

The Sabbath Recorder.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLV. No. 7.
Whole Number 2296.

FIFTH-DAY, FEBRUARY 14, 1889.

Terms:
\$2 00 in Advance.

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JOSEPH PAUL LANDOW.

This young man was born in Galicia, Austria in 1859, and died in Facsina, Roumania, at the beginning of 1889, in the thirtieth year of his age. Born of Jewish parents of official rank, he was educated for the priesthood. About three years ago, he was converted to Christianity, came to this country, and after a little drifting about came to Alfred Centre to aid in the publication of the *Eduth le Israel*, and united with the First Alfred Church, in which fellowship he continued until the time of his death. On the 7th of April, 1888, he was ordained to the work of the gospel ministry, and in a few weeks thereafter, he returned to his country and kinsmen and brethren in Israel, to tell the story of the Messiah, him of whom Moses in the law and the prophets did write Jesus of Nazareth. His death occurred at the home of a new-found friend whom he had just brought to Jesus.

The duty of writing a suitable biographical sketch will be assigned to another. These lines are written as a matter of information to such as were not acquainted with this brother, and as an introduction to a few things which his life, brief as it was, beautifully illustrates.

1. The value of a careful home religious training. It was apparent, on a casual acquaintance, that Mr. Landow was possessed by nature of a rare combination of manly qualities. On the one hand, he was quiet and gentle as a child, and on the other hand, he was as resolute and firm as the everlasting hills. It was also true that the grace of God in Jesus Christ had touched his whole being, intensifying and beautifying every manly quality. But coming between the gifts of nature and the gifts of grace were years of careful and diligent training in the teachings of the sacred books of God's ancient people, and in the pious expectations of their longing hearts. The lofty conceptions of Moses and David and Isaiah, and the grand rhythm of the sacred language in which they wrote and spoke made a deep and lasting im-

pression on his young mind, and prepared the way for the incoming of the truth and light from him of whom they sang. Who can question that that early training, in that far-away home, was the preparation of the soil into which at last the seed of the truth fell and took root so deep and strong? So always, the influences of the early home, and especially the teachings of a Godly father and a praying mother, are those influences which shape all our after lives; that come to us in our times of need, and that anchor us to eternal verities when the things we have called realities fade and slip forever from our grasp. For this purpose God has put us together in homes. To provide food and raiment and shelter for the bodies of our children, even to surround them with comforts and opportunities of a finer nature are, indeed, necessary things, but these are secondary to the higher duty of teaching them the fear of God which is the beginning of wisdom.

2. The life of this brother is an illustration of the relation of the Old Testament to the New. Here was a man who had studied devoutly the Old Testament Scriptures; he had believed its prophecies concerning the Messiah, and had found great comfort in the promises which accompanied those Messianic prophecies; he had devoutly prayed for the coming of that Messiah and for the fulfillment of those precious promises. Suddenly he was brought face to face with a man who had studied the same books and rested in the same promises, who made to him the startling announcement that the Messiah had already come, and the promises made in him were ready to be fulfilled to all them who would receive him. Then followed a reading of the gospel narratives of the New Testament with the Old Testament teachings of history and prophecy until the conviction was reached that Jesus is the Messiah, and that they who will find him must look backward to Calvary and not forward to some distant and uncertain expectation. Thus it is seen that the Old and New Testaments supplement each other. The one, with its types and shadows, its ceremonials and its uttered prophecies, is a forecast of the other; the other, with its history, in all its minuteness of detail, is a fulfillment of the prophecy; and thus the Christ of the New Testament came not to destroy the law or the prophets, but to fulfill. In this personal history and the lesson which it teaches concerning the relation between the Old Testament and the New, is to be found the true method of procedure in all evangelizing efforts among the Jews. Tell them not, as so many have done, that they must give up their old Bible and sacred language. On the contrary, let them keep their old Bible; let them keep their sacred language; let them dwell with pious longings on the precious promises of the coming One; and then let the history of the life of Jesus, in all its minutest details from his miraculous birth to his sacrificial death, be fitted, point by point, into those prophecies until it be shown that he is the hope of Israel. In this harmony of prophecy with history is the power of the gos-

pel over all unbelief; and when seen in the true light, the more devoutly one believes the prophecy, the more convincing must the history be. On this principle is our present Jewish mission established, and along the lines which it suggests are our efforts being carried forward, both by our publications and by the labors of the living teacher.

3. This life illustrates the spirit of missions—the true gospel spirit. When Mr. Landow found that he could not enjoy religious freedom and the fellowship of those of like precious faith in his own country, and among his kindred and brethren, he sought these in a foreign land, and among a strange people. But when, for a time, he had enjoyed these precious privileges, being confirmed in the faith of Jesus, his heart yearned for those whom he had left in the far-off home land. He seemed to hear the message of Jesus, to the man who had been cleansed of the evil spirits which had possessed him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." This message burned itself into his very soul. He knew not how his friends would receive him, or whether they would receive him at all; but the desire to return to them grew so strong that he could scarcely sleep or eat or give himself rest day or night, until the way opened, and it was determined that he should go. Then his soul found rest, and his whole being seemed touched by a new power, and was filled with new joy. This reminded us of the strong agony of Jesus, with reference to the accomplishment of his earth mission, when he turned to his disciples, with those memorable words, "I have a baptism to be baptised with, and how am I straitened until it be accomplished?" This is the true missionary spirit, the very essence of the gospel of Jesus. A life touched by that spirit in any community is a benediction. But since this is the spirit of Christ and the spirit of the true Christian disciple, why should we speak of it, or think of it, as a rare attainment, or as a phenomenal experience? It is the gift of God, through Jesus Christ, to every believing soul who will receive it. May the whole church of Christ be baptized with this earnest, devoted, Christian spirit. And may the life of Joseph Paul Landow, though lived so short a time among us, help us to learn a little better some of these important lessons, which we shall never learn perfectly, until every heart and life is wholly consecrated to God and his blessed service.

In Belfast, a little chimney sweep happened to be attracted by missions, and contributed two pence, no small sum for a chimney sweep. One afternoon, relates a graceful writer, a friend met him going along the street in an unusual condition; face and hands washed clean, and he dressed in his best. "Hallo, where are you going?" "Oh, I am going to a missionary meeting!" "What for?" "Well," said the sweep, "you see I have become a sort of partner in the concern, and I am going to see how the business is getting on." Let us be partners in the concern, and let us see how the business is getting on.—*Golden Rule.*

MISSIONS.

BABIES are openly sold in Corea for from \$5 to \$25 apiece. Think of it, Christian mothers!

CONTINUED explorations in the Upper Congo Valley reveal new riches in products and new and interesting people.

WHEN the last census was taken, the wheat product of Dakota was less than 3,000,000 bushels; last year it was more than 52,000,000.

THE increase in Protestant churches in the United States last year is said to have been 3.10 per cent, in foreign mission churches 7.75 per cent.

THE Royal Niger Company, controlling the trade of the Niger River, have, in the interests of commerce, placed a tax of fifty per cent on imported liquors.

IS IT strange that "heathen" China should feel disposed to retaliate against "Christian" America, for the Chinese Exclusion Bill passed by our Congress?

REV. DR. HOBART, of Yonkers, N. Y., finds statistical proof that churches paying the larger salaries and meeting the more liberally other home expenses, also give more per member for outside benevolent objects, the difference sometimes being as great as that between twenty-seven cents a year and \$1 56 for the same time.

EVIDENCES constantly multiply that, for a rule, weekly offerings for the cause of religion is the best plan of giving; but the amount as well as the method should be systematic. To give fifty cents every week, when one is able to give a dollar, is to fall far short of the Bible plan and standard. Regular giving should be proportionate to one's prosperity.

IN America and Great Britain there are about 120,000 ordained ministers for 70 millions of people; in heathen lands 3,000 ministers for 1,000 millions of people; in Christendom, one minister for each 600; in heathendom, one for 330,000! Should we include the layworkers in Christian lands, the disparity is greater, for we are not sending over 5,000 workers in all to heathen lands. And yet professing Christians oppose sending the gospel to the heathen.

IN round numbers, 130 millions of our race profess Protestantism, in England, Scotland, Holland, Germany, Denmark, Sweden, Norway, British North America, the United States, the British Colonies of South Africa, Australia and New Zealand, and in Switzerland. Roman Catholicism is the religion of 190 millions, chiefly in France, Spain, Portugal, Italy, Austria, Belgium, Ireland and South America. The Greek Church has 75 million adherents in Russia and Turkey; and the Abyssinian, Coptic, Syrian, Nestorian, and Armenian churches have 10 millions more. Mohammedans number 185 millions, in Arabia, Persia, Turkey, Central Asia, India and Northern Africa. Buddhism, in Ceylon, Siam, Burmah, Thibet, China and Japan, has 420 million followers, looking to final annihilation for their heaven. Hindus, degrading woman, and bound by caste more than by morality, numbers 190 millions. Scattered, principally in Asia and Africa are 230 millions given to various forms of superstition and idolatry. Judaism is the religion of 7 millions. Parseeism, in Persia and western India has less than one million adherents. Thus about 1,000

millions of our fellowmen yet need to hear of the great God and of redemption through Christ. The Bible and the religion of the Bible are the hope of a lost world, for they lead men to the source of all elevation.

THE LONDON MISSIONARY CONFERENCE—No. 4.

BY REV. O. U. WHITFORD.

The man who did the most to secure organization, and to prepare all the preliminary arrangements, which resulted in so harmonious and successful a Conference, was the Rev. James Johnston, F. S. S., of London, the Secretary. He came to our country and enlisted the interest and co-operation of the Missionary Societies and Boards and their Secretaries. An American Committee was appointed, and organized with the Rev. William S. Langford, D. D., as Chairman, and the Rev. William Kinkaid, D. D., of New York, as Secretary. This Committee sent out circulars and took effective measures to secure a good representation from the Missionary Societies and Boards, and Woman's Societies and Boards, in the United States and Canada. They did their work well. The Rev. Mr. Johnston also obtained the co-operation of those on the Continent of Europe, who were interested in Foreign missions. By his efforts, and those of the home committees, Great Britain was represented in the Conference by twelve hundred strong. To the untiring zeal, the executive ability, and the unflagging energy of Secretary Johnston, are due the large attendance, able representation, excellent papers and discussions, perfect arrangement and order in all the meetings. He was kept so close in his office, during the Conference, but little was seen of him, but he was, however, the power that turned the wheel which ran the mill. He was supported by a very efficient Assistant Secretary, Mr. Ernest M. Anderson.

The President of the Conference was the Right Honorable, the Earl of Aberdeen. This nobleman is of the distinguished Scottish family of Gordons, who have a prominent place in the history of England and Scotland. The Earl is broad, generous, active and devout as a Christian, and as a politician a Liberalist, and a devoted friend and admirer of the grand old man, the Right Hon. William E. Gladstone.

The Earl is of slight build, and nervous in temperament. While he seemed to be nervous on the platform, he presided with grace, dignity, and manifest interest. He received the delegates with great cordiality. He appears to be a man between forty and forty-five years of age. Lady Aberdeen, on several occasions, sat by his side as he presided, and was frequently sought as counselor and help. She is a beautiful woman, graceful and easy in manners, and an active and influential Christian worker. She presided over some of the meetings held by the women delegates to the Conference. The Earl and his lady, with several beautiful children, are noble by birth, but more noble by the life of Christ hid in them and flowing from them, and their consecration to Christ and his kingdom.

The President was supported in his work of presiding, by distinguished Chairmen of meetings of the Conference, to the number of about thirty, and an Executive Committee of twenty-six members, of which Edward B. Underhill, LL. D., was Chairman, and a General Committee, of larger membership, of which Hugh M. Matheson, Esq., was Chairman. The Honorary Treasurer of the Conference was J. Herbert Tritton, Esq. Thus officered, the Conference started out on its work. On Saturday afternoon, June 9, 1888, the Conference was opened by a grand reception of the delegates. It was an occasion long to be remembered by those who attended. Of this reception we will write in our next.

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 in the wards, if cared for, there is another thought, that, should her heart be fully opened to the light, as she learns more and more of the gospel, and the Spirit of the Lord dwell with her constantly, what valuable testimony hers would be before other patients in a hospital.

We are now sending to this woman little things for her comfort and health, as often as it seems proper to do so, on account of the opposition in her family and neighbors.

WOMAN'S WORK.

"NOTHING is really lost by a life of sacrifice; but everything is lost by a failure to obey God's will."

It is almost always true that it is unacquaintance with one another which gives to one the criticizing, captious, or fault-finding mood. Though so often so dreaded a thought that "Thou God seest me," because of God's attribute of justice, is it not in point of fact as surely, and may it not actually be as often the fact that we have as great reason to be thankful that "Thou God seest me," because of God's as surely abiding attribute of mercy?

GOOD women can do more for their sex, and do it more effectually, than men can. Men can personally treat women with chivalrous respect, which is manly; they can protect them from outrage, which is knightly; they can get fair laws for them, which is politic; and they can win them from evil ways, by prayerful exhortation, which is Christianity. But good women can do more. They can lead other women to the fountain of purity, which is Jesus Christ, by words, by sympathy, by example.—*Sentinel*.

THE members of our own society of women, organized for denominational work, missionary, and Sabbath reform, and any necessary work amongst us as a people, have really more occasion to trust each other than distrust one another. Were we all better acquainted with the needs of the work committed to us, by virtue of obligation to the great Master, we would be at once, by virtue of increased acquaintanceship, more in sympathy with each other, more trustful of each other in the carrying out of such work, knowing that at heart, there is a sincere desire for the growth of all good work amongst us. Continuance in the handling of the details of the work, naturally puts me into better acquaintance with the under currents of desire and design, on the part of our locals, or our scattered women; and because it is a pleasure to us to say it, we do here put it thus, that time increases our faith in you, and also our desire for you, for all of us, that we may work yet more faithfully and more actively for the building up of our work.

FRIENDS of Mr. Gladwin, a staunch worker in India, gave him a farewell meeting in Bombay, Nov. 20, 1888, reported by the *Bombay Guardian*, as he was about to depart, to take up the Gospel Purity Mission in Ceylon. Judging from the testimony of those friends, he must be one of those whom the Lord delights to hear. Alfred S. Dyer, than whom no more mighty man of God works in heathen lands, says, "he feels that it is in answer to Mr. Gladwin's prayers, that he was led to go out to India to take up his work, and that, through him, the train of circumstances was laid which, under God's blessing, led to the condemnation of the system of licensed vice, by the British Parliament." Mrs. Briggs, who was led by God to open the work at the Temperance Hall, Calaba, which has been to the blessing of very many souls, said "that it was in answer to Mr. Gladwin's prayers that the work was started." Mr. Gladwin, being called out by numerous testimonies of this sort, referred to some of the many answers to prayer which the Lord had granted him in his labors, and speaking of one letter which led to the bringing out of an earnest worker, said that every word of it was written on his knees. He recalled the command

of an officer in the American war, who said, "Fire on your knees, you are less exposed to the shots of the enemy, and you can also take surer aim." He thanked God, that in the battles for the Lord he had learned to take aim on his knees.

THE CHINA HOLIDAY BOX.

Knowing that it will bring joy to many hearts who have been waiting anxiously for news from Shanghai, it gives me great pleasure to send an extract from a letter just received from Dr. Swinney. Our hearts are again filled with gratitude to him who has sent the "favoring gale," and permitted the loving gifts to make the long journey in less than the usual time.

