

The Sabbath Recorder.

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

Vol. XLV. No. 8.
Whole Number 2297.

FIFTH-DAY, FEBRUARY 21, 1889.

Terms:
\$2.00 in Advance.

CONTENTS.

| | |
|---|-----|
| Keep thy heart.—Poetry; Satan Rebuking Sin..... | 118 |
| MISSIONS.—Paragraphs; Hammond, La.; Our Missionary Society.—No. 16; A Plea For the Chinese..... | 114 |
| WOMAN'S WORK.—Paragraphs; An Interesting Letter; Influence of Early Education..... | 115 |
| SABBATH-SCHOOL.—Lesson..... | 116 |
| HOME NEWS.—Nile, N. Y.; Shingle House, Pa.; Nortonville, Kan. 117 | 117 |
| HISTORICAL AND BIOGRAPHICAL.—Eld. Daniel Babcock..... | 117 |
| SABBATH REFORM.—The W. C. T. U. and the Sabbath Question; An Accurate Description; The Observance of the Sabbath; Gloried From Our Exchanges..... | 119 |
| EDITORIALS.—Paragraphs; Bear Ye One Another's Burdens; Remarkable Prophecy.—No. 4..... | 120 |
| YOUNG PEOPLE'S WORK.—Paragraphs; Our Duty; Mists; Our Mirror..... | 122 |
| EDUCATION..... | 123 |
| TEMPERANCE..... | 123 |
| POPULAR SCIENCE..... | 123 |
| Deaconess in the New Testament..... | 124 |
| Hints on Church Services and Duties..... | 125 |
| COMMUNICATIONS.—Ordination Services; New York Letter; Tract Society—Receipts..... | 125 |
| MISCELLANEOUS.—Grandmother & Co.; Ministering to Christ..... | 126 |
| BOOKS AND MAGAZINES..... | 126 |
| SPECIAL NOTICES..... | 126 |
| BUSINESS DIRECTORY..... | 127 |
| CATALOGUE OF PUBLICATIONS..... | 127 |
| CONDENSED NEWS..... | 128 |
| MARRIAGES AND DEATHS..... | 128 |

(For the SABBATH RECORDER.)

KEEP THY HEART.

BY MRS. L. M. T. CLARKE.

Keep thy heart all warm and tender
Toward the erring ones, and those
Who all through life have struggled hard
With less of friends than foes,
Whose pathways seem all hedged about;
No height of vantage ground is seen;
Where earth and sky once bright and fair
Now darkness reigns supreme.
To such an one, Oh! child of God,
Haste thee with the glad some call.
There's light in the darkness, for Jesus has died,
And pardon is purchased for all.

Keep thy heart all warm and tender
Toward thy neighbor, old or young;
And if perchance thou seest his failings,
All freighted with the good among,
Mock not thou, his seeming weakness,
Be quick to spread thy mantle broad,
Let love with thee be never wanting,
Thou mayest win back a soul to God.
May friendship vie with each endeavor
For wheresoere mankind may be,
Is found in every life some failing
And thou thyself mayest not be free.

Keep thy heart all warm and tender
For those grown cold in worldly strife;
There often come, unsought, those changes
Along the ups and downs of life
That rush like swollen river torrents
Through heart, and brain, and crush them low;
Just then, a friendly word, well spoken,
May cause the shadow's overthrow,
And bring new light, where all was darkness;
A joy, that long ago had fled.
When hands refuse to do God's bidding,
The heart grows cold, but never dead.

Keep thy heart all warm and tender
For the old folks, far or near,
Whose locks are silvered, and the winter
Of their lives e'en now appear,
Who are longing for the dawning
Of the bright oncoming morn,
That shall usher in the glory,
When life's toils and cares are o'er;
Raidant with the old, old story,
Christ is mine forevermore,
Mine on earth, while life is given,
Mine eternally in heaven.

Keep thy heart all warm and tender
For all of these, and many more—
While sowing seed for others' reaping
Some fruit will ripen for thy store
And for thy darling little treasures,
Who look to thee, for comforts rare—
Oh, keep thy heart all warm and tender
And lead them, by a life of prayer,
To look for higher, holier blessings
Than we poor earth worms can bestow;
Yes, look to one, the blessed Jesus,
Who took them in his arms, you know,
And in that more than mother pressure,
Was a thrill of joy, in the message given,
"Suffer the children to come unto me,
For of such is the kingdom of Heaven."

SATAN REBUKING SIN.

BY A. MCLEARN, D. D.

In the *Saturday Globe* of February 9th the following item appears:

An Anti-Christian Sunday-school having been established in Baltimore to preach infidel doctrine—at least that is the allegation—certain ministers petitioned the municipal authorities to suppress the school. Archbishop Gibbons, in a sermon delivered Sunday in Baltimore, met this question in the only American way. He said: "I would be sorry to see the arm of the civil law used to suppress this school. Coercion is not conversion. Our Divine Saviour never had recourse to the arm of the law or the sword in teaching his doctrine. The only weapons we ought to use are the weapons of argument and persuasion in dealing with this school. The only sword I would draw against the enemy of Christ is the sword of the Spirit."

This is certainly a scathing rebuke to these ministers. And if I were one of the number, I would endeavor to profit by the lesson. It is certainly "the American way" of dealing with all such subjects. The sentiment is excellent, and will doubtless meet the approval of all liberty-loving Americans. But it comes with an ill grace from the lips of this Roman prelate. Such language from such a source is very much like "a jewel of gold in a swine's snout." While the sentiment is all right, from such a person it is hollow and heartless. It is only the molasses adroitly spread to catch "American" flies. No doubt this artful statement by the wily prelate will awaken a large amount of mawkish sentimentalism in the breasts of many Americans. But let them stop and consider before taking the bait. How long is it since the Catholic Church has changed her views in regard to the rights of conscience? When and where did she ever scruple to enforce her dogmas by the arm of the civil law, the sword, the dungeon, the rack and the stake, when she had the power to do so? Is any American Protestant so foolish as to believe, for one moment, that Archbishop Gibbons would so counsel if Roman Catholicism had the ascendancy in this country? If so, they either are poorly posted in regard to the stealthy movements of Catholics in this country, or they have remarkably poor memories. A convent is soon to be erected in the city of New York, and money by tens of thousands is already pouring in to forward the work. These Dominican nuns will soon be held up as examples of piety, purity and self-denying saintliness to the American churches, and these convents as the centers of true devotion and Christ-like consecration. It would seem that it requires "terrible things" in righteousness to bring some people to their senses.

The united testimony of fugitives from these strongholds of iniquity is either forgotten or disbelieved by our Protestant population. A few months ago a young lady fled from one of these dens of vice, and applied to a Methodist minister in the city of Worcester, Mass., for permission to give the story of her sufferings and outrage while confined in the convent; but that worthy divine (?) flatly refused her, saying that he had "no taste for such education, and he had no sympathy with the opposition to Catholic rule, so popular now in Boston," while he knew that the best Protestant ministers—Rev. H. L. Hastings and Dr. A. J. Gordon, had

been arrested through Catholic influence for simply preaching Christ to perishing men on Sunday afternoon on Boston Common; and at that very time Rev. Mr. Davis, city missionary, lay in jail for the same offense. Possibly he thought that by thus rebuffing this fleeing nun he would gain the favor of the Catholic population of Worcester, or perhaps he lacked the moral courage to befriend the helpless fugitive. In either case he showed himself unworthy the position he occupied, and the sooner he quits the ministry and goes into some other business more in keeping with his moral status the better for all concerned.

And next comes Cardinal Manning with an exhaustive paper on the "American School System." This is to appear simultaneously in Europe. And it is the old story, a fresh attack of Catholic hate of our public school system. What is the cause of this bitter opposition on the part of Catholics to our common school system? Simply and solely because the school system of the United States is a source of light, and Roman Catholicism cannot endure the light. But what business has Cardinal Manning with the school system in the United States? This question must be answered from the Catholic standpoint, that the Catholic Church is a *unit* and that the pope is infallible and what he counsels is law in America as much as it is in Rome or Madrid, Archbishop Gibbons' statements to the contrary notwithstanding. There is little doubt, in my own mind, that the wily policy pursued in this country by the Catholic leaders is the fulfillment of the vision of John in Revelation 13. The lamb-like beast that arose out of the earth, but speaking as the dragon, and exercising all the power of the first beast, and causing the people to worship the first beast, viz., the Roman hierarchy, in its unbridled authority and in its unmasked, brazen audacity, is the modification of Rome's policy in this country. Her lamb-like meekness; her claims to sanctity, her hypocritical pretensions to charity and liberality constitute a fair exterior, quite lamb-like; but still she speaks as the woman on the scarlet-colored beast. She pretends obedience to the law of the land because it is prudent to do so now; she knows the time has not come yet to do otherwise. But let her gain the ascendancy in this country, and then what? Let Bishop Ryan answer. In an address on a Sunday morning in the city of Cincinnati less than three years ago, he said: "It is charged against the Catholic Church that she persecutes. Well she does persecute; she has the right to persecute, for she alone has the truth. And if the Catholic Church ever gains the ascendancy in this country, as gain it she will, we will give them (the Protestants) a chance to change; and if not, they must go." He did not say where they should go; but it is very evident that the scenes of the Dark Ages would be re-enacted. No, Roman Catholicism in this country is as much like Roman Catholicism in Rome as the two-horned beast rising out of the earth was like the seven-headed and ten-horned beast that rose out of the sea; the difference is only in appearance. The character, the disposition and the aims are the same.

We have heard too much vamping nonsense and eulogistic effusion in praise of this mystery of iniquity already. We most earnestly hope, that while other Protestant ministers join hands with this wily foe in their unrighteous crusade against the blood-bought liberties of the Sabbath-keepers of this country, that the ministry of our own denomination will take no stock in the sugar-coated pills thrown out by the slick-tongued leader and ecclesiastical wire-puller of Baltimore.

MISSIONS.

BRO. NEWTON, writing from Fayetteville, N. C., and speaking of certain hymn books, says: "Like the RECORDER, they improve on acquaintance." That is certainly a good kind of improvement.

AMONG the 268,000,000 of India, there are 50,000,000 who refuse to honor heathen gods, and claim to worship the one true God. There are the Moslems, among whom the Christian faith is making encouraging progress.

REV. DR. DANIEL MARCH, who has journeyed around the world with the special purpose of visiting mission stations, reports that the blessing of the Lord is upon the labors of missionaries, and that in all Eastern lands there is an outlook of hope and high expectation.

A DEPUTATION of Japanese gentlemen, visiting this country on business, asked the privilege of addressing the officers of the American Board of Missions at Boston; and expressed their own and their people's gratitude for the noble work of the Board in Japan, dwelling especially upon the educational work at Kyoto.

THE London Religious Tract Society has sent out its eighty-ninth report. Receipts from all sources, \$1,055,540; sales amounted to \$837,660, and donations and legacies for missionary work, \$146,705. Grants amounting to \$84,060 were made to foreign missions in all parts of the earth.

THE following, from the yearly report of a superintendent of Presbyterian home missions in Michigan, illustrates the way in which the work is going on. He traveled 13,800 miles, visited 47 churches and 77 towns or communities, visited 199 families and 233 individuals (on home mission work), preached 71 sermons, and made 24 other addresses, wrote 681 letters and 153 cards, organized 3 churches, introduced 15 ministers to fields of labor, and so on.

A TABULAR view of the missions of the A. B. C. F. M. for 1888-89 furnishes the following items: 90 stations and 960 out-stations, 167 ordained American missionaries, 11 being physicians, 19 physicians and other men, 160 wives, and 126 other women, 4 being physicians. Total American workers, 472. 166 native pastors; 448 other preachers; 1,253 teachers, and 268 other helpers. Total native laborers, 2,135. American and native, 2,607. 1,126 places for preaching; average congregation, 61,188; and adherents, 100,914. 336 churches; 30,546 members; and 4,388 received on profession; 17 theological schools; 251 scholars; 59 colleges and boys' high and boarding schools; 3,947 scholars; 50 girls' boarding schools; 3,068 scholars; 892 common schools, and 34,855 scholars. Native contributions, \$124,274.

It is believed that, at the close of the eighteenth century, Presbyterianism was the dominant religious factor in the Middle States, and Congregationalism in New England; but they have been passed by Baptists and Methodists. Professor Briggs gives two chief reasons: (1) the inadequate supply of educated ministers, (2) the expenditure of strength in unprofitable doctrinal controversies. Another Presbyterian writer affirms that that church is falling behind other great Protestant denominations, in numbers, for the lack of evangelistic laborers; and

that the lack is to be supplied, not by departing from the rule to ordain none to the full work of the ministry but thoroughly educated men, but by raising up and sending forth a body of lay evangelists. Such men, if devoted, sound in the faith and apt to teach, can do excellent service in evangelizing the unsaved. It has been a growing conviction in the mind of the writer that the Seventh-day Baptist cause is suffering, from centers to remote outposts, for want of evangelistic work, work of different kinds, but all designed to lead young and old to Christ. There are many open doors for such labors.

HAMMOND, LA.

The organization of the Hammond, Seventh-day Baptist Church was completed Sabbath-day, February 2, 1889, with twenty constituent members; and two persons offered themselves for baptism and church membership. Bro. E. W. Irish was set apart to the office of deacon. And the whole service seemed to be one of deep and impressive interest.

The interest and investigation among Baptists, here, with reference to the Sabbath doctrine, appear to be real and thorough, and this is a matter of encouragement; and must be looked upon as, at least, one of the religious signs of our times. With unusual heartiness they acknowledge the teachings and claims of the Bible as to the Sabbath, and profess loyalty to the Word of God. But just as one thinks they are about to practically assume the obligations of obedience, they begin to suggest that, at the time of our Lord's resurrection, the old Monday may have become the First-day and the First the Seventh and Sabbath-day; that such men as Mr. Spurgeon and John Bunyan have taught Sunday-keeping; that multitudes of good people now observe the Sunday; that perhaps there may now be no Sabbath at all; and so on, and so on. How can Baptists thus reason with themselves?

We may pray for them; and we may patiently labor and wait. But we may not judge them with severe judgment, until we ourselves are ready to make far greater sacrifices for the spread of truth and righteousness in the earth.

OUR MISSIONARY SOCIETY.—No. 16.

THE PALESTINE MISSION.

The annual report of 1854 states that for many years many in the denomination had felt it to be the duty of Seventh-day Baptists to labor for the conversion of Jews. Preliminary steps had been taken, which led to nothing definite, although the question was not abandoned. It was talked about at Associations, and in the General Conference, in the pulpit and by the press, and became a subject of prayer in the prayer circle.

In January, 1852, the Board referred the consideration of the subject to a committee, consisting of Brethren T. B. Stillman, T. B. Brown, G. B. Utter, W. B. Gillette, and I. D. Titsworth. At the April Board meeting, this committee reported that the way was not clear for undertaking a mission to Palestine. The report was accepted and the subject laid on the table.

At the anniversary in Plainfield, N. J., in September, the question was brought up, discussed, and referred to the Board; and the result was the establishment of a mission in Palestine. Some were very hopeful, others less confident. The Board appears to have favored the mission, although differing in opinion as to methods of organization and management.

It was decided to establish an agricultural or

industrial department in the mission, in the hope of furnishing employment to poor Arabs and Jews; of thus furthering the real object of the mission, which was the conversion of souls; and of finally building up this department, so that it should become a source of income and support for the mission as a whole. Rev. Wm. M. Jones and wife were chosen for the missionary work proper; and Bro. Charles Saunders and wife, of Westerly, R. I., to superintend the agricultural department. Elder Jones acted as Collecting Agent for the Board eight months, traveling through the denomination very extensively. The cost of establishing the mission, including collecting agency, outfit, passage, and nearly \$600 to be in hand when the missionaries should reach the field, was \$3,042 09. The salary agreed upon was \$500 for each family.

A farewell meeting was held at Westerly, R. I., in January, 1854, with a discourse [Can some one tell who preached?] and other appropriate exercises. The four missionaries addressed the meeting, expressing their interest and devotion for the work to which they had been called to put their hearts and hands.

In March, they sailed from Boston for Smyrna, arriving there in fifty days. After waiting six days they sailed for Jaffa, reaching that place in eleven days. They were cordially received by the American Consul and other friends of the enterprise; and began to look about for a location for the proposed mission.

The Board entered upon this great undertaking with noble faith and courage. As for the people, some were enthusiastic, while others doubted the wisdom of the movement. The feeling of the writer is, that if our missionary efforts had grown as they ought to have done, in a period of thirty-five or forty years, we should witness still greater enlargement in our home and foreign work, and in the important duty of teaching our distinctive views.

The Treasurer reported receipts of \$5,157, with a balance in hand of \$917 85.

A PLEA FOR THE CHINESE.

BY H. V. NOYES.

THE CHINESE MUST GO.

The Chinese must go! That is what, twelve years ago, Dennis Kearney was howling, every Sunday afternoon, on the sand-lots of San Francisco. He might just as well have said that the Sierra Nevada Mountains must go. For in God's providence the Chinese, invited at first, had come to this country to stay.

Years have passed since Dennis Kearney vanished in the darkness of a well-merited obscurity, but those Chinese, on whom he so delighted to pour out his vials of wrath, are where they were twelve years ago. Their laundries, their shoe-shops, all their places of trade, remain as they were. Still, morning by morning, with unflinching regularity, they bring to the doors of the families, in the cities and villages of California, all sorts of vegetables and fruit, raised on rented land, and offered at reasonable prices. They are still quietly at work in the mining regions, on the hop plantations and in the large vineyards. Still they gather the oranges, the apples, the pears, the peaches and the apricots, on the great fruit ranches. Still they are widely employed, and still they give satisfaction as household servants. Still they are found as passengers on those great Pacific steamers that ply between Hong-Kong and San Francisco. Evidently they are not going yet.

WILL THE CHINESE GO?

