

The Sabbath Recorder.

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DO YOUR BEST.

BY ANNIE L. HOLBERTON.

If you cannot wield the chisel
To fulfill a sculptor's dream,
If you cannot from the rostrum
Paint with eloquence your theme,
You, perchance, the steel may temper
That the grandest form shall mold;
And the impulse of your presence
May a worthy cause uphold.

Do not deem your creed a weak one,
That it has not moved the world,
Know whereon your faith is founded,
Keep your colors still unfurled.
Live the principles you cherish,
Act the precepts you would teach,
Do not let a good work perish
For the help within your reach.

If your dollars are not plenty,
Give the pennies you can spare;
If your pocket should be empty,
Give a good word and a prayer.
There is not a soul so humble
But some kindly act may do
To the honor of his Maker,
And to help a brother through.

WHO WANTS THE SUNDAY-REST BILL PASSED?

From the beginning of the movement in favor of the passage of the Blair measure, in favor of Sunday, it has been loudly claimed that at least 14,000,000 persons had petitioned Congress to pass the bills. There has been but little doubt that this number was greatly overestimated. Many of the number were counted simply because certain organizations in representative meetings, held for other purposes, had been persuaded to vote in favor of the movement. Just how much of this estimating had been done, no one could conjecture; that much of it had been done, there was reason to believe. The *Congressional Record*, of a little more than a month ago, throws some light on this question. Under date of January 17th, it reports Mr. Blair as presenting petitions as follows:

"MR. BLAIR: I present petitions of several bodies, praying for the passage of a Sunday-rest law. Of the petitions, the following analysis is submitted by those who desire their presentation:

Petitions from national bodies.

CONTENTS:

1. Individual signatures.....	407
2. Representative signatures by indorsements of bodies and meetings.....	14,174,337
Total.....	14,174,744

"Analysis of the latter:

"First indorsement is that of the American Sabbath Union, which was officially constituted by official action of the General Conference of the Methodist Episcopal Church, the Home Missionary Society of the Baptist Church, the General Assemblies of the Presbyterian Church (North and South), and the Synod of the Reformed Church, five denominations, whose membership together is 5,977,693. Of the membership of the Brotherhood of Locomotive Engineers, the indorsement of whose international convention stands second, at least 20,000 citizens of the United States. Of the Knights of Labor, the indorsement of whose international convention stands third, at least 219,000 citizens of the United States. The Presbyterian General Assembly, North, whose action stands next, had at the time of the indorsement 722,071 members. The convention of Christian Workers, whose indorsement is next, had 450 present when the unanimous vote of indorsement was taken. The Woman's Christian Temperance Union, which, comes next, had 185,521 at the time of the vote. The Roman Catholics, for whom Cardinal Gibbons speaks, number 7,200,000."

A little further analysis of this remarkable piece of figuring would seem to be in order. In the first place, the reader is perhaps surprised to see that out of the 14,000,000 claimed, only 407 are actual signers of the petition. Again, the American Sabbath Union was organized, it is true, by representative bodies, of five different religious denominations, which aggregate nearly six millions of members. Now this Union, this representative of the representative bodies of these five denominations, in a meeting at which probably not more than one in ten thousand of this nearly six millions is present, votes in favor of the measure; and forthwith, that vote is counted as 5,977,693 individual petitioners in favor of the bill. Let us take another illustration of this method of getting signers to a petition, for the promotion and preservation of Sunday, as a day of rest and religious worship. The Brotherhood of Locomotive Engineers stands in this count for 20,000 petitioners, that being the estimated membership of that organization. That body held a representative meeting in Richmond, Va., early in October, for the transaction of business pertaining to the supposed interests of the order, but having no reference to this matter. Mr. Crafts, Field Secretary of the Sabbath Union, attended this meeting, and in a speech of an hour's length, set forth the work of the Union, and its efforts in relation to the Sunday-Rest Bill, and then for another hour, answered questions on the same subject, and by these tactics secured a vote of this body favoring the movement; and that counts for 20,000 individual signers of the petition in favor of the measure. Furthermore, the vote of the General Assembly of the Knights of Labor, representing, in this count, 219,000 individual names, was obtained in the same way. Finally, the greatest triumph of the American Sabbath Union, in the matter of obtaining signers to this petition, is in the 7,200,000 Catholics, who are reported in the 14,000,000. Cardinal Gibbons, who was in attendance upon the Washington meeting of the Union, said he was the representative of that number of Catholics in this country, and he was in favor of the bill. We do not know how much authority the Cardinal has to speak for the Catholic population of this country, on a question of personal

religious faith and practice, but we have no doubt his vote will count many times more than one. Granting that the entire 7,000,000 decide with the Cardinal, on his authority, which is hardly probable, isn't it rather a poor victory for a Protestant people, that a favorite scheme is backed by 7,000,000 and more of people on the dictum of one man?

We have before said, that we do not deny the right of the people to petition the law-making power of the land, for any measure which they may wish to promote; but what we criticise in this matter is the obtaining of individual signatures, so-called, by the votes of less than a dozen representative bodies, which have no power to bind the consciences or dictate the choices of the millions which they claim to represent, and the parading of the immense lists of names, as though they were *bona fide* signers. Doesn't it look as though the cause of the Sunday was hard pressed, when its friends ask Congress to support it by law, and then resort to such measures to create a boom in favor of their petitions? Let us not be misunderstood. Many individual names have been obtained and are being obtained in favor of the movement; but this fact is no refutation of our statement, that the measures above described have been resorted to, to give the movement an air of great popularity. And we say again, that any cause which has recourse to devices which are as misleading, as is the claim, made almost from the beginning of this agitation, that 14,000,000 of people, including the great labor organizations of the country, were clamoring for the passage of this Sunday-Rest Bill, is in a deplorably, desperate strait. Into that strait the cause of the "American Sunday" (a much more appropriate term than "Christian Sabbath"), seems to have fallen.

THE JEWS AND THE SABBATH.

"Shall the Sabbath be given up," is a question which is being much discussed in Jewish circles. It is evident that a division is coming touching this question. What proportion of the Israelites will yield the Sabbath, is yet to be seen. Some will, openly—as many have done privately, hitherto. This abandonment of Jehovah's sacred day will not be in the interest of deeper piety, nor of spiritual religion. Rabbi Schindler, of Boston, has lately opened a course of Sunday lectures, a step made necessary, he claims, because of the hindrances to Sabbath-observance from business considerations. He was careful to announce in his opening lectures that he had no purpose to celebrate Sunday as a religious festival, or as a Sabbath, or even as a day of worship. Such an attitude must result in practical no-Sabbathism and the loss of much that has been valuable to Judaism. The Sabbath is a fundamental doctrine of Judaism and of Christianity, and its disregard by either Jews or Christians means loss of spirituality, the influx of the spirit of disobedience and religious ruin. It will be a sad day for God's ancient people when they cease to make his law their delight, and accept the no-lawism which a degenerate Christianity borrowed from *effete* paganism.

MISSIONS.

How THINGS grow "out West!" Church building lots in Washington Territory, rose from \$25 to \$250, and from \$10 to \$1,200. A spot in Idaho without house becomes, in about a year, a place of five or six hundred inhabitants. O that the rush for the heavenly inheritance were as eager.

SOME unknown friend will please accept our thanks for two copies of the RECORDER, dated, respectively, August 19 and 26, 1847, and containing interesting communications from the late Mrs. Lucy M. Carpenter, relating to the voyage of our first missionaries to China, and also a touching farewell poem by Mrs. Carpenter.

ACCORDING to the Baptist Year Book, 608 new Baptist churches were organized last year. In Texas 69, in Kansas and Arkansas 49 each, in Massachusetts 6, New York 5, Rhode Island 2, and Connecticut 1. East of the Mississippi River 346, west, 262. Of these, about 400 are without church houses; and it is estimated that there are, altogether, between two and three thousand Baptist churches without houses of worship. The new interest among our own people, in building and helping to build meeting-houses, is one good sign of the times.

IN several Western states and territories, where crops have failed, it is found very difficult to support home missionaries. A Baptist minister, for example, has been obliged to run behind, financially; and his wife felt compelled to use, for living expenses, \$350 left her by her parents. The *Home Mission Monthly* says, "Surely, this is hard, when there is so much money lavishly thrown away, by those who are numbered among the Lord's people. The laborer is worthy of his hire, the minister, of a salary on which he can live." In portions of North Dakota, there has been great suffering; and in other places, the times are unusually hard. How many of us really act as though we were the Lord's stewards? And how many of our home missionaries and ministers can live on the salaries they receive and give their very best time and energies to the real work of the ministry?

MONTANA TERRITORY offers an inviting and important field for home mission effort, on behalf of the claims of heavenly lands and imperishable riches. The white population of the territory increased from a little over 18,000 in 1870 to 150,000 or more, one person for every square mile, in 1888. The cattle and sheep number 2,500,000, the horses 150,000. Butte City Mining Camp, said to be the largest in the world, of 25,000 people, produces more copper than any other mine in the United States, the pay-roll being nearly \$1,000,000 a month. At Helena, smelting works, costing \$1,500,000, are nearing completion. The climate is claimed to be healthful and enjoyable; and there are rich valleys for grain and stock, and hills for lumber, gold, silver and copper. The mean altitude of Nevada and New Mexico is given as 6,000 feet; of Wyoming, 6,000 feet; Colorado, 7,000; and of Montana, 3,000; and 300 feet of altitude are said to equal one degree of latitude. The Presbyterian College at Deer Lodge, with buildings costing about \$80,000, has 11 teachers and 100 students; and at Bozeman there is an academy with 75 pupils.

A PLEA FOR THE CHINESE.—No. 2.

BY H. V. NOYES.

OUGHT THE CHINESE TO GO?

It is not likely that the intelligent people of our own land, American missionaries in China or the Chinese government, will make any objection to well-considered, reasonable regulations restricting immigration, and which shall be fairly applied to the citizens of all foreign nations. But when the people of one country are singled out to be treated as sinners above all others, it is pertinent to ask the question, Why? Is it that they do not assimilate with our people? If that logic holds, it will exclude all Americans from China. Is it that they come here to make money and then return with it to their own land? True, but just as true of all Americans doing business in China. Is it that they bring down unreasonably the laboring man's wages? How shall we get rid of the stubborn fact that in no other state of the Union, and in no other country on the face of the earth, has labor received better remuneration than the honest labor of white men has been able to command in California ever since the Chinese have been there? Is it that they establish opium-joints where Americans go astray? Bad enough, and the terrible evil is increasing. The attention of the American people cannot be directed to it too strongly or too speedily. But who are the greatest sinners? We pass by the well-known fact that England first forced opium on China, to inquire whence comes it into the United States? Not from China. It is raised in India, under the British government, prepared for smoking in Hong-Kong, a British colony, and Macao, a Portuguese colony, brought thence to San Francisco and Vancouver in American and British steamers, and from these points distributed to the body and soul-killing opium-joints. And then the whole burden of guilt of the wretched business is saddled on the back of the long-suffering Chinaman. When, therefore, the Anglo-Saxon and the Celt, with virtuous indignation, break forth in bitter complaint against the Mongolian because some of their friends or brothers or children go to his opium-joints to smoke, the impulse is strong to say, "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Is it, as some charge, that they are idolaters? No one believes that they are likely to convert Americans to idolatry. But we do know that, all the time, some of the idolaters are becoming Christians, and in this a Christian people ought to rejoice. Is it that they are likely to come in such numbers as to overrun the country? Facts do not show it. There was a steady immigration from 1849 until restrictive measures were adopted. The custom-house records in San Francisco show that the excess of arrivals over departures from the beginning of 1852 till the end of March, 1876, was 124,137. This must be diminished by the number of deaths. The largest arrival was in 1852. The largest increase in any year after that was 11,716. In 1880, after thirty years of immigration, the number in this county by actual count was 105,465, an average increase of 3,500 a year. The number of immigrants arriving from Europe at Castle Garden, New York, on *one day* last week, is reported at 1,789, and the number for the first eight months of the year was more than 392,000. These facts speak for themselves. The rigid restriction laws in existence since 1880 make it likely that the number of Chinese in this country has been diminishing rather than increasing. Therefore, we conclude that those who threaten us with a Mongolian invasion either do not

know the facts or else with set purpose make false impressions. From all the above, let the reader judge whether unusual and harsh measures against the Chinese are justifiable.

HOW DOES THIS CONCERN THE CHURCH?

Of course her own treatment of the Chinese, as of all other heathen, should be both just and kind, but ought not she also to make her powerful influence felt in securing treatment at least just on the part of the state? The writer once heard the American minister to China say, in substance, "Well-informed politicians in the United States know perfectly well that it is not wise for them to disregard the general judgment of the Christian Church." When the state does that which politically justifies a threat on the part of China to exclude Americans, a threat which executed would close those doors to mission effort, which God has opened, is it not time for the voice of the church to be heard in tones which cannot be mistaken? If the doors shall be closed, God will doubtless open them again, but woe to the nation responsible for the closing!

ANOTHER DUTY OF THE CHURCH.

China is spiritually dead, and no development of internal resources, no amount of military and naval drill, of secular instruction or of intellectual awakening can give her spiritual life. Nor can her own systems of belief. Confucianism has no light to throw on a future life, and no motives sufficient to enforce even the morality which it teaches. Tauism blinds with vain superstitions. Buddhism is destructive, crushing out all the sensibilities of the human heart, and finding refuge from misery in losing consciousness of either pleasure or pain—its last best hope, the twin sister of despair. Tried by the Chinese for eighteen hundred years, it has never lifted a shadow from the darkness that still rests thick on those ancestral tombs where more than a thousand generations sleep.

"Life and immortality are brought to light in the gospel," and this gospel is the priceless boon which God makes the Christian Church responsible for giving to China. He will bless her in meeting that responsibility. The quiet, patient laborers for the Chinese in this land are so evidently working in the line of God's providence that results are sure, and "he who seeth in secret will reward them openly." May not the same be said of those who have entered China's open doors?

FROM F. F. JOHNSON.

STONE FORT, Ill., Feb. 5, 1889.

Having come home yesterday from Crab Orchard and having a little time I thought I would improve it by writing you a short note. We are having *stirring times* on the Sabbath subject in the vicinity of Crab Orchard, and in fact everywhere that our work has extended.

I have distributed about 6,000 pages of tracts and other religious reading. Several have embraced the Sabbath in the bounds of our work. Eld. Threlkeld is a whole team himself. Within the last few days I have been circulating a petition that Eld. Lewis sent me, against the Blair Sunday Bill. I got one hundred of my neighbors to sign it, and soon sent it to Bro. Babcock. Some that do not belong to our denomination signed it with a vim. The circulation of the petition gave me good opportunity to present the claims of the Sabbath. Well, all right, let the matter come before the people in whatsoever way the Lord directs. Am glad I am one of the pioneers in this country in this grand work. Pray for us.

WOMAN'S WORK.

"WHEREVER wrong is done
To the humblest or the weakest, 'neath the all-beholding
sun,
That wrong is done to us, and they are slaves most
base
Whose love of right is for themselves, and not for all the
race."

A STORY is told of a Chinese Christian who asked an English missionary how many clergymen there were in England. "How many do you suppose there are?" he was questioned. When the Chinaman had thought a minute of the difference between the areas of China and England, he replied: "Well, it is a little country; perhaps fifteen hundred." When told that there were twenty-three thousand, he said in astonishment: "Twenty-three thousand! Then you can well spare one thousand for China."

TWELVE TIMES ONE.

Because we have been so many times asked concerning the prayer-calendar if it runs out with January, or if the same topics are to be taken up each month, we feel that possibly we should repeat the statement first made concerning them, that the plan is for monthly repetition.

The calendar would have cost us more if we had had three hundred and sixty-five topics printed. But that is not the best reason we had for printing thirty-one topics. We believed the spirit of a prayer-calendar would wear itself into our interest much more effectually if we were regularly for twelve times to return to the same topics, especially since it is our first year with the calendar. We have been told, "We do not pray by a book," and that "I do not see what is gained by this calendar, I've been in the habit of praying for just such things for years." To all such we say, the prayer is not in the book, simply suggested topics for prayer. We ask for no intoning, nor do we believe in the mummerly, but a solid and wide-spread unity in our prayers for each other cannot do less than to encourage those already accustomed to pray for our people and its own work, and many, even earnest Christians, may be helped by the jogging of the attention which the calendar can give, and all of us may be strengthened and happy by the sense of daily unity in our prayers.

