

THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.	
Paragraphs.....	98, 99
Our Statistics.....	99
NEWS AND COMMENTS.	
Paragraphs.....	99
CONTRIBUTED EDITORIALS.	
Paragraphs.....	99, 100
Prayer in the Pulpit.....	100
The Rose—Poetry.....	100
The Railroads and Sunday.....	100
The Great Confession.....	101
The Sunday Newspaper to Stay.....	101
Sink Like a Man.....	101
MISSIONS.	
Paragraphs.....	102
From L. F. Skaggs.....	102
From Geo. W. Lewis.....	102
From E. H. Socwell.....	102, 103
WOMAN'S WORK.	
One Step at a Time—Poetry.....	103
William Carey.....	103, 104
The Power of God.....	104
The SABBATH RECORDER and the Seventh-day day Baptists.....	104, 105
New Sunday Legislation at Albany.....	105
Obituary—Mrs. S. C. Wallick.....	105
Sunday and National Law.....	105
Tract Society—Receipts.....	105
YOUNG PEOPLE'S WORK.	
Echoes from Christian Endeavor Work.....	106
Systematic Bible Study.....	106
CHILDREN'S PAGE.	
A Boy's Bookcase.....	107
The Dog Laughed.....	107
HOME NEWS.	
Wisconsin, Iowa, Minnesota.....	108
The Scandinavians.....	108, 109
New Mizpah.....	109
Saloons the Vestibules of Hell.....	109
The Hasty Word.....	109
SABBATH-SCHOOL.	
Lesson for February 23, 1895. Christ and the Man Born Blind.....	109
Corrections.....	110
Correspondence.....	110
Alone—Poetry.....	110
The Queen of Italy's Tact.....	110
SPECIAL NOTICES.	
Mrs. Morgan's Quarter.....	111
Fired at the Wrong Man.....	111
MARRIAGES AND DEATHS.	
LITERARY NOTES.	
LOCAL AGENTS.....	112
BUSINESS DIRECTORY.....	112

THE BRIGHT SIDE.

BY MARY BASSETT CLARKE.

LOOK on the bright side, 'tis ever the right side,
Doubt and discouragement conquer no foes;
Some clouds will gather in all sorts of weather,
From spring's early dawning, to stern winter's
close.

'Tis the sunshine with showers which awakens the flowers,
And labor will strengthen the sinews of youth;
Through the black cloud is shining a bright silver lining,
And victory rides on the banner of truth.

Little skill on the wave would the mariner have,
If storm-ripples never disturbed the blue sea;
But the good ship must ride through the stormiest tide,
And ruler and lord of the tempest must be.

Though a shadow may fall on our pathway so small,
Shall we think the whole universe shadowed in night?
While the smoke dims our eyes, far up the blue skies
The sun and the stars shine eternally bright.

To look moodily down, to murmur or frown,
Will make neither burden nor sorrow more light;
The golden-hued morning, the green hills adorning,
Will dawn on the longest and dreariest night.

When shines on our vision the sweet fields elysian,
Where love and peace dwell with no fears to annoy,
What we in our blindness called Heaven's unkindness,
Shall crown us immortal with beauty and joy.

—Autumn Leaves.

Sabbath Recorder.

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"If aught of good thou canst not say
Of thy brother, foe or friend,
Take thou then the silent way,
Lest in word thou shouldst offend."

If there is any person to whom you feel a special dislike, cultivate the habit of looking for and mentioning that person's good qualities only.

THIS world is one great school, filled with pupils; and for every one who wants to learn, there are many teachers—multitudes of teachers—and tuition free!

A SMALL object held between the eye and the sun will hide that immense luminary from sight. So a small sin will hide God's face and leave the sinner in darkness.

SPEAK not evil one of another, brethren. James 4:11. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. Eph. 4:31.

As a child walks confidently, and with a sense of security, while its hand grasps that of its father or mother, so every child of Jesus should walk in perfect trust and safety, led by the Father of all.

FAITH is a staff to support weary pilgrims in their journey heavenward. Destroy that support and you lessen his chances for reaching the Land of Rest. The Bible is his ground of faith. Do nothing to weaken and destroy it.

"SEEK ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Here all true prosperity begins. This life will prove a great failure to all who disregard this natural God-appointed order.

SOME one has said, that the first duty the Christian owes to God, is to be happy. If this is a *duty*, how earnestly we ought to strive to do it, by becoming cheerful, happy, joyful, in view of the exalted privilege of being a Christian, or a child of God; a citizen of his government; yea, a member of his own Royal Family!

THE love of controversy is so great with some men, that unless there is some one to oppose, or some opinion to combat, they are scarcely able to set themselves about any ordinary duty. It appears to matter little what opinion is expressed, the opposite *must* follow. We have known ministers whose sermons were almost invariably of this nature. If there was no real or tangible opponent, one must be imagined, a man of straw must be erected, against whom arguments like javelins might be hurled. Not a few correspondents for the press write so pugnaciously that their valuable thoughts have to be liberally modified by the editors or rejected entirely. The angelic message of "Peace on earth and good

will to men," and Paul's instruction to the Romans (12:18), "As much as lieth in you live peaceably with all men," seem to be forgotten in the great desire to controvert some one's opinions or doctrine. There are times when controversy is timely and useful; but the extreme tendency is unprofitable and seldom productive of good results.

THE death of Rev. A. J. Gordon, D. D., an eminent Baptist minister of Boston, Sabbath morning, Feb. 2, occasioned great surprise and sorrow. Dr. Gordon was only fifty-nine years of age, and had been pastor of the Clarendon Street Church for the past twenty-five years. He received his education at Brown University, and Newton Theological Seminary. He was greatly loved by his people for his social and intellectual qualities and his tenderly sympathetic nature. He was the author of several books: "In Christ;" "Grace and Glory," Sermons in 1881; "The Life that now Is and That to Come," in 1888. His last book, strangely enough, was issued on the day of his death, and was entitled "The Ministry of the Spirit." No doubt, that day he enjoyed, in its completeness, the "Ministry of the Spirit." Dr. Gordon was a firm believer in the near coming of our Lord, and in faith healing. But while he went far beyond most of his brethren in these particulars, he still retained their confidence and love. He leaves a wife, daughter and two sons in great sorrow, as well as a large church, and denomination, and friends without number.

A BROTHER asks, "What does it mean to be called of the Lord to preach the gospel, and how is the call to be recognized?"

Every person who is born into this world has some work to do. He comes by the will of God, into a world of sin; a world of moral darkness. It is God's will that all men shall do right, that all men shall be honest, faithful, diligent laborers in his vineyard. They come into this world called to do God's work in any capacity in which they may have an opportunity, and for which they may have natural and acquired fitness. In this sense everyone is "called of the Lord." Besides this general sense in which all men are called, there is, no doubt, a special call by which certain ones are chosen to do special kinds of labor. This call is felt as an impression, an inclination, a strong and sometimes overwhelming conviction of duty. Paul was so deeply impressed that he could not safely turn aside, but said, "For necessity is laid upon me; yea, woe is unto me if I preach not the gospel."

To be called of the Lord to preach the gospel would seem therefore in our opinion to comprehend several important points. (1) There should be enough of natural endowment or ability to enable one to become a successful leader and instructor. (2) There should be a desire to become qualified through study and spiritual attainments to wisely lead and instruct. (3) There should be a strong conviction that this particular field of gospel work is the one in which he can best serve God. (4) These natural and acquired qualifications should be sufficiently marked to inspire his brethren with confidence in his fitness for that holy calling. In other words, the call of God, as above indicated, and of the brethren should leave no doubt in the young minister's mind respecting his call to preach the gospel.

WE have received two or three letters from persons who are not satisfied with the answers given in the RECORDER of Jan. 17th, to questions regarding the proper way to address a brother in the church, and the proper attitude of one in praying. These answers, as we understood them, did not object to the use of the word "brother," but on the contrary favored it, but simply took the common view that the Scriptures nowhere enjoin its use or prohibit other titles. It would hardly be wise for us to adopt the language of Scripture, at all times, in addressing our fellowmen. Our Saviour could easily and properly call those with whom he was conversing "hypocrites," and sons of the devil; and Paul called the high priest a "whited wall." But these were not given as examples for us to follow.

There is no doubt whatever that it was a common custom to kneel when praying, but it is just as evident that people also prayed standing, and were never forbidden to offer their prayers in this posture. 1 Sam. 1:26; Matt. 6:5; Mark 11:25; Luke 18:11. In the answer given in the RECORDER of Jan. 17th, a reference is made to Solomon's prayer, as recorded in 1 Kings 8:22, showing that Solomon stood while praying. But another account of the same incident recorded in 2 Chronicles 6:12, 13, states that he kneeled while offering that prayer.

Joshua (7:6) rent his clothes and fell upon his face, and put dust upon his head. Elijah (1 Kings 18:42) put his face between his knees, in an attitude of humiliation and worship. In Nehemiah 8:6, "All the people [standing] answered Amen, Amen, with lifting up their hands; and they bowed their heads, and worshiped the Lord with their faces to [toward] the ground." Nowhere in the Bible is there evidence that men were reprov'd for praying in any particular attitude, nor that any particular position was enjoined as exclusive of other positions. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

ALL right-minded citizens will rejoice over every evidence of gain in the temperance reform, as against the workers of iniquity in the saloons. For several years it has been evident to those who have been conversant with temperance movements in the United States, that certain Southern States were clearly in the lead in practical good results in attempting to suppress intemperance. From personal observation and study of the question in some of the Southern States where local option laws prevail, we have found some very encouraging indications of gain for the cause of temperance in the suppression of the saloon and consequent drunkenness. In Georgia, Alabama, Louisiana, Mississippi, Texas and Arkansas, the question of license or no license has been submitted to the people by townships, counties or districts, with most excellent results. In the North, many radical temperance men cry out against "local option;" but what is local option but the voice of the people finding direct expression at the polls on this question? And how can the traffic ever be prohibited in our country in any other way? Prohibitory laws must come, if they ever do at all, through the votes of the people. If this end shall be attained by counties, until the whole State and Nation

become practically prohibitory, then what we all so much desire will be attained.

In the South it has been found that "local option" laws are elements of safety and protection against the outrages of the negroes, who become so generally fired with lawlessness and criminal deeds under the influence of rum. Liquor will make all who indulge in it unreliable and dangerous; but certain classes of people become veritable fiends while under its influence. This fact has compelled the South to vote it down, and the North would do far better if this evil were eliminated from party politics and made an issue by itself, as in the South. When this question, rum or no rum, becomes the real and only issue in any locality, untrammelled by other political questions, not legitimately connected with it, we may hope for a union of forces against the saloon that has not yet been realized, except on this single basis.

In some of the Southern States, Arkansas for example, the sale of liquor is controlled in one of the following ways: (1) by a majority vote of the citizens of the county; (2) by special enactments prohibiting the sale within a radius of from three to ten miles of a church or a school-house; and (3) by petition of a majority of the adults in a county or town, every woman being permitted a voice in this petition. In this way the saloon has disappeared from a majority of the counties in Arkansas. In twenty-two counties the sale is thus absolutely prohibited, and in the greater part of every other county it is in the same way greatly restricted.

Thus from Georgia to Texas local option is doing far more toward the practical suppression of the rum traffic than is being done in the Northern States. May we not learn some valuable lessons from the way our Southern brethren are grappling with this gigantic evil?

OUR STATISTICS.

For several years there has been a growing conviction with many that our annual reports of the statistics of Seventh-day Baptists do not properly represent those who should be so designated. It is a little humiliating, because incorrect, to see Seventh-day Baptists reported in leading papers as about 8,000 strong when, probably, in fact, they are more than three times that number. It is generally estimated that the actual communicants in churches will not be more than one-third of the aggregate numbers of the households of that particular faith. We never get a complete report of the communicants of our churches, and have never yet attempted a complete census of all who are Seventh-day Baptists. There are many loyal Seventh-day Baptists, and the number is constantly increasing, who are never reported in a way to be counted when estimating our real numbers. For example, in the last week's issue of the *RECORDER*, under Home News, there is a statement from Bro. Socwell of the Seventh-day Baptists in Iowa. Besides the three organized churches mentioned, he states that there are loyal Seventh-day Baptists in, at least, eighteen other localities throughout the State. Probably some of these are counted as non-resident members; it is most likely that many of them are not counted at all in our statistics.

Again, it is very well known that all over the United States are people who have come to the practical observance of the Sabbath within a few years past, and who are Seventh-

day Baptists in their inclinations and practice, yet have never had an opportunity to connect themselves with any church of that faith.

Now in view of the importance of securing approximately correct statistics for our next Conference, we ask and *urge* that all pastors, clerks, and others interested in getting fair and accurate statements, begin at once to look this matter up in their own localities with a view to making prompt and full reports whenever called for. Let us have a report that will comprehend all communicants, and those who are not, but who are properly to be reckoned among us. The Corresponding Secretary will be glad to furnish an extra blank column for all such people who now stand outside the church, but really not outside our faith.

NEWS AND COMMENTS.

A PACIFIC telegraphic cable from California to Hawaii is being considered.

A NEW dormitory for women is to be built in connection with the University of Chicago.

MISS FRANCES E. WILLARD and Lady Henry Somerset are now making an extensive lecture tour in the United States.

MR. SORG, of Ohio, is said to be the wealthiest man in Congress. His income is said to be about \$1,000,000 per year.

EX-QUEEN LILLIUOKALANI has abdicated, renouncing all claims to the throne and taking the oath of allegiance to the Republic of Hawaii.

THERE is much destitution and suffering among Ohio miners. Out of employment and out of food, 1,200 people are reported in danger of starvation.

A TRAIN was deliberately robbed near Hutchinson, Kansas, Feb. 5th. All the passengers were robbed of money and valuables, and the miscreants escaped.

FEBRUARY started in very cold. Arctic weather was reported from the North-west and Canada. In the latter place 52° below zero was reported the 4th inst.

FEBRUARY 6th was noted as the coldest day in New York since 1880, and it was generally agreed that once in 15 years is often enough for that kind of weather.

JOSEPH COOK, Boston's great lecturer, is now delivering his twentieth course of Monday noon lectures, in the Park Street Church. His prelude to the first lecture was on Turkish Atrocities in Armenia.

THERE is evident satisfaction among advocates of civil service reform with Governor Morton's prompt removal of 800 employes in the Department of Public works in New York from the sphere of politics.

EUGENE V. DEBS received a salary of \$9,000 as president of the American Railway Union. Who paid his salary? These men do not believe in large salaries that will enable some men to become rich while others remain poor!

THE Winchester Repeating Arms Company of New Haven, Conn., shipped to Hong-Kong, China, the 5th inst., 1,500,000 rounds of rifle ammunition. This is the third large ship-

ment of the kind from this company since the war began.

