

The Sabbath Recorder.

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GROW IN GRACE.

In the exhortation with which the Apostle Peter closes his second general epistle, "Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ, there appear to be two lines along which growth is desired, "Grace" and "knowledge." This is, perhaps, the view which most commentators take of the passage. Others, however, interpret the exhortation as enjoining growth in grace by means of the knowledge of Jesus. Whether the grammatical construction will admit of this interpretation or not, certain it is, that progress in grace will go hand in hand with genuine knowledge of Jesus. Paul's question, "How can they believe on him of whom they have not heard?" is pertinent here. The Christian life is not a feeling nor the result of some strange, unexplainable experience, but it is the result of faith in Jesus, a well grounded hope of things not seen, it is true, but a hope that intensifies and ennobles and purifies the life here. Now, in proportion as "the knowledge of our Lord and Saviour Jesus Christ," in whom our faith centers and on whom all our hopes rest, is clear and well defined, in that proportion will our faith be pure and our hope strong. But the purity of faith and the strength of hope is the grace of the Christian life in which we are exhorted to grow. To make advancement, therefore, in the knowledge of Jesus is to grow in grace; and the point of effort in heeding the exhortation, is at the point of acquiring knowledge. Just as in the case of a growing boy, we say to him, "Take plenty of exercise in the open air, eat moderately of wholesome food, take plenty of refreshing sleep and avoid all bad habits, and you will grow up strong in body;" so it is said to the Christian, "Increase your knowledge of our Lord and Saviour Jesus Christ, and you will grow in grace." Thus, in a very simple and natural way, the Christian life is a growth. Remembering this fact, we shall avoid some serious blunders with reference to it.

In the first place, it being a growth, it is not

of full size and maturity at the beginning. The seed or little plant is a perfect thing as a seed or a little plant, but it is not a matured growth; it is not yet ready for the harvest. So the Christian life at the beginning may be perfect as a beginning, but it is not the mature thing that years of knowledge and experience will make it. We need to remember this in our relations to, and in our treatment of, young Christians. It would save us from making some very unjust criticisms and, possibly, from inflicting some positive injuries upon sensitive young souls, if we could remember that a converted child is a converted *child*, that the very law of its being is growth, and that growth means more of knowledge, experience and consequent maturity by and by than is now possessed. Again, remembering that life is a growth, and that growth means a little now and more further on, we may the more readily and the more justly measure our own present standing as Christians. What have I to-day, or what am I more than I had or was yesterday, or at some more remote period of my life? Have I more just conceptions of the doctrines of the gospel, of the requirements of the Christian life, of my relations to God and to my fellow-men? The answers which, in our thoughtful moods, we may be able to give to these questions will become easily and naturally the standards by which we may satisfy ourselves of the genuineness of our Christian professions. But here again, we need to remember that life growths are sometimes slow processes. A man might stand by his fields from morning till night in the most growing time of the growing season, and then at night, if he were to judge by what his eyes had seen in the standing grain, he would be compelled to say, "I have watched all day, but there is no growth, there has been no perceptible change in the height of the plant or in the maturing of the grain." But let him survey the field to-day, and then go about his work and come again at the end of a week, and his heart will be made glad by what his eyes have seen. If this is true of a crop that grows from the seed germ to the ripened harvest in a season of three or four months, how much more will it be true of that complex thing which we call life and which ripens not in a single year, but whose destiny is eternity? Let us have patience with ourselves, as well as with others.

In the second place, according to the exegesis we have adopted, our growth in grace is through the knowledge of our Lord and Saviour Jesus Christ; and, as we have already shown, our growth will be rapid or slow in proportion as our advancement in this divine knowledge is rapid or the reverse. Here, then, is the practical relation of the study of, and fellowship with, the life of Jesus. To this study and fellowship Jesus invites us. "Take my yoke upon you and learn of me." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." These invitations and promises of Jesus are intended to place us at the point of contact with himself where the knowledge we

acquire of him shall come to us directly from him. It is both an intellectual apprehension and a spiritual experience. And being so, it is the highest possible knowledge. The two forms of knowing—the purely intellectual and the experimental—supplement each other in a perfect knowledge. It is, then, the sum of the Christian's duty, so far as his personal life is concerned, to grow in the knowledge of Jesus. This is the growth that shall ripen, by the grace of God, into the perfect life; for "This is life eternal, that they might know the only true God, and Jesus Christ whom thou hast sent."

ITALY'S PREACHER AND PATRIOT.

BY REV. W. C. D. M'KINNEY.

"Gavazzi is dead."

Thus was announced last week the exit of a great man from the stage of Italian politics and religion. His noble figure and eloquent gestures were familiar to many in past years. He came into public notice in that wonderful year of revolutions, 1848. Then he was appointed by Pius IX. chaplain to the Italian forces that were sent to drive the Austrians out of Italy. The vision of a free and united Italy rose before his imagination, and he marched joyfully with the young men of his time to make it a reality. He soon found there were other and stronger enemies than the Austrians.

The forces were recalled by the Pope. The Jesuits and their French allies made the attack on Rome. In its heroic defense by Mazzini and Garibaldi, Gavazzi took his part. He fired the heart of young Italy by his eloquence for the conflict, and ministered to the wounded and dying. Rome was retaken. Then came the days of apparent failure. The true sons of Italy wandered in exile. Like the great Dante, they ate the bread of bitterness and climbed the stairs of weariness in the house of the stranger. They had fellowship with the patriots of all ages in suffering for the sacred cause of liberty.

During this period Gavazzi traveled and spoke in Great Britain and America. He was thus brought into contact with the prominent Christians of his time. His mind was enlightened by the truth of the Epistle to the Romans, while his heart was changed by the Spirit of the Lord. At once he entered into the liberty of God's people. His tongue became eloquent in announcing gospel truth, and in denouncing papal error. By him the noble language of Dante, Petrarch, Tasso and Savonarola was used for the highest purpose of the orator and preacher. He labored to attain to Cavour's idea of a free church in a free state. And when Rome became the capital of Italy, he proclaimed under the very windows of the Vatican the truth which can alone make men free.

One by one the lion-like men of Italian freedom pass away. Cavour is not, Garibaldi rests on the shore of Caprera, Victor Emmanuel sleeps under the dome of the Pantheon, and now Gavazzi joins those who rest from their labors. His noble form has fallen to the dust, his grand voice is silent, and the heart that loved God and Italy so fervently is still. May his mantle fall on other shoulders, so that Italian unity may be preserved, and the gospel of the grace of God be proclaimed from the lofty ranges of the Alps to where the fierce blaze of Etna's summit lights up the southern sky. —*Christian Secretary*.

MISSIONS.

THE Great West, the country west of the Mississippi River, is almost three times as large as all the states east of the river. And of the 12,000,000 of people in that part of our country, only about 2,500,000 are members or adherents of any denomination.

WE seem to read and know much less of the southern half of our own continent than of Africa. But in Brazil and elsewhere in South America, there are vast numbers of pagan Indians, for whose souls some one ought to care. Here is an unoccupied field for the Christians of the United States.

THE *Church at Home and Abroad* says: "Nothing is plainer in our history than that the zeal and energy and wisdom of the people of God in efforts for home evangelization, and for the conversion and salvation of their own countrymen, have been increased by every increase of zeal and energy and wisdom in the work of foreign missions."

ACCORDING to Rev. James Johnson, F. R. S., the efficient secretary of the late London Missionary Conference, the people living under governments that recognize a Christian Monotheism increased from 341 millions in 1786, to 805 millions in 1886; and the non-Christian Monotheistic from 363 millions to 487 millions. In the same period of 100 years, the population under governments recognizing polytheism decreased from 70 millions to none; and under those recognizing fetichism from 175 millions to 130 millions. He estimates the population of the world to be about 1,437 millions, and of China 380 millions. Great changes are indicated by the fact that one-third of the population of the world is under the control of Protestant powers. Providence has thus given great responsibilities and opportunities to these nations having such large power and influence. From dwelling upon the false and bad in our social, political and religious life, let us oftener turn to the real progress that has, after all, been made in this, our still very wicked world.

SPECIAL BOARD MEETING.

A special meeting of the Board of Managers was held in their usual place of meeting in Westerly, R. I., Jan. 16, 1889.

George B. Carpenter in the Chair. Prayer by L. F. Randolph. There were eighteen members present.

COMMUNICATIONS.

From D. H. Davis and G. H. F. Randolph, Shanghai, China, in relation to the building of a dwelling-house, giving a plan of said building and an estimated cost of \$1,400.

From R. B. Hewitt, Beauregard, Miss., giving his resignation as missionary in Mississippi and Louisiana.

From B. F. Rogers, Berlin, N. Y., declining to accept the call of the Board to occupy as General Missionary, the Kansas and Nebraska fields.

From R. S. Holderby, Billings, Mo., making inquiry about traveling expenses.

From Dr. Edwin S. Maxson, Syracuse, N. Y., in regard to the establishment of a Medical Mission among the Jews.

From J. O. Babcock, Committee, Welton, Iowa, asking an appropriation of \$100 toward the support of J. T. Davis, as missionary pastor located at Welton.

From J. L. Hull, De Luce, Ark., asking for \$100 to assist in building a meeting-house at DeWitt, Ark.

Letters were read from several brethren on the different fields in regard to converts to the Sabbath, their employment among us; also giving the progress of the work, and the various needs on these fields.

A letter from A. E. Main, Cor. Sec., giving suggestions in reference to the business to be transacted, coming from the communications.

BUSINESS.

Voted, That we approve the recommendations of our missionaries in China for building a dwelling-house for the accommodation of our new missionaries there, at an estimated cost of \$1,400, and that we instruct our Corresponding Secretary to take measures to raise the necessary funds by voluntary contributions.

Voted, That the Corresponding Secretary be instructed to notify our missionaries in China that the Board has taken measures to raise funds for building the proposed dwelling-house, and when the money is raised or pledged, they will then be notified to proceed.

Voted, That the Corresponding Secretary be instructed to extend a call to the Rev. Madison Harry, of Bourbon, Ill., to occupy the Kansas and Nebraska fields as General Missionary for the balance of the Conference year, at the rate of \$400 a year and traveling expenses, after he shall have become a member of one of our churches.

On motion, the resignation of R. B. Hewitt was accepted.

On motion, the rule in relation to the traveling expenses of missionaries was so changed as to include traveling expenses by all public conveyance.

On motion, an appropriation at the rate of \$100 a year was voted toward the support of J. T. Davis as missionary pastor at Welton, Iowa.

On motion, the Corresponding Secretary was authorized to inform J. L. Hull that the Board is disposed to assist from the Church Building Fund in the building of a church at DeWitt, Ark. if the required sum is not obtained from the call issued through the SABBATH RECORDER.

Orders were voted as follows: To the Cartwright Church, Wis., \$1 92. To G. H. F. Randolph, Shanghai, China, \$27 67.

GEO. B. CARPENTER, *Chairman*.

O. U. WHITFORD, *Rec. Sec.*

FROM DR. SWINNEY.

SHANGHAI, China, Nov. 23, 1888.

The sick came and went on Monday, in the usual manner, and the morning was well filled with cases of malaria, skin and eye diseases, etc. Among them was one woman who has come several times before, but this time she was suffering, and moreover very sad. She soon told us of the recent death of her oldest son, and that she had not been well since that time, because she had cried and grieved so much about his loss. We told her of our Father above, who does everything in kindness, and who can give us a hope beyond the grave, if we put our trust in him. She said she was very angry because she had to give him up. We begged her to pray to the one great God for help and forgiveness, and then we went over and over the few simple requests she could make to him who rules above, but she sat with downcast eyes, gloomy and helpless. After awhile she raised herself up, came forward to the railing, lifted up her pale face toward me, and with her black eyes looking straight into mine, said, "Tell me *how* shall I pray?" It seemed

as though she was just making her first effort to reach out after the truths of the gospel. I cannot forget her sudden change, her straightforward, earnest question, and the expression on her face, which has followed me ever since. What a pleasure then to tell her over again the same story we had told her so often before!

On Wednesday evening, of this week, the women and girls gathered together for the temperance meeting. With the talks, the repeating of the Scripture, and the translations previously prepared, an interesting evening was passed.

To-day my assistant accompanied me on a visit to see the old lady who has received so much persecution from her family and neighbors, on account of her renouncing their idol-worship. We have refrained from going there, because it was said they treated her far worse after a visit from the foreigners than before. On our way we were talking and wondering if they would be very angry, and strive to injure us; but our desire to visit this poor woman, who loves the Lord, even in a feeble way, led us to go on, especially so since we had heard of her recent illness.

We found her suffering with rheumatism, and extremely weak. Tears came into her eyes, as we talked of God's goodness, but she did not dare express herself fully, for fear the neighbors, who had collected in the room and about the door, might ill-treat her afterwards, on account of their great hatred of the doctrine. She said she constantly prayed to the Lord, both by day and in her waking hours at night; that she had not forgotten how to pray, but that there was much in the 5th chapter of Matthew that she had learned that she could not remember. We urged her to continue her trust in the Lord, and then invited her to come to the services when she was able to go out, though we did not know that her family would permit her to do so. We were more moved by pity, on this visit, than ever before, and most earnestly wished we had a hospital here in operation, where we might bring her and care for her if possible.

Winter is now coming on, and should she be ill on her bed, I am not sure they would properly care for her in food and clothing, and perhaps, too, as at present, they would not allow us to see her very often, and thus do what little we could for her. Besides the good she might receive our sense of indebtedness to them for whom Christ also died, who now sit in great darkness and who must abide in the darkness, until they know him who is the world's Great Light.

Many thousands of dollars for ourselves and our children in Christian lands; a few thousands of dollars toward the salvation of millions in heathen lands! Is this the measure of our gratitude to Christ and our estimation of his gospel, when every true believer in Christ possesses what is worth more to his soul than the whole world of wealth, glory, power and pleasure?

But there is thought to be overmuch zeal for our work in the home field, also. This zeal, however, is excused on the ground that that is the business of those who manifest it! Many churches and pastors, the strongest sometimes seeking still other help, are giving and laboring, as they ought to do, for their own spiritual up-building. A few persons, bearing heart-burdens, enduring trials, and experiencing blessings, of which they did not know when in other fields of labor, are trying to lead our denomination out on to lines of more aggressive work for Christ and Bible truths, in order that the place of our tent may be enlarged and the curtains of our habitations stretched forth, so that we shall break forth on the right hand and on the left.

But fear is expressed that this is being overdone, unto our loss, at the already established centers and sources of denominational life and work. Overdone? Why, a very large proportion of our expended means and energies are given to these very centers and sources; a very small proportion to aggressive, outside work. And, brethren, when our possessions and our efforts shall be more really dedicated to God; and when our aggressive work, especially along the lines of missions and publications, shall share more equally in our labors and offerings, with our regular church work, there will be witnessed, at our older denominational centers and bases, more of that life, activity, power and growth, for which many are praying, and which many so long to see.

But, money? Yes; and now we will tell you how much is wanted, just now, and for what. We want \$1,400 to build a mission dwelling-house for Bro. G. H. F. Randolph and family, at Shanghai. Are there not 1,400 persons that are willing to save, for this object, one dollar each, by going without tea, coffee, tobacco, an entertainment, a desired article of dress; or, in some other way, to save or earn that amount, over and above other savings, earnings and offerings for benevolent purposes? A few may not feel able to give as much as that; some may be able and willing to give five dollars. Will you not voluntarily, and soon, hand your offerings to the pastor or some other suitable person, that they may be sent to our missionary treasury; or, if preferred, send them yourselves? Are we thankful for our comfortable homes in Christian lands? Then let us provide a home for those who have gone across continent and ocean, for us, to toil amid the thick darkness of heathenism, sin and degradation. Pastors, are you thankful for pleasant parsonages and the Christian sympathy of many fellow-helpers? Will you not heartily bring this subject before your congregations, and lend us the helping hand?

And we want \$500 more for our church building fund, to help buy material for a new meeting-house at Hammond, La., and trust that persons will send \$5, \$10, and larger sums, to our Treasurer for that object. This is a growing and promising railroad town of several hundred inhabitants, with openings for such branches of industry as are suited to the sunny south-land. A church is to be organized with about twenty members; and the Sabbath doctrine is working upon the consciences of Baptist friends here, in a manner and degree that are very interesting and encouraging. Our people have the opportunity to build themselves up in both spiritual and temporal things, and to work for Christ and the spread of truth. A fine town-site has been donated by land-owners, for the church, with the understanding that the house shall be, as it ought to be, a suitable one; a building committee has been appointed; and the work will go right forward as soon as the materials can be obtained. Churches, with good and comfortable houses of worship, are you thankful for these? Then let us help others provide themselves with the same means of grace and usefulness.