The work being new with us, we sent a copy to every pastor—I think we did not miss any—and hope they have received them. We desired by this to receive help from them by their personal influence through their public prayers for the topic of the day, as the day may be, and by argument and persuasion by which they can help to secure greater practical interest in our work. We sought to make the topics comprehensive. They do not cover nearly all of our special needs or desires. Some one has suggested that we left our young people out. Day the 20th reads, "For fidelity to the question of God's only Sabbath, and that our young people may cease to forsake it." This would the rather prove that they are not left out. Still, if one wishes to criticise, let us help them by anticipating the—"oh, yes, you do include them in a reprimand." But this is true, that it is generally our young people who do leave the Sabbath, and for the sake of business prosperity; on the part of the young men directly, and by only one remove on the part of our young women, who by marriage to Sunday-keeping young men, either to such as leave the Sabbath, or have not kept it. If we stop one day in the month to unitedly

pray, all through our denomination, for this class of our members, we shall pray for our young people where as a class they most specially need it. As for the rest of it, we wanted a day for them, and for many other special objects; but we say, as did the little girl. She had learned one, two, but three seemed strange and large and numerous to her, so she said of it, "That's a great many for three." We have a great many precious and worthy objects, which, if they are all remembered, will make a good many for thirty-one. Yet our young people are one with us, and of us all through the little book. Look it over and see where there is pointed occasion to leave them out instead of you. Another year we hope to improve upon this one, in the little effort made in this direction. Meantime we expect the year will bring proof of this, that the topics already suggested, and likewise by their repetition, have deepened personal interest in the subjects specified, and also in collateral ones linked legitimately in point of fact with these, and, shall we say, suggested to many, and very naturally, because of their collateral relationship?

One little family of two, three, or more, praying each morning at the family altar for the topic of the day, to-day, as we write this, it is for the church in London, the little church thus borne upon the mind to be prayed for, even many a time during the day. Any good in it, since God is willing to hear? Our whole denominational family bowing at the family altars in the morning, each little family feeling the spiritual touch of the others, and the volume of prayer uniting as one in the ears of the Prayer-hearer. Any more helpfulness in that? You think. We ask, you answer.

WHY NOT HOME NEWS?

[THE following is sent to us by Mrs. A. N. Daland, and we look for good to come to our work through its spirit, and the desire for helpfulness which it contains.]

It has occurred to me several times, lately, that a "Home News" corner in the Woman's Department of the RECORDER might prove of interest to the women connected with our local societies. On consulting the editor of "Woman's Work," I found that she had already attempted to institute such a department, but had failed through lack of support from the societies, whose duty it would be to furnish the news.

As it seems necessary for some one to break the ice, I have ventured to write out a few items, regarding our society in Leonardsville, hoping that either the presidents or secretaries of other societies will soon follow this example, so that we may hear from at least one each week. Especially would it be a good plan for very small or weak societies to report in this way. It would encourage them, and would give the stronger locals an opportunity of sympathizing with their feebler sisters. Indeed, it would draw all the women of our denomination closer together, if they could hear often from each other. And, besides, we could all exchange ideas for Christian work.

Probably every denomination, excepting our own, publishes a magazine of some kind, in the interests of the work done by its women. As we have nothing of that kind, we must make "Woman's Work" in the RECORDER take its place; but we should remember that it will be requiring an almost superhuman task of its editor, if she is expected to make that department both entertaining and profitable without any help from outside.

If it seems hard for any one of us to write an article for that department once a year, what must it be for one person to have to see that its columns are filled *every week*, whether any matter is contributed or not? Let us women all make

up our minds to help Miss Bailey in this particular part of her work, and we shall soon have a page which will vie with any other in the RECORDER.

THE WOMEN'S BENEVOLENT SOCIETY OF LEONARDSVILLE, N. Y.

Our society has upon its roll about forty names, of which an unusually large proportion represent active, working members. An effort was made, about a year ago, to induce every woman in the church to become a member of the society. Though this effort was not entirely successful at the time, still new names are frequently proposed, and are gladly welcomed by the old members.

The society meets regularly every two weeks during the year to sew, and holds a business meeting every three months, having, therefore, four business meetings during the year.

We give some kind of an entertainment every quarter. Early in December a fair was held for one afternoon and evening, and about a hundred and twenty dollars were received, clear of all expenses.

Our society sews for any benevolent purpose which is deemed worthy; but when there is no such work to be done the time is spent in filling orders from outside, of which we have quite a number, principally for quilts, comfortables and aprons. A regular price is set on each kind of work, and the list is to be seen in the secretary's book, so that any one having this work done by the society, is treated exactly the same as though buying from a store.

But there is one kind of work which deserves especial mention, because it has given us the purest satisfaction of anything we have ever undertaken. This is the filling of the annual box for one of our home missionaries. Two years ago we began this work, by sending a box of clothing, books, etc., to Eld. S. W. Rutledge. The warm letter of thanks received from Mr. Rutledge and his wife so touched the hearts of our women, that they unanimously agreed that such a box should be sent every year. Last year we sent our box to Mr. Hull, of Arkansas, who was equally pleased; and just now a letter, of the warmest thanks, has been received from Mr. R. S. Wilson, of Alabama, to whom the box was sent this year.

If there is any society in the denomination which has not tried *this* way of working for the Master, it is earnestly urged to begin, for there is no work which so thoroughly repays the workers as this. This work has now been taken up by the Woman's Board, and anyone can obtain the names of the missionaries from Mrs. O. U. Whitford, of Westerly, R. I.

No one will dispute the fact, that it is a good thing to help these noble men, who are preaching the gospel under such disadvantages; but there is another reason why this work is such a good one. It is the acquaintance which we thus gain with our missionaries.

Mr. Rutledge, Mr. Hull and Mr. Wilson can never again be to the women of Leonardsville simply names seen in the Missionary Department of the RECORDER. No, we have corresponded with them, we know the names and ages of their children, we have learned some of the peculiar trials to which they are exposed, and now, when we see anything from their pens in the RECORDER, we all read it as something written by personal friends.

So enthusiastic have we grown over this part of our work, that one good sister suggested, in our last business meeting, that we could send two boxes every year, by making a little extra effort!

Many other societies have engaged in this work. It would be pleasant to hear through the columns of "Woman's Work" whether their experience has been the same as ours.

This first installment of "Home News" is far too long, but the writer is made bold by the fact that there is as yet no competition in this field. After this, the Leonardsville society will endeavor to be a little more modest in its reports.

In the meantime, let us hope that, in return for our confidence, we may hear full accounts from all the other societies.

PRESIDENT OF LEONARDSVILLE LOCAL.

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.
an. 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 Child-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 X.—THE CHILD-LIKE SPIRIT.

For Sabbath-day, March 9, 1889.

THE SCRIPTURE TEXT.—Mark 9: 33-42.

33. And he came to Capernaum, and being in the house he asked them, What was it that ye disputed among yourselves by the way?
 34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest.
 35. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.
 36. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,
 37. Whosoever shall receive one of such children in my name, receiveth me, and whosoever shall receive me, receiveth not me, but him that sent me.
 38. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.
 39. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.
 40. For he that is not against us is on our part.
 41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.
 42. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

GOLDEN TEXT.—Whosoever shall not receive the kingdom of God as a little child he shall not enter therein. Mark 10: 15.

DAILY HOME READINGS

- S. Mark 9: 33-42. The child-like spirit.
 M. John 13: 1-17. Serving one another.
 T. Phil. 2: 1-18. Christ-like unselfishness.
 W. Prov. 4: 1-27. The young counselor.
 T. Matt. 5: 1-12. The blessed.
 F. Matt. 25: 31-46. Christ and his disciples.
 S. 1 Cor. 13: 1-13. Christian love.

INTRODUCTION.

Six days after our last lesson Jesus went up into a high mountain, probably Mt. Hermon, near Cesarea Philippi, with Peter, James and John, and was transfigured before them. When he came down from the mountain, in response to a father's prayer, he healed a lunatic child, whom the disciples had not been able to heal. Then crossing the Jordan, he passed through northern Galilee, avoiding, as far as possible, public attention, and giving himself to the instruction of his disciples. During this journey a dispute arose among them who should be greatest in the kingdom. These ideas of position and rank were altogether secular. They still believed, notwithstanding the clearness with which he had predicted his approaching death, that he was about to proclaim himself as the Messiah and set up a temporal kingdom. It became therefore a question of deep personal interest to those most ambitious among them, who should fill the highest places under the new government. This dispute among them gave occasion for the instructions of this lesson. Parallel accounts, Matt. 18: 1-10, Luke 9: 46-50.

EXPLANATORY NOTES.

V. 33. *And he came to Capernaum.* Jesus had now been absent from Capernaum about five months, and it was now near the beginning of October. He had in the meantime once been in the vicinity of Capernaum, but there is no evidence that he at that time was seen in the town (chap. 8: 10). The present visit continued only a very few weeks. *And being in the house he asked them, What was it that ye disputed among yourselves by the way?* The house was most likely the home of Peter as in chapter 1: 29. The disciples on their way together from Cesarea Philippi were in warm discussion as to the appointments in the government which they supposed their Master was about to establish. They were not yet so far exalted in their spiritual conceptions concerning his kingdom as not to suppose that it was to be of an earthly character, and thus open the way for many distinguished positions for his disciples. Hence they were each interested in the distribution of these appointments. Possibly some unworthy ambitions were cherished by some of them. The Lord did not make this inquiry simply for his own information, but rather to

call their attention to their own personal ambitions and mistaken conceptions concerning positions in his kingdom.

V. 34. *But they held their peace: for by the way they had disputed among themselves who should be the greatest.* They were not willing to unveil the selfish ambitions of their hearts, and especially this particular question over which they had been disputing. His reference to the dispute instantly awakened in their hearts the consciousness that their spirits were not right.

V. 35. *And he sat down, and called the twelve, and saith unto them.* There is something of peculiar interest in the attitude which he now assumes with his immediate disciples. Sitting down to give instruction implies that the instruction is both private and very important, demanding the most careful attention. *If any man desire to be first, the same shall be last of all.* This is the emphasized proposition to be understood and carefully heeded by these disciples. In its statement and spirit, it is quite opposite to the modes of distinction in earthly kingdoms where the person occupying the first position demands the service of all.

V. 36. *And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them.* He now proceeds to make his instruction very simple and plain, and does so by use of this beautiful object lesson. No member of a true family controls the best and highest purposes, the purest and most unselfish affections of the entire family, so completely as the little, innocent and helpless child in that family. At the same time that little child is entirely subject to the wise directions of the parents and older members of the family, and hence, in a beautiful sense, is servant of all.

V. 37. *Whosoever shall receive one of such children in my name, receiveth me.* There is much significance in the word "receive," and also in "in my name." It is not only to receive and care for a little child, but more emphatically to accept and cherish the real spirit of an obedient, dependent, trusting and affectionate child, in its relations to the whole family. *And whosoever shall receive me, receiveth not me, but him that sent me.* Here is another blessed fact announced. The person who really accepts the spirit of Christ becomes transformed into that blessed childhood in his disposition and submissive obedience, comes to occupy the real position of an humble child of the Father of the Lord Jesus Christ, and hence of course is a joint heir with the Son of God, and in the highest position possible for a finite being.

V. 38. *Master, we saw one casting out devils in thy name, and he followeth not us.* This receiving someone in the name of Jesus reminded John of an incident known to the disciples in which a stranger was casting out devils in his name. Now the question arose, what relation could that stranger have to Jesus, of whom he was not a follower? It did not seem possible to these disciples that such a man was a receiver of Jesus and hence a receiver of him who sent Jesus, even though he had cast out devils in the name of Jesus. They supposed that such power as that man was using was reserved as a privilege for those who followed Jesus in the same way as they did. But here they were taught a new lesson, viz., that the power of Jesus flowed out more widely than to the immediate circle of his followers.

V. 39. *But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.* Jesus unfolded a principle to be observed in judging of cases like this. If any man is really conscious of being enabled to do some supernatural deed in the name of the Son of God, he is not likely immediately thereafter to speak against that name, for he knows his utter dependence upon that name for the power which he exercises. Hence such a man is not to be judged solely by his associations with themselves, but more properly by the work which he does and the name in which he does the work. There is something of very deep interest in this principle so often mentioned in the Bible of acting in the name of another. For one to act, or do anything in the name of another, is to exercise very deep faith in that name and to depend entirely upon the power of that name; in fact he must merge himself into the very personal life of that name, else his professional acting in that name is a fruitless hypocrisy. But the deed itself accomplished in the name of one who alone is able vindicates the person using that name.

V. 40. *For he that is not against us is on our part.* There are only two possible positions for a man to occupy in relation to Christ and his disciples. Every man who has come to years of moral responsibility is voluntarily occupying one of these two positions. He is either a friend and follower of Christ, or he is an enemy, refusing to follow him.

V. 41. *For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily*

I say unto you, he shall not lose his reward. However small a service one may render even to the trusting disciples of Christ or to the helpless little child, if they render that service in the name and in the acknowledged help of Christ, they have Christ's reward.

V. 42. *And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.* This word "offend" has a deeper significance than we are accustomed to give it; it means more than simply to annoy or to injure one's feelings. It signifies to discourage or to deceive, to lead one's mind into error and into darkness; really to injure one in his spiritual life and confidence and peace. It is the most distrusting work that a man can be engaged in, distrusting both for time and eternity, to turn one's mind away from the paths of virtue and trusting obedience into the paths of vice and infidelity. Rather than that a man should be engaged in such a work among his fellow-men he should be banished to the depths of the sea with an anchor about his neck that would hold him there forever.

WORTH REPEATING.

The following extracts from the annual report of the Sabbath-school Board to the General Conference are worth repeating.

Loyalty to the kingdom of Christ has brought this body of delegates here together, with their reports from our churches located far and near. What are the reports? Are the churches vigorous and accumulating moral and spiritual strength? Are they increasing in membership and in the means to carry forward the work of the divine companionship? Are their pastors, Sabbath-school superintendents and teachers men and women full of the fire of the gospel of salvation? Are the young people and the children all being trained in the true wisdom of God's revelation, and thus not only saved from unbelief and apostasy, but being prepared to win and save others? These are vital questions, and if they cannot be answered in the affirmative, there is ground for great solicitude. If we as a people have any reason to maintain a distinct organic existence, it must arise from the fact that we have attained to some apprehension of divine truth not reached by the world about us. Is such truth, with the spirit of Christ, all pervasive in our churches, in the lives of our membership? Then surely all the foregoing inquiries must meet a full affirmative answer, and the work committed to our hands is blessed of God. There can be no more interesting or hopeful department of our work as churches, than that of our Bible-schools. In these schools are assembled our children, many of them with their parents, Bible in hand, and face to face with Christian teachers, for a candid, honest study of the Words of Life. In this Bible study are engaged not only many of our most faithful fathers and mothers, but our young men and women, and our little boys and girls, who must soon accept or reject the important work of vindicating the truth to the world. The future strength and success of our churches must and does depend very largely on the efficiency of these Bible-schools.

Collections for home uses have generally been made, and in some schools these have been quite large, but very little has been collected in any of the schools for benevolence. Is there not need of instruction in this matter of Christian giving? The real blessing of giving depends largely upon the motive with which one gives, and the motive depends upon the object. It is not impossible for children to be taught nothing but selfishness even in giving. We would emphasize this branch of instruction in our Bible-schools.

ROYALTY IN SCHOOL.—A little girl, in answer to her teacher's question one day, defined a lady as "a woman who has good clothes and nothing to do." Real ladies are never content with having "nothing to do," and they often set an example of industry and common sense to their humbler neighbors. The Queen of Roumania, a gifted and energetic woman, has lately done a kind thing in delivering a course of lectures on national literature at the girl's high school in Bucharest. Her Majesty, who is well known as a poetess, under the pseudonym of "Carmen Sylva," has, for some time past, been accustomed to give lectures, privately, in her palace, to the daughters of some of the leading families of the city. These literary classes soon became very attractive and popular, and in order to extend their influence, the Queen thought of delivering her lectures in the high school. To obtain a Professor's diploma required an examination, to which the Queen submitted, and thus clothed herself with authority to preside in a public school-room.—*Youth's Companion.*

HOME NEWS.