"GREEN goods" men, or those who are trying to dupe silly people, and induce them to buy counterfeit money in large quantities for a few hundred dollars, are becoming quite common. Everyone who stops to parley with these men will be badly bitten, and deservedly so.

THE leaders of the insurrection in Hawaii are in custody. Ex-Queen Lilliuokalani has also been arrested, and plenty of arms and ammunition were found stored about her premises. She will probably be banished from the Islands, and may yet become a resident of the United States!

In connection with a few words of appreciative notice by our good brother Helms, of the *Cottage Pulpit*, which, in behalf of Seventh-day Baptists, we hereby gratefully acknowledge, we also reprint, as did the *Cottage Pulpit*, our *expose* of faith and practice. It is well for all to frequently re-read these articles, and the Scripture passages upon which they are based.

CONTRIBUTED EDITORIALS.

A man may forget God while he is free and prosperous, careless and unburdened. But when the strain of trials comes, as it *does* come, when heavy responsibilities rest upon him, when childish eyes look questioningly and confidingly into his, the deep need of his soul asserts itself and he cries out for God.

Boys and girls, young men and women, not only for your own sakes, but for the sake of the future and of those who shall come after you, keep your heart and life pure. Most young men and women of healthy instincts dream more or less vaguely of sometime having a home of their own. For the sake of the sweet woman you will one day call wife, boys, live nobly. If your life is impure now, the time will come when you would give your right arm to change it. For the sake of the noble fellow who may sometime win your love, girls, and for the sake of innocent hearts coming after you, be pure and earnest now.

THE Holy Ghost revival we have prayed for has come to Milton. Over sixty have expressed their purpose to live a new life or have asked for prayers. During the excellent sleighing the audiences are beginning to tax the capacity of both audience room and Sabbath-school rooms, there being from three to four hundred present on good nights. Even the two blizzards we have had do not seem to discourage the people, there having been a fair audience present on both nights. The three churches of the place are uniting with great harmony in the work. There is a spirit of deep consecration on the part of Christian people, and a spirit of prayer which must bring greater results in the future.

DOCTOR PARKHURST never said a truer thing than when, after expressing his dissatisfaction with reformation in politics, he said that the only hope was in *regeneration*. Half-way measures are not of much account either in personal life or in reform of public rottenness. Putting in a good man here and there, having a spasm of virtue once in a while, is as hopeless as shoveling back the waves of the ocean with a twelve-inch scoop. Nothing but

thorough work and "keeping everlastingly at it," will usher in the better day that we pray for on Friday night and forget during the rest of the week.

This might be illustrated from the experience of a "reform" alderman in the city council. Some fine spring the citizens of a respectable ward overcome their lassitude, and by a fine spurt elect a clean and public-spirited man to represent them. He enters upon his duties with honest intentions.

What happens?

Well, he finds that the majority of the council are leagued together to make money. If he wishes to get the most ordinary improvements for his own ward, he must maintain a conciliatory attitude toward this majority. He can take his choice. On the one hand he may make a hopeless fight against dishonest transactions, and in return be hooted down, snubbed in committee, foiled in all of his own efforts at legislation, and even refused recognition upon the floor of the chamber. On the other hand, he may quietly attend to the business of his own ward, register his vote against every steal, co-operate in everything in the slightest degree looking toward decency and economy, and earn a reputation of being a man who "never did anything." And this is what the few honest men usually do.

When the citizens of a city or a State or a nation wake up to the situation sufficiently to make a united, systematic, persistent strike for good government, there will be an outlook for the regeneration of politics. We will get good government just as soon as we are willing to pay the price.

PRAYER IN THE PULPIT.

That there is a good deal of inappropriate and incoherent prayer offered in the pulpit is a fact which devout and thoughtful Christians have opportunities of knowing when they worship in their churches on the Sabbath. Indeed, some ministers seem to make special efforts to avoid all forms of direct prayer, and indulge in rambling reflections, introspections, and disquisitions on Providence and mankind in general, giving the Lord minute information on the moral state of the world, and suggestions as to the methods he should employ to put things in proper order.

Ministers who thus pray in their pulpits overlook the fact that they are there to voice the common wants of an entire congregation, as well as some special needs and wants of some which may have come to their knowledge. Their own personal subjectivities, whether uttered in flowing diction or incoherent ramblings, do not meet the occasion, and are therefore inappropriate and out of place. Often their form is more that of an address to the congregation than of a prayer to God, and suggests the remark of a Boston paper, in an account of a memorable occasion many years ago, that "Edward Everett made the most eloquent prayer ever offered to a Boston audience."

Such prayers—if prayers they may be called—do not utter the desires and longings of devout, spiritual worshippers. They cannot anticipate what their pastor may happen to say in the pulpit, nor follow him with minds and hearts in his uncertain utterances; and hence this part of the service is often more of a performance or the mere listening to an address, than real worship in which all can devoutly unite and lift their hearts in supplication to God.

In order that this part of the service may be such that all can unite in it to edification, pastors should make it a subject of careful study. To offer prayers that will express the wants of an entire congregation is as important a part of a pastor's ministrations as the preparation of sermons; and yet many pas-

tors who are very careful in the preparation of their sermons give little or no attention to the preparation of their public prayers. It seems a severe reproach to state the fact, that such pastors are more respectful to their congregations than they are to God.

Pastors should make special efforts to acquire the grace and habit of uttering appropriate forms of prayer for all public and private occasions in their varied ministrations among the people. This is an important duty which many neglect.—*The Lutheran Observer.*

THE ROSE.

FOR THE SABBATH RECORDER.

I am weary of the garden,

Said the rose,

For the winter winds are sighing,
All my playmates round me lying,
And my leaves will soon be dying,
'Neath the snows.

But I hear my mistress coming,

Said the rose,

She will take me to her chamber,
Where the honeysuckles clamber
And I'll bloom there all December,
Spite of snows.

Sweeter fell her lily fingers

Than the bee,

Ah! how feebly I resisted,
Smoothed my thorns and e'en assisted,
As all blushing I was twisted
Off my tree.

And she fixed me in her bosom

Like a star,

And I flashed there all the morning,
Jessamine, honeysuckle scorning,
Parasites forever fawning
That they are.

And when evening came she placed me

In a vase,

All of rare and radiant metal,
And I felt her red lips settle
On my leaves till each proud petal
Touched her face.

And I shone about her slumber

Like a light,

And I said, instead of weeping
In the garden vigil keeping
Here I'll watch my mistress sleeping
Every night.

But when the morning with sunbeams

Softly shone,

In the mirror where she braided
Her brown hair, I saw how jaded,
Old and colorless and faded
I had grown.

Not a drop of dew was on me,

Never one,

From my leaves no odor started,
All my perfume had departed,
I lay pale and broken-hearted
In the sun.

Still, I said her smile is better

Than the rain.

Though my fragrance may forsake me,
To her bosom she will take me,
And with warm kisses make me
Young again.

So she took me, gazed a second,

Half a sigh,

Then alas! can hearts so harden?
Without even asking pardon,
Threw me back into the garden,
There to die.

And the jealous garden gloried

In my fall,

How the honeysuckles chid me,
How the sneering jessamines bid me,
And the long, dark grasses hid me
Like a pall.

There I lay beneath her window

In a swoon,

Till the earth worm o'er me trailing,
Wake me just at twilight failing,
As the whip-poor-will was wailing
To the moon.

But I hear the storm winds stirring

In their lair,

And I know they soon will lift me
In their giant arms and sift me
Into ashes as they drift me
Through the air.

So I pray them in their mercy

Just to take,

From my heart of hearts, or near it,
The last living leaf and bear it
To her feet, and bid her wear it
For my sake.

W. B. J.

You cannot dream yourself into a character; you must hammer and forge yourself one.—*J. A. Froude.*

THE RAILROADS AND SUNDAY.

BY A. H. LEWIS.

Rev. Dr. Putnam, writing in the *Evangelist*, says:

The saddest thing to me and the one fullest of menace in the whole situation, is the fact that our railroad system has no place for a Sabbath-day, either for the high officials or for the commonest employe.

The fact is that if conscientious convictions in regard to the Sabbath-day be burned out of a man, his whole moral nature is thereby undermined and his convictions as to common honesty and chastity and every other virtue are weakened.

The railroad men and the laboring people generally have taken the Sabbath for the day upon which they meet for the transaction of the business of their lodges and unions and other organizations. This practically leaves no place in the life for the cultivation of the religious and moral elements of their nature.

The railroad managers have taught their men disregard for the Sabbath and for their own moral convictions. The result is a weakening of the manhood of their employes at all points, and thus the fulminations and plottings of labor agitators in their secret lodge rooms have had undue influence.

Who began the teaching which ends in the destruction of conscience? Historically and logically, there is but one answer. Those religious teachers who have so long and so vigorously asserted that the Sabbath was only a "figment of Judaism," and that Sunday has taken its place, rightfully. Having thus swept away the Sabbath, these religious teachers can find no common ground on which to base their observance of Sunday. The reasons adduced vary through many shades, from absolute no-Sabbathism, to the Puritan change-of-day theory. But the prevailing theory, sometimes disguised, is no-Sabbathism. This has left no ground for conscience. Just now it is popular to urge Sunday-observance on the ground of "natural law," the need of a "rest day," etc. This leaves each man to decide when and how he needs to rest, while it fails to lay any obligation whatever upon the irreligious, non-religious, and the competitions of commerce. The Church has suffered long and deeply through this false no-Sabbathism, and the destruction of Sabbathism in the Church has removed the indirect restraint which a conscientious church has over those outside of the Church. When the non-religious know that the defenders of Sunday-observance desire Sunday trains, and patronize them, in person, and by way of business, as to freight and otherwise, they naturally conclude that it is all right to continue Sunday trains. This result must continue and increase, for conscience is a matter of religion, and religion rests on the idea of *divine* authority. Laws designating "rest days," and dissertations on hygiene, are no basis for conscience. Undoubtedly Dr. Putnam is right, in the main, as to the absence of conscience among railroad men in the matter of Sunday; but the religious teachers who trample on the Sabbath, and invent unscriptural reasons for Sunday observance, are the first and the chief offenders. While they rush business and all worldly affairs on the Sabbath ("Saturday") regardless of God's law, and invent all sorts of theories to prove their course correct, they need not wonder that "commerce" ignores the moribund Sunday laws, having been taught to do so by the example of Christians, in discarding God's law, and patronizing Sunday trains, also. The popular Church, including Dr. Putnam and the *Evangelist*, are the first and chief offenders. Judgment and reform must begin there.

THE GREAT CONFESSION.

BY REV. F. O. BURDICK, PH. D., M. D.

In the "Explanatory Notes" on the lesson with the above title, found in our *Helping Hand*, the writer says: "Peter was an erring man as all men err. A little ago the Lord called him a rock and had given him keys to unlock heaven; now he denominates him Satan. His talk offends the Master." I desire in a friendly way to ask a few questions, and add a few thoughts, viewed from my own standpoint. Did Peter err knowingly? If so, in what did the wrong-doing consist? Did the Lord call him a rock and then almost in the same breath "denominate him Satan?" Could the Master be so fickle as to desire to build his church upon Peter, and give to him "keys to unlock heaven" one moment, and in the next confess that that foundation and that chosen instrument was an offence, even Satanic? I am decidedly of the opinion that Christ knew Peter as fully when he made the first declaration as when he made the last. If the statement made in the 23d verse, viz., "Get thee behind me, Satan, thou art an offence unto me," is to be taken literally, then ought we to consider the statement in the 18th verse, "Thou art Peter, and upon this rock I will build my church;" also in the 19th verse, "And I will give unto thee the keys of the kingdom of heaven," etc, in a literal sense. We cannot dodge one point because it serves to strengthen a doctrine of the Church of Rome, and hold that others should be considered literally. That the first two of these statements of our Lord are to be considered figuratively, I think there can be no doubt.

Peter, understanding more fully Christ's mission, acknowledges him "the Son of the living God." Now here the first figure is made use of by the Saviour. This statement of Peter's sets forth the fundamental doctrine of Christianity. This truth was the "rock foundation" on which his church was to be built. "Behold I lay a stone in Zion for a foundation." Isa. 28: 16. "The stone which the builders refused is become the head stone of the corner. Psa. 118: 22, also 1 Peter 2: 45.

Nor, can we consider for a moment, taken in a literal sense, that Christ gave Peter "keys to unlock heaven." Here again another figure is employed with which, as Dr. Clarke suggests, the Jews were familiar. When a Jew was made doctor of the law a key was placed in his hands which opened an apartment holding the books of the law. In a sense this was his diploma or commission. So Peter received his authority from the Great Head of the Church to throw wide open the doors of the church and bid everybody who would accept the Christ doctrine, Gentile as well as Jew, to come in. And I understand by Christ's statement, "Whatsoever thou shalt bind on earth shall be bound in heaven," simply to mean that this work of Peter's under this important commission shall be acknowledged and ratified in heaven.

Now for a moment let us consider the natural and legitimate outcome of this interview between Christ and his disciples. It was full of interest. The hearts of the disciples, especially Peter's, was touched and tendered by what Christ had told them, and I have no doubt they were drawn closer than ever to the Master. The outlook for Christ's kingdom and the prospects for the church were not bright. They could not work together hand in hand with the presence of the Master

himself to lead and inspire. And just now when they are ready to go out to work for Christ and with Christ, he tells them how "he must go unto Jerusalem and be killed." v. 21. Taking the situation into consideration, is it any wonder that Peter should try to dissuade him from such a course, especially at this auspicious moment? I must confess that there is enough of the human nature in me to do the very same thing that Peter did, having had no clearer view of the incarnation, and I should consider myself ungrateful and possessed of little feeling for Christ and his cause had I not done so. I do not believe for a moment that he was disrespectful to Christ or that Christ so considered it; προσλαβμενος according to Dr. Clarke and others, is used in the sense of calling aside. It signifies also "to receive in a friendly manner, to embrace." Peter had been with Christ and witnessed his miracles long enough to know that he had the power to preserve himself if necessary, and now in accordance with his understanding of the condition of Christ's kingdom on earth and the great confession regarding his church, is it any wonder that he desired to avert such a calamity, as he viewed it, which would follow the death of the Master at this time?

I do not blame him, and I do not believe that Christ blamed him. Of course Peter did not understand regarding the incarnation, and possibly unwittingly erred. But I do not believe that our blessed Lord ever intended that he should be understood as calling Peter Satan, but that his rebuke was to the evil spirit which was taking advantage of Peter's ignorance of Christ's real mission on earth. Satan was then, as he has ever been since, a stumbling-block and an offence to the onward movement of Christianity. Without a doubt at least to my mind, it was Satan that Christ rebuked and he it was that savored not "the things that be of God, but those that be of men." This to me is a more reasonable view than that Christ should call Peter, and place such unbounded confidence in him and then turn around, "denominate him Satan" and tell him to depart as one having little or no interest in his work.