E. A. WHITFORD.

It is with great pleasure I announce the arrival of the Christmas-box last week, Dec. 20th. It came in good condition, and that evening we opened it, having the great enjoyment of seeing the names of so many friends within. Truly it is a wonderful thing this sending of a Christmas-box! The opening of it, the giving of the gifts to church members and the school, and the various remembrances to ourselves, make it an excitement to our little circle during the holidays long to be remembered.

Yesterday Mr. Davis gave in the chapel magic lantern scenes from Pilgrim's Progress, and afterwards the gifts were distributed, followed by refreshments of tea and cake. The presents previously selected by us were done up in a separate package to each one, with name marked on the wrapper, and so handed out to each one from a box on the table, all appearing pleased and happy. In reference to the personal gifts, I feel very unworthy to receive so many; they have quite overwhelmed me. I take them as sent for the Lord's sake, so I am grateful to him first, and then to the givers. We were gratified to find the name and residence of the giver on nearly every article. The school girls are happy with their presents. They are growing up to be nice girls. The six older ones are Christians; the other four are small, one having been received lately into the school.

My dispensary work is increasing in interest continually. We are very glad of the coming of Mr. and Mrs. Randolph, as the work here is so great. We are at present all well in the mission. Yours sincerely,

ELLA F. SWINNEY.

SHANGHAI, China, Dec. 26, 1888.

WOMAN'S CHRISTIAN MISSION.

By Hattie M. Randolph, president of the Woman's Missionary Society of Salem, W. Va., at the Thanksgiving entertainment.

There were Christian women administering to the wants of Jesus. It was a Mary who, next to the angel, first proclaimed a risen Lord. Another "bestowed much labor" upon the gospel workers. "Our sister" on a mission to Rome is commended to the brethren for assistance "in whatsoever things she has need of you." Thus began the Woman's Christian Mission, and it has gathered strength through the ages since. Her heart, touched by the spirit of him who comforted the forsaken outcast, and knelt to bathe the feet of the weary disciples, has always been wont to seek out the needy, and lead the sinful to better life. Her sympathy and patience, her heroism and piety, have sent her to the suffering, on the battle-field, in the haunts of poverty, in the degradations of heathenism, to help, lift up and purify. Wherever man has labored she has been his hand-maid, his help-mate. What his strong arm could not do, her love has accomplished. It is not in foreign lands that her work is mostly done, although there, since the days of Mrs. Judson, her work has grown, until now, in India, China and other lands, she is accomplishing a work man might never do without her. But it is her faithful work at home which makes this foreign work effective. The hearts and lives inspired by her devotion, the hands trained by her to do and give, the many minor works of Christian charity and church service, encouraged and ac-

complished through her endeavors; these and such as these are the grains of influence that make the world of woman's mission.

It is one of these little grains which we humbly hope will interest you to-night. It is nothing great we have to present, nothing alluring to the mirth-seeking world. Thankful, with you, for all the mercies of the year, we come in obedience, with you, to the call of our rulers, our governor and our president, with thanksgiving, of sacred song and other social and literary services. Not the least among the occasions for our thanksgiving is the organization, during the year, of the Missionary Society of Salem. We would be loyal, not only to our country, but loyal also to our religious or church obligations, as each of you, we hope, are to yours.

Though small compared with other denominations, ours, encouraged by the Master who says, "Fear not, little flock," has gone forth at his command to distant parts of the world. For many years we have had missionaries in China, where, with others, the sister of our Eld. Swinney is, and our own neighbor, Gideon Randolph, and his wife have just arrived. Our missionaries labored in Palestine. They are at work in Holland and among the Jews in Galicia. In our own land the Missionary Society has laborers in about half the states. And the development of the work in the south, in the last few years, is almost marvelous. The "Woman's Executive Board of the General Conference" is becoming an important factor in this missionary work. It is only recently that our "Woman's Missionary Societies" have been organized in West Virginia. On last New Year's day the Society of Salem began its work. And it has been our privilege to help furnish outfits for the outgoing missionaries, and supplies for the workers in the south. And to-night we come to enlist ourselves and you in behalf of house work. A generation ago our church-house was built as the only house of worship in Salem. Since then others have been built, as the village grew up around us. And yet, through all these years when your dead are carried to their resting place, that old bell tolls your sorrow. In that sanctuary you take the last look at the loved face, and from that desk your pastor speaks his words of comfort. Around that altar, too, many of you have rejoiced in the new birth. You all feel an interest in that sanctuary, and as time lays its wasting hand upon it, we feel sure you desire its preservation. Our Society hopes, in the next few months to see it repaired; and for that object we are now laboring. For that, with other purposes, we have gathered to-night. At proper times you may have an opportunity to give such material assistance as your interest in the church and cemetery may suggest. And as we come to you, we trust you will accept the admonition of the sacred writer concerning "our sister" the servant of the church on her mission "that ye receive her and assist her in whatsoever things she has need of you."

Thus trusting, we present to you to-night the plain missionary entertainment of our society and hope you will enjoy its earnest simplicity.

At the annual missionary meeting at Bath, England, held in Percy Congregational church, the collections included a valuable gold ring, and during the meeting, a small parcel was handed to the chairman, which was found to contain a Roman pearl ring, a Roman antique ring, a diamond ring, four ladies' shawl pins, and other articles, all for the Central African Mission. Since the meeting, a gold guard ring, a pearl brooch, and a pearl brooch for neck-tie, have been received for the same object.

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: 27-33; 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. VIII.—THE GREAT TEACHER AND THE TWELVE.

For Sabbath-day, Feb. 23, 1889.

THE SCRIPTURE TEXT. Mark 6: 1-13.

1. And he went out from thence, and came into his own country; and his disciples follow him.
2. And when the sabbath day was come, he began to preach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands.
3. Is not this the carpenter, the son of Mary, the brother of James, and of Joseph, and of Juda and Simon? and are not his sisters here with us? And they were offended at him.
4. But Jesus said unto them, A prophet is not without honor but in his own country, and among his own kin, and in his own house.
5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.
6. And he marvelled because of their unbelief. And he went round about the villages, teaching.
7. And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;
8. And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse;
9. But be shod with sandals and not put on two coats.
10. And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.
11. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.
12. And they went out, and preached that men should repent.
13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

GOLDEN TEXT.—And they went out and preached that men should repent. Mark 6: 12.

DAILY HOME READINGS

- S. Mark 6: 1-13. The necessity of faith.
 M. Matt. 13: 53-58. Unbelief illustrated.
 T. Matt. 9: 35-38; 10: 1-15. Laborers sent forth.
 W. Matt. 10: 16-42. Laborers at work.
 T. 1 Cor. 3: 1-15. Laborers together with God.
 F. Acts 10: 1-20. An open door.
 S. Heb. 11: 17-40. Victory through faith.

INTRODUCTION.

The date of the events of this lesson was probably the months of February and March, A. D., 29. The parallel passages: Matt. 13: 54-58; 9: 35-11: 1, Luke 9: 1-6. In the last lesson we were told what occurred on the way to the house of Jairus. The raising of the daughter of the ruler immediately succeeded that event. In Matt. 9: 27-34 is a record of two other miracles which immediately followed that in the ruler's house; then we are brought to the account of the second rejecting of Jesus at Nazareth, with which the present lesson begins.

EXPLANATORY NOTES.

V. 1. *And he went out from thence, and came into his own country; and his disciples follow him.* The connection of this narrative leaves no chance to doubt that by the phrase, "his own country," is meant Nazareth, the home of his family where he had spent most of his life. This town is located in the lower part of Galilee, about 20 miles south west of Capernaum; about 14 miles from the Sea of Galilee, and 66 miles directly north of Jerusalem. It is not now known what was the population of Nazareth at that time; it has at present a population of 5,000 or 6,000 inhabitants, a very small fraction of whom are Protestants. Jesus had visited this place some months before, and had been rudely driven out of the town. But it is very natural that he should have a strong interest to return to the home of his younger years and proclaim the good tidings of redemption to his kinsmen and fellow citizens of other days. His disciples have now become more deeply in, interested and united with their Lord and teacher, and hence their determination to follow him wherever he may go.

V. 2. *He began to teach in the synagogue.* The synagogue was a place of worship where any respected layman might teach. In this respect it was a place of free worship and common ministry for the Hebrews, and in no sense restricted to the official ministrations of the priesthood. Our Lord was in the habitual custom of going into the synagogue with the Jews on the Sabbath-

day wherever he might be. *And many hearing him were astonished, saying, From whence hath this man these things?* Doubtless many of his hearers recognized him as a former fellow-citizen. They knew that his advantages for learning while in Nazareth were very limited; they knew that he had always been an industrious laborer at a trade. Now to hear him speak such wonderful words of wisdom, in interpreting the prophets, was a cause of great astonishment to them. Then the mighty works which were wrought by his hand were beyond all their power to understand or to explain. They felt that he must have some source of wisdom and power which they knew nothing of.

V. 3. *Is not this the carpenter, the son of Mary, the brother of James? etc.* It was hardly possible for them to be mistaken as to who he was, and of what family he was, for they knew his relatives who were still their near neighbors. *And they were offended at him.* That is to say, they were confounded and utterly unable to harmonize these wonderful words and works of his with what they had known of him before.

V. 4. *But Jesus said unto them, A prophet is not without honor but in his own country, and among his own kin, and in his own house.* The Lord knew that the people were unwilling to accept his teachings or to acknowledge his power to do miracles, and with this knowledge of their disposition towards him, he repeated this proverbial statement. He could find more sympathy and more readiness to receive his teachings anywhere else than in his own native town. He comes here with all the tenderness of his great loving heart to do good and to bless his old neighbors and his kindred, but they are the most unwilling to hear him or even to tolerate him in their midst; it was a repetition of the hardships and trials so common in the lives of all the prophets. Among their own kindred, and in their own house was often found their hardest field of labor.

V. 5. *And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.* The unbelief and opposition of the people unfitted them to be blessed, though the divine Redeemer stood in their very midst filled with love, compassion, and power to save them from all their maladies. The inability to do mighty works there was not in himself, but in their want of the proper condition of mind and disposition to be helped. Still there were a few who were prostrated in sickness, willing to be healed.

V. 6. *And he marvelled because of their unbelief.* He had so much charity for these people that their stupidity, and resistance to all his efforts for their good, were surprising to him. How could they be so blind to such great and important truths as he was unfolding to them. *And he went round about the villages, teaching.* That divine persistent love which filled his life, led him constantly out in search of those whom he might bless. So we find him going from one village to another, teaching and comforting the people wherever he found them willing to hear his words.

V. 7. *And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.* These twelve disciples had now been learning of him, and witnessing the spirit of his ministry until they were prepared to go out by themselves in a similar manner, to instruct the people, to encourage them and to deliver them from their various maladies. Hitherto he had done this kind of labor alone, but now his disciples are prepared to take up the work in his name, and thus his mission could be multiplied and hastened forward. There is something very significant in his sending them forth by two and two. Each was thus compelled to be a helper to another, while each was also permitted to lean upon another's help.

V. 8. *And commanded them that they should take nothing for their journey, save a staff only.* They were going forth to a work that required more than human provision; they were to meet with men filled with unclean spirits, it would require more than human power or human supplies of money to cast out these spirits and to lift up men from the degradation of bondage to sin. They must learn, therefore, in the very outset to trust God for all the help that they needed. That peculiar trust life, in the face of danger, and of hardship, and of privation, must be accepted at once if they would be his disciples.

V. 10. *And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.* "That law of hospitality allows a traveler to stay three days in a house to which he comes for entertainment, without discovering even his business." This custom rests upon the fact that in a country where there are no inns a traveler or merchant has a common right to expect entertainment wherever he may choose to stop, at least for a reasonable time. These words of Jesus are therefore an indirect statement to these disciples of their right to abide in a house as long as it is needful.

V. 11. *And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.* This word *whosoever* refers not to person but to place, where the inhabitants of a place were united in their prejudices and unbelief, it made it impossible for our Lord or his disciples to be of any service to the people. Hence they were not to waste their time there. The symbol of shaking off the dust of their feet and taking their departure from such a place was an expression of their deep denunciation of the wickedness of the inhabitants. It was also a testimony to them of the greatness of him, whom they had rejected, and of the terrible nature of their deed. Indeed, it is one way of announcing the truth of Christ; and if it should lead the rejectors to repentance, after all, its highest purpose would be accomplished.

V. 12. *And they went out, and preached that men should repent.* Here we have the initiatory of missionary work under the immediate direction of Christ; we also have the subject of their preaching, repentance.

V. 13. *And they cast out many devils, and anointed with oil many that were sick, and healed them.* This indicates that their work was very similar to that of Jesus himself. But it must be remembered that Jesus gave them power, it was not a power of their own or inherent in themselves, but a power bestowed for their special missionary work.

REMARKABLE PROPHECY.—No. 3.

THE SERPENT'S ROOT.

A very comprehensive, a very significant term, embracing, evidently, all that specially characterized and distinguished ancient Babylon, the *Serpent*, her government, religion, spirit, polity—in short, her whole character. In its connection, it was clearly an intimation that a shoot, or outgrowth from the serpent was to appear, who would inherit (and in proportion as the cockatrice was more venomous than the serpent, would excel in,) all the superstition, vileness and malignity of its original Babylonian "root."

A COCKATRICE.

Cockatrice. "A basilisk, a fabulous serpent." *Basilisk.* [Greek, *basilikos*, Latin, *basilicus*; from Greek, *basileus*, king.] "A fabulous serpent, called a cockatrice. . . . The ancients alleged that its hissing would drive away all other serpents, and that its breath and even its look was fatal."—*Webster.*

So too, Parkhurst. (Greek and English Dictionary of the New Testament):

"*Basileia*, from *basileus*, a king."

"*Basilikos*, *e*, *on*, from *basileus*, royal, king-ly," "Of, or belonging to, a king."

Parkhurst refers to Josephus and other ancient writers, who use the word always in this sense. He refers also, to Matt. 2: 22, Luke 1: 33; 19: 14, Rom. 5: 14, 17, 21, and many other passages in the New Testament, where this same word, in one form or another, is used in the original, with the same general signification.

It is his by Hislop (*Two Babylons*, p. 372, and Wilkinson, vol. 4, p. 239), that in the ancient mythology, the basilisk—"Cockatrice"—was, as its name imports, a royal, as well as a venomous serpent; "The very type of majesty and dominion." Such testimony, from the best authorities, historical, philological and, above all, Scriptural, shows, in a clear light, the true meaning of the prophet. It is as if he had said, that when the power of Babylon, the great "serpent," should be "broken," another great, persecuting, kingly, pagan power, unspeakably more malignant, more venomous, would come forth from among its successors; a lineal, royal and ethnical inheritor of the throne and the character of the Babylonian dominion.

The history of that succession, more than justifies this view of the import of those remarkable words.

When Cyrus conquered and took Babylon, the nations which had become her disciples in paganism were legion, yet only one, or a dynasty as

one, was to exhibit the qualities, and so to be entitled to the royal distinction, of "a basilisk." In due time events showed who that was to be. After the people of God had returned from the captivity in Babylon, they continued under the protection of the Medo-Persian kings, and afterward, under that of Alexander the Great. After him, they were under the dominion of one or another of his successors; and, for a considerable time, they generally enjoyed the free exercise of their religion. It was only in exceptional cases, like those recorded in Dan. 3: 1-21; 6: 4-8, and Esther 3: 4-15, or that of Ptolemy Philadelphus, B. C. cir. 220 (Rollin), that any legal, or governmental persecution, by either of those powers, was ever attempted. That was reserved for certain members of the Syro-Seleucid dynasty; chiefly, for Antiochus Epiphanes, B. C. cir. 175-164, and Antiochus Asiaticus, 69-65 B. C.

THE SELEUCIDAN DYNASTY.