Will even the last iron-clad "Exclusion Act" practically and permanently exclude? Is it not

a remarkable fact that, notwithstanding twelve years of bitter hostility against them, sometimes breaking out in murderous violence; notwithstanding local legislation has singled them out as objects of special disfavor; notwithstanding the power of the United States government has been invoked, and successfully invoked, against them; notwithstanding their own government, even, has discouraged their emigration—yet they not only remain here, but, to some extent, continue to come? Is there not some force of character, some fixed determination, about a people who can face such odds, so quietly and yet so firmly? It is just possible that our Congressmen had not taken time to measure the exact length, and breadth and height of the job they were undertaking, when they decided upon the instant and absolute exclusion of all Chinese laborers. Possibly, they had not yet discovered—what they are perfectly sure to discover before they get through with them—that they are dealing with a people who have all the fortitude of an American Indian, and all the unchanging persistence of a Jesuit; a people and a government amenable to fair treatment, but who, when galled till they turn at bay, know how to be obstinate and treacherous and cruel. Exclusion can only be enforced in two ways: either by placing an efficient guard, not alone at our ports, but on our long, northern border, and for nearly a thousand miles along the Rio Grande River; or else by irritating the Chinese government sufficiently to lead it to retaliate in kind, exclude Americans and stop intercourse. It is safe to say that the guard will not be placed. It is equally safe to say that, whatever may happen temporarily, non-intercourse will not exist as a permanent condition. The two greatest industrial nations of the world will not face each other, across an unobstructed sea, without a greater or less interchange, both of products and of people. It is too late now to try to turn back the hands on the dial-plate of time. The only question is, and its answer rests largely with our own government, whether the intercourse shall be friendly or constantly irritating. The former would be a valuable aid to our mission work, the latter a damaging obstruction.

[To be continued.]

CONTRIBUTED ITEMS.

H. W. C.

"Let us go up at once and possess it; for we are well able to overcome it."

Mexico is a Christian country, yet Bishop Hurst, of the Methodist Episcopal Church, says that in Mexico 8,000,000 have never seen a copy of the Holy Scriptures.

The American Board alone occupies 1,000 centers of evangelical influence, and \$124,274 were contributed last year by native converts in these various fields.—*Missionary Review*.

The Chinese Government threatens to drive missionaries out of Peking and Canton in retaliation for the bill which has been adopted excluding the Chinese from the United States.

The first railroad built in China with the sanction of the government was completed in August. It runs from Tientsin to Taku, fifty miles, and the trains are crowded with passengers.

New Guinea is one of the most interesting points in the world's missionary work at present. A few years ago, the whole people were the worst lot of cannibals known. Now many of them are receiving the gospel, and a change is rapidly coming over the island.

The Gustavus Adolphus Society of Germany, which aims especially to establish Protestant churches in Roman Catholic countries, during the last fifty-six years, has erected 1,398 churches and 691 school-buildings. It reports immediate need of 314 more church buildings.

WOMAN'S WORK.

CHARITY is a virtue of the heart, not of the hand.

"IGNORANCE is less distant from truth than prejudice."

A WIDE-SPREADING, hopeful disposition is your only umbrella in this vale of tears.

THERE'S a good supply of thank-offering boxes in the hands of the Woman's Board, which we would much rather distribute amongst you for use than to hold them. Send for them for your own use, or to give to friends whom you may induce to use them. Send to the Secretary of your Association or to the Board Secretary, as you please.

AN INTERESTING LETTER.

We are in receipt of a letter from a friend, dear to very many of us, our Dr. Swinney's mother, Mrs. E. F. Swinney, which for several reasons, we wish to speak of here. It is a letter full of good cheer and of courage, a letter bearing the imprint of the directing Spirit of the Master. The hand trembles that writes, as the letters attest, but they are the marks of age which bears no shame upon it. Besides, there's a touch in the influence of this trembling hand and pen which does us good, and stirs to better impulses. It bids us stop a bit in the hurries of the day to read awhile between the lines. Some things we see between such lines which we do believe it were better for many of us to see more frequently than we do; and the more so since it is so often true that younger men and women persistently subscribe their daily labors, though it may be by decorous touch, "Most respectfully yours, I, myself," the influence of which is that the I is a disproportionate factor. It is enough to send one straight to the thank-offering box to be stayed in one's busy whirl of daily duties by the tremulous hand of age, when that hand is guided in its faltering work by such magnificent strength of spirit as is vouchsafed to many of our aged ones. God bless our old, our almost departed, ones. We sometimes feel almost crowded to give expression to this feeling from the seeming forgetfulness of so many, that our aged ones are still our best teachers and guides in many matters.

But aside from this, we may speak of this letter; for its writer says she would be glad to help, but would not trust herself to do it in the RECORDER columns; but adds, that if we can cull from her letter any items of interest for the paper we are at liberty to do so. Mrs. Swinney speaks of the prayer-calendar in words of faith for it, and says that, although it has been her practice for years to pray for such objects as are there named, yet she feels already that it will be a great help to have these topics unite us in the same prayer as the days shall come along. She speaks with great joy of the reinforcement of the China field, and of the prospect of its further increase of workers, and believes that it comes in answer to prayer. She gives us this text, Jer. 33: 3: "Call unto me and I will answer thee, and shew thee great and mighty things which thou knowest not." She says that her attention was called to this passage years ago, and that in the last sixty years of her pilgrimage she has indeed seen wonderful answers to prayer.

The advance all along the lines of church work, of reform work, the wonderful developments in heathen lands which God, the Lord of

hosts, is bringing about are all indeed wonderful. We (referring to Mrs. Gillette, another of our aged Christian women) are watching the question of Sunday legislation, and feel that it should be with us a time of earnest prayer, and of *implicit faith* in God as our protector. Although we are not carrying gold and silver through the enemies land, yet we as the minority are carrying God's holy law. Let us take Ezra 8: 22, 23, for our text: "For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying: The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this; and he was intreated of us."

She speaks, as she has previously done, of First-day Union women, that after all they are doing a greater work than they know of; for the Lord is leading them to help carry along this great Sabbath question. I do not know how much we must suffer for our unfaithfulness. The idea of uniting with the Catholics to swell the petitions is all wrong. She speaks with pleasure of what so many term "our new RECORDER," and is especially pleased that the young people have a department. Years ago she hung up a little silk pocket to receive her "mites," but now she has besides these to make so many, many thank-offerings that she cries out again and again, Wonderful! wonderful! Praying God to bless the Woman's Board, she leaves us this text, Isa. 60: 22: "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

INFLUENCE OF EARLY EDUCATION.

The following is taken from *Light and Life of Women*, and will, we are sure, be read with interest by our own women, as it already has by many thousands of others:

We found quite an interest among the Mangs of two villages, and a number of women came forward with their husbands and brothers to receive baptism. They were all very ignorant, but the women showed an earnest desire to be instructed, and we have been trying to devise ways and means to have them taught. It would not be difficult to find a teacher for them, but for this and much other work the means have been wanting. One young woman among the rest particularly attracted our attention. She came forward with her husband and a number of little children, all looking so clean and tidy as to form a contrast with the rest. Each child had its hair nicely combed, and their much dilapidated garments were clean, and carefully adjusted to their little bodies, giving them quite an air of respectability to their poverty. On inquiry we found that her former home, before her marriage, had been Rahuri, and that she had attended the school there for a year or two. This, then, was the explanation of the difference between her and the other women. She had only been a day scholar and it was a mixed school, yet it had this civilizing influence over her.

The above is a testimony, strong and good, in favor of school work in heathen countries for girls and women. The same article gives the following illustration, which proves that heathen women are lifted indirectly also, by the mission schools. It is told by a Mrs. Fairbank, who says:

In our touring last winter we were specially encouraged by the interest shown among the women at Awhane. An elderly widow, a Gasavin or preacher by profession, had an interesting experience to relate. She had known about Christianity for many years, but it was not until her only boy left her to go to our Christian school at Wadale that the subject became a personal one to her. One morning she woke up and found that she was blind (this is as she tells it), she had heard Paul's story, and felt that Jesus was teaching her in the same way. From that hour she gave her heart to the Lord. The magic string of beads about her neck—the badge of her profession—was cast aside, and with it all her Hindu customs. Gradually her sight has returned, but only partially. When asked who made her a Christian, she did not say a certain missionary, as many have done, but said, God made me a Christian.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

FIRST QUARTER.

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

LESSON IX.—JESUS THE MESSIAH.

For Sabbath-day, March 2, 1889.

THE SCRIPTURE TEXT. Mark 8: 27-38; 9: 1.

27. And Jesus went out, and his disciples into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28. And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders and of the chief priests, and scribes, and be killed, and after three days rise again.

32. And he spake that saying openly. And Peter took him, and began to rebuke him.

33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourist not the things that be of God, but the things that be of men.

34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it.

36. For what shall it profit a man, if he shall gain the whole world and lose his own soul?

37. Or what shall a man give in exchange for his soul?

38. Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

1. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

GOLDEN TEXT.—Whosoever will come after me, let him deny himself, and take up his cross and follow me. Mark 8: 34.

DAILY HOME READINGS

- S. Mark 8: 27-38; 9: 1 Jesus the Messiah.
- M. John 1: 35-51. The first disciples' confession.
- T. John 4: 19-42 The Samaritan's confession.
- W. John 11: 23-27. Martha's confession.
- T. Rom. 10: 1-21. Confession and salvation.
- F. Luke 16: 19-31. Eternal life lost.
- S. Phil. 3: 7-21. Giving up all for Christ.

INTRODUCTION.

In the previous lesson we had an account of Jesus' visiting Nazareth and preaching in their synagogues, and of the astonishment of the people. They thought they knew this man as the carpenter's son, and they knew also his kindred, but how he should possess the ability to expound the Scriptures, and to do such wonderful works was beyond their comprehension, and because they could not understand they refused to believe. It was on that occasion that Jesus sent forth his disciples by two and two, for the first time to preach and to have power over unclean spirits. He gave them special arrangements how they should go forth and what they should preach. They had followed up this ministry a few months, faithfully proclaiming the gospel, and healing the sick throughout the cities and villages of Galilee. During this time great excitement had arisen among the people concerning the beheading of John the Baptist, who had been imprisoned for some months on account of his righteous rebuke administered to Herod, concerning which event we have studied in a former lesson. This state of excitement among the people at large had made it prudent for Jesus with his immediate disciples to seek more retired localities for their ministry. Jesus had begun to unfold the fact that he was to set up a kingdom of righteousness in the world, and many of his hearers and some of the disciples supposed that kingdom was to be a temporal kingdom, and that he himself was to be the king of this temporal kingdom. This erroneous understanding of his teaching would naturally excite his enemies, and especially Herod, against him, and hence he was liable to be interrupted in his ministry before he had fully instructed his disciples. To avoid this danger and to find opportunity to impart personal and definite instruction to his twelve disciples, he went across the sea to the desert of Bethsaida, where he taught the disciples a wonderful lesson in the multiplying of the small supply of bread and fishes so as to feed a great multi-

tude of people. Then when they were clamoring to make him king he sends them away and recrosses the lake by night, and then takes his journey with a few of his disciples to the vicinity of Tyre and Sidon, seeking comparative seclusion. But he soon finds it necessary to leave that part of the country, and next we find him traveling with his disciples to the more lonely regions to the north of Palestine. And if we carefully study the lesson which is now before us, we shall see what was his purpose in leading his disciples into this unfrequented country. There is something marvelously interesting in the progressive order of his disciples. At first he called them to leave their secular employments and follow him. He revealed unto them his divine power and messiahship, not only by his teaching, but by his miraculous powers of healing and casting out evil spirits. Then he sent forth these disciples to announce the presence of the Messiah.

EXPLANATORY NOTES.

PARALLEL PASSAGES.—Matt. 16: 13-20, Luk. 9: 18-21.

Jesus was now setting out from Bethsaida for a journey that would take him to a distant region. It was a sad journey. The ministry in Galilee had closed, but the minds of the people were full of misconceptions of the nature of his kingdom; they were not able to apprehend the spiritual nature of his kingdom, and hence failed to receive him in his true character. But with his disciples, who were best prepared to understand him, he sets out on this long journey, which will lead them into seclusions from the carnally-minded masses, where he can teach them the profound truths of his real character and mission in the world.

V. 27. *And Jesus went out, and his disciples into the towns of Cesarea Philippi.* These towns or villages were in the neighborhood of Cesarea Philippi, located near the border of the Jewish land, not more than thirty or forty miles from Capernaum. But the journey seemed the longer because it was into a less frequented part of the country. These villages and the city of Cesarea were near the sources of the Jordan. The city itself at the time of our Lord's journey was a gay Roman town, full of idolatry. The surrounding country was full of natural beauty, it being among the foot hills of the lofty Mt. Hermon. *And by the way he asked his disciples, saying unto them, Whom do men say that I am?* These disciples had been going from town to town and from village to village through all the southern part of Galilee, preaching repentance and proclaiming to the people the presence of the promised Messiah. Most of the people had heard of his wonderful works and knew something of him. Of course they would be constantly expressing their conceptions regarding the character of Jesus, and these disciples would thus get the views entertained by the people. Hence our Lord asks the question, *Whom do men say that I am?* It is not so much for his own information that he makes the inquiry, but that the disciples themselves may have distinctly in mind the misconceptions of the people, and then if they themselves have the true conception the contrast will be very clear.

V. 28. *And they answered, John the Baptist; but some say, Elias; and others, One of the prophets.* John the Baptist had been cruelly murdered, simply to gratify the base ambition of Herod. Now when the people heard of this wonderful man, they imagined that he might be that same John, raised from the dead, laying plans to make himself king and dethrone Herod. This conception was the product, mainly, of guilty fear. They had read of Elias, who was to come as the forerunner of the Messiah, and hence some thought that this might be Elias. Then again there was something of sadness in the demeanor of this strange preacher and healer, which reminded them of Jeremiah and some other of the prophets, and hence some thought that he might be one of the prophets. But as for his being the world's Redeemer, the real promised Messiah, they had no true conception of that.

V. 29. *But he saith unto them, But whom say ye that I am?* There is in this question a marked emphasis in which we observe the contrast implied between themselves and the people of whom they have spoken. Everything for the future of his kingdom seems to depend upon the conception which these disciples have of the real character and divine power of their Master. This question is therefore a momentous question, and the answer which they shall give must be intensely significant. The question is whether these disciples have any higher, purer idea of the Messiah, than those ideas held by the people. If they have not it would seem that his ministry thus far had been a total failure. *And Peter answereth and saith unto him, Thou art the Christ.* Peter spoke for the disciples as well as for himself. He knew their minds, he knew his own judgment, and he did not hesitate, but with all the vigor of a mind at rest, he declared at once, "Thou art the Christ." It is not even

a subject of discussion with them, the fact is a settled fact in their minds. When we stop to measure what such a confession as this, such a conviction of their part, implies, of danger to themselves from the unbelieving people, we must admire their moral courage. But there is something more significant than all this, they had reached a clear apprehension of the real divinity of Christ and of the kingdom which he had come to establish in the earth; they had been rapid learners and had come into the vital experience of the divine principles of the gospel of Christ. Jesus recognized this fact in his disciples with great joy, for it was the corner-stone upon which he could begin his church. Until his disciples could know him in their hearts, in their inmost experience, it was not possible to build a divine temple, a real representative body of Christ, as a living agency to promulgate the gospel of redemption to the world. Christ's answer to Peter's confession has a wonderful meaning. He reciprocates the personal confession, and the reciprocation is at once a bond of spiritual fellowship and union of life. Upon such a fellowship is the Church of Christ to be built, and so firmly built that no finite power in the universe can break it down.

V. 30. *And he charged them that they should tell no man of him.* These disciples had now become fully aware of his matchless royalty, but to declare this to the unbelieving, hardened people, would only exasperate them and endanger the lives of the disciples and especially the life of Christ before he could complete his work for the founding of his kingdom.

V. 31. *And he began to teach them, that the Son of man must suffer many things.* They were not prepared for this teaching until this time and this their clear apprehension of him; hence he begins now as soon as it was possible to unfold to them the nature of his kingdom, and the immense cost of sacrifice for its establishment. It was a kingdom of divine love, it was to be set up in human hearts, founded upon real union between Christ and his disciples, crystalized in the blood of sacrifice. As a kingdom it was to come not with observation, but to come in the regenerated lives of all its subjects. But as the founder of this kingdom, the divine Head of the church, the Son of man must suffer, and be rejected of the elders and of the chief priests, and scribes, and be killed. He is very specific in pointing out the classes of men at whose hands he is to suffer. They are the men who of all others should be most ready to accept him, and to become agencies in promulgating the gospel of his kingdom. But these very people who, from their knowledge of the prophets ought to be most ready to apprehend him and to give to him the loyalty of their hearts, were to be his most bitter enemies and to turn the world in its hatred against him. The day was coming very soon when they would not allow him to live longer on the earth. These were terrible revelations to unveil before these disciples in their early and ardent love for him. He seems himself to realize it as he looks upon their astonished faces, and hence he does not close his lips until he announces to them that after three days he shall rise again. Nothing could be more sad than his solemn assurance to them of the deep suffering through which he was to pass, and nothing could bring to their stricken hearts in such a moment greater relief than for him to declare that the grave should not hold him, but that he would arise and commune with them, in a triumph over death, and in a matchless glory which all the enemies of the world were unable to blot out.

V. 32. *And he spake that saying openly.* That is, without reserve. He knew to whom he was talking, and they knew him. *And Peter took him, and began to rebuke him.* It was very hard for the disciples to believe that such sufferings were possibly, but they seem to think that he was unnecessarily apprehensive of evil, and they felt like rebuking him for allowing such thoughts to fill his mind, and for allowing that such suffering and sacrifice should even be submitted to by himself. The fact was, they had not yet apprehended the magnitude of this great struggle of the world's Redeemer to overcome the power of darkness. The spiritual conflict into which he was leading them was a conflict between tremendous powers.