THE SUNDAY NEWSPAPER TO STAY.

BY A. H. LEWIS.

Charles A. Dana, of New York, who is a leading authority upon newspaper matters, lectured lately upon newspaper making, before the students of Cornell University. His lecture was widely copied and commented upon by our contemporaries, religious and secular. Among other things Mr. Dana said the following:

SUNDAY PAPERS.

The Sunday paper is a rather conspicuous object, and I have heard a good deal of discussion about it—such as whether it is right to make a Sunday newspaper, and if it is not right to make it, is it right to read it? I don't think anybody should become a party to a thing that is wrong by going and buying a newspaper that ought not be made at all. (Laughter.) But this debate we may perhaps say has in great part been settled, and although objectors to the Sunday newspapers are still to be found, the public at large seems to have decided that they want them and will have them. Any way, it is an interesting circumstance that almost every large newspaper whose daily edition, we will say, sells 50,000 copies at two or three cents, sells on Sunday an edition of 100,000 or 125,000, or 150,000 at five cents, four cents or three cents and three-quarters being the wholesale price. Now, as long as the people will buy the Sunday papers I suppose they will be made. At the same time, considered as a question of conscience, and of moral and social duty, I am bound to say that I cannot yield to the objection. I do not see anything wrong either in making or in read-

ing a Sunday newspaper. In fact, if I found anything noxious in the Sunday newspaper I should be ready to denounce it; yet while there is liable to be something you would wish to have changed in any newspaper, and in every newspaper, we do not find any special fault in the Sunday newspaper. It is the picture of the world as it is; of the good men and of the bad men, the virtues and the crimes, and as the crimes of half a dozen are more startling and tend more to arrest our attention than the virtues of a thousand good men, it is to the crimes that a great deal of attention is necessarily paid. But is it wrong to report and to publish these things? Everybody will talk about them. The newspaper could not suppress them if they would, and if any one newspaper regularly omitted to give an account of interesting swindles, or forgeries, or murders, the people would stop reading that paper and go off and get one where they could find all the news. Besides, I have been led to conclude, in reasoning upon this subject, that if the divine Providence permits such things to happen, we, who are merely the witnesses of its operation, may certainly stop a moment and report the facts to each other.

The point to be specially noted in the foregoing is the extent to which, as Mr. Dana said, the public—religious, non-religious and irreligious—have determined to have the Sunday papers. If it be true, as many of our religious contemporaries say, that these enormous editions could not be continued without the support of church members, which is now given so freely, the question becomes doubly interesting. This shows that the religious regard which some have had for Sunday is not likely to go; it has gone. We are told that the Sunday newspaper is the greatest foe to Sunday-observance. That is not the whole truth in the case. Lack of conscience, touching Sunday-observance preceded the success of this "foe." The Sunday paper is not the cause more than the result.

Now it is clear that the teachings of the church concerning the Sabbath and Sunday form a large factor in this decadence, or else the church has grown desperately wicked in fact while holding to the true theories in the case. That the "Continental Sunday" is the offspring of the theories taught by the dominant Christianity, both Romanist and Protestant, no one thinks of doubting. The return of the American Sunday to the continental type shows that the original germ has not been removed, by the attempted "Puritan" remodeling. Sooner or later these facts will compel men to reconsider the questions from which they now turn away.

In that reconsideration the claims of the Sabbath will find a hearing. The supposed strength of the majority, and the false confidence which is based thereon still prevent such consideration. But as Sunday-observance goes in pieces more and more, like a strand wreck, good men will awake from self-confident blindness and begin to ask why their American Sunday has drifted hopelessly onto a "lee shore." We wish that reform and regard for God's Sabbath might come except along this pathway of seeming ruin; but probably it will not.

"SINK LIKE A MAN!"

In an article in the *Strand Magazine* on Sir Andrew Clark, the following incident is recorded as an illustration of the attitude the eminent physician took in regard to the use of stimulants:

"A clergyman complained to him of feeling low and depressed, unable to face his work, and was tempted to rely on stimulants. Sir Andrew saw that the position was a perilous one, and that it was a crisis in the man's life. He dealt with the case, and forbade the resort to stimulants, when the patient declared that he would be unequal to his work and ready to sink. 'Then,' said Sir Andrew, 'sink like a man!'"—*Class-mate*.

Missions.

THE editor of this Department started last week for Attalla, Ala., and other points south, to be gone six weeks or more in a general survey of the southern field. We shall hope to hear frequently from him while working in this interesting and widening field of labor.

THE Bible is the Word of God. In it God reveals himself more perfectly than he does in nature and also his will concerning us. The Bible reveals God as the creator of all things, the upholder of the universe, the divine sovereign and lawgiver, the rewarder of all who love and serve him. The Bible reveals Jesus Christ, God's only begotten Son, as the Redeemer and Saviour of men, the divine helper and example, the able advocate and mediator at the place of honor with God the Father advocating our cause and mediating between God and man. The Bible reveals the origin and nature of man, his spiritual condition as he came from the hand of God, his fall and consequent result, his need of a Saviour, a redeemer promised, sent, and salvation wrought out by his atoning word and death. The Bible reveals the Holy Spirit as the divine enlightener, quickener, regenerator, purifier and sanctifier of men. The Bible reveals true life, how to live, grow, and form and unfold true character. The Bible reveals the future state of the saved and righteous, the unsaved and unrighteous. What a book! How important its revelations, its instructions, its warnings, its pleadings, its promises, its assurances and its requirements. How we ought to read and study it. How zealous, earnest, faithful and efficient should be the Bible-school! How every Bible-student and minister of the gospel should delight in imparting the teachings of the Bible, in setting forth its saving truths, the saving Christ, its precious promises and anchoring assurances. How can any one take delight in shaking peoples' faith in the Bible by arguing what books are inspired and what are not; whether the entire Bible is the Word of God or only contains the Word of God; whether certain verses are in the original manuscripts, or were put in by copyists; that certain passages do not mean and teach what has been accepted as truth for many, many years; that there are so many discrepancies in the Bible; and through the love of being accounted a great scholar, or from the love of pedantry attempt to give us an imperfect or an expurgated Bible, or in the place of a complete Bible a mutilated Bible. It seems to me that those who pursue such a course do more to beget unbelief in the Bible and Christianity than do the reading of purely skeptical and infidel books, and retard greatly the evangelization of the world. Would it not be vastly better for such men to give us something positive instead of negations, solid rock instead of sinking sand, gospel truths, certainties in the promises and assurances of God as proclaimed in his Word, rather than the doubts and uncertainties of the higher critics. What the world needs and wants is the love, faith, trust, saving help and strength, the upbuilding power of the gospel of the Lord Jesus Christ which the Bible, and the Bible only, reveals.

FROM L. F. SKAGGS.

Dear Brother:

Another quarter has past. I have not visited the Providence Church since October. This is the church with which the South-

Western Association was held last October. This church was greatly strengthened and quickened spiritually through the earnest preaching of Elds. L. A. Platts, S. I. Lee, G. W. Lewis, and J. G. VanHorn. The meeting was protracted for about a week after the Association closed. There was a weekly prayer-meeting organized at the close of the series of meetings, and also a Y. P. S. C. E., was organized through the assistance of Brethren VanHorn and Lewis. There are a number here that believe the seventh day is the only weekly Sabbath, but have not moral courage to keep it. We went from here to Plum Valley, 16 miles north-west of here, and held a series of meetings which continued about 10 days, resulting in the conversion of five or six, and a number of others being awakened to see they were lost. I have preached once a month at the Delaware Church, and the surroundings here are very discouraging, as to the building up of a church, the members having all moved off some twelve miles, except my own family. Made one visit to McDonald county, Mo., preached three times at the Barlow school-house, to attentive congregations. The Corinth Church in Barry county have visited twice the last quarter. In October I could not visit them and attend the Association. They have no church house, and so they have to hold their meetings in a school-house; they have had no protracted meetings this autumn or winter. On my last visit in December it was arranged to hold a series of meetings. But the writer preached five times and was taken very sick, and was unable to preach any more. There are a number here who are convinced they ought to keep the Bible Sabbath, but have not moral courage to do what they know and acknowledge to be right. Times are very close in money matters, and religion is at as low, if not lower ebb, than I ever saw it in South-Western Missouri. We have about six inches of snow at this writing. Oh, for more of the spirit and consecration of our Saviour. Pray for this needy field and that I may be faithful.

BOAZ, Mo., Dec. 31, 1894.

FROM GEO. W. LEWIS.

Dear Brother:

Another quarter's labor, with its anxiety, its successes and its failures, has passed into eternity; and none but God can rightly estimate the results. But we have faith to believe that at least some good has been accomplished as fruitage of our efforts.

Early in the quarter it was our privilege to visit the little church at Tyrone, Mo., and with them receive the benefit of our associational gathering. Surely it was an enjoyable occasion and greatly increased our enthusiasm in, and gave us a larger and definite conception of, our needs as an Association. May the Lord continue this effect in all our minds, till our needs are fully supplied.

As churches in Louisiana and Mississippi, we are doing what we can to maintain the Master's cause and advance his holy truth. The interest is good in both of the churches, and the appointments of the same are well sustained. The Beauregard people, with us, were shocked and saddened in receiving the news of the death of their brother and co-laborer, H. R. Saunders, who died recently in Delta, Colo. But though weakened in numbers, it will no doubt draw them closer to God as they meditate upon the uncertainty of time, and the frailty of human life.

At Hammond we have been greatly encouraged of late, by the incoming of several of our brethren and sisters from the North, most of whom will no doubt make this their future home. At the communion season last Sabbath, Brother C. H. Hummell and wife of Nortonville, Kans., were received into the church. Others no doubt will take a similar step soon. Six names have also been added to our list of active members in endeavor work, all of which is very encouraging to us as a church. But a full report of our present spiritual condition would indeed be incomplete did we not mention the results of a ten-days' meeting, with two sessions, a day held in our church, under the direction of the Rev. V. H. Welch, of Chicago, Ill. This Brother for the last 13 years has been making a specialty in teaching the doctrine of "Divine Healing" of both soul and body, through faith and prayer, as given by the apostle James (5: 14, 15).

These meetings began December 28th, and closed last Sunday night. On the whole, they have been a grand success. Not so much in new conversions as in several marked cases of physical healing, and in a general spiritual awakening of almost the entire membership of the church. Faults have been confessed, altars have been erected, and voices long silent have burst forth in praises to God for his power so mightily displayed. Such a spiritual feast as we enjoyed at our covenant meeting last Sabbath-day has never before been seen in Hammond, and many of us never saw its equal in all our journeyings. For this we give God the praise and ask him to aid us in retaining our present spiritual state, and in keeping the resolutions so recently made. Though we are the greatest recipients in both physical and spiritual health, yet the meetings have affected the entire community as many from other churches were regular attendants at all the services.

Pray for us that our faith and enthusiasm slaken not, and that it be but the beginning of better days with us as a church and community.

HAMMOND, La., Jan. 9, 1895.

FROM E. H. SOCWELL.

Enclosed you will find my statistical report for the quarter which has just closed.

This has been a very busy three months with me, and more has been accomplished than in other periods of the same length in the past.

The opening of the quarter found myself and family at West Hallock, Ill., our old home, whither we had gone for a short visit, by permission of the Welton Church. Upon my return home, I went at once to attend the Minnesota Semi-Annual Meeting at Trenton, being the delegate from the Iowa Annual Meeting. I enjoyed the sessions of this meeting very much and did what I could to add to its usefulness. Since that time my labors have been in our own State, making visits, preaching, praying, and laboring in all possible ways to build up the Master's cause.

The interest at Grand Junction is unusually good and has been deepening steadily for nearly a year. The Sabbath service is well attended and much zeal is manifest in the Sabbath-school. The evening meetings I hold there are well attended and are increasing in interest. Nearly all the First-day people of the vicinity attend our evening meetings, and many of them take an active part in them.

Several persons who have hitherto been indifferent to religious matters are becoming awakened, and some are interested in the Sabbath question. Four of our young people have recently professed Christ and are now awaiting baptism. Two First-day young people have recently been converted at our meetings and are working with our people, as far as possible, and one wanderer has been reclaimed, while several others have indicated their desire to become Christians. Altogether the outlook is very encouraging. I go there next week to enter upon a series of revival meetings, and am praying that God will be with us in power and gather to himself many souls. Your missionary is heartily welcomed to all the homes in that community and is doing all he can for Christ and the Sabbath. Beginning with Thanksgiving service, we engaged in a series of revival meetings at Welton which continued each evening, except one, until Dec. 29th, and with excellent results. For the first two weeks we had the help of Bro. E. A. Witter, of Albion, who did us much good by his preaching, words of counsel, and personal labor. During these two weeks we also had the valuable assistance of brethren F. E. Whitford and Eli Loofboro, of Milton, who in connection with W. J. Loofboro and A. M. VanHorn, of Welton, formed a quartet and helped us very much by their singing and personal work. Near the close of the meetings, Bro. C. S. Sayre, of Chicago, was with us for a few days and rendered us good service. The church has been greatly revived and benefited by these meetings, while eight wanderers were reclaimed, thirteen professed conversions and several others indicated their desire to become followers of Christ. Just how many will be added to our church is, as yet, uncertain, since some of the conversions were among First-day people. Next Sabbath we expect to receive the offering of all who will unite with us. We feel grateful to God for his timely visitation among us.

I have recently written to eight isolated subscribers to the RECORDER who reside in Iowa and whose acquaintance I have not made, and have received replies from six of them so far. Of this number, four are loyal Seventh-day Baptists, one has left the Sabbath and one never observed it.

During the quarter I have performed missionary labor and visited our people at Garwin, Gowrie, Grand Junction, DeMoins, Marion, and Cedar Rapids. I now have calls for revival meetings at Garwin, Shellsburg, and Calamus, and hope to be able to labor some time at each of these places.

The work is growing upon my hands and I am seeking a better preparation to perform all the labor possible upon my promising field.

During the quarter I have preached 32 sermons, held 48 prayer-meetings, made 53 visits, distributed 1,922 pages of tracts. May the Iowa field and its one laborer have your sympathy and prayers.

WELTON, IOWA, Jan. 2, 1895.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity.—*Daniel Webster.*

Woman's Work.

ONE STEP AT A TIME.

BY MRS. MARGARET E. SANGSTER.

There's a mine of comfort for you and me
In a homely bit of truth
We were tenderly taught, at the mother's knee,
In the happy days of youth.
It is, what if the road be long and steep,
And we too weak to climb,
Or, what though the darkness gather deep,
We take one step at a time.