New York.

ANDOVER AND WELLSVILLE.—It may be cheering to the readers of the RECORDER to see this note from the Seventh-day Baptist Churches of Andover and Wellsville. For the last three months we have been able, notwithstanding the scattered condition of our families, to keep up, with good attendance, our regular Sabbath services. And although we cannot chronicle a series of meetings on either of these fields, yet the Lord has allowed us to see his salvation, and six have united with the church at Wellsville by baptism, and one by letter, during the last quarter, and others, it is hoped, will soon follow. One has been added by letter to the Andover Church, and two have been received for, and await baptism. Brethren, pray for us, that the Word of the Lord may continue to run and be glorified among us. J. C.

FEBRUARY 24, 1889.

New Jersey.

SHILOH.—Our church at Shiloh was again packed with people, on Sixth-day evening, February 15th, to witness the ordinance of baptism. At the close of our extra meetings, Bro. J. C. Bowen, pastor at Marlboro, began revival meetings there. The Spirit worked with great power, and resulted in many conversions. Upon invitation, they united with us in joint baptism service on the 15th inst. The evening will long be remembered by the many who were present. Bro. Bowen, as their pastor, baptized 23 persons, all of whom were to join the Marlboro Church, and the pastor of Shiloh, baptized 5 more, which added to the number previously baptized, makes 47 additions to the Shiloh Church. Thus, between these two sister churches, 70 persons have been buried with Christ in baptism within three weeks. We hope there may yet be others to put on Christ, and own him for their Saviour, in both these churches. Pray for Bro. Bowen and his people, and don't forget Shiloh at the throne of grace. T. L. G.

FEBRUARY 19, 1889.

MARLBORO.—The Home News department of the SABBATH RECORDER being of deep interest to us, it is proper that we should do our part to sustain it. On the second Sabbath in January our Sabbath-school was reorganized. As Bro. G. A. Ayars had served faithfully as Superintendent for three years, he tendered his resignation, and Bro. Lewis Schaible was elected. Bro. Ayars has charge of the black-board department. The school is certainly in good condition, each member feeling a deep interest in the work.—On January 20th, while the pastor was away at a neighboring church preaching, his brethren united in hauling home his wood, and cutting it up, and splitting it, and cording up a part of it. There were fourteen two-horse loads of it. The sisters came too, and provided dinner for all. Fifty persons took dinner. Then, too, they remembered the other wants of pastor Bowen, for they brought him wheat, corn, flour, potatoes, etc.—We had felt for some time that the Lord was about to bless us, and for this we have been praying. Two weeks ago we commenced extra meetings, the pastor preaching every evening. The result has already been twenty-three hopeful conversions. These were baptized by the pastor in the baptistery at Shiloh on Sixth-day evening, and twenty-one of them were received into the church at Marlboro yesterday morning. The other two were from a

Methodist family. Three of those baptized were converts to the Sabbath, and among them were two mothers. Never before had there been more than thirteen received into the church at one time. What made the services yesterday the more interesting was the fact that two years before at that very hour the pastor was being ordained to the gospel ministry, and installed.

J. C. B.

Rhode Island.

ASHAWAY.—On Thursday evening, February 14th, Mrs. Harris—Hope Ledyard—of Brooklyn, N. Y., delivered an address at the Seventh-day Baptist church, under the auspices of the Ashaway and Potter Hill W. C. T. U. Mrs. Harris has recently been made National Superintendent of Mother's Meetings, and, therefore, speaks with especial reference to the duties of parents. She gave some most excellent advice respecting the rearing of children, and was particularly emphatic regarding the rest-hours of the young. She thought the hours of retiring for those under eighteen years of age should range from 7½ to 9 o'clock. She also expressed the opinion that young girls should be crowded less in school, and by their mothers be taught housekeeping in a thorough manner, that they should have an allowance of money, in order that they may learn to make a judicious use of the same. She thought that no woman who cares for the house should condescend to beg her husband for money, but should consider herself a partner and entitled to a share of the funds, and that if her husband doubts this he can readily be convinced of the fact, by assuming, for one month, his wife's responsibility. Mrs. Harris is now engaged in Connecticut, where she will remain for a short time.

WESTERLY.—Another serious fire visited Westerly on Sunday morning, Feb. 3d. This time it attacked the Briggs Building, and has left it a complete wreck. The building stood at the south-east corner of the bridge, and was erected only six years ago, at a cost of about \$14,000. It was built of hard pine, covered by corrugated iron, and the floors were lined with fire-proof cement. The first and second stories were occupied by stores and offices, and the third by the W. C. T. U. The loss is partly covered by insurance. The origin of the fire is unknown. The regular monthly social of the Ladies' Aid Society was held on the evening of Feb. 7th. After the supper, a musical entertainment was given. It consisted of piano solos by Miss Mable Thorp, and songs by Miss Susie Robertson and Mr. Fred Martin, and was much enjoyed by the many people present.—The County Convention of the Woman's Christian Temperance Union was held in the Christian Church on Tuesday, Feb. 12th. The programme during the day included the following: Praise Service, Worker's Conference, Mother's Meeting, Reports on Enforcement of Law, and Address by State President. The evening session was very largely attended. The address was given by Mrs. Frances Harris, well-known as "Hope Ledyard." This lady, who is the National Superintendent of Mother's Meetings, held an additional meeting for mothers in the First Baptist church on Wednesday, and a meeting for young ladies on Thursday, in the Seventh-day Baptist church. She also addressed the students at the Elm Street School, and it is hoped that much good may result from her work.—The last lecture in the People's Course was delivered Feb. 14th, by Mrs. Abba Gould Woolson, of Boston; subject, American Women at Home and Abroad. M. A. S.

Kansas.

NORTONVILLE.—Nortonville has a good cheese factory, and now has the prospect of getting a canning factory.

We held meetings a couple of weeks in January, but are sorry we can report no general awakening. If the people had come up to the work as Bro. Gardiner tells of his church's doing, we believe much might have been accomplished. The pastor has gone to Elmdale to hold meetings. May the Lord bless all our churches with glorious revivals.

We expect the General Secretary of the Y. M. C. A., of Lawrence, to be with us the 22d and 23d inst. He will conduct the Christian Endeavor meeting Friday evening, at the church. Large attendance desired. On the evening of the 23d there will be a parlor social and concert at the parsonage. G. M. C.

Idaho.

TANEY.—We have had a delightful winter, just snow enough and just cold enough to make excellent sleighing most of the time since Christmas. It has been very favorable for the meetings which have been held in this neighborhood for more than three weeks. Elder Rigby, a Methodist minister, has done most of the preaching, and an earnest, devoted man he is. Our people, and in fact most all other Christians, have entered heartily into the work. Several have been reclaimed and some converted. The preacher has gone to another field, but the meetings have not stopped entirely, and the interest is still good. We have no thought of letting the good work stop here. Some of our neighbors, whom we never suspected as having been followers of Christ, were reclaimed and acknowledged that this was their second start. Then followed the old story of their moving away from their church home, and not keeping up any vital connection with it; and not finding others of like faith, they were overcome by the evil influences surrounding them.—During the last two or three weeks, meetings have been held in our new church-house, which is a comfortable and commodious place of worship; a decided improvement over the old school-house, and a much needed one. Thanks to the Missionary Society and friends who have aided us, and also to some of our own brethren who have contributed as much as fifty day's work apiece. The house is not entirely completed, and the dedication services will probably not take place until it is.—I hope before long to report more in detail the results of our revival work here. Brethren, pray for us that we may be meet for the Master's use, and that we may see the glory of the Lord yet more abundantly in the salvation of souls. O. D. W.

THE *Baptist Missionary Magazine* for December reports 260 baptisms, and news has been received of 23 recent baptisms at Sivatow, China, and 73 at Ongole, India.

AN English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were to say, 'Go ye into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of these brave fellows, accustomed to obey orders without hesitation or delay and at peril of life, promptly answered, "Well, I think we could manage it in about eighteen months."

TWO MEN in Dr. Chamberlain's hospital, on leaving for home, asked for copies of the Testament read and explained to them while there. Being told that they could not read it, they replied, "When a peddler or tax man comes along, we'll make him read before we buy anything or pay our taxes. Four years after this, Dr. Chamberlain visiting a town some miles away, these men brought their whole village to be baptized.—*Friend of Missions.*

HISTORICAL & BIOGRAPHICAL.

NELSON RAY CRANDALL.

BY ELDER H. D. CLARKE.

In the lives of most men there is something which is worthy of notice, but which cannot find place for mention in an article like this. Their deeds, however, are not forgotten, and God preserves the record of them.

The subject of this sketch deserves more than a passing notice, having been in many respects the most prominent character for fifty years in the history of the Independence Seventh-day Baptist Church, as well as prominent in the affairs of his town.

Nelson Ray Crandall was born in the town of Brookfield, N. Y., Aug. 24, 1811, and died at his home near Independence, N. Y., Feb. 1, 1889.

In early childhood, he moved with his people to Fabius, N. Y.; and thence to Almond, N. Y. He came soon afterwards to Independence, and at different times clerked it in the stores of Isaiah Green, of this place, and J. Corey, of Whitesville, N. Y. January 10, 1837, he was married to Laura Clarke, daughter of Hazzard P. Clarke, of the town of Andover, Eld. Daniel Babcock officiating at the wedding.

Being quite irreligious, the friends of his wife feared lest she had "thrown her life away," and that her husband would ruin her spiritual prospects, as well as render her life unhappy. But with strong faith in God, she pledged herself to pray every day for his conversion, until the answer came. She had not long to wait, for in May following their marriage, he yielded his heart to God, and was baptized by Eld. Ray Green, uniting soon after with the Independence Church.

About this time, a brother of his living in Almond, a general speculator, having been very prosperous in business, offered him great inducements to join him in the accumulation of wealth; saying, by way of overcoming any religious scruples which he might have, that he could go up to Alfred to attend church on the Sabbath. But Bro. Crandall saw in this a temptation which might ultimately result in apostasy from the faith, and so he chose to accumulate what he could by the slower process of farming, and, at the same time to arrange that his devoted wife might enjoy her religious privileges among those of like precious faith and practice.

Seven children came to bless the home of this couple, six of whom are now living; viz., Mrs. Aurelia Hemphill, of Milton Junction, Wis.; Mrs. Ellen Brown, of Bradford, Penn.; Mrs. Clara Titsworth, of Alfred Centre, N. Y.; and three sons, Deacon Sherman G., Will R., and Maxson A. Crandall, whose farms joined that of their father.

The life of Nelson Crandall was one of large experience and great usefulness. He had a warm, deep, and undying love for the church of which he was a member, and for the denomination; and great was his interest in the enterprises looking toward the evangelization of the world. In reforms he was conservative, rather than radical. Whenever special appeals came to build up his church, his zeal was always aroused, and his pocket-book seldom, if ever, was closed against such enterprises. On the records of the church for fifty years, his name appears as active and foremost in all its deliberations. He was very thoughtful in regard to the welfare and happiness of his pastor; and when, last autumn, paralysis rendered his speech somewhat defective, his mind seemed quite clear;

and in broken sentences, he would converse and pray with him, manifesting great love for him and the church.

For the youth he was always solicitous, and fervent have been his prayers and exhortations in their behalf.

Few people, even pastors, have taken as much pains as he did to visit with his wife about the society for the purpose of giving spiritual instruction and encouragement. He was a close thinker. Every sermon, every newspaper article, essay, or Sabbath-school lesson, which he read, was well analyzed; and such was his memory that he could often repeat much of them *verbatim*.

In politics he was a match for any man who was willing to discuss public questions with him. His knowledge of the past history of our Republic and its political parties was wonderful. Few public speakers could give names, dates, and events as well as he. However much men might disagree with him, they accorded him remarkable abilities in this particular.

But his greatest delight was in the daily study of the Bible, and in almost constant conversation upon religious subjects. Few ministers of the gospel become more familiar with the Word than he did. Happy is the minister who has such a listener and close thinker in his audience; for he would feel the need of diligent study and pulpit preparation, knowing that his words and arguments were carefully weighed.

He showed very great attachment and even devotion to his children and grandchildren; and for their religious welfare, he was always especially solicitous. Words cannot express the tender relation which existed between him and his wife, to whose prayers he often said that he owed his conversion. Using his own words, he often remarked that his wife "ran a great risk when she married him." His will was strong, his worldly ambition very great; and when the Spirit of God, in answer to prayer, took hold upon his heart, great was his struggle of mind. But he yielded to its influence, and found that the Christian life was a great battle with self and temptation. Most men would have given up the struggle in its early beginnings; but, being a man of strong purposes and determination, he was not one to yield easily. He believed in God; and when God said, "My grace is sufficient for thee," he determined to test it. When men spoke evil of his life, he said, "How bad it might have been without the grace of the Lord Jesus Christ." Some may have unnecessarily magnified his faults. They will now magnify his graces; and thank God for his life.

The town has lost a prominent citizen, and the church a zealous advocate and worker for the truth of the gospel. But he leaves an influence for good, that will last for many years, and an example of Christian faithfulness worthy of notice.

The funeral services were conducted by the pastor, at the church, on First-day, February 3d, assisted by Elders Jared Kenyon and E. A. Witter.

"God's ways are the best,
God's ways are the best,
We can but weep as he goeth away,
Out of our home, while we wait and we pray,
Watching thro' night for the heavenly day;
God doeth the rest,
God doeth the rest."

THE DEATH OF GEN. WILLIAM HENRY HARRISON.

The inauguration of Benjamin Harrison as President of the United States, March 4th next, recalls the death of his grandfather, William Henry Harrison, which occurred April 4, 1841, one month after he had taken the oath to fill the

same office. We clip the following item relating to this event from the *Seventh-day Baptist Register*, issued April 9th, of that year, at De-Ruyter, N. Y.:

WEDNESDAY NOON, APRIL 7TH.

We stop the press [half the edition had been printed] to announce the death of Gen. William Henry Harrison, which occurred on Sunday last, at 1.20 o'clock noon. It is officially announced by his Cabinet at Washington in the absence of the President of the Senate, intelligence of which has this moment reached us in an extra from the *Commercial Record* office, Philadelphia. We defer particulars until next week.

Only forty-eight years ago, and it required three days for the news of such an important event to be transmitted from the National Capital to a large village in Central New York! It arrived "just at the hour appointed for the funeral.

The *Register* for the following week has large black lines between the columns, the sign of mourning usual to the newspapers at that time. The editor says:

This is the first instance of the kind that has occurred since we took our stand among the nations of the earth. The stroke has made the Nation weep. It has touched a cord that vibrates in every heart; for all had an interest in his life. Notes of lamentation come from every hill and valley, and the sound of wailings is heard throughout the land. His last words (supposed to be intended for Mr. Tyler, the Vice-President) must embalm his memory in every patriot's heart. They are these: "Sir, I wish you to understand the true principles of the government. I wish them carried out, I ask nothing more."

A letter from Washington, written within a half hour after the death of Gen. Harrison, contains this graphic description:

How differently must this day open from that of one month since! The grand and imposing pageant of the day is still before me. The proud banners floating in the breeze—the sounds of martial music—the jubilant strains of fifty thousand individuals, welcoming to the first and highest gift which freeman could bestow upon the hero, the patriot and the sage. But now—how changed! That venerated form which kindled gladness in every heart and eye has bowed to the scepter of death. Those lips which pronounced the admirable speech of that day, and promised and vowed to support the glorious Constitution of our country, are silent as the grave itself. And the beaming eye, and the joyous countenance must be succeeded by all the feelings and evidences of the deepest sorrow. I have no time to moralize. The facts convey a lesson, carrying with it its own improvements. May it not be lost upon us as individuals and as a nation.

THE SABBATH AMONG THE ANCIENT CALDEANS.

