

The Sabbath Recorder.

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CONTENTS.

The Beautiful Gate—Poetry; An Hour in a Railroad Car.....	65
MISSIONS:—Paragraphs; Our Missionary Society; Contributed Items.....	66
WOMAN'S WORK:—Paragraphs; Our Women and the Sunday Rest Bill; Woman's Board and the Sunday Rest Bill; Treasurer's Report.....	67
SABBATH-SCHOOL:—Lesson; Paragraphs; Correction; The Book of Job.....	68
HISTORICAL AND BIOGRAPHICAL:—National Sunday Legislation.....	69
SABBATH REFORM:—The Value of Small Gifts; A Personal Experience.....	71
EDITORIALS:—Paragraphs; The Religious Amendment.....	72
CONTRIBUTED:—Temperance Work and Politics; Eternal, or Everlasting Life.....	73
YOUNG PEOPLE'S WORK:—Paragraphs; School Examinations; Our Forum; Our Mirror; Politeness as a National Trait; The Cultured Man.....	74
EDUCATION.....	75
TEMPERANCE.....	75
POPULAR SCIENCE.....	75
COMMUNICATIONS:—Washington Letter; Chicago Letter; A Remarkable Prophecy.....	76
HOME NEWS:—First Alfred, N. Y.; Independence, N. Y.; Long Branch, Neb.; Elm Dale, Kan.; Rockville R. I.....	77
MISCELLANEOUS:—The Harp of Duty—Poetry; "Thar!"; By Rule and Measure.....	78
SPECIAL NOTICES.....	78
BUSINESS DIRECTORY.....	79
CATALOGUE OF PUBLICATIONS.....	79
CONDENSED NEWS.....	80
MARRIAGES.....	80
DEATHS.....	80

For the Sabbath Recorder.

THE BEAUTIFUL GATE.

BY SARAH S. D. SOCWELL.

I sit at the Beautiful Gate,
Weary and wretched and poor,
Waiting for pity and help,
Beside the open door.
Help me, my Saviour, to enter in;
Take thou away my burden of sin.

I sit at the Beautiful Gate,
Waiting and longing in vain;
The happy and gay pass by,
They heed not my sorrow and pain.
Look Thou upon me as Thou goest in,
One glance from Thee dispels sorrow and sin.

I sit at the Beautiful Gate,
Oppressed with my heavy grief;
Nothing to stay my soul,
No one to bring relief.
Thou who did'st die to save me from sin,
Help me to leave it and enter in.

AN HOUR IN A RAILROAD CAR.

The railroad system of our country is among the greatest achievements of the nineteenth century. Besides the three or four independent lines which belt the continent, connecting the Atlantic with the Pacific, our whole country, east and west, north and south, is one grand network of roads, connecting the principal points of one section with those of another section, and sending out branches in all directions to lesser points, much as the human body is furnished with veins and arteries, by means of which, all parts of it are placed within easy and quick connection with its great vital center. What an army of men—strong, intelligent, brave and trusty men—it requires to operate this vast system! What wealth of capital is put into its construction, its maintenance, its operation! What power is centered in the great corporation which the system represents—power over matters economic, social and political! How these corporations lord it over lesser bodies, and seem sometimes to ignore, altogether, the rights of individuals; and yet how could we do without them? Here are themes for the statesman, for the financier, for the philanthropist and the reformer. The vexed question of labor and capital is here involved more than in almost any other one thing in all our country. Perhaps no other business sur-

rounds its employers with so many dangers to body and soul, as does this; and certainly, there is no other one industry which, if it could be annihilated by one single stroke as of some omnipotent hand, would so completely disorganize human society and paralyze every other form of human industry. The lines of thought, which these statements open up, are almost as numerous as are the lines of railroad embraced in this vast system; and some of them are quite as long. This is quite sufficient to remind the reader, and ourselves as well, that we are getting a long way beyond the limits set by the heading of this article.

An hour in a railway car is so commonplace an affair, so many millions of people are riding hours and days in railroad cars, all over the country, from one year's end to another, that it may seem preposterous to thrust this one little hour, here among the Allegany hills, upon the attention of others. But it was interesting to us, and may not be devoid of interest to others.

In the first place, it was interesting to us, because the hour was spent in passing over the same 35 miles of road, over which we went, just 23 years ago this month, to preach our first trial sermon. And it was a trial to the inexperienced youth, and to the long-suffering congregation. And we were going to look once more into the same faces, and to tell again, in some of its phases, the same old story of Jesus and his love. The same faces? Ah, that question sets in motion a very different train from that which we have chosen to bring us to this scene of our first ministerial labors—a train of reflections. Yes, some of the same faces are there, only they have grown older, some of them show traces of care and sorrow, some are fringed with white, and some give unmistakable signs that they are about setting out on the final trip, in the long journey, that will bring them to the "city that hath foundations, whose maker and builder is God." May he graciously give them a peaceful journey and a safe entrance through the pearly gates. Thus we reflected, respecting some who would meet us that day. But we could not forget that many of that congregation, of 23 years ago, would not meet us. Some have ripened with the years, and have been gathered home in a good old age; some, who were the children and young people of that other time, have put on the whole armor of God, and are nobly battling for truth and right, in other fields, in our own and foreign lands, and some, who had just entered the Christian life then have fought the short, sharp fight, and taken their crown; and some, alas, of that bright, hopeful, young band of volunteers, have fallen out by the way. God pity them, and bring them back again to the way of life! And we were going to tell to those who would greet us, the same old story? Yes, thank God, that changes not, nor loses its power as the years go by, and make their sad havoc among those we love! Whatever else changes and passes away, the love of Jesus abides forever. That gives sure and safe anchorage.

In the second place, there were some interesting passengers on this journey. Just across the

aisle sat an old man leaning upon the top of his staff, apparently oblivious to all about him. In the seat in front of him sat a woman, with a bright-eyed, laughing baby. When it climbed upon the little mother's shoulders, and placed its chubby hands upon the back of the seat, a sudden light came into the old man's eyes, and he patted tenderly the little fingers. What was he thinking? Did it call to his mind his own far-away, happy childhood? or was he thinking of a time when some happy prattler climbed upon his knee, and made home bright for a few short months, and then went away and never came back? It seemed something like this, for soon the face of the old man changed from the happy smile into a thoughtful, far-away look, and the eyes glistened as if tender memories had been roused from a long slumber, by the presence of the chubby hands, the rosy cheeks, and the laughing eyes before him. It may be that God was thus speaking words of cheer and comfort, to a lone and weary heart that would make much brighter the little of life that remains, and help it on a step nearer heaven. Has he not said "a little child shall lead them?" It was a picture for an artist.

A little further down the aisle is a picture of a different sort. A man has taken a seat with an air which seems to say, "This entire seat belongs to me, and even more is my right if I wish to use it." He has laid off his overcoat and other wrappings, and spread them out about him as if he were a first-class clothier displaying his goods. Suddenly the train halts, the doors open and passengers get off, and others get on, as most people would expect them to do; but our first-class clothier seems to take a different view of the subject. He suddenly jumps up, turns up his collar about his neck, with a look upon his face which plainly shows that his choler is also up, and he mutters something about open doors, taking cold, etc. Evidently he thinks that the railroad company didn't know he was to ride in that car, else they would have provided some more suitable method of changing passengers than to let them in and out through "horrid doors." Poor fellow! Perhaps his dinner doesn't set well on his stomach, or perhaps his liver is out of order. We commend the picture to the patent medicine man.

Down in front of us is a woman and a little boy who, we learn from the constant prattle of the boy, are going to Olean to see "Grandpa." How that boy talks, and how patiently his mother answers the same question over and over again! At every station at which we stop he wants to know if this is Olean, and again the mother explains the number of stations which yet lie between them and "Grandpa's house." Happy is the boy who has a grandpa! What a paradise to him is that old farm-house on the old Cattaraugus hill-side! And it is all because the loved ones are there. So does the traveler along life's highway look with longing, eager eyes, to the home where "Our Father" dwells.

But the hour is past, and we must stop. Yes, the trainman calls out "Friendship." That has a pleasant sound. Let us bid good-by to our fellow-travelers, and abide with all the world in friendship.

MISSIONS.

THE Missionary Society of the Methodist Episcopal Church asks for \$1,200,000 for missions, in the year 1889.

PUBLIC missionary meetings at once promote feelings of unity and fellowship in the midst of diversity, and develop a sense of individuality in regard to Christian work.

It is well for Bible schools to give for special objects; but let the offerings go now to one field, now to another, for the sake of extending their knowledge, and widening their sympathies.

A FEW Japanese gentlemen, including two high government officials, have contributed \$31,000 toward the enlargement of a school in that country, connected with the work of the American Board.

INDUSTRIAL missions, the teaching by precept and example, of the best methods of farming, housekeeping, carpentry, and so on, are, it is believed, valuable means for the elevation of heathen races.

SINCE 1796, about 100 ships have been devoted to missionary purposes, by various societies, in different parts of the world. Many, of course, are no longer in use, having been wrecked or otherwise rendered unfit for service.

LET us early lead our children to Christ; teach them that all belongs to the Lord; keep them familiar with missionary themes, literature and meetings; teach them to save money for missions; teach them to live for God.

MISSIONARY information is sometimes given in an unsympathetic way, and no good is done. If there be awakened a lively interest, money will come. And we ought to enlarge our work beyond the present supply, trusting in the Lord.

THE Presbyterian Church began work among the freedmen in 1864. In May, 1866, statistical results for the year were as follows: receipts, \$25,357 76; 55 missionaries; 3,256 pupils in schools; 20 Bible-schools, with 2,043 scholars; and 6 churches, reporting 526 members. In May, 1888, the Board reported as receipts during the year, \$131,653 35; 277 missionaries; 9,347 pupils in day-schools; 229 Bible-schools, with 14,655 scholars; 235 churches having 16,661 communicants. In 1886, the freedmen paid toward self-support, \$1,548 55; in 1888, \$24,494 67. The Board has a permanent fund for educational work of \$19,120, and church and school property valued at about \$250,000. The colored people, thus influenced, number about 100,000, and a hold upon them has been gained, principally, through schools.

OUR MISSIONARY SOCIETY.

XV.

THE CHINA MISSION.

In September, 1853, there was a local insurrection at Shanghai. The city Mandarines were deposed; their goods confiscated; the Criminal Judge murdered; and the city held by the insurrectionists. Many of the poorer people of Shanghai joined them as soldiers. The city gates were closed on account of the approach of the imperial army. Not knowing how long the city would be shut up, Mr.

Carpenter left it, but with difficulty, taking some clothing with him. He had his first experience of being in the midst of flying bullets. The house was left in charge of his cook, with provisions for two months. An inventory of the mission property was taken, signed by two witnesses, to be used in case of loss, the whole being valued at \$3,600. He occasionally visited his house, to take goods away. Two bullets, two small balls, and one of eighteen pounds entered the house doing some damage.

Mr. Wardner, living outside the city, was also driven from his house by the war, the imperialists having their camps and fields of battle close by. For a time he occupied rooms in the house of another missionary. In March, a fire broke out in the city, but our chapel and house escaped unharmed, although a house was burned that stood only ten feet away.

Houses could scarcely be rented at any price, and the missionaries felt obliged to provide themselves with shelter of their own. Mr. Carpenter built it, expecting that his family would occupy it after the war. A former United States vice-consul contributed \$200, and Mr. Carpenter hoped to hire some money, expend, at that time upon the new house only about \$700, and get along without any extra appropriation from the Board.

There were frequent battles during the year, and in the presence of our missionaries; but they were unharmed. The sympathies of the American Commissioner were with the imperial government; and when Shanghai was taken by the rebels, Americans found it more difficult to enter the city than other foreigners.

The Shanghai insurrection was found to be a local movement, without connection with the large army of insurgents under Tia-ping-wang, who were waging a politico-religious war against the Empire, seeking the overthrow of the reigning dynasty.

These Tia-ping insurgents are said to have worshipped God every day, and before every meal; to have forbidden the use of tobacco and opium, gambling, wine-drinking, licentiousness, quarreling, stealing and rallery, and to have received no wages as soldiers, but to have had all things in common. Husbands and wives fought side by side until they reached Nankin; after that they had separate duties, and spent "much time in learning." They opposed secret societies, destroyed everything belonging to pagan worship; were believed to keep the Seventh-day and assembled in large halls for worship, kneeling down to pray, and listening to exhortations from their chiefs.

Brethren Carpenter and Wardner hailed with joy the news that these people kept the Sabbath while other missionaries hoped it was not so, and were busy in trying to defend, in one way and another, the doctrine of Sunday. The Board and Society at home seem to have shared with the missionaries in their great hopefulness as to the outcome of this wonderful movement in its relation to the building up of the Sabbath cause.

Our missionaries were still troubled about the use of translations of the Scriptures that seemed to them to prevent the teaching of the Bible in regard to the Sabbath truth; and did not know whether to adopt, alter, or get out a new translation.

Nothing further had been heard from the Jews of Honan, owing, it was thought, to the Tia-ping resolution.

The rebellion at Shanghai produced a great deal of suffering. People having property had to give it for the support of the war; and the

poor were reduced to sore want. American missionaries raised money among the merchants, and appointed committees to distribute relief, who did their work exposed, at times, to the firing of the contesting forces. Our missionaries, serving on these committees, improved the opportunity it afforded to exhort the people to seek the bread of life, in the worship of the true and living God.

The regular services and work of the mission were, of course, interrupted by the war; but it was an occasion of thanksgiving that neither sickness nor death had entered the ranks of the laborers.

During the interruption of their labors the missionaries gave special attention to the study of the Mandarin dialect, the language of the learned and their books. In the event of the success of the Seventh-day keeping Tai-Ping revolutionists, it was thought that a knowledge of this dialect might be of much use.

While it must have been an over-hopeful spirit that led our Board, in 1854, to speak of the revolutionary movement in China as "one that is now changing and overthrowing the religion of the vast empire of 350,000,000 of souls," the following words are as full of solemn weight and meaning now as then: "Do we not hear, in the intelligence that comes to us from the uttermost parts of the earth, the Macedonian cry, 'Come over and help us'? And shall not that cry awake us from the sleep that has enfeebled and almost paralyzed us from the beginning? We are quite too few to meet this call, were we all to turn missionaries; but, in the name of Gideon's God, who conquers not by numbers but by his own grace and the faithfulness of his servants, we should meet this necessity. We should meet it, if it requires many of our men. We should meet it, if we have to give a tenth of our substance, instead of the very small pittance we now spare from it. We should meet it, if it should require us to fulfill the vows of entire consecration to God which we made from the fullness of the heart when we were initiated into Christ's kingdom."

CONTRIBUTED ITEMS.

H. W. C.

Great hearts alone understand how much glory there is in being good.

"The earth shall be full of the knowledge of the Lord."

The reason many people have no interest in missions, is because they do not invest any principal.

In Europe, Protestants have increased three and a half times in the last hundred years, while Roman Catholics have only doubled their number.

There is a great interest in the Bible in Russia. Twenty-two thousand copies were put into circulation last year. The soldiers of the army are especially ready buyers.

At the last census in France, nine millions, or one-quarter of the people, declined to say what religion they professed.

"If I cannot go myself, is it not the very least I can do, to support those who have gone? If another is in the field as my substitute, has not that one a direct claim upon me?"

During the past year, a boy's mission band, in Western New York, has been modeling a close imitation of the tabernacle of the Israelites. Upon its completion, the little fellows, who were all under twelve years, gave an exhibition of the work, and raised a sum of money for missions.

The King of Siam has recently donated, to the Baptist mission at Bangkok, the large sum of \$240,000, nearly a quarter of a million, for a hospital and school. If some Christian people at home fail to see the good effect of medical missions, evidently the King of Siam does not. *Presbyterian Record.*

WOMAN'S WORK.

THAT service is of greatest value which is not postponed.

THE Church of England Women's Missionary Association, has sent out four ladies to Jerusalem, to form a branch of Mrs. Meredith's work there, for education and sick nursing among women and children in the East. Two more ladies follow directly. There is work for many more as soon as they are ready to go.—*Missionary Review.*

Life and Light, the organ of the missionary women of the Congregational Church, comes out in January, reconstructed, and we think, greatly improved in appearance. Its page is larger than the old magazine carried, which gives it an increased capacity, both for receiving and giving. Like the old form, it has three main departments, one each for the Board of Missions (the Eastern Board) for the Board of the Interior, and for the Board of the Pacific.