A single step and again a step,
Until by safe degrees,
The milestones passed, we win at last
Home, when the King shall please.
And the strangest thing is often this,
That the briery, tangled spots,
Which cumber our feet, should be thick and sweet
With our Lord's forget-me-nots.

It matters little the pace we take,
If we journey sturdily on,
With the burden-bearer's steady gait,
Till the day's last hour is gone:
Or if, with the dancing foot of the child,
Or the halting step of age,
We keep the goal, in the eye of the soul,
Through the years of our pilgrimage.

And yet, in the tramp of appointed days,
This thing must sometimes be,
That we falter and pause and bewildered gaze,
For the road has led to the sea.
And the foeman's tread is on our track
As once on the booming coast,
Where the children of Israel, looking back,
Saw Pharaoh's threatening host.

Then clear from the skies our Leader's voice,
"Go forward," bids us dare,
Whatever we meet, with fearless feet,
And the might of trustful prayer.
So, ever advancing day by day,
In the Master's strength sublime,
Even the lame shall take the prey,
Marching one step at a time.

And what of the hours when hand and foot
We are bound and laid aside;
With the fevered vein and the throbbing pain,
And the world at its low ebb tide.
And what of our day of the broken heart,
When all that our eyes can see
Is the vacant space, where the vanished face
Of our darling used to be?

Then, waiting and watching and almost spent,
Comes peace from the Lord's own hand,
In His blessed will, if we rest content,
Though we cannot understand.
And we gather anew our courage and hope,
For the road so rough to climb,
With the trial and peril we well may cope,
One single step at a time.

—*Congregationalist.*

"AN average penny a week and a prayer," originated with Mr. William Carey. A century since he wrote it, and Christians have yet failed to "pray and organize up to the level of Carey's penny a week."—*Life of Wm. Carey.*

WILLIAM CAREY.

The shoemaker who became the father and founder of modern missions was born at Paulerspury, England, Aug. 17, 1761. There is reason to believe that his early ancestors were of a considerable social position, but there was very little evidence of it in the lot to which he was born. His father was a "tammy" weaver living in a humble cottage at the time of his birth. A few years later however, he moved into the school house where he taught William in company with the other village lads.

William early showed an eagerness for knowledge, often lying awake at night to work over his sums. He was devoutly attached to birds, insects and plants, and procured such books and other help as he could that would give him a better knowledge of their homes, habits, etc. His sister wrote of him, "As a boy he was of a studious turn and fully bent on learning, and always resolutely determined never to give up any portion or particle of anything on which his mind was set." He called himself a plodder. On account of a peculiar skin affection, he was unable to work in the field as exposure to the

sun increased his discomfort almost unbearably; so he naturally turned his attention to shoe-making, that being the special occupation in that locality. In this way he set about learning the craft which is almost hallowed by the large number of great and good men who have been connected with it. Coleridge once said, "That shoe-makers had given to the world a larger number of eminent men than any other handicraft."

Among the books belonging to Mr. Nichols, his employer, Carey found a New Testament Commentary, and upon opening it saw for the first time the characters of the Greek language. He did not know what they meant, neither could his master tell him, but he be-thought him of a weaver who had been well educated, to whom he went and received his first lesson in Greek. As we think of him mastering this first lesson in a foreign language perhaps we may the more readily imagine how in later life he conquered the many Oriental languages and dialects in which we learn he became such an adept. Mr. Carey says, when young he was strongly inclined to untruthfulness, a vice which his employer hated. He relates an incident in which he performed a theft and then told falsehoods hoping to escape his employer's wrath. He was found out, however, and was filled with shame and remorse, but tried to satisfy his conscience by outward forms of piety. He met about this time a clergyman whose conversation, he says, affected him "in a manner new to him." May we not say that it was the Holy Spirit working within him? He felt himself a great sinner in God's sight and found no peace until he gave himself up wholly to God. As is the case with anyone who truly accepts the gospel message, he was at once filled with a consuming desire to tell it to others. He wrote, "If it be the duty of all men, where the gospel is preached, to believe unto salvation, then it is the duty of those who are entrusted with the gospel to endeavor to make it known among all nations for the obedience of faith." He preached occasionally, although school teaching and shoe-making were his means of livelihood. He was invited after a time to take charge of a chapel, which he consented to do, because, as he said, he had not the courage to say "no." He was very modest in regard to his own fitness for the ministry, but as his eminent fitness for the work was so apparent to others, in August, 1785, he was publicly set apart to the work of the ministry and set out by the church "to preach the gospel wherever God in his providence should call him." He took charge of the parishes of Moulton and Leicester for a time, but his mind and heart were becoming more and more engrossed with the missionary idea. The more he thought on the religious condition of the world, the more impressed he became with the duty and responsibility of Christians to carry the gospel into the regions beyond. This feeling was shown constantly in his preaching, prayers and conversation. At an association of ministers he advocated the subject, meeting with much decided disapproval, except from Andrew Fuller, who sympathized with him and encouraged him to pursue his investigations in regard to it. The course of events was now moving toward the formation of a missionary society. At an association held in 1791 a deep and solemn feeling prevailed, and Mr. Carey, deeply moved, urged that there should be no

further delay in matters pertaining to the evangelization of the heathen. The effect of his plea was such that a missionary society would have been formed at once, but for an influential member who urged further consideration of the matter. On this account it was not until two years later in October, 1792, that such a society was really formed, when plans were made, solemn vows uttered and a fund started to be used for missionary purposes. Whatever profits there might be from the sale of Mr. Carey's paper upon "An Inquiry into the obligations of Christians to use means for the conversion of the heathen," which he had been asked to publish, was also to be added to this fund. Some money was also received from friends in Birmingham who sympathized with the movement. A paper, written by a Mr. Thomas, who had been in India, concerning the religious condition of the heathen, fell into the hands of Andrew Fuller at this time. Mr. Fuller remarked after reading it, "There is a gold mine in India, but it is almost as deep as the center of the earth." Then he asked, "Who will venture to explore it?" Carey replied, "I will venture to go down, but you," turning to his friends, "must hold the ropes." This they solemnly promised to do, pledging themselves never to desert them as long as they lived. Arrangements were made with Mr. Thomas to accompany Carey and his family to India. Many and great difficulties delayed their starting on their voyage, but the way was finally opened and after a tedious passage of five months they reached Calcutta.

As Mr. Carey neared Calcutta his enthusiasm for missions increased, as he thought of the great extent of territory lying all about him in the darkness of heathenism, and that his hope so long deferred of carrying the light of the gospel to them was about to be realized. He spent much of his time during the journey in studying the Bengalee language so that after only two months stay in India he began translating Genesis into Bengalee. After some months those who had promised "to hold the ropes" at home were able to send several missionaries to assist Carey and Thomas. They united themselves into a company and divided their domestic and other labor equally. One of their rules was that no one should engage in private trade, but that all be done for the interest of the mission. This was strictly adhered to, and in the years following, when Carey and his associates received quite large salaries, only a very small part of it, less than a third, was retained for private use, the remainder being devoted to the work of the mission. Another rule of the company was that they should give themselves to prayer and the cultivation of personal religion. Carey felt that a complete understanding of the languages used about them was necessary to successful missionary work. With the same resolute purpose which characterized him in boyhood, he set about the study of the languages of that country. At the same time he began the translation and publication of the Scriptures, and accomplished an amount of work in that line almost beyond our comprehension, translating the Scriptures into twelve languages and dialects. He was appointed professor and teacher of Oriental languages in the Government College at Fort William.

But all this was used only as a means to an end. He continually worked for the salva-

tion of souls by preaching and conversation, but it was not until fifteen years had elapsed that the missionaries were permitted to witness a single conversion from Hindooism. Upon the same day Mr. Carey had the great satisfaction of baptizing his oldest son, and Krishnu, the author of the communion hymn beginning:

"Oh, thou, my soul forget no more
The Friend, who all thy misery bore,
Let every idol be forgot,
But, oh, my soul forget him not."

This happy event was mingled with sadness, as during the administration of the rite of baptism, Mr. Thomas became so worked upon by this great event for which he had hoped and labored so long that it became necessary to put him under restraint, and further, Mrs. Carey's mental malady was so increased by the exciting events of the day that it was necessary to confine her to her room.

It must be noticed also that Mr. Carey did much to raise the social condition of India. It was largely due to his efforts that child sacrifice and the Suttee immolation of widows became illegal; that the Benevolent Institution for instructing the children of indigent parents was founded and a leper's hospital established, and wherever a mission was opened schools for natives were also opened. Reference has been made to Mr. Carey's tastes as a naturalist; this taste grew upon him and through his efforts the Agricultural and Horticultural Society of India was founded.

For the period of forty-one years Mr. Carey was spared to labor for the good of India, outliving nearly all of his associates in the work; suffering much from persecution, poverty, sickness and domestic trouble, for we are told that for fifteen years he carried on his work of translation with an insane wife in an adjoining room. He died at the age of 73 years, full of hope in the Saviour whom he had loved and served so faithfully. Many expressions of esteem and testimonials to the value of the great work which he had accomplished for India, were sent him from individuals, societies and government officials, but he died asking that his friends would say no more about Dr. Carey, but that ever they would speak of Dr. Carey's Saviour.

Dear Sisters, may we not from this imperfect account of this noble life gain a new determination to help carry on the work which this faithful and devoted man gave his whole life, with all its powers, to establish, under so many difficulties, that of carrying on the gospel to those who sit in heathen darkness?

MRS. W. C. TITSWORTH.

THE POWER OF GOD.

There is much said about the power of God in the New Testament. When Jesus left his disciples and ascended on high, to take his mediatorial place, at the right hand of his Father, he told them they must stay in Jerusalem till they were "endued with power from on high." This means that they were not to make any attempt to do the work to which he had called them, until they were qualified by the gift of something which at that time they did not possess. In obedience to this command, they immediately repaired to the "upper room," which I suppose they occupied as a temporary home during the feast of the passover, which they had come to Jerusalem to celebrate. And as "the fullness of time" had now come and Jesus, "the Lamb

of God" had been slain, as the fulfillment of what the Passover Feast foreshadowed, a new dispensation was now to be inaugurated of which the Holy Spirit was to be the distinguishing characteristic. So the apostles, with enough others of Jesus' disciples to make 120 in number, remained in that consecrated chamber, where was to be manifested one of the most wonderful and extraordinary exhibitions of divine power that had ever taken place. And at the end of ten days, which had been spent in "prayer and supplication," in the most perfect "accord," the expected occurrence took place, and the fulfillment of the promise of Jesus was realized and the power of which he had spoken to them was bestowed. I do not suppose they had even the germ of an idea how it would come—probably there was not one of the whole number that could have imagined, if he had given that faculty of his mind the fullest play possible, just how the divine gift would come upon them. If they had made any such effort, it is more than probable that every way should have been thought of but the one in which it did come. Think of it! Nothing but "a sound from heaven, as of a rushing mighty wind," and yet there was no motion of the air—the atmosphere in that room was just as still as it was when not the slightest breeze gives motion to the quivering aspen leaf. And then there was the strange, mysterious "tongues as of fire" that "sat upon each of them," and no more signs of the presence of fire in any other way than there was on the garments of the Hebrews, who were thrown into Babylon's "burning fiery furnace." What a wonderful object lesson (if it may be named thus) to illustrate what is meant by the "Power of God." What strength it gave to the weak, what boldness to the diffident, what courage to the cowardly, and above and more than all, what revelations it made to their understandings respecting the nature of that kingdom, which their divine Master came to establish respecting which they had so little correct understanding previously. They learned more in a few minutes than they had ever known before, though they had all the instruction that Jesus could give them for the three years of his public life and ministry. It is the Holy Spirit that gives "power from on high," and it is its especial work to enlighten the dark minds, to strengthen the weak ones, to comfort the disconsolate, and to purify the impure. May all the workers in the cause of Christ have as much of this power as it is their privilege to have, and thus be more successful in their efforts.

J. T. HAMILTON.

WHITEWATER, Wis., Jan. 30, 1895.

THE SABBATH RECORDER AND THE SEVENTH-DAY BAPTISTS.

The Seventh-day Baptists have removed their Publishing House from Alfred, New York, to Plainfield, New Jersey. Their leading church organ, the SABBATH RECORDER, appears in an improved form, from its Plainfield office of publication. The SABBATH RECORDER is a fine paper, editorially and mechanically, and would not suffer in a comparison with the leading denominational papers of this or any other country. We congratulate our dear brother Livermore, and his co-laborers of the editorial staff, on the change, on the improvement, and may we not say on the larger field of usefulness the blessed Lord is opening up before them? May it prove so up to and even beyond their most sanguine expectations, is our prayer.

A grand old denomination of Christians, of earnest contenders for the faith once delivered to the saints, is the Seventh-day Baptist Church of the United States, England, and the Continent of Europe. Few in numbers, a little handful only, scattered here and there, yet spiritual giants all, because their loins are girt about with truth! It is a hopeful sign when such a body of holy men and women move forward.

It will be interesting to our readers, no doubt, to see the articles of belief as subscribed to by the Seventh-day Baptists. We print them below as we find them in one of their publications:

EXPOSE of Faith and Practice, adopted by the SEVENTH-DAY BAPTIST General Conference at its Annual Session in 1880.

I. OF GOD.—We believe in one God, self-existent, infinite in wisdom, power, justice, and goodness; the Creator and Governor of all things. Deut. 33: 27, Psalm 90: 2; Isaiah 44: 6, 1 Tim. 1: 17.

II. OF CHRIST.—We believe that Christ possessed both a divine and human nature, and was therefore both the Son of God and the Son of man. Matt. 1: 1, Psalm 2: 7. Luke 1: 35, Romans 1: 3, 4, Galatians 4: 4, 2 Cor. 5: 19, John 1: 1.

III. OF THE HOLY SPIRIT.—We believe in the Holy Spirit, whose office was to inspire the prophets and apostles, as the instructors of men, with a knowledge of the mind of God, and who is the regenerator and sanctifier of men through the truth. John 14: 26, 2 Peter 1: 21, Acts 2: 4, 5, John 3: 5, Romans 8: 2, Galatians 5: 22.

IV. OF THE HOLY SCRIPTURES.—We believe that the Scriptures of the Old and New Testaments were inspired by the Holy Spirit, and that they are a perfect rule of faith and practice. Heb. 1: 1, 2 Peter 1: 21, 2 Tim. 3: 16, 17, 1 Cor. 2: 12, 13.

V. OF MAN.—We believe that man possessed a two-fold nature—physical and spiritual; that he was created holy, but that by transgression he fell, and so came under condemnation; that in order to be saved he must be born again, and that this salvation is the gift of God. 2 Cor. 4: 16, Romans 7: 22, Ephesians 3: 16, Colos. 3: 10, 1 Peter 3: 4, Gen. 1: 26; 3: 6-19, Romans 5: 12. John 3: 3, 5, 7, Eph. 2: 5, Romans 3: 24, 25; 4: 16. Eph. 2: 8.