The Story of Caldea, a work by L. A. Ragozin, contains among other things a description of the rites and customs of the people of that country from the earliest times to the rise of Assyria. A large portion of his materials is derived from the inscriptions on bricks and stone tablets found in the recent excavations of mounds in the vicinity of Babylon and Nineveh. The chapter on Babylonian Religion is especially interesting. The Sargon mentioned by him is stated to have reigned 3800 B. C. We take the following extract:

To the ancient Chaldeo-Babylonians we owe, not only our divisions of time, but the invention of the sun-dial, and the week of seven days, dedicated in succession to the Sun, the Moon, and the five planets—an arrangement which is still maintained, the names of our days being merely translations of the Chaldean ones. And more than that; there were days set apart and kept holy, as days of rest, as far back as the time of Sargon of Agade; it was from the Semites of Babylonia—perhaps the Chaldeans of Ur—that both the name and the observance passed to the Hebrew branch of the race, the tribe of Abraham. George Smith found one Assyrian calendar where the day called *Sabattu* or *Sabattev* is explained to mean "Completion of work, a day of rest for the soul." On this day, it appears, it was not lawful to cook food, to change one's dress, to offer a sacrifice; the king was forbidden to speak in public, to ride in a chariot, to perform any kind of military or civil duty, even to take medicine. This, surely, is a keeping of the Sabbath as strict as the most orthodox Jew could well desire.

SABBATH REFORM.

"THE SEVENTH AND FIRST DAYS" OF THE WEEK ARE THE SAME.

To the Editor of the *Tribune*:

Such is the startling head which appeared in the *Mail and Express*, of Feb. 11, 1889. Under it was reported a meeting held at the West Fifty-first St. Presbyterian church, on the preceding evening. The editor of the *Mail and Express* made an address at that meeting, a summary of which is given in the following words:

Col. Elliott F. Shepard, President of the American Sabbath Union, also addressed the meeting in favor of keeping one-seventh part of time holy to the Lord God, and of unifying the time set apart for this purpose by all religious bodies.

The Jews had what they pleased to call the seventh day, and the Christians what they pleased to call the first day, and the Seventh-day Baptists what they knew to be the original hebdomadal of God's rest.

But how inaccurate and unreliable are all human calculations.

WE ARE NOW IN 1893.

For instance, the Christian era did not commence to be the reckoning of time until the fourth century, when the monk Dionysius started it, and everybody now knows that he made a mistake of four years in fixing the year of the Lord's birth, so that really we are now living in 1893. That is only a sample of the way in which all mankind may be mistaken as to the days and years.

THE FIRST IS THE SEVENTH DAY.

Then, as to the seventh or first days; take three men in this city, let one of them remain here, let another start on Saturday to travel around the world eastward, and when he returns here he will have lost one day; that is, he will find that his seventh day has now synchronized with the first day of the week of the man who remained here; let another start westward on Sunday to do the same, and when he arrives back he will have gained a day, and his first day will have synchronized with the seventh day of the man who remained here; which shows that the man who stands still may correctly make his Sabbath either on the seventh or on the first day, or keep them both if he will. If these travelers start on the same day in their opposite journeys, as one gains a day, and the other loses a day on the calendar of the stationary man, then we have three sacred days coming together which would synchronize with Saturday, Sunday and Monday. By this process of travel as first proposed, the seventh becomes the first day of the week, and the first day becomes the seventh! and this amalgamation of the days seems pointed out by revelation and history.

THE FIRST SABBATH WAS GOD'S SEVENTH AND MAN'S FIRST DAY.

Thus, God's seventh day of rest after the creation was man's first day of existence, so that his first Sabbath of rest was his first day, although it was God's seventh day. And the Apostles, evidently by divine direction and sanction, made the Christian Sabbath commemorate our Lord's rising from the dead on the first day of the week, thus apparently restoring the day to be the hebdomadal of God's resting after creation, and the day intended in the fourth commandment. But, however that is, it is impossible to say that we have correctly either the seventh or first days of the week in a direct, perfect chronology from the creation.

ALL SHOULD KEEP SUNDAY.

So that the question of the particular day to be observed as a holy rest and worship day is very much one of convenience in the community. And it seems desirable that there should be a common consensus of observance of the day which will now best accommodate the largest number. In this country this day is Sunday, and therefore it would be wise for Jews and Seventh-day Baptists to unite with Christians in keeping Sunday, although it cannot be told certainly that it is not both the seventh and first days combined, or the seventh day alone, or the first day alone, or neither the seventh nor the first. It is the usual day of rest and worship, and therefore all ought to keep it as patriotic citizens wishing well to their kind.

We give this summary of Mr. Shepard's address entire, not because of its value, but that the reader may see into how great a dilemma the President of the American Sabbath Union has fallen. There is a jewel called "consistency,"

and a method in argument called "logic," which we venture to commend to the consideration of the editor of the *Mail and Express*. We do not wonder that he has fallen into this trouble, since men who strive to evade the plain statement of the Scriptures are sure to find themselves in positions which are both painful and ludicrous. Not many weeks since, in his opening address as President of the Sabbath Convention at Washington, Mr. Shepard said:

The fourth commandment—"Remember the Sabbath day to keep it holy"—is actually in force in this city of Washington, in the city of New York, in New Orleans, San Francisco, Milwaukee; it is actually in force throughout the whole United States to-day.

Every man, woman and child in our country is going to be judged by the fourth commandment.

Every student of history knows that the people to whom this commandment was given understood it as applying to a specific day, the seventh day of the week, and that they have kept that day with unbroken regularity from the time the commandment was given to the present. When Col. Shepard has not a theological theory to propound, he must be aware of this fact, as well as of its associate fact, that all theories in theology concerning the observance of Sunday are based upon the assumption that Sunday is the *first day of the week*. The National organization, of which he is president, exists for the following object:

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

By the "Christian Sabbath" this Union means a specific day of the week, the first,—Sunday. It is laboring earnestly for a national law, which shall compel all men to recognize this specific first day of the week as a day of rest and worship. All this is easily understood; there is no "amalgamation of days" when Col. Shepard is defending Sunday, or is seeking legislation in its support. Nor is there any difficulty in any department of human experience in understanding the fact that Sunday is the first day of the week, and bears a specific relation to the seventh day of the week which precedes it. Why then is it that this prominent Sabbath reform advocate and editor tumbles so soon into the vortex of "amalgamated days"? Why is it that Sunday, and all things connected with it, have drifted so soon into an oblivion as dense as that which hides the sepulcher of Moses on Mount Nebo? How does it happen that a journalist who is astute enough to understand the mysteries of New York state politics, even during a Presidential campaign, has fallen into such perversion of vision? Are there no calendars in the sanctum of the *Mail and Express*, not even an almanac? Has the strange notion that this year is not 1889 but 1893 wrought utter confusion in the brain of Col. Shepard? What has so shaken up the end and the beginning of the week as with a charge of dynamite, and left the American Sabbath Union, the *Mail and Express*, the Jews, the Seventh-day Baptists, and people in general, hunting amid the debris of "amalgamated days," trying in vain, with weary fingers and muddled brains, to decide whether Sunday is

The seventh and the first days combined, or the seventh day alone or the first day alone, or neither the seventh nor the first?

This is indeed a terrible tangle. It oppresses us with sad forebodings. How can Col. Shepard tell when to stop those 5th Avenue stages hereafter. In the midst of this mirage of "amalgamated days" he might chance to stop them on Saturday; this would too much rejoice the wicked Seventh-day Baptists. He might issue orders that would strike on Monday, and leave the unholy rumble of Sunday-crushing

wheels to go on through all the day which hitherto people have supposed was the first day of the week; but no, there is no Sunday; it is swallowed up by the seventh day, or has fallen out altogether and gone to—"amalgamation." What an amalgamation is here, my countrymen! The Anglo-Saxon and African amalgamation problem grows pale compared with this state of things!! Whence does this trouble arise? We suppose the *Mail and Express* is a total abstainer; but in the presence of Col. Shepard's speech, we are forcibly reminded of the state of Robert Burns in "Death and Dr. Hornbook," wherein he says, speaking of the rising moon;

"To count her horns wi' a' my power
I set myself;
But whether she had three or four
I could na' tell."

Sunday, and Saturday, and Monday, caught in the swirl of Col. Shepard's amalgamation crucible seem to evade detection and identification, with even greater persistency than did the horns of the rising moon to the eyes of the unsteady poet. The real source of this difficulty is not far to seek. Speaking at Washington, Col. Shepard declares that the fourth commandment is still binding upon all people. Thinking the matter over, he discovers that the fourth commandment has reference to a specific day of the week—the last one; and that by no system of logic, no statement of Scripture, no fact in history, can he transfer the commandment to any other day. Looking still more carefully, he finds that the week is the primeval, and the universal time measure; that whatever changes have been made in the calendar have been made to harmonize the civil year with the solar year, and that these changes cannot in any way affect the order or identity of the week. Thinking still more carefully, he discovers that even if the pious monk made a mistake in the starting point for the Christian era, and that if we are really living in 1893, and not in 1889, that fact does not touch the week. All these facts crowding in upon the mind of the editor of the *Mail and Express*, and showing him the inconsistency of claiming that the fourth commandment supports the observance of Sunday, have evidently demoralized his logic, as a midnight charge demoralizes a regiment of raw recruits. In the midst of this mental and theological demoralization, he was unfortunately called to speak at the meeting, as above reported, in which speech he has certainly demonstrated "how inaccurate and unreliable are all human calculations." Great art thou, oh, Consistency; and greater thou, oh, Logic; and terrible are the results when ye are both slain; strangled in the morass of "amalgamated days!"

SABBATHS.

CORRESPONDENCE.

We extract the following from a private letter from one who, with a few others, is holding up the light in a new field, and amid discouragements. The Lord bless all the "scattered ones."

Rev. A. H. Lewis, Dear Brother,—I have just read in the RECORDER of the 24th inst., the article "Concerning Petitions." May an humble sister respectfully submit a few thoughts?

After reading the earnest words of the writer, and the request to obtain all the signatures possible, to the petition against the passing of the Blair Bill, I thought, what a feeble people we are, and how few names can be secured, compared with the millions of names appended to the Blair Bill. But "if God be for us, who shall be against us?" King David prayed that the counsel of Ahithophel might be turned to foolishness, and his prayer was answered. Surely the Lord is as ready to grant the requests of his people now, as he was then. If we, and as many friends as are willing, who are opposed to the Blair Bill, will, on an appointed day, unite in our petitions to the "Lord of hosts" to defeat the Blair Bill, have we not encouragement to hope that he will hear us? I believe it to be the duty of Seventh-day Baptists to oppose it, with all their might, relying on the aid of him who can make victory sure; for without him we can do nothing.

It was a heavy cross to sever my connection with the Baptists, and to unite with strangers; but thanks to the RECORDER, and other papers, I no longer feel that they are strangers. May the Lord prolong your life for his service.

Your humble sister,

E. P. NEWTON.

FAYETTEVILLE, N. C., Jan. 28, 1889.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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"We must not stint
 Our necessary action in the fear
 To cope malicious censurers; which ever
 As ravenous fishes do a vessel follow
 That is new trimmed, but benefit no further
 Than vain longing."

PRESIDENT CLEVELAND has approved the bill for the admission of the territories of North Dakota, South Dakota, Montana and Washington. Constitutional Conventions are to be held in May, and the people will vote for the ratification of their respective constitutions and elect the necessary state officers in October.

IN our general denominational work we need more unity of purpose; more system in our plans for gathering up and utilizing the working forces that are constantly coming to us, or springing up in the midst of us; more liberality in giving for the support of all our varied enterprises, and more personal consecration to God. In earnest consultation with each other and in humble prayer before God, let us seek these necessary elements of success.

THE Minutes of the General Conference and the Societies have now been sent to the churches in proportion to their apportionments for the General Conference expenses. We had hoped to make this announcement at a much earlier day, but a variety of causes prevented, chief among which was the wish to put them up on clean new type, which was in so much demand for other work that unavoidable delays were provokingly numerous.

THERE were two things in the ministry of Jesus that were a continual surprise to his friends and a source of confusion to his enemies. These were the wisdom of his teaching and the power of his mighty works. "Whence hath this man this wisdom and these mighty works?" was with them an unanswered and an unanswerable question. It is so still on any other supposition than that Jesus was, what he claimed to be, the "Son of God," the "only begotten of the Father."

WE publish in another column an article written by "Sabbaticus," to the New York Tribune, reviewing Col. Shepard's Fifth Avenue Presbyterian Church speech on the Sabbath question, in which the Colonel evidently found himself in water quite too deep for him. Another article by the same writer appeared in the Press of New York, under date of Feb. 17th, in which the writer shows the inconsistency and self-destruction of Mr. Shepard's positions with a strong hand. Thus the work goes on and the secular press, at least, seems disposed to give both sides a fair hearing.

IT is a sincere pleasure to record the names of those whom God has raised up to defend the cause of religious freedom. Our people can never cease to venerate the name of Hon. Hora-

tio Gates Jones, who, in the Senate of Pennsylvania, a few years ago, made such an unwearied fight for the repeal of the Sunday law of 1796, so oppressive to all Sabbath-keepers in that state. His name will be none the less revered because the effort was not crowned with success. No less earnest and faithful was the Hon. R. H. Crockett, a year or two since, in the Senate of Arkansas, for the repeal of a similarly oppressive law in that state. It is, perhaps, not too much to say that to "Col Crockett," more than to any other man, is due the successful issue of that gallant fight. There lies before us, while we write these lines, a letter from Senator Crockett to Bro. J. B. Clarke, in which he says, "I have been watching the Sunday-Rest Bill with anxious interest." He assures his correspondent that if he were so situated as to be able to do so, he would go to Washington, and "work to defeat it;" adding, "It would, indeed be a labor of love." May there be more such men in our state and national legislatures.

ONE brother, writing of his experience in canvassing with our petitions against the "Sunday-Rest Bill," says that he presented the petitions to 425 persons, of whom 408 signed them without the slightest objection. When it is remembered that nearly all of this number belong to some one or more of those organizations which are claimed as being, *en masse*, in favor of the bill, the disposition to discount the claim pretty heavily may be pardoned. If it were necessary, we could give other instances the logic of which points in the same direction. While this is true, it will not do to flatter ourselves that the friends of the measure are few. On the contrary, they are many; they are also desperately in earnest. Many of them have sought to strengthen the Sunday, which they have falsely called the "Lord's-day," by appeals to the Word of God, by which alone all religious faith and practice must stand or fall, and have failed. They now appeal to the arm of the law, but thinly disguising the religious purpose of the movement under such phrases as "civil rest day," etc. Let us not relax our efforts, while this danger to our religious liberty is looking us steadily in the face.

NOW.

The importance of properly using and enjoying our present opportunities and possessions needs a prolonged emphasis. We seem never to be quite satisfied. If it be a question of work for the Lord which confronts us, we hope to have larger opportunity, or to possess greater ability at some future time than now, and by as much as we spend our time in wishing for that indefinite sometime, we lose the present opportunity, and fritter away our present power. So with respect to the true enjoyments of life. We give our thoughts and efforts to the indefinite sometime; we hope to have more leisure from the cares and anxieties of life for real enjoyment, for social pleasures, for personal improvement, and so on to the end of the chapter. How these hopes and expectations deceive and mock us, as our years lengthen! Many a man to-day, in the afternoon of life, is as far as ever from the realization of the dreams of his youth; and, having but little to look forward to, and not knowing how to use the present, he looks backward, in vain regrets, over the wasted years. And so life, to him, is mostly a time for dreams—at the first of bright, hopeful dreams, at the last of vain, regretful dreams—but altogether, of fruitless dreams. There is one word of one little syllable which, properly appreciated, contains the key by

which the door to a successful life is opened. It is the little word *now*. Spell it with big capital letters, and place it where it will always look you squarely in the face. Now is the time for good, honest, brave work; the opportunities of the now are the most important of all one's life, because they *are* the opportunities of *now*; the pleasures that the now affords, are worth a score of future pleasures which may never come.

We do not speak disparagingly of the pleasures of the proper anticipation of future good, nor of those inspirations to present diligence which come to one through a proper appropriation of prospective pleasures based on just grounds for bright anticipations, but only of that dreaming of future things which ignores and neglects the present. It is the true province of bright prospects to intensify the present, not to hide and belittle it. The man who thus deals in futures, at the expense of the present, makes a wretched bargain. We recently read of two Irishmen who had common aspirations for worldly possessions. Meeting by the wayside one day, they fell to talking upon the one subject, so dear to both of them. One said, "I am, indeed, poor; but if I had a million dollars, I'd willingly give the whole of it to be rich." His friend replied, "I am in full sympathy with you; if I owned the earth, I would freely give it all for a little spot of ground with a cabin on it that I could call my own." We smile at the story; but how much wiser than these men are the thousands all about us who, day by day, are throwing away the solid gold of the now, for the sheeny, silvery prospects, which may vanish in the clouds before they get near enough to them to touch them with one of their fingers? "Behold, now is the accepted time; behold, now is the day of salvation," is a truth capable of a much wider application than is usually made of it. Happy is that man who knows how to take each day for just what it is worth, neither mourning because it is not yesterday, nor hoping that it will be to-morrow and much more abundant; and useful, in the highest degree, is he who knows how to do the work of each to-day, as if it were the day of all his life the most important. He, more than any other man, will be likely to find great opportunities in future days, because he has used properly those of past days, and is doing the best possible with the grand opportunities of the now. To the young, to the middle aged, and to the old, to-day holds the one golden opportunity. Let us decide what we will do with it, and do it *now*.