MISS GARDNER, of the Calcutta orphanage, says: "I wish you could look at my little people as I just now came up from their dining-room where they were all having their dinner; four long tables full. Each had a large plate of boiled rice before her, and a smaller one of curried fish, with the thumb and three fingers of her right hand, she puts it into her rice, and then conveys both to her mouth. If she is a well-bred, clever girl, she does this very skillfully, never dropping a bit on the way. It is all done as neatly and carefully, as if they ate with knives and forks. Each large girl has by her a wee child, so that while she is eating her own dinner, she may teach carefully the little one how to eat hers. Before they begin their meals, the monitor of each room asks a blessing, and when they have finished, they are supposed to sit quietly till thanks are returned. When all is finished, each big girl takes her own plate, and that of her little charge, and washes them. These people live simply, and have very few unnecessary wants.—*Missionary Link.*

MISS GARDNER also says, "Eastern children, I might better say eastern people, are fond of stories, and will sit all day to read or listen, and my scholars are no exception. I take advantage of this liking of theirs, at prayer-time, to get them instructed in the Bible; and at the same time make the older girls search theirs. Each big girl is expected at this time to tell a Bible story to the little ones, and no one must tell the same story over, until I give the permission. One girl in her Bengali Bible examination, the other day, stood among the first four in her class, and made absolutely no mistake in recitation. She said ten chapters in the Gospel of John perfectly." Miss Gardner adds a wish of hers that there were more good reading for native Christians; as there is very little in their own language—believing, as who will not, who once considers the question, that such reading would be helpful to them. Blot out our own Christian literature, and what a blank must take its place—a blank not simply upon the bookshelves, but in the experiences of Christians bereft of this wonderful help and comfort.

OUR WOMEN AND THE SUNDAY REST BILL.

We send you, by vote of the Woman's Board, the action taken at its regular meeting, for January, held upon the 14th inst.

For weeks we have deemed it to be a duty incumbent upon us at some time, to do something of the sort, and pray God that it may do good, and no harm. It is right that our Seventh-day women should speak upon the Sunday Rest Bill, either by signature of individual names in protest or petition, or by representation. It is difficult because of our isolated Sabbath-keeping women who are scattered all over this country, to secure the names of all those whom we know, and have full reason to know are standing like a rock upon this central principle in God's commandment principles. We who can and who do represent you, by virtue of your placing us where we are, could not remain guiltless did we not speak for you. So we hold it.

The Sunday-keeping world can never, by artifice, nor trick, by cross-examination nor unfairness of any sort, by civil enactment, no, nor yet by church authority, alter the plan of him who holds rightful authorship of the Decalogue. We need not fear for God. He does not need our fear. He needs our obedience, and he will measure out to us for this, or for disobedience what in his own wisdom he shall see fit. Cheerful, trustful obedience is our line of duty. No faltering, no flinching, no squirming, no begging the question, nor compromising with those to whom the law does no more belong than to us. God will be alive to fight his own battles, to maintain his own authority after all of us shall have gone from earth. Not until all has been fulfilled will God alter his law, and when this far-away day shall come, since God is God, it will still be his to say what is his will.

It may be the fearful truth that because of our unfaithfulness God has not permitted us to be harvesters upon fields of Sabbath truth; but were we confident of forgiveness received for this, it is still a great privilege, and honor, too, which our God has conferred upon us, that he allows us to hold over this precious truth to such as may yet carry it into golden harvest fields.

WOMAN'S BOARD AND THE SUNDAY REST BILL.

To the Honorable, the Senate and the House of Representatives of the United States:

The Woman's Board of the Seventh-day Baptist General Conference of the United States, respectfully submits that it represents several thousand women who conscientiously regard the seventh day of the week (Saturday), as God's holy day, to be religiously observed in spiritual worship. But these must, also by divine command, labor the six days of the week.

While we have cheerfully borne any and all inconveniences of our faith, we have felt a peaceful sense of protection under the United States Constitution, which Constitution, and your oath to support said Constitution, has placed it outside of the power of Congress to so legislate as to affect "the free exercise of religion, on the part of all or of any of the people." To require, by legal enactment, any religious observance on the part of any persons contrary to their faith, is an interference with their Constitutional rights. The petitions of millions of names, real or hypothesized, has not the authority by virtue of numerical value that the appeal of even one man has, whose teaching is a religious right established by a "Thus saith the Lord."

Many of our women are Christian Temperance Union members; many of them because of the Sunday observance department work, are not Union women; yet not one of us all will grant to whiskey, and tobacco, and opium, to intemperance and immorality the right to rule because of numerical power at the hands of the intemperate and immoral.

That old foundation principle, taxation without representation could never be more tyrannous than an unconstitutional over-riding of religious liberty. The religious faith of the masses may or may not be right. Civil enactments can neither make nor destroy religious belief, nor yet control it; but through the history of the ages, civil interference with the faith and conduct of the church has always brought evil to the state, and no good. For the protection of all those whom we represent, and for the free exercise of religion by all the people, according to the Constitution, we respectfully pray your honorable body to refuse the petition for the passage of the National Sunday Rest Bill.

Respectfully submitted,

MRS. S. J. CLARKE, *Pres.*

MISS MARY F. BAILY, *Cor. Sec.*

MILTON, Wis., Jan. 14, 1889.

TREASURER'S REPORT.

MRS. W. H. INGHAM, *Treasurer*, in account with the

WOMAN'S EXECUTIVE BOARD of the S. D. B. General Conference, from Nov. 15, 1888 to Jan. 15, 1889.

Dr.

From Fannie E. Stillman, Potter Hill, R. I., for expenses of Woman's Board.....	\$2 00
Mrs. L. M. Knapp, Centralia, Wis., for Missionary Society.....	3 00
Mrs. A. McLearn, Rockville, R. I., for expenses of Woman's Board.....	1 00
Ladies' Benevolent Society, Rockville, R. I., for expenses of Woman's Board.....	2 00
Mite Society, DeRuyter, N. Y., for expenses of Woman's Board.....	5 00
Ladies' Sewing Society, Ashaway, R. I., for expenses of Woman's Board.....	5 00
Mrs. E. M. Dunn, Milton, Wis., for Tract Society.....	5 00
Woman's Missionary Society, Nile, N. Y., for expenses of Woman's Board.....	2 00
Ladies' Missionary Society, Berlin, N. Y., for Missionary Society.....	4 99
Ladies' Corresponding Auxiliary Missionary Society of Minnesota, for Missionary Society.....	5 00
Ladies' Benevolent Society, Walton, Iowa, for Tract Society.....	5 00
Miss Mary F. Bailey, Milton, Wis., for Missionary Society.....	5 00
Mrs. Nathan Rogers, Oxford, N. Y., for expenses of Woman's Board \$2 00, Calendars, 20 cents.....	2 20
Ladies' Benevolent Society, Milton, Wis., for expenses of Woman's Board.....	5 00
Ladies' Benevolent Society, Milton, Wis., for Tract Society.....	15 00
Ladies' Benevolent Society, Albion, Wis., for Teacher Fund.....	20 00
Milton Postmaster, for expenses of Woman's Board.....	10 00
Mrs. G. H. Babcock, Plainfield, N. J., for Calendar Fund.....	10 00
Ladies of Milton, Wis., for Calendar Fund.....	3 30
Ladies of Milton Junction, Wis., for Calendar Fund.....	1 40
Ladies of Albion, Wis., for Calendar Fund.....	50
Receipts for Mrs. Ernst, Minn., for Calendar Fund.....	60
Total.....	\$112 99

Cr.

To A. L. Chester, Treasurer Missionary Society, \$3 00, \$4 99, \$10 00.....	\$17 99
J. F. Hubbard, Treasurer Tract Society, \$5 00, \$20 00.....	25 00
M. F. Bailey, Secretary Woman's Board.....	50 00
Total.....	\$92 99
Balance account Teacher Fund, in Bank of Milton.....	20 00
Total.....	\$112 99

MILTON, Wis., Jan. 15, 1889.

A FAITHFUL SAILOR BOY.

During a fearful battle at sea the gunners of one of the warships showed signs of failing courage. Captain James Haldane, who was in command, seeing it, swore at his men, and wished they might be sunk in perdition. A Highland sailor boy overheard the captain's remark, and was shocked at his blasphemy and defiance of God. After the engagement he walked up to the captain and courteously touching his cap, remarked, "Capt. Haldane, God is the answerer of prayer; if he answers your prayer of yours where will we all be?" Whatever the effect of the faithful sailor boy's testimony may have been at the time, we are told by Mr. Haldane himself, that the words afterwards fastened upon his conscience with irresistible power, and made him tremble before God. He was deeply convinced of his sin, and soon after he was converted to God. Through his instrumentality his brother Robert, who was at that time an infidel, was led to Jesus, and the two brothers, James and Robert Haldane, became two of God's most honored servants of their time, and were used in winning many souls for Christ.

The Highland sailor boy who had learned at his mother's knee the story of a Saviour's love, and whose young heart had been early won for him, was not afraid, amid that scoffing crew of godless sailors, to own Jesus as his Lord, and to speak the faithful word to his ungodly captain, which God was pleased to use to his awakening.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

FIRST QUARTER.

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

LESSON. VI.—THE FIERCE DEMONIAIC

THE SCRIPTURE TEXT. Mark 5: 1-20.

1. And they came over unto the other side of the sea, into the country of the Gadarenes.
2. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit.
3. Who had his dwelling among the tombs; and no man could bind him, no, not with chains:
4. Because that he had been often bound with fetters and chains, and the chains had been plucked assunder by him, and the fetters broken in pieces; neither could any man tame him.
5. And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones.
6. But when he saw Jesus afar off, he ran and worshiped him.
7. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.
8. (For he said unto him, Come out of the man thou unclean spirit.)
9. And he asked him, What is thy name? And he answered, saying, My name is Legion; for we are many.
10. And he besought him much, that he would not send them away out of the country.
11. Now there was there nigh unto the mountains, a great herd of swine feeding.
12. And all the devils besought him, saying, Send us into the swine, that we may enter into them.
13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.
14. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.
15. And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.
16. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.
17. And they began to pray him to depart out of their coasts.
18. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.
19. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.
20. And he departed, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel.

GOLDEN TEXT.—Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. Mark 5: 19.

INTRODUCTION.

Matthew has given the most complete account of our Lord's parables, and very likely Jesus gave many discourses in parables of which we have no record. Mark gives three parables, one of which was the theme of our last lesson. At the close of the day on which he gave the parable of the sower, and then its explanation to his disciples, he, with a few of his disciples, directed their course across the lake. During the night a tempest arose which seemed to threaten the lives of the boatmen. In their fear they awakened Jesus, who was sleeping at the time. See Matt. 8: 23-27, Mark 4: 37-41, and Luke 8: 22-25. Jesus said to the storm, "Peace, be still." At once a sweet calm rested upon the waters, thus showing how completely the physical elements themselves were under the control of this wonderful man. The narratives indicate that this little company of sailors, with their Lord, reached the opposite shore in the early morning. From all accounts, it is supposed that the place of landing was about midway down the eastern shore of the lake, at a place called Gersa, in the country of "Gadarenes" as Matthew names it, and "Gergesenes" according to Luke, and "Gerasenes" according to Mark, all these names describing this same locality. The people who lived here were a mixed race, indifferent to religion, giving their time largely to the swine-herd business. They had more regard for the profits in this low business than they had for any culture or even for the ministry of this Divine Teacher. This would seem to be the most hopeless and forbidding place that could be visited by Jesus and his disciples. The little town Gersa stood near the water on a very narrow plateau lying between the water and the precipitous mountain ledges very near at hand. On the heights above these precipitous ledges, and extending back from the sea, were kept large herds of swine, feeding upon the fruits of the forests. The people of this region were, by habits of life, assimilated in their nature and disposition, very much to the character of their wild and savage herds.

EXPLANATORY NOTES.

V. 2. And when he was come out of the ship, imme-

diately there met him out of the tombs a man with an unclean spirit. This is a most violent case of demoniac possession. By carefully comparing the accounts in the three Gospels we find that this man had become so desperate that he could not be controlled in his savagery; he seemed to be invested with terrific rage at times, and with almost superhuman strength, breaking whatever fetters they might attempt to use, and defying all control. He had left his home and taken up his abode in the caves of that region. When this little boat landed in the early morning, this maniac rushed down to the water's edge and met Jesus. It would seem from verse sixth that he saw Jesus from a distance, and immediately recognized him and hence ran and worshiped him.

There is something wonderful in this fact that the evil spirits, the demons, are often first in a community to recognize the presence authority and power of a holy person.

V. 6. He ran and worshiped him. It is not implied in these words that he rendered grateful adoration and praise as in true worship, but that he fell down before him in the attitude of reverence, filled with a sense of his righteousness and power, and at the same time trembling with terror.

V. 7. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? Literally, "What to me and to thee?" This was a cry expressive of the awful repulsion between the demon and the righteous one who stood before him. Jesus, thou Son of the most high God. By this expression he betrays his apprehension of the true character of Jesus; he knows who and what he is. The fact is, he is intensely a demoniac spirit with more than human power of discernment, and he at once acknowledges the deep and eternal antagonism between himself and the Son of God. I adjure thee by God, that thou torment me not. He was most intensely earnest in his desire to be let alone and hence he makes his plea in the name of God, the highest name known in the universe. This demon's plea is in the mouth of every wicked, man-destroying fiend in the world. Nothing is more common than for the home-destroyers of our own day to demand that they be let alone in their hellish work of blotting out virtue from social life, and filling mad houses and prisons and drunkard's graves with their ruined victims. To be confronted with virtues and truth is to them a torment, and hence their plea is, "I adjure thee by God, that thou torment me not."

V. 8. For he said unto him, Come out of the man, thou unclean spirit. There is something terrible in the fact that a rational being may be seized upon by a demon spirit and reduced to that fiendish servitude and relentless abjection that makes the man, once noble and true, a terrible and fearful demon. In the days of our Lord there were no provisions in the form of asylums and strong prisons where they might confine those who were possessed of evil spirits, hence they were often found uncontrolled and at large.

V. 9. What is thy name? The demon had carried the name of Jesus, showing that he knew distinctly who he was. Now the question was whether he was conscious of himself in his true character. And he answered, saying, My name is legion; for we are many. Here again is an interesting fact—the demon was self-conscious. He knew very well his own character, and his multiplicity of personality and of power. This kind of knowledge is characteristic of all evil spirits; they are by no means blind to their own real character, and to their antagonisms and to their fiendish purposes.

V. 10. And he besought him much, that he would not send them away out of the country. This demon speaks of himself now as being identified with a class of wicked spirits, for whom he petitions that they may not be banished from this country where they have found so many victims. He knew that the same power that would set his victim free, would let thousands of other victims free, and thus the demons would be prohibited from their chosen work of ruin. They desired the free occupancy of that hitherto neglected country.

V. 11. Now there was there, nigh unto the mountains, a great herd of swine feeding. This was only a common occurrence in that locality largely given up to swine-herds.

V. 12. And all the devils besought him, saying, Send us into the swine, that we may enter into them. This shows how ready in thought the demons are to adapt themselves to their immediate circumstances. If they must yield their possession of the herdsmen, they claim the right to take possession of the herds at least. Here is the same disposition that characterizes demon spirits in all ages. If they cannot absolutely control men, they will be satisfied possibly by taking possession of their property.

V. 13. And forthwith Jesus gave them leave. Why did Jesus give the permission? We will not attempt to

give the final answer to this question; but we all know that men who have been infatuated by lying spirits, who have become the victims of devilish selfishness, can be taught the terrible nature of these spirits in no other way so effectually as by having their property and all their earthly possessions stripped from them by these same demonic agencies. Doubtless the people of this region were impressed with the divine power of Jesus over the demons more by this transaction than they could have been impressed in any other way. Then again they could understand the destructive agency of this legion better by this means than in any other way. It is precisely so in the infernal agency of demoniac spirits at the present day; their first mission is to possess and enslave human beings, but their last purpose is to rob humanity of all their earthly possessions and blessings. We see this in the infernal business of the rum traffic, which is all the time pleading to be let alone in its devilish work, but if it must be cast out it demands to have possession and to utterly destroy all the creature comforts and earthly possessions of its victims. Perhaps there is no way to teach blinded humanity the real nature of demons as in their final work of destruction.

V. 14. And they that fed the swine fled, and told it in the city, and in the country. One thing seems very sure, that the destruction of these herds of swine became the occasion of a wide publishing of the power of Jesus over all unclean spirits. The probability is that if his work had been confined to the liberation of that one man it would not have become very widely known, and the lesson would soon have been forgotten by the people of that place. But as it was his power over demons and their destructive power over everything that they entered into and controlled, became very widely known and deeply impressed upon the minds of the people.