When these two important objects shall have been provided for, the divine providence that is ever leading us out and onward will, without doubt, furnish other opportunities for our benevolent offerings, and, therefore, for our spiritual growth and prosperity.

The writer's address is *sometimes* one place, and then another, and *always* Ashaway, R. I. Our Treasurer's address is, Albert L. Chester, Westerly, R. I.

WOMAN'S WORK.

SUNDAY-REST BILL.

The first acknowledgments of the memorial sent by our Woman's Board to Washington, came to us first in the *Milwaukee Sentinel*, Jan. 23d.

OPPOSED TO THE SUNDAY RESTRICTION BILL.

Senator Spooner to-day introduced in the Senate a memorial signed by Mrs. S. J. Clark, President, and Miss Mary F. Bailey, Secretary, of the Woman's Board of the Seventh-day Baptist General Conference of the United States, protesting against the passage of the Sunday Restriction Bill. The memorialists say that they represent several thousand women who conscientiously regard Saturday as God's holy day, and that to require by legal enactment any religious observance on the part of any persons contrary to their faith is an interference with their constitutional right.

The second is a letter received Jan. 25th, by the Secretary, from Representative Coswell, in which he says:

"Yours of the 16th with the petition to Congress was duly received, and I presented the same to the House of Representatives to-day.

Very Respectfully Yours,

L. B. CASWELL.

To the above he adds, "I beg you will not fear that the Bill referred to will pass either House of Congress."

CONGREGATIONAL WOMEN IN SESSION.

The Congregational women representing the Board of the Interior met at Terra Haute, Ind., Oct. 30th. A fine report of it, in brief, is given in the January number of *Life and Light*. Nine states were represented by delegates in person, four by written reports from branches. The meeting, holding two days, brought to the front, in rapid transit, the work of the year, and the developing of plans for future labor. They had sought, but failed of full completion, to raise \$50,000 during the year '87-'88, still they pledged to seek to raise \$60,000 during the year '88-'89. The Board has sent out ten missionaries during the year, to foreign fields. *Mission Studies*, published in Chicago, is the organ of the Board of the Interior.

A WORLD'S MISSIONARY COMMITTEE OF CHRISTIAN WOMEN.

At a Woman's Meeting held in connection with the London Conference in June, 1888, it was proposed that a World's Missionary Committee of Christian Women should be established, which should form a means of communication between the different denominational, union, and other *great* (not local or parish) societies. The object of such committee would be to secure action on the part of all Woman's General, Foreign, and Home Missionary Societies: 1. For special prayer; 2. For united effort for other objects; as for example, the legal relief of twenty millions of widows in India; 3. For the arrangement of any General Conference that may be deemed desirable.

Miss Abbie B. Child, Secretary of the Congregational Woman's Missionary Society, was the appointed chairman of this committee, which committee is now making other efforts for the completion of what may be necessary to put it in good working order. A circular letter has been issued inviting into membership representation from each woman's missionary society.

It is suggested that each member of the World's Committee shall be requested to send annually some communication from her society to the Chairman of the Committee, and to each society represented thereon.

This organization, if it may be really called such, will have in its ability the chance to make the different societies better acquainted with each other. This acquaintance, will, without doubt, add to their faith and interest each in the others. As it is true with the members of any one society, so will it be true of a combination of societies, the acquaintance will quicken interest.

Sabbath afternoon, July 21, 1888, Mrs. Whitford, M. F. Bailey and myself took tram car for 16 Great George St., in Glasgow, to find Miss Marion Bernstein and her mother. Fifteen years ago their history was quite familiar to most of our people, doubtless; but, for the benefit of the younger people who have since that time become interested, I will quote from my note book of that date, that they may better understand of whom I am writing.

"Found them easily in small and plainly furnished apartments, for which they pay thirteen pounds a year rent. Infer that their means of livelihood is her music-teaching; but just now she has no scholars, mostly she thinks, for the want of a good piano, having only a poor old thing with two central keys dumb. She is hoping for a scholar who will pay in advance, and then she will use this to hire a better piano. She seems very intelligent, well informed and of excellent spirit. That I may better remember them, will write statements she made the best I can remember. She was interested in the day of the Sabbath from a child eight years old. Several years after, was led to think more carefully on the subject from an article she read in the paper, and after carefully searching the Bible became convinced that the seventh day was the Sabbath, and commenced keeping it at eighteen years of age.

"For many years her mother refused to consider the subject, feeling sure she had been carefully trained, and that all the bishops and archbishops could not be deceived in this matter; but after some years, one of the tracts, of which several were sent them, written by an M. D. (Marion insists it was the M. D. which first attracted her mother's notice) arrested her attention; she began an investigation with the same results as in the case of Marion. Through all these years they have been faithful, much of the time all alone, some of the time having very precious meetings with those of the same faith. They passed through varied experiences, compelled by ill health to give up her pupils many times; suffering many misfortunes; were taken advantage of by unjust landlords because weak and unable to defend themselves, having two pianos and other furniture taken from them; yet through all adversity, adhering firmly to their faith and trusting in God. Shall not their faithfulness be rewarded in this life? God is ever just and merciful; but *man, very uncertain.*"

After an hour of pleasant converse, we had a little service of prayer and song, deeply enjoyed by all. Time has left his impress upon these friends, and with something of anxiety, my own heart would ask for them, What of the future?

Dear Sisters, when you sit in your beautiful home surrounded by evidences of culture and refinement, and bask in the brightness and warmth it affords, will you not sometimes think of these faithful sisters who have suffered much for the truth we all hold dear, and realize that they *must* yearn for companionship, for sympathy, for some expression of interest or affection, and lift a prayer for abundant grace and blessing, and that our loving Father will care for them as approaching age creeps on? And if from out of any home something more substantial than sympathy and prayers should go to them, I do not believe your kindness would be misplaced.

E. A. WHITFORD.

WESTERLY, R. I.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

FIRST QUARTER.

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

LESSON. VII.—THE TIMID WOMAN'S TOUCH.

For Sabbath-day, Feb. 16, 1889.

THE SCRIPTURE TEXT. Mark 5: 25-34.

25. And a certain woman which had an issue of blood twelve years,
 26. And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
 27. When she had heard of Jesus, came in the press behind, and touched his garment;
 28. For she said, If I may touch but his clothes, I shall be whole.
 29. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.
 30. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?
 31. And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?
 32. And he looked around about to see her that had done this thing.
 33. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.
 34. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

GOLDEN TEXT.—Be not afraid, only believe. Mark 5: 36.

DAILY HOME READINGS

S. Mark 5: 25-34. Honoring the trustful.
 M. Matt. 9: 20-22. Matthew's parallel narrative.
 T. Luke 8: 43-48. Luke's parallel narrative.
 W. Matt. 14: 22-26. The helping hand of Jesus.
 T. Luke 7: 36-50. A penitent woman pardoned.
 F. Matt. 15: 21-28. A praying mother blessed.
 S. 2 Tim. 1: 1-12. Confident trusting.

INTRODUCTION.

Immediately after the delivery of the demoniac on the east side of the lake, our Lord, with his disciples, crossed the lake; and, having landed at Capernaum, he appears to have gone unto the house of Levi (Matthew). Here he was soon surrounded by a large company of people who were intensely interested to know something more of this wonderful Teacher. While at this house he ate at the table with "publicans and sinners," which caused some offense to the Pharisees, who were full of murmurings and criticisms. While he was replying to many of their questions and implied accusations, Jairus, a ruler of a synagogue, came beseeching Jesus to go and heal his daughter: who lay at the point of death. This incident occurred probably late in the same day of his return from the land of the Gerasenes; possibly, however, it might have been on the following day. But on the application of the ruler he, accompanied by a number of his disciples, started for the ruler's house. As was very natural, a throng of excited people followed them. It was during this walk from the house of Levi to the home of the ruler that the event described in our lesson occurred.

EXPLANATORY NOTES.

V. 25, 26. *And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, etc.* Here is a story in the midst of a story. Our Lord was hastening on his way to heal the little daughter, when a woman, who had heard of his wonderful works, gathered up courage in the midst of her despair of help from any other source, and made her way into the passing crowd, determined in her own mind to touch the fringe of Jesus' garment. She believed that if she could barely touch his outer garment she should be healed of that terrible disease which was wasting away her life. She understood herself to be unclean, and hence thought that she could not approach him openly, but if she would gain any healing power from him must do it by stealth. There was, probably, more or less of superstition in her mind concerning his power to heal; for she seemed to think that the healing power was in the very garments which he wore, so that if she could barely touch them with the end of her finger she would be healed; and she might steal away unobserved by the excited crowd. But aside from her

false conceptions she was deeply impressed with the true conception, that he was really able to heal her of her long-standing malady. Her faith in this fact prompted her to make this desperate effort notwithstanding all her weakness, timidity, and sense of defilement.

V. 28. *For she said, If I may touch but his clothes, I shall be whole.* She had expended all her money upon the efforts of physicians, was now reduced to abject poverty, was despised on account of her uncleanness, was emaciated and very weak, sensible that there was no help unless it could come from this wonderful man. In this condition of mind it would seem that every energy of her soul concentrated in this self-assurance, that he was able to heal her, and that in some way it would be done if she could but simply touch the fringe on his outer garment. Here was faith that gave efficiency to all the energy that she could exercise. To her mind, the one great thing above everything else was to be made whole; and she said to herself "If I may touch but his clothes, I shall be whole."

V. 29. *And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.* She seemed to know exactly what to do, and she did that thing at the earliest possible moment, trusting with all her heart and the great object of her life was achieved at once.

V. 30. *And Jesus immediately knowing in himself that virtue had gone out of him turned him about in the press, and said, Who touched my clothes?* Jesus was conscious of his power to heal, and when this healing power was efficacious in healing some trusting one, he was conscious of that fact also. It seems as if a conscious communication between himself and the trusting one seeking help is just as real to him as to the one who receives the help. In this example we see that Jesus is never insensible of the trust and spiritual approach of any child of sorrow, of weakness, or of sin, that truly seeks help from him. It is a spiritual union and acquaintance that instantly takes place in every such case. He did not make the inquiry so much for himself as for the good of the one who touched him. The woman had received the healing power, which was the great gift sought for, but this was only half the blessing which was ready for her. She must confess her dependence, her faith, and the great gift which had been bestowed in answer to her faith. In her timidity she was disposed to go away silently and not to proclaim the great gift of God to her. She is now called upon to confess it in the presence of that mixed multitude of friends and enemies.

V. 31. *And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, who touched me?* The disciples did not understand why he should make that inquiry, when so many of them were crowded about him and liable to press him on every side. Strange it was to them that he should ask such a question.

V. 32. *And he looked around about to see her that had done this thing.* He was not turned off from his inquiry by the remarks of his disciples, but his eye was turning toward the one who had sought to be healed by purposely touching the fringe of his clothes.

V. 33. *But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.* This woman realized now for the first time in her life, that she stood in the presence of one who was able to save to the uttermost all who would come unto him in whatever condition of weakness or defilement, one who was able to make whole those who trusted in him. It is no wonder that she fell down before him in humble veneration, and out of the fulness of her heart told him all the truth. She told him how for twelve long years she had sought remedy from every earthly source, had expended all the earthly treasure that she had, but had constantly grown worse and more hopeless. She told him also that she had heard of him and of his wonderful works, and that just now when she learned that he was passing by, all hope and trust had sprung up in her heart, and that, notwithstanding all the prejudice of the community against her on account of her uncleanness, she had made her way silently into this passing throng, and purposely and trustfully had reached out her hand and touched his garment; for she believed the greatest desire of her heart would be granted unto her. Now she felt that her disease was cured, her best and deepest hopes were fully realized. No pen nor human words can ever portray the fulness of joy that filled her soul, and especially is this joy deepened as she confesses the great gift which the Lord had conferred upon her. If she had gone away and said nothing about it in the midst of that crowd, she would have lost the sweetest blessing, that which comes from the personal acknowledgment of the gift, that which comes from the personal recognition and blessing of her benefactor.

V. 34. *And he said unto her, Daughter, thy faith hath*

made thee whole; go in peace, and be whole of thy plague. How tenderly, compassionately that beautiful word fell from his lips: "Daughter," on account of thy faith thou art made whole. As much as to say, because thou hast trusted in me I have loved thee as a father would love a dependent, trusting daughter; I have delighted to confer on thee the greatest gift of thy earthly life, perfect health in the place of perfect weakness. Nor have I turned thee away because of thy poverty, or because of thine uncleanness. You may now go in peace and undisturbed joy, since you have told me all of the truth, and allowed me to grant to you my full blessing. Now as she would go away to her home, she feels in her heart that she is acquainted with that wonderful Teacher, and that he knows her, and all about her condition of life, and loves her as a father would love a trusting daughter. There is a beautiful lesson here for all who have been recipients of the healing, saving power of Christ. To go away, as many in their timidity might at first be inclined to do, and make no open confession and acknowledgment of the gift, would seem to be very ungrateful. It would also result in a very meager acquaintance with Christ, and a very feeble communion and fellowship with him; but, on the other hand, having found the blessing that was so much needed, Christ desires us to come to him openly and freely, and thus become thoroughly and mutually acquainted, and thus learn to rejoice in this personal communion. What a beautiful scene it would be if all the professed disciples of Christ would thus fall down before him, tell him all the truth of their dependence, and of the great gift they have received from him, and then feel that they have his constant blessing in not only being made whole, but in the new life of peace and joy.

THE TEACHER'S MEETINGS.

The Editor of this department will do us superintendents and teachers a favor by an occasional hint for conducting the Teacher's Meeting. If of interest or profit to others we will give briefly our programme for Jan. 29th. Meeting convened at 2.30 P. M. 1. Prayer. 2. Reading of five minute paper or article by a teacher previously appointed; subject, The Character of the Superintendent and Teacher. 3. Question Box. These questions were discussed: How should the superintendent administer the programme of Sabbath-school exercises? Would it be better to keep boys and girls in separate classes? Should a teacher continue teaching a moment after the final bell-call of the superintendent? Is the teacher's duty done for the week after dismissal of the school? Ought teachers to be selected from among professing Christians who are not members of any church? How large ought classes to be? To what extent should a teacher impress the claims of personal religion on every scholar? What is the best method of electing teachers? or, Who should assume the responsibility of choosing them? If a teacher must be absent from a session, should he procure a substitute, or leave it for the superintendent or class? 4. Lesson analysis and study: "The Parable of the Sower." 5. Arrangements for next Teacher's Meeting. And, Mr. Editor, don't you think this interesting and preparatory?

H. D. C.

INDEPENDENCE, N. Y.

COMMUNICATIONS.

NORTHERN WISCONSIN.

The Semi-annual Meeting on this field was convened on the third Sabbath in December; Bro. Dunn, of Milton, preaching the opening sermon. Brethren Morton, of Chicago, and Babcock, of Walworth, were present; also Bro. Thos. Lowe, of Coloma, the latter preaching a good practical sermon on Sabbath morning. The others preached more than once each. Bro. Dunn pleased and instructed the people Monday evening with his lecture on "Marriage," and Bro. Babcock preached on Tuesday evening. The weather was rainy and dark; but a good moon

and other favoring circumstances were encouraging, and the Lord was with his people. Several of the good brethren and sisters of the lay element were there from Westfield, Coloma and Dakota, and doubtless will desire to be at the next meeting. Indeed some of them were assigned work for the interest and instruction of the next gathering, which was appointed for the first Sabbath in June, at Berlin, as no request was sent in for it at any other point. We hope the dear brethren will find it to their pleasure and convenience to come again with hearts and mouths full of the "wonderful words of life." They will have an attentive hearing.

Bro. Babcock, by special invitation of the writer, went, or was taken by Bro. D. F. Baker, over to Marquette, on Wednesday; and preached four or five times, visited considerably, and was received with much cordiality, and was listened to with deep interest. The prospect for the cause there is not altogether hopeless. The friends there need the sympathy and prayers of more favored ones.

The writer of this had been called home to Menomonie, on account of the death of his son, Frank F. Ames, the last of four dear boys, and who graduated at Wheaton College, Illinois, last June. As memorial services were to be held at the college church on Sunday, the 9th, the parents were present, attending the mission-school in Chicago on the Sabbath preceding, meeting Bro. Morton on their way to Wheaton. The sermon by the pastor, and memorial tribute by him, and also by a room-mate, were of a most comforting and encouraging character; and a great solace not only to the bereaved parents, but to a host of college mates and other friends. Thanks to the many who have felt and expressed so deep sympathy for us in our affliction. May we still have your prayers.