"TEMPERANCE REFORM IN POLITICS."

BY REV. C. A. BURDICK.

1. *Definitions.* "Politics. The science of government; that part of ethics which consists in the regulation and government of a nation or state for the preservation of its safety, peace, and prosperity."—*Webster.* "Ethics. The doctrines of morality, or social manners."—*Webster.*

2. *Principles.* According to the above definition of "politics," it is inseparably connected with government, and is a "part of ethics" or morals. Government, as writers agree, is of divine origin and appointment. Paul says, "The powers that be are ordained of God." A ruler is "the minister of God, a revenger to execute wrath upon him that doeth evil." The one object and office of government is to secure the good of the people; "the protection of its citizens in their rights, with the preservation and improvement of their morals." Although it is not the province of government to enforce morality in the inner life, yet it must, in accordance with its origin and object, seek the highest

outward or social morality of its citizens. And its own acts must be governed by the strict principles of morality. "All state action must be kept within the restraints of morality, and all its authority must be made to rest upon morality, or it becomes mere usurpation."—*Hickok's Moral Science*.

On its ethical side, then, true politics and morality are one. It is true that the word is used also, "in a looser sense," to denote the contests between parties for power and spoils of office. This is not politics in its true and primary sense.

3. *Application of principles.* Gambling establishments, houses of ill-fame, immoral publications, indecent exposure of the person in public, are hurtful to public morals; and hence are put under state prohibition. When these evils exist, the removal of them, more or less perfectly, is a "reform." If they should exist under government sanction, and should be persistently upheld by the party in power,—in our country government is administered by a political party,—then the only way to reform them, and to reform the government at the same time, would be by political action. Organized effort to elect men who would so legislate and administer laws as to suppress these evils would be carrying the reform into politics.

The manufacture and sale of intoxicants as a beverage, with all its terrific attendants, is an evil which is second to none that exists in society. It is altogether immoral. Yet it is legalized and protected by state and national governments, and the parties in power have persistently upheld it through license and revenue laws.

There is a class of men who have come to reason as follows: Temperance reform by moral suasion alone, though it has done much good, is utterly unable to remove the evils of intemperance while rum-selling is legalized and protected by the state; and further, if drunkenness is immoral, then rum-selling is immoral. If rum-selling is immoral, then giving it license and protection is immoral. He that gives aid and comfort to the perpetrator of a crime becomes a party to the crime. This course of reasoning has led the class of men referred to to withdraw aid and comfort from the license policy and from parties that uphold it, believing it to be an immoral policy, and remembering that they themselves are a part of government. They strive by their votes to antagonize the practice of legalizing rum-selling. In this way the temperance reform has come into politics, and simply because the liquor traffic is entrenched there. And for this they are called "impracticables," "visionaries," "casuists," "the religio-political party," etc. Why are they called "impracticables," and "visionaries"? It is said that they seek an impracticable end. What is the end they seek? It is to change the attitude of government toward the liquor traffic. To put it in the same attitude toward that traffic that it maintains toward other social vices. To deliver it from the anomalous position of authorizing men to sell rum, and then arresting the men whom they make drunk. Is this change of attitude an impracticable end? If so it is because men will not vote so as to secure it. It is by voting that men are elected to the office of legislators, and by voting that laws are made and repealed.

It is said that these men refuse to co-operate in "practical measures,"—"progressive measures." What are the "practical measures" that "practical men" propose? Why, license and local option. But these have been in operation these many years past, and the liquor business has wonderfully thrived under them, except in

limited localities. Liquor-sellers do not object to license. "But we will make license a 'progressive measure' by putting a high price on it." It is difficult to see how high license is a progressive temperance measure. It does not eliminate a particle of the immorality of licensing evil. It is simply charging a higher price for the government sanction of an immoral business, with the expectation that fewer men will be able to follow the business. Is that temperance reform? But "It is difficult to understand on what basis the religio-political temperance party opposes local option?" Local option is not opposed except so far as it is in the way of more general and efficient measures, and except so far as it involves the license policy. The principle of licensing immorality is the dead fly in any ointment which the temperance apothecary may compound to mollify the evils of the liquor traffic.

But what is the significance of the name—"the religio-political temperance party"? If it signifies that the men of some party are guided in their political action by their religious principles, the name is all right. If it signifies that some party seeks by political action to promote or enforce some religious doctrine or duty, then there is no such party. There is a wide distinction between being guided by Christian principle in political action, and seeking by political action to promote a religious doctrine or duty.

Finally, the evils of intemperance have two roots; one in individual appetite, the other in a legalized business that stimulates and feeds the appetite. Hence the two arms of temperance reform, the one reaching out to save the victim, the other reaching out to paralyze the legalized victimizer. One arm works through moral suasion, gospel temperance, etc.; the other through political action, seeking to outlaw the traffic. Neither arm supersedes the other. Each complements the other. This is the justification of "temperance reform in politics."

The justification for carrying temperance reform into national politics is found, 1. In the fact that the liquor-traffic is permitted by Congress to flaunt its shameful colors in the faces of the representatives and visitors from all civilized nations who come to our national capital; and in its dreadful work in all territories subject to Congress. 2. In the fact that all the distilleries and breweries in the country are under the immediate control of the national government, and that government derives a very large revenue from its interest in the manufacture of whisky to make its citizens drunk. 3. In the moral effect which this complicity of government in the business exerts upon the people at large. We are citizens of the national government as well as of the state.

FARINA, Ill., Feb. 15, 1889.

OBLIGATIONS TO THE SABBATH.

BY PROF. W. F. PLACE.

I see in the RECORDER, now and then, as for instance in the last number, a plea for aid to young people in business that they may keep the Sabbath. This is well, but it needs to be supplemented by two cautions: First, those who desire patronage should deserve it. Manhood and skill without our "ism" are worth more than our "ism" without manhood and skill. I have seen marked cases where this truth was forgotten. In the second place, our young people cannot understand too clearly that worldly success and comfort are not the ground of Sabbath-observance. Very few Seventh-day Baptists could fail to excuse themselves from faithfulness to their views, if the obligation were

placed on business grounds. Sometime ago, for instance, some one in the RECORDER contrasted the freedom of the teacher with the hindrance in his business as far as keeping the Sabbath is concerned. Let us see. Our small salaries, in our schools, prevent the supplementary study in Germany, Harvard or Johns Hopkins, of which teachers in other colleges avail themselves; they keep our personal libraries down to the smallest, and our college libraries do not make good the lack. A more disheartening feeling still is that rival schools about us are growing by tens of thousands, in libraries, apparatus and endowments, where we are growing by hundreds. So in nearly every other occupation a similar comparison can be made.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." We ought to be willing to admit that there can be an honest difference of opinion, in regard to the demands of God and his law; but when your opinion is clearly formed you have no right to go against it for worldly success or gain, and the first question is not what will pay best, but what is right; and this also is the final question.

The Seventh-day Baptists are placed more nearly in the position of the early Christians as far as duty and worldiness are concerned than any other people, and they ought to rejoice that such a privilege is theirs.

MILTON, Wis., Feb. 17, 1889.

SHANGHAI LETTER.

To the Editor of the SABBATH RECORDER:

I desire, through the RECORDER, to inform the beloved friends who have interested themselves in us and our work by sending to us another box of gifts, that it arrived safely just a few days before Christmas. I was not at home on the day of its arrival and did not enjoy, with the others, the great privilege of seeing it opened; but I returned home in time to assist in the joy of making the distribution. We decided that the time was too limited for preparing a tree, and so concluded to label all the things to be given to the school and church members, and put them back into the box, from which they would be taken when given. We first had a magic lantern entertainment on Pilgrim's Progress with numerous Chinese movable views. At the close of this, the box was brought and placed on the table, a few words were said regarding its voyage over the sea and the many hearts and hands that had been engaged in sending it. Every gift was an expression of some one's interest and love. After the distribution of the gifts, they were all treated to a cup of tea and cake. So far as I could discover, those present enjoyed the occasion very much, and we sincerely hope that a deeper impression of the power of Christian love was made upon all minds and hearts.

I desire also to express my sincere gratitude to the many friends sending gifts to myself and family. It would be a pleasure to write a letter of thanks to these friends, but the many duties of our daily work do not afford the time, and hence we are obliged to extend to them our thanks in this public way. May the blessing of him who alone is able to reward them for their labor of love rest upon each and every one. Yours in the fellowship of our Lord and Saviour Jesus Christ.

DAVID H. DAVIS.

JANUARY 12, 1889.

A LAW, which is to take effect next April, has been passed by the Board of Education at Auckland, New Zealand, requiring the teaching of temperance in all the public schools.

YOUNG PEOPLE'S WORK.

CONSCIOUSNESS of individual responsibility is in element greatly to be desired in every character. In these days of the more minute division of labor it is natural that every person should imagine that each disagreeable or painful duty, everything that one does not "feel like doing," somehow belongs to his neighbor to perform.

THIS is inimical to all effectiveness, especially in Christian work. The human race fell *en masse*; it must be redeemed man by man. Hence individual responsibility. Souls are won for Christ more by personal labor than by public preaching. The individual example of each Christian tells more surely than the precept or even the example of the minister, who is the recognized exponent of Christianity.

LET us young people ponder this and learn the lesson early. It is because of the lack of individual responsibility that the church generally fails. If we young people can avoid this fatal error, and if we can, each one, feel that the success of the kingdom of Christ as a whole depends upon our success or failure as individuals, then will the church of the future move many steps in advance of the church of the present.

A WORD to the wise is sufficient. Read the leading article this week, and then apply the same principle, not only to the prayer-meeting, but to every phase of our Christian endeavor.

INDIVIDUAL RESPONSIBILITY IN THE PRAYER-MEETING.

BY PERLEY L. CLARKE.

There are few church-going people who do not enjoy a good prayer-meeting. Yet I sometimes ask myself, if such people, as a class, ever consider what it is that makes a prayer-meeting good; why this or that meeting was more interesting and entertaining than any other. And when I hear any one complaining that some certain meeting was particularly dull and lifeless, I sometimes mentally wonder whether that person did anything to make the meeting interesting; whether his presence was a help or a detriment to the success of the occasion. Many persons who take no active part can be present at a prayer-meeting, and yet by their presence and attention greatly encourage those who do take part. But if persons who are members of the church or of the Y. P. S. C. E. are present, inattention or apparent lack of sympathy on their part is sure to work against the success of the meeting.

In making a good meeting, much depends upon the leader and the subject; but a great deal more depends upon the congregation. The true leader of every prayer-meeting is the *Christ spirit*. And every one having an earnest desire both to obtain and impart good is sure to feel the influence and inspiration of that spirit. Many persons, when asked why they do not take part in prayer-meeting, reply that they do not "feel moved" to speak, and they do not think they ought to speak until they have such promptings. I believe that any one is right in wishing to feel the promptings of the spirit before taking part in prayer-meeting. But the trouble is, that too many expect the spirit to lift them off their seats just as a mother would lift a child from the cradle; in fact, to be possessed of the spirit, just as men in gospel times were possessed of the devil. That is putting it pretty strong, but you who never feel "moved," consider the

matter and see how far it is from the truth. I honestly believe that there are very few religious persons who can go to the ordinary prayer-meeting and, having put themselves in a right frame of mind, can remain throughout and not feel some inclination to take part.

I wish to say more about the "right frame of mind." By that, I mean that each one should turn his mind to thoughts of a religious nature (as much as possible to the topic under consideration), and for the time cease to think of worldly things. I mean that no one shall spend his time mentally criticising the dress and appearance of those around him, nor the peculiarities and blunders of those who are taking part. *Having the right frame of mind* means seeing how much good and godly instruction we can get out of all that is said and done, and shutting our eyes to everything else.

A short time ago I heard a prominent worker in prayer-meetings criticising another worker's *singing* at a certain meeting, and complaining that it was almost unbearable; and the next day or so, I heard worker No. 3 complaining that, at the same meeting No. 2's *speaking* almost made her "pass off." While the truth is, that both persons criticised are generally considered excellent help in the prayer-meeting.

If we wish to enjoy a prayer-meeting, we must be in sympathy and unison with the spirit of the meeting and with each other. Let each one cordially credit the other with honesty of purpose and intention, and look out only for what is inspiring and instructive, and nine-tenths of the ridiculous and distracting things which occur in prayer-meetings will never be noticed.

While a few minutes' indulgence in mental criticism will put us so far from Christ, that we will be spiritually "froze up," it will take a meeting warmer than ordinary to thaw us out again in the time usually given to such gatherings. Remembering that at all times and places we are either for or against the Lord's cause, let us ever *endeavor* to perform our individual duty as becomes soldiers for Christ.

TYNDALL ON CARLYLE'S ETHICS.

Taking all that science has done in the past, all that she has achieved in the present, and all that she is likely to compass in the future—will she at length have told us every thing, rendering our knowledge of this universe rounded and complete? The answer is clear. After science has completed her mission upon earth, the finite known will still be embraced by the infinite unknown. And this "boundless contiguity of shade," by which our knowledge is hemmed in, will always tempt the exercise of belief and imagination. The human mind, in its structural and poetic capacity, can never be prevented from building its castles—on the rock or in the air, as the case may be—in this ultra-scientific region. Certainly the mind of Carlyle could not have been prevented from doing so. Out of pure unintelligence he held that intelligence never could have sprung, and so, at the heart of things, he placed an intelligence—an energy which, to avoid circuitous paraphrasis, we call God. I am here repeating his own words to myself. Every reader of his works will have recognized the burning intensity of his conviction that this universe is ruled by veracity and justice, which are sure in the end to scorch and dissipate all falsehood and wrong.—*From Report of Speech in London Daily News.*

Every honest scientist thus confesses the inadequacy of human reason to give a complete account of the universe; and every strong and candid mind will thus come to the ultimate conclusion that at last right and truth will prevail, since a supreme intelligence, whose name is Jehovah of Hosts, rules in both parts of his universe which we, because of our limited vision, must call the known and the unknown. It is only dishonest, weak, and uncandid minds that doubt or deny the supreme intelligence and the triumph of right, which is his will.

OUR FORUM.

N. B.—Items of correspondence for OUR FORUM should be sent to the Corresponding Editor, at Leonardsville, N. Y.

To "Our Forum:"

I do not mean to write for the paper every week, but I am so interested in this department that I cannot help it. I see our editor has not yet expressed himself on the matter of denominational organization. I wish he would do so. I think we ought to have a Young People's Board. Why not? In union there is strength. I wish the committee appointed at the last Conference would "voice their sentiments" in these columns before next August. We could then have their ideas to think over. Yours for "organization."

J. E.

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 MIRROR:"

Our neighboring city of Hornellsville possesses several flourishing Societies of Christian Endeavor, which have been organized into a Local Union. This Union held its first meeting Sunday evening, Feb. 17th. An invitation having been extended to our Society, a delegation of ten attended. A consecration meeting was held at 6 o'clock. At 7 o'clock, the President called the meeting, and after the usual opening services, exceedingly interesting and encouraging reports were received from the societies composing the Union, and several of the visiting societies. An enjoyable and profitable programme was then presented, Drs. Niles and Coit, and Rev. Mr. Latimer, presenting different phases of Christian Endeavor work, in an able and impressive manner. Such meetings are, indeed, an inspiration and encouragement to those interested in the welfare of Zion, and we earnestly hope it may be our privilege to attend many more.

P.

ALFRED CENTRE.

An entertainment, under the auspices of the Young People's Society, at Westerly, R. I., was given on Monday evening, Feb. 18th, consisting of readings by Miss Hattie A. Bishop. The programme was varied and well chosen, comprising both heroic and pathetic selections. The "Scene from Ingomar" was recited with much expression and dramatic effect. The dialect in the humorous piece, "Watermelons," was perfect. The proceeds are to be devoted to missions.