VI. OF HEIRSHIP AND ETERNAL LIFE.—We believe that when one is constituted a child of God, he becomes an heir of eternal life. Acts 26: 17, 18, Romans 8: 14-18, Galatians 3: 29; 4: 7.

VII. OF REPENTANCE, FAITH, AND BAPTISM.—We believe it to be the duty of all men to repent, believe in Christ the Saviour, and to be baptized. Matthew 28: 19. Luke 24: 47, Acts 2: 38, 41; 8: 12; 10: 47; 16: 15, 33; 18: 6, Mark 16: 16, Romans 6: 4, Colos. 2: 12.

VIII. OF THE LORD'S SUPPER.—We believe the Lord's Supper an ordinance of religion, to be perpetuated in the Church. Matthew 26: 26, 1 Corinthians 11: 23, 26.

IX. OF THE SABBATH.—We believe the Seventh day to be the Sabbath of Jehovah, and that it should be kept holy as a memorial of creation and as a type of the saint's rest in heaven. Genesis 2: 2, 3, Exodus 20: 8-11, Hebrews 4: 1-11.

X. OF THE RESURRECTION OF THE DEAD, AND THE ETERNAL JUDGMENT.—We believe there will be a resurrection of the dead, both of the just and the unjust; that the righteous will be everlastingly justified, and the wicked everlastingly condemned. Daniel 12: 2, Acts 24: 15. 17: 31, Matthew 25: 46, John 5: 28, 29, Romans 2: 7, 2 Thess. 1: 9, 10.

XI. OF THE RESURRECTION-BODY OF THE SAINTS.—We believe the saints will be raised with spiritual, incorruptible bodies. 1 Corinthians 15: 35-54.

—The Cottage Pulpit (Nashville, Tenn.)

NEW SUNDAY LEGISLATION AT ALBANY.

BY A. H. LEWIS.

The American Sabbath Union, represented by Rev. Dr. Albro, is urging the passage of a bill to counteract the movement in favor of legalizing the saloons in New York City on Sunday afternoon. This bill forbids the opening of any place where liquors are sold, or purport to be sold, on Sunday. It forbids the putting up of "any screens, blinds, shutters, curtains, partitions, or painted or ground or stained glass window, or any other obstruction, in such a way as to interfere with a view of the business conducted upon the premises on Sunday."

The penalty named in the bill is "for the first offense a fine of not less than \$10 or more than \$20, or imprisonment for not less than ten days or more than twenty days, and for any subsequent offense by both such fine and imprisonment."

This places the legalization of Sunday saloons, *pro* and *con*, formally before the legislature of New York. The result is to be awaited, not prophesied.

OBITUARY.

In Denver, Colo., Jan. 4, 1895, at 3.15 A. M., Mrs. S. C. Wallick, wife of the late Phillip P. Wallick, former residents of Grant's Creek, Switzerland Co., Ind.

Deceased was born in Virginia, June 7, 1827, consequently was aged 67 years, 7 months and seven days. She was the mother of eleven children, seven of whom, six sons and one daughter, and fourteen grandchildren, survive; and by the Lord's kind providence in pre-arranging the matter, were all permitted to be at her bedside when she passed away. The remains were sent to Benton county, Ind., for burial by the side of her companion, who preceded her by about ten years, and who was, as was the deceased, a meek disciple of the meek and lowly One.

At the age of nine years deceased joined the Baptist Church, First-day, and lived an active and devoted Christian life the remainder of her days.

A few months before her death she embraced the Seventh-day Sabbath through the instrumentality of the writer of this, and several meetings were held at her home, Bro. Wheeler, of Boulder, Colo., preaching for us. A meeting was appointed for the 13th inst., at her house, and Bro. Wheeler came with the view of organizing a Seventh-day Baptist Church, as there are several, some ten or a dozen, isolated ones in and about Denver who do not bend the knee to "Apollo." There are two also, my son Paul and daughter Nellie, aged respectively 18 and 16, who are ready to show forth the "resurrection" of their Saviour, not by observing the first day of the week, but by going forward in the ordinance of baptism, which is for that purpose, and which is the only Scriptural way of showing it.

I hope I may be pardoned for thus connecting the living with the dead. My desire is that out of her dust, as it were, there may spring up a vine of the "Lord's own planting," that will bear the precious fruits of righteousness; a true Protestant branch that will indeed protest against the idolatrous Sunday-Sabbath, and all other idolatries of Christendom as well.

The question of organizing was postponed, under the circumstances, for further consideration, but we have not given it up. There certainly is a broad, and I believe a fertile, field here for sowing the seed of truth; truth that has a germinating quality, the wheat, not chaff, "for what is the chaff to the wheat, saith the Lord." And as it is necessary to rub away the chaff that the wheat may appear, so it is necessary to explain away error that the truth may appear. The importance of this is very great, especially concerning the Sabbath, God's memorial of himself. Error concerning the Sabbath has so obscured, if not obliterated, God's memorial from the minds or thoughts of the people, that we find it as it was in the "days of Noah," when God looked down upon the earth and the people, and saw that "God was not in all their thoughts," *i. e.*, in all or any of their thoughts God was not there. So it seems is the condition to-day, especially of our nation and government, if the legislative acts of our government are any indication; for we find that, by our government, "God's memorial" of himself has been legislated, not only out of the constitution of our government, but also out of God's constitution of his government. The holy Sabbath, the Sabbath of the Lord our God, has been displaced and a counterfeit-transplanted in its place, and all christendom

is adoring the counterfeit. Another indication that "God is not in our thoughts," especially in the thoughts of our law makers, is shown by the ignoring of God's money, silver, which bore the motto of our government, "In God we trust." Is it the money or the motto that is designed to be ignored, or both? In either case, it is a national transaction, and thus making it necessary that a nation be converted. May God speed the day when our nation shall be converted to the true God, the God that "created the heaven and the earth," and gave us his memorial, the Sabbath, by which we may know him from other gods.

W. H. WALLICK.

DENVER, Colo.

SUNDAY AND NATIONAL LAW.

BY A. H. LEWIS.

We are told by many that more stringent Sunday laws, by the national government direct, are needed as the beginning of "Sabbath Reform." One must smile, perforce, at this considering the attitude of the national government on the question of "Sunday mails," and the like. The same is true when we note what Congressional legislation does for that distinctively national territory, the District of Columbia.

It is now said that a very serious defect has been discovered lately in the liquor law, if the attorney for the District of Columbia is not mistaken in his opinion. He says there is nothing in the present law to prevent brewers selling liquor on Sunday, provided it be sold in original packages and drank upon their premises. Such selling by brewers is now done openly.

The agitation in favor of the bill for the opening of the government museums and other buildings containing things of interest to the people, on Sundays, which was started at the last session of Congress, has been revived by the action of the House Committee on Public Buildings and Grounds. One of our exchanges says, "While the opponents of this bill are unquestionably in the majority, its advocates are the most noisy and the most tricky, and if they are not carefully watched will find an opportunity to sneak the bill through when the attendance of its opponents happens to be small."

On the contrary it is probably true that while some oppose this step, "the majority" desire it and that it will soon be accomplished. So far as it has been tried, national legislation in favor of Sunday is quite as powerless and quite as much in favor of "Continental methods," as State and municipal legislation is.

TRACT SOCIETY.

Receipts in January, 1895.

GENERAL FUND.		
Church, Nile, N. Y.	.....	\$ 21 16
" Westery, R. I.	.....	60 68
" Alfred Station, N. Y.	.....	8 42
" DeRuyter, "	.....	15 00
" Little Genesee, "	.....	15 20
" Andover, "	.....	8 25
" Walworth, Wis.	.....	12 14
" Plainfield, N. J.	.....	32 88
" New York City	.....	12 54
" Leonardsville, N. Y.	.....	32 46
Sabbath-school, Plainfield, N. J.	.....	9 55
" " West Hallock, Ill.	.....	13 00
" " Albion, Wis.	.....	5 44
Income from Permanent Fund.	.....	21 69
A. E. Hood, Treas., Richburgh, N. Y. Account of Pledges	.....	6 85
Mrs. Mary S. Stillman, Plainfield, N. J.	.....	10 00
Theodore S. Hurley, Garwin, Iowa	.....	1 50
Amanda J. Davis, "	.....	10
Harriett R. Ford, "	.....	10
Mrs. M. E. Marrow, "	.....	25
Elva J. Ford, "	.....	50
Richard Ford, "	.....	25
Mrs. T. P. Andrews, Farina, Ill.	.....	5 00
H. D. Clarke, Dodge Centre, Minn.	.....	5 00
Mable A. Clarke, "	.....	1 00
Receipts from N. Y. Office, Nov. and Dec.	.....	12 98
Ladies' Aid Society, Westery, R. I.	.....	35 00
H. W. Glaspey, Farina, Ill.	.....	2 50
Will Rogers, "	.....	50
		\$ 349 94

E. & O. E.

PLAINFIELD, N. J., Feb. 1, 1895.

J. F. HUBBARD, Treas.

Young People's work

ECHOES FROM CHRISTIAN ENDEAVOR WORK.

Just fourteen years ago, in the city of Portland, Me., the first Young People's Society of Christian Endeavor was organized with but forty-eight members. But so active were those members, that to-day a vast army of Christian Endeavorers encircles the world, having thirty-seven thousand societies, and numbering two million, two hundred and twenty-three thousand, eight hundred members. If we stop here, however, the story is but half told, for how significant and how full of rich promise is the fact that at the last international convention, when everything in business was dark and discouraging, forty-thousand young people, soldiers of a heavenly King, gathered at Cleveland, Ohio, to review a year's work. What does it mean to the pastors of the land, that during that year the Christian Endeavor ranks furnished one hundred and eighty five thousand new church members to strengthen their hands, and bear the responsibilities of church work? And then to turn to the financial side,—for Christian Endeavorers give their money as well as their service to God's work,—we find that about a quarter-of-a-million dollars has been contributed by them to missions. The work, indeed, is a great one; our conventions have been thronged with those who are enthusiastic in the cause, and crusades for temperance and better citizenship have been started. Not only are the young people doing good in wide fields, but also in their own churches. "Never were Endeavorers so heartily and intelligently interested in their own denominations."

By what means has this great work been carried on? By the aid and efficient work of the different committees. First in order is the Lookout Committee. A difficult task is theirs, and yet how glorious, for they induce young lives to fortify themselves by daily prayer and Bible reading; to take up Christ's work and speak for him whenever an opportunity is presented. Some one has said that, to the Lookout Committee, evangelist has become the proudest of titles, and a soul the richest of rewards. Also it is said that they are the young systematically at work for the young.

God is breathing that wonderful spirit of prayer upon the hearts of the young, arousing them to the blessed privileges of prayer, and it is along this line that the Prayer-meeting Committee seeks to work. They are inducing the young people to let their voices be heard often in public prayer, and to speak more boldly for their Master.

And so we might go over the work of all the committees,—the Social Committee trying to show how bright and cheerful our religion is; the Flower Committee, with its messengers of love and beauty; the Missionary Committee seek to publish the story of Life over land and sea; and the Literature and Temperance Committees, each with its own important work. Then there are the Juniors. What can we say of those little lives consecrated so early in life to the Master's service?

Branches of Christian Endeavor are found among the sailors, in the army, and among the police, and the life-saving men. Even the Red Man of the West joins the mighty band. All over the world, from northern lands to torrid Africa, and from east to west, strange

tongues unite in singing "Onward, Christian soldiers," while even Australia and the islands of the sea join in the great refrain.

MABEL MITCHELL.

PLAINFIELD, N. J.

SYSTEMATIC BIBLE STUDY.

For several years the writer of this article has keenly felt the need of a systematic course of Bible study; a study not of the Bible only, but of the best literature about the Bible. There is probably no conscientious person but feels that he would like to know better the truths of Scripture, spiritual, historical and literary; but to earnest young people we think the feeling comes with peculiar force, of a desire for a systematic study of the Scriptures, a study pursued with the same definiteness of system as that with which we study geometry, or Latin, or science. To be sure opportunity is afforded for such study in the pursuit of the weekly Sabbath-school lesson; but we think that few ever become good Bible scholars from the Sabbath-school lesson methods usually followed. The weekly Bible-school is one of the moving and energizing factors of modern religious life, yet we think that in, by far, the most of cases unless young people extend their study considerably beyond what is usually done in the pursuit of the weekly lesson, they will not be able to fully meet the demands of modern progressive thought. As before said, the writer has long felt the personal need of a consecrative course of Bible study, a course not consisting entirely or in considerable part of readings from the Bible itself,—important as I concede and insist that to be—but a thoughtful and systematized study of Biblical literature and history in connection with readings from the text of the Scriptures itself. We have repeatedly suggested this need to others of our people older and more experienced and more learned, but no satisfactory suggestion has reached us; in fact, it has been a matter of surprise as well as disappointment that so very few suggestions of any kind were forthcoming.

It is difficult to see how a religious organization can reasonably be expected to stand as such unless there be intelligent study on the part of the constituency of that organization, of the underlying principles which are the basis of its existence. The finger of the world or of the liberal religionist is sometimes pointed at the Seventh-day Baptists, saying, "they think if one but observe the Seventh-day Sabbath he has done the great thing;" as Beatrice Harraden's "Disagreeable Man" says, "has made the great sacrifice." The narrowness at which this finger points we may be loathe to accept, yet it may be there is a possible grain of truth in it. But I have no argument with those who refute the imputation. I contend only that we need to be more conscientious, persistent students of the Bible; not students who seek only or chiefly to establish or maintain a certain doctrine or truth, but those who study for the truth and the whole truth. There is less need for defense of the truth of the Bible against the advances of science than for an honest seeking after the truths that are in the Bible, and not only in the Bible but in science, in history, and in human experience. We either advance in a knowledge of the truth or else we stagnate and decline. What is back-sliding but disintegration of principle, stagnation, forgetfulness of the truth? And truth is kept brightest and best in the active condition of use. It is

not, in human experience, an absolute thing to be reached and then left to take care of itself. Christian people ought always to have a higher and yet higher ideal of truth toward which they are striving.