W. W. AMES.

SOUTHERN ILLINOIS.

As I have not seen any item from here in a long time, I have concluded to let you know that we are still "holding the fort." We have had very fine winter weather till last night, when we were visited by a very severe snow-storm. Our Sabbath-school is in good condition under Bro. Howell Lewis' superintendency. Several new scholars are attending from First-day families. Elder Robert Lewis is our pastor, and is giving general satisfaction. Elder Kelly and wife have gone to Villa Ridge, to spend the winter among their children and old friends. They are much missed here. The health of our society is generally good.

Have just come in from our work at Fair View, a First-day Baptist church about five miles south of Crab Orchard, and eight miles west of here, where we have had a very interesting meeting. The members of the church took great interest in us and the meetings. They attended very regularly, although the weather was changeable, raining a good deal of the time. We were never treated better in all our life. They were "righteously indignant" at the way some of their brethren treated us at Crab Orchard. The members of this church are mostly from Kentucky and Tennessee, so we were at home everywhere we went, and shared bountifully of their hospitality, Eld. Threlkeld being a native of the former state and I of the latter. A Baptist preacher, by the name of Lewis, although not a member of this church, never missed a meeting. He is very friendly inclined to our doctrine, and is inquiring to know all about it. Many others are also investigating the subject.

I visited two of their schools in the bounds of

the church, and found them conducted by some of our best teachers of the country, and the children were learning rapidly. The people here possess good land and excellent farms, though somewhat hilly. Creal Springs, two miles away, is their nearest railway station, and is somewhat noted as a summer resort for invalids.

Several persons from the Crab Orchard neighborhood attended our meetings here, and are very desirous for us to commence again holding services there, which we expect to do soon. Eld. Threlkeld has been equal to the emergency, so far, in meeting the opposition, of which he has spoken.

Some of the First-day brethren in the Crab Orchard community have been talking of sending to St. Louis for a preacher to defend the cause of Sunday. Eld. Threlkeld told them if they sent to Halifax for a big man, he would send to Nova Scotia for a bigger one. We understood that a certain brother was to hold a meeting today, at the school-house near our church there, to prove by the Scriptures that Sunday is the Sabbath; but I guess the big snow cooled his ardor somewhat. The *Outpost* has a proposition from a Catholic priest, offering \$1,000 to the one who will show it in the Bible. So if the brother shows it, I intend he shall have the money. The Lord sometimes makes the wrath of man to praise him.

I have been circulating a petition against the Blair Sunday Bill. The Sunday-keepers are "begging the question" when they have to call on the arm of the law to sustain the sanctity of their Sabbath, so-called. Wonder if they have forgotten that our Revolutionary fathers fought for and obtained religious liberty and freedom of conscience? Where is the spirit that actuated Roger Williams and Patrick Henry to do what they did? These modern zealots ought to be ashamad of themselves.

I am well pleased with the present form of the RECORDER. It is doing a great work.

F. F. JOHNSON.

JANUARY 24, 1889.

FLANDREAU, DAK.

The Seventh-day Baptist Church at Pleasant Grove gratefully acknowledge receipts from the sister churches, to aid in building their church:

Ashaway, R. I.	\$13 10
Second Hopkinton, R. I.	10 00
New Market, N. J.	15 50
Clifford, Pa.	5 00
Waterford, Conn.	11 15
Christian Endeavor, Waterford, Conn.	14 00
Berlin, N. Y.	5 00
Christian Endeavor, Berlin, N. Y.	5 00
Independence, N. Y.	7 50
Lincklaen and Otselic, N. Y.	5 00
First Alfred, N. Y.	13 00
Brookfield, N. Y.	5 29
Milton Junction, Wis.	10 68
Milton, Wis.	14 53
Walworth, Wis.	9 00
Dodge Centre, Minn.	6 00
A friend, unknown.	2 00
Rev. J. L. Huffman.	5 00
Ruth A. Pope, Hartsville, N. Y.	50
From Missionary Society, Church Building Fund.	75 00
Total	\$232 25

Our house is not quite finished. It lacks one coat of plaster, paint, pulpit, and a platform at the door. We have seated it with just enough chairs for our present convenience. There are a few out-standing bills to meet which and to finish up the house, it is estimated, will require at least one hundred dollars more.

We feel very thankful for the help which has enabled us to have our house ready for use this winter, and although it may not be our privilege to return like favors to those from whom we have received, may we ever be found ready to help those who, like us, are striving

to plant the "Banner of the Cross" along the skirmish line of the army of Our Lord.
MRS. W. N. BURDICK.

TRACT SOCIETY.

Receipts in January, 1889.

GENERAL FUND.

A member of Pawcatuck Church	\$10 00
Sabbath-school, Berlin, N. Y.	8 00
Joseph West, State Bridge, N. Y.	2 00
Church, Walworth, Wis.	30 00
Edwin S. Maxson, M. D., Syracuse, N. Y.	3 40
Church, West Edmeston, N. Y.	7 50
Woman's Executive Board \$5 00 \$20 00.	25 00
George Greenman, Greenmanville, Conn.	50 00
Prof. A. R. Crandall, Lexington, Ky.	50 00
T. A. Saunders, Milton, Wis.	5 00
Mrs. Emma J. Purdy, Preston, N. Y.	1 00
Mrs. Nathan Rogers, " on L. M.	10 00
Church, Dolnyter, N. Y.	6 00
J. W. Bells, Hartsville, N. Y.	1 00
H. P. Burdick, " "	1 00
C. P. Ormsby, " "	1 50
Church, Hartsville, N. Y., on L. M. Schuyler Whitford	11 25
Theodore Hoffer, Andover, N. Y.	5 00
D. M. Clarke, " "	5 00
Mrs. J. Landphore, " "	50
Mrs. Ellen Vaps, " "	50
D. D. Remington, " "	1 00
Mr. & Mrs. E. Greene, " "	75
M. Landphore, " "	1 00
Mr. & Mrs. D. L. Langworthy, Andover, N. Y.	1 00
Edwin Langworthy, Andover, N. Y.	50
Annis T. Langworthy, " "	1 00
Mr. & Mrs. E. D. Clarke, " "	1 00
William M. Potter, " "	1 00
Mrs. Drucilla Green, Alfred, N. Y.	50
Mrs. George B. Shaw, " "	50
Milo Shaw, " on L. M.	5 00
Church, " "	3 77
W. H. Langworthy, " "	1 00
Giles Gridley, " "	1 00
Mrs. Content Potter, " "	1 00
Asher Stillman, " "	1 00
R. P. Sisson, " "	1 00
A friend, " "	33
H. D. Clarke, Independence, N. Y.	5 00
Sammy B. Crandall, " "	50
Anna L. Crandall, " "	50
Mrs. Flora Bess, " "	1 00
Mr. & Mrs. Luther Green, Independence, N. Y.	2 00
Henry Berry, " "	50
T. E. Bassett, " "	50
Mrs. Henry Bassett, " "	50
J. P. Livormore, " "	2 00
E. A. Cottrell, " "	5 00
S. S. Clarke, " "	5 00
Edwin Goodnow, " "	1 00
Mr. & Mrs. J. Clarke, " "	3 00
Miss Alice Clarke, " "	50
T. H. Tucker, Boulder, Col.	10 00
Seventh-day Baptist Missionary Society, Topeka, Kan.	2 70
Sabbath-school, Walworth, Wis.	5 91
Prof. A. R. Crandall, Lexington, Ky.	4 45
Rev. J. Clarke, Alfred Centre, N. Y.	5 00

BOOK SALES.

26 Hand Books, cloth	9 00
7 Hand Books, paper	1 00
4 Wardner's Book	1 90
2 Outlooks (Bound)	1 00
1 Biblical Teaching	35
5 Sabbath and Sunday, Vol. 2	6 15
12 Sunday Laws	14 75
16 Sabbath Commentary	9 60
Total	\$349 09

HEBREW PAPER FUND.

Naomi Witter, Adams Centre, N. Y.	\$1 00
W. H. Greenman, Milton, Wis.	10 00
Total	\$11 00

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., Feb. 1, 1889.

WHY THE CHURCHES ASK FOR YOUNG MINISTERS.

It is not that the churches like verdancy or "vealiness," not that they hanker for rashness or impetuous zeal without knowledge, that they are so given to calling young men to their vacant pulpits, but they call them because they do expect and often find in young men a freshness of interest which gives an indefinable charm to their work. They do not always expect it, and there is, unfortunately, some reason for this lack of expectation, in middle-aged and elderly clergymen. Their duties have too often wearied them, mentally and spiritually, as well as physically. They sometimes bring little freshness and resiliency to their tasks, and this fagged and faded mental and spiritual condition offsets, in the minds of the congregation, much of wisdom and experience that is most valuable.

In the meantime, churches are berated and derided for a love of immaturity and boyishness in their ministers, elements which are only barriers in the way of advancement in any other profession. This derision is not wholly deserved, however. Wisdom and experience are quite as much appreciated, we think, in a minister as in a lawyer or doctor, but there must go with this wisdom a love for a fresh interest in each old task. The five thousandth sermon must be considered as quite as important as the first; each weekly prayer-meeting as a unique and peculiar opportunity that will never come again; the familiar funeral or wedding service as of supreme importance to those who listen, even though the sentence of consolation or exhortation have been worn threadbare to him who officiates. He who maintains this freshness of interest (and thousands do, even down to old age) never ceases to be in demand. He never finds a dead line of fifty.—*The Golden Rule.*

HISTORICAL & BIOGRAPHICAL.

THE FRIENDSHIP FEMALE EDUCATION SOCIETY.

The extracts of the letter by Dea. John Maxson, on "Our Early Educational Operations," recently published in the SABBATH RECORDER, mentions the formation of female societies to aid young men studying for the ministry. The first to report, Feb. 16, 1835, was at Waterford, Conn.

The organization of a General Education Society is announced the 16th of April, that year, to take charge of the distribution of the gifts of the local societies among the beneficiaries selected. As bearing upon the subject, the following letter, in the handwriting of the delegate appointed, sent Aug. 5, 1836, by the Female Education Society of Friendship, N. Y., is presented:

To the brethren composing the Seventh-day Baptist Education Society, to meet at Alfred: With great satisfaction, we congratulate you on the commencement of an era that, in our opinion, ought, long since, to have been witnessed by us. But notwithstanding our past negligence, we thank God that there are yet remaining some among us who are willing to make a small sacrifice for the advancement of higher culture among us as a people. We have long been sensible of the necessity of some things being done; but how to begin we knew not. We have frequently heard the Macedonian cry. We have been aware of the lack of faithful laborers, and of the need of an educated ministry; and now, dear brethren, we are willing to use the means that God has given us by throwing from our coffers into the treasury of the Lord. Our means are small; but, remembering the two mites, we trust that they will not be passed by unnoticed. Brethren, pray for us, that we may not be weary in well-doing.

We wish to be received as auxiliary to the General Education Society. We appoint our Eld. W. B. Gillette to represent us as a delegate at your meeting.

We send by our messenger \$3 85, and two pairs of socks, 75c.

Done by order and in behalf of the Female Education Society at Friendship.

NANCY CLARKE, *President.*

PHIIBE ALLEN, *Secretary.*

ELD. ALEXANDER CAMPBELL AND DE RUYTER INSTITUTE.

The death of Eld. Campbell, in the past year, recalls his services in behalf of the first chartered school of our denomination. While others may possibly have first conceived the idea of starting such an institution at DeRuyter, he surely has the credit of giving to that idea its outward form and realization. As a most efficient agent, he raised the funds which the people at that place gave toward the erection of the building. He canvassed three times the principal Seventh-day Baptist churches in this country, to secure subscriptions and the payment of them, for this object. He aided largely in employing the faculty the first few years of the existence of the institution, and solicited the attendance of many of its students.

The following letter, dated Aug. 28, 1872, relating to this subject, we received from him:

You request me to write a brief account of the early history of DeRuyter Institute. My reason for delay in answering you is, that I expected to visit DeRuyter some weeks since, and have an opportunity to examine the records of the first movement towards the establishment of that ill-fated school. But I have not been able to make the visit. Lest you should think that I have forgotten the matter, I take the liberty to send you the following statements, without the aid of date or record.

First, the cause that moved me to make an effort to bring into being an educational institution, owned and superintended by our people, was this: No such school was existing among us, nor ever had existed. The above consideration had been urged upon me, why I should remain a member of the Presbyterian Church, and not unite with the Seventh-day Baptist people. At the same time, the offer was made to give me, without any expense to myself, a thorough education, both literary and theological,

which should qualify me for the ministry. Many other considerations were held out to me, if I would abandon the Sabbath of the Fourth Commandment, and keep Sunday. Of course, I declined all such offers made upon these conditions.

But the thought that our people should be called, by way of reproach, an illiterate and ignorant people; and the lamentable fact that we had no institution of learning among us, which could afford the advantages of an education to our young men and women, produced sensations in my own mind that I could not well endure.

Therefore, after having taken leave of my Presbyterian brethren, who had always treated me in the most loving and brotherly manner, and having united with the Seventh-day Baptists, I soon began to move in regard to getting up such a school, as the wants of our people seemed to demand. I introduced the subject to Deacon Henry Crandall and Dr. Ira Spencer, of DeRuyter; and after having had several consultations on the subject, at different times, we called a mass-meeting of the citizens of DeRuyter and vicinity, where this matter was laid before them. After several meetings of the kind had been held, a resolution was unanimously passed to this effect, that the people of the place and vicinity should give three thousand dollars, to encourage the Seventh-day Baptists to erect a suitable building, in DeRuyter, for the purpose above mentioned, upon the conditions, that the said building should be worth, at least, \$10,000, and that the institution should be owned and controlled by the Seventh-day Baptists. I think that this was in the year 1834 or 1835.

I was appointed as the agent, first, to circulate the subscription paper in that place; and when they said three thousand dollars were raised, I was directed to solicit subscriptions abroad throughout our denomination. Accordingly, I went to work in this agency without delay. I visited nearly all our churches in the states of New York, Connecticut, Rhode Island, and New Jersey, calling the attention of our people to the subject of education. I endeavored to impress upon their minds the importance of such an institution, to meet the demands of our children, so that they might be better qualified for usefulness in promoting the cause of God, and particularly the claims of God's holy law. I was generally well received by our people, as a convert to the Sabbath. I had the heart-felt satisfaction of witnessing an interest rapidly kindling, on all sides, among them, on the subject of my agency. It was strongly expressed by very liberal subscriptions for the object named.

I spent most of the time for three years in pleading with our people for the money, and in collecting it for the founding of the DeRuyter Institute, and to place it in successful operation. The whole amount of funds obtained by me was about thirteen thousand dollars. According to my best recollection, the school opened in the fall of 1837, with about 120 students.

After I returned from the Central Association, this last June, I felt so much anxiety about the condition of DeRuyter Institute, that, after mature reflection, I wrote to the President of its Board of Trustees, proposing to buy the building and grounds, and do my utmost to make the institution what it ought to be to our people. He replied that he would lay my proposition before the board; but have heard nothing from them, and have concluded that they think it best not to sell it to me.

If you think that there is anything in what I have written, which will be of interest to our people, you are at liberty to do what you please with it.

BURDENS ON YOUNG SHOULDERS.

"Now, boys, you must take upon yourselves the entire responsibility of getting to school in season. I will see that your breakfast is ready on time; but I shall not find your books or hats for you, or remind you that it is time to start. If you go through college, it will take you seven years; three for preparation and four for the college course. I will provide clothing, books, all expenses, but you must see to it every day that you are punctual in attendance. I cannot assume that burden in addition to all the rest." Thus spoke a mother to her two sons, who were just starting on their preparatory studies for a college course. She had double reason for thus throwing upon them the burden of responsibility for punctual attendance upon their school studies. It was necessary that they, being fatherless, should early learn to spur themselves to duty, to hold themselves to account for their successes and failures; and she had already assumed all the burdens she could bear. From that hour she never reminded them in a single instance that they were likely to be late. She did with great care go over the monthly reports their teachers sent home, and show her gratification when their standing was high. She kept

advised of their daily progress, overlooking their studies in the evening, sympathizing with their enthusiasm, and helping in the solution of their duties; but all the responsibility of their progress she made them feel rested upon themselves. By the striking of the clock in their room they knew when it was time to get up, when it was time to go to bed, when the hour of breakfast arrived. If they carelessly laid down their hats and coats out of place, she did not interest herself in the least in trying to find them. It was unnecessary even to remark: "If you had hung them in place, you could have easily put your hand on them;" for they had heard from earliest infancy, "A place for everything, and everything in its place;" "A time for everything, and everything in its time."