V. 33. *But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan.* Peter was rebuked for his blindness, or slowness to understanding what this kingdom of Christ was to cost, of suffering and of sacrifice. He was too willing to study self-preservation and relief from all sacrifice. So far as his regard for the welfare of Jesus was concerned, he was filled with tenderness for him. But his advice was all out of harmony with the spirit of self-sacrifice which filled the Master's heart. Peter was doubtless himself counting on triumph and glory in this new kingdom, without considering the struggle through which he must pass to reach it. Nothing but these strong words of his Master could turn his thoughts

toward the realities, and prepare him to meet them. *For thou savourest not the things that be of God, but the things that be of men.* In these words Peter is informed that he does not yet understand God's procedure in the establishment of his kingdom, but his mind is engrossed with the conception of earthly kingdoms.

V. 34. *And when he had called the people unto him with his disciples also, he said unto them.* It seems from these words that others than his disciples had collected about him, and now he turns his conversation to them altogether. *Whosoever will come after me, let him deny himself, and take up his cross and follow me.* These words were spoken to the mixed assembly, but had a special adaptation to the disciples themselves. He meant to impress upon their minds that there was no royal road of ease, whereby any one could even reach a glorious crown. If any one would achieve a victory, he must carry a cross, and suffer all that the victory would cost. The Lord himself was moving forward through suffering and death to a crown of glory, and if any man would follow him he must be willing to suffer and to die if need be.

V. 35. *For whosoever will save his life shall lose it.* That man whose chief interest centers in saving himself from hardships, sacrifice, is sure to fail of reaching the highest end of his being; he is simply a selfish man and self seeking. *But whosoever shall lose his life for my sake and the gospel's the same shall save it.* That is, any man who is willing to make the transitory honors and treasures of this world subservient to the treasures of a godly and eternal life, such a man shall save his highest life.

V. 36, 37. *For what shall it profit a man if he shall gain the whole world and lose his own soul?* What shall it profit a man in the future world, if he is able to say that he has accumulated great earthly treasures, renown and distinction, and then at death has to leave them all behind as useless as ashes, while he goes into eternity with no hope of peace, of fellowship with the righteous, or of a crown of fadeless glory. There is no possible compensation that can be made for a lost soul. If it is lost, it is lost forever.

V. 38. *Whosoever therefore shall be ashamed of me and of my words . . . of him also shall the Son of man be ashamed.* It is impossible for a conscious soul to be in full and loving fellowship with Christ and at the same time to be ashamed of him. The fact is, one who is ashamed of Christ is not possessed of true love for Christ. He may admire to some extent his teachings and character, and may at times wish to be his disciple, but he is not a true disciple, and hence Christ cannot own him as such.

V. 1. *And he said unto them. Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.* With these words he announces to them that his kingdom is to be set up in the earth, within the lifetime of some persons standing before him, and it is to be established by the manifest power of God, so that even his enemies shall be compelled to acknowledge the divine power of his kingdom. This blessed assurance was fulfilled in letter and in spirit in the lifetime of those disciples.

HOME NEWS.

New York.

NILE.—The pastor of the Seventh-day Baptist Church and Society of Nile, N. Y., and his wife, desire to express their gratitude to the many friends of those organizations, and others of the community, who have so generously provided for their temporal wants at different times, thus enabling them to give their undivided attention to their work in caring for the spiritual interests of this community.

First, a parsonage near the church was purchased after our arrival on this field, in which we are comfortably living and receiving friends.

Second, a few weeks after entering upon our work we were pleasantly surprised with what is modernly called a "pound party," at which time we were most effectually provided with the necessaries of life; and this was kept up for days, by those who were not present at first on account of a misunderstanding of the time, giving us but little chance to recover from the effects of this treatment.

Last, but not least, on the 13th inst., the many

friends in the community met at the church for the purpose of a general donation in our interests. As this church has provided itself with a nice parlor in the basement of the church, tables were set both in the afternoon and evening with a bountiful repast, at which about one hundred persons did ample justice. It was found when the party dispersed that about \$50 had been left in money and the necessaries of life for our benefit. At the close the pastor was called upon to make some remarks, at which time he took occasion to return his sincere thanks for himself and wife, who was detained from enjoying the friendly greetings and social interview with these sympathizing friends in consequence of a severe accident received over six weeks ago.

While all of these demonstrations are truly valuable and are highly appreciated, yet over and above all the remembrance of the spirit and interest which prompted these are far more valuable and are the avenues through which this people express their love and interest in the cause of the Redeemer, and their appreciation of the labors of his servants, all of which are truly a source of encouragement and strength to both the outer and the inner man. May the blessings of God rest upon this earnest people and they be correspondingly blessed in the temporal and spiritual blessing of our Heavenly Father.

H. B. L.

Pennsylvania.

SHINGLE HOUSE.—We meet with some discouragements in our work here. During the early winter, traveling was bad; and now the lumbering business, in which our people are interested, is pressing. Two of our members have died during the year, and some have drifted away into Sabbath-desecration; the most of our members live at long distances from the church, which, with the hard struggle some of them have to get a living, makes excuses for irregular attendance. Under all these discouragements and disadvantages, Zion languishes and yet God has a people here which should be a power in bringing souls to Christ. We ask the prayers of the brethren on our behalf.

On the evening of January 27th, the friends of Deacon Clark Wells and wife met at their home on Bell's Run for the purpose of helping them celebrate the fiftieth anniversary of their marriage. Children, grandchildren and neighbors came in, making a goodly company. Speeches were made, good music was furnished, and the usual repast was bountifully provided. When the company had dispersed, brother and sister Wells found themselves in possession of a goodly number of gifts which remind them of the good will and affectionate regard of those among whom they live.

G. P. K.

Kansas.

NORTONVILLE.—If possible, we should be glad to hear from all of our absent and non-resident members, at our next communion and covenant meeting, March 2d. Should also be glad to have any who desire to join the church prepared to join at this time, by letter or by baptism.

Our Sabbath-school had a delightful time Christmas eve. There was a splendid programme of one hour's length, and an immense tree full of presents, which took an hour and a half to call off. All fared sumptuously.

The Sabbath-school reorganized at beginning of the year, with quite a general change in officers, and with our good weather we are having good attendance for the first quarter, 158 and 159 being the number reported for the last two Sabbaths.

Five or six families moved into the society from Scott County, last fall, and one recently from West Hallock, Ill.

G. M. C.

HISTORICAL & BIOGRAPHICAL.

ELD. DANIEL BABCOCK.

The biographical sketch of Eld. Richard Hull, which lately appeared in the SABBATH RECORDER, mentions Eld. Daniel Babcock as a beloved colaborer at Alfred and elsewhere in Western New York. By their self-denying and faithful services, they contributed more than any other ministers to the early growth and influential standing of our churches in that region. They toiled together as leading laymen and pastors, for nearly twenty-five years, while the country was forming new settlements, not the slightest misunderstanding ever occurring between them. In fact, all their work in preaching at home and in the societies abroad was performed in complete unison and with unbroken esteem for each other. They took turns in filling the pulpit, visiting the sick, attending prayer-meetings, calling on the families in the society, and making missionary journeys. Living on farms in the same neighborhood, they sympathized together in their severe hardships, exhausting labor, and spiritual exercises. Neither received any adequate pecuniary compensation for his religious work, but was not neglected by the people in according him Christian love and honor. With only limited acquired abilities, both were endowed with unusual natural gifts, which, though very different in kind, supplemented each other in a marked degree.

Eld. Babcock was born in Westerly, R. I., Nov. 17, 1786, in the same town, and about six months after Eld. Hull. His father's name was Daniel; and he was connected with the numerous families of Babcocks who originally settled at Newport, moved to Westerly, and now reside in that state, or have emigrated westward. One of these, probably his ancestor, purchased a large tract of the Indians on the Pawcatuck River, and erected a block-house in the wilderness about three miles south of the village of Westerly. His mother was Hannah Burdick; and by her he was related to many Sabbath-keepers in our churches, who are doubtless the descendants of the celebrated Robert Burdick, a proprietor in the first colony which left Newport, and occupied lands in Westerly. She professed religion in early life, and united with the New Lights Church. This body held that there is no obligation to celebrate the Lord's Supper, to observe the Sabbath, or to submit to water baptism. They claimed to be guided, in all their views and practices of the gospel, by a direct revelation from heaven. She was an intelligent and devoted Christian, and carefully guided her son in the religious experiences of his youth.

He was converted at ten years of age. It is related that he maintained in secret his hope in the Saviour, and that, for a time, he experienced "a happy sense of sins forgiven," and enjoyed "many happy seasons of private devotion." But "he gradually loosened his hold on the gracious arm of Christ, and almost imperceptibly slid back into the regions of spiritual night and moral blindness, though making fitful struggles to disenthral himself from the tempter's fatal power." Then followed a period of backsliding, in which he indulged in worldly pleasures and sensual delights. Subsequently he became deeply concerned at his religious state; and on reading a sermon on the Unpardonable Sin, which vividly described his own life and feelings, he was impressed with the idea that he was finally lost. He ceased to pray for pardon, and desired to be "obliterated from among the creatures of God." On disclosing the anguish

of his heart to his mother and a few Christian neighbors, he found some relief in their advice and prayers for him. After three years of careful examination of the teachings of the Lord as applied to his condition, he settled fully what was his religious duty.

While passing through this experience, he moved, before he was eighteen years old, with his parents, to Brookfield, N. Y., and settled somewhere on Beaver Creek. A portion of the time he worked on farms of Seventh-day people. Not having been reared to observe the Sabbath, his mind was called to the subject, as well as to that of baptism. He proceeded to ascertain his obligations on these points, after anxious and prayerful study of the Word of God. As a result, he joined the First Seventh-day Baptist Church of Brookfield, then under the pastoral care of Eld. Henry Clarke. "While on the way to take this advanced step, light, such as he had never before enjoyed or seen, broke into his mind, and filled his heart with rapture. Still he went forward, with trembling steps, feeling a deep sense of his unworthiness, and questioning whether one so sinful would be accepted by the church. On making his offering, he was most heartily welcomed by the pastor and the other members. In returning from the water at his baptism, the blessed Lord met him again, and so filled his soul with unutterable joy, that he seemed to be lost in heavenly communion with the precious Christ."

His attendance at school was limited to nine months in his boyhood. Only the barest rudiments of an education were taught him. He was accustomed in after life to describe to his children his privations in this respect, and to urge them to make the best use of their opportunities for learning. When quite young, he became afflicted with a fever-sore on one of his legs, and was troubled with it at times until his death. He was married January 21, 1809, to Miss Lois Potter, a daughter of Clark Potter, who lived near New Berlin, N. Y. She too had embraced the Sabbath, and united with the church of which he was a member. He became acquainted with her as she was employed in some Seventh-day families in Brookfield. In starting to form a home of his own, his worldly possessions, besides the clothes he wore, consisted of an axe and two dollars in money. There is still retained in his family an old tool-chest, which was likewise used as his only table for some time after he began keeping house.

Soon after his marriage, he moved to Batavia, Genesee Co., N. Y., where he hoped to make a permanent residence on a farm. He expected that other families of his own faith and order would settle near him, and thus constitute a church in a new, beautiful, and fertile country. In this he was disappointed. Still he exerted himself to establish meetings for religious worship, and soon gathered a small congregation of people keeping First-day, who appointed him their leader. Some one writes, "Here many precious privileges were enjoyed in religious service, and strong bands of Christian union formed with his neighbors." Finding his family alone in the observance of the Sabbath at that place, he emigrated with them in June, 1815, to Alfred, Allegany Co., N. Y., that they might associate with members of his own denomination, and attend meetings of one of their societies. Here he settled on a hill farm, began to clear off its heavy timber, and plant crops for the support of his young and growing family. He was cordially welcomed by the little band of brethren who had already gathered at Alfred and reared the standard of the cross. They felt

themselves strengthened by the acquisition of one who had proved himself true to his baptismal vows. Two years before his arrival, this company of Sabbath-keepers had been organized by Eld. William Satterlee into a branch of the church of Berlin, Rensselaer Co., N. Y. In the year following his settlement here, they became an independent body; and invited him and Eld. Richard Hull, who came to Alfred in 1814, to take the charge of their meetings. He was, at the time, also chosen as a deacon of the church. In the year 1818, he and Eld. Hull were licensed to preach the gospel; and September 15, 1824, they were ordained to the ministry by Elders Eli S. Bailey, Wm. B. Maxson, and John Green, who had been appointed to this work by the General Conference.

His convictions in reference to this duty were very pressing, and yet he shrank from engaging in this holy work; because he felt that he was not adequately qualified for it, having never enjoyed any educational advantages. He gladly would have been excused. But his conscience gave him no rest, and he realized that the woe of God would fall upon him if he refused to accept the call to preach. His eldest surviving daughter thinks that his first sermon, which she heard, treated of the text, "I am not ashamed of the gospel of Christ." Many are now living who heard him preach for the last time, shortly before his death. His subject then was suggested by the words of Isaiah: "He was wounded for our transgressions, he was bruised for our iniquities." Through all the years of his ministry the burden of his exhortations and teachings consisted in magnifying the love of the Saviour. He became exceedingly familiar with this theme. The passages of Scripture bearing upon it were all committed to memory, and were explained with great force and pertinency. There lies before the writer of this sketch the Bible which he purchased soon after it was printed, 1814. Its worn edges show that it was greatly handled, especially the portions which contain the New Testament and an extensive concordance. He was accustomed, when any verse of the Sacred Volume rested upon his mind, to engage in secret prayer in order to obtain a correct understanding of its meaning, and to learn how best to apply this meaning to the needs of his hearers. He has been known frequently to rise from his bed in the dead of night, and to struggle with God for a clear apprehension of some particular doctrine of his Word.

His preaching was largely exhortatory. He had a marked power over the feelings of his audience, often moving them to realize deeply their sinful state, and to turn unto Christ for forgiveness. Hundreds were converted under his efforts, and received baptism at his hands. It was thought in the day of his active ministry that no other preacher among us immersed more candidates. Some of the greatest revivals which the churches in Western New York ever witnessed, were conducted chiefly by him. He was aided in this work by a large-sized body, a strong voice, and a most earnest manner. It was a characteristic in whatever he did to throw his entire soul into it, to be exceedingly energetic. Under the administration of himself and Eld. Hull, the Alfred Church had an unparalleled growth, and soon equaled in numbers any other church of the denomination.

Often he engaged in evangelistic work in other localities, usually at his own expense, but sometimes under the direction of our Missionary Board. He visited Almond, Andover, Independence, Troupsburg, Scio, Amity, Friend-

ship, Genesee, Wirt, Bolivar, Clarence, Alden, and several places in Northern Pennsylvania. There is a record of such work as late as 1835. The following minute is made of a journey in Western, New York, under the direction of the Board, in 1825. After noticing that he was employed twenty-four days, it says, "He traveled four hundred and thirteen miles, attended thirty-nine appointments, and baptized five persons. He expended fifty cents, and received one dollar from the Missionary Society at Scio." On making a trip to Milton, Wis., in the summer of 1839, before a church was organized at that place, he preached to the small society of Sabbath-keepers, and baptized eight young people on the profession of their faith in Christ.

In the year following, he moved with a portion of his family to Wisconsin, and settled on a farm in Johnstown, about six miles from Milton. Some little time before, he had ceased to supply regularly the pulpit at Alfred. In his new home he gave his attention principally to farming. Afterwards he never assumed the charge of a church, but improved his gifts occasionally in the different neighboring societies of our people. He was especially helpful in the prayer and conference meetings of the church at Milton, to which he belonged. He became deeply interested in the anti-slavery movement of his country, and gave it a conservative but undivided support. While residing in Johnstown, he lost his first wife, Aug. 25, 1846. She had borne him eleven children, two sons and nine daughters. One son died when ten years old, and three daughters in infancy. The other son became a skillful physician; twice represented his district in the Legislature of Wisconsin; and died fourteen years ago in California. The two oldest children, except one dying shortly after its birth, are Lucy E. Vincent and Hannah Hamilton, who still reside at Milton. The other daughters, Lois Maxson, Tacy A. Collins, Susan Philene Burdick, Annis G. Vincent, have all passed away, leaving children to bless their memories. This wife of Eld. Babcock was a beautiful woman, cheerful in temper, affable in conversation, hospitable in the fullest degree, gifted in exhortation, a true-hearted Christian, and a noble mother. On one occasion she took from her neck a most cherished string of gold beads, and gave it to help the missionary work of our people. A large share of her husband's success in the ministry was due to her. In the year following her death, he married Miss Deborah Tefft, of Almond, N. Y. She still survives him, having lived with him twenty-one years, and making him a most beloved and helpful companion and a step-mother very highly esteemed by his children living at the time. For several years he resided in Christiana and at Milton, Wis. While in Johnstown and these places, he acquired considerable property. In 1866, he gave Milton College one thousand dollars to found the Daniel Babcock Library of that Institution, whose books should be used alike by the students of the College and the people of Milton and vicinity. No harmful works of fiction could be admitted, and the whole library should represent, as near as possible, the spirit and the design of the Bible. At present, it numbers 2,500 volumes, many of which are of superior worth. During these years, it has been well patronized, as it is made absolutely free to all.

Eld. Babcock died Oct. 26, 1868, in the 82d year of his age. He had often said that he desired to be taken suddenly when his end came. In this he was gratified; for he fell to the ground near his house at Milton from a paralytic shock, living thereafter only a few minutes. His funeral discourse was preached by Eld. Varnum Hull, who had known him intimately for over fifty years, and a deserved tribute of respect was paid to his memory in the presence of a large audience.

SABBATH REFORM.

THE W. C. T. U. AND THE SABBATH QUESTION.