The members of the Christian Endeavor Society and their friends, to the number of about fifty, were present at a social, held in the church parlors, on the evening of Feb. 16th. Refreshments, consisting of cake and coffee, were served, followed by a short entertainment. The rest of the evening was spent socially.

M. A. S.

IS IT TOO LATE?—It may be to late, quite too late, to set right mischief once done, to avert consequences, to stop the working of the evil that we have set in motion. But it is not too late, it is never too late, to come back to God. If you can't be what you might have been, you can still be something that Christ will love and value—an humble, penitent soul. If you cannot serve God as you might have done—nay, if you have done harm that you can never undo—yet you can still give him what he values more than all service—a will surrendered to his will. If it is too late for everything else, it is never too late to join the service of Christ.—*Selected.*

HOW MANY labor for God without God, not without his permission, nor without his support, but without his inspiration.

EDUCATION.

SMALL COLLEGES.—The "small" college may perhaps be better than its "large" competitor; and we believe it is. We have no hesitation in saying that, of two colleges otherwise equally equipped, a small college is to be preferred to a large one, whether for the purpose of teaching or of moral and religious training. In the crowded classes of a large college it is simply impossible that the teaching can be directly personal. It is perfectly understood that a student who has been up at one recitation has a fair chance of being let alone for the rest of the term; and instances have not been wanting of students escaping personal examination for nearly a whole term. The personal element of direct teaching is, to say the least, reduced to a minimum. When the large college tries to adopt the method of a small college by dividing the overcrowded "class" into "sections," there is some improvement; but it generally happens that the sections are still larger than they ought to be. In the small college, on the contrary, every student can be under the direct and close observation of his professor; his progress can be watched; his aptitudes can be turned to the best advantage; and his deficiencies can be aided or remedied by a careful attention from his teachers, which would be out of the question in a "large" college. From a moral point of view, the disadvantages of the large college are insuperable. The students do not know their teachers, and it is impossible for the teachers to have any really personal knowledge of their students. The moral influence of the members of the faculty is necessarily slight; generally there is a tendency on the part of the students to take issue with the faculty on any point of discipline which may arise; so that the students and professors become, not friends, but tacit antagonists. The disgraceful college "rows" and rebellions of which we hear from time to time, occur in the large colleges; hardly ever in small colleges. Looked at from a religious stand-point, the result of this complete personal separation of students and professors in the large college is deplorable. In a previous article we have said that during college life, more than at any other period, is needed the guidance of wise, sympathetic and intelligent instructors who have felt the difficulties of our time and have yet remained devout and earnest Christians, so that the emotional and traditional religion of childhood may grow into a rational and settled principle of life. That is true; but if the number of students is so great as to hinder or forbid any close personal relation between teachers and students, then the weight of numbers destroys the possibility of guidance. It may do much more; for if once a quasi-antagonism comes to exist, as it so often does, between the students and the faculty, then the very fact that the members of the faculty are devoted Christian men may become a reason to the students for antagonizing Christianity. It is a sad truth that from some of the largest colleges in the country, though they are directed by men of undoubted Christian principle, there have lately been issuing many graduates who disclaim any allegiance to the Christian religion. The fault is not in the professors; it is in the conditions of their work, which cause their Christian character and influence to be unfelt or resisted by the hundreds of students nominally, but only nominally, under their care. For these and other reasons we believe that the small college, other things being equal, is better than the large college; better for every purpose of teaching, of moral discipline, and of religious guidance.—*Churchman*.

A WOMAN'S GREAT IDEA.—Over fifty years ago, a woman had an idea that burned within her like fire. This was the quickening thought that women must be educated. It was not a mild "must" as she uttered it. She said it emphatically, "must be educated." That was not a day which shone upon the great woman's colleges, like Wellesley and Vassar. The winds and the rain had it their own way, where now, at night, flash the bright windows of palatial buildings for woman's instruction. This woman had a purpose, an idea. But she did not let her idea alone. Weeds grow that way. "Let me alone," they say, and one day you'll wish you hadn't. A good purpose must be cultivated. The woman of one idea fed it, cherished it. Then she started out to work up her idea. It may be pleasant to sit in a chair and let another take your idea, plant it, cultivate it. This one-idea woman said, virtually, "I, myself, must look after my idea. I must beg for my idea." She turned herself into a walking contribution-box. Up and down the old Bay State she went, interviewing people, showing people her idea, pleading for it. One day, were found in her contribution box seventy thousand dollars. Her idea was now worth this amount of money. Then she turned her money into something else. Her idea now came out of her brain and took shape in land and building material, mortar, nails, furniture, and finally there were over one hundred girls, who came to Mount Holyoke, in 1837, the seminary's first year. All this happened because Mary Lyon had an idea and took care of it.—*E. A. Rand*.

TEMPERANCE.

—ANOTHER decision has been given by the Supreme Court of the United States which considerably affects the liquor interest. It was a question of the right to disregard the laws of a state in regard to the sale of liquor on the public waters under the jurisdiction of the United States, the waters being within or on the borders of a state whose laws regulate the sale of liquor. The decision of the Supreme Court of the United States concurring with a decision of the Supreme Court of Pennsylvania is, that, while a state could not prevent steamboats from navigating the public waters of the United States within its limits, it could prohibit the retailing of spirituous liquors on such boats while within that state, except as authorized by its laws; that Congress, under power to regulate commerce between the states, could not override or annul local laws designed to protect the health and morals of the people of a state. The decisions of the Supreme Court of the United States thus far have been in favor of sustaining the laws of the states prohibiting or restricting the sale of spirituous liquors. Previous to the downfall of slavery, the Supreme Court of the United States was used as a machinery to uphold and—as far as possible—legalize the institution. The decisions of that court on the liquor question thus far, indicate a disposition to sustain the view taken by those states that prohibit, or restrict the traffic, that it is entirely proper and legal to restrain or annul it on the ground that it is contrary to public health and morals. It is further made clear that, as a question affecting public health and morals, it is a national question, and the obligation to prohibit the traffic in the United States is the same as that which would prohibit it in a state. Is not the providence of God clearly indicating that it is the duty of temperance people everywhere to make it a national question? What excuse can we have for not pushing it to the front as the great moral question of the hour that demands recognition in our suffrages? We do not see how the public conscience, so far as Christian people are concerned, can evade such a recognition.—*Christian Instructor*.

—CONGRESSMAN J. D. Taylor, of Ohio, has introduced in the House a resolution to prohibit the sale of intoxicating liquors at the Inaugural Ball, as follows:

"WHEREAS, arrangements are being made to hold an Inaugural Ball in one of the buildings belonging to the Government of the United States; and,

"WHEREAS, the newspapers announce that refreshments are to be furnished on this occasion in some of the rooms of said building; therefore,

Resolved, That the Government officials in charge of any building which may be used for any such purpose are hereby instructed not to permit any wine, beer, ale or intoxicating liquors of any kind to be sold or furnished to any person in said building on the occasion of said ball."

The resolution was referred to the Committee on Public Buildings and Grounds, of which Mr. Dibble of South Carolina is Chairman. Mr. Taylor said that he thinks if the resolution is reported by the Committee it will be passed. He said that the matter will certainly, be brought before the Committee if a quorum can be obtained, and that there would be no attempt to pigeon-hole it.

—SPEAKING of the closing of the saloons in Kansas County Attorney Curtis said: "At one time there were 140 saloons open in Topeka; their average sales per day were not less than \$30 each, which would make \$2,400 spent daily for liquor. This amount came largely from the working people. To-day not one dollar of that amount is spent for whisky. Where does it go to? It goes for food and clothing for the wife and children. I know of scores of instances where families were suffering for food because the father gave his wages to the saloon-keeper. Now they are living in a cosy home of their own; they have all the necessaries of life, and, indeed, a few of the luxuries; the children, who were once poverty-stricken and living in rags, are now attending the public school, and the father will tell you he is the happiest man in the state, and that prohibition rescued him."

—THERE is, perhaps, not a city in Europe where more drink is consumed than in St. Petersburg. The population is considerably short of a million, yet they drink every day 10,000 bottles of wine, 1,500,000 pints of ale and 1,000,000 glasses of a vile spirituous liquor known in the country by the name of vodka.—*Le Science*.

—THE fact that Rockford, Ill., has a balance of \$14,000 in the city treasury after a no-license year does not strengthen the revenue argument of high license advocates.

POPULAR SCIENCE.

ANOTHER TERRIBLE POWDER.—At the Royal Powder Factory of Wetteren, in Belgium, a new gunpowder is being made. They call it poudrepapier, or paper-powder, and it is said a charge of 2½ grams (39 grains) gives, in a rifle of small calibre, an initial velocity of 660 yards to the ball. This is equal to, if it does not beat, the Lebel powder. The additional advantages are attributed to it of not smearing the barrel, of producing no smoke and of causing little recoil.

NEW THEORY.—The theory is held by Professor Mendeleef that petroleum is produced by water, which penetrates the earth's crust and comes in contact with glowing carbides of metal, especially those of iron. The water is decomposed into its constituent gases, the oxygen uniting with iron, while the hydrogen takes up the carbon, and ascends to a higher region, where part of it is condensed into mineral oil, and part remains as natural gas, to escape wherever and whenever it can find an outlet. If this assumption is correct, and a sufficient store of metallic carbides is contained in the earth's interior, petroleum may continue to be formed almost indefinitely, and yield a supply of fuel long after coal is exhausted. Professor Mendeleef supports his views by producing artificial petroleum in a manner similar to that by which he believes the natural product is made.—*American Analyst*.

In a lecture before the New York Academy of Anthropology, Dr. Lucy Hall, of Boston, gave the people who live in this country something to think about. The vine-clad, shaded country houses, which artists sketch, poets sing about, and city people sometimes seek in the summer, are really, says Miss Hall, the most unhygienic houses to be found. She has been making observations through New England, the Middle and the Western States, and she asserts that she found the conditions of health more disregarded in New England than in any other section of the country. She found eighty-five per cent of the country parlors of New England "shut up" and mouldy. To this and to the common proximity to the New England country dwelling of the barns, she attributes the prevalence of rheumatism, diphtheria, and typhoid fever in New England towns. Whether Miss Hall's observations have been superficial or not, there is a wonderful deal of truth in what she says about the neglect of sanitary requirements in country dwellings. Sunlight is a thing which the ordinary country house-wife of New England too often abhors, and often those who are scrupulously particular about keeping dust and the flies out are perfectly indifferent to their sanitary surroundings.—*Providence Journal*.

ELECTRICAL DANGERS IN NEW YORK.—An electric conduit at Maiden Lane and Nassau Street, a little after midnight, recently exploded with a report that shook the ground for a considerable distance. The iron cap of the manhole which covers the conduit was turned over, and a huge volume of flame shot upward. As the iron cap weighs 200 pounds, the force of the explosion was sufficient to have caused much loss of life, remarks the *New York Tribune*, had the accident occurred in the busy part of the day. Not much damage was done to the buildings in the surrounding neighborhood, a few dislodged paving stones and a cracked window comprising the sum total of the mischief. The only trace of the accident to be seen the next day was the new cap which had been laid down in the early morning. Henry J. Smith, of the Edison Electric Illuminating Company, to whom the conduit belonged, was seen by a *Tribune* reporter, and expressed the opinion that the accident had been caused by the formation of an arc in the conduit box. The spark thus created communicated with the accumulations of gas in the manhole and brought about the explosion. The company had not yet made an examination of the conduit, but was satisfied that the explosion had happened in the way described. President Lynch, of the United States Illuminating Company, said: "This is only another instance of the danger of running electric cables under the ground. The whole point of the difficulty lies in a nutshell. Whenever the electric insulator, from any cause, becomes impaired, the current must form a connection with the ground, and a spark is generated. If this should happen in any receptacle where gas, more or less mixed with air, has accumulated, and where such gas is within a narrow compass, such as a manhole, an explosion must follow. The business man or other pedestrian walking unsuspectingly over a conduit can never be sure that it will not explode and blow him to pieces."—*Scientific American*.

COMMUNICATIONS.

REVIVAL AT ASHAWAY.

The First Seventh-day Baptist Church of Hopkinton, with the people of Ashaway and Potter Hill, R. I., has enjoyed a precious revival season, or I may say we *are* enjoying one, for the work still appears to continue. We had been looking forward to, and praying for, this for months, and the Lord solved the problem by what means it was to be accomplished by sending to us Bro. J. J. White, of Hamilton, Canada, to help us in the work. He reached this place Jan. 9th, during the Week of Prayer, and meetings were continued every night until the evening after the Sabbath, Feb. 9th, which was the last night Bro. White was with us. His preaching has been very clear, Scriptural, convincing and powerful; besides this, he has presented the Gospel in a novel, and to many a captivating, way, by means of songs and instrumental music. Much dependence has been placed upon the assistance of the Holy Spirit. The membership of the church has been quickened and brought on to higher spiritual grounds, wanderers have been reclaimed and sinners converted. On Sabbath, the 9th inst., fourteen persons were baptized after the morning service. In the evening twenty-seven more put on Christ by baptism. After the baptism in the evening, thirty-five were received into the church by prayer and laying on of hands and receiving the hand of fellowship. On the same day the Y. P. S. C. E. held a meeting that will be long remembered, on account of the manifest presence of the Holy Spirit. An audience of about six hundred attended the evening services. It was the first day we had used our fine new baptistery which, during the week, had been placed in the church under the pulpit. It has universally been pronounced a great improvement. The meeting broke up at a late hour, and many remained to shake hands with Bro. White and bid him God-speed in his work on other fields.

The Holy Spirit has continued the work, strong men went to their homes to be converted to God. Four evening meetings were held last week, and the evening after last Sabbath thirteen more were baptized, only a part of whom have as yet offered themselves for church membership, in several cases objections being raised by parents. Others have offered themselves for baptism next Sabbath, and we hope the work will still go on. The people have been stirred up and interested in this great question of a *Christian life*. The trend of the young people is now in the line of religion, though all have not yet enlisted in the work. Our Bible-school has been unusually well attended of late, the last three sessions numbering 173, 175 and 178. The prayer-meeting room is crowded with our Young Peoples' Society and the meetings are full of interest. We think the young people have manifested a zeal and ability born of faith, which is giving them a higher Christian culture and remarkable efficiency.

The evening on which Bro. White gave his Christian experience, including his conversion to the Sabbath, was one of especial interest, and we trust of much spiritual benefit. Several have embraced the Sabbath and joined our church that have not heretofore observed it; among these is one whole family that came to Christ and his Sabbath.

We thank the Lord for his wonderful mercy to us, and take courage and pray that his Spirit may abide with us, and that many of our churches may enjoy his refreshing presence.

I. L. C.

NEW YORK LETTER.

I have now in contemplation this plan for a few numbers of the New York letters: A bird's eye view of New York with especial reference to our people, their location and work. Some of these friends have promised to sandwich in short articles concerning the work in which they are engaged. The reason why I undertake this task is, I have been asked so many times questions relative to our people here. The City of New York is an important missionary field. Our people are here; we have an important interest here; we have Christian men and women of mental and spiritual worth. The work done, or the interest remaining is due, not to outside influences, but to the few giants who have held the fort in spite of fearful odds. This little band ought to feel that the strength of our entire denomination is pledged to sustain and uphold this interest. It cannot have growth without the proper culture. The fostering watch-care of our proper authorities should be extended over every such interest. We may make a *post mortem* examination, but what do we do toward sustaining its life. Among the Baptists they have an organization whose business it is to look after the small churches. It does not wait for the church to apply, but it sees to it that the interest is looked after. With us we have no such organization, and the result is churches are born and die unheeded by any proper organization. We know that at Elmira and Ithaca churches had been organized, but who was aware that they were dead? Business attempted on this principle would most certainly collapse. I know of small churches among us, where congregations of thirty to forty could be assembled on the Sabbath, who never have a sermon in their churches unless some minister *happens along*. We should see to it, as a people, that every church or little band of Sabbath-keepers has at different intervals, visitations by some minister who shall break to the people the Word of life. *Just think of it, brethren.* Here is a church composed of many members who are able to employ a minister, who sit under his ministrations fifty-two Sabbaths in the year, while six or seven miles away there is a little band of Sabbath-keepers too poor to employ a minister, who never have a fire in their church unless some one is fortunate enough to die. It seems to me this is all wrong. I may be mistaken; but in some book it may be found, that such thoughtlessness on the part of the large, comfortable church is wrong. Will some one look up the passage?