Through the Medo-Persian kingdom, and then through that of Alexander the Great, and his successors, in an unbroken pagan line, the Syro-Seleucid dynasty, or kingdom, was a lineal, monarchical, pagan successor of Babylon, and in time, her conqueror and ruler. "The founding of that kingdom by Seleucas, and the establishment of Antioch as its capital, brought Judea into the unfortunate situation of a weak province, placed between two great, conflicting monarchies, Syria and Egypt." Those great powers were frequently in collision, and Judea seemed doomed to be the bone of their almost constant and interminable contentions; by turns, the vassal of each.

This was the beginning of that long series of afflictions which—as in our text, "Thou whole Palestina"—the prophet seems to have intimated were to come upon the people of that whole land. Those calamities reached their climax at, perhaps, about B. C. 170. (Milman and Josephus.)

To give anything like an exact or specific statement of those persecutions in a single letter would be impossible. They can only be very briefly outlined. Enough can be stated, however, to show something of their terrible severity, and of the character and spirit of their prime mover and perpetrator.

CHARACTER OF ANTIOCHUS.

Antiochus united the quick and versatile character of a Greek, with the splendid voluptuousness of an Asiatic. He debased the royal dignity by mingling with the revels of his meanest subjects; scoured the streets in his riotous frolics, visited the lowest places of amusement and dissipation, and the common baths, where he committed the most shameful extravagancies, making himself an object of contempt to his own people, and to the whole world. He squandered his revenues in "drunkenness, debaucheries, and all that the most abandoned licentiousness could conceive of, gross, and abominable!" Milman, vol. 1, p. 502. Rollin, Book XVIII, chap. 2, sec. 2.

AS THE COCKATRICE.

Antiochus began his persecution of the Jews "by putting to death, in three days time, 40,000 of the inhabitants of Jerusalem, and seizing as many more to be sold as slaves." "He now entered every court of the Temple, pillaged the treasury," robbed "the Most Holy Place" of all its golden paraphernalia, the altars of burnt-offerings and of incense, the candlestick, the table of shewbread, and the vails, and then "commanded that a great sow should be sacrificed on the altar of burnt-offerings, part of the flesh to be boiled, and the liquor, from the unclean animal, to be sprinkled over every part of the Temple; thus impiously and presumptuously desecrating and

defiling that sacred place, which, to the Jews, was the only holy spot on the earth."—Milman. Afterward, he determined to exterminate the whole Hebrew race. The execution of this sanguinary device was entrusted to Appolonius, who entered upon it as promptly, as heartily and as vigorously, as the blood-thirsty tyrant could desire.

On the Sabbath, when the people were all engaged in the duties and privileges of that holy day, and so, of course, perfectly defenceless, and when too, an attack upon them would be a greater outrage than at ordinary times, he let loose his soldiers upon them, slew all the men, till the streets ran down with blood; seized all the women as captives, . . . pillaged and dismantled the city, setting fires in many places; threw down walls, and built and garrisoned a strong fortress, on the highest part of Mt. Sion, which commanded the Temple and the whole city. (Milman and Josephus). But all this, scarcely even outlined the terrible policy upon which he had determined. Hitherto, he had waged war only against the race; now their religion was to be suppressed and superseded. He next issued an edict for uniformity of worship, throughout his dominions. The rites, ceremonies and usages of "the Greek religion," which was fundamentally and essentially the Babylonian, were everywhere to be observed, and, with the Jews, were to take the place of those which they had received by divine appointment. Such were the beginnings of a reign of terrors which might well challenge, as their counterpart, the Satanic ingenuity of a Nero, a Caligula, or a Domitian! "He forbade everything pertaining to the worship of God in his temple, and commanded that they pollute the sanctuary and the holy people, that they set up altars and the Asheras, and chapels of idols, and sacrifice thereon swine's flesh and unclean beasts, that they should leave their children uncircumcised, and make their souls abominable, with all manner of uncleanness and profanation." 1 Mac. 1: 45-48.

The execution of these edicts was entrusted to one Athenas, who was thoroughly versed in the principles and the ritual of the Grecian idolatry. He at once dedicated the Temple of God to Jupiter Olympus. The statue of that deity was erected upon a part of the altar of burnt-offerings; an idol altar was also set up on the altar of Jehovah, and sacrifices of swine's flesh were offered upon it. He appointed overseers who should compel the people to do what he had commanded. "He compelled them to forsake the worship of Jehovah, and adore his gods; to raise idol altars in every city and village, and offer swine's flesh upon them."

"As a last insult, the feasts of the Bacchanalia were substituted for the national feast of Tabernacles. The reluctant Jews were forced to join in those riotous orgies, and to carry the ivy, the insignia of the god."—Milman's *History of the Jews*, vol. 1, chap. 9, p. 406-509.

The effect of those persecutions upon "the city of God" (and upon the whole nation, as well) is vividly described in 1 Mac. 1: 39: "Her sanctuary was laid waste like a wilderness. Her feasts were turned into mourning, her sabbaths into reproach, her honor into contempt." Ver. 28, "All the house of Jacob was covered with confusion."

Persecutions, compared with which, all his former cruelties (and in fact, all which that people ever suffered) were trifling and insignificant, now swept like the waves of living fire, all over that devoted land. "Cruelties too horrible to be related," . . . "barbarities which escape the reprobation of posterity, from their excessive atrocity," were showered in fearful pro-

fusion upon all who, in any way, opposed, or failed to comply with the imperial decree. Death by tortures, which may well defy comparison with those of the fiery Papal-Auto-Da-Fe, or the "Infernal" Spanish Inquisition, was suffered by thousands of his defenceless citizens. No sufferings which Rome, by her Emperors, inflicted upon the early Christians, were more severe than those which, (in the role of the "Cockatrice," though he knew it not) that cruel king inflicted upon that people. In fact, no persecutions, unless we except those endured by "the martyrs of Jesus," at the hands of the apostate Church of Rome, were ever more bitterly Satanic or cruel. (Milman's *History of the Jews*, vol. 1, chap 9, pp. 496-509). For eleven long years that persecution raged. All classes, the high and the low, young and old, rich or poor, whoever did not bend the knee and conform in every way, to the will of the royal tyrant, were under the interdiction, and suffered every indignity which unlimited power, and malignity and hate, could inflict upon them, and which then ceased, for the time, with the death of their "Illustrious"* tormentor.

The subjugation of Syria by the Romans (B. C. 65) put an end to the reign of the basilisk—"Cockatrice"—when, under the reign of Antiochus Asiaticus, the Jews had suffered for about four years, all the horrors of the days of Antiochus Epiphanes. In the interval between these two reigns, the Jews had obtained exemption from continual persecution only by almost continual military resistance. Thus, with that people, more than one hundred years of experience with "the Seleucidae," were little else than one continual scene of the bitterest persecutions, or of bloody, desolating war, for protection and defense therefrom.

THE PHILISTINES.

Very different was the effect of that edict of uniformity upon the Philistines. It required of them no special change of either faith, or worship. Like their Syrian masters, they were confirmed and zealous idolators, worshipers of the whole body, of the pagan divinities. While, therefore, they would cheerfully conform to all the requirements of that decree, it simply confirmed them in their idolatry, and thus plunged them deeper, if possible, than before, in moral and spiritual degradation.

But however galling might be the Syrian yoke upon Philistia, her compliance with the edict did not lessen its severity, or contribute, in any degree, toward the restoration of her national life. Her doom had long been sealed. She had received her death blow. She had fallen; *never more to rise*.

How significant, how appropriate the figure—"a cockatrice!"—a royal, pagan persecutor. His hatred of the true God, of his truth, his cause, his believing people, so bitter, so malignant! The atmosphere with which he surrounds himself, his own personal character, and habits of life and conduct, so foul, so loathsome. Like the breath of the basilisk, his very presence was contagion—in short, his whole being, his life, his public administration, so utterly Satanic, no words but those "which the Holy Ghost teacheth" could so perfectly describe him. Nor does history furnish any other character to whom that appellation can be so appropriately applied. Everything points to Antiochus Epiphanes as the chief exponent and representative of the "cockatrice," of whose power, and character, and spirit he was an "illustrious," and of all others, the most remarkable, the most perfect, example.

*Illustrations: The meaning of his surname "Epiphanes."

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article by C. Whitford.
see information in
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HISTORICAL & BIOGRAPHICAL.

OUR EARLIEST EDUCATIONAL VIEWS AND EFFORTS.

The ideas and habits of the early Sabbath-keepers in this country, in respect to their educational efforts, as well as to their social and religious practices, were fashioned, in a large measure, by the prevailing sentiments and customs of the people in Rhode Island and New Jersey, where they originated. The interest in the elementary schools, and in the higher attainments in the arts and literature, was not so prominent, from the beginning, in these states as in Massachusetts, Connecticut and New York. This defect arose principally from the peculiar views of the Quakers and others under their influence, who were powerful enough to defeat all general and many local provisions for the education of children and youth. These people at the time despised human learning, and claimed that the requisite qualifications for the transaction of business, as well as for the interpretation of the Scriptures, are supplied by special enlightenment of the Holy Spirit. The communities in which this doctrine has obtained a firm foothold, have been among the most tardy to adopt the common school and the college.

It is evident that the founders of our denomination, and their successors for at least a hundred and fifty years, were controlled very greatly by such prejudices against a liberal education. A result of their views is seen in the expectation which they fondly cherished, that the entire religious world would be led to embrace the Sabbath of the fourth commandment, not by any direct exertion and influence of their own, but speedily by the special movement and inspiration of God. If they had possessed the means, it is altogether probable that they would not have established any academic or collegiate schools among us.

Yet there were some notable exceptions among our leaders in the last century. William Gibson, the second pastor of the Newport Church, received a thorough education in England, before coming to America. He owned an extensive library, and was familiar with various works in the Hebrew, Greek, and Latin languages. It seems that he had associated with the Stennetts and other learned Sabbath-keepers in London. It is certain that he labored earnestly to counteract the errors of the Quakers, and to supplant their influence upon our people. Among the prominent members of the Newport Church during that time, were the Wards, father, son, and grandson, all of whom acquired a liberal culture, mainly in the mother country. The last two were Governors of Rhode Island, Samuel Ward, the grandson, pursued a portion of his studies at Harvard University, drew up the charter for Brown University, and, as the chief Executive of the Colony, gave it his official approval. He was a member of the Continental Congress, but died shortly before the adoption of the Declaration of Independence. His son graduated at Brown University, entered the army as a captain during the Revolutionary War, was at the attack upon Quebec under Arnold, and became major and lieutenant colonel in the service. Henry Collins, a descendant of Roger Williams, and a most useful member of the Newport Church, was sent to England to complete his studies. He afterwards became a leading merchant in his native city, then the metropolis of America; was known as a very influential and public-spirited citizen; formed with seven others the first literary and philosophical society of the place, and probably in this country; pro-

jected the plan for the association which organized the famous Redwood Library of that city; and gave the valuable lot on which their building now stands. He was a munificent patron of the fine arts, and collected a gallery of valuable paintings. He educated, at his own expense, many poor but deserving young men, some of whom subsequently filled prominent stations in the community.

Ebenezer David, of Philadelphia, graduated at Brown University in 1772, with the highest honors of his class; was afterwards ordained as "an evangelist, or traveling elder," by the Newport Church; and joined as chaplain the American Army, in which he died near his childhood's home in 1778, most highly esteemed by the soldiers and his fellow-officers. Eld. Henry Clarke, in his history of the Sabbatarians, says, "I was well acquainted with Mr. David, and may safely say that few young men can be found more promising than he was." Dea. John Tanner, of the Newport Church, bequeathed in his will, in 1776, to Brown University, then called the Rhode Island College, his clock, a number of books, and "one hundred pounds in lawful money."

From 1763 to 1800, among the officers and trustees of this Institution were the following members of the Newport and Westerly Churches; viz., Hon. Joshua Babcock, Henry Ward, Gov. Samuel Ward, Eld. Joshua Clarke, Eld. John Clarke, Eld. John Maxson, Job Bennett, John Tanner, Joseph Clarke, Eld. William Bliss, and Samuel Ward. It is quite doubtful whether any of these, except Gov. Ward, took any active part in the management of this University. It is more than probable that the Institution exerted very slight influence upon the body of our people even while these men were connected with its administration. For some of our leading ministers and many laymen, in the sixty years after the Revolution, openly denounced the higher training of the schools as unnecessary, and furnishing false standards of life. They spoke of the educated ministry as "man-made." Some of the young men who entered college in the latter part of that period had to endure ridicule and positive opposition; and succeeded in finishing their course of studies only by firm decision of mind and indomitable energy.

THE SUN-GOD'S TABLET AT SIPPARA.

Readers of the SABBATH RECORDER may have noticed in the Historical Department (see Jan. 3), an article upon an ancient memorial stone, dating back to 3,800 B. C., the oldest inscription at present known. But this most ancient and valuable stone is but one of the remarkable objects brought to the British Museum in 1881 by Mr. Rassam.

It was with exceeding great pleasure, that we visited the Assyrian department of this museum, with our friend, Rev. Wm. M. Jones, one to whom, by the way, Oriental research is a delight, and for which reason he becomes an invaluable guide in such a place. Through him, we have become the owners of several photographs of ancient records in hieroglyphic and in cuneiform writings. It is of one of these that we would now speak. It represents a tablet referring to the restoration of the temple of the sun-god, together with a scene representing the sun-god sitting upon a throne, and the king led by priests to his shrine.

To put it briefly, yet concisely, if possible, its history runs thus: Mr. Rassam found this tablet at Abu-Habba, in one of the mounds which

now represent Old Babylon. (It was here that he found the marble whorl).

Rassam says that he was digging in a mound, known to the Arabs by the name of Abu-Habba, and had made his way into the apartments of the vast structure, which he knew to be a temple. From room to room he passed, until he came to a smaller chamber, paved with asphalt, which he at once surmised to be the archive-room of the temple. "Heretofore all Assyrian and Babylonian structures were found to be paved generally, either with stone or brick; consequently, this novel discovery led me," says Rassam, "to have the asphalt broken into and examined. On doing so, we found, buried in a corner of the chamber, about three feet below the surface, an inscribed, earthen-ware coffer, inside of which was deposited a stone tablet." It is of gray schist, is slightly convex on one side, has fluted edges, is 11½ inches by 7 inches in its surface, and is 2 inches thick.

Much careful study, over broken bits of clay, brought to light the case in which the tablet had been placed, and to which its preservation is due. Upon the two faces of the tablet there are 256 lines of writing, in clear, well-preserved characters; and, all told, it is the best preserved work of art of its kind, yet known to scholars.

Accompanying records and memorials prove the room in which it was found, to have been, as Mr. Rassam thought, the archive of the temple. The records give the names of the builders and restorers of the temple.

It was made by a king called Nebobaladan, who reigned over Babylon about 900 B. C. Upon his accession to the throne, he found the the sanctuaries of the Sun-god in ruins. He rebuilt the temples, repulsed the invaders by whom they had been destroyed, collected his revenues, and appointed rents from some royal farms to the maintenance of the worship of the Sun-god in the temples, forever, and also produced detailed schemes for the manner of worship to be conducted. At the end of the tablet, the king invokes most bitter curses to rest upon any one altering or destroying the ordinances.

The inscription declares that "this is the image of Shamash, the great lord, who dwells in the house of the sun, which is within the city of Sippara." So many books in stone have been already found, and so many revelations are being continually made to antiquarians, and that these, and all others interested, may look with hopefulness upon the history to be yet revealed by its liberal unearthing.