In such a state of mind the writer hailed with delight a circular issued by the American Institute of Sacred Literature, of the University of Chicago, setting forth a plan for a four years' course of Bible-reading and study. Agreeable to human experience in regard to all good things, we felt impelled to go tell our friends of this good thing; and the request of a friend that we should call attention of a greater circle of friends to this opportunity through the columns of the Young People's Department of the RECORDER is the cause of this article being written. The general plan of the four years' reading is suggested by the following headings: "The Life of Christ," "The Foreshadowings of the Christ (Old Testament History and Prophecy);" "The founding of the Christian Church;" "Old Testament Literature." Each year's work is a unit in itself. The work of the first year, upon the life of Christ, commenced October 1, 1894. Inasmuch as no readings are assigned for the months of July, August, and September of each year, there is opportunity for making up work by those who may commence the course late. A membership fee of fifty cents, to cover expense of postage and helps provided, is the only expense aside from the cost of the books. The books for 1894-5 are as follow: In the Time of Jesus, Seidel, \$0.90; Sketches of Jewish Social Life, Edersheim, \$1.00; Harmony of the Gospel, Stevens and Burton, \$1.25; The Life of Christ, Hanna, \$1.25; The Character of Jesus, Bushnell, \$0.60; The Influence of Jesus, Phillips Brooks, \$1.00; The Biblical World, July 1894-5, \$1.50. The item of expense may doubtless be an obstacle to some who would otherwise be glad to pursue the course. But it should be borne in mind that no good thing is obtained without sacrifice, and oftentimes the good is measured by the sacrifice. And perhaps I may be excused if I add that I am of the opinion that comparatively few who read these lines, who would really like to take this course, would have to make much sharper sacrifice than the writer; and also that I have placed few volumes upon my library shelves in which I took more real satisfaction in the placing than in these.

A postal card addressed to the American Institute of Sacred Literature, University of Chicago, will bring circulars, more fully explaining the work and the method.

D. E. WILLARD.

UNIVERSITY OF CHICAGO, Jan. 31, 1895.

YALE COLLEGE has 2,413 students in its various departments. Of these 738 came from Connecticut, 126 from Massachusetts, 147 from Pennsylvania, 521 from New York, 120 from Illinois, 123 from Ohio, and 90 from New Jersey. The rest came from nearly every state in the union, and from sixteen foreign countries. The wide geographical range and national variety represented by this assemblage of young men are in themselves no small advantage to the student. They help broaden his ideas.

MEANING OF THE PRECIOUS STONES.—The meanings attached to the different precious stones are as follows: the garnet is constancy; the amethyst, sincerity; the blood-stone, courage; the sapphire, innocence; the emerald, success; the agate, long life; the carnelian, content; the pearl, tears; the diamond, purity; the opal, sorrow; the turquois, happiness; the malachite, prosperity.—*February Ladies' Home Journal.*

Children's Page.

A BOY'S BOOKCASE.

The tragedy of which this is the record occurred in a small Tennessee town, in an old house with one story and an attic. In the attic was a room with a single window looking out from under a gable upon the white blossoms of an apple tree. A small bed, a stove, a wooden wash-stand, a dilapidated rocker and a bookcase were the only furniture in the room.

The bookcase had originally been intended for some other purpose; but it had two doors and a lock to it, and the several strips which had been nailed to its sides to sustain the shelves completed the purpose of its owner and enabled it to provide accommodation for about a hundred books.

One afternoon in April a boy sat in the rocker dreamily and lovingly, I fancy, contemplating his literary possessions in the open bookcase. It was a habit with this boy. Sometimes he would sit for hours looking at his books in their places and never opening them.

He knew them almost by heart, and it was pleasant sport for him to take up the adventures of Robinson Crusoe and continue them in the state of Tennessee, or send Gulliver off on a brand new series of travels. The Headless Horseman was there side by side with Mary Queen of Scots whom this boy loved with a hopeless, romantic passion, while William Shakespeare and Davy Crockett hobnobbed in one corner, probably over the very remarkable adventures of Baron Munchausen, who was close at hand and paying marked attention to the Lady of the Lake. Mr. Tom Moore and Mr. Tom Sawyer were there in an inexplicable proximity, and just above them could be seen the Scottish Chiefs, Tom Brown, the Old-Fashioned Girl, and other proper denizens of a boy's library.

The boy knew them all as well, as vividly, as he did his playmates, and liked them a great deal better; for the proudest Scottish Chief treated him with entire respect and the most dangerous Indian warrior never dreamed of measuring prowess with him, and Mr. Shakespeare and Mr. Moore and the rest did not scorn his society, while some of the writers took him into their entire confidence and called him "dear reader" in a manner that was simply delightful. With all of these friends of his he was a person of some importance. It was when he was away from them that he realized he was a boy of no account.

His brothers told him that, and even his mother seemed to think it, though she never said it. He was a bookworm, and of all the worms that crawled the earth he was made to feel that this particular kind was the most useless, the most inexcusable. But he persisted in it. He did not seem to be able to do otherwise.

These books he had been gathering for several years. Some he had begged, some had been given to him, some he had bought. Whenever he could get any errands to do, he hoarded like a miser the money received therefrom until he had enough to buy another book at the second-hand store of the little old Frenchman who had settled in the town several years before and dealt in various odds and ends which people had parted with at a sacrifice. Once the little man, after questioning the boy about his books, had offered him twenty-five dollars for the lot. Jimmie Hardin—I think that was his name—recoiled as if he had been dishonored. Sell his books! As well ask the soldier to sell his country, or the good preacher at the little Methodist church to sell his soul. Jimmie fled from the shop with a heavy load about his heart. He did not think he would ever go to Monsieur Delange's again. That man seemed to him ever afterward to be a demon, a villain laying plans to rob him of his friends. He hated him.

* * * * *

Jimmie's father was one of those men who had made a complete surrender to drink and idleness, thus shifting entirely upon his wife the duty of raising three sons and two daughters.

To discharge this duty she had been compelled to take in sewing. She cooked for the family, tried to train her children in the way they should go, made dresses for many of the ladies of the town, and clothed and fed a husband and five children. And she was cheerful, too, with it all.

But toward the first of May Mrs. Hardin was at her wits' end. She was tired, body and soul. Moreover, she had not been able to secure as profitable sewing as she wished, and the result was that she was in debt. Little obligations, it is true, but, as she could not meet them, they seemed as big as mountains to her. Some of the people of the place had withdrawn their sewing from her, thinking thereby to compel her husband to go to work; but their intentions had not been realized, and Mrs. Hardin was now beset by a small but variously exasperating plague of stinging annoyances.

"Tom," she said, wearily, to her eldest boy, who had a few months before secured a position in a drug store, "I wish you could help me some now. You know I haven't been able to get as much work as usual of late, and I am entirely out of money. Then, I don't seem to be as well as I ought."

Tom, a robust boy and his mother's pride, was irritated. The idea of his mother begging from him and wanting to clutch all the money he had saved! He had laid by a snug little sum to buy him a new suit of clothes and other things, in order that he might go about decently with the young people of his age, and now, just as he was on the point of realizing his wish, his mother asked him to give it all up.

"I can't do it, mother," he replied, quickly, "and I don't think you ought to ask me. I've had to work so hard for the money, and, if I have to give it all up, I don't see the use of my working at all. But when my wages are raised"—"It will do me no good then," said his mother. "I need about twenty-five dollars to-morrow, and if you could lend it to me for a short time, I could pay you back."

"Lend it?" said Tom, with untold intimations in his voice. "When could I get it back?"

At this speech Mrs. Hardin recoiled as if she had been slapped in the face. The tears came to her eyes. She said nothing.

"I wish I had some money," said Jimmie, with a faint show of spirit; "I'd give it to you, Ma."

"Who told you I had money?" said Tom, angrily, "I'll bet it was that little sneak there, put it in your head."

"Tom, you needn't say one word more," said his mother, decisively. "Jimmie has never said anything to me about it."

"I wish I knew how to make some money," said Jimmie.

"Shucks!" said Tom, contemptuously; "you ain't any account."

A critical survey of Jimmie tended to confirm Tom's opinion; for Jimmie was not strong, nor handsome, nor even attractive. His hair was unruly; his eyes were red and his lashes white; his features were homely and irregular and the expression pinched; his clothes were shabby; his general appearance might be described by the term pitiful.

At the charge of being no account, Jimmie was silent. He could not deny it; for he supposed it must be true.

Tom laughed at his guilty appearance and went to his room to get his money, determined to have that new suit of clothes, which he had already picked out, before any further demands could be made upon him.

—Mrs. Hardin sat silent. Her cup of sorrow was full; but she resolutely brushed away the tears that came to her eyes.

Jimmie hung about her awkwardly. Once or twice he tried to say something, but he didn't have the words to say what he wished. His mother did not notice him. He walked about the room and crossed her line of vision in an embarrassed way two or three times, hoping she would say something to him. She did not appear to see him at all. Her thoughts were evidently far away. With a sigh he left the room.

But several times that morning Jimmie looked into the room where his mother was sitting as if he had something to say to her; but she paid no attention to him, and he went out, only to return and repeat his silent exit.

* * * * *

About four o'clock that afternoon Mrs. Hardin saw in her work-basket a sealed envelope. She was astonished. Still more so when she picked it up and found how heavy it was. She opened it, and a quantity of silver money mingled with several bills fell out. She could not conceive where it had come from. Counting it, she found that it amounted to twenty-five dollars, the very sum she needed.

Perhaps her husband had for once bestirred himself—he was a lawyer—and had earned the money she needed. Hardly had her mind conceived this thought when her husband came home so unmistakably under the influence of liquor that she at once dismissed it.

"It must have been Tom," she thought; "he is sorry for what he said, and has taken this way to show it. But I hardly thought he had saved so much."

A load was lifted from her heart as well as her mind. But an hour later Tom came home arrayed in his new suit of clothes, came in rather aggressively and she looked at his face and saw that she had given him credit to which he was not entitled.

She was sorely puzzled. There was the money, but, woman-like, she was not satisfied until she knew how it came there.

Perhaps Jimmie could tell her. She made no allusions whatever to Tom's disposition of his money, but went quietly up into the attic, expecting to find Jimmie there dreaming over his stories of enchantment.

The western sunlight trembled through the drifted white of the apple blossoms and streamed in a sort of mottled splendor through the gable window. It fell upon Jimmie's face as he lay in the shabby rocker fast asleep before his priceless treasures.

His mother looked at him pensively for a moment. How wan and weary and homely he seemed! And just on the edge of the tired eyelids were two jewels, wrought from an infinite pain and crystallized by a love free from the taint of self—two tears turned into diamonds by that glory in the west. The mother's heart went out to the sad, lonely heart of the child rocked there in the cradle of tender sleep. Then she looked from him to the bookcase, where he kept his soul.

It was empty.—Walker Kennedy, in *The Independent*.

THE DOG LAUGHED.

The proprietor of a Third Avenue store owns a little black kitten that cultivates a habit of squatting on its haunches, like a bear or a kangaroo, and then sparring with its forepaws as if it had taken lessons from a pugilist.

A gentleman took into the store the other evening an enormous black dog, half Newfoundland, half collie, fat, good-natured and intelligent. The tiny black kitten, instead of bolting at once for shelter, retreated a few paces, sat erect on its hind legs, and "put its fists" in an attitude of defiance. The contrast in size between the two was intensely amusing. It reminded one of Jack the Giant Killer preparing to demolish a giant.

Slowly and without a sign of excitability the huge dog walked as far as his chain would allow him, and gazed intently at the kitten and its odd posture. Then, as the comicality of the situation struck him, he turned his head and shoulders around to the spectators, and *if an animal ever laughed in the world that dog assuredly did so, then and there.* He neither barked nor growled, but indulged in a low chuckle, while eyes and mouth beamed with merriment.—*New York Telegram*.

ONE reason why many a boy wants to quit the farm is that, while the drudgery is the boy's share, all the management falls to the father's lot, and in it the boy is given no part. Give your boy something he can call his own, and you greatly decrease the danger of his leaving the farm.—*Ex.*

Home News.

Wisconsin.

MILTON.—We have had very cold weather for the past week, thermometer about 15° below zero at 7 o'clock A. M.; this morning 20° below. We have good sleighing. Beginning with the end of the week of prayer, we have been holding union gospel services in our church, continuing every night in the week excepting Mondays. Bro. L. C. Randolph, pastor of Chicago Church, has been leading them and with good success. He has been faithfully assisted by the members of all the churches. On Monday afternoon of this week there were eight cottage prayer-meetings held in different parts of the village. So you see some of the Christian people here are earnestly seeking God's blessing and we are expecting it, indeed we are already having it. I never saw a church where the members came forward more unanimously to the support of the pastor and evangelist than they do here. They had been praying for weeks and months for such a manifestation before the meetings began.

E. M. D.

Iowa.

GARWIN.—As it has been quite a while since anything has appeared in the RECORDER from this church, I thought some might like to hear how we are getting along. We have had some very cold weather this month, and very changeable. We still hold our Sabbath services, with quite good attendance and interest. We have a prayer and conference meeting following our Sabbath-school. Sometimes a First-day minister comes in and preaches for us. Eld. J. T. Davis has been here several times and preached while here. Elders Hinman and Banderoff each were here and preached for a while. Eld. Cottrell was here a few days and held meetings, and for all of these we feel truly thankful. This is all the preaching we have had since Eld. Socwell left us, one year ago last November. He has stopped off here several times to attend to business, and if he had time would call on all he could, but has not held any meetings. We were always glad to see him.

A Bible-reading was started the first of the month, to meet Sabbath afternoons, at Bro. J. D. Van Horn's, in which there is good interest, with from 8 to 20 in attendance. Although we feel rather discouraged at times, we know it is to those that endure to the end that receive the reward. Remember us, dear friends, that we may overcome every obstacle, and bear patiently every burden, that we may receive the "Well done," from the blessed Saviour.

We feel the hard times, but very few have anything to sell, and many have to go in debt for everything; but we are hoping to have a good season this year. If we do, we hope to get nearer out of debt, and be able to do more for the cause of Christ.

ANON.

JANUARY, 31, 1895.

Minnesota.

DODGE CENTRE.—Cold weather has at last visited the North Star State. It was thought one while that we could lend our fur coats to the freezing and suffering people of Florida, and the snow bound of New York and adjoining commonwealths. But twenty and thirty below zero informs us that "charity begins at

home." However, at this writing we have had no deep snow, and both wagons and sleighs are yet in use.

In the last Home News from this place, it was said in substance that the German population was chiefly responsible for the prosperity of the wholesale liquor traffic here in spite of the vote no-license. Of course our laws make it impossible for a no-license town to keep the traffic out when kegs and bottles are sold, but some think the Germans are only a fraction of the consumers, and one of our business men said that it would not be over one-third. That is, two-thirds of the drinking people are native Americans. We are not prepared to say definitely. Perhaps it does not matter. We know that there are some excellent German citizens here, and some Americans who would do well to repent and let alone intoxicating drinks.