J. G. BURDICK.

SOUTHERN ILLINOIS.

I send a subscription to the SABBATH RECORDER, to be sent to the address of Hiram Chaney, Cothran Post Office, Williamson Co., Illinois. He is an earnest Baptist man, much interested on the Sabbath question. He has a good home about four miles from our church, but last fall his barn, wheat crop, part of his other crops, farming implements, etc., were all burned, so that he is unable, for the time, to help himself. I think if he is looked after he will soon come into our church, a convert to the Sabbath; he is that now theoretically.

I am up to my eyes into it down here; the work and its demands grow on me till I scarcely know which way to look. I have just closed a series of meetings eight miles south of our little church here, that has sprung a new point of interest in the Sabbath cause; by the close of the meeting I found more than half of the people acknowledging the truth on the Sabbath,

and some of them expressing a desire to get into it; but it takes training and encouragement for people to launch out on this matter. I could not get away without a promise to come again. I think the organization of a church there is simply a matter of time, if it is looked after properly. It is near those noted mineral springs that I wanted to reach last spring with a tent. I am now in our church at work again. Eld. Johnson is the finest tract distributor I ever saw; I think he can accomplish much in the work on the field; he preaches some fine sermons. Our enemies are hard at work.

C. W. T.

FEBRUARY 4, 1889.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Feb. 22, 1889.

The furniture man holds high court in the rooms at the Arlington Hotel which General Harrison and his family will occupy during the inauguration. The White House is receiving final touches. Along the Avenue, from the Capitol to the Executive Mansion, at every open space, enormous reviewing stands have been erected. Every available window has been rented for the occasion. You can secure a good stand seat for \$2 or \$3, or you can rent a big window for \$100, and accommodate perhaps ten people. Some buildings have already been decorated. The Pension Office is surrounded by temporary buildings. The advance guard of visitors is already arriving. Boarding-house keepers are smiling in a bliss too deep for words. The inauguration is upon us.

The leaders of both parties in the House are being soundly scolded by their immediate followers for what is denominated their indifference to duty observable in their neglect of important legislation. The fact appears to be that the Republican leaders, assured of an extra session of the next Congress, lost all interest in this session a month ago. The Democratic members in turn, being satisfied that they could effect nothing, and glad to avoid the tedium of a continued tariff debate, were glad enough to rest on their arms. When Mr. Cannon tried to rally the Republican cohorts to support his amendment to the post-office, this week, he found himself helpless.

On Wednesday, at noon, began the ten final days of Congress, during which the President has merely to fail to affix his signature to objectionable bills passed and they die by limitation. Thus the direct tax bill will not need his veto, but will simply go unsigned. The river and harbor bill, which it is understood the President objects to, will be dropped from further debate for this reason. Thus the importance of President Cleveland may be said to flare up like a dying candle's last effort.

The President had to stop work temporarily this week on account of nervous prostration from overwork, a condition easily accounted for when one considers the stupendous amount of work that has devolved upon him during the past month. This condition fortunately continued but a day or two.

The abandonment of the proposed Democratic House caucus this week accentuates the disagreement between the Committee on Ways and Means and the Appropriation Committee as to the tobacco repeal tax. Cooler heads have endeavored to bring about a compromise without effect. There is still a chance for a short and lively fight were the bill on the House floor.

The open letter of ex-Civil Service Commissioner Edgerton to President Cleveland, while not being a particularly strong piece of pictur-

esque sarcasm from a literary standpoint, is notable for its bitter contempt. Viewing his removal by Mr. Cleveland as a personal affront, tending to injure him with his own party, Mr. Edgerton does not hesitate to pay off the score by attacking the President at every point. Of course the document will do Mr. Edgerton no direct benefit, but his satisfaction at being able thus to strike the blow must be boundless. Honors seem to be easy.

Mrs. Cleveland held her last public reception on Saturday, assisted by the ladies of the Cabinet circle, including the wife of Secretary of Agriculture, Coleman, who received the congratulations of her friends on her new found, though fleeting, honors. An immense crowd was present despite the stormy day, and nearly the allotted two hours were consumed in passing the guests in review. Jerry, the factotum, announced with special pride that the crush occasioned four "faints" in the dressing room.

WEST VIRGINIA.

We did not go to West Virginia for the novelty or pleasure of it; we went to work. We did not go to try to find out what would please the people and say and do that; we went kindly and faithfully to hold up the truth, as we understood it. On the whole we had a very pleasant year; staid as long as we intended and came very near staying longer than we anticipated. If I could realize half as much for outside work there as I can here, I would go back, work in our churches what I could and outside when necessity required. I would not write this letter but for the many questions from interested persons which I am continually receiving. The success and the high standing of Alfred students, who come from West Virginia, answers favorably and encouragingly some of the most important questions that a pastor going to the South Eastern Association would be liable to ask. The prospect of a good school at Salem, in the near future, is another encouragement not to be overlooked. True, when we go from one place or neighborhood to another, we must look for more than a mere change of place. Our friends South who favor education, progress and religion, have not the co-operation and sympathy of the entire community, hence those that will do and pay have to do so much that it is very discouraging to the liberal, progressive classes. I never knew people to pay more for preaching in proportion to their means than some of them do. The name of every member of a number of families may be seen on my subscription lists, varying in amount from twenty-five cents to forty dollars. When the pastor must buy a horse, a few twenty-five dollar subscriptions encourage him; and there are times when twenty-five cents from the little child that he loves to take in his arms also encourage him. On the other hand, some claim that it is wrong to pay anything for preaching on the Sabbath, that a pastor is not an essential annex to a church, that to pay two dollars a year for the SABBATH RECORDER, when we can have a larger paper for a dollar a year, is an annual waste of one dollar. But a Southern sun will never shine on all of this class of even so-called Sabbath-keepers.

I will not state the number of miles we traveled with our own conveyance, it would look too large. During my absence, I delivered 267 sermons, lectures and addresses; made 240 family visits and calls; baptized 13 persons, and assisted in the organization of two churches.

ROUTE HOME.

Perhaps the scenery along our route homeward is no more interesting than on our route

down. But the former has not been as often traveled by our people as the latter. Down the west branch of the Monongahela River, we were frequently reminded of the recent floods, by absent bridges, piles of lumber, parts of buildings out in the fields and woods, and almost every kind of debris that would float lodged in trees twenty or thirty feet from the ground, and often on the other side of the road from the river. Here between Clarksburg and Fairmount are coal-beds said to be nearly twenty miles long, from three to six miles wide, and from nine to thirty-one feet and five inches thick. We went through the great steel works at Uniontown, Pa. A description of wheels, hammers and rollers might be interesting; we can only say, that it was a noisy, busy and very fiery looking place.

We stopped a week with our German Seventh-day Baptist friends at Salemville, Pa. They, and more than a thousand of their neighbors, dwell in what much resembles a natural, unfinished house. I should judge the walls are considered complete; they are now three or four hundred feet high and five or six miles thick. There is no roof over it yet. Since it would require rafters three miles long, and the people in this Eden of Southern Pennsylvania enjoy rain and sunshine, I presume it never will be roofed. This natural house with such majestic granite walls is sometimes called Morrison's Cove. Our people have a very nice house to worship in. They seem united and progressive. We also visited the Altoona railroad shops, where they told us that four thousand men were at work, one thousand less than when I was there before.

Our course from Altoona home was as directly north as we could find a road. It is seventeen miles over the mountain from Court House to Driftwood. That was the hardest day's drive we had. It rained nearly all day. We had the roughest apology for a road of all the journey. When we were seven miles from a settlement back of us and ten ahead of us, one of the clips which held the spring to the head-block of our buggy broke. I took an extra thill-strap, bound the spring to the head-block as best I could, then with hatchet, made two wedges, drove them between head-block and strap and came on. When ten miles out on the barrens we met two young men. My wife playfully said to them, "Can you tell us where we are?" One of them with a twinkle in his eye, said, "Yuns, I have been here over ninety years, and I cannot tell where we are." When we reached the brow of the mountain, clouds were below us as well as above us. Four miles down, we judged by the rain that we must be below all clouds that had any moisture in them. The river was coming up, but must be forded. Fortunately we found an intelligent guide, and came safely through. It was night. We were never more pleased to reach a high-licensed hotel. We dared not stop during the day for any purpose for fear we should not get over the mountain before night-fall. Next morning we were about as anxious to get away as we had been to reach there the night before. Low license in Pennsylvania used to seem tolerably well satisfied with taking the boys, but high license takes both boys and girls. It was Sabbath morning. That was not a pleasant place for us to keep the Sabbath and spend another night. We drove out into the woods, built up a good fire, had our Bible-school, meeting and dinner at the usual hours of the day. Enjoyed ourselves very well indeed until near night, when an active, healthy snow-storm was next on the programme.

H. P. BURDICK.

TRACT BOARD MEETING.

The Tract Board held its regular monthly meeting in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Feb. 10, 1889. The president presiding. Prayer, J. G. Burdick. Present, sixteen members.

The Committee on Petitions to Congress in reference to the Sunday-Rest Bill reported that the petitions were printed and in the hands of our people. The Corresponding Secretary stated that several petitions with upwards of 1,000 signatures had been returned to him, and that word had come from several sections that petitions had already been circulated by the Adventists, covering the same ground, which our people had signed.

Correspondence was presented with J. B. Clarke, L. A. Platts, U. S. Senator Macpherson, E. P. Saunders, Miss Mary F. Bailey, Mrs. Harriet S. Clarke, E. H. Socwell, A. C. Greene, Ch. Th. Lucky and W. C. Daland.

The Board decided to undertake the publication of the *Peculiar People* as a monthly for one year from April 1, 1889, with Rev. W. C. Daland as editor.

The Treasurer reported having purchased 100 copies of Critical History of Sunday Legislation, the supply having been exhausted.

The Treasurer presented his second quarterly report, which was adopted.

Bills amounting to \$1,209 79 were presented and ordered paid. After approving the minutes the Board adjourned.

RECORDING SECRETARY.

DON'TS FOR THE SICK ROOM.

Don't light a sick room at night by means of a jet of gas burning low; nothing impoverishes the air sooner. Use sperm candles, or tapers which burn in sperm oil.

Don't allow offensive matters to remain. In cases of emergency, where these cannot at once be removed, wring a heavy cloth—for instance, like Turkish toweling—out of cold water, use it as a cover, placing over this ordinary paper. Such means prevent the escape of odor and infection.

Don't forget to have a few beans of coffee handy, for this serves as a deodorizer, if burnt upon coals or paper. Bits of charcoal placed around are useful in absorbing gases and other impurities.

Don't have the temperature of a sick room much over sixty degrees; seventy degrees are allowable, but not advisable.

Don't permit currents of air to blow upon the patient. An open fire-place is an excellent means of ventilation. The current may be tested by burning a piece of paper in front.

Don't give the patient a full glass of water to drink from, unless he is allowed all he desires. If he can drain the glass he will be satisfied; so regulate the quantity before handing it to him.

Don't neglect during the day to attend to necessities for the night, that the rest of the patient and the family may not be disturbed.

Don't ask a convalescent if he would like this or that to eat or drink, but prepare the delicacies and present them in a tempting way.

Don't throw coal upon the fire; place it in brown paper bags and lay them upon the fire, thus avoiding the noise which is shocking to the sick and sensitive.

Don't jar the bed by leaning or sitting upon it. This is unpleasant to one ill and nervous.

Don't let stale flowers remain in a sick chamber.

Don't be unmindful of yourself, if you are in the responsible position of nurse. To do faithful work, you must have proper food and stated hours of rest.

Don't appear anxious, however great your anxiety.

Don't forget that kindness and tenderness are needful to successful nursing. Human nature longs to be soothed and comforted on all occasions when it is out of tune.—*American Druggist*.

MISCELLANY.

KNOWN BY HIS HAT.

A RUSSIAN PEASANT'S ADVENTURE.

Many years ago, when Peter the Great was reigning in Moscow, and St. Petersburg was not yet built, a Russian peasant in a tattered sheepskin frock was cutting turf in a lonely spot on one of the great plains of Central Russia. It was a burning summer day, and his work had made him very hot and tired; but one could see by his downcast face and hanging head that some great trouble was pressing harder upon him than even this fatiguing labor.

Looking up in one of the pauses of his work, the turf-cutter saw a tall young man coming slowly over the plain to meet him. The new comer wore the green gold-laced uniform of the Palace Guards, but the lace was so faded and the coat itself so threadbare that one would have judged this officer to be a very careless man or a very poor one.

"He looks as if he had lost his way," muttered the peasant, as the stranger halted and glanced doubtfully around him. "I must see if I can't put him right. It's always a comfort, when one's in trouble one's self, to help somebody else out of it."

The young officer, however, did not look like a man who would need much help from any one. He was immensely tall, taller by far than any one whom the peasant had yet seen; and his broad chest and long, sinewy limbs showed signs of enormous strength. His smooth, handsome face wore a rather sad look, and he walked slowly, as if tired or in deep thought; but there was an air of unconscious power in his upright bearing and in the firm set of his head, as if he felt himself to be a match for anything that he might meet with. Altogether, he seemed to be a sort of man whom one would much rather have for a friend than for an enemy.

"Hallo, brother!" cried the stranger, in a deep, strong voice; "am I far from the village of Volkhoff? I think I must have gone wrong, somehow."

"Your honor has gone wrong, indeed," answered the peasant, shaking his head. "It's a long way to Volkhoff from here. You must keep eastward till you come to a big tree standing all by itself, and then you must turn southward as far as a small lake. Then, after that, you'll make a big bend round to the right, and"

"Oh, I shall never be able to remember all that," said the officer, laughing. "Suppose you come along with me, and show me the way yourself."

"I'd do it gladly, your honor," said the peasant, hesitating; "but, you see, if I lose my day's work, then"

"You shall lose nothing by helping me, be assured of that," said the young man, gravely. "How much do you earn a day?"

"Twenty kopecks" (fifteen cents).

"Twenty kopecks!" echoed the stranger, looking down pityingly at the poor, tired man, quite a dwarf compared with him, who worked so hard for such scanty pay. "Well, here's half a rouble (thirty-seven cents) for you; and now come along." By and by, he added, "If we pass near your house, you might carry your turf at the same time."

"It would need two journeys to do that, your honor."

"Two? Why, these four baskets would surely hold it all."

"There's not a man in Russia, your honor, who would carry all four at once when they're full. The two smallest are quite enough for me."

"There's not a man in Russia, eh?" said the young officer, scornfully. "We'll try that. Sling those four baskets over my shoulders, and then fill them."

The laborer hesitated, but the young man spoke like one accustomed to be obeyed. As he stooped to receive the baskets, the peasant slung them over his shoulders, two before and two behind, and then piled in the turf till all four were full to the very top. Then it was a grand sight to see the great tower-like figure

rise slowly to its full height under that enormous load, and stride away so briskly that the amazed peasant had hard work to keep up with him.

A short walk brought them to the wretched hovel that was the poor turf-cutter's only home; and, while the latter was emptying his baskets, the stranger's keen eyes were noting the miserable and poverty-stricken look of the whole place. A few kind words spoken as they started again went straight to the poor peasant's over-burdened heart, and the whole story of his grief came out.

Some years before, he had bought, at a high price, from a rich neighbor, a small patch of ground, that had proved to be worth hardly anything at all. Moreover, not being able to make up the full purchase money at the time, he had got into debt; and the debt kept growing larger and larger, from the high rate of interest charged upon it, till he was almost driven to despair.

"It doesn't seem fair, does it?" he concluded; "but what can I do? He's rich, and I'm poor and friendless."

"Can such things be done in Russia?" muttered the officer, in a voice like the roll of distant thunder. "It is, indeed, time for a change!"

His great black eyes lightened up, as he spoke, with a flash of such terrible anger that the peasant shrank back in dismay. But the young man cooled again instantly, and asked as quietly as ever,—

"Why don't you complain to the Czar?"

"The Czar?" echoed the laborer; "hasn't he changed our old Russian customs, and brought in foreigners to work for him instead of his own people? What would he care for a poor peasant?"