V. 15. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid. These people had known that wild, raving, dangerous man and had greatly feared him, but now they behold him as meek, docile, and submissive as a child, in full possession of his reason and of his natural affections. Surely he is delivered from the cruel rulership of a legion of devils. They look at him, hear him talk in his right mind, and then they look at Jesus and hear him talk in his tender, affectionate words. In him they recognize that supreme power, wisdom and mercy that has delivered this poor man from the control of the demoniac spirits. No wonder they were afraid, for they felt that they were standing in the presence of one clothed in divine power.

V. 16. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. This throng of inquiries from all parts of the country were intensely interested in these wonderful events, for possibly something of this kind might affect their own personal affairs. At any rate there had come into their midst a person invested with powers such as they had never heard of before. Their attention was entirely absorbed in these wonderful events, and especially in this wonderful person.

V. 17. And they began to pray him to depart out of their coasts. Beginning to realize something of the divine power and authority of this man over the very demons themselves, they were apprehensive that something fearful might happen to them all, and they preferred to be left in their usual condition, self-satisfied even with their corrupt lives and with their trouble with dangerous demoniacs. So here again we have a vivid picture of the preferences of depraved people.

V. 18. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. The most natural thing in the world for a man thoroughly conscious of being delivered from his most terrible enemy. He desires no other place than one very near to his deliverer.

V. 19. Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee. It would be a blessed privilege for the man to go with the Lord, but there is another duty resting upon him; he has a family and friends from whom he has separated himself in his wild insanity. They have mourned over him, and he has caused them a world of trouble and fear, and has sometimes treated them with cruelty. They have feared to have him return from his savage life in the tombs. His first duty now is to go back to them and unveil to them his delivered life. Let them see that he is in his right mind; that he loves them, and thus bring to them again the sunlight of their joyous life. And then he is to tell them who has done all this for him, who has cared for him with a heart all full of compassion when everybody else turned away from him with terror and hatred. Such a story was never told before in the country, and could never be told of any one else, save this Jesus of Nazareth.

V. 20. *And he departed, and began to publish in Decapolis how great things Jesus had done for him.* He began to publish and the same words imply that he continued to publish through all the cities of that region. The word "Decapolis" implies ten cities, but the facts are that the number of cities had been increased, and also that the entire country had taken its name from the ten cities. So we may well suppose that this happy man continued his travels from place to place, giving an account of his wonderful experience, both in that terrible form of insanity and possession of evil spirits, and also of his wonderful experience of deliverance by the word of Jesus. No pen could ever record the light and hope that dawned upon the minds of his hearers, when they heard his wonderful story, and saw for themselves what had been done in his own personal life. We find in this a lesson for ourselves. Have we ever experienced the cleansing power of that divine voice in our own hearts? Have we ever realized the distinctive nature of sin, and then felt the new life of deliverance from it? What can be more natural and reasonable than to tell this wonderful story to the waiting, needing throngs all along the pathway of life?

BELMONT, N. Y., Jan. 21, 1889.

The Seventh-day Baptists of this village met last Sabbath-day, and organized a *bona fide* Sabbath-school, and elected the following officers: Superintendent, Chas. Stillman; Assistant Superintendent and Secretary, Dr. H. A. Barney; Treasurer, John M. Mosher; chorister and organist, Mrs. Dr. H. A. Barney. The Baptist Church have kindly offered the lecture room of their church in which to hold the school on Sabbath afternoons. You may expect a report from us for Conference table.

JOHN M. MOSHER.

CORRECTION.

In my report of the Sabbath-school Institute at Nile, as found in last week's RECORDER, I omitted, in my hurry to get at other work, the production of Eld. Jared Kenyon on "The Responsibility of the Parent in the Home Training of Children." I regret this omission, as the topic is one of great importance, and its treatment on this occasion was earnest and timely.

GEO. W. LEWIS, Sec.

THE BOOK OF JOB.

BY H. D. CLARKE.

Volumes have been and yet will be written upon this ancient book. With no expectation of shedding more light upon it for critics and such as have made it a special study, we write simply for the benefit of such as can only give the book an ordinary reading around the family altar, etc. Some of our brethren have exercised great ingenuity in trying to show Job a fictitious personage and the poem a mere parable for our instruction. We all agree that important lessons are given, and that the book has a place in the sacred canon. Rabbi Maimonides is the first known critic who disputed the reality of the narrative, and of course he has had sympathizers ever since. The majority of Jewish and Christian commentators, however, are agreed as to the reality of Job's existence.

It may be well to state that the common argument against the popular view is the preamble in which Satan is represented as accusing Job and also concerning the regularity of the figures describing his possessions. Much may be said in refutation of such objections. With equal consistency we might question the appearance of Satan in the temptation of Eve, and in the temptation of Jesus in the wilderness. There is no incredibility in such a conversation between Satan and the Almighty. If there be, then may we question very much of the Bible, a thing we would be very sorry to do.

It would seem safe to conclude that Job was a real personage from the manner in which other sacred writers refer to him. For instance these: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord

God." Ezek. 14: 14. "Behold, we count them happy which endure, ye have heard of the patience of Job," etc. James 5: 11. Would an inspired writer like James take up a fictitious character, as an example of patience and proof of divine mercy? In the book of Job is given the name, country, wealth and godliness of the character described, besides the names and acts of children, the conduct of his wife, names and countries of his friends who conversed with him. But the limits assigned to a newspaper article prevent all details which we believe would sufficiently attest the reality of Job's existence.

Concerning the age in which this remarkable character lived there is some variety of opinion. The style of Moses and that of Job some critics seem to think resemble each other, and therefore they suppose he lived in the times of that great prophet. Others place him cotemporary with some of the Judges, and still others with Ahasuerus. Each has special reasons for the dates assigned. Most of these appear to be mere conjectures. Most critics are agreed that he lived at a very early age. The length of his life would seem to place him during the patriarchal age. The Usserian chronology says 1520 B. C., which was a few years before the departure of Israel out of Egypt. There are also some reasons for thinking that he lived before Abraham migrated to Canaan. Bildad remarks in the eighth chapter,

Inquire, I pray thee, of the former age,

And prepare thyself to the search of their fathers.

From this passage it would seem that he lived after the flood at least, possibly the seventh generation.

The country in which Job lived is called Uz, supposed by many to be in Arabia. Jeremiah in Lamentations 4: 21, says, "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz." Idumea has claim from this to the honors which places the home of Job between Egypt and Philistia.

Concerning the author of the book we shall have nothing to say as space forbids and so much can be said.

In another article we desire briefly to refer to the subject matter.

HISTORICAL & BIOGRAPHICAL.

NATIONAL SUNDAY LEGISLATION.

A vigorous effort has recently been inaugurated, as is well known, to secure the passage of the Blair Sunday Rest Bill, now before the Committee on Education and Labor, in the United States Senate. Among other provisions, it forbids, on First-day, secular work, and compensation therefor, in the postal, naval and military service of the government, and in the commerce between the States. Congress is threatened with a "snow-storm of petitions" from various religious, reformatory, and political bodies in our country, which favor the measure.

This movement reminds us of a similar one, to coerce the religious observance of Sunday by civil enactment, which occurred in our National Legislature, nearly sixty years ago. Numerous memorials were then received, urging the prohibition of the carrying of mails, and the opening of post-offices on that day. These were referred for consideration to the Committee on Post-offices and Post-roads, of which Hon. Richard M. Johnson, of Kentucky, was chairman.

At the General Conference of our churches, held in 1829, the Corresponding Secretary, Eld. Eli S. Bailey, was directed to send, in behalf of that body, a remonstrance to Congress against the prayers of these petitioners. A strong and carefully-prepared communication, was forwarded, and it fell into the hands of the Chairman of this Committee. The arguments which it furnished, were largely embodied in his famous "Sunday Mail Report," of March 5, 1830, to Congress. This document closed with the resolution which

was adopted, "That the Committee be discharged from the further consideration of the subject."

The perusal of the statements which they presented, will now specially interest many readers of the SABBATH RECORDER; and possibly an extensive circulation of them, at the present time, will have a similar powerful impression, as their first publication had, on the American mind. The following is the report in full:

The memorialists regard the first day of the week as a day set apart by the Creator for religious exercises; and consider the transportation of the mail and the opening of post-offices on that day a violation of religious duty, and call for a suppression of the practice. Others by counter memorials are known to entertain a different sentiment, believing that no one day is holier than another. Others, holding the universality and immutability of the Jewish Decalogue, believe in the sanctity of the seventh day of the week as a day of religious devotion; and, by their memorial now before the Committee, they also request that it may be set apart for religious purposes. Each has hitherto been left to the exercise of his own opinion; and it has been regarded as the proper business of government to protect all, and determine for none. But the attempt is now made to bring about a greater uniformity, at least in practice; and, as argument has failed, the government has been called upon to interpose its authority to settle the controversy.

Congress acts under a Constitution of delegated and limited powers. The Committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains, is one that prohibits a *religious test*; and another, which declares that Congress shall pass no law respecting an establishment of religion, or prohibit the free exercise thereof. The Committee might here rest the argument upon the ground that the question referred to them does not come within the cognizance of Congress; but the perseverance and zeal with which the memorialists pursue their object seem to require a further elucidation of the subject. And as the opposers of Sunday mails disclaim all intention to unite church and state, the Committee do not feel disposed to impugn their motives; and whatever may be advanced in opposition to the measure will arise from fears entertained of its fatal tendency to the peace and happiness of the nation. The catastrophe of other nations, furnished the framers of the Constitution a beacon of awful warning, and they have evinced the greatest possible care in guarding against this same evil.

The law, as it now exists, makes no distinction as to the days of the week, but is imperative that the post-masters shall attend at all reasonable hours, in every day, to perform the duties of their offices; and the Post-master General has given his instructions to all post-masters, that, at post-offices where the mail arrives on Sunday, the office is to be kept open one hour or more after the arrival and assorting of the mail; but in case that would interfere with the hours of public worship, the office is to be kept open for one hour after the usual time of dissolving the meeting. This liberal construction of the law does not satisfy the memorialists. But the Committee believe there is not just cause of complaint, unless it be conceded that they have a controlling power over the consciences of others. If Congress should, by the authority of the law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue. However suited such a decision may be to an ecclesiastical council, it is incompatible with a Republican legislature, which is purely for political, and not religious purposes.

In our individual character, we entertain opinions and pursue a corresponding practice upon the subject of religion. However diversified these may be, we all harmonize as citizens, while each is willing that the other shall enjoy the same liberty which he claims for himself. But in our representative character, our individual character is lost: the individual acts for himself; the representative, for his constituents. He is chosen to represent their *political*, and not their *religious* views—to guard the rights of man, not to restrict the rights of conscience. Despots may regard their subjects as their property, and usurp the divine prerogative of prescribing their religious faith. But the history of the world furnishes the melancholy demonstration, that the disposition of one man to coerce the religious homage of another springs from an unchastened ambition, rather than a sincere devotion to religion. The principles of our government do not recognize in

the majority any authority over the minority, except in matters which regard the conduct of man to his fellow man. A Jewish monarch, by grasping the holy censer, lost both his sceptre and his freedom; a destiny as little to be envied may be the lot of the American people, who hold the sovereignty of power, if they, in the person of their representatives, shall attempt to unite, in the remotest degree, church and state.

From the earliest period of time, religious teachers have attained great ascendancy over the minds of the people, and in every nation, ancient or modern, whether pagan, Mohammedan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country.

The Persian idols, the Grecian oracles, the Roman auguries; and the modern priesthood of Europe, have all, in their turn, been the subject of popular adulation, and the agents of political deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train, of measures which might follow, involving the dearest rights of all—the rights of conscience. It is perhaps fortunate for our country that the proposition should have been made at this early period, while the spirit of the revolution yet exists in full vigor. Religious zeal enlists the strongest prejudices of the human mind; and, when misdirected, excites the worst passions of our nature under the delusive pretext of doing God service. Nothing so infuriates the heart to deeds of rapine and blood; nothing is so incessant in its toils, so persevering in its determinations; so appalling in its course, or so dangerous in its consequences.

The equality of rights secured by the Constitution may bid defiance to mere political tyrants; but the robe of sanctity too often glitters to deceive.

The Constitution regards the conscience of the Jew as being as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than that of a whole community. The representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents. If Congress shall declare the first day of the week holy, it will not convert the Jew nor the Sabbatarian. It will dissatisfy both; consequently, convert neither. Human power may extort vain sacrifices; but Deity alone can command the affections of the heart. It must be recollected, that, in the earliest settlement of this country, the spirit of persecution which drove the Pilgrims from their native home, was now brought with them to their new habitations; and that some Christians were scourged and others were put to death for no other crime than for dissenting from the dogmas of their rulers.

With these facts before us, it must be a subject of deep regret, that a question should be brought before Congress, which involves the dearest privileges of the Constitution, and even by those who enjoy its choicest blessings. We should all recollect that Catiline, a professed patriot, was a traitor to Rome; Arnold, a professed whig, was a traitor to America; and Judas, a professed disciple, was a traitor to his Divine Master.

With the exception of the United States, the whole human race, consisting, it is supposed, of eight hundred millions of rational beings, is in religious bondage; and in reviewing the scenes of persecution which history everywhere presents, unless the Committee could believe that the cries of the burning victim and the flames by which he is consumed bear to heaven a grateful incense, the conclusion is inevitable, that the line cannot be too strongly drawn between church and state. If a solemn act of legislation shall, in one point, define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of divine revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowment of the church, and the support of the clergy.

It was with a kiss that Judas betrayed his Divine Master, and we should all be admonished, no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under the pretext of holiness. The Christian religion made its way into the world in opposition to human governments. Banishment, tortures and death were inflicted in vain to stop its progress. But many of its professors, as soon as clothed with political power, lost the meek spirit which their creed inculcated, and began to inflict on other religions, and on dissenting sects of their own religion, persecutions more aggravated than those which their own apostles had endured. The ten persecutions of pagan emperors were exceeded in atrocity by the massacres and murders perpetrated by Christian hands; and in vain shall we examine the records of imperial tyranny for an engine of cruelty equal to the

Holy Inquisition. Every religious sect, however meek in its origin, commenced the work of persecution as soon as it acquired political power. The framers of the Constitution recognized the eternal principle, that man's relation with his God is above human legislation, and his rights of conscience unalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences; it is an inborn principle which nothing can eradicate.

The bigot, in the pride of his authority, may lose sight of it; but strip him of his authority, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and the spirit which God has implanted in him rises up in rebellion and defies you. Did the primitive Christians ask that government should recognize and observe their religious institutions? All they asked was *toleration*; all they complained of was persecution. What did the Protestants of Germany, or the Huguenots of France, ask of their Catholic superiors? *Toleration.* What do the persecuted Catholics of Ireland ask of their oppressors? *Toleration.*

Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it, that, in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbor? Do the petitioners allege that they cannot conscientiously participate in the profits of mail contracts and post-offices because the mail is carried on Sunday? If this be their motive, then it is worldly gain which stimulates to action, and not virtue or religion.

Do they complain that men less conscientious in regard to the Sabbath obtain advantages over them by receiving their letters and attending to their contents? Still their motive is worldly and selfish.

But if their motive be to induce Congress to sanction by law their *religious opinions* and *observances*, then their efforts are to be resisted as in their tendency fatal both to religious and political freedom.

Why have the petitioners confined their prayers to the mails? Why have they not requested that the government be required to suspend *all* its executive functions on that day? Why do they not require us to enact that our ships shall not sail—that our armies shall not march—that officers of justice shall not seize the suspected, or guard the convict?

They seem to forget that government is as necessary on Sunday as on any other day of the week. The spirit of evil does not rest on that day. It is the government, ever active in its functions, which enables us all, even the petitioners, to worship in our churches in peace.

Our government furnishes very few blessings like our mails. They bear, from the center of our republic to its distant extremes, the acts of our legislative bodies, the decision of the judiciary, and the orders of the executive. Their speed is often essential to the defence of the country, the suppression of crime, and the dearest interests of the people. Were they suppressed one day of the week, their absence must be often supplied by public expresses, and, besides while the mail bags might rest, the mail coaches would pursue their journey with their passengers. The mail bears, from one extreme of the Union to the other, letters of relatives and friends, preserving a communication of heart between those far separated, and increasing the most pure and refined pleasures of our existence; also the letters of commercial men convey the state of the markets, prevent ruinous speculations, and promote general as well as individual interest; they bear innumerable religious letters, newspapers, magazines, and tracts, which reach almost every house throughout this wide republic. Is a conveyance of these a violation of the Sabbath? The advance of the human race in intelligence, virtue, and religion itself, depends in part upon the speed in which the past is disseminated.