- By the way, Dodge Centre is honored by having the President of the State W. C. T. U., Mrs. J. D. Fry. Mrs. Fry is a public speaker of much ability, and recently gave our citizens a talk on "Cold Storage," etc., and outlined some necessary work for all temperance people of this State. A bill is prepared looking to a change of the laws giving the people the power in precincts to vote out both wholesale as well as retail liquor-selling. This may be the "half loaf" some folks talk about. If it is good bread let us have a half loaf, but we are still bound to work for the whole loaf, and as far as the Dodge Centre Seventh-day Baptist Church is concerned, it is pretty well united in demanding the prohibition of the manufacture and sale of intoxicating liquors as a beverage in *the whole nation*.

The last RECORDER, in its News and Comments, referred to the late Senatorial Contest in Minnesota as determined by the "Scandinavian vote." His Excellency, our Governor, visited Dodge Centre last autumn and in a public speech gave us to understand that he expected to be elected Governor and "serve his term out." But we were quite certain that was political talk for present effect. If his speeches in our great Senate at Washington are similar to the one delivered here, the reporters will need to be well acquainted with the common rules of grammar and arrange his sentences well before publication. After all, Mr. Nelson may know "where he is at," and Minnesota might do worse. But politics are not troubling us here very much. There is other talk in town. The Y. M. C. A. are about to put up a new brick block for its use. Our Seventh-day boys were not notified of the intended organization, but are now invited to help raise the money. The officers and management are properly looked after by the First-day element. No-lawism has been a prominent feature in the instructions given this organization by the State leaders and the Congregational pastor told the writer that he thought some "pretty loose theology" had been proclaimed.

As a church we are rejoicing over victories for Christ in other parts of our beloved Zion and are praying for "showers of blessing" here. Another Rochester lamp and a fine new clock have been added to the church, gifts from parties who do not give their names.

H. D. C.

THE gold sweepings of the mint represent yearly fortunes. Stray minutes are the gold dust of life. Are you a minute saver?

THE SCANDINAVIANS.

Perhaps comparatively few people know *who* the Scandinavians are. When they were children they learned of a peninsula to the north of Europe called Scandinavia. But we must class, with the Norwegian and Swede peoples, the Danes. The three nations speak very nearly the same language, although the Norwegian and Danish are more alike than is either when compared with the Swedish.

The Scandinavians are a branch of the great German family. The beneficial influence which this branch has exerted upon the part of Europe south of it can never be known or estimated. This is acknowledged by all great historians.

Montesquieu says: "The great prerogative of Scandinavia is, that it afforded the great resource to the liberty of Europe, that is, to almost all of liberty there is among men. The Goth Jormandes calls the north of Europe the forge of mankind. I would rather call it the forge of those instruments which broke the fetters manufactured in the South."

They spent their time largely in hunting and in war, always doing anything that would tend to make them a hardy people. "They revered chastity, and considered it as conducive to health and strength."

Space forbids any presentation of the idea of the early religion of the Eddas and their contents (the religious books), and of their gods. For these facts I refer you to James Freeman Clarke's "Ten Great Religions."

The Scandinavians were among the last nations of Europe to receive the gospel of the Christ. Christian missionaries visited them in the year 829. What little work was done in the few years after this was almost annihilated by the hand of the persecutor, and in 860 the work was commenced anew. This was the real beginning of a widespread "Jesus religion" among them. And like other nations, it soon suffered corruption. But in later periods, especially after the Reformation, God raised up men possessed of a zeal for the truth who stood like the prophets of old, protesting of the evils which were gnawing at the vitals of a truly God-made religion.

With other peoples, the inhabitants of Sweden, Norway, and Denmark have found their way to the New World. If you try to compare them with the immigrants of other countries, you will, without doubt, agree with the writer, that the Scandinavians are better educated and in general are more enlightened. They are an industrious people, and are not far behind (if at all) the American people religiously.

There are, according to the last census, 1,301,826 of these people in the State of Minnesota alone, to say nothing of the number in the Dakotas and other States.

In the RECORDER of Jan. 31st appeared the following: "It is said that the late senatorial contest in Minnesota was determined by the 'Scandinavian vote.' This is another indication of the fact that in many things it is too late to talk of the United States as being American."

If, then, there are so many Scandinavians in America, and their power is thus acknowledged, what are we, as Seventh-day Baptists, going to do about it? We have seen that the labor among them has not been without good results. The only fault some of us have to find is that the one or two good men who were laboring in the West were not kept there.

We often hear it said that "When you get a good thing you want to hang on to it." There is a good deal of truth in that—if there is some slang in it. One hope for the growth of our denomination is the Scandinavian population of Minnesota, Iowa, and the Dakotas. We need several strong, consecrated men—and women—in those States, missionaries or evangelists who understand the languages spoken by the "flaxen-haired nations," "Whatsoever thy hand findeth to do, do it with thy might."

If we haven't the money, we *must* have it. If you don't know of any persons to send, search for them, educate, prepare them for one of the grandest home missionary fields that we, as a people, know of. We are looking with hopeful eyes and hearts toward the South. That is right, but we may have just as good success, and perhaps better, by turning our eyes westward.

ONE OF THEM.

NEW MIZPAH.

Monthly report of the work done at the New Mizpah Mission, beginning Dec. 17, 1894, and ending Jan. 16, 1895:

Number of seamen present evenings.....	614
" afternoons.....	84
Total.....	698
Number of visitors.....	37
" ships visited.....	38
" sick.....	5
" men joined Y. P. S. C. E.....	12
" taken the pledge.....	2
" Bibles given away.....	18
" leaders of meetings.....	4

DONATIONS

During the last month were received:

- 1 barrel of fruit from Shiloh, N. J.
- 1 " papers from Ceres, N. Y.
- 1 " Ditty bags and papers from Cuba.
- 1 " papers from Ashaway, R. I.
- 2 " papers and pop-corn from Dunellen, N. J.
- 1 " oranges from Benedick Rogers, Jacksonville, Fla.
- 1 barrel of evergreen from Mrs. Robinson and Mrs. Wauder, Salem, N. J.
- 1 box of papers and ditty bags from Adams Centre, N. Y.
- 1 " cakes and doughnuts from Westerly, R. I.
- 1 " papers from Parina, Ills.
- 1 " Ditty bags and wristlets from Milton Junction, Wis.
- 1 box of ditty bags, quilt, wristlets, and evergreen from Brookfield, N. Y.
- 1 box from Albion, Wis.
- 2 boxes of cakes, doughnuts, and ditty bags from King's Daughters, Alfred, N. Y.
- 1 box of doughnuts and cheese from Ashaway, R. I.
- 1 " ditty bags from Mrs. G. A. Everett, Andover, New York.
- 1 box ditty bags from Little Genesee, N. Y.
- 1 barrel of apples from Nile, N. Y.
- 1 bundle of papers from United Charity Building, N. Y. City.

We had the satisfaction of knowing that the gifts came almost entirely from the Seventh-day Baptists. Most of the comfort bags contained a portion of Scripture, either a Testament or the Gospel of St. John. About 1,500 gifts were bestowed in all.

It will be noticed that the attendance for this month was unusually large. This is, indeed, gratifying to those interested in the Mission; and those most interested in the Mission and its work realize that there is a great lack of funds, without which the Mission cannot be successfully carried on.

The incidental expenses since last report have been \$6 75.

SECRETARY.

PLAINFIELD, N. J.

"SALOONS THE VESTIBULES OF HELL."

BY A. H. LEWIS.

The Rev. J. R. Davies preached to a large congregation in the Fourth Avenue Presbyterian Church, Twenty-second street and Fourth Avenue, on a recent Sunday morning on "The Sabbath and the Saloon." After speaking briefly about national honor and national dishonor in the past, he said:

"We are approaching a crisis with regard to the Sabbath in our land. The sanctity of the day is menaced by powerful organizations, exerting every means and exacting the fulfillment of every political promise, to open saloons on the Sabbath-day. It is no time to halt between two opinions. The time is at hand for ending the issue between national degradation and national honor. We are opposed to Sunday saloons, first, because of the character of its friends, who are straining every nerve to influence private and public opinion. Let us be fair. There are some in the movement to whom we extend our sympathy, because of the company which at this juncture they are compelled to keep. The darker elements that prevail because of numerical strength are sending out into our land a floodtide of vice ten thousand times more dangerous than Sodom and Gomorrah. The saloon to-day is lower than ever in degradation and greater in mortality. What we need is not a saloon with a closed door, but a door nailed up. They are the vestibules of hell, retarding the progress of the nation."

Certainly, saloons are well named by Mr. Davies. They have captured Sunday, because it is a day of enforced leisure, and "civil rest days" are the golden opportunities for the saloons. On the ground of "national honor," and national welfare, it would be far better to continue labor every day in the year than to give the saloons the power which they now have on Sunday. It is too soon to know the issue of the Sunday afternoon opening in New York of which Mr. Davies spoke. Those who favor the legalizing of the saloons then claim that the present law leads to immense corruption by way of "black-mail," "hush money," etc. This has been proven beyond question. Before the investigation is through it will be shown that the law which forbids honest labor on Sunday puts a premium on the business of these "vestibules of hell."

THE HASTY WORD.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armor of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate, even of his vanities and his small fancies and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. So politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleaming surface. Oh, if the word of haste had but been left unspoken; if the strong hand of patience had but held back the sword as it was about to strike.—*Christian Standard*.

A SCOTTISH minister, in a provincial town, startled his congregation by an announcement recently. He could not be brought to see the beauty of bazars, and had a conflict of opinion with his church managers on the point. He called the whole affair gambling. Nevertheless, the church debt had to be lifted, and the good man yielded, and announced the hateful thing from the pulpit, as follows: "You are aware that there is a considerable amount of debt hanging over this congregation. Now, we have tried several means to raise the money, but without success. And the opinion of the managers and others is, that as we have exhausted every *honest* means of raising the money, there is nothing left but to have a bazar."—*Ex*.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

FIRST QUARTER.

Jan. 5. John the Baptist.....	Mark 6: 17-29.
Jan. 12. Feeding the Five Thousand.....	Mark 6: 30-34.
Jan. 19. Christ the Bread of Life.....	John 6: 25-35.
Jan. 26. The Great Confession.....	Matt. 16: 18-28.
Feb. 2. The Transfiguration.....	Luke 9: 28-36.
Feb. 9. Christ and the Children.....	Matt. 18: 1-14.
Feb. 16. The Good Samaritan.....	Luke 10: 25-37.
Feb. 23. CHRIST AND THE MAN BORN BLIND.....	John 9: 1-11.
March 2. The Raising of Lazarus.....	John 11: 30-45.
March 9. The Rich Young Ruler.....	Mark 10: 17-27.
March 16. Zacheus the Publican.....	Luke 19: 1-10.
March 23. Purity of Life.....	Rom. 13: 8-14.
March 30. Review.....	

LESSON VIII.—CHRIST AND THE MAN BORN BLIND.

For Sabbath-day, Feb. 23, 1895.

LESSON TEXT.—John 9: 1-11.

GOLDEN TEXT.—As long as I am in the world, I am the light of the world. John 9: 5.

INTRODUCTORY.

The seventy had been appointed, had been sent out, and having wrought successfully for their Master, returned filled with joy at the results of their labors, reporting that even the devils had been subject to them. The outbursts of anger and even murderous intent on the part of Christ's adversaries, seemed for a moment to be a thing of the past, so that he dared once more to walk and teach in Jerusalem. He went to the temple, and as he stepped upon the spacious porch, where those who were poor and maimed loved to rest, and his attention was attracted by the blind man.

Sunbeams. The people saw that, after Christ has used his marvelous powers in behalf of him who was born blind, *he saw!* Perhaps they rubbed their eyes; perhaps they pinched themselves, thinking they were dreaming. No. It was true. He was once blind, now saw.

When a sinful person, one who all his life has been blinded by sin, gives his heart to Jesus, and thereby gains his spiritual eyesight, some rub and pinch considerably before they can make themselves realize that truly this person has been with Jesus.

"A little girl of nine summers came to ask her pastor about joining the church. She had been living a Christian for nine months, had been properly taught, and answered the usual questions promptly and properly. At last the pastor said:

'Nellie, does your father think you are a Christian?'

'Yes, sir.'

'Have you told him?'

'No, sir.'

'How then does he know?'

'He sees.'

'How does he see that?'

'Sees I am a better girl.'

'What else does he see?'

'Sees I love to read my Bible and to pray.'

'Then you think he sees you are a Christian?'

'I know he does, for he can't help it!' And with a modest, happy boldness she was sure her father knew she was a Christian, because he could not help seeing it in her life. Is not such the privilege of God's people, to be sure that others see they are following Christ?'

Inheritance. "That there was a strict system of rewards and punishments during the present life, according to the merits or sins of individuals, had been the original doctrine of Jewish theology. It had gradually, however, been modified, though still held by the multitude; and it was superseded in the new kingdom by the transfer of final retribution of the future world.

The rabbinical theology, sedulously taught in every synagogue, sought to reconcile the contradiction between hereditary belief and the facts of life, by labored and unsatisfactory theories. The words were put into the mouth of God himself, in one of the current epilogues so much in vogue, that 'the good man, if prosperous, was so as the son of a righteous man; while the unfortunate good man suffered as the son of a sinful parent.' So also the wicked man might be prosperous, if the son of a godly parent; but if unfortunate, it showed that his parents had been sinners."—*Geikie*.

THE IMPORTANCE OF CHRIST'S MISSION. It would seem from Christ's own words (verse 3) that this blind man was born so, and had endured this darkness all his life that the name of Jesus might be glorified. The kingdom of Christ was more important in its workings, vaster in its extent of domain and power, than any other kingdom. The lives of men are often sacrificed in the erection of some great structure, so some men were perhaps to suffer bodily for a few years that they might, even by their infirmities, help to build up the kingdom of Christ in the world. If men knew how important was the progress of this kingdom they would become more zealous as builders.

History and Biography.

CORRECTIONS.

In the last half of the sketch of "Henry B. Crandall and His Ancestors," appearing in the SABBATH RECORDER of January 17th, are several statements which should be corrected. Instead of saying that Mr. Crandall's second wife, who was formerly Miss Emeline Corder, "bore him one child," it should be said that she bore him three children, only one of whom survives, "a daughter named Ada Francesca." This wife died July 11, 1885, not "1895." The frame house that Mr. Crandall erected near his old log house was built soon after 1854, not "1894." In the sentence, "He was greatly interested in the passing events of the community and of his county," the last word should be changed to "country"; then follows the clause, "to the latter of which he gave, even in his final days, the devotion of an earnest patriot." W. C. W.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

I herewith send an obituary of my mother, with some remarks which I prepared to send to Bro. Wheeler for the RECORDER, but as it is more extended and more bulky than I anticipated, will send direct to the office, and this may be the introduction. Bro. Wheeler may also make mention of what I have stated in regard to our meetings in his reports. I have been isolated for a long time, and am tired of living that way, and I am rejoicing in the prospect of being united with those of like precious faith. I have been a Baptist for thirty years, and a Sabbath-keeper about ten years. My wife is in full harmony with me, and our two oldest children are ready for baptism. We are anxious to organize a little band here that we may be in a position to administer the ordinances, and thus form a nucleus about which we may collect those who are willing to keep the commandments of God, even in this "crooked and perverse generation," and who worship God in spirit and in truth.

