FIFTH-DAY, FEBRUARY 14, 1889.

JOSEPH PAUL LANDOW.

This young man was born in Galicia, Austria in 1859, and died in Focsani, Roumania, at the beginning of this past year. Born of Jewish parents of official rank, he was educated for the priesthood. About three years ago, he was converted to Christianity, came to this country, and after a little drifting about came to Alfred Centre to aid in the publication of the Edath le Israel, and united with the First Alfred Church, in which fellowship he continued until the time of his death. On the 7th of April, 1883, he was ordained to the work of the gospel ministry, and in a few weeks thereafter, he returned to his country and kinmen and brethren in Israel, to First Testament of the Messiah, him of whom Moses in the law and the prophets did write, Jesus of Nazareth. His death occurred at the home of a new-found friend whom he had just brought to Jesus.

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

1. The value of a careful home religious training. It was apparent, on a casual acquaintance, that Mr. Landow was possessed by nature of a rare combination of manly qualities. On the one hand, he was quiet and gentle as a child, and on the other hand, he was as resolute and firm as the everlasting hills. It was also true that the grace of God in Jesus Christ had touched his whole being, intensifying and beautifying every manly quality. But coming between the gifts of nature and the gifts of grace were years of careful and diligent training in the sacred books of God's ancient people, and in the pious expectations of their longing hearts. The lofty conceptions of Moses and David and Isaiah, and the grand rhythm of the sacred language in which they wrote and spoke, made a deep and lasting impresstion on his young mind, and prepared the way for the incoming of the truth and light from him of whom they sang. Who can question that that early training, in that far-away home, was the preparation of the soil into which at last the seed of the truth fell, and took root so deep and strong? So always, the influences of the early home, and especially the teachings of a Godly father and a praying mother, are those influences which shape all our after lives; that come to us in our times of need, and that teach us to eternal verities when the things we have called realities fade and slip forever from our grasp. For this purpose God has put us together in homes. To provide food and raiment and shelter for the bodies of our children, even to surround them with comforts and opportunities of a finer nature are, indeed, necessary things, but these are secondary to the higher duty of teaching them the fear of God which is the beginning of wisdom.

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

3. This life illustrates the spirit of missions—the true gospel spirit. When Mr. Landow found that he could not enjoy religious freedom and the fellowship of those of like precious faith in his own country, and among his kindred and brethren, he sought those in a foreign land, and among a strange people. But when, for a reason due to the will of God, he was put to a test by a few things, and had to face with a man who had studied the same books and rested in the same promises, who made to him the startling announcement that Jesus was the Messiah, and that they who would receive him were ready to be fulfilled to all those who would receive him, then followed a reading of the gospel narratives of the New Testament with the Old Testament teachings of the history and prophecy until the conviction was reached that Jesus is the Messiah, and that they who will find him must look backward to Calvary and not forward to some distant and uncertain expectation. Thus it is seen that the Old and New Testaments supplement each other. The one, with its types and shadows, its ceremonials and its uttered prophecies, is a forecast of the other; the other, with its history, in all its minuteness of detail, is a fulfillment of the prophecy; and thus the Christ of the Old Testament came not to destroy the law of the prophets, but to fulfill. In this personal history and the lesson which it teaches concerning the relation between the Old Testament and the New, is to be found the true method of procedure in all succeeding efforts among the Jews. Tell them not, as so many have done, that they must give up their old Bible and sacred language. On the contrary, let them keep their old Bible; let them keep their sacred language; let them dwell with pious longings on the vision of the coming One; and then let them hear the history of the life of Jesus, in all its minuter details from his miraculous birth to his sacrificial death, be fitted, point by point, into those prophecies until it be shown that he is the hope of Israel. In this harmony of prophecy with history is the power of the gospel over all unbelief; and when seen in the true light, the more devoutly one believes the prophecy, the more convincing must the history be. On this principle is our present Jewish mission established, and along the lines which it is being carried forward, both by our publications and by the labors of the living teacher.

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Mr. Landow, though lived so short a time among us, helped us to learn a little better some of those important lessons, which we shall never learn perfectly, until every heart and life is wholly consecrated to God and his blessed service.
millions of our fellowmen yet need to hear of the great God and of redemption through Christ. The Bible and the mission of the Bible are the hope of a lost world, for they lead men to the source of all elevation.

THE LONDON MISSIONARY CONFERENCE—No. 4.

BY REV. O. W. WHITFORD.