Without an interchange between one country and another, and between different sections of the same country, every improvement in moral and political science, and the arts of life, would be confined to the neighborhood where it originated. The more rapid and the more frequent this interchange, the more rapid will be the march of intellect, and the progress of improvements. The mail is the chief means by which intellectual light irradiates to the extremes of the republic.

Stop it one day in seven, and you retard one-seventh of the advancement of our country. So far from stopping the mail on Sunday, the Committee would recommend the use of all reasonable means to give it a greater expedition and a greater extension.

What would be the elevation of our country, if every new conception could be made to strike every mind in the Union at the same time? It is not the distance of a province or a state from the seat of government which endangers its separation, but it is the difficulty and infrequency or intercourse between them. Our mails reach Missouri and Arkansas in less time than they reached Kentucky and Ohio in the infancy of their settlements; and now, when there are three millions of people extending a thousand miles west of the Alleghanies, we hear less of discontent, than when there were a few thousand scattered along their western base.

To stop the mails one day in seven, would be to thrust the whole western country, and other distant parts of the Republic, one day's journey from the seat of government. But, were it expedient to put an end to the transmission of letters and newspapers on Sunday, because it violates the law of God, have not the petitioners begun wrong in their efforts? If the arm of government be necessary to compel man to respect and obey the laws of God, do not the state governments possess infinitely more power in this respect? Let the petitioners look to *them*, and see if they can induce the passage of laws to respect the observance of the Sabbath; for, if it be sinful for the mail to carry letters on Sunday, it must be equally sinful for individuals to write, carry, receive, or read them. It would seem to require that these acts should be made penal, to complete the system. Traveling on business for recreation, except to and from church; all printing, carrying, receiving, and reading newspapers; all conversations and social intercourse, except upon religious subjects, must necessarily be punished to suppress the evil. Would it not also follow, as an inevitable consequence, that every man, woman, and child should be compelled to attend meeting? And, as only one sect, in the opinion of some, can be deemed orthodox, must it not be determined, by law, which *that* is, and compel all to have those teachers, and contribute to their support? If minor punishments would not restrain the Jew, or the Sabbatarian, who believe Saturday to be the Sabbath, or the infidel who disbelieves the whole, would not the same system require that we should resort to imprisonment, banishment, the rack, and the fagot, to force men to violate their own consciences, or compel them to listen to doctrines which they abhor? When state governments shall have yielded to these measures, it will be time enough for Congress to declare that the rattling of the mail coach shall no longer break the silence of this despotism.

It is the duty of this government to afford to *all*—to Jew or Gentile, pagan or Christian—the protection and the advantages of our benignant institutions, on *Sunday*, as well as on every other day of the week.

Although the government will not convert itself into an ecclesiastical tribunal, it will practice upon the maxim laid down by the founder of Christianity, that it is lawful to do *good* on the Sabbath day. If the Almighty has set apart the first day of the week as a time which man is bound to keep holy and devote exclusively to his worship, would it not be more congenial to the precepts of Christians to appeal exclusively to the great Lawgiver of the universe to aid them in making men better, in correcting their practices by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind, and awakened the consciences of individuals, as to make them believe that it is a violation of God's law to carry the mail, open offices, or receive letters on Sunday, the evil of which they complain will cease of itself, without any exertion of the strong arm of the civil power.

When man undertakes to be God's avenger, he becomes a demon. Driven by the frenzy of a religious zeal, he loses every gentle feeling, forgets the most sacred precepts of his creed, and becomes ferocious and unrelenting.

Our fathers did not wait to be oppressed, when the mother country asserted and exercised an unconstitutional power over them. To have acquiesced in the tax of three pence upon a pound of tea, would have led the way to the most cruel exactions; they took a bold stand against the principle, and liberty and independence were the result. The petitioners have not requested Congress to suppress Sunday mails upon the ground of political expediency, but because they violate the sanctity of the first day of the week.

This being the fact, and the petitioners having indignantly disclaimed even the wish to unite politics and religion, may not the Committee reasonably cherish the hope that they will feel reconciled to its decision in the case; especially, as it is also a fact, that the counter memorials, equally respectable, oppose the interference of Congress, upon the ground that it would be legislating upon a religious subject, and therefore unconstitutional.

SABBATH REFORM.

THE VALUE OF SMALL GIFTS.

The word "gifts" is not a good one in that place. We use it because it is commonly used thus. As a fact, we do not give to the Lord's treasury. (This article means money.) A better conception is that of depositing in a savings bank. The Lord's treasury is heaven's savings bank. J. F. Hubbard has charge of the section represented by the American Sabbath Tract Society. This is not a fancy picture, nor a figure of speech. Every reader of the RECORDER is under obligations to invest in it; remember, you are not a giver, but an investor. Savings banks are among the most valuable agencies in the business world. They make it possible for poor men to become comparatively, or actually wealthy, by caring for small deposits and returning them "with interest." Christ condemned the one-talent man because he refused to deposit what God gave him. The giving is all on God's side, don't forget that. The benefits which arise from small deposits, made by many, and often made, are mutual, as between you and God. God's cause is sustained and enlarged by such deposits, and you get valuable returns in spiritual growth, exalted living, genuine satisfaction, and an inheritance in heaven. If you want to change money into everlasting riches, put it into the Lord's treasury. Send it out as the herald of his truth.

Many people spend small sums for trifling and worthless enjoyment "which is but for a moment, and than vanishes away," upon the plea that "it is too small an amount to be of value."

That plea is false, and delusive. Ten dimes make a dollar, and a dollar is an appreciable sum in the hands of the treasurer of the Society which publishes this paper. A dollar will pay for the RECORDER six months; put into tracts or periodicals it will spread a large amount of Sabbath truth. The man who squanders even "nickels" on soda-water, cigars or beer, purchases poverty. The friends of such men often have to pay their funeral expenses. Men who neglect to invest nickels, dimes, dollars, as the case may be, in God's cause, die from spiritual poverty, and God is compelled to pay their funeral expenses. Such a life is a shameful failure, even though there be a large earthly bank account to the credit of the name it bears. When such men die their friends sometimes want the preacher "to lie ten dollars worth," by pretending that they have gone to heaven. If the readers of the RECORDER would escape such an end, let them heed God's calls, and make deposits monthly. God pays interest from date of deposit—not twice a year or after six months, like earthly savings banks—in the treasury of the Tract Society. Don't answer that you would if you had "enough to count." You are as much bound to deposit small sums, as some man, more wealthy, is large sums. Everything counts with God. No man's money counts for God and truth, when it is burnt up in the ashes of a cigar, or "salted down," interest and all, in real estate or "blooded stock." The treasury of the Society which publishes this paper, and seeks to scatter Sabbath truth, is twenty-five hundred dollars in debt, because men have burnt up, or kept back the Lord's money. Read that parable again, and remember that the man of one talent hid his Lord's money, not his own. If you have been deluded into doing the same thing, God knows where you have hidden that money, even though it be in cigar ashes, or any other form of selfish, sinful indulgence. You

may have forgotten it. God's detectives have not. There is by far too large a number of men who are spiritually too poor to pay funeral expenses, who are buried in worldliness, many because they have held back their money from the Lord's work. They have tried to keep alive by faint prayers, but their prayers and their alms have not gone up together.

"Hosannas languish on their tongues,
And their devotion dies."

A man's spiritual nature will not stand if he neglects, much more refuses, to do his duty to the Lord's treasury. Men abound who are spiritually feeble, or dead, because they lack the spiritual dividends which come back to the soul of him who invests money in the Lord's work. When wasted on earthly lusts, money is "filthy lucre." When used for God and truth, it is transmitted into eternal riches.

Reader, a part of the debt—twenty-five hundred dollars—which now weighs down the hands of the Treasurer of the Tract Society, is yours. It is larger or smaller, in proportion to what you have been depositing hitherto. How large a dividend, in peaceful consciousness that you have done your full duty to the cause of Sabbath truth, is now due you from the Lord?

A PERSONAL EXPERIENCER.

CRAB ORCHARD, Ill., Dec. 7, 1888.

Dear Bro. Lewis,—At your request I give you a bit of my experience on the Sabbath question, but it can only be faintly described on paper. At the early age of eleven years I became a professed Christian, and at once united with the Baptist church, of which my father has been an active and worthy deacon nearly forty years, and of which my mother was a member to her death, which occurred one year before I professed faith in Christ. This state of things perhaps had something to do with my course at the time of uniting with the church, but I do not now think that it has been that, to any great extent, that has guided and molded my religious character and course in all after life. I found when I began to read God's Word and become especially interested in it as an infinite rule of human action, that many things looked in a direction which, if followed, would lead to different conclusions from those accepted by my parents and others of the same faith. I also found myself, early in Bible study, in possession of a peculiar desire to think for myself on those matters. I've been impressed with the work of the ministry from childhood; so, as I grew older, I was tender in my conscientious convictions. When any question in theology was sprung, I read for myself; I became what was termed a Baptist, from principle, not simply because of parental influence. It was in this condition and state of feeling and understanding, that the Sabbath question overtook me, after I had become the head of a family, and had for some time been an ordained minister. The subject of the Sabbath, as many others, had never been brought up in such order as to demand absolute and critical investigation, or I am now inclined to think I should have been a Seventh-day observer many years sooner. In 1872, the question was introduced in the church and community where I was living, through the influence of Eld. M. B. Kelley, who had, a year or two before that, embraced the Sabbath, and on visiting relatives introduced it there. Just here, I want to make mention of the power and influence of tradition on the mind. It had settled me in a position on the Sabbath question, that, but for my life-long scruples and feelings relative to an express command of God, I should have been

lost to all redemption on this question. Of course, I was not informed on the question of Sabbath-observance from Bible expression (minister as I was), I was only traditionized. In this condition for sometime I refused to give any attention to the Bible or to anything else, on the subject, supposing I was right. At length the surroundings forced me to investigation, and oh! how I shudder as I reflect! My conscientious feeling in reference to God's Word prevented me from trifling with, or handling that deceitfully. I soon found it did not read as I thought it did, and ought to read. I became discouraged; I saw no way to establish the life-long practice by the plain teachings of the Word; I fled to history, and found, to my astonishment, a Babel of confusion, and the farther I went the worse I found it; so I returned to the Bible, only to be convinced that my suspicions were true, that they contained nothing to prove what I now most of all wanted. Now comes the tempter, saying, "What if the whole of this lot of stuff so gravely called God's Word, like this question, should, on close, critical study, prove a farce!" And, shame for the hour, I was tempted to infidelity, and actually intimated to my wife, that I was tempted to discard the ministry, the Bible, the Christian religion, and the whole thing in one breath; but O, how earnestly did she protest, saying, "It would be better to go with the Bible alone, than with a multitude in infidelity." So I was influenced to look again. Thank God for a Christian companion! Thus I struggled and studied, till I returned again to that position, where, with an aching heart, I could venture to try to pray, then how I plead for light, for understanding! Eventually the light came into my soul, not just as I looked for it, but in the form of a peculiar feeling of submission to the will of God. Then, O, my soul! how sweet the precious words of Jesus seemed to me wherever I laid my eyes upon them! Then it was but a short time until my companion and myself in solemn vow, said, "Here, Lord, we give ourselves to thee, and will follow thee in this, as in other commands;" she grew firmer through all the trials, and troubles, and temptations through which we passed, until, having fought the battle through, she has been called to lay down the cross and come up to the glories of an immortal crown, having been faithful over the few things in this life of toil. Her strong adherence to the truth, and disposition to the right has been a source of great help to me in this Sabbath cause. She grew stronger to her death, and just before she was taken sick, we were talking over the past, and how strange it was that we had both left all our relatives and native place and come so far; but she said her desire to educate her children and save them to the Sabbath and its truth had actuated her in the whole move, saying that if all others on earth should leave the Sabbath cause she would die as she was, and I said with all my heart, Amen. I feel this much in this narrative is due to her memory, because she was a faithful and devoted companion in this struggle for truth and right. And so I am left to battle on to the end of my journey, with the same impression, that, let others do as they may, I have no warrant to sell my Saviour for any consideration.

My experience in conversion to Sabbath truth is not wholly unlike conversion to Christianity, the joy and comfort I realized in giving up all for Christ in this truth is of such a nature that I can just as soon think of giving up my Saviour and my hope of glory, as to think of giving up the Sabbath and renouncing God's claims upon me in it. As I travel among our people, north and south, I have felt sick at heart to see the amount of going away from the Sabbath all along the line, and conclude surely their experience is quite different from mine, or they could never take such fearful risks. Oh, how I long to see the time when all who have thus strayed, shall, with a whole heart, return and seek an injured Father's face and love.

May God help us all to be more and more submissive to his holy will. Yours for the truth and commandments of God.

C. W. THRELKELD.

THE SABBATH RECORDER.

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

AN exchange says that a Michigan preacher went into his pulpit recently and found a new overcoat on his chair to which was attached a card bearing the legend, "If the coat fits, put it on." It is, perhaps, needless to add, he put it on. The story does not relate whether the congregation as readily and gracefully put on the coat he fitted to their backs.

IT seems to be again necessary for the editor of this paper to say that he does not hold himself responsible for the sentiments, doctrinal or otherwise, expressed by correspondents or contributors. He must, of course, decide whether, under all the circumstances surrounding any given case, it were better to accept or reject an article offered, and for such decision he is responsible; but the fact that he accepts an article does not necessarily imply that he approves its sentiments. This remark is made in answer to some criticisms which he has lately received for what correspondents have said. He has spoken on various subjects, every week, in the editorial columns, for more than six years, and by these utterances he is willing to be judged as to his personal views and beliefs.

WORDS of cordial approval of the RECORDER in its new form and dress continue to come to us. For these encouragements we are grateful, but our space forbids extended extracts. One aged sister expresses especial pleasure at the appearance of the Young People's Department; another subscriber is pleased with the Sabbath Reform; and still another with the Historical and Biographical Department; while one good brother is grateful for the "careful editorial work," and writes himself down a subscriber for life. He always pays, too. May he be blest with long life. A few object to the change, because the paper is not so convenient for putting on pantry shelves, or for doing up packages. But, then, we could hardly expect to please everybody.

THE joint resolution proposing to submit the question of constitutional prohibition to the people of Pennsylvania, passed the House last week by a vote of 132 to 55. There is no doubt that the Senate will concur by a large majority; and it is understood that the time for the popular vote will be fixed in the early summer, when there are no other issues to distract attention or hinder free and independent action on this one question. This is just as it should be. The people of the Keystone state cannot have a better opportunity to declare their wishes on this subject than will be thus afforded them. We understand that the temperance people of that state are preparing for a united and vigorous campaign in favor of the measure. This, too, is as it should be. Let there be no divisions among those who war against this gigantic evil.

THERE is much truth in saying, "It is not the gift, but the giving, which is most precious and helpful." It is often the sympathy expressed which does the weary sufferer more good than the material gift or help could do. A man failed in business, and they who were losers by the failure were broadly hinting of frauds and dishonesty, and many others were passing by on the other side, with significant shrugs of the shoulders which seemed to say, "We told you he would bear watching." Just then a friend of the unfortunate merchant came timidly in and extending his hand gave assurances of his sympathy in the trial, and of entire confidence in the business integrity of his friend. "But," he added, "this will not pay bills, and therefore will be of little worth to you." His friend assured him, that it was the most helpful thing he had heard since this business misfortune had come upon him. He needed cash to pay bills; but he needed more the sympathy and confidence of his friends. We may not always be able to furnish the former, but we ought to have on hand a never-failing supply of the latter. We should be happier and the world would be better.

THE sad news of the death of our beloved Bro. Landow, is brought to us by a postal card, of which the following is a translation. Fuller notice will be made at a later day:

Editor of RECORDER.—I am very sorry that I must perform a sad duty at this time, by bringing to you sorrowful news. Mr. Joseph P. Landow, whom I had the honor to get acquainted with some time ago, and who, according to my request, came here a few days ago for the second time, to receive me into the covenant of the truth, was suddenly taken sick with a typhus, and, after a few days in an unconscious condition, was relieved from it by death. The Lord's will was done. He called him to sit before his countenance on the side of the Master. Since Mr. Landow was considered as an apostate, whom it is not lawful to bury in the graveyard, they buried him outside of it. He left no word in regard to his last will, since he lost his consciousness right away after he was taken sick.

Yours in sorrow,

M. GRABSTEIN.

FACSANI, ROUMANIA, Jan. 7, 1889.

This sudden death, coming so soon after that of Mr. Friedlander, in New York, is a severe blow to our work among the Jews; but if the work is of God, it will still go on.