The reports of the Lecturing Secretaries of the National Reform Association, which appear each week in the *Christian Statesman*, show that the aid granted by the W. C. T. U. in different states, is, in many respects, the most important factor in their work. This is the more apparent since the National Reform Association is now concentrating its efforts in favor of the Sunday-Rest Bill, and other features of the Sunday-observance movement. The National Superintendent of the "Sabbath Observance Department," of the W. C. T. U. work, writing in the *Union Signal* for Jan. 31, 1889, says:

Please say to many asking for the Sabbath Department Leaflets promised for January 1st, that they have been delayed by the great pressure of the petition work, but can be ordered after January 18th. They are seven in number. Send stamp for samples. Take advantage of the increased Sabbath interest to push this and other Sabbath work.

Is it too late to send in petitions to Congress for a Sunday-Rest Law? No. Keep it up till Congress adjourns, and then if a law is not passed, keep it up till it is. There is no more important work for our country, and we must succeed; every union should help. Petitions and circulars sent free by Mrs. J. C. Bateham, Painesville, Ohio. Return petitions to Petition Secretary, Temple Hotel, Washington, D. C.

Does the new American Sabbath Union have charge of the petitions now? No. The W. C. T. U. has always had charge and expects to have till a national Sabbath law is secured. Rev. W. F. Crafts, Field Secretary of the American Sabbath Union, is working hard for the law, and has secured many indorsements, and the Illinois Sabbath Association has sent in a great many, as well as the W. C. T. U. and Mrs. M. E. Catlin. My Petition Secretary as well as Superintendent for the district, has local charge of all petitions for the Sabbath law.

J. C. BATEHAM.

There seems to be no chance for doubt concerning the purpose of the N. W. C. T. U., to champion the work of the National Reform Association, as well as the Blair Sunday-Rest Bill. Thus a movement which has done so much good, and which has promised so much for the future, will be drawn still farther into the labyrinth of politics, which has been the grave of so many valuable reformatory movements. For the sake of temperance and social purity work, we would that the N. W. C. T. U. had remained on the high ground of reform, whereon it has gained such signal victories. The lowlands of political strife are as destructive to genuine reform as the air of the "Pontine Marshes" is to good health.

AN ACCURATE DESCRIPTION.

The following, from a Michigan correspondent, is a just criticism upon an accurate description of the manner in which the Sunday first gained pre-eminence over the Sabbath. It reminds one of that theory of conversion, which teaches that sinful acts form a basis for higher life, and that "every fall is a fall upward." It is a significant fact of history, that not even the slightest success has ever attended the efforts to escape from the slough of no-Sabbathism into which Christianity "slid" when, at the dictation of paganism, it let go of the Sabbath, except as men have accepted in part the truth of the perpetual authority of the fourth commandment. Devout and God-fearing men, yet blinded by prejudice against the "Jewish Sabbath," are still struggling to bring God's law down, that "Sunday may be rehabilitated." Success will come only when, wearied and made wiser through fruitless endeavor, they consent to leave Sunday on the low ground, and climb back to the highlands of the Sabbath, as Christ

left it when he died, *Christianized*, and fit for his kingdom.

"GRADUALLY SLID."

In the International Sunday School Lesson, some time ago, we had the comments on the first four commandments of the Decalogue. It is interesting to note the different reasons given by different commentators for keeping the first day of the week, instead of the seventh day, as enjoined by the fourth commandment. Dr. Alexander McLaren, of Manchester, England, had an article in the *Sunday School Times* in which he said.

We have not the Jewish Sabbath, nor is it binding on us. But as men we ought to rest, and resting is worship, on one day of the week. The unwritten law of Christianity molding all outward forms by its own free spirit, gradually and without premeditation, slid from the seventh to the first day; as it had a clear right to do.

This is about the best position on the change I have seen, for the following reasons: First, it is a truth that we have not the "Jewish" Sabbath, and that it is not binding upon us, because the fourth commandment knows nothing of any such Sabbath. The Sabbath which we have, and which the fourth commandment enjoins upon us, is the Sabbath of the Lord,—the seventh day of the week. But what we wish to call especial attention to is the aptness with which the writer describes the change from the seventh to the first day. The law of God did not change; but the "unwritten law of Christianity," which is but another term for the natural inclinations of the human heart, "gradually and without premeditation, slid from the seventh to the first day." Now that is just the truth concerning the change. Dr. Lewis' "*Critical History of Sunday Legislation*" confirms this statement. Yes, that one sentence describes the case as well as a volume could. There was no commandment for the change; but the people gradually slid over onto the first day of the week. In so doing they emphatically slid away from the commandment which enjoins the observance of the seventh day of the week, and substituted the Sunday, which they had no right to do. If they had heeded the commandment as they ought to have done, they would not have "slid," for inspiration describes a righteous man thus: "*The law of his God is in his heart, none of his steps shall slide*"—Psalms 37: 31. When men let go of the commandments of God, they are sure to slide.

KIRKE R. SHELDEN.

COLDWATER, Mich.

THE OBSERVANCE OF THE SABBATH.

Under this head the *Jewish Exponent*, a few months since reported a sermon preached by a rabbi in Philadelphia, which it would be profitable for us as a people to read and ponder. The dangers from the temptations which the world throws across the path of the Christian are always great; but none is greater than the sophistry about the necessity laid upon us to make a living, the inconveniences, losses, etc., arising from the necessity of losing one day every week. We have sometimes heard men call Sabbath-keeping losing two days in the week. But read the *Exponent's* report of the rabbi's sermon.

L. A. P.

Dr. B. Szold lectured on last Sabbath on what, he said, was a painful duty—to speak of a too manifest disregard for the Sabbath. The inconsistency of parents who send their children to religious schools for the purpose of learning to observe what they wantonly desecrate, is at no time so apparent as when the respect of the offspring for the parents challenges the propriety of religious demands; since those to whom they look as models do not observe its precepts. The Sabbath is divine, because rest is a law in nature, and springs as well spontaneously from man's instincts. As all other days of rest set apart by religions are individual, the seventh day (Sabbath) is peculiarly Jewish. God crowned it at creation; just as any other institution is dedicated to commemorate any event, the seventh day was consecrated to commemorate the birth of the world, and to establish rest after a week of labor. The Sabbath is to bring consolation and comfort to the distressed, and joy and happiness to all. The Israelites were told, on their departure from Egypt, that this day of rest was given to them to commemorate their freedom—the triumph of the spiritual over the material. Later, to mark its sanctity, the manna ceased to fall on the seventh day. In this materialistic age, the freedom that the Sabbath implies is demanded to rescue us from slavery to our baser instincts. Referring later to the origin of the Christian Sabbath, the rabbi referred to the fact that, up to the reign of Constantine, the Christians had ob-

served the seventh day, and that the subsequent change was made from a mere caprice—on no good grounds—and has served but to make it an individual day of rest for that creed. If, then the Jewish Sabbath had existed for so many years before no good reason changed it to a day later—if we have observed this seventh day for thousands of years—why give it up for some other, if it is convenience alone that dictates the new order of things? It is curiosity, undoubtedly, said the speaker, that prompts most so-called worshipers to attend Sunday services; but such actions are of the most reprehensible kind. If we believe the Sabbath is of divine origin, only one day can conscientiously be observed by Jews. And it is unprincipled for any such to enter into these Sunday services on the plea that they cannot repair to the synagogue on Sabbath. Such an admission is a confession that their cupidity for wealth prevents them giving proper attention to their religious scruples; in other words, that the hope of material gains dominates them and prevents obedience to Holy Writ, and they cannot on that account look after their spiritual welfare.

GLEANED FROM OUR EXCHANGES.

The *Congregationalist* complains that the people of New England are delinquent in the matter of sending petitions to Congress in favor of the Blair Sunday Bill. There is good reason why they should be slow to enter on such work. Sunday legislation has been tested in New England more fully than in any other part of the United States. With everything in its favor, except its inherent weakness, it has grown less effective with each century and each decade since the time of the Colonial laws, which were strictest of the strict. With such a history, New England may well be unenthusiastic in supporting the Blair Bill.

REV. B. B. TYLER, of New York, in preaching upon the Sunday newspapers and the Sabbath question in general, lately, declares that the Decalogue was abolished by Christ. The *Christian Intelligencer* takes issue with such lawlessness, and thinks that since Christ said that he "came not to destroy, but to fulfill" the law, that he is better authority in the case than Mr. Tyler. We certainly agree with the *Intelligencer*, but are forced to smile at the broken glass which will rattle from its windows, when Mr. Tyler asks: "Why then does not the *Intelligencer* keep the Sabbath, as the Decalogue requires, rather than the Sunday, which the Bible does not require?"

REV. J. P. BROKAW, writing to the *Intelligencer*, scouts the idea that the "Sunday newspaper has come to stay." He exhorts Christians thus: "Stop this cowardly talk of surrendering, and instead thereof, stop your Sunday paper." From Mr. Brokaw's point of view, that is excellent advice. But it evidently comes too late. Too many Christians have settled down in the idea that the Sabbath and the fourth commandment are both gone, and that the Sunday is only a quasi Sabbath, which each man is to use as he chooses. If God were against the Sunday newspaper, it would have to go. But since it is only a legitimate result of popular no-Sabbathism, and since "judgment must begin at the house of God," the first thing Jehovah asks is, that his professed followers put away the false notions which keep them trampling on his Sabbath, while they try to uphold the failing Sunday.

The *Christian Statesman* favors John Wanamaker for Postmaster-General, because it hopes he would prohibit Sunday mails which, according to the *Statesman*, now form the chief "Sabbath-breaking factor in our social life." By no means Bro. *Statesman*; the chief Sabbath-breaking factor in the social and in the religious world, at present, are these Protestants, who, rejecting Romanist ideas concerning Sunday, attempt to transfer the sanctity and authority of the Sabbath, which they disregard, to the Sunday, which has usurped its place.

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.

"THINK truly, and thy thought
 Shall the world's famine feed;
 Speak truly, and thy word
 Shall be a fruitful seed;
 Live truly, and thy life shall be
 A great and noble creed."

SOME of our local agents are making earnest work of canvassing their respective societies both for new subscribers and for the closing up of old accounts, and our subscription books are showing the good effects of such efforts. These brethren have our most hearty thanks; we wish we had it in our power to reward them in a more substantial way.

GRATIFYING reports of revivals come to us from different parts of our beloved Zion. Some of these are more extensive than have been experienced for many years before. May the sacred fire continue to spread until all our churches are reached by it; and may it continue to burn deeper and deeper until each heart is purged of its dross and so made fit for the use of the divine Master.

WE commend to our readers "Hints on Church Service and Duties," in another column. There is practical good sense in them. If all were to follow them, great spiritual blessings would come to the people of God, and the stranger would seek more frequently the house of God, and be lead more willingly to the fountains of life. The writer of these hints is a pastor not far from New York, introduced to us by Dr. Lewis as one of his many correspondents.

WHILE the question of admitting certain territories to the privileges and responsibilities of statehood is being discussed, it may be interesting to know that the latest estimates of the population of the territories gives Dakota, 600,000; Utah, 210,000; New Mexico, 175,000; Washington, 167,982; Montana, 140,000; Idaho, 100,000; Arizona, 92,680; Wyoming, 85,000; Alaska, 49,850. The right of any of these, except the last, to statehood, so far as population is concerned, will be readily seen when it is remembered that the limit of required population in any territory applying for admission is 60,000.

It is reported that the effort to put a stop to the slave trade between Africa and Asia has aroused the Arab slave dealers to the fiercest anger, and they are using every means in their power to destroy European influence. They have even gone so far as to destroy several commercial and missionary stations, and a number of Europeans have been killed. It is always so. Sin dies hard and its perpetrators and upholders are the fiercest fighters. This is illustrated in the desperate measures to which the friends of the liquor traffic resort in their fight against the most earnest temperance reformers. So when a soul resolves to seek Jesus and follow a life of purity and righteousness it will find the hosts of sin arrayed for a life and death

fight. There is this consolation that all such desperate measures react on the cause they are intended to promote, and in the end make the victory of the right more easy and complete.

THIRTY-FIVE years ago a young man worked for one of our brethren in Central New York. To-day there comes to us a letter from that same man from a Western state, in which he refers to the time of service in that Seventh-day Baptist family, saying that he remembered reading there the SABBATH RECORDER, and asking for the present address of that paper, as he wishes to subscribe for it. In some way a copy of the *Light of Home* had fallen into his hands from which he obtained the address of the American Sabbath Tract Society. This is all we know of this correspondent; and, of course, we cannot tell what memories of thirty-five years ago prompt him to desire to become again a regular reader of the RECORDER; much less can we tell how much the teaching of this paper in that New York Christian home may have helped him during all these intervening years; but we cannot forbear calling attention to this incident, as illustrating the importance of the family religious paper in our homes, not only to ourselves and our own growing children, but also to the man or woman who may, for the time, fill the place of the stranger within our gates.

IN the work of the RECORDER we strike hands with every pastor in the denomination. That for which the pastor labors and prays in his individual congregation is that for which we labor and pray in the denomination at large. In so far as we attain success in the direction of these ends, just so far do our weekly visits come to the homes of every church as the pastor's assistant in all his arduous labors. Therefore when we ask the pastor, as we sometimes do, to aid us in the circulation of our paper among his people, we ask him to help his own work forward in those families where such extension is sought; and when we ask him to contribute to our columns his best thoughts and experiences, we ask him to help enrich our columns that, through this medium, his own people, and with them thousands of others, may be a little more thoroughly instructed and helped on in the attainment of better spiritual experiences. When we ask others, ministers or laymen, to help us either in increasing our circulation or in the improvement of the quality of that which we send forth, it is for the good of the common cause, and not for ourselves, that we ask it. "Not for that we have dominion over your faith, but are helpers of your joy."

BEAR YE ONE ANOTHER'S BURDENS.

As our readers are aware, some special efforts have been put forth, during the past six months, to enlarge the Meeting House Fund. These efforts have been, in a good degree, successful, and a number of needy and worthy churches have been materially helped either in building or in repairing and making comfortable their houses of worship. But these results, gratifying as they have been, are only the beginning of that which ought to be done. The appeal of Bro. Main last week in behalf of Hammond ought to be heeded promptly, and there are others which need help.

But we began writing to call especial attention to a call from Texarkana. The newly elected pastor, Eld. M. Johnson, writes that since the cold weather came on, their house could not be made suitable for use, without considerable expense. A paper was circulated, but money sufficient to finish off the house could

not be obtained in that way. He accordingly put into it money of his own which he could not well spare from his scanty income, all of which is needed for his family living expenses. The house is now being made comfortable, but these good brethren should not be obliged to carry this burden alone.

Texarkana is becoming a center of operations for our work in the South. Bro. Shaw has resigned his pastorate that he may have more time for work in the missionary fields of that region and upon the *Outpost*, and Bro. Johnson has been chosen to take his place in the church; the printing interest as represented by the *Outpost*, a vigorous monthly published for the promotion of vital godliness and true Sabbath reform, is located there, and the location of the place makes it a natural center for our operations in this part of the country. This being the case we owe it to ourselves and to the work which we represent in the South-west to make this point as strong as we can. Nothing else can give the church there a more comfortable sense of permanence than a good, convenient, and comfortable house of worship. The liberal, self-sacrificing way in which these brethren have taken hold of the work of publishing the truth in their part of the country is evidence that any help they may receive will be appreciated, and that they will always stand ready to do their part in the common cause. If any wish to send help directly to these brethren, their contributions may be sent to Eld. M. Johnson, or to Deacon C. G. Beard. The address of both is Texarkana, Ark. "Bear ye one another's burdens, and so fulfill the law of Christ."

REMARKABLE PROPHECY.—No. 4.

(Concluded.)

HIS FRUIT.

We have seen that the Cockatrice was a branch from "the serpent's root," a lineal, regal descendant from old Babylon herself. But a kingdom was to arise which would succeed the Cockatrice, and although it would not be a lineal successor, either regal or hierarchical, would yet be a direct result of that old system of abominations which had its birth in Babylon. In this sense, therefore, it would be, in fact, the child of Babylon; that is, of "the serpent." Hence the divine designation, "his fruit."

THE FULFILLMENT.

When Rome had crushed and annihilated the Cockatrice, in the kingdom and person of Antiochus Asiaticus, like all "the nations," she herself had long been under the influence and dominion even of the ancient Babylonian paganism. Unlike the Syrian dynasty, which through a direct line of regal successors had inherited its paganism from Babylon, Rome had received hers—although from the same "root," and through pagan agencies—by indirect transmission.

One of the chief elements in that paganism was augury. We find evidence of this in Ezek. 21: 21. On the occasion there referred to, it was practiced by the king of Babylon.

The Romans had obtained a knowledge of this practice from the Tuscans, and probably with it much more of the Babylonian mythology. Adam's Roman Antiquities, p. 253: "A colony of Etruscans, earnestly attached to the Chaldean idolatry, had migrated, some say from Asia Minor, others from Greece, and settled in the immediate neighborhood of Rome." By their skill in augury, sooth-saying, and other "sciences," real or pretended, they gained and exercised great influence over the Roman people. In time, "wars and disputes arose between the Romans and the Etruscans, but still the highest of the

youths of Rome were sent to Etruria, to be instructed in the sacred science which flourished there . . . and the Sovereign Pontiff of Rome, who . . . controlled all the public and private religious rites of that people, in all essential respects, became, in spirit and in practice, an Etruscan Pontiff." Hislop, on authority of *Cicero De Divinatione*, lib. 1, cap. 41, vol. 3, pp. 34, 35, *Livy*, lib. 4, cap. 4, vol. 1, p. 260. But as yet, Rome, at the feet of her Babylonish, Etruscan instructor, was only a mere disciple and imitator of Babylon; in training, as it were, to become the "Babylon" of succeeding ages. From the death of Belshazzar, and the expulsion of the Chaldean priesthood from Babylon, by the Medo-Persian kings, the seat of the original, Babylonian Pontificate was Pergamos, where, afterward, was one of "the seven churches of Asia." Hislop, pp. 392, 393.