M. F. B.

THE OLD FASHIONED GIRL

She was a little girl until she was fifteen years old, and then she helped her mother in her household duties. She had her hours to play, and enjoyed herself to the fullest extent. She never said to her mother, "I don't want to," for obedience was to her a cherished virtue. She arose in the morning when she was called, and we do not suppose she had her hair done up in curling papers and crimping pins, or banged over her forehead. She did not grow into a young lady and talk about her beau before she was in her teens, and she did not read dime novels, nor was she fancying a hero in every boy she met. The old-fashioned girl was modest in her demeanor, and she never talked slang nor used by-words. She did not laugh at old people nor make fun of cripples. She had respect for her elders, and was not above listening to words of counsel from those older than herself. She did not know as much as her mother, nor did she think that her judgment was as good as that of her grandmother. She did not go to parties by the time she was ten years old and stay till after midnight, dancing with chance young men who happened to be present. She went to bed in season, and doubtless she said her prayers and slept the sleep of innocence, rose in the morning happy and capable of giving happiness. And now, if there is an old-fashioned girl in the world to-day, may heaven bless and keep her and raise up others like her.—*Bishop Cosgrove.*

SABBATH REFORM.

WORKS THE ONLY PROOF OF FAITH.

James, as the brother of Christ, was able to speak with authority concerning questions of duty. He preaches with greater sharpness concerning practical Christianity than any other writer in the New Testament. On the relation between faith and works, he teaches positively, and without reserve, showing that faith is the source of works, and that without the resultant works there is no evidence of faith. Undoubtedly he knew far more of the mind of Christ concerning works as an evidence of faith than we gain from what is written in the Gospels. But no one who has apprehended the deeper meaning of Christ's words, "Let your light so shine before men, that they may see your good works," etc., can hope to escape this test as to his own faith.

These principles apply to Seventh-day Baptists as to all Christians, but to them at this time with peculiar force. No man can prove his faith in the Sabbath by a quiet observance of it alone. That is one evidence of faith, a valuable one. But when the Sabbath is neglected, denied, assailed, by those who profess faith in Christ, those who really believe in it will come to its defense. They will join, not reluctantly, sparingly, but eagerly and liberally in efforts to spread light concerning it. No argument can be framed against it half so strong as that which the indifference of its professed friends declare. If men are not willing to add to their personal observance of the Sabbath all possible aid in word, and deed, influence, and money, to the propagation of the truth concerning it, their neglect declares their want of faith. It is often said "A missionless Christianity is a dying or dead Christianity." By the same law, non-propagating faith in the Sabbath is dying or dead faith. It is faith dying because it has "no deepness of earth," or is choked to death by thorns of worldliness. If you who read these words are already doing, as well as believing, in the matter of Sabbath-reform, please call the attention of those who are not doing to the book of James. It may help them to read these words, but the thing we desire is to bring them face to face with the Epistle of James, the kinsman of Christ. We suppose you will be obliged to lend him your RECORDER, for we fear that he has too little faith to take it. Perhaps, however, he does take it, but has neglected to pay for it for two, four or six years. It may awaken his sense of obligation to pay this debt if he can be made to realize that his soul-life is in danger of going to ashes, because he don't keep his promises with God and the Publishing House. If you know of such a man, turn missionary until you have converted him, and obtained two new subscribers among some of your acquaintances who are in danger of becoming the sepulchers of a dead faith for want of good works. Don't delay the effort until you lose interest in the matter; please do not.

CORRESPONDENCE.

We give the following letter, that our readers may see a specimen of the indefinite and entangled conceptions which good men have concerning the Sabbath. Note especially the erroneous notions concerning love to God, as a motive to obedience. Note also the effort to make it appear that Sabbath keeping now consists in applying the subordinate police regulations which

Moses found necessary to adopt in the wilderness, thus attempting to set up a standard for the nineteenth century of Christianity, which was found necessary in the infancy of the national life of the Hebrews, when they were yet but a semi-paganized horde, fresh from Egyptian slavery.

Dear sir,—Some one has sent my wife *The Light of Home*, and I have been interested in reading them. The December number was received to day, and I feel like helping you solve the "Sabbath" question. I don't suppose that any minister, great or small, has ever kept the fourth commandment, or exerted himself in getting others to keep it. Just recite it. It only enjoins rest. Read Numbers 15: 32-36.

Are you not satisfied in your own heart, that that law, of which the fourth commandment is a part, was not fulfilled by Christ's sacrifice, and ended then and there? I think you can certainly satisfy yourself that that law is no longer a yoke on the Jew, and as the Gentiles were not placed under that law, they are not amenable to it. There is no foolishness with God. He knew that no Jew could keep the law, but it was meant for a schooling purpose, and would have brought them to Christ, had they not followed the "traditions of men." Query, Are not the "traditions of Men" being taught now, instead of "the glad tidings of great joy which shall be to all people?" You expect the world to be converted to Christ, before Christ's second coming. I am taking that for granted, because very few believe that he comes before the world is converted.

I did not intend to write on this subject, but as it is introduced, I will only say, I see indications of his coming in the unsatisfactory conditions of civilized countries. Many would like to have the civil governments enforce the fourth commandment. And I should not wonder if such a movement would be successful, but the commandment will not be enforced, because it is not in God's order.

Christ gave us the law of "love," which embraces all the law. Are you satisfied with its observance by those professing to love him? Are not those under that law, observing it, about as well, as the Jew did his law? What are you going to do about it?

Yours respectfully,

ALEXANDER IRONS.

NEWPORT, Del., Dec. 26, 1888.

It is true "Christ gave us the law of love," which embraces all law. When Christ thus taught a deeper and more spiritual conception of obedience than the Jews held, and taught that this obedience was to be rendered through love as a motive, and not through fear, or a mere ritualistic conformity, he did not remove the law by thus teaching that it should be obeyed. Such confusion of opinion is destructive to the New Testament, and equally destructive of the sense of obligation in the hearts of men. Mr. Irons also seems to think that his question is to be determined by our being "satisfied or dissatisfied" with the observance of the law on the part of those who profess to love Christ. When will men understand that neither their opinions, nor ours, form the standard of obligation, or of right-doing? When will they see that God's law, and not human opinion, forms the basis of obligation, and the standard of obedience? In closing, our correspondent seems to feel that he has triumphantly set aside all pleadings in behalf of God's law, by inquiring, "What are you going to do about it?" Well, brother Irons, we are going to do this: call your attention, again and again, to the plain teachings of the Bible, and to your duty to obey those teachings, through love to God. We shall continue to plead that an abrogated law destroys the gospel, and makes Christ's sacrifice no more than the myths of pagan mythology. We shall continue to insist that he who sees truth, and does not obey it, is self-condemned. We shall continually aim to teach the value of truth for its own sake, and not because it enters into the creeds of men; to exalt truth as higher than any human opinion, broader than the lines of any denomination, and deeper than the speculations

of any philosophy. We shall continue to insist that the Bible is the fountain of truth, and that the Decalogue, brief and comprehensive, positive and universal, yet remains, at once the expression of God's wisdom, and the embodiment of God's authority. Without any feeling as by way of retort, may we not ask our correspondent, "What are you going to do about Truth?"

CHURCH DISCIPLINE AND SUNDAY LABOR.

The *Christian Standard*, of Cincinnati, publishes the inquiry of a correspondent, and comments upon it as follows:

Have the elders of a congregation a right to withdraw fellowship from a member because he rests on the Sabbath-day and works on the first day of the week? The first day is mentioned only eight times in the New Testament. Please tell us which one is a "thus saith the Lord" for resting on the first day of the week.

P. HEWITT.

PINE CITY, W. T.

There is no direct "thus saith the Lord" for resting on the first day of the week. As it is the Lord's-day it is certainly fitting that it shall be devoted to his service and not to secular affairs. Besides, to work on the first day of the week is a breach of the law of the land, and so a breach of New Testament teaching, which requires us to obey the powers that be. If a Christian feels bound to obey the Sabbath of the Jews—that is, Saturday—let him do so till he learns better, but he cannot disregard the claims of the first day of the week without bringing reproach upon himself and the church to which he belongs. But we would favor bearing long with a conscientious man who has not learned that he is not under Moses, but under Christ.

The frank acknowledgement by the *Standard* that there is no "thus saith the Lord" for resting on the first day of the week, settles the question as to the right of any church to discipline its members for laboring upon that day. Since there is no "thus saith the Lord," there can be no sin involved in such labor. The *Standard* gives but a lame defense when it adds, "To work on the first day of the week is a breach of the law of the land, and so a breach of New Testament teaching, which requires us to obey the powers that be." This is a strange attitude for a religious journal to assume. It gives no ground for conscience, except obedience to civil law, and removes all religious considerations from Sunday-observance. Since, practically, the Sunday laws are a dead letter, the position of the *Standard* destroys all obligation in the matter of Sunday-observance. This is the logical result of admitting the fact that there is no Scriptural authority for the observance of Sunday. The no-Sabbathism, theoretical and practical, which everywhere obtains, is the legitimate result of such teaching. The innuendo which is contained in the last sentence uttered by the *Standard*, is unworthy of it. Christians who observe the Sabbath have no need of such patronizing charity as the *Standard* accords when it says, "We would favor bearing long with a conscientious man who has not learned that he is not under Moses but under Christ." If the *Standard* is so ignorant of the position which Sabbath-keepers occupy that it believes them to be under bondage to the Mosaic law, we can forgive this thrust. If it is informed,—and the number of references it makes to the Sabbath question would indicate that it is,—it knows only too well for its peace of mind, that Sabbath-keepers are "under Christ" in keeping the Sabbath, because he declares that the law could never pass away, and because, as an obedient Son of God, he kept the Sabbath, and taught his followers thus to do.

The efforts of the *Standard* to avoid the claims of the Sabbath bring it into the position which Paul occupied when the light from above shining around him found him still disobedient in spirit, which disobedience gave double meaning to the heavenly voice which, not unkindly, but with pinching truthfulness, said, "It is hard for thee to kick against the goads."

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

CORRESPONDING EDITORS.

A. E. MAIN, D. D., Ashaway, R. I., Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.

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

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

"WHAT can I do to-day?
Not praise to win, or glory to attain;
Not gold, or ease, or power, or love to gain,
Or pleasure gay;
But to impart
Joy to some stricken heart;
To send a Heaven-born ray
Of hope, some sad, despairing
Soul to cheer;
To lift some weighing doubt;
Make truth more clear;
Dispel some dwarfing fear;
To lull some pain;
Bring to the fold again
Some lamb astray;
To brighten life for some one,
Now and here,
This let me do to-day."

THE petitions which are still in circulation among our people should all be forwarded to Bro. Geo. H. Babcock next week, before Feb. 20th if possible. In the few days that remain for this work let there be unwearied diligence.

THROUGH an error in the "make-up," last week, the letter of Dr. Swinney to the Missionary Society and Dr. Main's editorial on "Money" became mixed up in such a way that the force of both was destroyed. To correct this error, we print both articles entire this week; and to do this without trespassing upon the space of the Missionary Department we print Dr. Main's article among the contributed articles, following the editorial department.

THERE were added to the railway mileage of the United States, in 1888, 6,430 miles, more than one half of which is in the state of Kansas. If the total may be taken as an index to the growth of the country at large, what shall be said of the growth of Kansas in particular? If our railroads open the resources of a country to commerce, they ought to be utilized in like proportion to carry the civilizing and saving influence of our schools and churches.

THE *Outlook Extra*, of which we have before spoken, will be off the press before this issue of the RECORDER reaches the majority of its readers. It is being mailed to the regular *Outlook* list—over 50,000—and will be sent to others as addresses are obtained. As mentioned last week, we shall be glad to send them in packages to all who can use them, as many as they wish. But don't forget that it costs something to print such an edition; and then send a contribution to help pay this added expense.

GOOD words with reference to the RECORDER and kind wishes for its continued prosperity and success continue to greet us, for which our friends will please accept our thanks. We cannot publish all that is said to us, nor can we acknowledge personally, the many kind letters we receive. There has just come to hand a letter which we cannot forbear to mention. A brother renews his subscription for another year before that of the current year expires, and, as we suppose, pays the subscription of a friend, and then sends the money for some extra

copies to be sent him to give away. When he adds, "I sincerely hope that the number of subscribers will be greatly enlarged, and that your efforts to make the RECORDER useful may be appreciated," we can easily believe every word he says. We do not all have the money to do such things as we sometimes would like to do, but if we were all to do all we can to give our denominational paper a wider circulation and a more attentive and appreciative reading, the result would be not only a better paper but a better people as well.

WE have before mentioned the fact that a measure is pending in the legislature of the state of New York for the submission to the people of the question of constitutional prohibition; also that Pennsylvania has already voted to submit a similar question to the suffrages of her people, and has fixed the time on June 18th for this purpose. Several other states are to be added to this list. New Hampshire has a prohibitory law, and now proposes to incorporate the principle into her constitution. The legislature of Massachusetts has just adopted a resolution, by both branches, to submit the same question to the people of that great commonwealth, and Nebraska has just completed all necessary preliminary arrangements for testing the wish of her people on the question of constitutional prohibition at her next general election. Here, then, are five states, all of them strong and representative in the several divisions of the United States in which they are located, all moving forward in this important reform. What is now wanted in all these states is that strong and overwhelming moral sentiment which will carry these amendments by large majorities, and which will insure their proper enforcement when passed. The question in these states is in the hands of the people and these, many of them, need to be educated and aroused upon the question. The enemies of the reform will be united and diligent. Will its friends be as wise?

INTEREST IN SAMOA.

The Samoan question, which is causing our government a little diplomatic trouble, is, perhaps, not one of great importance to us save as a strategic point. The Samoan Islands is a group of islands in the Pacific Ocean 1,500 or 2,000 miles from the United States. For a long time they attracted little attention from the great powers. But when their resources began to be developed, it became necessary to make a treaty between Germany, Great Britain and the United States in order that the subjects of these respective countries might be protected in the exercise of their rights of trade and the development of other property interests therein. The Germans have larger interests in the islands than either the English or the Americans, and this large interest seems to have moved the German government to disregard, in some important particulars, the treaty stipulations by which the rights and interests of others are jeopardized. This, in a word, is what has precipitated the present diplomatic flurry in regard to Samoa. But while the attention of the general public is called to this matter with perhaps only a passing interest, a statement has just been made, by a correspondent of an American newspaper, which may be of more than a passing interest to us as a people. Mr. J. G. Lockwood, a resident of San Francisco, and for some time past an officer in the United States navy, has twice visited these islands, spending some time there. This gentleman is

now in Boston, having some connections with the publication of an elaborate artistic publication on picturesque California, and writes some interesting things to the *Boston Sunday Herald*, of February 3d, concerning Samoa, from which we extract the following:

The natives of Samoa are a superb looking race—tall, handsome and beautifully proportioned . . . Saturday is their day of rest, owing to a curious mistake of the first missionaries who came to Samoa. The missionaries had come from the westward, and in crossing the 180th meridian they forgot to make the necessary change of a day, and so they mistook Saturday for Sunday, and celebrated it for such. The natives, having been impressed that they must keep that day sacred, could, by no manner of means, be persuaded to change it after the missionaries had discovered their mistake, and so Saturday still remains Sunday for the islanders.

On Friday they assemble in the market places of their towns, and each clan unites in cooking its food in common, in a great baking pit, lined with stones. These are heated intensely hot by a great fire, and then the food is cooked in the same style as at one of our clam bakes—an institution which was derived, by the way, from the Indians, by the early settlers of New England. This manner of cooking makes the food deliciously tender and fine in flavor. They cook in this way the meat of pigs, goats, chickens, etc., together with the yams, bread fruit and other vegetables. On Friday afternoon they open all the pits and take out their food, which thus is cool and ready for eating on Saturday, their "Lord's Day," and they prepare enough to last them the rest of the week. It is curious that the missionaries thus unwittingly caused the natives to observe the true "Seventh-day" of the commandments.