A FRIEND hands us a list of the Seventh-day Baptist churches organized during the past five years, as he has found them in the published accounts of the Associations and the General Conference. We publish this list just as it comes to us, both as a matter of information to those interested, and in order that the list may be amended, by the addition of any which may have been omitted from the list, or by correcting any errors which may be found in the list, as we have it. The churches are not arranged chronologically nor geographically. They are: Daytona, Fla.; Ithaca, N. Y.; Shingle House, Pa.; Elmira, N. Y.; Wellsville, N. Y.; Marion County, Kan.; Chicago, Ill.; Texarkana, Ark.; De Witt, Ark.; Flandreau (Pleasant Grove), Dak.; Isanti, Minn.; Wood Lake, Wis.; Taney, Idaho; Rose Hill, Rupee, Bulcher, and Eagle Lake, Texas; Coloma, Wis.; Alden, Minn.; Flat Woods, Ala.; Salemville, Pa.; Adell, Iowa; Cumberland (Fayetteville), N. C.; New Orleans, La. (two, one colored); West Union, and Copen, W. Va.; Friend, Kan.; Beauregard, Miss.; Providence, Delaware; and Waldencia, Mo.; and Vriescheloo, Holland. At least two in this list are practically extinct; two or three are reorganizations of former interests, which had suffered losses from various causes, but have been revived in the period covered by this statement, and one, at least, Wells-

ville, was organized of persons who held membership in other churches of our faith, but the majority of these churches have been organized in fields where the Sabbath truth has hitherto been unknown. Here is certainly encouragement to push our Missionary and Tract society work with increased vigor and diligence.

THE RELIGIOUS AMENDMENT.

Last week we gave considerable space, editorially, to the subject of the Blair Bill, and to the importance of taking prompt action in the way of counter protest. If any one should think we are giving more attention to this matter than it deserves, we may remind them that the friends of those measures are active in pushing their claims for the passage of the bill with all vigor. The Rev. Mr. Crafts gives up the pastorate of a large church to devote his entire time to the matter, as Secretary of the American Sabbath Union, while several newspapers of large circulation are ready to be used in the same undertaking. But it is encouraging to know that others besides those who are likely to be the immediate sufferers by the passage of the Sunday law, are seeing danger in the movement and, in one way and another, are protesting against it. Here, for example, is the state of New Hampshire, sitting in constitutional convention on the revision of her fundamental law, in the midst of this *furor* over the Blair bill, and incorporating into the proposed amended constitution a provision like this:

Every religious sect or denomination demeaning themselves quietly, and as good subjects of the state, shall be equally under the protection of the law, and no subordination of any one sect or denomination to another shall ever be established by law.

And this:

The Legislature shall have the power to grant all religious societies within the state the privilege of selecting and contracting with their own teachers of religion or morality, and no one sect shall ever be compelled to pay toward the support of teachers of any other sect or denomination.

This last clause furnishes a striking contrast to that clause of the Blair Educational Bill which makes it the duty of each state to provide for the instruction of her youth in the principles of the Christian religion. Can there be any doubt as to which is most in accordance with the spirit of our National Constitution, or with the spirit of those who gave us our boasted institutions?

Perhaps no character in the early struggles of our fathers for the founding of religious liberty in the new world is more conspicuous than that of Roger Williams. As if to bring this grand old man forward in protest against this folly of seeking to bolster up a religious observance by the arm of the civil law, several of the religious papers, during the past few months, have been proposing that a statue be erected in Boston to the memory of that most untiring advocate of religious liberty. This brings the *Boston Advertiser*, of a recent date, to its feet in a neat little speech seconding the motion. The *Advertiser* says:

Let some wealthy and public spirited man give or bequeath a sum of money sufficient for this object, and he will prove himself a public benefactor. Roger Williams had his faults, as most people had in his time, but he was a pure, upright, sincere, brave man who cherished religious beliefs that he was ready to die for at any hour. Roger Williams' name is deserving of everlasting remembrance, as that of the man, to whom, more than to any other in religious history, we are indebted for the principle, as a principle to be universally applied without exception or modification, of absolute non-interference of the civil power with the religious convictions of men. To the Baptist Church as a denomination, and to Roger Williams as a leading and illustrious Baptist belongs, without any doubt, that high and unique honor.

These are words well spoken, not only as to their absolute truthfulness, but also as to their appropriateness to the present agitation. We hope our Baptist brethren everywhere will put Roger Williams and his sturdy defense of the "principle of absolute non-interference of the civil power with the religious convictions of men," over against Blair and Crafts and their unholy attempts to regulate religious observances by law and to make the state a teacher of religion; and then choose whom they will follow. We cannot believe they are yet ready to surrender the "high and unique honor" which Roger Williams and his worthy followers have won for them in the sight of God and all God-fearing and liberty-loving men.

TEMPERANCE WORK AND POLITICS.

NO. III.

BY PROF. A. R. CRANDALL.

In preceding papers I have attempted to show that, so far as Christianity is concerned, temperance work is deeper rooted than any political movement; that Christian people in their political relations must consider the question anew from the point of view of the citizen, whose duty is relative, immediate and practical. It was pointed out that one of the great dangers that arise from this two-fold relation is that political activities will take the place of evangelization, as a means of social regeneration, the result of which substitution, or subordination, should be foreseen by every thoughtful Christian, by reason of faith in religious, as compared with political action, or of Christian work contrasted with religio-political combinations. It has been shown that the reason why many good Christians stumble at this point is found in the tendency to lose sight of first principles in the halo of glory that can be thrown around any newly invented crusade against evil. So destructive has this tendency been that the wrecks of holy crusade lie strewn upon the historic plains of the Christian Era from the foot of Calvary to the fields of action of to-day; and our faith in the Christian religion, pure and simple, is chastened by the conclusion that if it were not that Calvary still rises from this plain as a mountain of inspiration to new generations of men, Christianity should long ago have been buried in the wrecks of human conflicts.

These views in the practical application are inimical to religio-political movements in general and to each such movement in particular, no matter how good the motive, not so much from a probable lack of good politically, as from the inevitable consequences of departure from, or confusion of, the true Christian agencies; which are in no sense political, as involving the powers of the state. This however, is but a corollary to the proposition that, indirectly, the Christian ethics should make possible progressively better and better remedial measures for the good of society at large. So clearly is this proposition justified by the history of enlightened government, that the more impulsive among reformers advance at one step to the conclusion that the Christian ethics should be made at once and directly the basis of political action. From this follows the corollary that all political measures based on practicability should be opposed as compromises with evil, and equally vicious with the evils sought to be mitigated.

Thus we have in politics, as in other fields, our casuists and our practical men, widely separated in views rather than in aims, by an insistency on millennial views of what ought to be, on the one hand; and on what, under the circumstances of the case, is thought possible to do, on the other.

Perhaps no two classes of men are to each

other so constantly a mutual source of irritation as our visionaries and our practical men; and it is a striking illustration of the wider reach of the divine plan, as seen in history, that these two classes are always complementary factors in the progress of the ages. It is not worth while to inquire which class is more important of two, both of which are essential to progress. That which is needful for our guidance is to know that always, in all ages, the seemingly perfect notions of casuists have to find their application, if at all, in society at large, through the slow march of conservatism. This is true of nations ruled by the will of a king. It is especially so under a government by the people; and the temperance question in politics need not be thought in hopeless case because it falls under this law, but the very reverse.

Taking this general view of the situation, it should not appear altogether inexplicable to the practical reformer, if many men vote that the liquor traffic is a sin against society which ought to be eradicated at a single blow; for it would be with a right appreciation of the magnitude of the evils of intemperance and of the traffic in intoxicating liquors. It is true that in this use of the political franchise there is little probability of direct efficacy towards the eradication of the rum scourge, and it is also true that the circumstances of the case may be such that this use of the ballot may directly aid the whisky traffic in his contention against repressive legislation. There is, however, an educational work back of this which is a part of any genuine temperance reform. On the other hand the casuist ought not to be so short sighted as to expect the great body of temperance men to impulsively abandon the practical application of temperance views in the political problems of the day; though it is true that the political wisdom of the conservative often falls far short of the casuistic finding. Conservatism is an essential balance-wheel in all reforms; and it is both natural and necessary that the great body of political reformers, the immediate duty of the citizen being considered, should regard a vote as meritorious in proportion to its practical remedial value. To this there can be no real objection; though it is permitted, and expected that the casuist, considering chiefly the magnitude of an evil, should unconsciously become an embodiment of the ancient philosophy, which valued a theory in proportion to its impracticability.

This much for the situation, so far as the principal actors for political temperance reform are concerned. If now we include the well known interests and passions which perpetuate and aggravate the evil in question,—an organized wrong entrenched in habit, warranted by tradition, and prevailing in varying degree of assurance according to the average sentiment of different communities and of different states, we have the basis for a closer view of the political activities of the day for and against temperance reform.

ETERNAL, OR EVERLASTING LIFE.

BY REV. A. W. COON.

What is the Bible idea of this term? In the first place, let us look at the terms life and death; for they sustain about the same relation to each other that positive and negative electricity sustain to each other they are opposite states or conditions. Life does not mean existence or being, nor does death mean non-existence. Life denotes a mode or condition of being, something in existence; and so does death. Thus we speak of a live tree, a dead tree; and so of animals.

In the Bible, these terms have a literal and a spiritual signification. Thus, Jesus says, "Let the dead (spiritually) bury their dead (physically)." Paul speaks of a person as being dead (spiritually), while she liveth (literally). The Bible does not speak of the vegetable kingdom as having life; but in Genesis (1: 20) we read "Creatures having life." (Hebrew; *soul*). In the next verse we have, "Every living creature." This means the same as the above, no doubt; but it did not include man, for he was not yet

created. In Gen. 2: 7, we read, "And man became a living soul."

Now, if "soul" is *life*—and it must be if life means soul—then man was very different from creatures having life or soul, for he has not only life, but a living life. The creature had life (soul), but man has a living life (soul). Living life is life that does not die, so we have an immortal soul. It is said that soul means the individual being. That is true, and this embraces man as an animal; but he is more, he is a living being, one not subject to physical death. Now, let us state these facts clearly. Man has two natures, a literal nature and a spiritual nature. The first is subject to physical death. The spirit, the inner man, is immortal.

Now, in the statement, "Thou shalt surely die," it could not mean that man should lose his immortality; for that would involve a contradiction of terms. And it could not be physical death; for this is the unchangeable law of all creatures, man included. God would not use physical death as the penalty for sin, when he knew man would die a physical death anyhow, if he lived awhile longer, which he did; besides, God said, "In the day," but we know he did not die a physical death the day he sinned, for he lived hundreds of years afterwards. There is no reason why a man, as an animal, should not die a physical death, just the same as other animals. The death threatened was self-inflicted the very day Adam sinned. Fear and remorse, guilt and condemnation took hold of him, and he hid himself away from his Maker. He was alive while in union and fellowship with God. Sin broke the connection, and he fell from his primeval state into a miserable state of guilt and condemnation, without God in the world. This was death. The immortal spirit, man, became dead in trespasses and sin. This is the condition of all sinners. They are dead. Life is a state of justification and union with God. The gloomy and ghostly phenomenon of physical death, is used as a figure to represent the lost and wretched condition of the sinner. He is dead, and at the same time he is alive. Jesus recognizes the distinction between the body and the soul, when he said, "Fear not them that can kill the body but cannot kill the soul;" and yet the soul may be dead, that is, spiritually dead, as shown above.

Let us now see how these terms are used in the Bible. For instance, "In the way of righteousness is life, and in the pathway thereof there is no death." Here we have spiritual life and spiritual death; for the righteous die a literal death the same as the ungodly. Jesus says: "Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me, hath (present) everlasting life, and shall not come into condemnation (death) but is passed from death; (condemnation) unto life" (justification). To supply literal life and death in this statement of Jesus, makes it worse than nonsense. Here is a man spiritually dead; he receives the gospel, and, receiving Christ, he has everlasting life, and, continuing thus, shall not come into condemnation, but has passed from death (spiritual) into life (spiritual). Justification and fellowship with God. As this state is brought about by receiving Jesus Christ, who is the life, we come into union and fellowship with God—"I in you and you in me, and I in him (the Father)." Hence, the life lost by sin is restored by faith in Christ; and, as this life comes from the everlasting God or Father, it is well called everlasting life. "He that hath the Son, hath life (present); he that hath not the Son, hath not life;" he has death. "I will write unto you that believe on the Son of God, that ye may know that ye have eternal life." They knew they had physical life without any writing. "And we are in him that is true (present tense), even in his Son, Jesus Christ." "This is the true God and Eternal life."

The sum of the matter seems to be simply this. The true religion of Jesus Christ in the soul is what is meant by the term Eternal or Everlasting Life. The Apostle calls it "pure and undefiled religion before God and the Father." May its hallowed influence pervade and control every life.

YOUNG PEOPLE'S WORK.

To be serious it is not necessary to be "solemn." What we need, as young people, is not so much greater solemnity or "long-facedness," as a more earnest and serious purpose in life.

THIS seriousness of purpose will in no wise detract from the enjoyment of what is pleasant in youthful pursuits. On the contrary it will give them added zest, and by justly tempering the reckless enthusiasm of youthful ardor, will act as a prevention of many mistakes which otherwise would be ours to regret.

SWIFT regret is a trait of youth for which older people seldom give due credit, and it needs but a serious purpose to transform that swift regret into a thorough repentance.

SCHOOL EXAMINATIONS.

"Examinations . . . the doing of somewhat, where-by nothing is ascertained."—*Jehoadah Zurishaddai, in The Sabbath Recorder, Jan., 10th.*

Just as I was setting about to fulfill my promise to write this article, and had a few thoughts ready to put on paper, the RECORDER came; and I found that Jehoadah Zurishaddai had written my whole essay for me in one sentence. So I have very little to say.

I think that, in themselves, examinations are not so very bad. It would not do in large schools not to have any; but it is the almost universal, absolute dependence on them, to which I object. Where examinations are made the only test of scholarship, and the only ground of promotion, injustice is almost certain to be done. The carefully formed opinion of a wise and impartial instructor, is better than an examination. But then instructors are not always wise and impartial. So, I suppose, schools have been driven to examinations, and written examinations at the end of the term or study, seem to be the only fair test.

But there are several reasons why they are bad:

1. They afford a temptation to "cram," instead of studying in a moderate, healthful manner.
2. They induce the students to devote their attention to the preparation for the examination, and to such points only, as will come up in examinations, and not to the study itself.
3. They have a bad moral effect in giving to young students, whose minds are not formed, the impression that the object of study is to pass the required examinations.
4. They cause an ill-prepared student who, by some chance, has happened to pass the examination, to be too proud to review the study.

I had a friend, from New York state, tell me about the Regents' examinations they have there, and how, in some schools, everything is bent toward passing these examinations, so that the schools, instead of being institutions of learning, are places where pupils are made ready to try Regents' examinations. Some cases were told me of those who attempted studies in the examination, which they had only partly finished, or even had never pursued in the school. Of course, if they passed, they never could be induced to study that branch again, in school, for the discipline. The Regents' pass-card, at home in their desks, was better than knowledge in their minds, or than the discipline of their intellects.

Now, the way they do in the school I attend here in Philadelphia, I think is a very good way.

Our teachers mark us all through the term, on our standing in the studies. This, when averaged, is called our "term work." Then, when we finish a study, we are examined, orally, by some teacher other than the one who taught us; for example, the professor of mathematics examines us in German, and he is a splendid one for it too. He knows Goethe's *Faust* almost by heart, and we enjoy his examinations better than the recitations. Sometimes he tells us things our German teacher never mentions. Then we have a written examination besides. There are printed questions prepared by the faculty all together. These no one knows beforehand. Our own teacher marks the papers and they are reviewed by the faculty. In order to "pass," we have to have an average of seventy-five per cent of all three, the term work and the two examinations.

I think this is a very fair way to do, but it would take too long to explain about it.

DELLA C. WILLIAMS.

PHILADELPHIA, Pa., Jan. 15, 1889.

OUR FORUM.

ANOTHER SCHOOL.

For the Forum.—Being a young man, and poor, it may seem presumptuous in me to say anything in regard to another school that shall be controlled by our denomination; but we have permission to say what we want to, in this column.

If I mistake not, there are, in the United States, three schools managed and supported mainly by us, a university, a college, and an academy. Unfortunately two of these are in the same state, and in the same locality; unfortunately, because the interest and success of one, must of necessity, detract from the prosperity of the other. From the time of the foundation of these schools there has been a crying demand for money, more money, and although at the present time a glance at the last report of the Educational Society reveals an encouraging condition of the finances, yet there is still a great and increasing need of more means. Interest is not wanting; men are not wanting; time, talent and thought are on hand and ready for use; money is all we lack.