But whether we organize or not, I desire to be identified in some way with the Seventh-day Baptists, and to be found actively engaged in removing the chaff of error from the truth of God. "The harvest truly is great and the laborers few." And I am impressed with the importance of doing what our "hands find to do" with all our might, while it is "called" day, for it seems the twilight darkness of night is gathering about us in various forms. "The morning cometh and also the night," the watchman tells us, and according to God's order, the night cometh first. It certainly is the time to "blow the trumpet in Zion," i.e., would-be Zion, but misguided, Sunday-Sabbath Zion, and "sound an alarm." And, indeed, it is alarming, the extent to which they are carrying the Sunday question in "my holy mountain;" let all the inhabitants of the land tremble; yes, why shouldn't they tremble at their prospect, for the day of the Lord cometh, for it is nigh at hand; the "day" when his holy Sabbath will not be trodden under foot as now. May the Lord speed "that day"—the day of which the watchman saw on the highest mountain peaks the dawning of the morning, through the darkness which we are now passing, which is described as a "day of darkness and of gloominess, a day of clouds and of thick dark-

ness;" but, "the morning is spread upon the mountains." Joel 2: 1, 2. We know that the morning cometh, for the watchman, who has his position on a high tower, and takes his view from that elevated position, sees its first gleam. Brethren, that will be a happy morning, whether it be brought about by the conversion of individuals, or of the conversion of whole nations, or by the appearing of the Lord himself. In the meantime I want to be found using the talents the Lord has given me, in dispelling the darkness in all its forms, and especially the darkness upon the Sabbath question. We need to be aroused to a redoubling of our diligence, seeing that the enemy is so well organized, so active, and so numerous, "in the valley like grasshoppers for multitude." We need the "sword of the Lord and of Gideon," "a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers," and so by use of the lamps (tracts) and the trumpet (spoken word) the Lord will perchance cause confusion in the camps of the enemy, "and set every man's sword against his fellow," and thus give us the victory. This must be our hope, for we cannot meet them with numbers, except the "host of God be with us." 1 Chron., 12: 22, 2 Kings 6: 16.

Now to conclude. While it is proper to blow the "trumpet" and "sound the alarm" by the spoken word, the lamps also are necessary to lighten the dark places, and to lead out of the darkness. So if you will send me a quantity of Sabbath tracts, I will be the "empty pitcher," so far as in me lieth, and am willing to be broken (meet repulse) that the light may shine, not only in Denver, but in all that great city of Babylon, which comprises all First-day Christendom.

Yours in loyalty to him who is Lord of the Sabbath.

W. H. WALLICK.

DENVER, Col. Jan. 15, 1895.

ALONE.

Since she went home—

Longer the evening shadows linger here,
The winter days fill so much of the year,
And even summer winds are chill and drear,
Since she went home.

Since she went home—

The robin's note has reached a minor strain.
The old glad songs breathe a sad refrain,
And laughter sobs with hidden, bitter pain,
Since she went home.

Since she went home—

How still the empty rooms her presence blessed;
Untouched the pillow that her dear head pressed;
My lonely heart hath nowhere for its rest,
Since she went home.

Since she went home—

The long, long days have crept away like years,
The sunlight has been dimmed with doubts and fears,
And the dark nights have rained in lonely tears,
Since she went home.

—Robert J. Burdette, in February Ladies' Home Journal.

THE QUEEN OF ITALY'S TACT.

One day last year during the festivities which celebrated the silver wedding of the King and Queen of Italy, the German Emperor was driving with King Humbert through the streets of Rome, writes Arthur Warren in a profusely illustrated article describing the home life and personality of "The Bonnie Queen of Europe," as Queen Marguerite of Italy is called, in the February Ladies' Home Journal. There was no parade. The two monarchs were merely taking an airing. Presently Wilhelm, who is much more fond of ceremonial than Humbert happens to be, turned to the King and said:

"Let's call out the troops for a salute!"

King Humbert suggested that it was hardly practicable; that it was not the custom to call out the Italian troops merely to salute the King.

"Why!" exclaimed the impulsive German

monarch with a laugh, "you are the King! Can't you call out your own troops when you like?"

"Oh," replied the King, not caring to have the issue pressed, "here comes Marguerite, we will ask her!"

The Queen's carriage, with Her Majesty and the German Empress, was following, so they waited for it. Then the King, with a quietly humorous show of deference, referred the matter to the Queen, who took in the predicament instantly, and, gravely addressing the Emperor, said: "You see we are close to the Vatican, and I fear it would alarm the Pope if we were to call out the troops. He is not accustomed to such displays under his windows, and I should not like to alarm the dear old man."

There was no salute that day.

I have heard Queen Marguerite called "the personification of Charity." When one of her friends advised her to be economical "because one never knows what may happen," the Queen replied: "No; what comes from the country must go back to the country!" She is an enthusiastic and discriminating patron of art, and has done much to encourage lace manufacture and the production of silk embroidery in Italy; she is actively interested in founding industrial schools for girls; she contributes liberally to hospitals, and orphan and blind asylums, and goes to the children's hospitals and tells stories to the youngsters and brings them toys.

Special Notices.

THE next Quarterly Meeting of the Southern Wisconsin and Chicago Seventh-day Baptist Churches will be held with the church at Albion, commencing Sabbath evening, Feb. 22, 1895, at 7 o'clock.

PROGRAMME.

Sabbath evening, preaching, E. M. Dunn.
Sabbath morning, 10.30, Sermon, L. C. Randolph.
12 M., Sabbath-school in charge of Superintendent of Albion school.
3 P. M., Sermon, W. C. Whitford.
Evening after the Sabbath, praise, prayer and conference, led by L. C. Randolph and S. H. Babcock.
Sunday morning, 10.30, Sermon, Geo. W. Burdick.
2.30 P. M., Young People's Hour.
7 P. M., Sermon, S. H. Babcock.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.
GEORGE SHAW, Pastor.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. 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, New Mizpah, 86 Barrow St.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other may unite in such a profitable convention.

MRS. MORGAN'S QUARTER.

"Only twenty-five cents." It seemed so small to Mrs. Morgan when she thought of what the others would give, though when she remembered the barrel of flour that they must have, the shoes for Kit, the medicine for Janie, and Tom shivering without an overcoat, it seemed much larger. When she thought of all these things it seemed to her that she could not spare even twenty-five cents for the cause of missions.

"I don't believe that I will go to the circle," she said to herself, "and then I won't have to give anything; the ladies will laugh in their sleeves to see me put it in the box with their five and ten dollar bills. The Lord knows I'd be glad to give more, but I honestly and truly cannot; so I'll just stay at home and sew."

But somehow Mrs. Morgan did not feel comfortable in her mind as she settled herself to work.

"You know you are a coward," whispered her conscience very distinctly; "you know, even if you hadn't but one cent to give, that you ought to go and give it. What if they do all give more? It won't be any excuse for you not doing your duty, will it? A quarter isn't enough to do any good? How do you know that? A dollar is four quarters, and 'many a mickle makes a muckle.' Suppose every one who could give only a little should not give at all, wouldn't it make a difference? Besides, remember the loaves and fishes; ask the Lord's blessing on your gift, and though it may be small, yet it may have a power that a much larger one without his blessing would never have. Sarah Jane Morgan, you know that you ought to go to that mission circle meeting and give your quarter; so put up your work and go."

And Mrs. Morgan put up her sewing, went to her room, took the despised quarter out of her pocket-book, and knelt by the bedside. "Dear Lord," she prayed, "this is all I have to give to help thy cause. Thou knowest my heart, and seest that I would gladly do more if I could. I humbly and earnestly ask thee to bless my little offering for the dear Christ's sake. Amen."

Somehow that quarter seemed very different to Mrs. Morgan when she rose from her knees, and, putting on her bonnet and shawl started for the meeting.

"I believe I'll stop for Mrs. Carter," she thought as she went along.

"Now," said Mrs. Carter, "I've about given up going. I can't give much, for it's been a hard winter with us, and most of the ladies can give so much that I feel mean putting my mite in the box."

"Just exactly the way I felt at first," said Mrs. Morgan, laughing; but it isn't the right way. We must every one do our part, no matter how small it is. Now there is my Kit; she can do ever so much to help me, and Tottie can't do anything but take steps, but she oughtn't to refuse to do that because she can't do as much as Kit, ought she? And

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then the little steps do help wonderfully, after all, sometimes."

"That's a good word, Mrs. Morgan. Thank you ever so much, and I'll remember it. Just wait a minute, and I'll go right along with you."

"John," said Mrs. Thompson that noon to her husband, "I want some money. The mission circle meets this afternoon, and then I want to do a few errands; so please give me ten or fifteen dollars."

"I suppose the most of it is for the mission circle," he said laughingly.

"I'm not going to give but a dollar, anyway," thought Mrs. Thompson, as she dressed for meeting; and I will stop at Leonard's on my way home and get that lovely lace scarf. I don't know but it is extravagant to pay ten dollars for it, but I do want it so much. Dear me, what would my dear, good mother say to me?" and Mrs. Thompson sighed as she remembered how far she had strayed from that mother's teachings.

Now it happened that Mrs. Morgan and Mrs. Carter sat directly in front of Mrs. Thompson at the meeting, and she curiously watched them. "I wonder what they find to be so interested in," she thought.

"I am so glad that those two are out," whispered Mrs. Allen. "I do like that Mrs. Morgan so much. I believe she does more for missions than any of us, for she gives out of her poverty, and prays over what she gives; which is more than the rest of us do, who don't deny ourselves any in giving either."

Mrs. Thompson made no reply, but somehow she thought more and more of that dear mother. She had loved the cause of missions and prayed for it, and, like Mrs. Morgan, she had had but little to give. "What would she say to me?" thought Mrs. Thompson for the second time that afternoon.

A little incident which she had not thought of for many years suddenly came to her remembrance. She had discovered that her mother was denying herself

that she might have to give, and she had tried to persuade her to use the money on herself.

"Will I offer to the Lord that which cost me nothing?" quoted her mother earnestly. "No, dear, it is a comfort to give up something for his sake."

What if she should give up the coveted lace scarf; what if she should? How the strange question kept ringing in her ears! But after all it was Mrs. Morgan who decided it. Mrs. Thompson saw her take out her poor, worn little pocket-book—plenty large enough, though, to hold all Mrs. Morgan had to put into it. She watched her open it, and saw that it held only a quarter and a very little smaller change. She saw her take the quarter and drop it into the box with a joyful, wistful expression, and the hot tears filled Mrs. Thompson's eyes.

"She finds the comfort just as mother did," she thought.

A minute later, and a crisp ten-dollar bill dropped softly from Mrs. Thompson's hand into the box.

"But my mother and Mrs. Morgan gave it," said Mrs. Thompson to herself.

Mrs. Morgan never heard of her part in it, but what did that matter? She knew that she had done what she could.—*Gospel in All Lands.*

FIRED AT THE WRONG MAN.

Mr. Jimsmith, the lawyer, whose name is a household word in Chicago, recently moved into a beautiful suburban home. He is highly pleased with it in a general way, but so many agents call upon him that he finds it rather a bore. The other day he opened the door to twelve agents before the afternoon was half over, and when he was summoned to the door for the thirteenth time, he was mad enough to fight a herd of porcupines. A tall, sad-eyed man dressed in black confronted him and started to say something, but Mr. Jimsmith interrupted him.

"You don't need to tell me what you have to sell, because I don't want it. I don't need a

burglar-proof clock, nor a boot-jack that has a music box in it, nor a stem-winding can-opener. I don't—"

"My dear sir, you are mis—"

"Oh, you don't need to 'dear sir' me! It won't work. I tell you I don't want a gate that may be taken from its hinges and used as a folding bed. I have no use for a combined currycomb and mustache cup. I have a full supply of furniture polish, cough medicine and hair restorer; and what's more, my wife doesn't need a recipe for preserving cod-fish or frying billiard balls."

"Really, sir, this is a most extraordinary—"

"Oh, of course, it's extraordinary, but I don't want it. I suppose it can be used to grate horse-radish and tune the piano, but I tell you I don't need it. Perhaps it will take the grease spots out of clothing, pare apples, and chase dogs out of the yard, but you'll have to go somewhere else to sell it. I am surprised that a man of your age and respectable appearance should go around trying to sell pocket corn-shellers when the whole neighborhood is full of wood that ought to be sawed. What's the use of trying to sell a man a fire escape when you can make one dollar a day baling hay?"

"I am not an agent."

"Then what are you?"

"I am the pastor of the Orthodox Brethren Church, and I came over to get acquainted, not knowing that you were running a private madhouse. Good-day."—*Chicago Tribune.*

MARRIAGES.

THOMAS—JORDAN.—In Milton, Wis., Jan. 24, 1895, by Rev. E. M. Dunn, at his home, Mr. Silas S. Thomas, of Milton, and Mrs. E. M. Jordan, recently of Chicago.

DEATHS.

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.

SAUNDERS—Thompson W. Saunders was born in Petersburg, N. Y., January 7, 1815, and died in Adams, N. Y., Jan. 27, 1895.

He came to Adams in 1836, and was married to Susan Armsbury in 1837. One son was born to them, but died at the age of nine years. This wife having died in 1884, he married Mrs. Achsah J. Sawyer in 1886. He was baptized into the fellowship of the Petersburg church, but for 47 years he had been a member of the Adams Seventh-day Baptist Church. He was a man of more than ordinary ability. He had been a teacher, a merchant, and a successful farmer. He always took a lively interest in education and vital measures of reform in the community and the nation. He was loyal to the Church and the denomination, devoted to the Sabbath cause, and kept himself well informed of its progress. He died of paralysis, and leaves a wife, four brothers and one sister. A. B. P.

Literary Notes.

DR. PARKHURST will pay his respects to clubs and club-life in his article in the next issue of *The Ladies' Home Journal*. "I consider the club," writes the great reformer, "to be one of the cleverest devices of the devil to prevent homes being made, and to sterilize and undermine them when they are made."

CONAN DOYLE'S impressions of the literary phases of American life are to be contained in an article to appear in the next issue of *The Ladies' Home Journal*. The article was originally intended to be the novelist's impressions of American women, but this plan was altered and the article to be printed in the *Journal* will give Dr. Doyle's ideas of "Literary Aspects of America."

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