As the result of this course on the mother's part, the two boys, though walking two miles to school in all weathers, were rarely, if ever, late; and when they entered college, to which they went daily by the train, they were uniformly and easily on time. Punctuality had become a habit, and they needed no outside prodding in keeping their engagements. This sense of responsibility gradually enlarged until it embraced an increasingly wide area, and when they reached full manhood they were entirely accustomed to bearing its burdens manfully.

During all this time, of course, the school gave the law to the family life. Every arrangement was made for the easy performance of school duties. Such diversions as would suggest or demand late hours at night were avoided. The evening meal was served at such an hour as would give time for study after it was over; or an early hour for retiring was insisted on, that an hour for study before breakfast might be secured without robbing the time for sleep.—*The Central Methodist.*

PURE READING.

The taste for pure reading cannot be too early cultivated. The careful selection of books for the young and a watchful supervision over their reading-matter, cannot be too strenuously impressed upon parents and teachers. Books are to the young, either a savor of life unto life, or of death unto death; either contaminating or purifying, weakening or strengthening, to the mind of the reader.

If the first aim of a public-school system is to make men better workers, the second should be to make them thinkers; and to accomplish this, young minds must be brought into correspondence with the thoughts and works of the great men of the past and of to-day.

Nine-tenths of what they have learned, as arithmetic, algebra, geometry and geography, will pass away as the cares of life come upon them. But the taste for pure reading, when acquired, will never pass away; it will be of use every day and almost every hour; they will find it a refuge and a solace in times of adversity, and be happy when others are sad. It will spread from the father to the third and fourth generations.—*The Mother's Magazine.*

THE LOST HEART.

I knew a man who lost his heart. His wife had not got it, and his children had not got it, and he did not seem as if he had got it himself. "That is odd!" say you. Well, he used to starve himself. He scarcely had enough to eat. His clothes were threadbare. He starved all who were around him. He did not seem to have a heart. A poor woman owed him a little rent. Out she went into the street. He had no heart. A person had fallen back a little in the payment of money he had lent. The debtor's little children were crying for bread. The man did not care who cried for hunger, or what became of the children. He would have his money. He had lost his heart. I never could make out where it was till I went to his house one day, and saw an iron safe; it stood behind the door of an inner room; and when he unlocked it with a heavy key, and the bolts were shot and the inside was opened, there was a musty, fusty thing within it, as dry and dead as the kernel of a walnut seven years old. It was his heart. If you locked up your heart in an iron safe, get it out. Get it out as quickly as ever you can.—*Spurgeon.*

SABBATH REFORM.

HAVE YOU ORDERED YOUR PUBLICATIONS FOR
JANUARY, 1889?

We beg every reader to recall the suggestion already made in these columns, concerning the circulation of Sabbath literature by personal orders. Choose some friend or friends, and select such literature from our publications, both tracts, periodicals, or all these. Send the address of your friends, and the money to pay for the publications, to the office of the RECORDER. Do this every month in the year. If you do not choose to select the literature, send the names and money to the office, and leave the editor of the RECORDER to select the material, and empower him to send it with your compliments. Accompany, or follow the literature, with a letter to your friend, and ask its careful consideration for your sake and for sake of the truth. Every reader can thus become a direct worker in this field. Far better results will be thus secured than can be gained in any other way. Every one engaging in such work will find personal blessing. The business of the office will be enlarged and strengthened. The cause of truth will be carried forward, and you will lay up treasures in heaven. Those who may meet Rev. J. B. Clarke, agent of the Society, can save the trouble of writing, by placing money and requests in his hands. Don't forget this. Don't delay to act upon these suggestions. The need of such individual work is an imperative one.

THE W. C. T. U. AND THE BLAIR BILL.

A representative of the N. W. C. T. U., writing to the *Christian Statesman*, says:

"Our late National W. C. T. U. Convention in New York City was so impressed with the fact that we are on the eve of victory, and that now is the time to unite all our energies for the work, that they not only endorsed Blair's Sunday-Rest Bill as amended, but passed a resolution approving the recommendation of Miss Willard in her annual address, that petition work for the Sabbath be made "the specialty of specialties" for the next three months."

The vigor with which the purposes of the W. C. T. U. have been carried out is shown by the following:

"Editor *Union Signal*: I find that not only outsiders, but some of the members of the W. C. T. U., think the American Sabbath Union has taken charge of the Sunday-Rest Petition." This is not the case. The Sabbath Observance Department of the W. C. T. U. took the petition in hand when it was a neglected child, and have raised it to a manifold millionaire, with only brief help from without during the last year, and still has charge at Painesville and Washington. To change the figure, the W. C. T. U. is the Deborah of this fight, while the Illinois Sabbath Association and its successor in national work, the American Sabbath Union, together are the Barak that has come to her aid in the fight against the chariots given that invader, our Sunday rest.

Let us keep up the snow-storm of petitions until the Sunday trains are stopped. Our message from the office of the American Sabbath Union is to send all petitions to your petition superintendent, Temple Hotel, Washington.

Let every one who would help herself and the Sabbath cause also, write at once to one of the Senators from her state for a copy of the stenographic report of the recent hearing on the Sunday Rest Bill. The demand will affect the supply. Let this word be spread everywhere; the hearing gives both sides, and is "mighty interesting reading," especially Senator Blair's dialogues with our opposers.

WILBER F. CRAFTS,
Field Sec. American Sabbath Union.

74 E. 90th St., New York, Jan. 4, 1889."

It is an open secret that the dialogues with our opposers, which Mr. Crafts declares to be "mighty interesting reading," were arranged for by the friends of the bill, beforehand. The

editor of this department was confidentially told by Mr. Crafts, after he reached the Senate rooms, "Undoubtedly the committee will desire to ask you some question." We had also been informed: "You ought to make your argument quite full, because we, the friends of the bill, desire to answer you." We trust that the readers of the RECORDER will procure the report of the "hearing," and see what that "mighty interesting reading" is.

The attitude of the N. W. C. T. U., in the matter of the Blair Bill, continues to furnish food for thought, on the part of the readers of the RECORDER.

CORRESPONDENCE.

The following, from Summerville, Mo., is extracted from a letter to the editor of this department. It will be of interest to our readers.

While writing, I wish to inform you that as I understand it, the Sabbath question is at work in the minds of the people in this portion of the country, like a great commotion in the depth of the sea, which, as yet moves gently on the surface; but when the under-current of ebullition becomes fully heated, it will break forth with mighty surges, and great billows will roll upon the surface. The seed has been sown here, and is taking root, and in God's own good time it will send forth its branches as the "green bay tree" and "as the cedars of Lebanon," until this portion of the earth shall be full of the knowledge of the truth of God as waters that cover the sea. We have had no revival in this direction yet, but our brethren and sisters are mightily engaged in prayer and humble devotions to God that a great and good work may be done in his name. Thus relying on his promises to bless those who obey and trust, and ask him, we hopefully look forward to the time when he will bless us and pour out a great blessing to his name's honor and glory.

Yours in the faith of God's truth,
T. G. HELM.

ANOTHER.

The following are extracts from a private letter written by one making first inquiries relative to Sabbath literature and the Sabbath question. While we may not transgress the courtesy of private correspondence in giving the name of the writer, the extracts indicate a spirit and tendency which is the promise of good to come.

Yours of the 27th ult. duly received, for which I am sincerely obliged to you. Your letter was to me a fresh and most pleasant reminder of the "tie that binds." However we may now, or for the future, differ in some things, I nevertheless pray that there may grow upon you and yours, in your service, the blessing of God that maketh rich, and that you may be filled with his divine Spirit. And I may frankly say, that I like your frank, manly words, and will enter with pleasure upon the investigation of this subject as fully as time may permit. About books; I feel as though your second volume would help me as much as your first, in the present trend of my convictions upon the subject, but will take your advice and start with Vol. 1. . . .

If you have anything in your volumes or elsewhere discussing fairly the day upon which the Conqueror rose, and the "three days and nights" calculations, I am all eagerness to see it. I have never attempted to make myself or others believe that the Sabbath and the Lord's-day are one and the same, but the question you raise as to the eternal perpetuity of the Decalogue, I cannot, so far, acknowledge. The Sabbath did not start with the Decalogue, and though it still holds sway as a mirror of holiness, and was an instrument in times past used for the enlightenment and education of the Hebrew people (I mean the Decalogue), and though the Lord came not to abrogate it, or any portion "of the law," yet I cannot remember any orders in the New Testament given us (who are not under law but under grace) that would entail upon us the observance of the old seventh day. He lent countenance to all the remaining nine-tenths of it plainly, did he not? He proclaimed himself above the Sabbath, and "coming to fulfill the law." I can believe how both day and purpose might be moved a step in advance of an early revelation, but I have not studied the matter as yet, and I must wait for weapons wherewith to war.

Yours in the hope of his coming.

CANADA.

We trust that the writer, studying the New Testament, will see that Christ did not come to make a new revelation, but only to enlarge and glorify that which had already been made. Neither did he come to institute new laws, and

he declares that he did not come to abrogate those already instituted. Our brother will also discover, we trust, that "we are not under the law but under grace" in the matter of redemption from sin, but not in the matter of obedience to God. If the Decalogue "still holds sway as a mirror of holiness," it is that we, "looking into the perfect law of liberty," may discover what manner of persons we ought to be according to the requirements of that law. The liberty of the gospel is the liberty from commendation, through faith; but not freedom from the obligations imposed by the perfect law of God. Christ certainly "lent countenance" to the Sabbath, when he pruned and cleansed it that it might be understood and observed for man's good rather than a burdensome formality. We, too, could "believe how both day and purpose might be moved a step in advance of an early revelation," if there was any record of such a transaction on the part of Christ. We do find that he moved the Sabbath a long way forward and upward, by discarding the false notions and practices which had gathered around it, but he did not "move it forward" by abrogating it and putting something else in its place.

THE SUNDAY-REST BILL.

The activity of the friends of the "Sunday-Rest Bill" continues without abatement. Every effort possible is being made to secure its passage. The following is a copy of a printed slip which is being largely distributed in the manner indicated at the bottom of it.

THE AMERICAN SABBATH UNION.

The Senate Committee on Education and Labor recently gave to the friends and the opponents of the Sabbath, a hearing on the "Sunday Rest Bill" now pending in the Senate of the United States.

The opponents of the bill were from the Seventh-day Baptists, the Seventh-day Adventists, the Personal Liberty League Party, or infidel element.

This historic and valuable collection of arguments, which presented both sides of this all important subject, forms a valuable addition to our Sabbath literature, that should be in every household.

Copies of it can be had free of charge, by writing promptly to the Senator from your state, asking for "the hearing on the 'Sunday Rest Bill' before Senator Blair's committee in December, 1888."

REV. WILBER F. CRAFTS, *Field Sec'y*,
74 East 90th Street, New York City.

G. P. LORD, *Rec. Sec'y*,
Elgin, Ill.

Please put one of these slips in each pew in your church.

The bill may seem to many a very harmless one as it will affect but few Sabbath-observers. But does any one suppose such an effort would be made for the passage of this bill if this is all they hope to accomplish? Could any member of the legislature, who voted for the first appropriation for the new capitol at Albany, have been induced to vote for that appropriation, had he known that it would cost the state from twenty millions to thirty millions of dollars? Because it was a small sum that was asked for, the appropriation was readily granted. And so, because this bill is but a small thing asked for, it will probably be readily granted, and the more readily, because but few people can see the size of the ultimate object to be gained. One small step at a time toward the union of church and state will arouse the opposition of but few; but if the several steps yet to be taken do not lead to this, little or nothing will be gained by the efforts now being made.

If there are any who are satisfied with the laws as they are, and with the Constitution of the United States as it now is respecting matters of religion, let them use every effort to oppose the present bill and be sure and sign and circulate petitions to this end, copies of which may be obtained by addressing the RECORDER office; and do it at once. The slips which are being so liberally and extensively scattered, indicate that our power is felt at Washington. May they feel it still more. Let us all pray that God will avert the danger before us, and let us act as well as pray.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"By him life's morning lovelit be,
 Who loved and lived and died for thee;
 So shall thy noontide never know
 Earth's burning thirst and withering glow;
 And thou shalt fear no gathering night,
 At eventide it shall be light."

THE *Advance* quotes the Rev. Dr. John P. Newman as saying that if the inaugural arrangements were in his hands, he would substitute for a ball a grand promenade concert, where a thousand American artists, vocal and instrumental, would render American songs and American compositions, and where American citizens could greet the American president. That would certainly be a much more American performance. We wish the making of the inaugural arrangements were in Dr. Newman's hands.

LAST week we announced the sad news of the death of Bro. Landow. We have received no further particulars concerning his last days on earth and his departure for the better land. As he was a member of the First Alfred Church, arrangements have been made to hold a memorial service in that church, on Sabbath, February 9th. At this service, Bro. James M. Carman, a native of the same country, a convert to Christianity at the same time and under the same influences, and a companion of Bro. Landow in the journey to this country, two or three years ago, will read a biographical sketch, and other appropriate exercises will be presented.

THE agitation of the question of the Sunday Rest Bill is affording an excellent opportunity for calling the attention of the general public to the specific claims of God's holy law, and especially of his law of the Sabbath. But excellent opportunities call for increased activity and consecration on the part of those who are called, among other things, to advocate and defend that law. Feeling the responsibility which this condition of things imposes, our Tract Board are preparing to issue as early as possible in February an *Outlook Extra*, devoted to the discussion of the subject as thus opened up to us. This means additional expense which ought to be fully covered by extra volunteer offerings to the funds of the Society; and we suggest that, besides donations sent to the treasurer to meet this added demand for funds, persons in every church and society who can use extra copies of this issue to a good advantage, send twenty-five cents, fifty cents, or a dollar to this office and get a supply. We are not authorized to announce any price for such lots, but all orders for *extra copies* of this extra number, accompanied with the money, will be promptly and liberally filled.

Up to the first of February, we have filled nearly as many orders for tracts, since anniversaries, as during any previous entire year; and the greater part of these comes from those who have learned of us through some of our publications, and who are thereby lead to seek for light. The spirit of earnest inquiry is being

aroused; and, unless all signs are misleading, those who will honestly and sincerely seek the truth during the next ten years will greatly outnumber those who have thus sought it during the past ten years. What is true respecting our Sabbath reform work is true also of our missionary work, for they go hand in hand. Wherever a family, or any number of persons together embrace the Sabbath truth, there is opened a new field for missionary work; and missionary work, faithfully performed on any such field, opens up the way for further usefulness in the line of tract work. Let us, then, lift to God grateful praise for these newly opening and ever widening fields of opportunity for gospel work in its fullest and broadest sense, and then make proof of our gratitude by the liberality of our giving and the earnestness of our doing.

THERE is another thing which is becoming more and more apparent in our tract distribution work, and that is the importance of something which will strongly mark us as entirely distinct from the Seventh-day Adventists. This is made plain through two entirely opposite classes of correspondents. One of these, for example, writes for tracts and information concerning Seventh-day Baptists, saying that attention has been called to the Sabbath through the Adventists, but that they teach so many errors on other points that it is impossible to accept their teachings, or work with them; the other class, receiving our publications and seeing that we teach the Seventh-day Sabbath, look no further, but write us to send no more, as they already know all they wish to know about the Adventists. We do not desire to antagonize the work of our Advent brethren in so far as they hold and teach the truth. But there are points of radical difference between their teaching and ours, and we presume that neither body will care to be mistaken for the other. We are quite sure that our own work will move on more successfully if we can relieve ourselves from any imputation of holding or teaching what we believe to be the errors of that body.

THE inroads which death has been making upon the families or persons of our workers in the Lord's work of late, are numerous and sad. It is but a few short months since the wife of Bro. Gardiner, at Shiloh, went to her rest from several months of weary waiting. Then Eld. Darrow fell at his post of duty on the field where many years of useful labor had been performed by him, and Eld. Campbell was gathered home at a good old age, from his earthly home in Walcott, N. Y. At Berlin, the wife of Bro. Rogers went home after twelve years of invalidism. In New York, Bro. Friedlander, a useful and faithful laborer among the Jews, was suddenly called to rest, just at the point at which he was coming into full fellowship with our faith and practice. Then Bro. Landow was taken from the active duties of the Christian service among his countrymen and brethren in the hope of Israel, within nine months of the time of his consecration to that work at the hands of his brethren in Alfred. And now Bro. Witter, pastor of the First and Second Westerly Churches in Rhode Island comes to Alfred to bury the earthly remains of a loving and helpful wife, and on the same day, Bro. Sherman, pastor at Mystic, Conn., lays to rest, in Pennsylvania, the mortal body of his only son, by the side of a young wife who went to heaven two years ago, after a married life of less than one year. The

lessons taught by these sad events are impressive. We who remain need to renew our consecration to the Lord's service, and stand as servants who watch for the coming of their Lord. We need also to come into such relations of sympathy and helpfulness toward each other that we may in all these things bear one another's burdens, and so fulfill the law of Christ. May the Lord comfort those who mourn, and help us all to perform well our part while it is called to-day.