Again, the public schools of nearly all the states are attaining an excellent standard, and there are thousands of high schools where young people can acquire a good common education, and prepare for college with very little expense.

And again schools have been started by us in former years, but sooner or later the buildings have been sold to become the property of public schools or to be used for other purposes.

Now then, in view of these facts—lack of means, opposition, and past failures—is there such a need as will warrant the establishment of another school? I think there is, and sometime I will tell you why, when, and where.

EBEUS.

OUR MIRROR.

The Y. P. S. C. E., of Nortonville, Kan., received the following Christian and Christmas greeting from the First Alfred Society:

"The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace."

PASTOR.

An elocutionary contest for the Demorest silver medal was held in the church on the evening of January 12th, under the auspices of the Temperance Committee of the Y. P. S. C. E. Miss Florence Babcock won the medal on the recitation "The martyred mother." Judges,

Misses Ellen Stillman, Etta Brock, Alta Wade. We recommend this plan to others. For information address Charlotta F. Woodbury, 32 East 14th St., N. Y., City. NETTIE TOMLINSON.

At a recent meeting of the Christian Endeavor Society of the Pawcatuck Church, Westerly, R. I., it was voted to take two shares in the Shanghai Mission Fund; and the Sabbath-school of the same church has promised to take five shares in the same fund for 1889. M. A. S.

Last November, the young people of Walworth, Wis., organized a Society of Christian Endeavor, although there are only ten active members and sixteen associate members, we have the promises of God. Our prayer-meetings are well attended and are helpful to Christian life. There being so few, all have some work that must be done on time. What help to know that we are remembered by others in prayer. We would ask the other Societies to remember us, that we may each of us do God's will.

JOSIE HIGBEE, *Cor. Sec.*

WALWORTH, Wis., Jan. 21, 1889.

POLITENESS AS A NATIONAL TRAIT.

Politeness will never become thoroughly acclimated in America until rudeness, brusqueness and exhibitions of anger come under the social ban, and impoliteness is considered "bad form." Even religion would find a powerful auxiliary in fashion if the fashion set the right way. Some semi-civilized and comparatively unenlightened nations have much to teach us in this respect. For instance, we are not inclined to place Japan in the same rank with America, and we are fain to believe that there is not so much purity, intelligence or sturdy virtue there as here, but, in many respects, America might well go to school to Japan. A missionary who is connected with a large girls' school in that land, writing home, says, "I have not heard a single girl complain. Indeed, I ought to say right here that the Japanese consider it very much out of character to show the least temper. Even under great provocation, I have yet to see an angry man, woman or child in Japan. I presume they do get angry, for they are very human, but they do not show it very often." What teacher in a boarding-school in America, either for boys or girls, could say as much?

To be polite, kind and gentle for conventional reasons is not, to be sure, to appeal to the highest motive, but it is an auxiliary motive worth considering. When Americans have crystallized into the American, and the national type becomes more fixed and permanent, let us hope that one distinguishing mark will be greater suavity, urbanity and politeness. A lurking suspicion remains in the minds of many people that in order to be honest one must be more or less rude and angular. It might just as well be said that in order to be substantially and honestly built, a piece of furniture must be full of sharp, ugly corners to stick into the passer-by. It will be a step forward in our civilization when we learn as a nation, that politeness is wholly consistent with genuineness, and that a gentleman is even more likely to be honest than a boor.—*The Golden Rule.*

THE CULTURED MAN.

According to Mr. John Ruskin, the truly educated or cultured man is one who knows the following three things: "First, where he is; that is to say, what sort of a world he has got into, how large it is, what kind of creatures live in it, and how, what it is made of, and what may be made of it. Secondly, where he is going; that is to say, what chances or reports there are of any other world beside this; what seems to be the nature of that other world. Thirdly, what he had best do under the circumstances; that is to say, what kind of faculties he possesses, what are the present state and wants of mankind, what is his place in society, and what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who has his will so subdued in the learning of them, that he is ready to do what he ought, is an educated man; and the man who knows them not is uneducated though he could talk all the tongues of Babel."

EDUCATION.

J. H. KELLOGG, in *Good Health*, says: An encouraging feature of the times is the fact, that leading educators and intelligent men and women in all walks of life are coming to recognize the importance of such an educational training as will make useful, noble men and women, not simply scholars. It is the purpose of this department, so far as the influence of this journal extends, to encourage this promising tendency in the direction of progress. By education we mean, not simply "schooling," or a course at a university, but that sort of training and culture which will fit one for usefulness in life. Education, if properly begun, will commence with the first dawn of intelligence. The human infant, at birth, knows less than the young of most lower animals at the same period of life, and some weeks elapse before any marked intelligence makes its appearance; but when the child first begins to reason, even in the most primitive and simple manner, its education really begins, and from this time forward its mental, as well as its bodily activities, should be directed in such a manner as to secure to it a symmetrical development of the entire individual, physically, mentally, and morally. The so-called system of education and the influence to which most children are subjected for a longer or shorter period while in school seem to the writer to be exceedingly faulty. The aim appears to be to give the student facts and knowledge, rather than the ability to discover new facts and apply old ones. It usually neglects the body almost wholly, and frequently produces a most one-sided development, which, while it at first enables a person to appear to great advantage, ultimately results in failure, both mental and physical. The aim of education should be to prepare the individual to make the most of himself in life. It should be a process which will make the most practical men and women, the most effective workers for the advancement of all human institutions. Any system which neglects any one of the three departments of human nature, mental, moral, or physical, must be necessarily a failure. Simply educating a child in the arts and sciences, without developing a love for truth, purity, goodness, justice, and other moral qualities, only prepares him to become the most expert of criminals and fits him the most successful to elude discovery and defeat justice. So, also, mental and moral discipline, without proper physical culture, may in many respects qualify men for great usefulness in some departments of human life; but it will very likely leave them so lacking in the physical force and stamina required for an active and useful life as to render them dead weights upon society, rather than effective agents for the advancement of its interests.

—A CERTIFICATE of incorporation has been granted to the Salem Academy (W. Va.), organized for the purpose of purchasing real estate in Salem, Harrison county, and erecting a building or buildings thereon, in which to establish an academy, and a college as soon as the financial condition will warrant, to be subject to the regulations of the Seventh-day Baptists Education Society. It is intended to give a thorough academic and collegiate course and to award diplomas to all who pass the requisite examination upon the various branches of learning taught therein. The principal office is to be at Salem, Harrison county, and the charter is to expire on November 20, 1938. The sum of \$4,500, has been subscribed to the capital stock and \$210 have been paid in, with the privilege of increasing the same to \$50,000 in all. The capital is divided into shares of \$25 00 each, of which G. W. F. Randolph holds 40; J. F. Randolph, 20; L. B. Davis, 1; F. M. Swiger, 3; A. S. Childers, 4; Ernest Randolph, 1; Urie F. Randolph, 1; J. N. David, 2; and Hiram Wilson, 2; all of Salem, and J. L. Huffman and C. N. Maxson of Lost Creek, 4 each. The rest are held by others in the Association.

—MISSION work, which has been a marked feature of Talladega College from the beginning, is still very prominent. The vicinity of the town, within walking distance, is dotted with Sunday-schools. Not less than seven, and some of them continued for several years, are carried on by the students, and two in chapels controlled by the College where also occasional preaching services are held. The members of the Theological Department are organized into a Macedonian Society which has districted the town for systematic visiting. Reports of the work are made at the monthly meetings of the Society, when essays on Missions in foreign parts are also presented. Eleven of the seventeen churches now connected with the Alabama Congregational Association are ministered to by Talladega College or by graduates of the Theological Department.

TEMPERANCE.

THE DANGER CONFRONTING YOUNG MEN.

Hark! what is that? Quicker and faster rang the bell in the fire tower. Open the door and listen. There go the horses, and everybody gets out of the way as soon as possible.

Yes, there was a fire. I followed the crowd that windy evening and soon found myself in front of a large livery stable.

Hay and straw are fearfully combustible, and the flames were spreading with appalling rapidity, there were several horses in the stalls when the alarm was sounded, but one by one they had been led out, till now only a single span was left.

But the flames were on three sides of them. A kind hand was tugging at each halter to lead them away from the impending crash. But they would not stir. They glared with fascination at the bright flames creeping nearer and nearer, but they refused to move. In rushed a man with a blanket and wrapped it around the head of one of these noble horses.

"Back," said he, and now the horse obeyed him. Over the head of his mate went another blanket, and in two minutes more both the handsome fellows stood outside the burning building. A very narrow escape, for just as they passed out of the broad open door on to the street the roof fell in, and there was a mass of roaring flames right where a moment before they had been standing, reluctant to move from the place of danger.

That danger they, of course, could not understand. There was a charm in the bright flames, and the horse that you could have forced to leap over a precipice, you could not have forced to come out of that burning building. The horses, with the flames all about them, needed to have their eyes closed that their lives might be saved. Men sometimes need to have their eyes opened to save them from a fate as fearful as that which threatens a horse when the flames are threatening his life. How hard it seems for them to come out and stand where there is safety.

Hark, again. This time it is not the ringing of a bell that I can hear. We are on the street standing by an open door, and we can hear the clink of glasses, for we are looking into a saloon. And what do we see there? Not two horses but two young men, hard colts, their comrades call them. They are in far greater danger than the horses in the burning stable were. Flames are all about them—yes, within them, for they have swallowed freely what the Indians rightly call fire-water. Like the horses they, too, are fascinated. They see no danger where they are. More than once their mothers have led them away from this fearful place. But they soon return. What will their fate be? Worse than that of the horses would have been had no kind friend covered their eyes.

The trouble with the young men is that their eyes are covered—so covered that they might as well be blind. What they need is to have their eyes opened to their danger. What would you say if the smoke and flame of a burning stable were going up every night in every village in our land? You would cry for help to put out those flames, and you would yourself do all you could to extinguish them.

But worse than that in almost every village in our land there is a saloon, where vile men are setting the souls of our young men on fire of hell.

What have I painted these two pictures for? This is my object: Some dear boys who have never seen the inside of a saloon may read what I have written, and resolve, as they have never resolved before, that they will not enter any place where liquor is sold. I shall rejoice if any young reader of mine shall say to himself: "I propose to keep out of such places."—*Egbert L. Bangs, in Christian at Work.*

—MIDLAND COLLEGE, at Atchison, Kansas, under the care of the General Synod Lutheran Board of Education, will have a fine new building to open in January, 1889. This institution has been in operation with remarkable success since September 1887. The city of Atchison has given \$50,000 for buildings for the college. The new Lutheran Board of Education, which planned and has thus far carried on this institution, has recently established headquarters at St. Louis, with the Rev. M. F. Troxell as its General Secretary.

EDUCATE only a man's head and you make him an infidel. Educate only a man's heart and you make him a fanatic. Educate them both together and you have the noblest work of God.

REV. DR. GEORGE E. REED has been chosen President of Dickinson college, and strong hopes are entertained of a new career of prosperity for that institution.

POPULAR SCIENCE.

A HEAVY WEIGHT.—Hanson Craig, of Kentucky, is probably the heaviest man in the world. His weight is given at 792 pounds, and it requires 37 yards of cloth to make him a suit. He is 6 feet 4½ inches in height, is 32 years old, and weighed 11 pounds at birth. When two years old he took a \$1,000 prize in New York, tipping the beam at 206 pounds at that time. His father weighed 115 pounds and his mother 122.

THE NEXT CENSUS.—The census for 1890, preparations for which are already being made, promises to show in the United States, a population of more than 70,000,000. The population in 1880, according to the census of that year, was 50,155,783 persons, of whom 43,475,840 were native, and 6,679,943 foreign born. The natives had increased 10,484,698 from the figures of 1870, which were 32,991,142, or 31.5 per cent. The foreign element had gained more slowly, bringing the percentage for the entire population down to 30 per cent. The same rate of increase applied to the census of 1880, will give an increase of 15,046,639 persons during ten years ending in 1890.—*American Analyst.*

SMALL TIMBER BETTER THAN LARGE.—The statement that a 12x12 inch beam built up of 2x12 inch planks spiked together, is stronger than a 12x12 inch solid timber, will strike a novice as exceedingly absurd. Every millwright and carpenter knows it also, whether he ever tested it by actual experience or not. The inexperienced will fail to see why, a timber will be stronger, simply because the adjacent vertical, longitudinal portions of the wood have been separated by a saw; and if this were the only thing about it, it would not be stronger, but the old principle, that a chain is no stronger than its weakest link, comes into consideration. Most timbers have knots in them, or are sawed at an angle to the grain, so that they will split diagonally under a comparatively light load. In a built-up timber, no large knots can weaken the beam, except so much of it as is composed of one plank, and planks, whose grain runs diagonally, will be strengthened by the other pieces spiked to it.—*Mississippi Valley Lumberman.*

ELASTIC TRACES.—Every one has noticed, that a dray horse is often obliged to use all his weight and strength to start a vehicle, which moves along easily enough when once set in motion, and it is quite conceivable, that springs in the harness might make the work easier, by distributing the movement of starting over a longer period of time. Acting on the suggestion of M. Celler, chief engineer, the directors of the Eastern Railway, of France, began, six years ago, to harness all the horses employed in shifting freight cars at their Paris station, with traces made of chains having a strong spiral spring inserted in them. A large number of horses are employed in this service at the station, and the effect of the change has been very satisfactory. A considerable gain has been made in the durability of the harness, and the regularity of the work, through the diminution of the number of chains broken in the service, while the horses have done their work better and with less fatigue. The blow of the collar on the shoulders, at starting, is far less violent and less injurious to the animal, than under the old system, and the horses, finding that a strong, continued pressure will effect as much as the jerk, which was formerly necessary, seem to gain courage, and pull steadily and directly, instead of wasting their strength in ineffectual plunges. During the six years of trial, the directors of the company have become so convinced of the superiority of the new mode of harnessing, that it has been adopted in all portions of the vast network of lines under their control.—*Scientific American.*

HOW TRUE IT IS.—You can get all the opinion you want on both sides of a question nowadays. Oatmeal had not long ago been reported to be a healthful food, when some physicians arose to deny it and to assert that it produced dyspepsia. Allowance is always to be made in such a question for the variations of human stomachs and constitutions, so that what may be a good food for one person may not be for another. The truth about oatmeal for the generality of persons (and they are the only persons you can speak for) is that, if it is eaten in only a partially cooked condition, it is not healthful; and neither is flour, corn meal, and many other articles of food. Indigestion and acidity of stomach are caused for some people by the eating of sugar or other sweets on oatmeal, and they get the same effect if they eat these sweets on rice or bread. Cream, too, may be too much fat for a sensitive stomach if put on oatmeal. In these cases it is not the oatmeal, but either its insufficient preparation or the addition of an improper food that causes the stomach trouble. If a person will eat a moderate amount of oatmeal, cooked and prepared as his needs may demand, there can be no question that it is healthful, digestible, and highly nutritious.—*Good Housekeeping.*

COMMUNICATIONS.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Jan. 25, 1889.

The chief event at the Capitol this week was the passage by the Senate tariff bill, or the Republican tariff bill, or the Allison-Aldrich tariff bill, as it is called. It passed by a strict party vote of 32 to 30. The bill has received twice over the attention that has been accorded all other measures since Congress met, four months ago, and the tired-looking senators show plainly the wear and tear to which they have subjected themselves in discussing a measure upon which debate has probably had as little effect as upon any other measure in the history of legislation.

The announcement that a vote on the tariff bill would be taken at 5 o'clock on Tuesday had the effect of packing the galleries with visitors. Just what special interest they had, other than a desire to be present at a decisive vote on the most important measure brought up in the present Congress, is not easily understood, because heretofore the debate has had the effect of keeping the galleries nearly empty. The members of the House also took a lively interest in the matter, and poured into the Senate Chamber as soon as the House adjourned. The greatest interest was felt as to how the two senators from Pennsylvania (Cameron and Quay); and how senators Brown, of Georgia, and Payne, of Ohio, would vote. The two former had been reported as intending to co-operate with the Democrats in the vote against the bill, and the other two (Brown and Payne) were expected to likewise divorce themselves temporarily from party associations, and unite with the Republicans in the passage of the bill. But such was not the case. When the voting began each senator wheeled into line and voted with his party.

While the tariff bill was the topic at the Capitol, around at the Congregational Church on G Street, the Women Suffragists were having it all their own way. It was the occasion of their annual Woman's Suffrage Convention in Washington, and Miss Susan B. Anthony, the perennial, with a score or two of prominent co-workers, were all there as solid and cheerful and hopeful as if this were their first battle against their wrongs.