"It's worth trying, though," said the young man, earnestly; "for yours is really a very hard case. Come, I'll tell you what I'll do: I'm going to Volkhoff to meet the Czar and his officers, who will be there to-day; and I can get you a chance of speaking to him, for I belong to his body-guard."

"Me speak to the Czar?"

"Why not? He's only a man, like you and me. I've spoken to him myself, and I'm none the worse."

"But how shall I know him among all his officers?"

"All the rest will have their hats off, but the Czar will keep his on."

Half an hour later, just as they came in sight of Volkhoff, a group of richly dressed horsemen rode up, who, the moment they saw the tall officer, sprang from their horses and took off their hats.

The peasant's sun-burned face turned white as a sheet, and he glanced with a bewildered air from the officers to his tall companion, whose face wore a queer, waggish smile.

"Well, brother," he added, "have you found out the Czar yet?"

"Well," said the peasant, staring as if his eyes would start from his head, "it must be either you or I; for all the rest have their hats off!"

"So it seems," laughed Peter the Great.

"Well, my lad, Prince Mentshikoff here will see you righted, and the rascal who cheated you punished as he deserves; and I hope you will never again think the Czar unmindful of the troubles of his people."—*David Ker, in Cosmopolitan.*

HOW A YOUNG MAN SETTLED THE AMUSEMENT QUESTION.

BY REV. H. W. POPE.

Before his conversion he had "shunned his minister as he would a rattlesnake," to use his own expression; but after his eyes were opened, he counted his pastor one of his dearest friends, and considered an evening at the parsonage a great treat. Soon after his conversion, he was spending an evening with some companions of his own age, when a game of whist was proposed.

He knew nothing about the game, but soon learned it, and enjoyed the evening exceedingly. Here was a new source of pleasure, and he determined to buy a pack of cards at the first opportunity. As he bade his friends good-night,

he said to them, in his innocence, "Suppose we go down to the parsonage some evening next week, and have a little whist-party there?" His companions, who were wiser than he, seemed to hesitate, and when he urged the matter finally expressed a doubt as to the possibility of getting the pastor and his wife to join them. "Why not?" said the persistent young man. "There is nothing wrong about this game, I am sure, and Mr. and Mrs. — like a good time just as well as any of us." Yes, they were aware of that, but still they did not believe that the minister and his wife would play.

The young man was puzzled. He could see no possible harm in the game, and yet these card-players were very sure that their minister would not play with them, though he was known to be very fond of his young people, and interested in all that interested them.

The young man's suspicions were awakened. He made up his mind that there was another side to this matter which he did not understand. As he walked home that night, he thought the matter all over, and came to this conclusion: "If there is anything about this game which makes it unsuitable for my pastor and his wife to play it, I will have nothing to do with it myself." That is his position on the amusement question to-day, and who shall say that it is not both wise and consistent?

It did not require much discussion to show him that the introduction of this game to the parsonage would damage, if not destroy, the influence of the pulpit, even in the case of card-players themselves. As the winter wore on he had occasion to see how one and another Christian greatly impaired his influence by indulging in amusements which the world deems inconsistent with a profession of Christianity.

Explain it as you will, unconverted people do not want their children taught by a Sabbath-school teacher who play cards. They do not like to hear him pray as well, they do not have as much respect for him or for his words, and they are very frank to say so. Every pastor knows this by experience. And it certainly puts a church-member in a pitiable position when he is obliged to argue that the "world's" standard is too high for the church. Perhaps they are foolish, it may be superstitious, but possibly this may be one of the cases referred to by our Saviour when he said, "The children of this world are wiser in their generation than the children of light."—*Golden Rule.*

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.

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.

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

CONDENSED NEWS.

Domestic.

Over 383,000 immigrants landed in New York during the past year. This is about 12,000 above the record for 1887.

The Ohio dealer who sells cigarettes to a boy makes himself liable to a sentence of thirty days in jail and a fine of \$25.

It is said that the combined Vanderbilt wealth amounts to \$274,000,000, and the estimated income from it per annum is \$13,864,400.

Dr. D. W. Bliss, who attended President Garfield during his illness, died at Washington last week. The funeral was held on Sunday.

Population of the five largest cities in the United States is: New York, 1,585,529; Philadelphia, 1,014,332; Chicago, 802,000; Brooklyn, 782,221; St. Louis, 500,000.

One hundred and one persons constituting the first Catholic pilgrimage from the United States to the Holy Land, sailed Feb. 21st, on the steamer Weiland.

Ex-Congressman Thomas B. Peddie died at Newark, N. J., last week, aged eighty-two. He endowed Peddie Institute at Hightstown, and gave in all \$300,000 to the Baptists.

Alabama is the fourth in rank as an iron-producing state. Pennsylvania, Ohio and Illinois take precedence. Since 1879 the iron production of Alabama has increased from 49,000 to 283,500 tons a year.

The only colored Episcopal Church in New York City, St. Phillips, was dedicated recently. The Rev. Dr. De Costa preached the sermon. This colored congregation has been in existence eighty years.

Taxation of all kinds in the United States is at the rate of \$4 85 for each man, woman and child. In Great Britain taxation is \$12 87 a head. Russia taxes its people but \$6 83 a head.

The Book Committee of the Methodist Church has increased the salary of Bishops of foreign missions to \$3,000 per annum. They are also allowed \$1,000 for household expenses. This puts the Bishops on the same footing as home Bishops.

E. B. Ball, the nearest living relative of George Washington, occupies a stall in the south corridor of the pension building at Washington, where he sells cigars and fruit to the clerks. He is nearly eighty years old, and bears a striking resemblance to the father of his country.

The Pennsylvania railroad system handled 5,000,000 pieces of baggage in 1888. How many out of that number do you think were lost? Just three! In these days of neglected duty and unfulfilled responsibilities, that's a record to be proud of.

The will of the late Charles J. Hall was recently offered for probate in Chicago. It filled scarcely half a page of legal cap, but it disposed of property estimated from \$2,000,000 to \$5,000,000 in value. It leaves the entire estate to Helen Culver, for many years housekeeper for the deceased.

Washington's first and second Cabinets had only five members. John Adams was the first President to have a Secretary of the Navy. President Taylor in 1849 was the first to have a Secretary of the Interior. For forty years, from 1849 to 1889, the Cabinet has consisted of seven members. Hereafter it will have eight.

Advices from Alaska say the winter there has been so far a very discouraging one to the people of the territory, owing to the severe storms. The heaviest snow-storm since 1875 occurred this winter, and, owing to the depth of the snow, traders and hunters have suffered great hardships and much delay in preparing for the coming hunting trips.

Swedish immigrants induced by Mormon missionaries to come to this country came very near hanging one of the elders with the bell-rope of a car en route to Utah because he made polygamous proposals to a couple of young sisters. The hanging of a few of those old reprobates would make a decided change in the Mormon proselyting business.

Six arrests of photographers, a majority of them amateurs, charged with making and dealing in obscene pictures, were made at Poughkeepsie, N. Y., Feb. 19th. Wholesale seizures of obscene pictures and plates were also made. The city has been flooded with the pictures, peddled about by school children. The arrested parties were held to await the action of the grand jury.

Foreign.

There are 3,064 languages in the world, and its inhabitants profess more than 1,000 religions.

King Otto, of Bavaria, has been proved hopelessly insane. The king recently showed signs of improvement.

The St. Petersburg *Grashdanin* says that 300 men will reinforce the Atchinoff expedition to Abyssinia in the spring.

It is stated that Princess Victoria, sister of the Emperor of Germany, will soon be betrothed to Prince Charles of Sweden.

The richest gold mine in the world is said to be the Douglas, in Australia, which yields about £40,000 every month, and has but three owners.

A man in the village of Villach, who became insane on hearing of Prince Rudolph's death, Sunday night killed his father with a hatchet.

Captain Wisseman is expected to stop in Egypt on his way to Zanzibar for the purpose of enlisting troops for his expedition. He will make his headquarters at Dar-Es-Salem.

Famine prevails in the interior of Russia. The distress is greatest in Orenburg, where many persons are dying of starvation. The crops have been bad in the afflicted districts for four years.

The Ching steamer brings news to San Francisco of a great snow-storm in Chee Foo. Over a million and a half of people in the province are starving, and riots occur daily. Missionaries have been attacked by mobs of Chinese led by the gentry.

IRVING SAUNDERS expects to be at his Friendship Studio from March 13th to 19th inclusive.

MARRIED.

CLARKE-WILLARD.—At the home of the bride's parents, in the town of Wirt, Allegany Co., N. Y., Feb. 20, 1889, by Rev. H. B. Lewis, Mr. Charles A. Clarke, of Nortonville, Kan., and Miss Evelyn A. Willard, of the former place.

FURROW-VAN HORN.—At the home of the bride, in Garwin, Iowa, Feb. 18, 1889, by Rev. E. H. Soewell, Mr. A. M. Furrow and Miss Blanche E. Van Horn, both of Garwin, Tama Co., Iowa.

SHEFFER-MAXSON.—At the home of the bride's parents, in Walworth, Wis., Feb. 18, 1889, by Eld. S. H. Babcock, Mr. Eddy W. Sheffer, of Linn, Wis., and Miss Myrtle Maxson.

BOKARDY-DEAN.—At the residence of the groom's parents, in Walworth, Wis., Feb. 20, 1889, by Eld. S. H. Babcock, Mr. Joseph C. Bokardy, of Sharon, Wis., and Miss Cora B. Dean, of Holyoke, Mass.

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.

EATON.—At Alfred Centre, N. Y., Feb. 11, 1889, of pneumonia, Joseph C. Eaton, in the 63d year of his age.

Mr. Eaton was born at Independence, N. Y., July 11, 1826, and was the oldest of six children, three sons and three daughters, five of whom survive him. His early life was spent with his father's family at Independence and Little Genesee. Being desirous to learn a trade, at the age of eighteen years he bought his way from his father and came to Alfred Centre, where he has resided ever since. He was married Sept. 23, 1850, to Hannah S. Coon, and establish their home at Alfred. He was baptized at the age of twenty-eight years by Eld. N. V. Hull, and joined the First Alfred Church, of which church he was a member at the time of his death.

KENYON.—In Little Genesee, N. Y., Feb. 16, 1889, of pneumonia, after an illness of five days, Ethan Kenyon, in the 68th year of his age. G. W. B.

DAVIS.—At the home of her son-in-law, B. F. Stillman, in Lowville, N. Y., Feb. 4, 1889, Mrs. B. M. Davis, aged 78 years and 24 days.

She was married to Joseph B. Davis March 7, 1827, who died Sept. 11, 1866. They moved to Watson in 1840. In August, 1886, she had a slight stroke of paralysis, which left her left arm and hand numb. In April following, she had another more severe shock, since which time she has been unable to walk without help, or work any with her hands. She leaves one daughter, Mrs. B. F. Stillman, of Lowville, and two sons, James S. Davis, of Beaver Falls, N. Y., and Joseph F. Davis, of Great Bend, N. Y.; also two sisters, Mrs. Wm. Davis, of Verona, and Mrs. Zilpha Davis, of North Loup.

WELLS.—In Westerly, R. I., Feb. 12, 1889, William D. Wells, in the 92d year of his age.

He was born in the town of Hopkinton, April 8, 1797, a month after the inauguration of John Adams as second President of the United States. He was the oldest man in our village. He had voted at every Presidential election since his majority, and cast his vote for the grandson of the hero of Tippecanoe, for whom he voted in 1840. This aged citizen must have seen and noted the great change in our Republic in its marvelous growth during his life. In 1822 he came to Westerly and set up his trade as a tanner. In that year the first meeting-house in Westerly, the Union Meeting-house, was built. From that time he has always lived in Westerly, seeing it grow from a small village to its present size, beauty, and prosperity, and aiding in many ways in building her up. On Feb. 27, 1823, he married Abby Gavitt, and set up house-keeping in the house in which he had lived for more than sixty years, and in which he died. His beloved and most excellent wife died Aug. 1, 1877. All his surviving children, Franklin and George Wells, of Westerly; Mrs. T. H. Spencer, of Suffield, Conn.; Mrs. Dr. J. D. B. Stillman, of San Bernardino, Cal., and Mrs. H. P. Farrington, of Croton-on-Hudson, N. Y., were with him several days before his death, which was a great comfort to him and them. Of the sixty own cousins with whom he associated in his boyhood and youth, and of whom he frequently spoke, only two survive, and they are in the eighties. In early life he became a Christian and joined the old Hopkinton Church. When the Pawcatuck Church was organized in 1840, he was among the fifty constituent members. Of these only seven are now living, and only four of whom are still members in this church, three belonging elsewhere. Mr. Wells retained his faculties and physical power remarkably for so aged a man. Only a little over a week before his death he rode about town as was his custom. Few men of his age were so active and energetic. He had an excellent memory, was very social, and could make many an hour pass very pleasantly with reminiscences and experiences of long ago. He read much and kept posted on passing events and important questions. He was at the time of his death a Director in the Phenix National Bank of Westerly, and about ten days before his death was at a meeting of the Directors. This aged citizen, neighbor, father and friend is gathered to his fathers in a good old age full of years. Old as he was, he was a regular attendant at church. He was not afraid to die, was ready to go. He fell asleep in Jesus. We shall miss him. May we be as useful in our day, and be ready for our departure. O. U. W.

EDWARDS.—In Hopkinton, R. I., Feb. 13, 1889, Thomas Edwards, aged 87 years, 6 months and 6 days.

Brother Edwards was born in Hopkinton Aug. 7, 1801. He united with the Seventh-day Day Baptist Church in Rockville in 1837. In Oct. 14, 1821, he was united in marriage to Lydia Crandall, by whom he had ten children, six daughters and four sons, all of whom lived to adult age, but two of whom are now dead. Having lost his wife somewhat late in life, he was married again to Martha A. Browning Oct. 4, 1855, who still survives him. He was a godly man, and brought up his family in the fear and admonition of the Lord. His funeral was held in the beautiful little sanctuary just completed within a few rods of his residence in the village of Ashville, being the first service held in it. His remains were taken to Ashaway for interment, followed by a large procession of mourners. A. MCL.

BURDICK.—In Westerly, R. I., Feb. 8, 1889, Alpheus A. Burdick, in the 87th year of his age.

The subject of this notice was the son of Dea. Alpheus Burdick, deceased, of Rockville, R. I., and was born March 25, 1802. He married, March 4, 1824, Tacy Carpenter, by whom he had four children, two of them, a son and a daughter, survive. The mother and two children died a number of years ago. He also leaves a companion whom he married thirty years ago; an own aged brother, and an own sister, and several half brothers and sisters to mourn his death. Mr. Burdick spent his life in Rhode Island, excepting sixteen years which were spent on a farm in Brookfield, N. Y. For the last twenty-nine years he has lived in Westerly. In 1820 he experienced saving grace, and joined the Third Hopkinton Church, now Rockville, and at his death was an esteemed member of the Pawcatuck Church. Knowing that his departure was near, his mind dwelt on John 14: 1-3, which was of great comfort to him. He was prayerful and left the testimony that he relied upon Christ and trusted fully in his promises. Mr. Burdick was a good Christian man in principle and example, and has gone to his heavenly reward. O. U. W.

STRANGER.—Near Villa Ridge, Ill., on Sabbath, Feb. 16, 1889, Deacon William Stranger, aged 76 years, 10 months and 19 days. An appropriate sketch will appear in due time.

BURDICK.—In Akron, near West Hallock, Ill., Feb. 19, 1889, Edna Louise, infant daughter of Charles A. and Stella L. Burdick, aged 2 years, 5 months and 2 days. Death is another life.

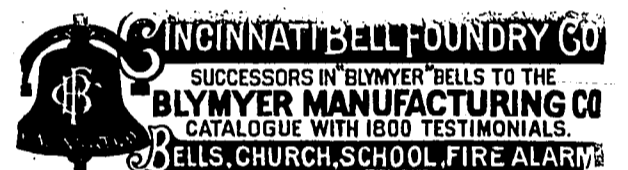
GULLIKSEN.—In Cartwright, Wis., Feb. 9, 1889, of typhoid fever, Miss Mary Gulliksen, aged 20 years and 3 months.

Funeral at the Seventh-day Baptist church. Services conducted by the pastor, Dr. Trewartha, assisted by the president of the Protestant Methodist Conference. Mary, thou art safe from storm and tempest, landed in the haven of eternal repose. In heaven we hope to meet you.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low-test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 108 Wall Street, New York.

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