NOTES CONCERNING THE BLAIR BILL.

So far as we have heard, the petitions to Congress protesting against the passage of this bill are being earnestly circulated among our people, and many who are not of us are signing them. In Hornellsville, for example, we shall probably get ten times as many signatures as we have members of suitable age to sign them. Some of these are among the best business men of the city. One man took one of the petitions into his store and kept it upon his desk for several days, calling the attention of his customers to it and asking them to sign it. This shows how many besides ourselves look upon the measure. We have no doubt others find a similar experience.

Other sources of encouragement are afforded us in the attitude of many newspapers upon the question. For example, it is said that one of the petitions in favor of the measure was sent to Rev. Dr. Wayland, editor of the *National Baptist*, with the request that he give the petition the benefit of his signature and the influence of his paper, which is widely circulated among Baptists and others throughout the United States. Dr. Wayland not only did not give it his signature, but he came out in a clear and strong editorial stating his reasons for opposing the measure. We regret that we have not a copy of the *National Baptist* at hand from which to make extracts. Dr. Wayland being from the land of Roger Williams, and a Baptist of the Roger Williams stripe, it is not difficult to understand that he would oppose such a measure; and being a son of Dr. Wayland of Brown University fame, it is quite as easy to believe that he would say what he had to say in a manner not to be easily misunderstood. The influence of such men will go far toward creating a right sentiment on the subject.

The following appeared several weeks ago in the *Mirror*, a local paper published at Warren, Pa.; it is under the heading, "Have they gone mad?" and, though some of its characterizations seem to be lacking in charity, it gives voice to the real convictions of very many thoughtful people everywhere:

Senator Blair's National Sunday bill to prohibit all work, transportation of passengers, carrying of the United States mail, prosecution of commerce between the states, etc., etc., and other idiotic provisos on Sunday, is almost too absurd to require notice or comment. That is, it would be if it had not been introduced into the United States Senate by a United States Senator, and passed two readings in that body without a dissenting voice. In view of the importance which this blue-law bill is assuming, petitions have been gotten up in all parts of the Union to protest against such a union of state and church and amending the National Constitution so as to give preference to the principles of any religion above another. A paper of protest is being circulated in Warren, and it already bears the signatures of hundreds of citizens.

If the religious monomaniacs will bring proof, incontrovertible proof, that the first day of the week is really the Lord's day, when the Bible says "He rested on the seventh," or that the Saturday of the Jews is not the Sabbath, then it might be well to discuss the subject with a show of reason. But it is not probable such a bill will pass. The majority in Congress know too well the terrible results of such a despoliation of liberties.

The United States has evolved from the Dark Ages and is going forward—not backward.

The prophecy in the closing sentences of the above extract is repeated by the Senators from Wisconsin, in their reply to the petition of our women as seen in the Woman's Department of this paper, and we sincerely hope it will prove a true prophecy; but, on the other hand, those who favor the passage of the bill are earnest and diligent, and will lose no opportunity to press their petitions. With even greater diligence and earnestness should we press our claims, for ours is a righteous cause. That the danger seems to be growing less, is indeed cause for gratitude and encouragement, but there will be time enough to rest when the danger is fully past.

THE NUMBER SEVEN.

An esteemed friend calls attention to a little reprint article in our issue of January 17th, on the Number Seven, as used in the Bible. In the course of the letter our friend says:

The article called to my mind another on the same subject which I saw some years ago, advancing the idea that the ultimate termination would be, after six thousand years of the world's history, the seven thousandth would be the millenium reign of Christ—the great Sabbath of the world. In Leviticus 25: 8, it is said, "Seven sabbaths of years shall be numbered; the fiftieth shall be a year of jubilee, in which they shall proclaim liberty throughout all the land, unto all the inhabitants thereof." Does not this symbolize the thousand years of Christ's reign on the earth, whether literal or spiritual? If this is correct, is it not near at hand, even at the door? Will not some one of our Bible students give us their views on this subject?

For the SABBATH RECORDER.

THE WRITTEN BOOK.

BY D. E. LIVERMORE.

Life is a book with pages white;
Within this book each day we write;
One by one the lines we trace,
As the moments fly apace.

In this book, so bright and fair,
If only love were written there,
Beauty from its lids would gleam,
From the charms that lie between.

Sin would never find a spot,
On its sacred page to blot.
Bright sunshine from our hearts would fall,
To shed a radiance over all.

Then might we bear a Christian's name,
And heavenly hopes our souls inflame,
To grasp the promise God has given,
And rightly claim the joys of heaven.

THOUGHTS ON JOB.—No. 2.

BY H. D. CLARKE.

In our first article we briefly expressed the conviction, which we believe well founded, that Job was a real person of the land of Uz or Idumæa. He was a distinguished man of great wealth. In him we see an example of piety and integrity. Suddenly precipitated from great prosperity to apparent ruin, he shows complete submission and trust in his Creator. "Though he slay me, yet will I trust him." In all his first trial he "sinned not, nor charged God foolishly." Again, at the second trial of faith, "he did not sin with his lips."

After this we are brought to observe Job's conduct respecting reverence for the Almighty, though we notice a slight change produced by the increasing sorrows. Apparently the severest trial which awaited him was the pretended consolation of his three friends followed by their reproaches and unreasoning suspicions.

As soon as Job laments the day of his birth his friends pounce upon him, and in the place of consolation they accuse him falsely.

Eliphaz calls in question his integrity and reproves him of being impatient. He hints that

God does not afflict a righteous man. Bildad hints that Job's children received the due reward of iniquity, and as for Job if he be innocent God will not cast him away.

Zophar attempts to show Job his vanity and arrogant assumption, and calls upon him to live a more holy life.

In these chapters they seem to discourse upon the divine judgments, which they affirm are only against the hypocrites and the wicked.

Job protests against their reasoning, and shows that God does afflict the righteous. His words only irritate his friends who reproach him still more severely. Job appeals to the Almighty, asserts his own innocence, complains of the cruelty of his friends, and shows that wicked men often prosper all through this life.

He thinks the treatment of Providence is unequal, especially in view of his own unjust sufferings.

Their argument is upon the question whether he who is so severely afflicted may be accounted innocent and pious. Here is a syllogism:

God is just. He blesses the godly, but punishes the wicked;

Job is severely afflicted and punished by his Creator;

Therefore, Job is wicked. He deserves this punishment, and ought now to repent.

But Job labors to show that God does not only afflict the wicked, but permits the pious also to suffer in order to prove their faith, strengthen it and show forth the divine majesty. While thus reasoning, Job is so overwhelmed with his sorrows and the unjust treatment of his friends that he appears quite impatient in defending himself.

After the three friends cease their speaking, leaving Job as they suppose in his self righteousness, Elihu advances to show both parties their fault. He reproves Job because he justifies himself in preference to God; and the three friends, because they were unable to answer Job: that is, they could not prove his guilt, and yet they kept on accusing him. 32: 3.

Elihu appears to reason without being biased by favor to either party. He proceeds to show that God is not bound to explain all his counsels nor reveal to men his reasons for everything. He reproves Job for even hinting that God had dealt unjustly with him. God chastens men to prove and amend them so that they also may see his justice upon the rebellious and his favor to those who exhibit humility.

To this exhortation Job makes no reply.

Then God speaks. His words convict men of their *ignorance* and show their *weakness*. He teaches Job humility and others, by his example, complete submission to God in confidence and trust.

Men are incapable of judging of the executive part of God's moral government. There is, therefore, great danger in striving with our Maker.

Men are also to have respect to human infirmities and the ignorance of human nature, and not rest in their own strength.

God is infinitely wise and full of majesty, and men should preserve unwavering faith in him, submitting reverently to his decrees.

Job is penitent, submissive, and restored to redoubled prosperity and happiness.

Affliction may be man's best teacher.

"All things work together for good to them that love God." Rom. 8: 28.

"I know that trial works for ends
Too high for sense to trace,
That oft in dark attire he sends
Some embassy of grace.

"So shall I bless the hour that sent
The mercy of the rod,
And build an altar by the tent
Where I have met with God."

TAMPERANCE REFORM IN POLITICS.

NO. IV.

BY PROF. A. R. GRANDALL.

The outlook for temperance reform is not so discouraging as many seem to think. It is noticeable, however, on a careful study of the situation, that the real encouraging features are not those which are the occasion of the intensest enthusiasm. As has already been pointed out, the great body of temperance people are of the conservative sort, or men who look on proposed political measures from the standpoint of practicability, and who are not inclined to drop all other questions for any one issue. In very few states are they a secure majority against the various interests that can be combined to oppose them. There is, however, a noticeable advance of sentiment in favor of restrictive laws, with a corresponding probability of effective enforcement. A just view of the case should credit this largely to the casuists, or the so-called impracticables, whose diagnosis of the evil has been effective in awakening many to the necessity of aggressive warfare against the saloon scourge. Another less hopeful outcome of this teaching is the organization of a religio-political party to urge more especially the casuistic view of the remedy for the evil in question and to contend against measures which, by falling short of meeting these views at one step, compromise them as authorized expressions of the Divine mandate in the matter. This is a less hopeful outcome, not because this movement is without effect as a means of education, but because it is not the best and the most continuous means of education, as previously pointed out, and because the hope of temperance reform does not rest in the expectation that a political majority will accept for all conditions the exclusive measures proposed by the advanced thinkers, but rather in the education of the people at large making possible the enactment and the enforcement of progressively better and better remedial measures. In all cases like this, great bodies move provokingly slow; but there is from all the educational agencies at work, clearly a progressive reach after practical repressive measures in the interest of temperance which is encouraging to an extent that is not indicated by the struggle for place and power through the great political parties, or by the scramble after political notoriety through the small ones.

There are some conditions which need to be considered as a basis for political temperance work.

1. It is definitely settled, by courts of last resort, that the traffic in intoxicating liquors is subject to police regulation, as a nuisance.

2. To regulate or to suppress the liquor traffic is a power that belongs to the states rather than to the general government. This is one of the instances in which the state is sovereign.

3. The power to regulate and to suppress the liquor traffic can, under general laws, be delegated by that state to counties, cities and minor subdivisions of the commonwealth.

These legal conditions obtain for all the states, excepting such only as have constitutional provisions forbidding certain forms of regulation.

Under the first head it may be well to remark

[Concluded on page 92.]

YOUNG PEOPLE'S WORK.

EVERY generation ought to advance, by at least a few steps, beyond the one that precedes it. How is it with us?

WE may know more than our fathers did, because we have the results of their investigations. We may be able to accomplish more than they, because of the facilities they have bequeathed us as a heritage. Certainly, it can hardly be said, that we are more spiritual or religious than the generation which is passing away.

THE work of a generation of men is measured by what it accomplishes, as against the forces which operate adversely to that work. Are we better able to resist the influences which stand opposed to our advancement?

OUR fathers stood upon the ground of knowledge, looking out upon the fields of the unknown, and then went forth conquering vast regions of its territory, turning them to their own use and benefit. They have placed within our reach means, whereby we can do what they could never imagine. Are we conquering a correspondingly greater part of the unknown field? Shall we have left to the generation following us greater opportunities.

IF not, we are simply stagnant, though we fancy we are the most progressive generation in all the cycles of human history.

AGAIN. Our ancestors were God-fearing, praying men and women, in whose hearts dwelt the Word of Truth "richly in all wisdom." Is our piety deeper, are our prayers more earnest, and offered with stronger faith? Is the Word of God verily our portion, and our Father's will our meat and drink?

OUR fathers, for conscience's sake, stood firm as a rock, for what they believed to be the truth. They have made us a name and a place among men. Are we, therefore, the better able to stand for the heritage of truth committed to our care?

OR shall we have to say, with more of reason than the Tishbite of old: "O Lord, take away my life; for I am not better than my fathers." May God grant that we be not worse than they!

LOYALTY TO THE SABBATH.

The loyalty of the young people is a necessity to the life of the denomination; but if we would not live as a denomination "at a poor dying rate," we must be loyal to the Sabbath itself. First-day Baptists have said, "You are but a branch of our church." "You differ from us only in keeping Saturday for Sunday." Now, if this were true, we would be about dead as a denomination. The truth would live, but we would not. We must keep the seventh day as the Sabbath, for we cannot deem the law obeyed if we observe the seventh day with such a degree of reverence only as the majority of professed Christians accord to Sunday.

It has become a trite saying amongst us, that young men leave the Sabbath to go into business, and young women to marry. The converse is also true; and there are many other excuses, ranging all the way from worldly gain to worldly convenience. Why is it that, while many are coming unto us and accepting the Sabbath, there is yet a great number every year

that desert the Sabbath? Is not the primary reason that we are, in too many instances, Seventh-day Baptists, not from any real conviction, but because, as the saying goes, we were born so? Notice that those who are converted to the Sabbath rarely fall away, and that the apostates come from the ranks of those whose fathers and mothers were Seventh-day keepers. A young lady was asked the other day, "Why do you keep Saturday for Sunday?" and the question coming suddenly, she could not answer it. So it is with many. They know that God said, "The seventh day is the Sabbath;" but then they see so many good people that disregard this statement of the law, that they are puzzled, and say, "Why is it not just as well to do as others do? One can worship God just as well on one day as another," etc.

The remedy is two-fold—for our minds and for our hearts. A thorough knowledge of the foundation of our faith and practice will materially assist in fixing our allegiance to the strict interpretation of the law. To this end is needed a familiarity with all our denominational publications, newspapers, books, and tracts. But more than all this is needed. No one can plead for the letter of the Sabbath law without the spirit of obedience. For we cannot be filled with the principle, that "the seventh day is the Sabbath," if we do not *sacredly* keep that day. If I only *pretend* to keep a day, it cannot make a great difference religiously whether it is the seventh or first day of the week.

So the remedy that we are to apply to our own hearts is a faithful observance of the law. Of course, we cannot be judges one for another just what we shall do on the Sabbath-days, and just what we shall not do on those days. But, in eager obedience to the commands of God, "there is great reward;" and a part of the reward of really and truly keeping the Sabbath is a firm conviction that the seventh day is the only Sabbath beyond a question, which conviction shall help us in every temptation. If I abandon the Sabbath, I abandon the law, and I abandon him who said, "I came not to destroy but to fulfill."

PREPARATION FOR THE MINISTRY.

Many a young man, feeling called to preach the gospel, is tempted to enter upon his work with insufficient preparation, both as to general culture and special theological training. The Rev. George C. Baldwin, D. D., in his *Notes of a Forty-one Years' Pastorate*, thus speaks in referring to his difficulties in the seminary:

The chief cause, however, of my failure, was a restless desire to get into the active work of the ministry. That, I now see, was a delusion and a snare, although at the time I was conscientious in regard to it. I thought of the needs of a dying world, that souls might perish through lack of what I might do for them, that I could pursue studies after settlement as pastor; that I was poor, and it was wrong to incur debt; that I could preach well enough to satisfy an ordinary church. I have long since ascertained that all of that was superficial nonsense, and not the potential cause of my restlessness. The facts were, that I was engaged to be married; had gotten tired of college studies; that I had an over-estimate of my abilities, and an under-estimate of the responsibilities of the ministry. These were the real, though unrecognized, influences which, but for divine interposition, would have dwarfed my whole life. Of course, there are exceptions to all rules, and there may be to this. But in the judgment of all wise, good men, any young man, whatever his abilities, who has been called of God to preach, has as really been called by him to secure the most thorough intellectual and theological preparation for it that he possibly can; and to neglect the latter is to dishonor the former. Oh! if young men only knew the exhausting drafts made upon pastors by the general intelligence of the people, the demands of all churches, large or small, in the city or the country,

by the tremendous oppositions of the world, the flesh, and the devil, to "the truth as it is in Jesus," they would devoutly thank God that our collegiate and seminary courses are so protracted and thorough, and would allow no temptations or sacrifices to prevent them from patiently pursuing and perfectly completing them.

OUR FORUM.

To Our Forum.

For one I didn't like the article on "School Examinations." I think the examinations are all right. Suppose they do encourage "cramming." Isn't it better to cram twice or three times a year than to stay empty all the time? A good many would never study at all, if it were not for the examinations. Then the bad moral effect spoken of is all nonsense. No one ever thinks about that. Lazy students couldn't be hurt by it, and any one smart enough to be injured by it would be too bright to be thus deceived. And as for the other objections, there would be more equally valid against any other plan.