The man who did the most to secure organization, and to prepare all the preliminary arrangements, which resulted in so harmonious and successful a Conference, was the Rev. James Johnston, F. S. S., of London, the Secretary. He came to our country and enlisted the interest and co-operation of the Missionary Societies and Boards and their Secretaries. An American Committee was appointed, and organized with the Rev. William S. Langford, D. D., as Chairman, and the Rev. William Kinkaid, D. D., of New York, as Secretary. This Committee sent out circulars and took effective measures to secure a good representation from the Missionary Societies and Boards, and Woman's Societies and Boards, in the United States and Canada. They did well.

The Rev. Mr. Johnston also obtained the co-operation of those on the Continent of Europe, who were interested in foreign missions. By his efforts, and those of the home committees, Great Britain was represented in the Conference by twelve hundred strong, the united zeal, the ability, and the unfailing energy of Secretary Johnston, are due the large attendance, able representation, excellent papers and discussions, perfect arrangement and order in all the meetings. He was a man in his office at the Conference, but little was seen of him, but he was, however, the power that turned the wheel which ran the mill. He was supported by a very efficient Assistant Secretary, Mr. Ernest M. Anderson.

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

The Earl is of slight build, and nervous in temperament. While he seemed to be nervous in providing the platform, in his whole demeanor, in all the expressions, and in all the proceedings, he opposed the gospel to the heathen.

In round numbers, 430 millions of our race profess Protestantism, in England, Scotland, Holland, Germany, Denmark, Sweden, Norway, British North America, the United States, the British Colonies of South Africa, Australia and New Zealand, and in Switzerland. Roman Catholicism is the religion of 150 millions, chiefly in France, Spain, Portugal, Italy, Austria, Belgium, Ireland and South America. The Greek Church has 75 millions adherents in Russia and Turkey; and the Abyssinian, Coptic, Syrian, Nestorian, and Armenian churches have 19 millions more. Mohammedans number 185 millions, in Arabia, Persia, Turkey, Central Asia, India and Northern Africa. Buddhism, in China, Japan, and Korea, has 200 millions followers, looking to final annihilation for their heaven. Hinduism, degenerating woman, and bowed by care more than by morality, numbers 190 millions. Scattered, principally in Asia and Africa are 230 millions given to various forms of superstition and idolatry. Judaism is the religion of 7 millions. Judaism, in Persia and western India has less than one million adherents. Thus about 1,000

FROM DR. SWINNEY.

SHANGHAI, China, Nov. 23, 1888.

The sick came and went on Monday, in the usual manner, and after filled with the cases of malaria, skin and eye diseases, etc. Among them was one woman who has come several times before, but this time she was suffering, and moreover very sad. She soon told us of the recent death of her oldest son, and that she had been well taken care of, but she had cried and grieved so much about his loss. We told her of our Father above, who does everything in kindness, and who can give us a hope beyond the grave, if we put our trust in him. She said she had come to give him up. We begged her to pray to the one great God for help and forgiveness, and then we went over and over the few simple requests she could make to him who rules above, but she sat with downcast eyes, gloomy and helpless. After awhile she raised herself up, came forward to the railing, lifted up her pale face toward me, and with her black eyes looking straight into mine, said, "Tell me how shall I pray?" It seemed as though she was just making her first effort to reach out after the truths of the gospel. I cannot forget her and her straightfor- ward, earnest question, and the expression of her face, which has followed me ever since. What a pleasure then to tell her over again the same story we had told her so often before!

On Wednesday evening of this week, the women's girls group had an interesting meeting. The talks, the repeating of the Scripture, and the translations previously prepared, an interesting evening was passed.

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

We found her very anxious, and extremely weak. Tears came into her eyes, as we talked of God's goodness, but she did not dare to receive the light, as she was afraid that her family would be angry, and drive her to the country, if she was to be received. She had collected the Sunday-school materials, in her room, might ill-treat her afterwards, on account of her great hatred of the doctrine. She said she constantly prayed to the Lord, both by day and in her waking hours at night; that she had not forgotten how to pray, but that there was much in the 5th chapter of Matthew, that she had learned that she could not remember. We urged her to continue her trust in the Lord, and then invited her to come to the services when she was able to go out, though we did not know that her family would permit her to do so. We were received by her family, as we had written before, and most earnestly wished we had a hospital here in operation, where we might bring her near and care for her if possible.