"The defeated Chaldeans fled to Asia Minor, and fixed their sacred college at Pergamos." Barker, *Lares and Penates of Celicia*, chap. 8, p. 232. On the authority of Pausanias, lib. 10, *Phocia*, cap. 15, p. 833, Hislop says, "The kings of Pergamos, in whose dominions the Chaldean Magi found an asylum, were evidently, . . . by the general voice of paganism, . . . put into the vacant place which Belshazzar and his predecessors had occupied." There, for several centuries, they were the high priests, the "Sovereign Pontiffs" of the Babylonian paganism. "They were hailed as the representatives of the old Babylonian god. . . . Thus the vacant seat of Belshazzar was filled, and the broken chain of the Chaldean succession renewed." *Two Babylons*, p. 393, note. It was this that gave Pergamos the name of "Satan's Seat." Rev. 2: 13. Such was the condition of Babylonian paganism, and of Pergamos, until her king, Attalus III., at his death (B. C. 133) willed his dominions to the Roman people. Rollin, B. XIX, art. 3, sect. 4. This paved the way for the complete transfer to Rome of all the immunities and prerogatives of the Babylonian Pontificate. Accordingly, "when Julius Cæsar, who had previously been elected Pontifex Maximus, became also, as Emperor, the supreme civil ruler of the Romans; then, as head of the Roman state, and head of the Roman religion, all the powers and functions of the true, legitimate, Babylonian Pontiff were supremely vested in him." In this way, Rome became the successor of Babylon, and, as her great antitype, her second self, the third and last of that hideous trinity of blasphemers and persecutors. Not, like the Cockatrice, by inheritance, not by conquest, as she had become the sovereign of the nations, but first, as the mythological pupil of Babylon, and then, as her graduate, her "fruit." "The Fruit of The Serpent."

These facts show the reason why Rome is called "Babylon," in the Apocalypse, chaps. 14, 16, 17, 18. "Babylon," "Great Babylon," "Babylon the Great," and who, "in Psa. 137: 8, Isa. 47: 1, Jer. 50: 42, Zech. 2: 7, is "The Daughter of Babylon."

A FIERY, FLYING SERPENT.

Although, in very ancient times, "all the earth" had drunk deep of Babylon's golden cup, and had become "drunken," debauched, "mad" thereby (Jer. 51: 7), yet this particular development, as her "fruit," was reserved for only one among the nations. That nation or power was Rome, and her empire, or dominion. As this inscription intimates, she was to combine within herself to excel even all that was vile, malignant and venomous in both of her predecessors, the Serpent and the Cockatrice!

Her history shows, only too clearly, how per-

fectly she has fulfilled her destiny. Following up her uniform policy of imitating and adopting everything Babylonish, and as if to prove to the world that she was, not merely the personation of the Babylonian Serpent, but "that Old Serpent himself, revived, perpetuated and intensified, like him, she placed a serpent—"dragon"—"upon a lofty pole," for a military ensign, at the head of her cohorts. Ammianus Marcellinus thus describes this standard: "The dragon was covered with purple cloth, and fastened to the end of a pike; gilt, and adorned with precious stones. It opened its wide throat, and the wind blew through it. It hissed, as if in a rage, with its tail floating in several folds through the air." He elsewhere calls "purpureus" (purple-red), etc. Claudian's description well agrees with that of Ammianus. He says: "The dragon was first used as an ensign, near the close of the second century of the Christian era, and it was not until the third century that its use had become so common." According to this statement, at that time, that standard had become so common in the Roman army, that its true significance must have been perfectly understood." The eagle was the common Roman ensign in the time of the Republic, and in the earlier periods of the empire; but in later periods, the dragon became also a standard, as common and as well known as the eagle." In the third century, it had become almost as notorious among Roman ensigns as the eagle itself; and is, in the fourth century, noted by Prudentius, Vegetius, Chrysostom, Ammianus, etc., and in the fifth by Claudian and others." Elliot II., 14; Barnes, on Rev. 12: 5.

But Rome gave her ensign certain features not recorded of that of Babylon. It was a red (Gr., *purros*) fire-colored, or winged serpent. Ammianus Marcellinus, lib. XVI, cap. 12, p. 145. In Barnes' Notes on Rev. 12: 5, and Hislop, pp. 389, 512. With her, this was an emblem of something more than merely the Assyrio-Babylonian serpent-worship. It symbolized, also, her worship of other objects of the Babylonian idolatry. Like her great pagan prototype, along with the serpent, she also worshiped fire. She worshiped them, both separately and conjointly, in public, and in private, and as in Babylon, with her, as shown by Ovid (*Tasti*), and by Virgil (*Eneid*), both were emblems of the sun divinity. Both, too, were represented by Rome, in one of her military standards. Its form represented the serpent; its color, fire. Hence, it was appropriately called by the prophet, a "fiery serpent," or serpent of fire.

From these facts, the inference seems unavoidable, that, as the Assyrian dragon-ensign probably gave to Babylon the name of "The Serpent," so, by the same rule, this imperial standard, in the Roman armies, gave to Rome the name, in the Apocalyptic vision (Rev. 12: 5), of "A great, red, 'fiery' dragon." "Fiery." Compare the two statements—Isaiah, "A fiery serpent." John, "A great, red dragon." "Red." From the Greek, *purros*, fiery. From *pur* fire (Parkhurst, Greek and English Lexicon), meaning, evidently, a great "fiery" or "fiery-colored" serpent.

The statement of Ammianus, that the dragon of the Roman standard was "gilt," shows that the Greek word "*purros*," in Rev. 12: 5, should have been rendered "fiery," or "fiery-colored." It would thus have been a literal rendering of the text, and so, of course, a far better illustration; as gilt is almost exactly the color of fire.

In addition to its symbolism of a great fire-worshiping, serpent-worshiping power, the term

"fiery," in this description is, evidently, suggestive of "malignant," "venomous," as in Num. 21: 6, Deut. 8: 15, "Fiery serpents," that is *venomous* serpents. This description of Rome, by the prophet, long centuries before her development as a "fiery serpent," was, therefore, a fitting illustration of both the venomous, deadly character and influence of her paganism, and of her terrible malignity and cruelty, in her persecutions of the Christian Church, both before and since her adoption of the Christian profession and disguise. It cannot, therefore, be confined to pagan Rome. It illustrates, it means, simply, "Rome," from the time of her succession to "the Cockatrice," down to the end of her existence.

A *Flying Serpent*. In the later editions of Barnes' Notes, on Rev. 12: 5, in addition to notes just quoted, is an engraving of this standard, with explanations. A *winged* serpent is there represented, on an upright pole, and at right-angles with it. Hence, its designation by the prophet (Isa. 14: 29) "a flying serpent." In common with its symbolism of both the idolatry and malignity of Rome, this feature was, no doubt, as thus exhibited to the apostle, a significant emblem of the celerity and power of the movements, and the conquests of the Roman armies, and of her wonderful zeal and success in the missionary operations of her apostate church, since the Christian era and the great apostacy.

Notwithstanding the fact, that on account of her Christian professions, she has, long ago, laid aside this particular emblem, her disguised retention and perpetuation of every fundamental element in her original character shows that, under the specious disguise of those false professions, she is still the soul and the embodiment of all her old-time Babylonian abominations.

Her hierarchy, her costly temples, so elaborate, so imposing in design, so rich, so gorgeous in their furnishings and arrangements; her splendid "vestments," her grave, pompous and idolatrous ceremonial—all are Babylonian, only so varying from the ancient model, and, in some unimportant details, from her own original, pagan arrangement, as to give her and them a seeming, but unreal, adaptation to her Christian professions. Meantime, everything in her whole system remains, fundamentally, unchanged; as thoroughly Babylonian, as at any time in her career! Her Popes, Cardinals, Archbishops, Bishops of the Romish types—priests, monks, friars, nuns—her "holy orders," with her countless numbers and variety of other and inferior, or coordinate "orders" or classifications, Rome has the undisputed monopoly of them all. Not one Christian "order," or office, among them. They are pagans. Each and all, perpetuated from the ancient pagan *regime*—foul, slimy emanations from the den of that "Old Serpent," whose headquarters, at first, were Babylon, and then, in later ages, and till now, were and are Rome. Rome, the vicegerent, the earthly capital of "that Old Serpent, called the devil and Satan."

Thus this wonderful prophecy begins, continues, and ends, with "the serpent." Always "dreadful and terrible," malignant, venomous and cruel. Idolatrous, corrupt and vile; all beyond the power of uninspired language to describe, yet fully portrayed by that inspired penman, in that matchless triad: "Serpent," "Cockatrice," "Fiery, Flying Serpent!"

Each change, each new administration, magnifying and intensifying, in itself, all that was hideous and abominable in the character and conduct of its predecessor, and all culminating in that vast sea, that fathomless sink of unmitigated, unspeakable and utterly irredeemable pollutions and abominations—the Church of Rome!

YOUNG PEOPLE'S WORK.

WE young people have much to learn from those older and wiser than ourselves, and yet, perhaps, in some young minds, there may exist ideas which would be worth the consideration of older Christians.

THIS department does not exist to draw the lines between old and young, nor to sound the praises of youthful ardor. It does exist, however, for the young, to encourage them, to help them, to cause them to feel that they have a place of their own in our paper, and to point out to them how they may better serve Christ.

FENELON tells a fable of two foxes, who went by night to rob a hen-roost. After slaughtering the denizens of the place, they held a consultation. One, young and ardent, wished to devour all the fowls. The other, old and avaricious, wished to lay up a store for the future. After the discussion, each decided to do his own way.

The younger one ate as much as he could, so that he burst open and died.

The elder carried some home, came back the next night for more, and was killed by the owner of the hen-roost.

Moral.—To err is human, and is peculiar neither to youth nor age.

OUR DUTY.

What is our duty as young people? This is a serious question, especially to those of our number who have professed Christ. Do we fully realize that the work of our churches and denomination in the future will depend largely upon our work and its influence? Whether we realize it or not, we shall soon find ourselves standing alone in places of responsibility. In view of this, let us ask, Are we preparing for this work? If we are not growing in wisdom and strength now, when shall we begin to prepare for the burden that is so soon to fall upon us? Do we expect to take up the work, when the older members of the church lay it down, and carry it forward successfully without preparation or experience? Such an attempt will insure failure. If we wish to attain success, we must take up the work *now*. We should make the church and its various departments of work our first thought, and give it our best energies. This can only be accomplished by consecrating our lives to God's service, and thus being willing to deny self for him and his work.

The Christian life is a life of self-denial. Its perfect realization is not possible to humanity. Only in the divine humanity has the ideal been realized. Christ should be our ideal, and *nothing* should be allowed to come before him and his work, or between him and us. We, as young people, are especially in danger in this regard. The world is constantly calling us to pleasure and enjoyment; to amusements which have a tendency to draw us from Christ, and thus to weaken us. Is it not true, that if we are followers of Christ we cannot be followers of the world? The world is looking to us for examples; does it not behoove us to be loyal? If we profess to follow Christ, and at the same time follow the world, our influence is much worse than it possibly could have been had we made no profession. Were it not for Christ's noble character, his unparalleled purity and self-denial, his doctrine, though perfect in itself, would go for naught.

We who live to-day are not called upon to make such great sacrifices as our ancestors made,

yet we are in duty bound to live self-sacrificing lives as far as circumstances demand it. If we love Christ as we really should, all such crosses will be taken up gladly; as one has said, "Wherever the gospel is truly accepted, there are some hearts from whom God daily receives admirable exhibitions of self-denial."

Christianity owes much of its present advancement in civilization and religious growth to self-denial. The self-denial of Christ brought salvation to fallen man; the self-denial of Martin Luther brought the Protestant Reformation with all its blessings; the self-denial of the Puritans planted in the soil of New England the germs that have produced our present Christian civilization—in short, nothing great or good has ever been, or ever can be, accomplished, in any department of life, without self-denial.

To many of us is not self-denial a word rather than an experience? There are many pleasures, perhaps innocent in themselves to many of us, yet abused and changed into criminal passions by others. Should we not be willing to forego these for the good of others? No power is so great as the persuasive power of example. We need not go to the world for enjoyment, the religion of Jesus Christ *alone* can give us *true* enjoyment and happiness.

To repeat, the world is looking at us, it rejoices over our failures and holds them up to others; and, while I do not think that we who profess Christ need go about with sad countenances, having no enjoyment or pleasure, living an isolated life, *I do believe we should be different from the world*. We should find such enjoyment in Christ's service that we care not for all the pleasures the world can hold out to us.

Henry Drummond says: "The well-defined spiritual life is not only the highest life, but it is also the most easily lived. The whole cross is more easily carried than the half. He who has taken his stand, who has drawn a boundary line, sharp and deep, about his religious life, who has marked off all beyond as forever forbidden ground to him, finds the yoke easy and the burden light."

It seems fitting, at the beginning of this year, for the young people of our denomination to think seriously on Our Duty—our duty to Christ, to our church, and to our denomination; and resolve that *now* we will begin to make this work our first business, that we will train ourselves for the work that will soon come to us, and that we will consecrate our lives to Christ's service. Let it be our greatest pleasure to deny self that we may be able thereby to lift up those for whom Christ died. Such a life is the noblest life one can live.

J. F. B.

MISTS.

Some things are best discerned through their making other things indiscernible. We may recognize our evil tendencies, or habits, or surroundings, only by the degree to which they obscure our vision of other and better things which we have before vividly perceived. We are so steeped in those evil tendencies or influences that we fail to perceive them as objects of mental or moral vision. If we can discern them at all, it is only through their making other and better things indiscernible. "It looks very foggy to-day," said a father as he went to the window in the early morning. "Where is the foggy?" asked his three-year-old boy who peered eagerly out in the hope of seeing some new object in the street. "Don't you see it out there—everywhere?" queried the father. "No," said the child; "show it to me,

I want to see it; where is the foggy?" The father could not indeed point out that which was itself without form and void of color. The best that he could do was to demonstrate that the houses and trees, that were ordinarily clear in outline and bright in color, were now dull and indistinct. The dimness was not the fog, but the result of the fog. It is even so with those influences, those habits of thought, speech, and action, into which we unwittingly glide, or which, stealthy as the morning mists, noiselessly settle upon and about us. Is it the spectacle on the stage, the game in the parlor, the attitude in the sanctuary? Not until we look up to find some of the old spiritual landmarks that used to stand out bright and clear and true to us—the favorite text, the prayer-meeting, the Sabbath-school class, the home fireside, Christ himself—not until we turn our gaze to these, to find them dimmed and uncertain, can we know how chilled, how blinded, we have become by the worldly mists that have fallen between us and them. We children of a larger growth knew not what a fog was, until we discerned it in the indiscernibility of moral and spiritual truths which once were clear and bright and warm to us. Let us keep our eye fixed upon the truth as it is in Jesus, looking for its waxing sharpness of line and clearness of color, lest the cold mists of an unrighteous world dim and shut out the perfect vision, not only of that which is true, but of him who is Truth.—*S. S. Times*.

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.

To "Our Forum:"

A few weeks ago I saw a request in this column for ideas in regard to the question, "Is it advisable for Sabbath-keepers and Sunday-keepers to intermarry?"

Now, even if the authority for keeping Sunday were as good as the authority for keeping the Sabbath, I should answer this question in the negative, for a husband and wife who differ in so material a point in faith and practice will forever be in discussion and at cross purposes, or one will yield, or else both will yield, and no more than *pretend* to keep any day.

But if, as we believe, the authority for keeping Sunday is nothing and the authority for keeping the Sabbath is absolute, then, it seems to me, it is not only not advisable but, also *not right*.

Paul settles the question in 2 Cor. 6: 14, "Be ye not unequally yoked together with unbelievers."

W.

To "Our Forum:"

I like the article by *Eileen* in the last RECORDER. But I think I know one reason why sometimes our employers do not give to Seventh-day young people the preference which they ought. It is because they are very sensitive lest they appear bigoted to their First-day business acquaintances. I think I see in Seventh-day business men an overwhelming desire to seem to be "liberal" and "broad-minded," so that they endeavor to treat First-day people a shade better if anything than they do their own brethren. Let us do good "unto all men;" but especially to those of *our own* "household of faith."

Many First-day people laugh in their sleeves after, in our presence, praising us for our "liberality." I have seen them do it. I believe in being loyal. First-day people will think all the more of us if we are,

J. E.

EDUCATION.

—YALE University has 1,355 students on its roll, a gain of 130 over last year.

—PRESIDENT PATTON, of Princeton College, has never become a citizen of the United States.

—MISS Catherine T. Simonds, of the Franklin School, Boston, Mass., has been fifty years a teacher.

—THERE are said to be 31,726 teachers in the public schools of the state of New York, 26,075 of them being females.

—THE great prosperity of Cornell University is shown in the fact that it has a student list reaching the very handsome figures of 1,174.

—HEREAFTER no student can matriculate from the University of the Pacific, at San Jose, Cal., who uses tobacco in any form.

—PRESIDENT ANGELL, of the University of Michigan, was sixty years old on the 7th inst., and the professors gave him a marble clock as a memento.

—COLUMBUS R. CUMMINGS, of Chicago, has given \$25,000 to establish an additional chair in the College of Letters and Science of St. Lawrence University.

—THE king of Siam has recently donated to the Baptist Mission, at Bangkok the large sum of \$240,000, nearly a quarter of a million, for a hospital and school.

—THE directors of the American Institute of Instruction have decided to hold their summer meeting at Bethlehem, N. H., the session to commence the Monday after July 4th.

—PRESIDENT DWIGHT, of Yale, says that the University need \$200,000 endowment to pay the ordinary running expenses. He suggests that the sum be raised by every alumnus giving a small amount unconditionally.

—A SCHOOL for females, called the Lady Lyall Medical School, has been opened at Lucknow. The *Indian Magazine* tells us that the Maharajah of Jeypore intends to set apart a lakh of rupees (£10,000) in aid of the female medical movement in India, as one way of keeping Her Majesty's Jubilee.