As for "Regents," I live in New York state, and I think they are all right. They are the fairest, best examinations I know of; and I think a school might do a good deal worse than get pupils ready for "Regents."

Very Respectfully,

A STUDENT.

TESTED BY HAVING AUTHORITY.

"One of my college friends," said a venerable clergyman lately, "was T—, a lad of much business ability, and a singularly high, sweet, moral nature. We parted on Commencement Day, and never met again.

"I lived in an obscure village; he became a millionaire, and at last president of one of the largest railroad companies in the country.

"I happened to be in the city on the day of his death, and I had much curiosity to know whether this successful, great man had retained to old age the generous, pure heart of his youth.

"The city mourned for him. I heard accounts of his vast wealth, of the splendor in which he had lived, of the power wielded by him as head of a great corporation, but these things told me nothing.

"In the evening I passed his house, a stately mansion, closed and silent. A side door opened, and a workingman, his clothes black and grimy, came out hurriedly. The tears were streaming down his face. He stumbled against me in the dark.

"'Beg pardon!' he said. 'But the best friend I ever had lies dead in there. I heard it, an' come to see if it's true. It's true! It's true!'

"The tears rose to my eyes. It was, then, my old friend who lay dead in there. Money or power had not tainted his good, kind heart. On reading his will afterward, I found that he had made provision for all of his employees when old or sick. He had cared for them as a father while he lived, and his care extended over them from out of his grave."

The other side of this picture is found in a remark made by an American general during the Civil War, concerning an officer in his command.

"I knew B—as clerk in a country store. He was then a civil, modest, agreeable fellow. He volunteered. As a lieutenant he was rude; as a captain he was over-bearing; but as a colonel he is a brutal tyrant."

Nothing is so unerring a test of a man's nature as authority. Put a genuine man on a higher plane than his fellows, and he becomes more gentle, courteous and just to them; but if there be any cruelty, vulgarity, or meanness latent in him, comes to light with the opportunity which power gives to it.

This is as true in a school as in the world. The boy who, as monitor or sophomore, plays the tyrant to boys beneath him, will be brutal and overbearing as a man among men.

There is a deep significance in the prayer, "In all time of our prosperity, good Lord, deliver us!"—*Youth's Companion*.

EDUCATION.

INTERESTING UNIVERSITY STATISTICS.

Among the statistical tables that accompany the annual report of the Bureau of Education, none are more interesting than those relating to the universities, colleges and scientific schools of the United States. They are more valuable than ever this year, because they are based upon more complete returns from the institutions, and their value is greatly enhanced by the very intelligent discussion of the tables by Miss Annie Tolman Smith, of the bureau, who prepared them.

One suggestive table gives the statistics of twelve of the leading institutions of the country. They are Yale, Columbian University (Washington), Johns Hopkins (Baltimore), Boston University, Harvard, Dartmouth College, College of New Jersey, Cornell University, Columbia College (New York), University of the City of New York, University of Pennsylvania, and Vanderbilt University (Nashville). Of this table, it is remarked that the foundations of the institutions named "illustrate every source from which the material equipments of the highest order of institutions are likely to arise excepting state or national bounty. All of them have progressed far enough to be judged by their actual worth, and nearly all of them have achieved more than national distinction.

"The undergraduate work of five of these institutions is carried on in colleges of arts and schools of science having their distinct faculties and students; in three, schools of science have distinct recognition, although the faculties and students are not reported separately from those of the college of arts; in the remaining four, the undergraduates are classified by the subjects or courses of study pursued

"Graduate departments, not professional, are reported from ten of the institutions. Seven of the ten report also professional schools as do the two that do not report a graduate department. The graduate students include 7 per cent, and the professional students 50 per cent, of the students of their respective institutions.

"Ten of the twelve foundations in question report productive funds amounting in the aggregate to \$24,567,745, which is 34 per cent of the total productive funds reported for all colleges of liberal arts, schools of science, and professional schools. The total receipts for the year as reported from ten of the institutions were \$2,474,463, which sum was made up as follows: Income from productive funds, 52 per cent; receipts from tuition fees, 32 per cent; state appropriations, 1 per cent; other sources, 15 per cent."

Another table gives the statistics of twenty-four state universities. "Fourteen of the universities report graduate students, and seventeen report professional students, the number of the former being 2 per cent, and of the latter 35 per cent, of the students of their respective institutions.

"With a single exception, all the state universities report their productive funds, the aggregate amount being \$6,881,045. The total income reported for twenty-three of the universities is \$1,302,042. This amount was made up as follows: Income from productive funds, 32 per cent; receipts from tuition fees, 11 per cent; from state appropriations, 49 per cent; from other sources, 8 per cent. Tuition fees, it will be seen, form but a small proportion of the aggregate income; the details show, further, that in three cases only do they represent a comparatively large part of the individual incomes.

"The attendance upon post-graduate courses in the state universities is small as compared with the same in the twelve universities referred to above. The number of graduate students in the latter is 55 per cent of the entire number; of such students reported from all colleges and universities.

"As regards professional schools, theology has no representation in the state universities; and but four schools, with 272 students, in the universities first mentioned.

"The law schools in the table of state universities number 14, with 973 students; and in the twelve universities not supported at public charge, 8, with 1,262 students. The number of medical schools in the state universities is 11, with 969 students; and in the twelve first mentioned 9, with 2,412 students. The remaining professional students are distributed in dental, pharmaceutical, and veterinary schools.

"The theological students of the twelve universities represent 4 per cent of all such students reported; the attendance upon law schools in both tables, 70 per cent of all law students reported; and the attendance upon the medical schools 28 per cent of the medical students reported for the country at large."

In this connection, the following facts derived from

another source may be interesting to the reader: In 1882-83 the total cost of the Prussian universities was, in round numbers, \$1,900,000. Of this sum, 9.3 per cent was their own earnings from tuition fees, etc.; the rest was the contribution of the state, 72 per cent being ordinary and the remainder extraordinary contributions,—for buildings, etc. In the same year the expenditure for gymnasia, including pro-gymnasia, was \$3,813,355. The combined expenditure for universities and gymnasia was, in round numbers, \$5,700,000.

A table is given showing the attendance upon the colleges and scientific schools of the country during the years 1875-76 and 1885-86, and the ratio which such attendance bore to the population at those dates. During the ten years there was a decrease of nine in the number of colleges, and an increase of ten in the number of scientific schools. The attendance upon the colleges at the later date was 7,072 greater than at the earlier period. The percentages of increase were 27 and 28 respectively, while the estimated increase of population during the same ten years was 25.

A comparative view of the relation of students to population by divisions shows an increase in the number of students as compared with population for colleges alone, and for both colleges and scientific schools, in the North Atlantic and North Central divisions of the country, and a decrease in the three remaining sections. It is only fair to remark that in making the computations for the South the colored population is included, and this brings the ratios of students to population down to 1 to 2,489 and 1 to 2,350 respectively in the two divisions of the South. If the blacks are excluded from the computation, the ratios of students in colleges to population in that section become 1 to 1,325 and 1 to 1,548 respectively, and the number in colleges and scientific schools combined 1 to 1,051 and 1 to 1,429.—*Science*.

TEMPERANCE.

—It is said that drunkenness in India has increased sixty per cent within the last four years.

—SAN DIEGO COUNTY, Cal., has a temperance temple, built at an expense of \$6,000. Saloons within three miles of the building have been prohibited by the municipal authorities.

—At a recent meeting held by brewers in Sandusky, Ohio, so it is reported, one of the mottoes stretched on the walls at the place of meeting bore these words: "Down with the white-livered clergy and the Sunday-schools."

—THE New York Board of Aldermen has adopted a petition to the legislature to so revise the Sunday excise law that saloons may remain open between 12 o'clock noon and midnight on Sunday for the sale of wines and beer only.

—THE New York Times says that twelve different albums are now offered as prizes for smoking certain brands of cigarettes. Many a boy under twelve years is striving for the entire collection, which necessitates the consumption of nearly twelve thousand cigarettes.

—In Sheffield, Ala., says the Nashville Issue, the licensed saloon supports the public schools. One man who asserted that both his sons were strong anti-Prohibitionists, upon being asked why, said: "Because they are indebted to the saloon for their schooling."

—WASHINGTON GLADDEN makes some very startling statements as to the prevalence of the drink habit among women of England. He affirms upon observations gathered in a five weeks' visit in London that shop-girls and working women of the lower and middle classes go, without shame, into public drinking places and drink at the same bar with men.

—ACCORDING to a liquor law passed in France, every person who may be condemned twice by the police for open drunkenness will be considered incapable of voting, of elective eligibility, and of being named for any public office. Every one of our states should have just such a law. No drunkard should be allowed to assist in making laws, or electing law makers.

—In a recent meeting of Protestants in New York, Rev. J. M. King (Methodist) said: "The saloons controlled 40,000 votes and were open day and night. Their proprietors did not take vacations in the summer. In 32,390 tenements live 1,100,000 souls. Out of 500,000 Protestant population only 100,000 are members of churches." Dr. King defined the evils to be met as follows, in the order of their importance: Romanism and its machinery, indifference, Judaism and its exclusiveness, inactivity of professing Christians, foreign-bred resistance to Americanizing influences, the saloon, the tenement. These evils were still greater below Fourteenth street.

POPULAR SCIENCE.

THE SUN'S ATMOSPHERE.—The eminent astronomer, M. Janssen, says the Boston Science News, has been investigating the question of the existence of oxygen in the sun's atmosphere. The question to be decided was, whether the oxygen lines in the solar spectrum were due to the earth's atmosphere, or were really caused by the presence of that element in the sun. He ascended to the Grand Mulet on Mont Blanc, and at an elevation of 9,000 feet, where the air was comparatively rarefied and nearly free from aqueous vapor, found that the oxygen lines were almost entirely absent from the solar spectrum. Hence he infers that these groups would entirely disappear from the spectrum if it could be observed at the limits of the earth's atmosphere, and the rays and bands due to oxygen which we find in the spectrum are exclusively due to the earth's atmosphere. We are not, however, entitled to assume the absence of oxygen in the sun. We can merely say that oxygen does not exist in the sun's atmosphere in a condition capable of producing the spectral manifestations which it gives to the earth's atmosphere.—*American Analyst*.

WARM WATER.—Prof. Roberts, of Cornell University, says that warming water at a very low expense, saved him fourteen per cent of the food which he gave to his dairy cow. Prof. Shelton, of Kansas, says that it saved twelve per cent of the food to warm the water for his cows. John Boyd, of Chicago, tells us that it has increased the milk flow of his herd twenty-five per cent to warm the water up to blood heat; and I know in my own experience, which has run over a period of about eight years, it has increased my milk flow at least twenty-five per cent. And not only that, but a cow will not drink all she needs when the water is extremely cold, and she will suffer in her digestive processes because she doesn't do it. Now, the first winter I gave my cows warm water, they shed their coats along in February, and they came out in May as slick and smooth and looked as nice as they do ordinarily in the latter part of June. The large quantities of water which they drank seemed to wash out all the channels of their circulation, and keep them healthy and vigorous and thrifty.—*C. H. Adams, Superintendent Wisconsin Institutes*.

RATS.—A writer in last month's Chamber's Journal repeats the method which is in quite general use here for the extermination of rats. These animals are the wisest of domestic vermin, and any means taken for their destruction is, as a rule, quickly discovered by them; if not, the terror alone engendered by the ever-diminishing tribe is sufficient to cause them to flee the mysterious power which haunts them. Taking advantage of this trait, the writer in question constructed a trap for the rats. This was a water barrel carefully concealed. On the top was a trap door (simply balanced by a pivot in the center), and beyond this some food was placed for which rats had a strong liking. They could only get to this by walking over the door, and in order to entice them, the door was fixed for about a week; then the bolt was drawn, and for several nights a plentiful supply of drowned rats rewarded the ingenuity of the rat killer, and the remainder of the colony sought "fresh woods and pastures new."—*Ex.*

THE POWER OF NIAGARA FALLS.—The American Analyst makes the following estimates: The amount of water falling over Niagara Falls is equal to 100,000,000 tons an hour falling 150 feet. The amount of coal required to raise such a weight up to the point from which it fell, which is a measure of the amount of power yielded by that water in falling, would require the consumption of 260,000,000 tons of coal, which is the amount of coal now consumed by the entire world. Now, if fifty per cent of the power used to drive the first dynamo machine could be recovered from the second, and hence if the whole power of Niagara could be utilized, it might be distributed over the United States so as to give from that waterfall alone a power equal to the present entire mechanical force of the world, estimating that one-half the coal used is solely for mechanical purposes.

A PROPERTY OF BASSWOOD.—Basswood is capable of being enormously compressed; but if after being subjected to great pressure it be exposed to the action of steam it entirely regains its original bulk. It is said that advantage is taken of this in the production of so-called carved moldings. The carved pattern is stamped by dies deep into the wood, the surface of which is then planed down to the level of the lowest depression. If now the wood be steamed the parts originally depressed will regain their original bulk, and will thus form in relief the pattern of the dies.

TEMPERANCE REFORM IN POLITICS

[Continued from page 89.]

that nothing is lacking to make the extermination of the nuisance possible, so far as general constitutional law is concerned. This clears the way for political action on the basis of public sentiment up to the highest reach of the public morals.

Again, so far as the securing of temperance laws for the states is concerned, the ability to secure the enactment and the enforcement of such laws in the states separately, is the measure of the political resource of the people of the several states. It is not strange therefore that the national temperance movement, as developed in the recent presidential and congressional elections, should appear to the great body of temperance people as gratuitous in inception, illogical in operation, and in its relation to other important issues an obstructive by play for the practice of political artifice.

The third condition is simply consistent with the first, giving the right of protection against the traffic to communities where public sentiment will sustain restrictive or prohibitive measures. It is creditable to human nature that the average sense of justice makes local option possible by state law, long before a universal prohibitory law can secure the support of a majority. And it is difficult to understand on what basis the religio-political temperance party opposes local option. If prohibition is good for the state, it ought to be good for any part of the state. Let it be granted that this opposition is from conscientious theoretical grounds; but the results, whether good or bad, in political temperance work are facts at short range rather than theoretic views for the far-reaching vision, and must be treated as such in the practical issue if the immediate duty of the citizen has been properly defined.

The conditions which have been briefly noted, are at once the warrant for the guide-board to temperance legislation.

There are other conditions, relating to the ability of communities and of the state to enact or to enforce temperance laws, which, though secondary in point of sequence, are scarcely less important in determining what is best to attempt to do and how to go about to do it in political temperance work.

(a) It has been estimated that a majority of the voting population of this country is in favor of temperance legislation; though all could not agree on any one measure of relief from the ravages of intemperance.

(b) Temperance sentiment as a political power, is very unequally distributed in the several states, and in the subdivisions of each of the states.

(c) The people whose sentiments constitute them the natural supporters of temperance legislation, belong to the several political parties, as determined by the various issues of national consequence.

It should be remarked that in a few states radical prohibitory measures are by a working majority thought practicable, and in most of the states some form of restrictive legislation is sustained by the average sentiment when not repressed by other issues or held in check by party lines.

With reference to the distribution among political parties, no accurate data can be obtained. It has been estimated that of the people of pronounced temperance sentiment in the whole country, about 35 per cent belong to the

Democratic party, 60 per cent to the Republican party, and 4 per cent to the Religio-political Prohibition party, the ratio in the states varying greatly from the general distribution.

It is not needful for these figures to be more than approximately correct to give to them great importance in practical temperance work.

A REMARKABLE PROPHECY.—No. 2.

THE SERPENT.

From the close connection in the text, between "the rod," "the serpent" and "the cockatrice," and from the fact that Uzziah had so severely "smitten" and chastised the Philistines (2 Chron. 26: 6, 7), commentators have inferred that he—Uzziah—was the "serpent" here referred to, while Hezekiah, who afterwards treated them far more severely (2 Kings 18: 8), must be "the cockatrice!" See Scott, Barnes, Lange, and others. But such a theory seems utterly at variance with all history, sacred and profane. Nowhere in his Word does God thus characterize any of his faithful servants. 2 Chron. 26: 4, 2 Kings 18: 3. He calls them "friends," "servants," "saints," "the righteous," and by other and kindred appellations (see the whole Bible, Old and New Testaments), but *never*, under any circumstances, or conditions, does he call them "serpents." *That name is always reserved for his enemies.* See Psa. 58: 3-5; 140: 1-3, Rom. 3: 13, Eccl. 10: 11. See, too, Matt. 23: 33. Christ to his enemies, "Ye serpents, ye generation of vipers." Throughout the Bible the term "serpent" is *always* the most perfect synonym of all that is malignant, venomous, *devilish*. To apply such an epithet to those men of God for thus chastising his enemies, in obedience to his command, *and so in his name* (Num. 33: 51, 52, 1 Chron. 4: 41) would be, therefore, most manifestly, unjust.