Winter is now coming on, and should she be ill on her bed, I am not sure they would properly care for her in food and clothing, and perhaps should she be very ill, we might allow us to see her very often, and thus do what little we could for her. Besides the good she might receive from our visit, she is another thought, that, should her heart be fully opened to the light, as she learns more and more of the salvation offerred to her, she will be so well, and with her constantly, what valuable testimony here would be before other patients in a hospital.

It is as if a woman little things for her comfort and health, as often as it seems proper to do so, on account of the opposition in her family and neighbors.
WOMAN'S WORK

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

It is almost always true that it is unacceptance with one another which gives to one the criticizing, captious, or fault-finding mood. Though so often so dreaded, but everything is better acquaintance with sympathy with each other, than distrust one another. Though so often so dreaded, but everything is better acquaintance with sympathy with each other, than distrust one another.

Good women can do more for their sex, and do it more effectually, than men can. Men can personally treat women with chivalrous respect, which is manly; they can protect them from outrage, which is knighthood; they can get fair laws for them, which is politics; and they can win them from evil ways, by prayerful exhortation, which is Christianity. But good women can do more.

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

WOMAN'S CHRISTIAN MISSION.

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

There were Christian women administering to the wants of Jesus. It was a Mary who, next to the navel, first proclaimed a risen Lord. Another "beseeched much labor" upon the gospel workers. "Our sister" on a mission to Rome is commended to the brethren for assistance, in whatsoever things she shall desire you." Thus began the Woman's Christian Mission, and it has gathered strength through the ages since. Her heart, touched by the spirit of him who comforted the forsaken outcast, and knelt to the heart of the weary disciples, has always been wanted to see the work, and lead the work to a better life. Her sympathy and patience, her heroism and piety, have sent her to the suffering, on the battle-field, in the haunts of poverty, in the degradations of heathenism, to help, lift up and purify. Wherever labor has been, she has been hand-maid, her helper. What his strong arm could not do, her love has accomplished. It is not in foreign lands that her work is mostly done, although there, since the days of Mrs. Judson, her work has grown, until it reaches China and India and the other lands is accomplishing a work woman might never do without her. But it is her faithful work at home which makes this foreign work effective. The hearts and lives inspired by her devotion, the hands trained by her to do and give, the many minor works of Christian charity and church service, encouraged and accomplished through her endeavors; these and such as these are the grains of influence that make the world of women armor." It is one of these small grains which we humbly hope will interest you to-night. It is nothing great we have to present, nothing alluring to the mirth-seeking world. Thankful, with you, for all the mercies of the year, we come in your behalf with you, to thank our dear governor and our president, with thanksgiving, of sacred song and other social and literary services. Not the least among the occasions for our thanksgiving is the organization, during the past year, of the Missionary Society of W. We would be loyal, not only to our country, but loyal also to our religious or church obligations, as each of you, we hope, are to yours.

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

At the annual missionary meeting at Bath, England, held in Perey Congregational church, Salem, Ohio, a valuable gold ring, and during the meeting, a small parcel was handed to the chairman, which was found to contain a BonBon cup, a ring, a pearl brooch, a diamond ring, four ladies' shawl pins, and other articles, all for the Central African Mission. Since the meeting, gold and silver, a pearl bracelet, and a pearl brooch for neckless have been received for the same object.
11. And whatsoever shall not receive you, when ye depart thence, shake off the dust of your feet against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

VIII.-THE GREAT TEACHER AND THE TWELVE

For Sabbath-day, Feb. 26, 1889.


1. And he went out from thence, and came into his own country, and there abode two days. The connection of this narrative leaves no chance to doubt that by the phrase, “his own country,” is meant Nazareth, the home of his family where he had spent most of his life. This town is located in the lower part of Galilee, about 20 miles south west of Capernaum; about 14 miles from the Sea of Galilee, and 60 miles directly south of Jerusalem. It is not now known what was the population of Nazareth at that time; it has at present a population of 2,500 or 3,000 inhabitants, a very small fraction of whom are Proteas. Jesus had visited this place some months before, and had been rudely driven out of the town; and it is not natural that he should embark upon a journey, a strong interest to return to the home of his younger years and proclaim the good tidings of redemption to his kinsmen and fellow citizens of other days. His disciples have been speaking in interrelation; united with their Lord and teacher, and hence their determination to follow him wherever he may go.