This is certainly an interesting piece of information. If it be true, as this correspondent states, that these people are thus conscientious in their observance of the Sabbath, would it not be worth while to make some inquiries about it? Possibly here is a field where we might establish a mission in which the usual disadvantages under which our missionaries labor with respect to the Sabbath would be providentially removed. The suggestion that this practice was introduced by the mistake of the missionaries would, perhaps, bear investigation; that the writer takes occasion to admit that, by this singular mistake, the missionaries taught the natives to observe the true "Seventh-day" of the commandments, is quite suggestive. Perhaps they could be taught to observe it because it is the law of the Lord.

MORE ABOUT THE BLAIR BILLS.

There is evidently a little confusion in the minds of some concerning the measures for the passage of which many are petitioning Congress, and against which we are respectfully memorializing the same body. Perhaps the matter has not been stated with sufficient clearness. There are two propositions before Congress, both presented by Senator Blair, and both relating, in a general way, to the same thing, and against which our petition is directed. The first is the Blair Educational Bill, and is a proposition to amend the Constitution of the United States so as to make it the duty of the several states to provide amply for the education of all children between the ages of four and sixteen years in a variety of matters specified, closing with "The principles of the Christian religion." Not to speak now of the unconstitutionality of such a constitutional provision, it will at once be seen that, by making the state a teacher of any religion, the very principle of religious liberty for which our fathers fought and died, is subverted, entirely overthrown. This is why we oppose the Blair Educational Amendment Bill. On this point a passage in General Garfield's letter accepting the nomination to the presidency, in July 1880, has a direct bearing. He said: "Next in importance to freedom and justice is popula-

education, without which neither freedom nor justice can be permanently maintained. . . . It would be unjust to our people, and dangerous to our institutions, to apply any portion of the revenue of the Nation or of the States to the support of sectarian schools. The separation of the Church and the State in everything relating to taxation should be absolute.

The second measure proposes a law by Congress forbidding all labor on Sunday in the mail service, on railroads and in all other places in the United States when Congress has jurisdiction, in order that the sacredness of the "Lord's Day" as a day of rest and of religious worship may be promoted." To many this seems innocent enough; and it might, perhaps, be so, were it not the avowed purpose of the measure to promote a religious observance; and this it proposes to do along the lines of a given religious creed, making it a crime for those who do not accept that creed to do contrary to its provisions. This is why we oppose the Sunday-Rest Bill. We cannot enter now into a discussion of the constitutionality of this measure. That it would open wide the door to immense harm to all true Sabbath-keepers there is no room for doubt. The following clipping from an exchange shows how the measure is regarded by some whose religious beliefs and practices in respect to the Sabbath are not endangered by the measure:

I do not think there is or can be any question about the unconstitutionality of the Blair Sunday Bill. Technically, I think there is no question; and so far as broad, fundamental principles are concerned, the movement is certainly one which violates the most vital of the inherent principles on which our government was founded, and is one of many modern attempts to crystallize and petrify the shell of a religious system, the true essence of which is rapidly evaporating. Of course, as the essence disappears, the importance of strengthening the shell, of preserving intact the outward forms and non-essentials increases in the minds of some. It is a symptom of religious ossification.

LAW AND REFORM.

BY W. F. PLACE.

There are always people who forget, or never knew, that law cannot reform men; but there is equal need of reminding some men that civilization has a right to protect itself against indwelling barbarism just as soon as it has the power to do so.

Civilization cannot remove the spirit of murders, riot, rowdyism, etc., by law; but it can repress, in large measure, the active manifestation of such spirit, by the enactment, and rigid enforcement, of suitable laws; and society owes it to itself to make and enforce such laws.

No perfectly sane man will claim that law can make men temperate; but, on the other hand, it can suppress the saloon and the open manufacture of intoxicating drinks, whenever society wishes that work done. That society ought to suppress the saloon, at least, seems to me so self-evident as not to admit of debate. So, too, we ought to discriminate between Sunday laws which aim to make people keep Sunday, and those intended simply to secure the Sabbath rest to those who need it, as employees of transportation companies and such other great corporations. While we ought to oppose the first class of laws with all our power, we ought to sanction the second class.

No one would teach more emphatically than I, the futility of making men good by law; but, on the other hand, no one would protest more emphatically against depriving reformers of the wise, just and legitimate use of laws in the negative or restraining part of their work.

When we avoid Scylla, let us not run upon Charybdis.

MILTON, Wis., Feb. 3, 1889.

MONEY, MONEY!

BY A. E. MAIN, D. D.

What! more calls for money! certainly; and why not? Do we not read of Jesus the Christ, who, though rich in glory, became poor for our sakes, that we, through him, might become rich? And do we not sing:

"Were the whole realm of nature mine,
That were an offering far too small;
Love, so amazing, so divine,
Demands my heart, my life, my all?"

And ought we not thus to sing of the love that secures to us an inheritance incorruptible, undefiled, and that fadeth not away?

But foreign missions cost so much, you say. Let us see if, after all, they really do. As now equipped, and including a fair rate of interest on money invested in real estate at Shanghai, we will say that our China Mission costs us \$4,500 a year, and that it will soon cost \$5,000. But see what this provides for the mission,—preachers of the gospel, teachers, a physician, native helpers, medical supplies, homes for the missionaries, school buildings, a permanent home for twenty girls and boys, schools for day scholars, chapels for public worship, the editing and printing of tracts, etc. Now let some one, good at figures, estimate how many of our larger churches and communities together, from Rhode Island to Kansas and Nebraska, could be supplied with all these things for \$5,000 a year. Do not guess hastily, or overlook any items; but cipher it out carefully.

Recollect, too, that we are spending thousands here, largely to keep up Christian churches and the Christian religion; while in China we are trying to bring men, women and children into the Christian faith, hope and love. But is it our duty to do this? Hear the missionary Paul declare himself to be a *debtor to all nations*. This means that Christ asks us to pay for the blessings of the great salvation enjoyed by us, by sending the gospel of grace to the uttermost parts of the earth. No, no! *Pay* is not the word to use. He expects us to send abroad into the abounding darkness the divine light and truth, by means of our *voluntary and grateful offerings*. And the more appreciative and thankful we feel for our blessings, the greater ought to be 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 has been 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.

YOUNG PEOPLE'S WORK.

THE reciprocal rights and duties of the Sabbath-keeping employers and employees form an interesting subject for discussion. Much may of course be said on both sides, and these questions which are continually arising ought to be carefully considered, and that in a most kind and brotherly spirit.

EMPLOYERS need to have some sort of protection against a flood of weak Sabbath-keepers who are at the same time poor workmen. On the other hand, young Sabbath-keepers need much of encouragement, lest they be lured away by the fairer fields outside, against whose temptations the employer is proof because of his established position.

LET our young people learn that if they would obtain employment or patronage, they must be prepared to give a good *quid pro quo*. Then let them stand firm as a rock.

LET our employers and patrons know that they have a debt to pay to Christ which ought to be discharged to such of his followers as most need and merit their help. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

READ the article by Eileen.

THE SYNAGOGUE IN THE NEW WORLD.

Thy servant doth feel upon him a constraint to say somewhat touching another matter which hath brought joy to his heart since he hath come to the western land. And that is the manner in which the youth, yea, and the elders also, deport themselves in the worship at the synagogue. Ere thy servant had arrived at years of understanding he did deem the synagogue a place where the utmost solemnity did prevail, and his soul hath oftentimes been exceeding heavy with the necessity upon him to be silent in the holy place of worship. The house of prayer was always in thy servant's eyes a place where he did feel in the presence of God, and everything that did appertain thereto did likewise savor of such awful solemnity that it did make thy servant weary in the days of his youth. Furthermore in the eyes of thy servant, the synagogue was also a place where he did hear words of wonderful and mighty counsel from aged men of God. But now hath he learned a new and more excellent way.

For here in the western land the people go not into the synagogue to worship God, but the rather to hold whispered conferences each with his neighbor over matters of great mirth and jollity, and yet as it were by stealth, so that the enjoyment thereof is the more certain. Likewise, thy servant doth observe that when the people go into the house of God, they bow not in prayer, neither do they let their eyes fall to the ground to shut out what doth hinder devotion; but the rather do they gaze about to observe their friends who are there, and also to examine the raiment of their companions, whether it be more or less goodly than their own. In like manner their faces wear not the look of them that worship in the presence of the Judge of all the earth, but often there are visible upon their countenances smiles of pleasure, yea, and laughter also, at whatever doth transpire. Also if one doth come in after the time appointed—which doth often happen,

since it createth quite a stir, and to create a stir is the way of the new world,—if, saith thy servant, one doth come in after the time appointed, straightway all the people do turn around to observe who it may be, and then they do smile at one another and touch one another, each with his elbow the side of his neighbor; and verily it is a cause for much sport. For this cause many do come to the meeting and they derive in truth much profit from what they thus observe. These things they rightly do remember much more than the instruction of him who preacheth, for the latter verily is vanity, and the former doth build up the heart in pleasure and with exceeding profit. Likewise, when the singers do sing, then the people do act in a manner exceeding merry; and if, perchance, somewhat doth happen not of intent, the people at once take note thereof, and huge is the enjoyment of the same. In like manner also the people join not in the prayer of the minister, neither do they bow in reverence nor say Amen in token of their worship—and well it is, for they do not often worship, as one may observe—but they sit up and gaze around or at the minister as he prayeth, and many write epistles unto one another the while.

Yea, and the minister also many times seemeth not to care for aught but the sermon which he is to preach, for he payeth no attention to the singing, but attendeth unto various matters which appertain unto himself, and showeth in many ways that he approveth the way of the people. This is gainful in that it doth save time, which is a weighty matter, whereas to join in the praise of God is indeed a light thing.

Many other things thy servant hath observed, and verily his eyes are opened, so that he seeth as never hath he before seen that worship is indeed vanity, and prayer a light thing, and the instruction of the preacher an unworthy matter; while the soul is truly built up and doth flourish mightily by means of mirth and jollity. Thy servant of a truth rejoiceth that this knowledge hath come to him, for it spareth him many a wearisome hour, and showeth him how he can attain unto great enjoyment.

Much more could thy servant write, but he will hold his peace until a more convenient season.

JEHOADAH ZURISHADDAI.

[It is always dangerous to indulge in irony, and there is reason to fear that some may have misapprehended the intent of the previous article contributed by Jehoadah Zurishaddai. We therefore would say in justice to him, that neither of his articles should be taken seriously in so far as they seem to approve what is plainly wrong. We have, however, requested him for the present to withhold contributions, at least in the vein of the foregoing. COR. ED.]

"WHY IS IT?"

I often hear people ask this question in regard to the young people who leave the Sabbath. I wish to answer it to some degree, by telling the story of a young lady I once knew, hoping that it will be a lesson to some of the older heads in our denomination.

This friend of mine spent years of her life in perfecting herself in a profession by which she might earn her living among Sabbath-keepers. Having completed her course, she settled in a Sabbath-keeping community, and endeavored to carry on her profession. She succeeded in getting a few to patronize her; but the majority wagged their heads wisely, saying in actions, and often in words, "Let her prove herself to be what she claims before we patron-

ize her." But how was the poor girl to do this, when they gave her no opportunity? They did very much as the priest in the story of the good Samaritan—looked at her, and passed by on the other side. She tried her best to succeed, but to no purpose. She had nothing to depend on aside from her earnings, and finding that her slender income did not cover her expenses, she resolved to leave. She went to a town clear away from those of her own faith. There the people took her at her word, believed in her, and gave her work to do. She soon had more than she could possibly attend to, and hired an assistant. She naturally thought more of those who aided her than of those who gave her the cold shoulder, and at length drifted from the Sabbath, and is now a member of a First-day church.

Now where does the blame lie? With the woman herself, or with those who refused to give her employment when she was bravely trying to carry on a business that would enable her to keep the Sabbath?

We continually hear of young people leaving the Sabbath, and I wonder how many of them leave for very much the same reasons as did the girl above mentioned.

Are the older ones doing all they can to give employment and encouragement to the young people? Let me beg of you especially to encourage and uphold those who come among you for the purpose of obtaining Sabbath privileges. And if you do not do this, let me beg of you again, that you will not ask "Why is it?" when they leave the Sabbath.

EILEEN.

OUR FORUM.

To "Our Forum:"

A recent correspondent has raised the question as to the propriety of marriages between Sabbath-keepers and non-Sabbath-keepers. A friend suggests that if there were sufficient intercommunication between all our societies, the question would not need to be raised. Our Sabbath-keeping world is larger than the world of the average Sabbath-keeper who marries outside the denomination; and it contains as many prizes. How would a Sabbatarian Marriage Bureau work?

X. Y. Z.

OUR MIRROR.

N. B.—Items of news for "Our Mirror" may be sent to the corresponding editor at Leonardsville, N. Y., but if it is desirable to secure immediate insertion they would better be sent to the SABBATH RECORDER, Alfred Centre, N. Y. This applies to items of news only.

THE Young People's Association at Leonardsville held the regular monthly meeting Feb. 4, 1889. The prayer-meetings have increased to nearly double the attendance earlier in the winter, and the report of the Religious Committee was therefore of unusual interest. A pleasant musical and literary programme was presented, the theme being "A Study of Quebec."

A YOUNG People's Society of Christian Endeavor has been organized, in the First Verona Church, with the following officers, viz., Arthur A. Thayer, President; Miss Cora J. Williams, Vice President; Miss Nora Perry, Secretary; Miss Susie B. Stark, Treasurer.

NEW LONDON, N. Y., Feb. 7, 1889.

SOCRATES met Zenophon in the lane one day and asked him if he knew where the man lived who sold wisdom. "No," was the reply. "Follow me, then," said Socrates, and he took him to a ragged man for a lesson in wisdom. Where would we get holiness? Let us go to the merchant that sells it without money and without price.

EDUCATION.

—COLUMBIA College is to have a course in library instruction.

—RETURNS from forty Presbyterian colleges show about 350 men who expect to enter the ministry.

—AN educational qualification for voters in Alabama, would disfranchise 13,000 white, and 50,000 colored men.

—THE University of Leyden, in Holland, is said to be the richest in the world. It owns real estate valued at \$6,000,000.

—EVERY person has two educations—one which he receives from others, and one, more important, which he gives himself.

—PRESIDENT ROBINSON, of Brown University, gives his hearty approval of the effort to found a Baptist University at Chicago.

—By a vote of twenty-three to one the School Board of Louisville, Ky., has decided that German shall not be taught in the public schools of that city.

—THERE are 7,000,000 negroes in the United States; in the south there are 16,000 colored school-teachers. They have colleges, universities and seminaries, and are worth \$2,000,000 in property.

—THE Empress of Japan has established a college for women, which is to be ruled by a committee of foreign ladies. Two of these are American, two English, and the other two French and German respectively.

—PRESIDENT GILMAN intimates that Johns Hopkins University is to some extent financially embarrassed; seven men have offered to contribute \$5,000 each, provided a sufficient number of similar contributions shall be made to bring the total to \$100,000.

—FORTY students of Yale Divinity School have volunteered to take each a section in house-to-house visitation in the ten wards of New Haven, Conn. For several years the work of city missions in New Haven has received aid from the students of Yale University.

—CORNELL UNIVERSITY is to be congratulated upon the maturity of plans for its great library. The building will be 173 by 156 feet and is expected to hold 475,000 volumes, at a cost of \$225,000. The main reading-room will be 126 by 66 feet—the largest in the country with any college.