BABYLON.

The self-evident identity of "the rod" and "the serpent," shows, that as Babylon was "the rod," she must also of necessity be *the serpent*. Other and probably the chief reasons for giving her that name, or title, may be found in the following facts:

I. SHE WORSHIPED THE SERPENT.

This, as an adjunct to her worship of fire and the sun, was a fundamental element in her Paganism. On the authority of Plutarch and Macrobius, Hislop informs us that, "It was an essential principle of the Babylonian mythology that the sun, or Baal, was the one only God." . . . "Along with the sun as the great fire-god, and in due time, identified with him was the serpent, worshiped." . . . "We have evidence, both Scriptural and profane, that the worship of the serpent began, side by side, with the worship of of the sun." *Two Babylons*, pp. 156, 370, 371.

Rawlinson proves, unanswerably, that the worship of the serpent was a part of the Babylonian idolatry. He says that "Hoa," the serpent, was the tutelary divinity of Hit, a Chaldean town.

Thus it appears that Babylon was, in fact, a worshiper of the vilest, "the most subtle," the most venomous "of the beasts of the field," and that she worshiped it as a divinity only inferior to Jehovah himself!

In that great flood of Babylonian abominations, which swept over the nations, serpent worship had, always, its full share. It abounded in Egypt. See *Bunson's Hieroglyphics*, vol. 1, p. 497. *Wilkinson*, vol. 4, p. 239. In Pagan Rome it concentrated, as it were, upon the worship of "the Sacred Epidurian Serpent." *Adams' Roman Antiquity*, p. 240.

Of the universal prevalence of this worship in

ancient times, Paul tells us (Rom. 1: 23), "They changed the glory of the incorruptible God into an image made like to corruptible man, and to . . . creeping things." Evidently, as all history shows, to serpents.

II. A MILITARY ENSIGN.

The figure of the serpent was one (and probably a principal one) of her military ensigns. Here let us premise:

Dragon. "In Scripture, a great marine fish, or serpent, or a venomous land serpent."—*Webster*.

Drakon. (Greek). "A large kind of serpent." *Parkhurst*. Greek and English Dictionary of the New Testament.

Salverte informs us, as quoted in *Two Babylons*, p. 512, that "the dragon figured among the military ensigns of the Assyrians." "Cyrus caused it to be adopted by the Persians and Medes." At the time when Babylon was taken by Cyrus, the two kingdoms of Chaldea and Assyria had long been united and consolidated into one kingdom, under the kings of Babylon. The fact, therefore, that Cyrus found that ensign in use then makes it clear that Babylon herself had appropriated it and adopted it. Thus, as the figure of the lion, rampant, on the British coat of arms, has given to the English government the name or title of "The British Lion," so from this Assyrio-Babylonian emblem, *the dragon* (i. e. "the Serpent"), the prophet evidently takes occasion to thus designate the then mighty kingdom of Babylon.

III. HER MALIGNITY.

She delighted in war and in conquest. In war she was invincible. In conquest, she was arrogant, vindictive and cruel. This spirit she had infused into the minds of "the nations," until, through her influence, "all the earth" has become one vast theater of violence and war. "The nations were mad." Jer 51: 7.

This feature in her character is described in Hab. 1: 6-10: "Lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places which are not theirs. They are terrible and dreadful. . . . They come all for violence, . . . and they gather the captivity as the sand." "Their horses also are swifter than the leopards, and are more fierce than the evening wolves, . . . yea, their horsemen come from far; they fly as an eagle that hasteth to devour." "They shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every stronghold; for they shall heap dust and take it."

"Terrible and dreadful." In mere wantonness, the Assyrio-Chaldean kings made war upon other nations, crushed them, destroyed their towns and cities, their homes, and after robbing them of their possessions, carried great numbers of their people into captivity, either to be sold as slaves, or to drag out their lives in hopeless bondage, as laborers, under task-masters, upon the public works. Soldiers, whom they took as prisoners of war, they often tortured to death by flaying them alive, cutting off their hands, feet, ears, noses, pulling out their tongues with hot pincers, and by other means, equally severe and cruel. See Lazard, Rawlinson, and others.

"Their horses." The Chaldean horses were proverbial for their swiftness, courage and cruelty." *Oppian*, speaking of the horses bred about the Euphrates, says, 'They are, by nature, war-horses, and so intrepid that neither the sight nor the roaring of the lion appalls them; and besides, they are astonishingly fleet.'

"Swifter than the leopards." "The leopard, of all quadrupeds, is allowed to be the swiftest,

They are frequently used for hunting, and seize their prey with astonishing agility." Bagster, in Cottage Bible, on Hab. 1: 8.

How this awful threatening was fulfilled, God himself has told us in Jer. 51: 34. "Nebuchadnezzar, the king of Babylon, hath devoured me; he hath crushed me; he hath made me an empty vessel; he hath swallowed me up like a dragon." "Hath devoured," "crushed," "swallowed me," Isa. 63: 9, Matt. 25: 40, 45. "Like a dragon." This evidently refers to the well-known practice of the larger species of serpents, which coil themselves around their victims, thus crushing them, breaking their bones, pressing out the contents of their bodies, and then, having by that means reduced and equalized their bulk, *swallowing them*—alive or dead, as the case may be—the very thing done by Nebuchadnezzar, when he "crushed" Israel and Judah and Jerusalem, and removing almost their whole people to Babylon, did literally "swallow up," with but a trifling exception, the whole nation of the children of Israel.

Such was the spirit and temper of that terrible "war" which God, in his righteous indignation, employed in his chastisement of his rebellious people, and of Philistia, their bitter enemy and persecutor.

For such a power, with such a spirit, how significant, *how appropriate*, that divine designation, "the Serpent!"

HER PAGANISM.

This was her bane. It permeated and gave spirit, tone, inspiration and direction to every branch of her vast empire. From her, like the terrible venom of a poisonous serpent, it spread over the whole earth, diffusing everywhere its contaminating, death-dealing influence. This is positively asserted by God himself. "Babylon hath been a golden cup, in the Lord's hand, which made all the earth awaken. The nations have drunk of her wine, therefore the nations are mad." Jer. 51: 7. "Drunk of her wine." *Imbibed her paganism.* "All the earth, drunken." "The nations were mad." Upon these statements, God has not left himself without witness. All history (and the experience of "all the earth") confirms it. There is not a spot upon the face of the whole earth, where her paganism has not penetrated, or where its blighting, withering influence has not, in a greater or less degree, been felt. Despite her military subjugation, despite even her consequent national extinction, not only the then present divisions of her empire, but all the nations of the earth, were to be, as in fact they were then—*through that paganism*—one mighty, seething mass of the foulest Babylonian pollutions and abominations. They were "drunken with her wine," poisoned with the treacherous venom of her deceitful cup, "made upon their idols!"

"It can be proved that the idolatry of the whole earth is one; that the sacred language of all nations is radically Chaldean; that the great gods of every country and clime, are called by Babylonian names, and that all the paganisms of the human race are only a wicked, deliberate, but yet most instructive corruption of the primeval gospel, first preached in Eden, and through Noah afterward conveyed to all mankind. The system (paganism) first concocted in Babylon, and thence conveyed to the ends of the earth, has been modified and diluted, in different ages and countries. *In papal Rome only, is it now found nearly pure and entire.* But yet, amid all the seeming variety of heathenism, there is an astonishing oneness and identity, bearing testimony to the truth of God's Word. *Two Babylons*, pp. 365, 366. This testimony of His-

lop is fully corroborated by that of the learned historians, Layard, Bunsen, Rawlinson, and others.

Thus, by her worship of the serpent, by using it as an ensign in her armies, by her terrible malignity, and by poisoning "all the earth" with her treacherous pagan abominations, had Babylon fully earned that terribly significant designation, by God himself, "the serpent."

HOME NEWS.

New York.

DERUYTER.—Bro. J. Reed Burdick and family have been so closely identified with our church and Sabbath-school that it was with many regrets that we gave them up to go to Alfred Centre, but we know that they can enjoy there greater advantages in church and school, and we feel sure that they will find and deserve a worthy place in society there.

Since the organization of the young people's meetings, greater religious interest has been manifested among the young, and we believe that these meetings will prove a great blessing in the growth and development of their religious characters. We are the more anxious for this since our church is so largely composed of the aged and those past middle life.

The death angel often visits DeRuyter and calls our loved ones from time to eternity. This week an invalid daughter of Bro. H. C. Coon has died after many years of suffering, and we have been called home from the protracted meetings at Scott to attend the funeral.

L. R. S.

New Jersey.

PLAINFIELD.—Edwin H. Lewis, son of Dr. A. H. Lewis, who was obliged to leave his work here last spring on account of his health, is slowly improving. He spent the last two months in Rome, and left that ancient city January 28th, for Athens, in company with W. J. Stillman, the correspondent of the London *Times*, and the *Art Critic*.

SHILOH.—The readers of Home News in the RECORDER will be glad to learn that we are having a rich season of refreshing at Shiloh. The people joined with their pastor in revival meetings, beginning on Sixth-day evening, January 4th, and before the week was half out, souls began to seek their Saviour. The good work continued nearly every night, the pastor preaching, and the people praying and exhorting, until last Sabbath, January 26th. Many professors were greatly revived. The meetings were truly powerful, through the workings of the Holy Spirit. And every night brought new seekers to the front.

The necessity of arranging for baptism was upon us, and the people quickly responded to the request for a baptistery, and between two Sabbaths they raised the money, procured the material, and built a fine new baptistery in the church, with room for dressing underneath, and had it all ready for use last Sabbath. In the morning service, with a crowded house, forty-two young people offered themselves to the church; and in the evening their pastor had the pleasure of baptizing all of them, in the presence of an immense congregation. One other was ready, but was hindered from going forward on account of sickness. We are hoping for the conversion of several others yet.

This is now the fourth time this good people have rallied around their pastor, and enjoyed precious revival seasons, during his nine years service here. Two other persons who found the

Saviour in our present meetings were baptized and joined the Baptist church at Roadstown last week.

May the blessing of God abide with us, until every heart is touched, and many more souls are saved.

T. L. G.

JANUARY, 28, 1889.

Rhode Island.

ROCKVILLE.—Our meetings still continue with increasing interest and power. The brethren here say that they have never seen a work of such power in the history of the church. Our young people have come nobly up to the place of duty, and are doing excellent work. One of them, the sisters alternating with the brothers, leads the meeting each evening. After the opening exercises, a short discourse is preached, and then the meeting proceeds under the guidance of the leader, assisted by the pastor. I have never had better support in meetings of the kind in all the years I have held such meetings. A large number are anxiously concerned for their salvation, and some have already expressed hope in the Lord Jesus Christ. The brethren are greatly blest, and take hold of the work with increasing zeal. We are praying for a mighty moral and religious revolution in Rockville and vicinity. May the Lord revive all the churches throughout the land! Why not? Is there not need of it? Then why shall it not be so? This is for the churches to answer. Remember us at the mercy-seat. A. McLEARN.

JANUARY, 30, 1889.

ASHAWAY.—The weather has been very favorable for the series of meetings now in progress here. For three weeks and more we have been favored each evening, in having an opportunity to hear the truths of the Bible plainly and squarely set forth by Elder J. J. White, in an earnest, conscientious manner, clothed in language equally plain to children of a few years and those of older growth. Many have stepped over the line, having fully decided where they desire to live, labor and serve. Many others are almost persuaded, several have expressed a desire to follow Christ in baptism. This has brought up a subject that is gaining in favor every day, and we now hope, at an early day, to see a baptistery placed under the pulpit. The work is already progressing in the way of plans and means for defraying the expenses.

Professor Randolph is again in his place in school. The eye that has been giving him so much trouble is slowly improving.

February comes in a little rougher than January, but not severely cold. No ice is yet harvested.

Several business changes have recently taken place. S. P. Ennis has removed his grocery business from the old stand, and will continue the sale of a fine line of groceries in H. L. Crandall's building. H. L. Allen has removed his meat and grocery business from the old meat market to the building lately vacated by Mr. Ennis.

The Line and Twine Manufacturing Company are increasing their forces, in order to keep up with their orders, and the Forest Glen Worsted Mill will run this month (Feb.) on their regular work.

B.

Wisconsin.

WALWORTH.—We have been holding meetings nearly every night since January 5th, and for the last ten days, both afternoon and evening. Several of our young people have embraced the Saviour, and some of the older ones are taking a stand for him. Others are seeking, church members are being awakened, and a deep feeling upon the subject of religion seems to prevail largely throughout the community. Christian workers are praying, inviting and pleading with sinners to come to Christ. Some are visiting the homes and places of business, and entreating the unsaved to give their hearts to God. God has done great things for us already, but we are hoping and praying for a still greater blessing. To him be all the glory. Brethren, pray for us.

S. H. B.

MISCELLANY.

HIS MOTHER'S MONUMENT.

BY SUSAN TEALL PERRY.

"This is one of the finest designs we have, I think," said Mr. Carson, the proprietor of the marble works.

The gentleman with a fresh weed on his hat, who stood by his side in the small office, looked for a few moments at the design on the open page of the book which was spread out on the desk before him.

"I don't like anything so elaborate as this is," the gentleman said. "The design on the bottom of the page pleases me better."

"It is the same price, although it is not nearly as showy," the marble cutter replied.

"I do not object to the price," the gentleman rejoined. "It is a question of fitness. I like to have such a memorial correspond with the life and characteristics of the person for whom it is erected. My mother was a small, delicate woman, very quiet in her taste, ignoring anything that partook of display. These large, heavy designs would not be at all suitable. Yet I wish to have something costly, as I intend to put a large sum into the stone. It is the last thing we can do for our friends."

The marble cutter turned over the pages of the book, but nothing seemed to meet the customer's eye that exactly suited him. After a few moments of deliberation, he closed the book.

"I cannot decide about the design to-day," he said. "I must think over the matter a little longer before I give my order."

He passed out into the yard, the marble cutter following him, and calling his attention to the different varieties of material which were piled on both sides of the walk.

"Yes, I want a material that will be lasting," he said. "It must not be of a kind that will grow black with age, or get weather-stained."

The northeast wind blew a gust just then that made the man with the fresh weed on his hat shudder as he buttoned his overcoat up to his throat.

"There is no place on earth more chilling than a marble yard," he thought, as he hastened into the street.

He had soon turned the corner, and was lost in the crowd of the busy city. He walked along in deep thought. It was very much harder than he supposed it would be to make a proper selection of a monument to his mother. Should it be the elaborate one after all? It would show his love for his mother, and call attention to her memory; for people always linger about the large, striking monuments in a cemetery. Just then a woman jostled against him, and, as he turned to look into her face, she fell at his feet. He stooped and lifted her up. She was a very old woman. He saw the locks of silver hair fall down over a face full of deep furrows; care, poverty and hard work were all stamped upon it. Before he had time to think what he should do, a crowd had gathered, an ambulance came rattling up to the sidewalk, and strong arms had lifted the woman in. "For the Charity Hospital," they said. And before he was aware of the action he had taken, he was following the ambulance.

"What if it had been my mother," he thought.

On, on he followed, up to the ward, and to the very cot, where the poor old woman was placed.

"Do everything for the comfort and restoration of this woman," he said to the attendants. "I will pay all extra charges."

The woman opened her eyes as he spoke these words, and looked up into his face with an expression of gratitude and relief which he will carry with him as long as he lives. Then she put her thin, wrinkled hand on his coat sleeve, and whispered, "God bless you, my son!"

It was pitiful that so many aged persons should have such a hard way at the close of the journey. Why did a loving God permit such things? That was the question in the gentleman's mind as he went down the hospital steps. He was so thankful that his mother had had a beautiful sunset time; so glad he had been able to give her the comforts of his luxurious home. The earlier part of her journey had been rough enough, God knew.

"If only I could have kept mother longer!" he thought that night as he turned his restless head upon the pillow. "I am in a position now where I could do so much for her!"

And he wondered why she had been taken, and the poor old woman who was lying in the Charity Hospital left. The design for the monument was a question that still troubled him. He was certain that his mother would not like any of the patterns he had seen. His mother was always so sacrificing, getting only necessary things for herself, and giving what he wanted her to put into luxuries and extras to the poor and suffering. What a monument to his mother would the erection of a Home for Aged Women be! What a thought! It came to him in the hours when we are told that ministering spirits are about us, and when that Eye that never slumbers nor sleeps is watching over us.