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

On the Sabbath, when the people were all engaged in the duties and privileges of that holy day, and so, of course, perfectly defenceless, and the ruffian, when all was quiet, and when not a greater outrage than at ordinary times, he let loose his soldiers upon them, slew all the men, till the streets ran down with blood; seized all the women as captives, ... pillaged and dismantled the city, setting fire in many places, threw down its walls, and built and garrisoned a strong fortress, on the highest part of Mt. Sion, which commanded the Temple and the whole city. (Milman and Josephus.) But all this, scarcely even outlined the terrible policy upon which he had determined. He, when he waged war only against the race; now their religion was to be suppressed and superseded. He next issued an edict for uniformity of worship, throughout his dominions. The rites, ceremonies and usages of the Greeks, or of the Ostro-goths, or of the Ostro-goths, and essentially the Babylonian, were everywhere to be observed, and, with the Jews, to take the place of those which they had received by divine appointment. Such were the beginnings of a reign of terror which might well challenge our attention. The Jews were treated with all their ancient and constant and inveterate contemnions; by turns, the vassal of each. This was the beginning of that long series of afflicting which—as in our text, "Thou whole Palestine, for two years to have no inhabitants, were to come upon the people of that whole land. These calamities reached their climax at, perhaps, about B. C. 170. (Milman and Josephus.) To give anything an exact or specific statement of those persecutions in a single letter would be impossible. It can only be very briefly outlined. Enough can be stated, however, to show something of their terrible severity, and of the character and spirit of their prime mover and perpetrator.

Character of Antiochus.

Antiochus began his persecution of the Jews by walking on the road and very respectfully addressing the inhabitants of Jerusalem, and seizing as many more to be sold as slaves. "He now entered every court of the Temple, pillaged the treasury," robbed "the Most Holy Place" of all its golden paraphernalia, the altars of burnt-offerings and of incense, the table of showbread, and the vails, and then "commanded that a great sow should be sacrificed on the altar of burnt-offerings, part of the flesh to be boiled, and the liquor, from the unclean animal, to be sprinkled over every part of the Temple; thus impiously and presumptuously desecrating and defiling that sacred place, which, to the Jews, was the only holy spot on the earth."—Milman. Afterward, he determined to exterminate the whole Hebrew race. The execution of this sanctioninary device was entrusted to Appolonius, who turned upon it as energetically, as heartily, and with as much spiritual and ir religious violence, as the blood-thirsty tyrant could desire.

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On the Sabbath, when the people were all engaged in the duties and privileges of that holy day, and so, of course, perfectly defenceless, and the ruffian, when all was quiet, and when not a greater outrage than at ordinary times, he let loose his soldiers upon them, slew all the men, till the streets ran down with blood; seized all the women as captives, ... pillaged and dismantled the city, setting fire in many places, threw down its walls, and built and garrisoned a strong fortress, on the highest part of Mt. Sion, which commanded the Temple and the whole city. (Milman and Josephus.) But all this, scarcely even outlined the terrible policy upon which he had determined. He, when he waged war only against the race; now their religion was to be suppressed and superseded. He next issued an edict for uniformity of worship, throughout his dominions. The rites, ceremonies and usages of the Greeks, or of the Ostro-goths, or of the Ostro-goths, and essentially the Babylonian, were everywhere to be observed, and, with the Jews, to take the place of those which they had received by divine appointment. Such were the beginnings of a reign of terror which might well challenge our attention. The Jews were treated with all their ancient and constant and inveterate contemnions; by turns, the vassal of each. This was the beginning of that long series of afflicting which—as in our text, "Thou whole Palestine, for two years to have no inhabitants, were to come upon the people of that whole land. These calamities reached their climax at, perhaps, about B. C. 170. (Milman and Josephus.) To give anything an exact or specific statement of those persecutions in a single letter would be impossible. It can only be very briefly outlined. Enough can be stated, however, to show something of their terrible severity, and of the character and spirit of their prime mover and perpetrator.

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THE SABBATH RECORDER.

[HISTORICAL & BIOGRAPHICAL.

Our earliest educational views and efforts.

The ideas and habits of the early Sabbath-keepers in this country, in respect to their educational efforts, as well as to their social and religious practices, were fashioned, in a large measure, by sentiments and customs of the people in Rhode Island and New Jersey, where they originated. The interest in the elementary schools, and in the higher attainments in the arts and literature, was not so pronounced at the beginning, in those states as in Massachusetts, Connecticut and New York.