The Women's Suffrage Convention has come to be as certain a happening as the meeting of Congress, and some of the people of Washington have begun to mark the flight of the year by the appearance of Miss Anthony and her followers. As the housekeeper unfolds her evening paper she exclaims: "Hello, Miss Anthony is here and spring is coming." And Washington has grown to have great respect for Miss Anthony and her brave army. It has been educated up to that point, I suppose. It hopes that they will live long and come annually forever. They fight an honest battle, they have won great victories, and they say the future is full of promise.

Mrs. Lillie Devereux Blake, one of their breeziest speakers, said, after satirizing masculine political methods, "There is great curiosity as to who will be the members of Gen. Harrison's Cabinet. I'd like to present a few names." For Secretary of State she named Elizabeth Cady Stanton; for Secretary of the Treasury, Mrs. May Wright Sewall; for Secretary of War, "our great fighting captain, Susan B. Anthony;" for Secretary of the Navy, Mrs. Zerelda G. Wallace; for Secretary of the Interior, "noble Clara Barton," and for Attorney-General, Mrs. Laura De Force Gordon, of California. She maintained

that a cabinet composed of that material would give Gen. Harrison such advice and assistance that his administration would be unparalleled and above criticism.

A few days since, at the request of several senators, Mrs. Ellen Foster, president of the W. C. T. U., of Iowa, spoke to the Senate District of Columbia Committee in behalf of local prohibition as laid down in Senator Platt's bill on that subject. Every member of the committee was present, and Mrs. Foster stated her arguments clearly and forcibly.

CHICAGO LETTER.

973 VAN BUREN STREET, January 23, 1889.

Dear Brother,—It is time that you had something in the way of news from our lively little town. I have been at home now for three weeks, looking after the special interests of the little home church. I have been trying to stir up an interest in the Sabbath question. Two weeks ago, I gave notice that on the next Sabbath I would discuss the "civil Sabbath." I gave notice in one of the daily papers, and sent special invitations to a number of ministers and others, requesting them to be present. There were four reporters, and a few strangers besides, at that meeting. There were reports of the discourse in three of the daily papers, that were quite fair and impartial. Last week I put notices in six of the daily papers, and preached on the "Fourth Commandment." Of course, the interest was not quite so good in that subject; but we had a better attendance of Seventh-day people than usual. The *Inter-Ocean* gave a good synopsis of the sermon, on Sunday morning. Next Sabbath, 26th inst., I expect to preach on the subject, "The New Testament on the Law of God." I hope to get a synopsis of this discourse into some one of the daily papers.

There is, I think, a little more interest among our people in the weekly services. I trust it will grow. Sister Ordway, wife of Bro. Ira J. Ordway, has been sick for some time. Her sickness at first seemed serious; but we hope now that it may soon yield to treatment. There has been a good deal of sickness in some of the other families this winter, but all are better now. We have enjoyed a visit from Bro. J. W. Wood, of Baraboo, Wisconsin, who has been a Sabbath-keeper for about a year and a half. His wife also keeps the Sabbath. We like him very much. He is a spiritually-minded Christian, is highly intelligent, and devoted to the Sabbath cause. We hope to hear from him often.

On the evening after Sabbath, 19th inst., we held our mid-winter entertainment, by and for the Sabbath-school. It passed off well, and we considered it the best we have ever had. The house was full, and all seemed pleased and gratified. There was music by the school; a general review of the lessons of the past quarter by twelve of the scholars, which was well done; several recitations by Miss Corinne Stillman, which were much admired; songs by Misses E. M. Covey and Susie Burr, and Mrs. Carrie Pierce; also by Miss Guersky, a young Jewish girl, who seems to have remarkable musical talent; piano playing by several of the ladies, and one of the mission scholars; a beautiful song by Mr. J. W. Randolph; and a blackboard picture by Bro. N. O. Moore, designed to illustrate the strength of bad habits. At the close, presents were distributed to twenty-eight scholars, for good attendance, to twelve; for learning the golden texts, five to Mrs. Wardner's class, from the teachers, and a few others, making about fifty in all. Oranges, peanuts and candies were distributed to about one hundred and fifty of the children present, including many strangers,

Most of the children present expressed a desire to attend the school the next quarter. Will the brethren and sisters pray for our school? We are again trying to teach them the life of Christ. JOSEPH W. MORTON.

A REMARKABLE PROPHECY.

"Rejoice not, thou whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery, flying serpent." Isa. 14: 29.

Probably no text in the whole range of sacred prophecy is more highly figurative, more comprehensive, or, to many minds, more apparently ambiguous, than this. Few, indeed, if any, can be considered more instructive. It contains within itself, the germ of all those subsequent prophecies which predict and describe the principal agencies that Satan has employed to deceive mankind, and to oppose and undermine "the kingdom of our God and the power of his Christ."

PALESTINA.

Learned commentators render this name *Philistia*. so, too, does the Revised Version of the Old Testament—"O *Philistia*, all of thee." The name in the Hebrew, original, is *Pelesheth*. "We apply the name *Palestine* to the whole land of Canaan. Formerly, the name referred only to *Philistia*, from which we have derived the name *Palestine*."—Barnes notes on Isa. 14: 29.

The following facts in the history of that land suggest at least a possibility that, after her subjugation by Nebuchadnezzar, he, or some of his successors, massed the whole land of Canaan—*Philistia* included—into one body, and called it *Palestine*, or *Palestina*.

In the terrible struggles for supremacy which raged between the Chaldeans and the Egyptians, *Philistia* was the constant battle-ground of both, her fortresses being taken and retaken by each of them in turn; so that the country soon sank into ruin and insignificance. Just before the conquest of Egypt by Nebuchadnezzar, king of "the Chaldees," he conquered *Philistia*, and appropriated her territory as a part of his dominion. This was the culmination of her long ages of national woes, the final death-blow to her national life. Upon the conquest of Babylon by Cyrus, *Philistia*, in common with all "Palestina," became, of course, a part of the Medo-Persian Empire. After the time of Alexander the Great, the several cities and principalities of *Philistia* were, in time, divided among his successors. But by this time, the name of the country had been lost in that of *Palestine*, which designated and included all the territory between Lebanon and Egypt.—*Library of Universal Knowledge*. Vol. XI, p. 630.

SMOTE THEE.

Philistia had suffered many defeats at the hands of the Judges, and of the kings of Israel and Judah; but here the prophet evidently refers to something far more serious and effective. Her disabilities, the effect of those defeats, were, in each case, only temporary. In each case too, after a time, she had rallied, and had engaged with her conqueror or his successor, in a fierce, bloody, and sometimes a long struggle, which more than once resulted in his discomfiture, and even his temporary subjugation. Judges 10: 7; 13: 1, 2 Chron. 5-8, 18, 20. But though the prophet uses the past tense, which was true, as it related to Uzziah, he evidently refers to a "smiting," then far in the future.

Philistia was to be destroyed. This is clearly stated in verse 30, "He shall slay thy remnant;" and verse 31, Revised Version, "Thou art melted away;" also, Amos 1: 8, "The remnant of the Philistines shall perish." The same prediction was variously given by other prophets. See Jer. 25: 9, 15, 20; 47: 1-4, Ez. 25: 15-17, Zeph. 2: 4, 5, Zech. 9: 5-7.

HIM THAT SMOTE THEE.

These words carry the mind away from the

instrument by which Philistia had been, or was to be, smitten. They call attention to him whose land would wield it. "I will kill thy root with famine." "I will send a fire on the wall of Gaza which shall devour the palaces thereof, and I will cut off the inhabitant from Ashdod. . . . I will turn my hand against Ekron." Amos 1: 8. Those other prophets reminded her that her punishment would be inflicted by the same Almighty hand.

THE ROD.

This of course, refers solely to the instrument, whoever or whatever that was, by which, or by whom, she was to be "destroyed." Much of her time she was at war with one or another of her neighbors. She was at peace with the Jews, only when, by some signal defeat, by their arms, she was, for the time, overpowered and disabled for war; or when, for a short time, she held dominion over them. When this text was written she had already been severely chastised by Uzziah, and was yet to be taken in hand still more severely by Hezekiah. Either of those kings, therefore, might fitly be represented as a "rod." But the context looks forward and beyond—as do the other texts referred to, and calls attention to a "rod" which, when it smote would overwhelm, "spoil," and crush her, and which, when it had "performed the whole work" assigned to it, would itself be "broken" and destroyed, verse, 4-25, Jer. 51: 24. For the full significance of "the rod," therefore, we must look to another and a severer agency.

Babylon. Both Scripture and history point to the united kingdoms of Assyria and Babylon, under Nebuchadnezzar, as the great "battle-axe" (Jer. 61: 20), with which that great work was to be done. Isa. 10: 4, 5, Revised Version. "Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation. I will send him against a profane nation (Old Ver., "hypocritical nation"), and against the people of my wrath will I give him a charge to take the spoil, and take the prey, and to tread them down like the mire of the streets."

"The rod of mine anger," "I will send him," "I will give him a charge." The Assyrian—Nebuchadnezzar—was a bitter enemy of the true God, yet in this, though he knew it not (verse 7), he was God's servant (Jer. 25: 9), commissioned to execute divine judgments upon "the nations," of whom it is distinctly said that Philistia was one. Jer. 25: 15, 20. Thus God had chosen and appointed him for this very work. In chap. 47: 1, 2-4, Jeremiah predicted the overthrow of the whole land of Philistia, which probably came to pass during the siege of Tyre by Nebuchadnezzar, from whence (that he might "cut off from Tyrus every helper,") he swept down upon, subjugated and crushed "the whole land of Philistia." Scott's Commentary on Jer. 47: 4-7. Thus was fulfilled those divine predictions—context, ver. 31—"a smoke from the north;" and Jer. 47: 2, "waters rise up out of the north," etc. Going from Tyre, Nebuchadnezzar went "from the north," and with his mighty army, "like an overflowing flood," fell upon and "spoiled all the Philistines," and then returned and finished the siege and the conquest of Tyre.

IS BROKEN.

The triple humiliation of king Ahaz, son and successor of Uzziah, by the kings of Syria, Israel and Assyria, as also by the Philistines themselves (2 Chron. 28: 5-8, 18-20), might very naturally appear to the Philistines as a fatal weakening of the kingdom of Judah and, possibly, a sure presage of a permanent exemption from any further trouble from that king-

dom. But the subsequent complete demolition of the civil and military power of Babylon, could only be regarded as an absolute extinction of the Babylonian kingdom itself, and such it was, in fact. In less than two hundred years after this prophecy was uttered, the great rod with which all Palestine had been smitten, humiliated and spoiled—Great Babylon—was itself broken never to be healed.

REJOICE NOT.

Like any other people, those of Palestina would naturally and most justly rejoice, leap for joy even, at the destruction of any power which (as Babylon had done) had so effectually smitten and crushed them. But another power, unspeakably more malignant and terrible, was to succeed her. Out of the serpent's root was to come forth a cockatrice. As history now shows, "all Palestina" was to be cursed with its horrible influence and power.

The history of the Jews, from the beginning of "the captivity" in Babylon till within about half a century before Christ, would seem to indicate that although the text may have been addressed primarily to Philistia, the whole land of Canaan—the Jews of course, especially included—was in the mind of the prophet. The rendering in the Authorized Version, "thou whole Palestina," certainly appears as if those learned translators did so understand it. Such being the case, the exhortation, "Rejoice not," while it called the attention of Philistia to those predictions of her approaching doom, and warned her that the advent of the cockatrice would serve only to confirm a establish her subversion, destroying all possibility, all hope even of her ultimate restoration; it called upon "all Palestina," and especially upon the Zion which Jehovah had founded (ver. 32)—evidently to prepare their minds for the terrible ordeal which the persecutions of the cockatrice would surely bring upon them—to qualify and moderate their exultation.

All this, notwithstanding that, in the context (vers. 4-20), he had exhorted them to "take up a proverb" (Old Version, ver. 4, margin), "taunting speech" against Babylon, to reproach her, and to exult over her destruction.

HOME NEWS.

New York.

FIRST ALFRED.—At the regular Sabbath service, Jan. 26th, Pastor Titsworth baptized five persons, among whom were a young man and his wife.

On Sunday, the 27th, at an adjourned church-meeting, it was voted to adopt, in the working polity of the church, the order of deaconess; and, in accordance therewith, four sisters were chosen to serve in that capacity.

After three weeks' of good sleighing during the last of November and the first of December, we have had six weeks of as fine, open, winter weather, as any one could wish to see, the thermometer falling but little below the freezing point during all that time. A rain storm of the 27th inst. turned to snow during the night, and at this writing there is fair prospect of good sleighing again.

A. M.

JAN. 28, 1889.

INDEPENDENCE.—On Sabbath, Jan. 5th, Bro. J. B. Clarke occupied our pulpit, speaking in the interests of Jehovah's long neglected Sabbath. If Seventh-day Baptists could hear more of such preaching it would seem reasonable to expect more consistent Sabbath-keeping and more convictions upon the subject. With the

abundance of proof that First-day advocates are doubtful as to the consistency and Scripturalness of their theories and practice, we ought to feel strengthened in our faith in God's revealed truth, and put forth more zealous effort to promulgate it. The brethren here were well pleased with Bro. Clarke's sermon and his calls and friendly talks, though money for the Tract Society may not have been abundant. The past year has been bountiful in crops, but very poor in markets, so that our farmers have had "close times."

Evening after Sabbath, Jan. 12th, Bro. James M. Carman gave us a real treat in displaying the costumes of his Jewish brethren at their feasts, and portraying to us their religious character. The "Orthodox Jew" is an interesting subject. No one can fail to be interested in the conversion of the Jews who knows them, their habits and customs, and the prophecies concerning them.

H. D. C.

Rhode Island.

ROCKVILLE.—God is graciously visiting his people in Rockville. This is now the third week the meetings have continued and still the interest increases. The brethren have been greatly blessed and sinners are coming to Jesus. We are laboring and hoping for a general awakening. Our young brethren take hold of the work with encouraging zeal and interest. We ask an interest in the prayers of all God's children.

A. MCL.

Nebraska.

LONG BRANCH.—The parsonage of the Long Branch Church was built half a mile south of the church and as it was nearer the center of the society and a half mile nearer Humboldt, it was voted to move and locate the church on the north-east corner of the parsonage lot. While others were having Christmas festivals and other gatherings, our people were engaged in moving the church. And as there was some delay in moving it, services, one Sabbath, were held in the church on the way, and twice in the parsonage. Sabbath, Jan. 5, 1889, was our covenant and communion season. This was a precious time to all who gathered at the parsonage, and one long to be remembered.

One person, a mother, was baptized during the last quarter.

Our Sabbath-school elected its officers at the commencement of the New Year and they were all chosen from the younger members. No one declined or begged to be excused. It is high time the young should take the front ranks.

Our only weekly prayer meeting is conducted by our young people, each bearing a part as a leader as they are called on in rotation. They are very faithful.

U. M. B.

Kansas.

ELMDALE.—We are blessed here with good crops, for which we are thankful. There is almost untold wealth here in Kansas. If it could be utilized for the cause of Christ what a power it would be!

We have been enjoying some of the spiritual fruits also, as a Christian worker came among us last month and held a series of meetings, which lasted six evenings in succession. He appeared to be a spiritually minded man, but we didn't think his doctrine was as wholesome as it should be; he held to the no-law theory and preached against any and all church organization.

We feel strengthened, and determined to press onward in the work of the Lord.

H. P. G.

MISCELLANY.

THE HARP OF DUTY.

BY EMILIE POULSSON.

Though hearts be numb,
And voice be dumb,
Because stern grief to thee hath come,
Yet mayst thou still
With music fill
Thy songless life, if thou hast will.
Gift of the skies,
A tuneful prize,
The harp of duty near thee lies.
And if thou take
This harp, and make
Its vibrant strings to music wake,
The melody
Shall be for thee
A triumph song eternally!

—Ex.

"THAR!"

BY WILLIS BOYD ALLEN.

Mr. Murchison was mowing on the ice. Several neighbors stood by, watching his scythe, and laughing. Mr. Murchison was always doing something queer, they said; and now he was actually getting a winter crop of hay from his meadow. Near by stood his old white mare blanketed and patient.

The fact was, a cold snap had come much earlier than usual, and had frozen the meadow before the second crop of grass was cut. The water in the swamp was lower than usual, and enough hay could be secured above the ice to "bed down" a cow for all winter.