—THE *Washington Gazette* says, We believe that education is the solution of the negro problem. When the negro understands the riddle of life as well as the Saxon he will be as good a citizen, and the greater the measure of justice with which he is treated the sooner he will realize and appreciate that freedom means something more than a mere word.

—THE degree of Doctor of Philosophy has been conferred upon Eugene E. Farnum, A. M., of Wellsville, N. Y., by the Correspondence University, of 147 Throop St., Chicago, Ill. This is the largest institution of its kind in the world, having over fifty professors and twenty-five courses. The degrees conferred have the more value because the University does not give the ordinary honorary degrees.

—JACOB TOME, the millionaire banker of Baltimore, has increased his gift of \$500,000 for the founding of a manual training school to \$2,500,000. Half a million is to be expended in the erection of suitable buildings, and with the \$2,000,000 the school is to be endowed. It will be located in Port Deposit, Cecil County, Md., and, if Mr. Tome's ideas are carried out, will be the most complete institution of its kind in the world.

—AN institution for the education of the deaf and dumb in Georgia has been in operation in that state for the benefit of the whites for a great many years, at Cave Springs. During the past six years, however, it has been so reorganized so as to comprise two departments, one for white and the other for colored deaf mutes. These departments are situated about three hundred yards from each other, and while under the same superintendence, are separate and distinct in all other respects.

—THE question of college expenses has been investigated by the *Mail and Express* of New York. Inquiries have been made of students of the average annual expense at each of the principal colleges of the East and many others South and West. The figures are on a basis of rigid economy, and are supposed to cover the items of tuition, books, board, clothing and such other expenses as are absolutely necessary to maintain a student's respectability in class and college. The lowest extreme is given in the following figures: Harvard leads the list at \$700; then comes Yale at \$750; Rensselaer Polytechnic, \$650; Columbia, \$540-\$600; Tufts, \$500; Princeton, \$450-\$500; Williams, \$450-\$500; Brown, \$500; Michigan University, \$400; University of Pennsylvania, \$450; College of the City of New York, (tuition free) \$400; University of California, \$450; Vassar, \$400; Smith, \$350-\$400; Wellesley, \$350; Boston University, \$375; Bowdoin, \$350; Bates, \$300; Colby, \$250-\$300.

TEMPERANCE.

SUSIE'S PRAYER.

It was a half holiday. The children were gathered on the green, and a right merry time they were having.

"Come, girls and boys," called out Ned Graham, "let's play hunt the squirrel."

All assented eagerly, and a large circle was formed with Ned Graham for leader, because he was the largest.

"Come, Susie," said one of the boys to a little girl who stood on one side, and seemed to shrink from joining them.

"Oh, never mind her!" said Ned, with a little toss of his head, "she's nobody, anyhow. Her father drinks."

"My poor little girl," Mrs. Ellet said, very sadly. There were tears in her eyes, too.

Such taunts as these were nothing new.

"Oh, mother," Susie said, as she lifted her face, wet with tears, from her mother's lap, "I can't bear to have them so, and act just as if I had done something wicked. I wish father wouldn't drink. Do you suppose he'll ever leave it off?"

"I hope so," Mrs. Ellet answered, as she kissed Susie's face where the tears clung like drops of dew on a rose. "I pray that he may break off the habit, and I can do nothing but pray and leave the rest to God."

That night Mr. Ellet came home to supper, as usual. He was a hard-working man, and a good neighbor, so everybody said, but he had the habit of intemperance so firmly fixed upon him that everybody thought he would end his days in the drunkard's grave. Susie kissed him when he came through the gate, as she always did, but there was something in her face that went to his heart. A look so sad and full of touching sorrow for one so young as she!

"What ails my little girl?" he asked as he patted her curly head.

"I can't tell you, father," she answered slowly.

"Why?" he asked.

"Because it would make you feel bad," Susie replied.

"I guess not," he said, as they walked up to the door together. "What is it, Susie?"

"Oh, father," and Susie bust into tears again as the memory of Ned Graham's words came up freshly in her mind. "I wish you wouldn't drink any more, for the boys and girls don't like to play with me cause you do."

Mr. Ellet made no reply. But something stirred in his heart and made him ashamed of himself; ashamed that he was the cause of so much sorrow and misery.

After supper he took his hat, and Mrs. Ellet knew only too well where he was going.

At first he had resolved to stay at home that evening, but the force of habit was so strong that he could not resist, and he yielded, promising himself that he would not drink more than once or twice.

Susie had left the table before he finished his supper, and, as he passed the great clump of lilacs by the path, on his way to the gate, he heard her voice and stopped to listen to what she was saying.

"Oh, good Jesus, don't let father drink any more. Make him just as he used to be when I was a baby; and then the boys and girls can't call me a drunkard's child or say any such bad things about me. Please, dear Jesus, for mother's sake and mine."

Susie's father listened to her simple prayer with a great lump swelling in his throat.

And when it was ended he went up to her, and knelt down by her side, and put his arm around her, oh, so lovingly!

"God in heaven," he said, very solemnly, "I promise to-night never to touch another drop of liquor as long as I live. Give me strength to keep my pledge, and help me to be a better man."

"Oh, father," Susie cried, her arms about his neck, and her head upon his breast, "I'm so glad. I sha'n't care about anything they say to me now, for I knew you won't be a drunkard any more."

"God helping me, I will be a man!" he answered, as taking Susie by the hand, he went

back into the house where his wife was sitting with the old patient look of sorrow on her face—the look that had become so habitual.

I cannot tell you of the joy and thanksgiving that went up from that hearth-stone that night. Was not Susie's prayer answered?—*Selected.*

POPULAR SCIENCE.

ADMISSION OF AIR TO ROOMS.—Air should be introduced and removed at those parts of the room where it would not cause a sensible draught. Air flowing against the body at, or even somewhat above, the temperature of the air of a room will cause an inconvenient draught, from the fact that, as it removes the moisture of the body, it causes evaporation or a sensation of cold. Air should never, as a rule, be introduced at or close to the floor level. The openings would be liable to be fouled with sweepings and dirt. The air, unless very much above the temperature of the air of the room, would produce a sensation of cold to the feet. It may be regarded as an axiom in ventilating and warming that the feet should be kept warm and the head be kept cool. The orifices at which air is admitted should be above the level of the heads of persons occupying the room. The current of inflowing air should be directed toward the ceiling, and should either be as much subdivided as possible by means of numerous orifices, or be admitted through conical openings, with the smaller openings toward the outer air and the larger openings toward the room, by which means the air of the entering current is very rapidly dispersed. Air admitted near the ceiling very soon ceases to exist as a distinct current, and will be found at a very short distance from the inlet to have mingled with the general mass of the air, and to have attained the temperature of the room, partly owing to the larger mass of air in the room with which the inflowing current mingles, partly to the action of gravity in cases where the inflowing air is colder than the air in the room.—*D. Gallon, in the Architect, London.*

ARTIFICIAL COFFEE.—Of late artificial coffee-beans have been found in the European (German) markets. They are made from roasted grain flour with an addition of dextrine or some such body. [There are two establishments at Köln which furnish the necessary outfit, with formula, etc., for the manufacture of the beans. According to an original letter from one of these establishments in the possession of Dr. A. Stutzer, in Bonn, from 1,000 to 1,200 pounds of beans may be made in one day with the outfit, which the firm offers at a high price. The letter further predicts a golden future for the article, but advises that it be used for the adulteration of genuine coffee only in such countries where the laws are not very stringent, etc. These prospects must be very enticing to sophisticators, especially as the imitation is so perfect that only a very critical examination will serve to detect the adulteration. The artificial bean distinguishes itself from the genuine in being perfectly symmetrical and of the same size, and that the epidermal membrane is entirely wanting.—*Ex.*

NAPHTHA ENGINES.—The Gas-Engine and Power-Company of New York has perfected an engine in which both the fuel and the power are obtained from naphtha. It has been applied to many boats of from sixteen to thirty feet in length, and works admirably. The beauty of it is, that while it is cheap, clean and always ready, it can be managed by anybody. The owners of many well-known steam yachts have had naphtha launches made for them, and express the greatest satisfaction with them. The engine is started by lighting an alcohol lamp and blowing some naphtha vapor over the flame with a little hand pump. This makes a hot fire and heats the naphtha in a retort. This heated naphtha generates the gas which drives the engine. After the engine is going, which is in about two minutes, some of the gas in the retort can be used as fuel, and the alcohol lamp and pumping are no longer necessary. The engines can be instantly reversed when at the highest speed. Only 6 per cent of the fluid in the retort is used, the remainder being returned to the tank and used over again. A two-horse power engine runs a twenty-foot launch and uses three or four quarts of naphtha an hour.—*American Analyst.*

GREAT INVENTIONS.—There are fifteen great American inventions that have been adopted throughout the civilized world. They are the cotton gin, the planting machine, the mower and reaper, the rotary printing-press, navigation by steam, the hot-air engine, the sewing-machine, the india-rubber industry, the machine manufacture of horse-shoes, the sand blast for carving, the gauge lathe, the grain elevator, artificial ice-making on a commercial scale, the telegraph and the telephone.

DEACONESS IN THE NEW TESTAMENT.

On Sunday, January 27th, the First Alfred Church selected four women from its membership to act as *deaconesses*.

As this is a new movement among our people the editor of the RECORDER kindly allows me to say a few words about the matter in these columns. And, in writing this, I wish it understood that I represent myself, and not the church or anybody but myself as an individual, though the church has spoken for itself in its vote. The reasons I gave for bringing this matter before the church here are two. I believe the office of deaconess is (1) *Scriptural*, and (2) *sensible*, and we need women deacons. In this article I shall treat the first of these reasons only; and if I write again I will say something about the second, and what we propose to do with deaconesses. Let us then examine the Scriptures on this matter.

1 Timothy 3: 1-13 is a passage of Scripture which appears to deal with two *officials* of the Christian Church of apostolic times. It is said, "If a man seeketh the *office* of a bishop, he desireth a good work." More literally the passage reads, "If any man seeks overseership, he desires a good work." The language seems to indicate that there was a settled official of the name of *overseer*, or *bishop*, in the Christian Church of Paul's time; and the connection between the overseers and the *servants* (*διακόνους*, in verse 8), suggested by the word translated *in like manner*, or *likewise*, seems to show that there was an official person in the same church called *διάκονος*. The connection demands that the *servants* of this passage be considered officials if the bishop is considered an official. These officials we call deacons, transferring the word into English letters; but when the word *διάκονος* is not used of a church servant it is translated into its English equivalent, *servant*. Thus the connection and sense, and the custom of speaking, determine where the word means a servant in general, and where it means a church servant. I may say, in passing, that in every place (save one which is in dispute) in the apostolic writings this word is translated *deacon* in the singular or plural. Another word is used for servant. 1 Timothy 3: 1-13, then, is a passage devoted to the qualifications, etc., of two church *officials*, bishops and deacons. Verses 1-7 speak of the bishop, and verses 8-13 (with the possible exception of verse 11), speak of the deacon. The first passage does not speak of any particular bishop but of the order of bishops in general, the *overseership*; and the second passage, in like manner, is devoted to the *order* of deacon, the *diakonate*.

Let us now look at verse 11, which is inserted in the very heart of a passage devoted to a certain order of church officials, the *diakonate*.

In the Authorized Version, it reads, "Even so *must their wives* be grave, not slanderers," etc; *their*, being in italics, is inserted by the translator, and is not found in the original. The Revision reads as follows: "Women in like manner *must be grave*," etc. This is an exact translation of the Greek, the word *must* being inserted by the Revisers, because the grammar requires that the word *δεῖ*, in verse two, be understood in verse 8 and 11. The word which is translated *wives* in the Authorized Version really means *women*, its first meaning. It sometimes indicates the conjugal relation, but there is usually something in the sense to require that meaning. Used with certain adjectives, the noun means *wife*. In English, we say *married woman* means wife. Used with certain possessives it means wife, as it does with certain verbs. *My lady*, in the South,

means *my wife*; and *to have a woman* is, with some, the equivalent of *to have a wife*. Sometimes, but not, it would seem, in New Testament usage, the word means wife with neither possessive nor verb; but the connection plainly discovers it. In this passage there is no possessive to make the word *wives*, nor is it the object of any verb that requires it to be translated *wives*. Does the connection make it *wives*? We can only say, probably not; the passage means something, and its nature is such that we can do no better than get its most probable meaning. As has been said, a literal translation of the passage is, "Women in like manner *must be grave*," etc. (The excellent scholars who made the Revision of the New Testament did not feel justified in expressing any opinion in the text, and so left it as it is; but it is said that the majority leaned to the opinion that these women were deaconesses.) The question arises, *What women must be grave?* Christian women in general? To ask the question seems to be to answer it. Why should the apostle step aside to speak of the character of Christian women in general in a passage devoted to the qualifications of official members of the church and right *in the midst* of the passage on deacons? Had the verse come at the end of the passage it would be easy enough to let it go as the Revisers do; but, occurring where it does, their translation is simply an evasion of the difficulties of the case. To refer it to Christian women in general is a very improbable interpretation, and one in which there is no sense. Two interpretations remain, (1) Paul referred to the wives of the deacons; or (2) he referred to deaconesses, or, at least, to women holding office in the church. We have to decide which of these is the more probable. Let us look at some things which make the first interpretation very improbable. (a) There is no possessive to indicate the conjugal relation. Robinson says that it is contrary to New Testament usage for *γυνή* (the word which is used in the plural in this verse), to be translated *wife* without a possessive or the verb meaning *to have*, or some other word making the conjugal relation plainly the meaning. (b) Why should Paul speak of *deacons'* and not of *bishops'* or *pastors'* wives? Is the deacon's wife a more important person than the pastor's wife, or do her relations to the work of the church and her husband and his work require more solid and good character than do the relations of the pastor's wife to the work of the church and her husband? Is the question of her character a graver one than the question of the character of the pastor's wife? He specifically says the pastor must not be a polygamist, must not have more than one wife at a time, as he does of the deacon. Why not say what kind of a wife the pastor ought to have, if he had anything to say about church officials' wives? It seems to me, if he was going to say anything about such persons he would not have omitted the wife of the pastor. These two things make this interpretation improbable to me; but it becomes all the more improbable if the other interpretation can be shown to be the more likely. As we have said the passage means something, and it means something in its connection, and has a direct relation to the subject the apostle is treating of—the qualifications of officials of the church; and, too, to the qualifications of the specific official he was speaking of in the passage in the heart of which this verse is found—the deacon. Then we come to the second. These women were deaconesses, woman deacons. I call attention again to the situation and connection of the verse in question. Verses 8-13 are taken up with the *diakonate*, with the possible exception of verse eleven. Why do we

not translate *διακόνους* in verse eight, and say, "Servants must be grave," etc? Because, we say, that custom of speaking makes the persons referred to officials, if the bishop referred to is an official. The same custom of speaking would make the women referred to officials. There is no reason from the connection and sense and custom of speaking for departing from the usage of the New Testament translators, and transferring *διακόνους* in verse eight and making it deacons, meaning certain men in the official ranks of the church, which is not as good for making the women of verse eleven official women in the church. Then the word translated *in like manner* in the Revision is used in both cases; if in the first case it makes the grammatical connection of *bishops* and *deacons* good for a likeness in the fact of holding official relations to the church, it is just as good in verse eleven. There is no apparent reason for making the one class official and the other class non-official. This granted, we have in verse eleven official women spoken of in a passage which refers to the *diakonate*, and it would seem hardly far-fetched to say they belong to the order under consideration, and are woman deacons; or, making deacons feminine, deaconesses. If verses 8-13 refer to one order or class of officials all the way through, which certainly seems probable, there were deaconesses in the apostolic Church of Ephesus. We understand that this cannot be proved, but we believe it the most probable interpretation, for the reasons we have given, and that there were official women in the apostolic churches worthy, by virtue of their stability and the value of their services, to be mentioned in the same paragraph with pastor and deacons, and that it is not begging the question to call them deaconesses, or servants of the church.

This being so, let us look at Rom. 16: 1, which reads, "I commend unto you, Phoebe our sister, who is a servant (deaconess, in the margin of the Revision) of the church which is at Cenchrea," etc. This passage is remarkable because it is the only place in the apostolic writings where the noun we have been talking about has been translated *servant* in either the Authorized Version or the Revision. The word commonly used for *servant* in the apostolic writings is another word, meaning *bond-servant*. Then the *usus loquendi* of the apostolic writings is in favor of the marginal rendering of the Revision, and in favor of my position. In other words, the noun *διάκονος* is there applied to a woman—the same word about which there is no dispute in the other passages, and seems to be set apart for this ecclesiastical office, another word being elsewhere used for servant. And it would seem to be as reasonable to translate it *deacon* here as in the other places. In fact it would seem to be the only place in the apostolic writing where a deacon is mentioned by name. If Phoebe was an official servant of the Church of Cenchrea, she was just as much a deacon as any man could be. I stop here on this point for fear of making this article too long, though there is more I would like to say.

Now some one says, the duties of deacons and deaconesses must be the same if they are of the same ecclesiastical order. No more than the duties of a man-servant and a maid-servant are identical. They are both servants in the same establishment, and each has duties in keeping with the nature of each. There is nothing said about the duties of deacons in the New Testament, and it is likely that it is good gospel order to set them at any work the church has for them to do.

W. C. TITSWORTH.
ALFRED CENTRE, N. Y., Feb. 7, 1889.

HINTS ON CHURCH SERVICES AND DUTIES.

BY HENRY B. MAURER.

1. Prepare for church services in your closet before God, and not at your toilet before a mirror. Let your dress be consistent with the humble spirit of a true worshiper, rather than conformable with the worldling's pride. Any attempt at display, whether of personal appearance or of natural gifts, is repugnant to God and right-thinking men. Let all motives for attendance at God's house be pure.

2. Be early. It should be a part of your religion never to disturb the religion of others. Spend spare moments in prayer, meditation or the memorizing of Scripture verses and sweet stanzas from hymns.