—THE annual report of the Indian Commissioners asks that the appropriation for educational work among the Indians be increased to \$2,000,000 for the first year, \$3,000,000 for the second, and \$4,000,000 for the third year. Education among the Indians is stated to be making substantial progress.

—THE *New York Observer* says: "One of the leading educators in this city says that he has sent, of late years, many young men to theological institutions, and that, according to his recollection, every one of them was an honor man in his class. So far as scholarship and general ability are concerned, we believe that the most promising of our college students are found among men who have chosen the clerical calling."

—THE donations to the Catholic University now amount to \$750,000, and it is expected that the sum will be increased soon to \$1,000,000. With this the edifice that is now in process of erection can be completed, and the chairs of the Faculty of Theology endowed. The other faculties will be organized and professors appointed as fast as the different chairs in those faculties shall be endowed. Bishop Keane, the Rector, has gone to Rome to present for approval by the Pope the statutes, constitution and by-laws of the University, which were recently adopted by the directors. He will also visit European Catholic Universities for the purpose of studying their organization, plans and courses of instruction.

—AN interesting lawsuit is in progress in the circuit courts at Utica, New York, between Dr. C. H. F. Peters, director of Litchfield Observatory, at Hamilton College, and Professor Charles A. Borst, of Johns Hopkins University. The Hon. Elihu Root, of New York, appears for Dr. Peters, and ex-Senator Francis Kernan for Professor Borst. The suit is over the ownership of a catalogue of over 35,000 stars, the largest ever made. Dr. Peters claims that Professor Borst made the compilations from his data, while paid as an assistant by him. Professor Borst alleges that the work was done outside of the time required for his duties as Dr. Peters' assistant and that most of the compilations were made by Miss Borst, defendant's sisters. Dr. Asaph Hall, of the United States Observatory at Washington, and Professor Newcomb, compiler of the Nautical Almanac, will testify for the defense. Professor Boss, of the Dudley Observatory at Albany, and Professor Swift, of Warner's Observatory at Rochester, are also present.

TEMPERANCE.

—THE rooms and furnishings belonging to the Woman's Christian Temperance Union, at Westerly, R. I., were destroyed by fire last week.

—A TEMPERANCE society lately formed in St. Petersburg, is said to be gaining about 200 members each week.

—THE United Kingdom Railway Temperance Union has a membership of 15,247—a most comforting fact for railway travelers.

—FOUR thousand three hundred and forty accidental deaths per week, or six hundred and twenty per day, as partial results of strong drink, are recorded for England and Wales alone.

—MAJOR HOUSTON is authority for the statement that one-fifth of all the boys examined for the United States Navy are rejected on account of heart disease brought on by the use of tobacco.

—IN referring to Governor Hill's message touching the excise question the *Inn Keeper's Journal and the Bar* says: "It shows that Governor Hill does not believe in temperance legislation."

—THE Legislature of Nebraska has passed the submission resolution. At the next general election the people will vote upon the question whether prohibition or high license shall be incorporated in the constitution.

—THE stockholders of the Woman's Temperance Publication Association at their annual meeting last week declared a dividend of seven per cent. The old board was re-elected with unimportant changes.

—THE fifteenth annual report of the London Temperance Hospital shows that the entire cost of the building, \$280,000, has been paid, and also that the results achieved at the hospital prove conclusively that alcohol is not necessary in the treatment of disease.

—THE National Woman's Christian Temperance Union proposes to erect on Dearborn street, near Jackson, a magnificent twelve-story building. About \$200,000 of the stock has so far been taken, but before the ground can be broken \$300,000 additional is required. This will give the association \$500,000 and will insure the building of the temple. The total cost is to be \$800,000, and a mortgage for \$300,000 on the property will be executed. The rental of the land will be \$35,000 per year.

—THE Methodist General Conference, in 1812, voted down by several successive votes a resolution forbidding local parties to retail spirituous or malt liquors. Truly there has been growth in the temperance sentiment among Christians, and it is a growth which will not decline. It must have been a bad state of affairs which called such a resolution into existence, and a worse constitution of religion that could not endure it when offered.

—Gov. LUCE, of Michigan, devoted a large portion of his annual address to the temperance question. After recommending the passage of a local-option law, "if one can be devised free from constitutional objections," he says: "If our constitution prohibits us from securing an efficient law for localities, it does not prohibit a general prohibitory law, and if we were denied other opportunities, no doubt in the future this course will be resorted to."

—THE *Temperance Almanac* gives the following statistics: "The number of deaths from the use of strong drink has been variously estimated in the United States to be from 60,000 to 100,000 a year. Dr. Norman Kerr, an eminent scientist of England, has for some fifteen years been pursuing an inquiry into the matter in connection with several medical men and experts, and according to their deductions the latest estimate of deaths of adults annually caused through intemperance is, in Great Britain, 120,000; in France, 142,000; and in the United States, 80,000, or nearly half a million in an aggregate of 122,000,000 of people. If yellow fever and cholera, which carry off only a few thousands each year, are so feared and shunned, what shall be done with the drink which slays its half million?"

—THE SALOON'S ENORMOUS PROFITS.—The London (England) *Christian World* of Dec. 6th, contains an article giving facts brought out by a recent legal investigation concerning the profits of liquor-sellers. The case was one that had been in arbitration at Bradford. The profits of the public house in question had for nine years averaged \$220 a week. During the three and a half years from Jan. 1, 1885, to July 31, 1888, the liquor-dealer had paid for salable liquor, in round figures, \$9,700, and had sold the same liquor, in round figures, for \$43,800. He had brewed his own beer, and the figures above given do not include sales of beer. His profit on his beer was as high as 200 per cent. Mr. W. M. Gray, accountant, stated that the average percentage on all sales (not reckoning rent) was 42.5 per cent.

POPULAR SCIENCE.

THE HOUR OF DEATH.—It has been said that the greatest number of deaths occur between four and six o'clock in the morning. As a matter of curiosity, and to ascertain whether there is any truth in this statement, Dr. Charles Fere has tabulated the hour of death of all the patients dying in two of the hospitals in Paris for the past ten years. He found there was no preponderance of mortality at any particular hour, although there were somewhat fewer deaths between seven and eleven o'clock in the evening than at other periods of the day. —*N. Y. Medical Record.*

CLOTHES-PINS.—Where do all the clothes-pins go? Innumerable dozens of them are flowing out in the world continually from the factories, and a single expert packer handles 72,000 of them in a day, packing 100 boxes at a cent a box. They are made of ash, beech, birch and maple. The logs are cut into lengths of 31 inches, these are sawed into blocks, the blocks into sticks and the sticks into shorter ones, the length of the clothes-pin, about 5½ inches. These are fed into a lathe by an endless belt. The lathe turns them into shape and passes them along by a turn-table to a saw which cuts out the slot. When the machine is through with them it drops them into a box or barrel. The pins are then dried in a drying-house and then put, 20 to 40 bushels at once, into a slowly-revolving cylinder, and the friction caused by their tumbling about in this cylinder polishes them. A single plant for making clothes-pins costs from \$7,000 to \$12,000. But what becomes of the pins?—*Ex.*

WOOD PULP JARS.—An improvement has been introduced in the manufacture of battery jars from wood pulp which considerably increases their power of resisting the battery solutions while removing all danger from the leakage which has heretofore sometimes been the result of imperfect treatment. These jars are made from ground wood in the same manner as the well-known pails and similar utensils, but after having been formed and dried are treated by immersion in a composition which penetrates the pulp and renders the jar acid-proof. It has been found difficult in the past to insure in the case of every jar a thorough penetration of each fiber by the protecting compound, owing to the considerable amount of air which the fibers themselves and the space between them contain. This difficulty has now been happily surmounted by the ingenious device of treating the jars in a vacuum, whereby the air is removed, and then, while the jars are still submerged, admitting the air on top of the fluid used for treating. The air pressure thus forces the compound into every portion of the material forming the jar, and renders certain the protection of every fiber.—*American Analyst.*

LIGHT AND AIR.—If you find frosted window panes, damp pillows and walls, and feel languid, with probably a slight headache when you wake on a cold morning, you can feel pretty sure that the ventilation is imperfect. At this time of year the air is frequently shut out to keep out the cold, and many suffer from the ill effects of an insufficient supply of oxygen and the breathing of air charged with carbonic acid and other deleterious substances thrown off by exhalation. The evidences of bad ventilation may not be decidedly marked, but the silent and insidious injury to health goes on. A family can be comfortable with less heat and more fresh air than is generally supposed, and in rooms heated by furnace or stoves, and lighted by gas too much care regarding ventilation cannot be exercised. Equally important with pure air in living apartments is sunshine. It carries with it radiance and cheer and vigor and good health. It is a purifier, warding off cold moisture, gloom, depression and disease. It should be admitted to every apartment of the house, and made welcome at all times. It is a strong preventive to the disorders that visit shaded and musty places. It brings health and happiness that cannot be obtained from any other source. It is nature's own health-giving agent, and nothing can be substituted for it. It has no artificial counterpart. It does not only touch the physical body, but it reaches the mind and soul and purifies the whole existence of man. It may fade a carpet or upholstery, but it will bring color to the cheek, light to the eye, and elasticity to the step. The closed and shaded window may throw a richness of color upon the room, but it will bring paleness and feebleness to the occupants. This health agent is free to all, easily obtained, and one of the most economic health-preservers we have, and ready to impart its efficacy at the rise of the curtain.—*Sanitary News.*

COMMUNICATIONS.

TWO MISSIONARY ITEMS.

The following articles are translated from the German, in the hope that the readers of the RECORDER, many of whom are interested in mission work among the Jews, may find pleasure and profit in reading them. The first is from *Der Freund Israels*, and the second is from *Zeuge der Wahrheit*.

STEADFAST LOVE.

Some thirty years ago while a Jewish Christian, Dr. Schwarz, was preaching the gospel to a large audience in Amsterdam, Holland, a young Jew mounted the stage suddenly, and thrust a knife into the preacher's breast, so that the left lobe of his lungs was injured. That was hatred toward Christ and toward one who had found him. The preacher recovered after a while, and the words he uttered, in reviewing his experience, were: "Have I sincerely loved my brethren of the house of Israel, and sought after their welfare before; now I resolve to devote myself entirely to the salvation of my people, since my life has been so wonderfully spared from the knife of the murderer."

THE SURE WORD OF PROPHECY.

Among the many Jews whom God had brought to the light of the truth which is in Jesus, in wonderful ways, the following instance may be related. Rabbi Gurland, the former Chief Rabbi of the large congregation of 50,000 Jews, at Kischineff, South Russia, came one day to the pastor of the small Lutheran congregation, Rev. Faltin, desiring to take some lessons of the pastor during his private hours in calligraphy and drawing. After a few days, Mr. Faltin thought his efforts were of little avail. But he asked the Rabbi to teach him Hebrew, that he might read the Old Testament fluently. The Rabbi consented, but on the condition that the pastor should never touch the question of the Messiah. Thus they perused the whole Old Testament, and were, for the second time, at the fifty-third chapter of Isaiah. Reading that, the Rabbi said: "Should not we read this once more?" Accordingly they did. In a wistful, meditating mood, the Rabbi left the pastor's house. The latter knelt down before the Lord, when alone in the room, and thanked God that his prayers were answered this far and prayed most fervently for the accomplishment of this noble work already begun. His thoughts were now entirely occupied with the Rabbi until he came again to resume the reading of the Bible. How astonished the pastor was when the Rabbi said again: "Should we not read the fifty-third chapter of Isaiah once more." After this was done, the Rabbi said, with a very earnest and impressive tone, "I do not know how this comes to be, I find such things in the Bible now, as I never saw before, although I learned the whole Holy Writ quite orally. There everything does so harmoniously correspond with your Jesus, that I can but believe that he was the promised Messiah." Now, the pastor thought the due time had come, and he began to turn to all the Messianic passages in the Bible, which pointed so distinctly to Jesus, the true Messiah. After that time they never read the Scriptures in order, but chose out the Messianic passages. One day the Rabbi said: "I cannot help it any more, but I believe that Christ is the Son of God. I cannot comprehend how I could look over those passages while having read the Bible so many times, and not have seen that which I see now. That I studied the Bible diligently I will prove. Take my Bible and turn to which ever page you please, tell me the first five words of the first five lines of every page and I will tell you where it is." The pastor tried several times, and each time the Rabbi gave not only the book, the chapter, and the verse, but he gave also the whole page orally. This he was also able to do, when the pastor gave only the first word of the fifth line of each page. When the pastor expressed his astonishment about it, the Rabbi replied: "I have done this, not to show what I have learned but to show that I studied the Scriptures diligently. Yet it seems to me as though I never read before this that I read now. I do not know why I did not understand it before." Thus he came to believe, and very soon, to be baptized, and at the present time, after many persecutions, he performs the office as first minister of the large Lutheran Evangelical congregation at Mittawa, in one of the Russian East sea provinces.

The first of these articles shows how deep and bitter was the hatred of the Jews toward the teachings of Christ only thirty years ago. The prejudice against the person of the Lord Jesus was deeply ingrained by false impressions

and reports. That the day of glory is dawning, and that the time is coming when the light of the gospel shall break through the heavy clouds of darkness, the second item shows very distinctly. The rays of the sun of righteousness are approaching to enlighten the ancient people, who by the curse of God are groping in darkness, not realizing the light which shineth in the darkness. But their prejudice is not removed yet, and there is work enough yet to be done to remove it entirely. Efficient work and fervent prayers for success are needed for this great undertaking. "For, has God cast away his people? God forbid." "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

JAMES M. CARMAN.

IN MEMORIAM.

Mary P. Benjamin, wife of Rev. E. A. Witter, died at her home in Hopkinton, near Niantic, R. I., Jan. 27, 1889. Mrs. Witter was born at Colebrook, N. Y., Nov. 20, 1854. Her father, Samnel S. Benjamin, died while she was yet a small child. Upon the marriage of her mother to Decatur M. Clarke, of Independence, N. Y., she accompanied her to that place, which was her home until 1882, when she, with the family, moved to Andover, N. Y., where she lived until her marriage, June 28, 1883, since which time her life has been identified with her husband's. She was baptized at 16 years of age in company with her mother, sister and many others, united with the Seventh-day Baptist Church of Independence, and was noted for her Christian zeal. We have met with few so consecrated in youth, so gentle, kind and conscientious in conforming her life to the will of her Saviour. She was a student at Alfred University, and gave special attention to the study of music at Warren, Ohio, and at Utica, N. Y.

Sister Witter came with her family to Rhode Island in September, 1887. The change of climate seemed very beneficial to her. Sabbath, Jan. 26th, she was as well as common, and among other things read a sermon to her aged friend and neighbor, Mrs. Kenyon. At evening, Bro. Witter left home to attend the revival meetings in progress at Ashaway, and they little thought as they bade each other good by, that this would be the last loving recognition in this life. During the meeting he was called out and hastened home, to find his wife dangerously sick, and from this time she never fairly rallied. In 20 hours the terrible results were accomplished. A devoted wife and tender mother, an almost idolized daughter, a dear friend and devoted Christian, had finished her earth work, and many hearts, beyond the immediate family, were sorrow-stricken.

The writer of this memorial, who had been her pastor at Independence, was called to speak a few words of consolation to the afflicted ones. The Bible used on this occasion was one Mary had presented to her pastor eight years before, while he was at Independence.

A telegram had been sent the mother at Andover, N. Y., telling of the dangerous sickness of her daughter, and before the one sent a few hours later was received announcing her death, she had started on her journey, hoping soon to be welcomed by her only daughter, of whose death she did not learn until the following day, when she reached Westerly, and when she arrived at the house at Niantic services were in progress preparatory to starting with the remains for Alfred Centre, N. Y., for final services and interment.