The next morning Clarence Rutger had settled the problem of the monument question. He would have at the head of the grave just a simple white stone, with his mother's name chiseled on it, and under the name these words: "*She hath done what she could.*" His mother's monument should be a home for aged women; a resting place of freedom from the cares and anxieties of life; a place where those who had made a hard journey could sit and watch the red and gold light of the western sky as it gathered, and listen for the messenger to come and say, "The Master is come, and calleth for thee."

Before Clarence Rutger went to his office the next morning, he called at the hospital, and found that his new friend of the day before had passed away.

"She never spoke only those words she said to you," the nurse told him.

How natural it was for him to wonder if that poor old soul would meet his mother in the beautiful country to which they had gone, and if she would tell her of the son who tried to make the last hours of her weary life a little brighter!

"The Abigail Ann Home." It was not a pretty name, as names go. He had often heard his mother laugh over it, and had heard her say that she could not imagine why her parents had fastened that cognomen upon her. But every one of its letters had a peculiar beauty to him when he saw them carved into the stone over the door of the home for aged women.—*Congregationalist.*

JUST FOUR THINGS.

The words "Honor thy father and thy mother" mean four things—always do what they bid you; always tell them the truth; always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents and turned out well. God never blesses a willfully disobedient son.

When Washington was sixteen years of age he determined to leave home and be a midshipman in the colonial navy. After he had sent off his trunk he went to bid his mother good by. She wept so bitterly because he was going away, that he said to his negro servant: "Bring back my trunk; I am not going to make my mother suffer so by leaving her."

He remained at home to please his mother. This decision led him to become a surveyor and afterwards a soldier.

His whole glorious career in life turned on this simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."—*Pulpit Treasury.*

BOOKS AND MAGAZINES.

The portrait of John Ruskin forms the frontispiece of *Harper's Magazine* for February, and an excellent article is furnished on the Work of John Ruskin,—its influence upon Modern Thought and Life,—by Dr. Charles Waldstein. Dakota, with illustrations from drawings and photographs, gives a full account of the physical features, and the agricultural, commercial and industrial condition of the territory. Norway and its People, by Björnson, is an interesting and instructive paper. The literary and artistic features of the number are well sustained, and the editorial departments are all well filled.

The illustrations in the *Treasury* for Pastor and People, for February, are: Frontispiece, Dr. Herrick Johnson, Professor in the McCormick Theological Seminary, Chicago, Ill.; and fine views of the buildings belonging to the Seminary, in a group and separately. There is a sermon by Dr. Johnson on The Perfect Book, a brief sketch of the Doctor's life and labors, and a short history of the Seminary. Sermon sketches and outlines, helpful hints, editorials on current religious topics, etc., make up a valuable number.

The *Etude* is a monthly magazine, devoted to general musical matters but intended especially for teachers and students of the piano forte. Besides news and notes, discussions of methods, etc., each number contains several pieces of choice music. Subscription price, \$1 50 per year. Theodore Presser, 1704 Chestnut Street, Philadelphia.

NORTH'S *Musical Monthly* for January comes late to our table, but it has much to interest students and lovers of music. Sketches of musical characters, general miscellany, etc., together with some good selections in each number are given. F. A. North & Co., Hamonton, N. J. \$1 00 per year.

THE Lothrop Company, Boston, Mass., continue their good work for the little people, in the monthly issue of *Our Little Men and Women*, and *Babyland*. Their bright jingles and pictures and the stories of animals, etc., not only interest and instruct, but start the tastes of the little ones in the right direction.

SPECIAL NOTICES.

THE next session of the Quarterly Meeting of the Rhode Island and Connecticut Seventh-day Baptist Churches will be held with the church at Waterford, Ct., Feb. 16, 17, 1889, with the following programme.

Sabbath-day, at 11 A. M., Preaching by A. McLearn. Sabbath-school exercises arranged by the Waterford Sabbath-school. Time of meeting will be announced at the morning services.

At 7 o'clock P. M., Preaching by O. D. Sherman. Sunday Morning, at 10.30 o'clock, short business session of the Quarterly Meeting.

At 11 o'clock, Preaching by O. U. Whitford. At 2.30 P. M., Preaching by H. Stillman.

At 7 P. M., Preaching by I. L. Cottrell, followed by a conference meeting.

Persons coming from the east can come to Waterford on the 5.45 train P. M. from New London, where teams will be in waiting; from the west, reach Waterford on the 5.9 P. M. train. E. A. WITTER, Secretary.

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

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

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

THE HORNELLSVILLE 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.

Between 80,000 and 85,000 persons have already engaged passage for Europe.

Another fall of rock is reported at the Horseshoe falls, Niagara, right at the crest.

Dr. Oliver Wendell Holmes has presented his vast medical library to the Boston Medical Library Association.

Seven residences, two livery stables and two business houses at Marietta, Ohio, were burned last week. Loss \$40,000.

Shipping points being stocked full, the Reading Coal and Iron Company have closed all but twenty of its fifty collieries.

The capital represented by new mining and manufacturing enterprises organized in the South during 1888 was \$168,800,000.

The St. Louis *Globe-Democrat* boasts that Missouri's population will hardly fall below 3,000,000 when the census of 1890 is taken.

Mrs. Amy Post, one of the pioneers of the anti-slavery agitation in Rochester, N. Y., died in that city lately, aged eighty-seven years.

The rice prospects of the South are not good. Bad storms and floods have done great damage, and fear of the reduction of the duty discourages growers.

A bill has passed the Pennsylvania House of Representatives requiring the stars and stripes to be displayed above every public school-house.

A Cincinnati firm of building contractors, Parker Brothers, who have been boycotted by the Bricklayers' Union, has been awarded \$3,700 damages against the Union by a jury.

The government receipts during January were unusually large, aggregating \$34,272,000. The disbursements were only \$17,618,000. It is estimated there has been a decrease of \$12,500,000 in the public debt since January 1st.

Representative Stone, of Kentucky, has introduced a resolution in the House, declaring that Congress shall assemble in New York City on the anniversary of the inauguration of Washington, and participate in the centennial ceremonies.

The discovery of an extinct volcano crater near Birmingham, Alabama, is attracting the attention of geologists. Are recent Southern earthquakes in any way connected with the old disturbing factor of which such craters were the vent-holes?

In Florida, where they manufacture ice with a machine, freezing takes place so gently that a spray of roses may be put into a tank of water and frozen into a mass of ice without stirring a petal from its place. There it lies embedded in all its beauty of form and color.

The sleeping-car combination is a gigantic one. It includes the entire Pullman service, the Woodruff parlor car and the Mann boudoir cars. It is said that 150,000 miles of service is now covered by this single organization. The Wagner car service on the Vanderbilt lines continues alone.

The *Sanitary Era*, making up statistics from successive monthly reports, shows that the southern tier of counties in New York is on general principles, the healthiest portion of the state, although sometimes the northern counties are and sometimes the western part. The neighborhood of New York City ranks the lowest in health.

According to Bradstreet's summary, the strikes and lockouts of 1888 numbered 679, and involved 211,841 employees, as against 884 strikes and lockouts involving 345,854 employees in 1887, and 350 strikes involving 448,000 employees in 1886. Only two per cent of the strikes in 1888 were of what is known as the sympathetic type.

Foreign.

The condition of the king of Holland is much improved.

There is promise of good carnival weather at Montreal. The ice palace is finished, and the city is filling up fast.

Twelve teamsters and their horses were lost in the Lake of the Woods January 28th, by the ice giving away.

An explosion on the Seni Vicenti estates, near Matamoros, Cuba, recently killed one person and injured eight others.

The height of Sutherland Falls, New Zealand's greatest cataract, has been officially surveyed and found to be 1,904 feet.

The grand council of Annam has elected Bunlay king. He is the son of the former king. He is only ten years of age. A regency has been established.

Queen Victoria has sent Emperor William two magnificent Indian vases of great value as a birthday present, and the Empress Fredericka an exquisite bronze group.

Changes in the French ministry are imminent, but they are not due to the new bills proposed by Premier Floquet, the present cabinet being unanimously in favor of those measures.

A letter from Hayti to Minister Preston, dated January 21st, tells of a Legitimate victory at Travo over General Papalon, who surrendered on condition that his life should be spared.

Archduke Rudolf, the Austrian crown prince and heir apparent to the throne, died suddenly January 30th, at Mierling, near Baden. His death is supposed to have been suicide, committed in a fit of insanity.

There has been made in Geneva a musical box that plays entire operas, the solos rendered by pipes representing the human voice. These newest of harmonious inventions are to be exhibited at the Paris exposition.

The English government is out with a pamphlet notifying the trade at home and abroad that adulterated cheese will no longer be tolerated in the English markets, and the discovery of any offerings of such lots will result in the confiscation of such property.

MARRIED.

DIXON-HELMER.—In Brookfield, N. Y., Jan. 20, 1889, by Rev. J. M. Todd, Mr. Benjamin F. Dixon, of Bridgewater, and Miss Jessie D. Helmer, of Brookfield.

WILCOX-MOWRY.—In Brookfield, N. Y., at the home of the bride, Jan. 28, 1889, by Rev. J. M. Todd, Mr. Wm. H. Wilcox, of Plainfield, N. Y., and Mrs. Martha E. Mowry, of Brookfield.

CURRIE-BLIVEN.—In Hopkinton City, R. I., Jan. 24, 1889, by Rev. L. F. Randolph, Mr. James E. Currie, of Ashaway, and Miss Mattie B. Bliven, of Charlestown.

DYBERT-MOWRY.—In Brookfield, N. Y., at the same time and place, by Rev. J. M. Todd, Mr. Thomas B. Dybert, of Springlake, N. Y., and Mrs. Gertrude H. Mowry, of Brookfield.

CLARKE-LEDWARD.—At the Seventh-day Baptist parsonage in Westerly, R. I., Jan. 8, 1889, by Rev. O. U. Whitford, Mr. Peleg Clarke and Mrs. Phebe M. Ledward, both of Westerly.

DIED.

LEWIS.—Mrs. Caroline A. Lewis, wife of George C. Lewis, died at her home in Sangerfield, N. Y., on the 13th day of January, 1889, after an illness of about two weeks' duration.

She was never very strong, and for some years has been in failing health. Still, most of the time she had attended to or directed the duties of her household. Her maiden name was Camp. Mrs. Lewis was the mother of five children, one son and four daughters, all of whom grew up to mature life. One of them, Mrs. Etta C. Lewis, wife of A. B. Lewis, died in October last. The others are all living, and the daughters have homes and families. The husband and son are left in loneliness and sorrow on the farm where their lives were spent. The deceased was of a sweet, amiable disposition, a living Christian, and enjoyed the comforting presence of the Lord Jesus Christ during her illness. She was a member of the Seventh-day Baptist Church of Brookfield, where she will be greatly missed. Funeral services were held at the family residence on the 16th, conducted by her pastor, and attended by a large number of people, and the weary, mortal form was laid to rest.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."
J. M. T.

CHESTER.—At Ashaway, R. I., Jan. 23, 1889, Miss Sara E. Chester, daughter of Elder Christopher and Olive Burdick Chester, aged 51 years, 6 months and 21 days.

Most of her life has been spent in this state, and in the old homestead, where she died. Sister Chester, when 9 years of age, was baptized by the late Rev. A. B. Burdick, at Rockville, and Dec. 6, 1873, united with the First Seventh-day Baptist Church of Hopkinton, of which she was a member at the time of her death. She chose the teacher's profession, which she has followed for many years very successfully and acceptably, teaching many years in the same places, in the village of Niantic, R. I., "as many as nine or ten years." Many of her recent scholars and those of other years were present at her funeral, and several beautiful floral pieces attested the high esteem in which she was held.

I. L. C.

STILLMAN.—In Westerly, R. I., Jan. 23, 1889, Lydia Spalding Stillman, in the 90th year of her age.

In her youth she was baptized and united with the Second Baptist Church of North Stonington, Conn., June 25, 1841, she transferred her membership to the First Seventh-day Baptist Church of Hopkinton, in whose communion she continued to the end. She has lived a retired life, amidst family cares and duties; but she loved her Bible and brought up her children in the fear of the Lord.

I. L. C.

SAUNDERS.—In Providence, R. I., Jan. 16, 1889, Peleg Saunders, son of Capt. Clark and Sarah Rogers Saunders, in his 80th year.

By trade, Brother Saunders was a ship carpenter. He was married Jan. 15, 1839, to Mary, daughter of Deacon Daniel and Content Babcock, who was an estimable woman, zealous in Christian work, and noted for her Christian consecration. The day of Bro. Saunders funeral, Sabbath-day, Jan. 19th, was the sixth anniversary of her crossing the river; and we trust they spent this anniversary together. Bro. Saunders lived a quiet, peaceable Christian life, was gentle as a woman, and though not possessing large financial resources, he made regular and generous contributions to benevolent objects. Our last call from him, a little while before his departure, was on such an errand. Of a family of ten brothers and sisters, only three remain, Dr. Henry P. Saunders, M. D., of Alfred Centre, N. Y., and Mary and Sarah Saunders, who live at the old homestead near Potter Hill, and with whom Peleg has lived of late, except short intervals when visiting his daughter, Mrs. Ella Lewis, of Providence, where he had gone the day before Christmas, and where death overtook him.

I. L. C.

CHESTER.—Near Hopkinton City, R. I., Jan. 23, 1889, Benjamin F. Chester, aged 72 years, 4 months and 10 days.

Mr. Chester was a son of the late Eld. C. C. Chester. Mr. Chester professed faith in Christ in early life and united with the First Hopkinton Church. Later, he united with the Second Hopkinton Church, and for years was an active member there. He referred the writer of this notice to the text of Scripture found in 2 Timothy 4: 6-8, indirectly suggesting a subject for his funeral sermon. The funeral was held on Sabbath morning, Jan. 26th, Revs. O. U. Whitford and E. P. Matthewson assisting. The services were doubly impressive in view of the fact that the funeral of a sister of the deceased was to be held in Ashaway in the afternoon of the same day.

L. F. R.

SHERMAN.—In Greenmanville, Conn., Jan. 26, 1889, of consumption, Bertro Sherman, the only son of Rev. O. D. Sherman, in the 27th year of his age.

He was born in Alfred Centre, N. Y., Feb. 11, 1862, and lived there the most of his life. His mother died when he was five years old. Last summer he came to Westerly and worked as a printer for George G. Champlin. He was taken sick in the autumn and went to his father's, where his sickness developed into quick consumption. Two years ago last July he married Miss Mary A. Gridley, who died in five months after their marriage. He never seemed to rally from this great sorrow. Early in his sickness he sought and found the Saviour, experiencing the joy and peace of sins forgiven. He trusted entirely in Jesus and was not only ready but wanted to go and be with him and the loved ones in heaven. He was very patient and composed to the last, and calmly made every arrangement for the distribution of his things, for his funeral and his burial. Almost every night as he and his father prayed together, he would say: "Father, do you think Jesus will take me to-night? It will be all right." When death came, the change was short. He put out his hand to his father and his step-mother, who has been to him in love and care as an own mother, and said "Good-bye. It is all right" and departed to be with Mary his mother, and Mary his wife, and with Jesus. Short services were held at his father's house by the writer, assisted by the clergy in Mystic Bridge, Conn., and his remains were taken to Ulysses, Pa., to be interred beside those of his wife. The promise: "I will not leave you comfortless," is verified to the bereaved friends.

O. U. W.

BEE.—Near Berea, Ritchie Co., W. Va., Dec. 17, 1888, after a painful illness of over five years, caused by a shock from lightning, sister Precilla Bee, in the 64th year of her age.

The deceased was converted in January, 1881, her husband and fourteen children all having come to Jesus before her, and all trying as best they could to help wife and mother come to Christ. All these now mourn their loss. She was baptized by Eld. S. D. Davis and united with what was then called

the Pine Grove Seventh-day Baptist Church. Her end was peaceful.

S. D. D.

SANFORD.—At Dodge Centre, Minn., Jan. 16, 1889, of congestion of the lungs, an infant son of Elmer and Matie Sanford.

This death was quite sudden and comes as a heavy affliction to the bereaved parents. "Safe in the arms of Jesus."

S. R. W.

MAXSON.—At Medical Lake, Washington Territory, Dec. 27, 1858, Lois B. Maxson, widow of Stephen Maxson and daughter of Eld. Daniel Babcock.

She was baptized by her father and united with the First Alfred Church when she was 9 years old, came to Wisconsin in 1839, and was one of the constituent members of the Milton Church, and went to Washington Territory in 1859.

G. V.

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