3. Do not lounge or bustle about in your seat; to move about with grace and to sit orderly, not only indicate good manners, but also are becoming the dignity of the sanctuary.

4. Engage heartily in the services, yet ordinarily, in singing, it is not in good taste to raise your voice above the others.

5. Inattention is annoying and distracting to the preacher. Rather than criticize, be listless toward or time the sermon, feed upon it. If it be consistent with revelation, regard it as God's message to you no matter how it is preached or who preaches it.

6. Give as God has prospered you. When necessary to economize, begin with self. Meet your pledges for Christ's cause honorably, promptly and regularly.

7. Assume religious obligations and assent to religious instruction intelligently, testing all things, not by any church, but by Scriptural standards.

8. In the prayer-meeting, be ready, be sincere, be brief. Long speeches and oratorical efforts are there as much out of place as they are undesired, for *blessed are the merciful*. Remember that our Lord's prayer, while it does not lack in scope, can be repeated in less than two minutes. It is the model prayer.

9. Take notice of strangers cordially and pleasantly, eschewing, for Christ's sake, silly conventionalities.

10. "Be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," remembering that men are not angel's and that we being imperfect, should not exact perfection from our kind.

11. "Do good unto all men, especially those of the household of faith." "Bear ye one another's burdens, and so fulfill the law of Christ."

12. Finally, foster missionary interests. "Hold the ropes while others go down into the mine, remembering 'that religion is such a peculiar commodity that the more you export the more you keep at home.'"

COMMUNICATIONS.

ORDINATION SERVICES.

In response to a call of the First Alfred Church, a council, consisting of the ordained ministers of this church, representatives of sister churches in the Western Association, and G. W. Hills and G. W. Lewis, of the Theological Class, assembled at the church at 10 o'clock, Sunday, February 10th, for the purpose of examining Bro. O. S. Mills, with a view of ordaining him to the gospel ministry.

In the absence of the pastor of the church, Dr. T. R. Williams called the council to order and was made permanent chairman with Geo. W. Lewis as secretary. Elds. A. W. Coon of Alfred, L. E. Livermore, of New Market N. J.,

and E. A. Witter of Niantic, R. I., being present, were invited to participate in the deliberations of the council. By vote of the council, the chairman was requested to conduct the examination. After prayer by Dr. D. E. Maxson, the candidate gave his experience with reference to his call to the ministry, together with his understanding of the nature and relations of God and man, and the scheme of man's salvation from sin, as wrought in Christ and revealed through the inspired Word.

After some two hours spent in this way, with much interest and profit to all present, it was unanimously voted that the examination was satisfactory, and the candidate was recommended for ordination.

At 7 o'clock in the evening, the audience assembled and listened to a stirring and instructive sermon by L. C. Rogers, on the subject of the Gospel Ministry. Text, Num. 16: 46. The theme was treated under four divisions; (1) the Ministerial Servant; (2) the Ministerial Office; (3) the Ministerial Endowments; (4) the Ministerial Message. After the sermon, the consecrating prayer was offered by Dr. D. E. Maxson, seven other ministering brethren uniting in the "laying on of hands" on the candidate, after which Dr. L. A. Platts gave the charge to the candidate, and Dr. T. R. Williams the "right hand of fellowship."

After singing, the benediction was pronounced by the candidate, and many friends came forward and gave Bro. Mills and his wife a hearty hand-shaking, supplemented with best wishes in their future work. The brother and wife start for their new field of labor in Berea, W. Va., some time next week.

Thus the enlightening and making better a race in sin moves on through human instruments; and while one after another of the veteran leaders falls out of the ranks, either by death or physical inability, the Lord is preparing others to take their places. That they may so improve their opportunities and appropriate the heavenly blessings as to be qualified in both head and heart to stand in those places thus made vacant, should be the united prayer of all.

T. R. WILLIAMS, *Chairman*.

GEO. W. LEWIS, *Secretary*.

NEW YORK LETTER.

We have been on a strike for ten days, and are just getting around again. Last Sabbath, a week ago, Bro. McCormack, of the Seaman's Mission, spoke to our people; also Mr. Curry, from the little 12th Street Mission. Hon. A. B. Cottrell spent the Sabbath in the city, and attended our services. Mrs. Howard, the daughter of Rev. C. A. Burdick, has settled in Newark, and we welcome her to our services, and expect soon to have the pleasure of receiving her into the church. There are at present four Sabbath-keepers in Newark who come to our services. To-day, the Rev. William G. Jones, pastor of a Baptist Church on Long Island, spoke to our people. I became acquainted with this brother at Sailor's Rest. He is the President of the Mission. He was a sailor, and has roamed the wide world over; he was converted in a sailor's mission; is a Welchman; has been in this country about sixteen years; and has charge of the Marine Department in the distribution of Bibles among the seamen. He is quite a linguist, writing well in six different languages. He took this church on Long Island when only five women came to the services; one hundred have joined since he became its pastor. One week ago last Sunday I preached for him. In conversation, Bro. Jones said: "I vividly remember an impression which has followed me all my

life. When a small boy eight, or nine years old, my grandfather, one Saturday, asked me to attend church. 'Why, we do not attend church to-day?' 'Yes,' replied my grandfather, 'we keep this day for our Sabbath.' He took me to an upper room, and there eight or nine people engaged in earnest worship." When he first came to this country he tried to find some Seventh-day Baptists. He has promised to write up the history, and give us some account of the North Welsh Seventh-day Baptists. There are still small groups left in that country. There is much quiet study of the Sunday question. I expect to see fruit before long from the address delivered by Dr. Lewis before the Baptist Minister's meeting. I wish every Seventh-day Baptist would send and get the published report of the Sunday-Rest Bill—the hearing before the Committee on Education and Labor, December 13, 1888. It will cost nothing and is full of interest. The debate between Senator Blair and Dr. A. H. Lewis, D. D., and Prof. Alonzo T. Jones is full of interest. Send to your Senator and get a copy.

Dr. H. R. Palmer has just published a book which every church ought to buy and present to its organist, a book of preludes and interludes, fitted for all different styles of tunes and for the different keys. Any one wishing such a book can write to me, and I will see that it is forwarded. From time to time I get letters of inquiry about musical instruments. I wish to say right here, that I am willing to help any of our people in this matter as far as I am able, and can now give information or select instruments for any who wish to get good instruments, and save an agent's large commission.

J. G. B.

TRACT SOCIETY.

Second Quarterly Report of J. F. Hubbard, Treasurer.

GENERAL FUND.

Dr.

| | |
|---|------------|
| Balance from last report..... | \$ 153 68 |
| Cash received since as follows: | |
| Received in November, as published..... | 1,169 88 |
| December..... | 833 05 |
| January..... | 349 09 |
| | \$2,505 70 |

Cr.

| | |
|---|----------------|
| Cash paid as follows: | |
| J. B. Clarke, Agent, salary, \$100, \$66 66, \$66 66..... | 233 32 |
| " " " expenses, \$8 88, \$5 22, \$5 31..... | 19 41 |
| " " " commission on books sold..... | 1 69 |
| A. H. Lewis, for stenographer, \$23, \$43..... | 66 00 |
| " " " postage, express, \$11 22, \$9 40..... | 21 62 |
| " " " expense to Washington, (Blair Bill)..... | 18 85 |
| H. D. Watson, composition and plates, "Sabbath and Sunday," Vol. 2..... | 120 70 |
| Rev. G. Velthuysen, Holland, \$50, \$50, \$50..... | 150 00 |
| Exchange..... | 1 65 |
| E. P. Saunders, Agent: | |
| Outlook account, \$346 55, \$194 05, 29 88..... | \$570 48 |
| Light of Home account, \$173 55, \$135 91, \$206 62..... | 516 08 |
| Ev. Herald..... | 123 58 |
| Tract Society..... | 60 08 |
| Helping Hand..... | 33 35 |
| Bailey Commentary..... | 14 14—1,322 71 |
| John Johnson, collector, tax, Permanent Fund..... | 5 23 |
| Expense, Recording Secretary..... | 3 75 |
| Mary F. Bailey, Light of Home lists..... | 100 00 |
| E. R. Pope, Treasurer, Interest on Loans..... | 60 00 |
| D. Appleton & Co., Bill for "Sunday Laws"..... | 67 85 |
| Balance in hands of Treasurer..... | 303 90 |
| | \$2,505 70 |

INDEBTEDNESS.

| | |
|-----------------------------|-----------------|
| Loan, Jan. 10, 1887..... | \$ 500 00 |
| " Dec. 12, 1887..... | 500 00 |
| " Nov. 12, 1888..... | 1,000 00 |
| " Dec. 10, 1888..... | 500 00 |
| Bill audited, not paid..... | 475 37 |
| | \$2,975 37 |
| Less cash in Treasury..... | 303 90—2,671 47 |

HEBREW PAPER FUND.

Dr.

| | |
|---|--------------|
| Balance from last report..... | \$201 77 |
| Cash received since as follows: | |
| Received in December, 1888, as published..... | 51 00 |
| January, 1889..... | 11 00—263 77 |

Cr.

| | |
|---------------------------------------|---------------|
| Cash paid as follows: | |
| Ch. Th. Lucky, (Peculiar People)..... | \$ 50 00 |
| Balance in hands of Treasurer..... | 213 77—263 77 |
| E. & O. E. | |

J. F. HUBBARD, *Treasurer*.

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

We have examined the above, and found it correct.

J. A. HUBBARD, { *Aud. Com.*
F. A. DUNHAM, }

MISCELLANY.

GRANDMOTHER & CO.

"Come, grandmother, set me up in business, please!"

Having said this, Will Adams left the kitchen for the back-yard, a boy's voice summoning him there.

Grandmother Adams looked up in surprise.

"Set him up in business!" she mused. "Me set him up!"

She went to the window and looked out into the yard.

"Set him up in business," she continued to soliloquize, "and I haven't a penny in the world that I know of. Let me see!"

She ran her hand down into her dress pocket.

"Poor fishin', I guess!" she murmured. "There! Three pennies—whole ones! Didn't know I had those. Hard to get money here!"

Yes, Grandmother Adams, money does not grow on the bushes or drop from the clouds, no matter who may need it. In the Adams house, especially, was there little money. Will's father was only a day-laborer, and there were six mouths to feed, each of good size and often excited by a sharp appetite to open wide as possible. By the way, the grandmother was house-keeper. Will's mother had been dead several years.

The housekeeper was still looking out of the window the day this story opens.

"There's Tim Collins," she said, "who hollered to Will. I don't like that boy. I suppose his father has money for him."

Yes, she had three pennies for Will, and Tim's father had just given him three dollars.

Will soon entered the house.

"Grandmother, Tim Collins wants me to go into business with him. I am fourteen and I ought to go into something."

"I wish you could go to school, but I suppose you must work."

"Yes, and how would it sound, Collins and Adams? I haven't got anything to put into the firm except myself."

"Well, William, don't have anything to do with that Tim Collins. Whatever you do in this world, do it in good company. Collins and Adams! I don't want to see that on any sign."

Will scowled and mumbled: "Want to do something! Got to go with somebody!"

"If you want a partner, take me."

What? This rather amused him. The scowl fled from his face like a cloud-shadow from the open fields.

"How much money can you furnish our firm?" asked Will, rather quizzically.

"More than you can," said the grandmother, promptly.

"I can't furnish a cent."

"Have three."

Will was now laughing.

"Ha-ha! Grandmother and Company! Going into business on three cents! Well, I'll take the money for the fun of it and see what can be done," said Will.

He went out of the house, jingling the money in his pocket.

Tim Collins had already left the back-yard, a big pout on his mouth. Down among the stores Will met Tim again.

"Eh, Will, exclaimed Tim, tantalizingly, "if you'd gone with me you might have made something handsome. I'd let you have a dollar. That's the place to invest."

Here Tim pointed at a saloon.

Will shrugged his shoulders.

"They gamble in there, Tim, and drink, and I don't know what else."

"Nonsense! I made a dollar in there. How much money have you got?"

"I am not ashamed to show you."

He held out his three pennies. They did look so homesick for the want of company.

"He-he!" snickered Tim.

"Good as far as it goes!" shouted Will, who felt that grandmother's money was clean and honest.

"Guess it won't go far!" said Tim.

"Well, it won't go in there, Tim."

"Too nice for us, I suppose." Wait a moment for a correction. He did not say "suppose," but "s-pose."

Scornfully Tim turned away and turned into the saloon.

Will went up the street and chanced to see the boys coming out of a newspaper office, and heard them crying, "Her-ruld! Latest news!"

"Good!" thought Will. "I mean to invest. We will see what the firm Grandmother & Company can do."

He bought two papers for three cents, the "wholesale" rate to newsboys; and sold them for four cents.

"Made a cent!" cried Will satisfactorily.

Then he went into the newspaper office and, in behalf of the firm, invested three cents again. When he had sold out, the firm owned five pennies.

Again he invested three pennies and now returned with six pennies in all.

"I want four *Heralds* this time," he said to the clerk.

"You starting in business?" asked the smiling clerk. "I'll throw one in to encourage you."

Will was happy. He was getting money honestly. He thanked the clerk, went out to find customers, and brought back ten cents. By the time the "firm" concluded to suspend business for the day, it had twenty cents in the treasury, or in other words, Will's pocket. In two days Grandmother & Co. owned fifty pennies.

Taking now a good pile of papers, Will went round to the back-door of his home and screamed through the key-hole, "Here's yer Her-ruld! Latest—news!"

"Why, massy, how you scat me, Will!" exclaimed his grandmother, coming to the door.

"Well, grandmother, I've been keeping it a secret. I wanted to surprise you and show you what three cents would grow to—all these!"

Then he told his story in detail. "And here's a copy for you, grandmother. The clerk threw it in. He's real kind. Said he would pay for it."

"Thank you, Will, and you have done first rate. Got the newspaper. Now I feel like somebody. Folks who don't take a newspaper can't seem to keep up with the times. But my! What is this? You read it."

"Oh, this 'local'? That's what we call it. Well, it is interesting. If it isn't about Tim Collins! I'll read it to you: 'A young offender was up in police court for disturbing the peace. He was in a row in Grimes' saloon, which is only a gamblers' nest, and he was charged with gambling, too. This young Timothy is not like the character of the same name in the Bible.' There, grandmother, I remember in the Testament you gave me Christmas, it speaks of that Timothy's grandmother. I am glad I have got a good one like that." Here Will affectionately threw his arm about the other member of the firm, and Grandmother & Co. fondly contemplated one another.

That was the happy result of an honest, painstaking investment of three pennies, which Will returned many times over to his grandmother.

No, as said before, money does not grow on bushes or drop from the clouds, but money is a fruit on that bush, hard work, and out of the skies God's blessing does fall on—honesty.—*Standard*.

MINISTERING TO CHRIST.

At John Falk's orphan school, one evening, after one of the boys had said the usual grace at supper, "Come, Lord Jesus, be our guest, and bless what thou hast provided," a little fellow looked and said:

"We ask him every day to be with us, but he never comes."

On being assured that Jesus heard, and did not despise the invitation, "I shall set him a seat," said the boy.

Just then there was a knock at the door, and a poor, frozen apprentice entered, begging a night's lodging. He was made welcome; the chair stood ready for him. Every child wanted him to have his plate, and one was lamenting that his bed was too small for the stranger, who was quite touched by these unwonted attentions. The little one had been thinking hard all the time, and said:

"Jesus could not come to-day, and so he sent this poor boy in his place,—is that it?"

"Yes, dear child," replied Falk, "that is just

it. Every piece of bread and every drink of water that we give to the poor or the sick or the prisoners, for Jesus' sake, we give to him."—*Selected*.

BOOKS AND MAGAZINES.

The American Garden is a new magazine to our table, but judged by the little we know of it, it contains much of interest to the practical gardiner, and every owner of even a small lot of land should be such a gardiner. Its suggestions relate to fruit gardening as well as to the raising of vegetables, the care of lawns, etc. The February number has several illustrations on Southern gardening. E. H. Libby, Publisher, 751 Broadway, N. Y.

SLEEPLESSNESS IN INFANCY is one of the leading articles of the February *Babyhood*; also *Common or Winter Colds*, and *A Reformed Primer*. The editorials of *Mother's Parliament*, *Nursery Problems* and *Current Topics* present a variety of valuable suggestions and information of great value in the care of children.

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.

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, 111 West 106th 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.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3.

Alfred Centre, N. Y.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. Bliss, President, Will H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Spring Term begins Wednesday, March 27, 1889. REV. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

SILAS BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a speciality.

A. SHAW, JEWELER AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

BUSINESS DEPARTMENT, ALFRED UNIVERSITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 per year.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTS, President, Alfred Centre, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. W. C. TITSWORTH, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. H. C. COON, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y.

Alfred, N. Y.

J. C. BURDICK, WATCHMAKER AND ENGRAVER. AURORA WATCHES A SPECIALITY.

Andover, N. Y.

A. B. WOODARD, Dentist, is making Rubber Plates by a new process. His own invention. The best thing out. Send for circular.

Berlin, N. Y.

E. R. GREEN & SON, DEALERS IN GENERAL MERCHANDISE, Drugs and Paints.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 30 Cortlandt St.

R. M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH. 300 Canal St.

C. POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas., D. E. TITSWORTH, Sec., G. H. BABCOCK, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J., E. R. POPE, Treasurer, Plainfield, N. J., H. V. DUNHAM, Secretary, New Market, N. J.

Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc. Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I.

J. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

M. GREEN, DEALER IN Lumber, Sash, Doors, Blinds. Salt. Cement. Coal and Building Material.

MILTON COLLEGE, Milton, Wis. Spring Term opens March 27, 1889. Rev. W. C. WHITFORD, D. D., President.

W. P. CLARKE, REGISTERED PHARMACIST, Post-Office Building, Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. Clarke, Milton, Wis. Secretary, Miss Mary F. Bailey, " Treasurer, Mrs. W. H. Ingham, " Secretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I. South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. Central Association, Miss S. M. Stillman, DeRuyter, N. Y. Western Association, Miss F. Adene Witter, Nile, N. Y. North-Western Association, Mrs. Eliza Babcock, Albion, Wis.