The Minister's Club of Westerly and vicinity,

of which Bro. Witter is a member, at their regular meeting the same day appointed a committee to draft resolutions expressing their sympathy with Bro. Witter and family in their great affliction.

Rev. Joshua Clarke, assisted by Rev. D. E. Maxson, conducted the services at Alfred Centre, Wednesday, Jan. 30th. The Alfredian Literary Society of the University attended the funeral of their sister in a body, and a large congregation by their presence expressed their sympathy, and the remains of our beloved sister in Christ were laid to rest in the Alfred Rural Cemetery.

I. L. COTTRELL.

MISSIONARY SOCIETY.

Receipts in January.

Second Brookfield Church	\$ 6 76	
Sabbath-School, G. F.	23 52	
Hol. M.	1 00	\$ 31 28
Walworth Church	32 00	
Mrs. Butterfield, C. M.	50	
H. M.	50	38 00
West Edmiston Church		7 50
Woman's Executive Board, C. M.		4 99
The Ladies of Waterford Church, M. M.		18 00
George Greenman, Mystic Ct.		50 00
Second Brookfield Young Ladies' Aid Society (to make L. M. Fannie E. Clarke)		25 00
Independence Sabbath-School, C. M.	6 00	
Mrs. Perry Potter, Independence, G. F.	50	
Mrs. A. Crandall, Independence, H. M.	4 00	10 50
First Brookfield Church, G. F.	9 00	
J. M.	1 00	
Sabbath-School	2 45	12 45
T. A. Saunders, Milton, Wis.		5 00
Receipts per A. E. Main:		
Wm. R. Gorgas, Harrisburg, Pa., C. B. F.		25 00
Prof. A. B. Crandall, Lexington, Ky.		50 00
Woman's Executive Board:		
Mrs. D. P. Rogers, New London Ct. M. M.	5 00	
Mrs. D. P. Rogers, New London S. M. S. (to apply upon L. M. Lizzie Maxson)	5 00	10 00
Mrs. Emma Purdy, Preston, N. Y.	1 00	
Mrs. Nathan Rogers, Preston, N. Y., L. M. to be named	10 00	11 00
Second Brookfield Woman's Aid Society (to make L. M. Lovinia Stillman)		25 00
E. E. Whitford, Brookfield \$10 00		
Rev. W. C. Whitford, Brookfield, (to make L. M. Wm. C. Whitford)	15 00	25 00
Dividend from First National Bank, Newport, R. I. Union		15 00
Mrs. Jennie M. Cherry, Altoona, Pa., C. M.		27 00
First Genesee Church, S. M. S.	1 50	3 00
G. F.	20 50	22 00
Woman's Executive Board, C. M.	5 00	
G. F.	5 00	10 00
Albert S. Babcock, Rockville, R. I.		15 00
Topeka, Kansas, Ladies' Missionary Society		2 50
Lincklaen Church	6 05	
Sabbath-School, S. M. S.	4 00	10 05
Garwin Sabbath-School, S. M. S.		2 50
Walworth Sabbath-School, S. M. S.	6 68	
G. F.	5 98	12 56
Elisha Burdick, Clifford, Pa.		4 00
Receipts through RECORDER office:		
Mrs. Elmie A. Cockerill, Berlin, Wis.	1 50	
Mrs. E. A. Cottrell, Independence, N. Y.	5 00	
Rev. J. Clarke, Alfred Centre	5 00	
Mrs. Elizabeth Place, Alfred Centre, H. M.	1 00	
Mrs. G. W. Holman, Clayville, N. Y.	3 00	
Woman's Miss. Society, Ritchie, W. Va., C. B. F.	1 00	
Little Genesee Sabbath-School, S. M. S.	10 00	
G. F.	14 75	41 25
George H. Babcock, Plainfield		100 00
Pawcatuck Ladies' Aid Society, to make L. M., Mrs. Harlan P. Hakes		25 00
Total		\$ 628 58
Received by Loan		500 00
Total		\$1,128 58
Balance Dec. 31, 1888		284 74
Total		\$1,413 32
Paid during month		1,085 25
Cash Balance this date		\$ 378 07

A. L. CHESTER, Treas.

E. & O. E.

WESTERLY, R. I., January 31, 1889.

HAMMOND, LA

It may not be entirely out of place that a word should be said occasionally in the RECORDER, of the things that enter into the experience and observation of such as constitute the society of Seventh-day Baptists of this part of Dixie. I say Dixie, because geographically it is, but really it is not, because whichever way one turns he meets northern people. The school grounds teem with northern children. The farms and factories are worked by northern men. The hotels and boarding houses are catered by northern landlords. The constant racket of saw and hammer comes from a vigorous use of northern muscle. The boarding-houses are filled by northern people, here for health, or comfort, or both. In short, it is a southern town with northern principles, a fact that contributes largely to the general contentment of its citizens.

Personally, as Seventh-day Baptists, we are enjoying the presence and services, for a few months, of Rev. A. E. Main, the Corresponding Secretary of the Missionary Board. On Sab-

bath, February 2d, a Seventh-day Baptist church was organized consisting of twenty members. The organization was preceded by a sermon by Mr. Main, followed by a general expression of those present, after which the right hand of fellowship was given. Following this was the consecration to the office of deacon of our brother, Edgar W. Irish. The hand of church welcome to the high office was extended to him by the senior officer, brother O. B. Irish. Expressions of religious interest were also made by young persons who are not yet baptized believers. Altogether it was a glad day for us, one of deep interest and long to be remembered. The following officers were selected to serve the church: Moderator, Oliver B. Irish; Church Clerk, W. R. Potter; Treasurer, E. W. Irish; Trustees, Frank Saunders, Benj. Booth, and Bert Landphere. The last three were also made a building committee. We have great occasion for gratitude that religiously the outlook is so favorable. Lots to the value of one hundred dollars have been donated by the Iowa syndicate, with choice of location on which to build a church. Our remoteness from earlier associations does not lessen our interest in the work of the denomination. We hope to be instrumental in some degree, at least, in awakening thought in the direction of our particular views.

The winter has been unusually mild, with rather more rain than is common. Strawberries ripened through January in a small way, while some fields are now whitening with blossoms. Strangers looking for new homes are constantly coming, every day one sees new faces on the street, principally from the north and west.

W. R. P.

FEBRUARY, 5, 1889.

HOME NEWS.

New York.

FIRST ALFRED.—On Sabbath, Feb. 9th, a Landow memorial service was held, at the time of the regular service, James M. Carman, a life-long friend of Mr. Landow, gave a brief, biographical sketch; Rev. L. A. Platts, representing the Board of the Seventh-day Baptist Missionary Society, in whose employment Mr. Landow was laboring, made some remarks, emphasizing some lessons to be learned from his life and death; and Rev. Dr. Williams closed the service with some reminiscences of Mr. Landow's labors and experiences here.

On Sunday, the 10th, O. S. Mills, a graduate of the Theological Department of the University, who has accepted the call to the pastorate of the church at Berea, W. Va., was ordained to the work of the gospel ministry. As an official account of this service will doubtless be prepared for the RECORDER, I only mention it here as an item of news.

Pastor Titsworth, who for several years has had some trouble with his throat, in winter, has gone to Hammond, La., to try the effects of a Southern climate. He is accompanied by Mr. E. E. Hamilton, Cashier of the University Bank. The pulpit is to be supplied during the pastor's absence by Dr. Williams.

At the regular session of the Alleghanian Lyceum, on the evening after the Sabbath, February 9th, the following resolutions were adopted:

WHEREAS, It has pleased God to remove from his earthly labors our brother, Rev. Joseph Paul Landow, who died in the midst of his work as a Christian missionary among his Jewish brethren, at Facsina, Roumania, about Jan. 1, 1889; therefore,

Resolved, That in his death this Lyceum has lost a worthy member, the Church of Christ, a conscientious and faithful worker, the cause of Biblical learning a scholar of no mean attainments and of great promise, and the movements for the dissemination of Gospel truth among the Jews a most ardent and efficient laborer.

Resolved, That we express our appreciation of his excellent Christian character, his simple, generous and manly virtue, and his high scholarly attainments, by causing these resolutions to be engrossed upon the records of this Lyceum, and by asking their publication in the SABBATH RECORDER. A. M.

PORTVILLE.—This church gave its pastor a donation visit at the church on the evening of December 19th. The roads were bad, but a goodly number came, leaving with the pastor a snug little some of money and some other useful things.

DE RUYTER.—Arrangements have been made to hold a Bible Institute for the Central Association at DeRuyter, N. Y., on Sabbath and First-day, Feb. 22-24. The programme (see Special Notice) combines addresses by the pastors with studies and review on the black board. It is believed that this method will be helpful to all who can attend, because it combines the presentation of carefully prepared papers on the great truths of the Bible with the practical application of those truths by outlines and illustrations on the black board, and as far as possible with free conference afterwards. May we not ask a general attendance of all who love God's Word and desire to know more of Jesus the Christ? L. R. S.

SCOTT.—We are now in the midst of a precious revival; bless the Lord! We commenced meetings during the Week of Prayer, and now have preaching every evening. We had a blessed good meeting last evening (evening after the Sabbath), six or seven arose for prayers, and as many as fourteen or fifteen in all have arisen at different times. Church members are also being revived. Let the prayers of God's people ascend to the Throne of Grace in our behalf. F. O. B.

SECOND BROOKFIELD.—Eld. Todd, who has faithfully served this church for about 30 years as pastor, has felt obliged to resign the charge because of his advancing years. Rev. C. A. Burdick, pastor at West Edmeston, has accepted a call to take the pastorate thus made vacant, to enter upon its duties April first next.

LEONARDSVILLE.—Our village has a public library of nearly 500 volumes of excellent books, among them being standard works of history, biography, poetry, travel and fiction. The report of the Librarian shows that the patronage is increasing, a larger number of books having been drawn during the past year than for any previous year. The trustees have decided to inaugurate a series of parlor entertainments, to be held at intervals of two or three weeks, for the benefit of the library. This plan has been quite successful in the past, and the indications are all favorable to the present undertaking.

FIRST VERONA.—We wish to express our great satisfaction and delight with the SABBATH RECORDER, in its new dress and make-up. It is just beautiful.

The week of prayer was observed here. The deacons of the church conducted two of the meetings, which were especially interesting. For our missionary evening, a paper was kindly furnished by Rev. L. E. Livermore, of New Market, N. J., giving a sketch of our denominational missionary work among the Jews. A vote of thanks was passed to Brother Livermore for this exceedingly interesting paper.

Since the week of prayer, services have been held at the church every evening when the

weather would permit. Our congregations have not been large, but the interest is good and on the increase. There have been two conversions, and fourteen, in all, have expressed their desire to find Christ. The meeting last First-day night was unusually well attended, and nearly all in the house responded to an invitation to come forward, either as workers or seekers. We are praying and laboring for the conversion of every member of our Bible-school. Pray for us that the good work may go forward. B.

Rhode Island.

FIRST HOPKINTON.—Eld. White, who has been laboring with us, expects to start for home tomorrow night. We think the Lord has worked gloriously among us. We are to have baptisms to-morrow, in the day time, or evening, or both. Some 35 or 36 have already offered themselves, and we hope there are more to follow. Pray for Old Hopkinton.

Bro. White expects to return to work in West-terly, about the middle of March. He has an engagement in Canada now.

We have had a baptistery put in the church since last Sabbath. I. L. C.

Nebraska.

NORTH LOUP.—Our meetings still continue with good interest; wanderers have been reclaimed, sinners converted, and many of the members of the church greatly strengthened. Pray that the good work may continue. G. J. C.

WIT AND HUMOR.

There is a time to joke, but life is no joke. The man who is a jester and nothing else is to be pitied, for he certainly is despised. Men laugh with him to be sure, but they also laugh at him. It is fatal for a man of real force of mind and character to get a reputation as a jester. Sydney Smith was the most witty man of his day, but his reputation for wit kept him out of his coveted bishopric, and he died a disappointed man, having seen preferred before him many a man of less ability and piety, who was wise enough to look knowing and conceal his stupidity by silence. One of the most brilliant of American public men was "Tom" Corwin, but his great abilities were never appreciated. He early gained a reputation for wit, and the people never could be persuaded to take him seriously. In his later years he said bitterly to a friend: "Never make the people laugh. . . . Do you know, my young friend, that the world has a contempt for the man who entertains it? One must be solemn, solemn as an ass—never say anything that is not uttered with the greatest gravity—to win respect." This is, perhaps, to rush to the opposite extreme, but it points out the danger of those who are anxious to gain a reputation for wit. A keen sense of humor is a safeguard for a man in public life and prevents him from making himself ridiculous by taking himself too seriously. Mr. Gladstone, with all his great merits, would have been a little more human, and more successful as a leader, if he had had this sixth sense better developed.—*Examiner*.

PIANOS AND PLANTS.—A piano tuner who says that pianos frequently deteriorate because they are allowed to become too dry, prescribes this remedy: "Keep a growing plant in the room, and so long as your plant thrives your piano ought to, or else there's something wrong with it. Just try it, and see how much more water you'll have to put in the flower-pot in the room where your piano is than in any other room. Some people keep a huge vase or urn with a sopping-wet sponge in it, near or under the piano, and keep it moistened. They keep this up all the time the fires are on."—*Ex.*

THE Rev. Dr. Ashmore writes from China: "Things brighten in this Eastern sky. I never knew a more hopeful time in Chinese missions. —*Spirit of Missions*."

MISCELLANY.

STAND YOUR GROUND.

Young Christians, the Christian life is a battle with sin. You are raw recruits in Christ's army. One thing you must learn to do is to stand your ground.

1. You must stand your ground when laughed at. A fool can laugh. A weak person is sometimes laughed down. To some people ridicule is the worst form of attack. Men who have braved death on the battle-field have trembled at a sneer.

2. You must stand your ground when under evil reports. Those who do right will be spoken against. Jesus says, "Blessed are ye, when men shall revile you, persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." The sun, moon and stars shine when cloud covered. Be like them—shine on when under reproach.

3. You must stand your ground in the day of trouble. Trouble is the common heritage of our race. Personal religion does not exempt us from trouble in this life.

"The path of sorrow, and that path alone,
Leads to that land where sorrow is unknown,
No traveler e'er reached that blest abode,
Who found not thorns and briars on the road."

Sanctified sorrow exalts the soul, and it will enhance your eternal reward. Stand fire. "Glorify God in the fires." Build your closet next to the furnace. God says, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say it is my people; and they shall say, The Lord is my God."

4. You must stand your ground in the hour of duty. No good can be accomplished without effort. No man ever became really great without pains. While—

"The idle fall an easy prey
To mischief and to sin;
Those who fill with work their day,
The prize of life shall win."

Therefore, "work with both hands earnestly." Do not be afraid of enthusiasm. There is more lack of heart than brain. The world is not starving for need of education half so much as for earnest interest of soul for soul. We agree with the Indian who, when talked to about having too much zeal, said, "I think it is better for the pot to boil over than not to boil at all?" Be sure to muster on the right side. In churches there are two classes—the positive and the passive; or the progressive and the do-nothings. One aggressive, positive worker is worth fifty easy-talking, don't-care members. If there is anything positive in you, show it. Put on the whole armor of God and stand your ground.—*Ex.*

MAX O'RELL ON AMERICAN WOMEN.