"Say, fellers," chuckled Jim Sloan, an ugly, cowardly boy from the village, "just shy a rock at that old mare, and she'll go down on the ice like a load o' bricks!"

There was a laugh at the idea, and two or three of Jim's idle companions began digging in the frozen ground with their heels for stones to throw.

"Oh, say!" cried a little fellow, who had heard the suggestion of cruel mischief, "I wouldn't do that! It might hurt the horse real bad."

"Re-al ba-ad," repeated Jim, mockingly. Then, with a change of tone, "You hush up, Bob White, or you'll get the rock, instead of the mare."

For answer, Bob started on a run toward the farmer, who was striding on, making a broad swath in the thin grass.

The crowd of rude boys called after Bob angrily, and Jim, catching up a stone which he had rejected as too large to throw at the mare, sent it skimming over the ice after the retreating figure.

The stone reached its mark. It struck Bob on his right ankle, and brought him down like a nine-pin.

"Hi-yi!" screamed the boys on shore, derisively. Then they turned around and ran with all their might. "Jim's crowd" was not popular in that quarter, and they noticed one or two stout men looking in their direction in an unpleasant manner. In two minutes they were out of sight.

Bob struck his head on the ice as he went down, and lay still a moment, half stunned. Then he staggered to his feet, remembering his errand.

"Mr. Murchison!" he called; "Mr. Murchison!"

"Wal, what's up? Why, ye're hurt,—ain't ye?"

"Not much, sir. The boys were going to stone your horse— Oh, they're gone!"

"What boys?"

Bob set his lips together. He was no tale-bearer, and now that the danger was over, he had nothing to say about it.

"I guess I'll be goin'," he remarked, ending up with an involuntary moan as a twinge of pain shot through his ankle.

"You come home with me," said the farmer, grimly, noticing a red spot on the ice near Bob's right foot. "My wife'll tie up your leg for ye, so 'twill be all right to-morrow."

On the way to Mr. Murchison's, in the rickety

old wagon, Bob happened to glance up suddenly, and, to his dismay, surprised a tear in his companion's eye.

Mr. Murchison wiped it away hastily with a ragged sleeve. It was very cold, and he had no overcoat. Now, Bob's mother was not rich, but he never knew what it was to suffer for want of food or clothing.

"What's the matter, Mr. Murchison?" he asked simply.

"Oh! nothin', nothin', boy. Only we're havin' a putty tight squeeze at home to git through the winter. Wife, she's poorly, and the two children, they're kind o' poorly, too. Like's not it's because they can't keep warm this weather. I'm warm enough now!"—and he turned a shiver into a kind of desperate laugh. "Fact is," he went on after a minute, "I'm goin' to sell the mare to-morrer. Reely, she's sold already, an' the man's comin' after her in the mornin', an' pay down fifteen dollars fer her. That'll carry us along quite a spell. Ef we only had some wood now! But, somehow, I can't,"—he interrupted himself with a hollow cough that told its own story. "I was jest thinkin'," he concluded, "how unfort'nit 'twould 'a' been if them boys had lamed the mare to-night. Thar ain't a dollar—no, not ten cents—in the house.

Half an hour later, Bob White said good-by to his friends, and, with his ankle nicely bandaged and already feeling better, limped away toward the village.

Straight to a certain low corner grocery he went, and entered the close atmosphere of the place without quailing. There, as he had expected, he found Jim Sloan and his cronies.

Their minds evidently were not easy; for they started nervously, and stared in silence when they saw who the new-comer was. Perhaps the sheriff was at his heels to arrest them for assault!

But Bob's errand was quite different. Limping to where Jim sat on the dirty counter, his feet dangling over, he looked up into the rough fellow's hardened face with a bright smile, and confidently told his story, which included that of Mr. Murchison and his mare.

"I thought," he finished, "that perhaps you—perhaps we could help them somehow; they're so awfully cold, you know. I thought you could perhaps."

Away down in Jim's heart there was a bit of manliness, of the true knighthood that sleeps or wakes in every man and boy. Into this corner Bob's sunny smile and touching story penetrated.

He leaped down from the counter, and straightened himself out.

"Come on, fellers!" said he, briefly. And they went into the forest, a mile away, where fallen limbs lay in all directions, and cumbered the ground. The land was owned by rich men in a far-off city, and anybody who was strong enough could help himself to this refuse timber.

Astonishing sight,—"Jim's crowd" carrying wood to the Murchison homestead! Still more,—every lad of them, eight in all, sawing and splitting as if for life.

Before dark a big pile loomed up in the Murchison woodshed, to that gentleman's speechless amazement. Away went the visitors, as silent as he. Next they returned to the grocery.

"Haul out yer cash!" demanded the leader. "That's right—lemme see—a quarter—half—seventy-five—eighty-five,—no, you don't, Bill! Gimme the whole, or—"

Bill sheepishly handed over the coin he had kept back, and gave a good-natured laugh.

"Five dollars an' a half. H'm; guess we c'n git some sort of a coat."

It being a country store, there was, of course, an assortment of clothes, including an overcoat, which the store-keeper consented to part with for five dollars. The remaining fifty cents Jim invested in five glasses of grape jelly, which he vaguely remembered was good for invalids.

The whole crowd, accompanied by the delighted Bob, marched to Mr. Murchison's house, deposited the coat and the jelly in Mrs. Murchison's arms, and turned away in dignified silence, broken only, on the way back to the village, by one word from Jim, as he left Bob for the night: "Thar!"—*S. S. Times.*

BY RULE AND MEASURE.

Undoubtedly some harm is done by those who insist upon bringing up all children after one cast-iron pattern. In a certain sense it is true, as an old lady once said, that "if you have thirteen children, you'll find no two of them can be managed alike." But after all, the worst harm, and a great deal the most of it, is committed by those who say, "There is no use in trying to bring up a family by rule." Complain as you will about it, the human frame is a machine, and all human frames are pretty much alike, and, as Mrs. Browning says, "need one flannel, with a proper sense of difference in the quality."

The vast majority of children should be brought up to go to bed early; to rise early; to eat three wholesome, abundant meals per day, and absolutely nothing else; to be scrupulously regular in maintaining both inner and outer cleanliness; to live as much as possible in the open air; and to abhor idleness. There are to be exceptions to this rule, but the writer has never known one. There may be children who are allowed to break one or more of these regulations habitually, and yet who maintain unbroken health from year's end to year's end, but we never saw one.—*Kate Upson Clark, in Home Maker.*

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

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

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.

☞ To COMPLETE the proposed set of Conference Minutes and reports for Bro. Verthruysen, 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 Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

CONDENSED NEWS.

Domestic.

It is said that thirteen tons of postage stamps were sold in New York City last year.

The Charleston *News and Courier* estimates the cotton crop of 1888 at nearly 7,500,000 bales, the largest crop ever made.

A Catholic colonization society with a capital of \$100,000 has been formed in Pittsburg, Pa., to establish Catholic colonies in the south.

Of the 278 members of the new Connecticut state government and legislature, twelve are natives of New York state.

The sum total of all the counterfeit money set afloat last year did not amount to \$25,000, and the "queer" men were out of pocket in their transactions.

The United States supreme court has advanced a case to test the constitutionality of the Scott Chinese Exclusion Act, and a hearing will be given March 2d.

A contract for \$11,000 worth of fire works to be used at Washington on the night of Harrison's inauguration has been awarded to a resident of Jersey City.

John J. Hennigan, the New York detective who attempted to bribe men to register illegally at the late election, has been sentenced to thirteen months' imprisonment.

Duluth, Minn., has had a tremendous boom during the last twelve months. Over \$4,300,000 has been spent for improvements, and 782 new buildings have been erected at a cost of \$2,802,600.

The Park Place, Centralia and all the Lehigh and individual collieries in the Shenandoah region have shut down owing to their markets having been overstocked with coal. About 4,000 men are idle.

The Secretary of the Treasury reports that the government has bought since March 4, 1885, \$59,624,100 of 4 per cent bonds and \$68,561,650 of 4½ per cents at a total cost of \$146,814,688.

The celebrated Washburn family, of Maine, that had three members in Congress once at the same time, furnishes the new senator from Minnesota, the Hon. William D. Washburn, who will succeed Senator Sabin.

Patrick Bradley, a married man, who assaulted little girls whom he enticed into lonely places under pretext of taking them to his home for domestic service, has been sentenced to twenty-nine years and eight months' imprisonment.

Howard M. Fay, a peddler of extracts at Plymouth, Mass., has received nearly \$30,000 from the estate of a New Orleans business man, recently deceased, to whom his father lent \$5,000, thirty years ago. The debtor's will provided that the amount be repaid with compound interest.

During the past year the different religious denominations have had in operation, in Utah, ninety schools, attended by 7,442 pupils. Of this number the Presbyterian Church conducted thirty-two schools, the Congregational twenty-two, the Methodist twenty, the Catholic seven, the Episcopalian five, the Baptist two, the Swedish one.

Senator Vedder's bill increasing the compensation of justices of the supreme court from \$7,200 to \$9,200 has been indorsed by the senate judiciary committee. The salaries of the judges now are \$6,000 annually with an allowance of \$1,200 for traveling expenses. The Vedder bill, as is seen, increases the total amount just \$2,000 yearly.

Foreign.

The principal cashier of the National Bank Agency at Bologna has absconded. He embezzled \$180,000.

A man was arrested in Madrid recently, for having forged four per cent Spanish debt bonds to the amount of \$500,000.

A Panama letter says the river Cutileay has overflowed. Immense damage was done in the town of Paute and other parts of Azuay Province.

The London *Chronicle* correspondent at Berlin learns that Germany has come to a definite understanding with the United States regarding Samoa.

The Paris *Figaro* says that Empress Frederick has accepted a Gallican legacy of 5,000,000 francs, and becomes the possessor of landed property in France.

The Secretary of State has received a cable message from the United States Consul at Colon saying affairs on the Isthmus of Panama are quiet.

A letter from Togolama states that slave traders are turning their route to the Togo coast, and that in December a slave caravan arrived at Lome from Lalaga.

The English villages are diminishing in population, owing to the exodus of the unemployed, who are flocking into the towns at the rate of 60,000 or 70,000 a year.

The Cologne *Gazette* says it has reliable authority for stating that Germany and England are negotiating on the Samoa question in a spirit of mutual understanding.

Queen Victoria's eldest grandson, who is in line for the British throne, is soon to ask for an allowance from Parliament. The young man is thinking of getting married.

It is reported that the Buddhist priests of Oskia, Japan, alarmed at the falling off in religious zeal, contemplate sending out Buddhist missionaries, after the manner of Protestant Christians.

It is rumored that the dominion of Canada government will, after a reasonable period of delay, abandon the *modus vivendi* and revert to the treaty of 1818, unless the American government expresses willingness to re-open negotiations.

The Berlin *Post* announces that the marriage of Princess Sophie of Prussia, to the Crown Prince of Greece will be solemnized in the spring at Athens. There would be a difficulty attending the religious ceremonies if the wedding took place in Berlin.

General Hyppolite of Hayti has purchased the steamer G. W. Clyde, and she will be turned into a war vessel. Legitimate is also endeavoring to purchase a good steamer in Philadelphia.

A peculiar accident occurred recently at the railway works at Crewe, England. An immense crane carrying a ladle containing seven tons of molten steel collapsed and the ladle fell into a pit. Masses of steel flew like bullets in all directions, and twenty men working in the vicinity of the pit were severely injured. The roof of the building was torn off.

An English missionary named Brooks, and sixteen of his followers, were murdered recently near Saadam, by members of the coast tribes and natives of Zanzibar. These murders indicate the extent of the hatred to whites the Germans have aroused. The murders have caused a sensation. The question as to the measures England will take to punish the murderers is eagerly discussed.

SAUNDERS expects to be at his Friendship studio from February 14th to 20th inclusive.

PICKING UP.

One of the time-consuming cares of every house-keeper may be described under the general head of picking up. She picks up after husband, after her girls, after the babies in the nursery. The latter

strew the nursery floor with their blocks, toys and picture books, about one baby in a hundred being taught to put its little properties away when done with them, while the other ninety-nine are diligently instructed at an early age in the art of being waited upon by their elders. Girls come in from their pleasant excursions here and there, flushed, dimpled, sweet as the rose which laughs in the hedge; but sweet as they look, they are thoughtless beyond belief in the matter of making work for their mothers. A parasol on the piano, a pair of gloves on the music-rack, a hat on the top of a cabinet a wrap thrown carelessly on the back of an easy chair, and the young woman drifts languidly into the dining-room, quite oblivious that it will take mamma or the maid a quarter of an hour to "tidy" the apartment which they have set awry. Doubtless their intention is to carry their things to the proper places themselves, after a period of rest, but she who procrastinates in such an affair is lost. In putting away one's out-door clothing, one's letters, one's books, it is the first moment of decision which counts, the primary decision which is fatal. What the young person lazily or thoughtlessly imposes on somebody who is older, and by reason of her added years less able to bear the strain, may be just the traditional straw beyond which strength and vigor will endure no more.

For the good man of the house we have always the most elastic toleration, yet we think that too often he binds a burden on the shoulders of his wife, which frets her unwarrantably, though she makes no complaint. "My husband's progress through the house," said a matron recently, "is marked by a litter of hats, coats, slippers, newspapers, pamphlets, books, corkscrews, inkstands, reports, collars, handkerchiefs, etc., etc." He is forever saying, "Dear, do you remember where you put such or such a thing of mine?" and wondering why his wife has so inconvenient a habit of clearing things up.

It needs only a glance to show that if everybody were of one mind about putting articles at once where they belong, picking up would be reduced to a minimum, and one labor of the housewife greatly simplified.—*Home Magazine.*

MARRIED.

COON—BURDICK.—In Lincklaen Centre, N. Y., Jan. 15, 1889, by Perrie R. Burdick, Mr. Frank L. Coon and Miss Cora E. Burdick, both of Lincklaen Centre.

BUTTON—CRANDALL.—At the residence of the officiating clergyman, Rev. C. A. Burdick, West Edmeston, N. Y., Dec. 22, 1888, Mr. Arthur H. Button and Miss Ida F. Crandall, both of Columbus, N. Y.

DIED.

WILLIAMS.—Near Adams Centre, N. Y., Jan. 17, 1889, Emma May, infant daughter of J. C. and Emily Williams, aged 1 month and 17 days.

WESCOTE.—In Plainfield, N. J., Jan. 17, 1889, Julia Rogers Wescote, born in Hopkinton, R. I., Nov. 8, 1806. She had entered her eighty-fourth year.

Married to Rev. Benedict Wescote in 1824, she was an earnest and efficient co-laborer with him in the Master's vineyard, at Waterford, Conn., and at Preston, N. Y., until his death in 1841. During the last forty years she has been a member of the family of her son-in-law, Dr. Albert Utter. Publically professing faith in Christ at the age of fifteen years, her life was characterized by deep religious devotion, constant helpfulness in all the relations of life, coupled with a remarkable clearness of faith, and an unflinching trust. She had attained spiritual heights from which she unconsciously reached down to lift and help those who knew her, into fuller communion with Christ. To her, dying was going home, and the pathway was neither shadowed nor beset with fears. Her last illness was brief and painless. She sank to rest,

"Like one who wraps the drapery of his couch about him,
And lies down to pleasant dreams."

Her life illustrated the truth: "Thou will keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."
A. H. L.

RYNO.—In Alfred Centre, N. Y., Jan. 25, 1889, Mary Joanna Coates Ryno, widow of Randolph Ryno, of Bright's disease, in the 68th year of her age. She was a member of the Richburg Seventh-day Baptist Church.
W. C. T.

BLAIR.—At Romine's Mills, in Harrison Co., W. Va., Jan. 21, 1889, Mrs. Casandra Paugh, wife of Geo. C. Blair, aged 44 years, 2 months and 15 days.

Sister Blair accepted Christ as her Saviour some years ago under the labors of Eld. A. H. Lewis, while holding a meeting in the "Old frame Church," on Lost Creek. In the dying hour her faith did not fail her. Her triumph was one of the clearest testimonies of victory over death through Christ.
J. L. H.

RANDOLPH.—In Salem, W. Va., Jan. 17, 1889, Dr. John L. F. Randolph, aged 81 years, 2 months, 23 days.

Doctor Randolph was noted for firmness in his convictions of right and his strict honesty. He made a profession of religion in early life; and joined the New Salem Church when about fifty years of age, of which he was a member at the time of his death. He leaves a companion and a number of children with many relatives to mourn his death. He is the father of our missionary to China, Bro. G. H. F. Randolph. May the Heavenly Father comfort the surviving ones.
J. L. H.



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MUSIC STUDENTS.

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