Milton Junction, Wis.

L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

CATALOGUE OF PUBLICATIONS BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

BOOKS.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo., 268 pp. Fine Cloth, \$1 25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 60 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 583 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HAND BOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing interests, and of Sabbath Reform. 64 pp. Bound in cloth, 25 cents; bound in paper, 10 cents.

TRACTS

NATURE'S GOD AND HIS MEMORIAL.—A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China; subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 26 pp. Paper, 5 cents.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London in 1658, 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

SUNDAY: IS IT GOD'S SABBATH OR MAN'S? A letter addressed to Chicago ministers. By Rev. E. Ronayne. 13 pp.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

BIBLE-READING CONCERNING THE SABBATH, containing 27 questions, with references to Scripture passages for answers. By Rev. C. W. Threlkeld. Price, 2 cents; 50 or more at the rate of \$1 50 per hundred.

"SABBATH," "NO-SABBATH," "FIRST-DAY OF THE WEEK," AND "THE PERPETUAL LAW," IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp.

Religious Liberty Endangered by Legislative Enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp.

The First vs. the Seventh-day. By Geo. W. McCready. 4 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—1. The Sabbath, 4 Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?

GERMAN TRACTS.—The series by Dr. Wardner, as above, is also published in the German language.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

SWEDISH TRACTS.—The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

A Biblical History of the Sabbath. By Rev. L. Platts, D. D., 32 pp.

The Reason why I do not keep Sunday; and, Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

"THE LIGHT OF HOME." AN 8-PAGE MONTHLY FOR THE FAMILY. TERMS. Single copies.....\$ 10 12 copies to one address..... 1 00 30 " "..... 2 00 50 " "..... 3 00 75 " "..... 4 00 100 " "..... 5 00

A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y.

CORRESPONDENCE.

Communications regarding literary matter should be addressed to the Editor.

Business letters should be addressed to the publishers.

"OUTLOOK AND SABBATH QUARTERLY." A 32-PAGE RELIGIOUS QUARTERLY. TERMS. Single copies, per year..... 25 cents. Ten or more, to one address..... 15 "

A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y.

CORRESPONDENCE.

Communications regarding literary matter should be addressed to the Editor, as above

Business letters should be addressed to the publishers.

"HELPING HAND" IN BIBLE SCHOOL WORK.

A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts, D. D. Price 25 cents a copy per year; 7 cents a quarter.

"EVANGELII HAROLD." A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA. TERMS.

Three copies, to one address, one year.....\$1 00 Single copy..... 35 L. A. Platts, D. D., Editor.

Subscriptions to the paper, and contributions to the fund for its publication, are solicited. Persons having the names and addresses of Swedes who do not take this paper will please send them to this office, that sample copies may be furnished.

ערות לישראל ("WITNESS TO ISRAEL.") A SIXTEEN PAGE MONTHLY In the Hebrew language, devoted to the Christianization of the Jews. SUBSCRIPTION PRICE. Domestic subscriptions..... 35 cents. Foreign..... 50 "

CH. TH. LUCKY, Editor.

"DE BOODSCHAPPER," A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price..... 75 cents per year PUBLISHED BY G. VELTHUYSEN, HAARLEM, HOLLAND

De BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"OUR SABBATH VISITOR."

Published weekly under the auspices of the Sabbath-school Board, at ALFRED CENTRE, N. Y. TERMS. Single copies per year.....\$ 60 Ten copies or upwards, per copy..... 50 CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matters should be addressed to Mrs. L. T. Stanton, Editor.

MUSIC STUDENTS.

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

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

WEEKS' SEEDS GUIDE. For 1888 is better than ever, and should be in the hands of every person contemplating buying SEEDS, PLANTS or BULBS. It contains 3 Colored plates, thousands of Illustrations, and nearly 150 pages, telling what to buy, and where to get it, and naming lowest prices for honest goods. Price of GUIDE only 10 cents, including a Certificate good for 10 cents worth of Seeds. JAMES VICK, SEEDSMAN, Rochester, N. Y.

SEEDS GIVEN AWAY FREE. Mixed Flower Seeds 500 kinds, GUIDE, and 10c. Certificate for Seeds, your choice, all for 2 stamps, (4 cts) Every flower lover delighted. Tell all your friends. G. W. PARK, FANNETTSBURG, PA. Send at once. This notice may not appear again.

PATENTS. Obtained, and all PATENT BUSINESS attended to for MODERATE FEES. Our office is opposite the U. S. Patent Office, and we can obtain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patentability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED. For circular, advice, terms and references to actual clients in your own State, County, City or Town, write to C. A. SNOW & CO. Opposite Patent Office, Washington, D. C.

A BONANZA TO AGENTS. Samples FREE. Write immediately to GEO. A. SCOTT, 342 Broadway, New York

McShane Bell Foundry. Finest Grade of Bells, CHimes and PEALS for CHURCHES, &c. Send for Price and Catalogue. Address: H. McSHANE & CO., Baltimore, Md. Mention this paper.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & TIFF, Cincinnati, O.

MARRIED.

SLOCUM—LANGWORTHY.—At the home of the bride's parents, Mr. and Mrs. B. P. Langworthy, 2d, near Hopkinton City, R. I., Feb. 14, 1889, by Rev. L. F. Randolph, Mr. John A. Slocum and Miss M. Altana Langworthy, both of Hopkinton.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BRANDT.—At the residence of his daughter, in the vicinity of Belmont, N. Y., Feb. 4, 1889, Thos. T. Brandt, of old age and congestion of the lungs, in his 85 year.

He was born in Hopkinton, R. I., moved to Alfred, Allegany Co., N. Y., in 1840, and by frugality and industry accumulated a good property; but the greatest boon was his spotless character, which was purely unselfish and lovely. He met death easily and quietly, to wait the resurrection morn.

E. H. T.

GREENE.—Palmer Greene was born in Petersburg, N. Y., Jan. 3, 1814, and died at Adams Centre, N. Y., Feb. 5, 1889, of pneumonia.

He was the fourth child of Paul Greene, Sr., whose children numbered thirteen. When an infant, his parents moved to Northern New York, where his life was spent. In 1842 he became a member of the Adams Church, and always remained loyal to the church and the denomination. He was an energetic and successful business man and, as touching the reforms of the day, of a progressive spirit. He was a positive man; he possessed convictions which he firmly maintained. Yet he had such a spirit that, though often in debate, he made no enemies and probably left none. His companion preceded him to the better land just nine years. He leaves an only son and family, who will greatly miss him. His loss is deeply felt by the church and community.

A. B. P.

DAVIS.—Bathsheba M. Williams Davis was born in Verona, N. Y., Jan. 12, 1811, and died in Lowville, N. Y., Feb. 4, 1889, aged 78 years and 23 days.

She was married to Joseph B. Davis, of Verona, when about twenty years of age, and for a time lived in that town; but about the year of 1842 moved to Watson, where her husband died in 1866. Since that time Sister Davis has lived with her children, of whom three are now living. In early life she united with the First Verona Church; moving to Watson, she was one of the constituent members of that church. Always uniform, consistent and faithful in her church relations, she died in full assurance of a glorious immortality.

T. R. R.

DUNHAM.—At the residence of his son, John Dunham, near Farina, Ill., Feb. 3, 1889, William Smith Dunham, in the 80th year of his age.

He was a descendant of Eld. Edmund Dunham, the first pastor of the Piscataway Church. He was born Sept. 30, 1809, in or near the town of Piscataway, N. J. In March, 1840, he was married to Sarah T. Davis, who moved with him to Farina, in the early days of its settlement by Sabbath-keepers, and where she died not long after, Aug. 27, 1884. Bro. Dunham was a constituent member of the Farina Church, and remained a member until his death.

C. A. B.

COLGROVE.—David Colgrove died at his home near Albion, Wis., on Feb. 13, 1889.

He was born in DeRuyter, N. Y., Dec. 31, 1804. He even passed beyond the "forescore years" allotted to a strong man. Psa. 90: 10. He was first married to Eunice Coon, daughter of Pardon Coon, March 8, 1834, and about six or eight years ago to Mrs. Louis Coon, who still survives him. His disease was called pluro-pneumonia, and was very painful at times. He was sick about a week. He was a strict Sabbath-keeper and was favorable to religion. His funeral services were held at his residence, and his remains were taken to New Auburn, Minn., for burial, by Dea. G. G. Coon, of that church, who was his son-in-law. The funeral sermon was preached by the pastor from the words, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work."

W. H. E.

CRUMB.—Mrs. Fidelia J. Crumb died at her home in Walworth, Wis., Jan. 25, 1889.

She was born in Madison county, N. Y., Aug. 11, 1818. Was married to Russell E. Crumb, Sept. 2, 1835, and resided in Leonardville, N. Y., until 1872, when with her husband, a daughter and son, she came to Walworth, Wis. Her parents were Presbyterians and brought her up in their faith. After her marriage she embraced the Bible Sabbath, and when about forty years of age she embraced religion under the labors of Eld. Chas. M. Lewis, and united with the First Brookfield Seventh-day Baptist Church, from which she never transferred her membership. She was of a modest, unobtrusive, amiable disposition, and highly esteemed by all who knew her. As wife and mother, she was kind, sympathetic and faithful, and by her death her children, two sons and two daughters, are greatly bereaved. The funeral services were held at her late home, Jan. 28, 1889, conducted by the pastor of the Walworth Church.

S. H. B.

CRANDALL.—In Walworth, Wis., Feb. 3, 1889, Welcome B. Crandall, followed just sixty hours later by his wife, Emily L. Dowse.

They were born in Madison county, N. Y., he on March 28, 1811, and she on Dec. 31, 1810. They were married Aug. 26, 1830, and thereafter lived in Brookfield, DeRuyter, and Lincklaen, N. Y., until 1856, when they came to Walworth, Wis.,

where they spent the remainder of their lives. Brother Crandall embraced religion early in life; but Sister Crandall did not until some time after their marriage. Not living at that time in the vicinity of any Seventh-day Baptist Church, they united with a First-day Baptist Church, being allowed to do so and keep the Sabbath. Subsequently moving into the vicinity of Second Brookfield, they united with the Seventh-day Baptist Church at that place, of which Sister Crandall remained a member until her death. Bro. Crandall had his membership transferred to the church at Walworth, where it was retained until transferred to the church triumphant. The "one more river" they have crossed, to dwell in the "summer land" beyond.

S. H. B. BLISS.—At Milton Junction, Wis., Feb. 11, 1889 Charles James Bliss, aged 58 years, 9 months and 14 days.

About seven weeks before his death, Bro. Bliss, while exhibiting a cutting machine, met with a serious accident, two of his fingers being nearly amputated. He was, however, desirous of saving them, and the physician thought it could be done. Two weeks afterward it was found necessary to amputate them, but this, it seems, was deferred too long. Owing to the condition of his system when the accident occurred, tetanus finally set in, perhaps occasioned by blood poisoning. He was a great sufferer during his illness. He will be greatly missed in the family, in the church at Milton where he was a member, and in the community where he was actively engaged in business, and highly respected. He leaves a widow, daughter of the late Eld. Stillman Coon, two sons and a daughter. Of his father's family, consisting of eight children, five survive him. These are David E., and Benjamin T., of Little Genesee; Edwin S., of Alfred Centre; Mrs. Morton D. Crandall, of Richburg, and Mrs. Lewis Berry, of Whitesville, N. Y. His funeral was largely attended. His pastor preached from 2 Cor. 5: 1, and was assisted in the exercises by Eld. James Rogers, Pres. Whitford, and Eld. Morris Crandall.

E. M. D.

CONDENSED NEWS.

Domestic.

Kansas reports the best crop indications in ten years.

The pension payments so far this month amount to \$20,800,000.

The United States has 700 railroads. They employ 500,000 persons.

The total receipts of cotton at all ports of the United States since September 1st last are reported at 4,723,456 bales.

Virginia shows her attractiveness to settlers by the statement that she has 15,000,000 acres of attractive land still uncultivated.

A bill has been introduced in the Illinois House, prohibiting, under penalty of fine and imprisonment, the playing of base ball on Sunday.

Edward Crall, aged twenty-two, business manager of the Harrisburg Call, died in Carlisle, Pa., last week, from blood poisoning, due to excessive cigarette smoking.

United States Senators receive \$5,000 a year, mileage, twenty cents a mile, \$125 for stationary, and besides have franking privileges and expenses on committees and special deputations.

Senator Spooner has introduced a bill providing that a system of farmers institutes shall be maintained as a part of Agricultural Department. A superintendent of institutes is to be appointed at a salary of \$6,000. Meetings of institutes shall be regularly held in agricultural sections at which experiments, lectures and discussions pertaining to agriculture shall be conducted. The annual cost of this system shall not exceed \$500,000.

Foreign.

London, with a population of 4,765,000, has only 4,193 subscribers to the telephone.

The Pope and consistory have preconized the new bishops of Detroit, Natchez and Wichita.

The Russians in Bokhara are alarmed at the encroachment of Afghans, 30,000 of whom are on the frontier.

In Germany, workingmen's societies cannot hold political debates nor carry banners, other than loyal ones.

The Japanese Minister has received a telegram from Japan, saying that the constitution of the Empire was proclaimed by the Emperor in person, Feb. 14th, amid great enthusiasm.

Monsignor Prokopios, Primate of Greece, died recently at Athens, of heart disease.

It is alleged, the Ameer in Afghanistan is beheading three hundred persons daily, for interfering with frontier traffic.

It is reported that the Russians are treating Ishak Kahn, the Afghan insurrectionary leader, with great honor, at Tamarcand.

The Dublin Evening Mail hears that Parnell's health has developed a very serious turn, and his relatives entertain fears for his recovery.

The statement is revived at Berlin that Mr. Coleman, Secretary of the American Legation there, will represent America in the Samoan Conference.

The Cossack expedition, which recently landed at Tadjurah, on the Gulf of Aden, is organizing a large caravan, and intends to proceed to Ankobar, Abyssinia.

Severe snow storms are reported throughout Austria and Switzerland. The storms in Germany continue. Railways are everywhere blocked, and accidents are frequent.

An intelligent Chinaman is reported as saying, that before half a century has passed, China will be covered with railways as with a net, and her immense mineral resources developed.

The Soudanese have vacuated Handoub. They destroyed the town by fire.

ROYAL BAKING POWDER Absolutely Pure.

A NEW INVENTION.
PLEASANT, CONVENIENT and EFFICACIOUS.

The Pall Mall Electric Association of London and New York now introduces to the American public a new invention in Plasters. For three years this remarkable Plaster has been used largely in private practice. Its cures have been so wonderful and so quick that, yielding to the urgent solicitations of prominent physicians, it is now made public. It combines Electro-Magnetism with all the best qualities of standard porous and other Plasters, and is a really wonderful remedy.

CURING
Colds, Coughs and Chest Pains, Nervous, Muscular and Neuralgic Pains, Stomach, Kidney and Liver Pains, Dyspeptic, Mar-tarial and other Pains, Rheumatism, Gout, and Inflammation, IN ONE TO THREE HOURS.

We unhesitatingly guarantee that it will produce most astonishing results, effecting rapid cures where medicine and all other treatments fail. **TRY ONE TO-DAY,** and if not entirely satisfactory, the price will cheerfully be refunded. There is no shock, but a pleasant, genial glow. It cannot injure, but will always do good.

PRICE, 25 CENTS.
Accept no substitute. If you cannot get these Plasters from your druggists read the following plan which we have temporarily adopted to introduce them quickly in your neighborhood, and it will be mailed, post-paid. 5 sent for \$1.00

FOR FAMILY USE.
MENTION THIS PAPER.
IT CAUSES NO SORES LIKE CERTAIN OTHER PLASTERS.

The Dr's Story, an eminently interesting work sent free to those who name this paper and send us 25 cents for one of DR. SCOTT'S ELECTRIC PLASTERS.

Dr. Scott's ELECTRIC INSOLES GIVEN AWAY

Will prevent and assist in curing many forms of disease. Thousands of persons are now writhing in diseases, all of which date the contraction of their different maladies from the catching of a cold from Damp or Cold Feet. "Keep Always warm and the head cool" is an axiom as old as the hills, and is as true to-day as ever.

Always wear our Insoles when using our Electric Plasters. Dr. Scott's Electric Insoles keep the feet at one temperature all the year round. Stand on ice all day and yet have warm feet. Price, 50c. per pair. They are light and persons wearing them feel a pleasant glow of warmth. Those whose feet perspire will find a ready cure in Dr. Scott's Electric Insoles. In connection with our New Electric Plasters these Insoles prove almost invaluable.

When ordering state size of shoe you wear, and whether ladies' or gents.

To introduce our wonderful Electric Plasters, we shall for a limited period only **MAKE A PRESENT** of a pair of our invaluable Insoles, to anyone who will purchase four Dr. Scott's Electric Plasters.

OUR SPECIAL OFFER

Remit us one dollar, naming this paper and we will deliver to you all charges paid to any part of United States:

- 4 Electric Plasters, retail, \$1.00
- 1 Pair Insoles, FREE, .50
- 1 Dr's Story, FREE, .25

We want everyone to keep our Plasters on hand. As we know the great benefits to be derived from using them, and how very important to have a few in the house, ready for prompt use in an emergency. Hence for thirty days this liberal offer to give away our Electric Insoles.

DRUGGISTS AND AGENTS APPLY FOR TERMS.
Address, DR. GEO. A. SCOTT, 842 Broadway, New York City.

Dr. Scott has been able by much study, experience, and close application to adapt in a practical form, at prices within the means of all, Electro-Magnetism to articles of daily need and use. Druggists, Doctors, and prominent, as well as professional men of all classes speak in the highest praise of his great inventions. Every confidence may be placed in him and his offers be relied on. No one need hesitate to accept the above liberal offer, which we see is open for a brief period.