Pamela Potter Stillman, widow of the late Ephraim Stillman, aged 82 years, 3 months, and 14 days.

She was born at Petersburg, Rensselaer Co., N. Y., and left fatherless at the age of three years. From seven to nineteen years of age she lived with her Aunt, Betsy Burdick, in Lincklaen, Chenango Co., N. Y. At the age of fifteen she experienced religion in revival meetings conducted by Elder Wm. B. Maxson, and was baptized by him and united with the Lincklaen Seventh-day Baptist Church. She returned to Petersburg and lived seven years, when she was married, Nov. 15, 1832, to Ephraim Stillman, of Rhode Island, and afterwards removed her membership to the First Seventh-day Baptist Church of Hopkinton. Eight of her ten children are still living; one of whom is Rev. Horace Stillman, of Niantic. For many years she has suffered from asthma, but her life has been prolonged beyond her own expectations or those of her family and friends; still the end came suddenly and unexpectedly at last. She seemed to be a little troubled with what has been pronounced pneumonia, but was up and only took her bed two or three hours before the end came, when she passed away comparatively easily. Another "mother in Israel" has gone to her rest, after having passed eighty-two years in this vestibule of the life to be. Naturally more spiritually minded than many, though weak in body, her purpose to serve God was a tower of strength. Her courageous faith and conscientious life constituted elements of character which fitted her to be the prime agent, no doubt, in the hands of God in leading her husband and children to accept her God as their God, and her people as their people. I. L. C.

LANPHEAR.—Near Pardee, Kan., Jan. 9, 1889, Dr. Ira Lanphear, aged 80 years, 8 months, and 25 days.

He was a native of Grafton, Rensselaer Co., N. Y. In his seventeenth year he experienced religion and was baptized by Elder Joseph D. Rogers, and joined the church, but soon moved to the western part of the state, and united with the church at Fredonia; from there he went to Stocton Church, became convinced that the seventh day was the Bible Sabbath, and turned to keep it alone among first-day people, and in opposition to the wishes of his parents. The church gave him a good letter, which he carried to the Second Alfred Church, thence he went to Genesee, and from there to Richburg, thence to Cassewago, and from there to the Nortonville, (Kan.) Church. He has been

loyal to God's Sabbath, a meek, humble Christian; and we trust he has gone to join the church triumphant. Sermon by pastor, Sabbath morning, from the text of his choice: "Blessed are the dead who die in the Lord," etc. Rev. 14: 13.

G. M. C.

FORD.—Near West Union, W. Va., Dec. 31, 1888, by cutting his throat, caused by insanity, James Ford, aged 59 years.

Brother Ford experienced the power of God's saving grace when a young man, and united with the New Salem Seventh-day Baptist Church of which, with the exception of four years, he remained a member until he with his family removed their membership to unite with the new church organized at West Union. During the last two years of his life Bro. Ford was very faithful in religious duty and the most of the time seemed happy in the Saviour's love. He leaves a pleasant home and a devoted Christian family. His widow is a sister of our beloved Elder S. D. Davis. The affliction of the family is great, but they have the deep sympathy of all by whom they are known. The God of all grace, in whom they trust is their support. J. L. H.

GOODRICH.—In Cameron, Hall Co., Neb., Sept. 7, 1887, Earl, son of John I. and Cora Goodrich, aged 1 year and 8 months, also Jan. 1, 1889, Grace daughter of the same, aged 1 year and 4 months.

They were sweet children, and the hearts of those left behind are very sad, yet they have learned to say "Thy will be done." The parents are members of the North Loup Seventh-day Baptist Church, and have the sympathy of their brethren and sisters here. The Saviour has taken these children into his arms to bless them for "Of such is the kingdom of heaven." G. J. C.

MUSIC STUDENTS.

Persons desiring to study music are invited to correspond with Prof. Wardner Williams, in regard to advantages and expense of studying at ALFRED UNIVERSITY, ALFRED CENTRE, New York.



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BY THE

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—AT—

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