That which struck me most in America, from first to last, is the total absence of stupid-looking faces. All are not handsome, but all are intelligent and beaming with activity. In my opinion, it is in this that American beauty mainly consists. In the large cities of the East the first thing which caught my attention was the thinness of the men and the plumpness of the women. This seemed to hint that the former lived in a furnace of activity and the latter in cotton wool. This impression soon deepened into a conviction. It seemed to me that her lot was as near to being perfection as an earthly lot could be. A respect amounting to reverence is shown for her, and it appears to be the chief aim of her protectors to surround her with luxury and make her path through life a sunny one.

So far as adding to her mental and physical grace goes, this plan of making every woman an uncrowned queen has answered completely. Seeing her high position, she has set herself to work to fill it becomingly, and it is the cultivation of America's daughters, it is their charming independence and a consciousness of their power that make them so attractive and render

American society so delightful to the stranger. In their treatment of women the Americans might give more than one lesson to the men of the Old World, even to the Frenchman, who, in the matter of politeness, lives a good deal, I am afraid, on the reputation of his ancestors. The respect for women in America seemed to me to be perfectly disinterested, purely platonic. In France, this respect almost always borders on gallantry. A Frenchman will always stand back to let a woman pass, but he will generally profit by the occasion to take a good look at her.—*The Forum.*

MINISTER of Christ, aim to live out of the pulpit what you have preached in it. If you preach Christ, live Christ. What men hear in the pulpit, let them see at the dinner table and the visit. If, notwithstanding your faithful, earnest preaching, you would not have the blood of souls to answer for when the Lord shall return, be watchful, prayerful, before you go into the pulpit, and when you come out of it. God keep us from the sin of saving a soul with one hand and destroying it with the other! Oh, the blood of souls! Who can estimate the fearful responsibility! Minister of Christ, "be thou an example of the believers, in word, in conversation, in charity in spirit, in faith, in purity." 1 Tim. 4:12. Thus alone will souls be effectually won to Christ, and become thy "joy and crown of rejoicing" in the day of the Lord.—*F. Whitfield.*

As the season for selecting seeds for the farm and garden comes about, the annual catalogues come to our hand. Foremost among these is *Vick's Floral Guide*. It is an elegant piece of work considered from the standpoint of the printer's art, while from its lists of seeds may be selected anything wanted for the vegetable or flower garden, or for the field. *Vick's* seeds grow, as we know by several years' experience. Send to James *Vick*, Rochester, N. Y., and get a copy of this beautiful guide.

From the Joseph Harris Seed Company comes also a beautifully illustrated catalogue of seeds, plants and flowers. Their seeds are raised on the Moreton Farm, near Rochester, N. Y., and are well adapted to farms and gardens generally but especially to those in the latitudes, etc., in which they are grown. Catalogue free on application to the company at Rochester.

To our readers in New England we recommend the Gregory seeds, put up at Marblehead, Mass. Their catalogue contains anything and everything wanted for farm or garden, with instructions for preparing soils, planting, cultivating, etc. Beautifully illustrated. Send for catalogue, and satisfy yourself.

Notice to Creditors.

All persons having claims against the estate of Thomas H. Davis, deceased, late of the town of Alfred, County of Allegany, and State of New York, are requested to present the same, properly verified, to D. F. Cridler, at his office in Hornellsville, on or before August 15, 1889, for settlement. D. F. CRIDLER, Administrator.

SPECIAL NOTICES.

BIBLE INSTITUTE AT DERUYTER, N. Y., Feb. 22-24.
GENERAL THEME—*The Bible and the Christ.*

SABBATH EVENING.

The Bible the Word of God. A. B. Prentice.
Conference and prayer that we may love and obey that Word.

SABBATH MORNING.

The Old Testament the preparation for the coming of Christ. W. C. Daland.
Sabbath-school.—The lesson of the day. J. E. N. Backus.

SABBATH AFTERNOON.

The New Testament, the coming and work of Christ. Mrs. P. R. Burdick.
Studies in the life of Christ.—Blackboard

SABBATH NIGHT.

The Bible, the world's book revealing the world's Redeemer. F. O. Burdick.
Blackboard studies (missionary).

SUNDAY MORNING.

The Bible a miracle of wisdom and love. W. C. Daland.
Studies in the miracles.—Blackboard.

SUNDAY AFTERNOON.

Bible study—leading to Christ and growth in Christ. A. B. Prentice.

SUNDAY NIGHT.

Consecration meeting. L. R. Swinney.

THE next meeting of the Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin will be held with the Utica Church, on Sixth-day, February 22, 1889, commencing at 10 A. M. The following is the programme:

What day and what time of the day was the passover

killed; and did Christ and his disciples eat the passover before the regular time? N. Wardner.

What is the Scripture meaning of the term "reconciliation" or "atonement"? S. L. Maxson.

Has our denomination any reason to be alarmed at the proposed action of the National Reform Association in the line of encouraging legislation that will interfere with religious freedom? J. W. Morton

Exegesis of Rom. 14: 5, 6, and Col. 2: 16, 17. W. B. West.

Do the Scriptures teach that there will be two resurrections, first of the righteous, second of the wicked, which are to take place one thousand years apart? S. G. Burdick.

Is it a violation of the Sabbath to drill a choir or chorus class on that day? A. C. Burdick.

A full attendance is desired, and that each member on the programme shall respond to his part thereon.

S. H. BABCOCK, Secretary.

THE Ministerial Conference as announced above, will be followed by the Quarterly Meeting, at the same place, beginning Sixth-day evening, with the following programme:

Sabbath evening, at 7 o'clock, preaching by Eld. N. Wardner, to be followed by a consecration service, led by Eld. W. H. Ernst.

Sabbath morning, at 10. 30 o'clock, preaching by Eld. E. M. Dunn.

Sabbath Afternoon, preaching by Eld. S. H. Babcock. Evening after the Sabbath, prayer and conference meeting.

First-day morning, at 10 o'clock, lecture to the Y. P. S. C. E., by Eld. W. H. Ernst, to be followed by other exercises by that organization.

W. B. WEST, Church Clerk.

UTICA, Wis., Feb. 3, 1889.

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

NEW CHURCHES.

In the SABBATH RECORDER of January 31st, we notice a list of Seventh-day Baptist churches said to have been organized during the last five years, of which we desire to speak. First, one church, which we look upon as a very promising one, is omitted. It was the privilege of the writer to visit the Sabbath-keeping friends of Grand Junction, Ia., some four weeks ago, and he found a flourishing little church there, organized by Bro. Socwell some time in November, of which due notice was given. Also the Sabbath-school organized by the writer about one year ago, has been running during the year, and is doing good work. The outlook at this point is indeed hopeful. They are situated on the main line of the C. & N. W. R. R., in a prosperous farming country, and offer rare inducements for those seeking homes.

But more especially do I desire to speak of the supposed church at Adell, Ia. This place is situated about a day's drive, or less, from Grand Junction. It was thought that, if an intercourse between the two churches could be established, it would be a strength to both. In order to accomplish this, the writer, in company with two of the brethren from Grand Junction, visited the latter place and found that no Seventh-day Baptist Church was in existence there, neither were there parties bearing the name of Coon or Marble (See notice of Adell Church in RECORDER, Dec. 13th), who received mail from that office. Three persons with disappointment, and some chagrin written upon every feature, might have been seen mending their way homeward through the storm, feeling that at least it would be well for parties knowing of such mistakes to correct them. I hope, therefore, that there will no more notices of the Adell Seventh-day Baptist Church appear in the RECORDER. J. T. DAVIS.

WELTON, Iowa, Feb. 6, 1889.

[We are glad to have our attention called to these points. The list published in our issue of January 31st was taken from "The published accounts of the Associations and the General Conference," and since the church at Grand Junction, Iowa, has been organized since any of these bodies have had accounts to publish, the omission is easily accounted for. We are glad to add the Grand Junction Church to our list. As to the church at Adell, we are happy to say that the mistake is no more than a confusion of two post-offices by the same name in two neighboring states, Iowa and Kansas. The church, an account of whose organization was mentioned in our issue of Dec. 13th, is a *bona fide*, live, Seventh-day Baptist Church, at Adell, Sheridan County, Kansas. We hope to hear from it often. Thanks for the corrections.]

ED.

ABOUT TALE-BEARING.

It is much easier to start an evil report than to stop it. Even after a rumor has been proven false, the harm it has done cannot always be undone. Before repeating a bit of gossip, it would be well for us to ask ourselves three questions: First, "Is it true?" Second, "Is it kind?" Third, "Is it necessary?" This practice would be sure to save us from many bitter memories and regrets.

The pious Philip of Neri was once visited by a lady, who accused herself of slander. He bade her to go to the market, buy a chicken just killed and still covered with feathers, and walk a certain distance, plucking the bird as she went.

The woman did as she was directed and returned, anxious to know the meaning of the injunction.

"Retrace your steps," said Philip, "and gather up, one by one, all the feathers you have scattered."

"I cast the feathers carelessly away," said the woman, "and the wind carried them in all directions."

"Well, my child," replied Philip, "so is it with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions. Call them back now, if you can. Go, sin no more."

CONDENSED NEWS.

Domestic.

The product of cereals the past year in this country was greater than ever before recorded.

The First church in Cambridge, Mass., has just celebrated its 253d anniversary. It has had but eleven pastors in that time.

It is stated that the total visible supply of wheat is now 6,212,030 bushels less than on the corresponding date last year.

The Massachusetts House has adopted the proposed constitutional prohibitory amendment by a vote of 161 to 69.

The largest single transaction in tea took place at New York last week. One customer bought 50,000 cases at \$300,000.

The Department of Agriculture is a reasonable certainty, and President Harrison will have eight instead of seven cabinet officers to name.

The only daily paper in the country edited and published by a colored man has been started at Columbus, Ga., by B. T. Harvey, a graduate of the Alabama Normal School.

Mary R. Fleming, of Philadelphia, has filed a statement of her suit for \$50,000 for breach of promise of marriage against J. J. Patterson, ex-United States Senator from South Carolina.

The Flint River Cotton Factory in Upson county, Georgia, owned by Respass, Swift & Co., has been burned. Loss, \$100,000. The fire is supposed to have been incendiary.

The *Northwestern Miller* says the eleven mills which ran a greater or less part of last week made a total of 79,500 barrels of flour, against 84,100 barrels the previous week, and 114,000 barrels for the corresponding time in 1888.

The storm which swept through northern New England, New York and extended into Canada, one week ago, was the severest of the winter thus far, the mercury registering as low as 38 degrees below zero at some points on Feb. 4th.

A fire broke out one day last week in the seven-story coal elevator and pockets of the Providence (R. I.) Coal Company. The elevator was destroyed and the coal pockets fell in, letting 10,000 tons of coal down on the wharf. Total loss, \$45,000.

Charles Arbuckle, the millionaire coffee merchant of New York, has appealed to the court of appeals from the order of the supreme court affirming the judgment of \$45,000 obtained against him by Clara Campbell for breach of promise.

An eleven-year-old girl died in New York from the effects of fright. She was seized last week on the street by an unknown man who told her he was Jack the Ripper, and who made other terrifying remarks. The fellow had previously annoyed several other school girls.

Foreign.

M. Ferrouillat, French minister of justice, has resigned.

The report that Boulanger had applied to the Pope for a divorce is denied.

Count William Bismarck has been appointed president of the Province of Hanover.

A slight shock of earthquake was felt at Grand Metis, Quebec, last week.

The agent of the East Africa Company has obtained the release of the Catholic missionaries recently captured by the insurgents, by the payment of a ransom.

The Shah of Persia has given permission to some Maine capitalists to construct a railway 600 miles long in the western part of his dominion. Therefore, a bill has been placed on the ways in the Maine Legislature to incorporate the Persian Railway Company.

The Presidents of the Orange Free States and the Transvaal have decided to hold a conference to discuss the advisability of forming a federal union of the two states.

The police of Vilna have forced Polish trades people to sign a declaration that they will not speak Polish among themselves or customers on pain of the closure of their shops.

It is officially stated that the stories in the foreign press connecting the names of different personages related to the highest Austrian families with the death of Prince Rudolph are pure inventions.

Advices from Tonquin say the French troops attacked the villages of Dinbeintong and Chochu and routed the rebels. Three Europeans were wounded. The campaign against the rebels is regarded ended.

MARRIED.

FOSTER.—WILLIAMS.—At the Seventh-day Baptist parsonage in Scott, N. Y., Jan. 31, 1889, by Rev. F. O. Burdick, Mr. Adelbert D. Foster, of Sempronius, N. Y., and Miss Sarah Williams, of Scott.

LOOFBORO.—POTTER.—In North Loup, Neb., Feb. 2, 1889, by Rev. G. J. Crandall, Mr. B. Loofboro and Miss Lissie Potter.

DIED.

CRANDALL.—In Independence, N. Y., Feb. 1, 1889, Nelson R. Crandall, aged 77 years and 5 months.

The prominence of the deceased demands a more extended notice than can here be given, which will soon appear. H. D. C.

TRASK.—In the town of Bolivar, N. Y., Dec. 12, 1888, Mary Viola, wife of George L. Trask, and daughter of Ambrose R. and Susan E. Coates.

The subject of this notice was 35 years of age, having been married 15 years. She gave her heart to the Saviour in early life, and united with the Richburg Church, during the pastorate of Rev. G. J. Crandall. Near two years ago she and her husband joined the Seventh-day Baptist Church of Shingle House. The church mourns its loss. She leaves a family of five boys, the oldest 14, and the youngest 4 years of age. The funeral services were held in the Lane school house, near her home, Dec. 14. Text, John 13: 7, "What I do thou knowest not now, but thou shalt know hereafter." Interment in the Kenyon Cemetery, in the town of Wirt, N. Y. G. P. K.

PETTITE.—In West Genesee, N. Y., Jan. 25, 1889, infant daughter of G. W. and Jasie Pettite. G. W. B.

FOSTER.—Near Howard Station, Pa., Jan. 29, 1889, Harrison M., infant son of William L. and Cora M. Foster. G. W. B.

IRISH.—Mary S. Adams, wife of George Irish, deceased, died of consumption at the home of her daughter in Centralia, Ill., Feb. 1, 1889, aged 65 years.

She was a life-long Christian, and died in the full hope of immortality beyond the tomb. Her remains were carried to her old home in West Genesee, Allegany Co., N. Y., and interred beside the grave of her husband, who died eight months before her. She was a member of the Third Seventh-day Baptist Church of Genesee.

MONROE.—In Fulton, Rock Co., Wis., Jan. 22, 1889, of consumption, Miss Ida May, youngest daughter of Henry and Mary Jane Monroe.

She professed religion at the age of 14, and joined the Rock River Seventh-day Baptist Church, and when the Milton Junction Church was organized, transferred her membership to that church. She was noted for her devotion and conscientiousness as a Christian. Though she sustained herself working by the week, and in feeble health, yet one-tenth of her earnings was sacredly set aside for the cause of her Master. She suffered much and patiently for many months, till death relieved her, which she waited for with submissive longings. She leaves her aged parents, a brother, and three sisters and many friends to mourn her death. Her funeral sermon was preached by her pastor from John 10: 10, "I am come that they might have life, and that they might have it more abundantly." N. W.

DORAN.—At Milton Junction, Wis., Jan. 23, 1889, of pneumonia, Miss Jennie I., youngest daughter of William and Mrs. Doran.

She had been teaching school several miles from home, and was taken with measles, followed by pneumonia, which carried her off very suddenly. She was baptised and united with the Milton Junction Seventh-day Baptist Church, June 11, 1887, and was a bright and active Christian, much beloved for her Christian graces and her kind, cheerful manners. She leaves her parents, two brothers, a sister and many warm friends to mourn her death. Her funeral sermon was preached by her pastor from Rev. 20: 6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." N. W.

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