This defect arose principally from the peculiar views of the Quakers and others under their influence, who, were powerful enough to defeat all general and many local provisions for the education of children and youth. These people at the time despised human learning, and claimed that the requisite qualifications for the transaction of business, as well as for the interpretation of the Scriptures, were supplied by special endowment of the Holy Spirit. The communities in which this doctrine has obtained a firm foothold, have been among the most tardy to adopt the common school and the college.

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

Yet there were some notable exceptions among our leaders in the last century. William Gibson, the second pastor of the Newport Church, received a thorough education in England, before coming to America. He owned an extensive library, and was familiar with various works in the Latin and Hebrew languages. It seems that he had associated with the Stennets and other learned Sabbath-keepers in London.

It is certain that he labored earnestly to counteract the errors of the Quakers, and to supplant their influence upon our people. Among the prominent members of the scientific and public-spirited class of that time, were the Wards, father, son, and grandson, all of whom acquired a liberal culture, mainly in the mother country. The last two were Governors of Rhode Island. Samuel Ward, the grandson, pursued a portion of his studies at Harvard University, drew up the charter for Brown University, and, as the captain of the Colony, gave it his official approval. He was a member of the Continental Congress, but died shortly before the adoption of the Declaration of Independence. He was entered at Brown University as a captain during the Revolutionary War, was at the attack upon Quebec under Arnold, and became major and lieutenant colonel in the service.

Henry Collins, a descendant of Roger Williams, a member of the church, was sent to England to complete his studies. He afterwards became a leading merchant in his native city, then the metropolis of America; was known as a very influential and public-spirited citizen; formed with seven others the first literary and philosophical society of the place, and probably in this country; pro-

THE SUN-GOD'S TABLET AT SIPPARA.

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

It was with exorbitant great pleasure, that we visited the Assyrian department of this museum, with our friend, Rev. Wm. M. Jones, our eldest son. We went to where we had been before, and which for him is an invaluable guide in such places. Through him, we have become the owners of several photographs of ancient records in hieroglyphic and in cuneiform writings. It is of one of these tablets that we would fain speak. The tablet, dating back to the restoration of the temple of the sun-god, together with a scene representing the sun-god sitting upon a throne, and the king led by priests to his shrine.

To put it briefly, yet concisely, if possible, its history runs thus: Mr. Bassam found this tablet at Abu-Habba, in one of the mounds which now represent Old Babylon. (It was here that he found the marble whorl.)

Bassam says that he was digging in a mound, known to the Arabs by the name of Abu-Habba, and that had made his way into the apartments of the vast structure, which he knew to be a temple. He then went to a smaller chamber, paved with asphalt, which he at once surmised to be the archive-room of the temple. "Hencefore all Assyrian and Babylonian structures were found to be paved generally with asphalt, and furthermore, this novel discovery led me," says Bassam, "to have the asphalt broken into and examined. On doing so, we found, buried in a corner of the chamber, about three feet below the surface, an inscribed, earthenware casket, inside of which was a manuscript roll. It has, of great height, is slightly convex on one side, has fluted edges, is 111 inches by 7 inches in its surface, and is 2 inches thick.

Much careful study, over broken bits of clay, led us to light the tablet had been placed, and to which its preservation is due.

Upon the two faces of the tablet there are 256 lines of writing, in clear, well-preserved characters; and, all told, it is the best preserved work of art of its kind, yet known to scholars.

Accompanying records and memorials prove the room in which it was found, to have been, as Mr. Bassam thought, the archive of the temple.

It was made by a king called Nebonabuclua, who reigned over Babylon about 500 B.C. Upon his accession to the throne, he found the sanctuary of the Sun-god in ruins. He re-estabished the Sun-god, and gave the valuable lot on which their building was placed, and to which its preservation is due.

From 1763 to 1800, among the officers and trustees of this Institution were the following members of the Newport and Westerly Churches: Rev. Josiah Bebb, Henry Ward, Govd. Samuel Ward, Ed. Joshua Clarke, Ed. John Clarke, Ed. John Maxton, Job Bennett, John Tamer, Joseph Clarke, Ed. William Bliss, and Samuel Ward. It is quite doubtful whether any of these, except Gov. Well was acquainted with Mr. David; and may safely say that few young men can be found more promising than he was." Dea. John Tanner, of the Newport Church, bequeathed his will, in 1776, to Brown University, then called the Rhode Island College, his clock, a number of books, at "one hundred pounds in lawful money.

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

"Dear sir,—Some one has sent me your The Light of Home, and I have been interested in reading it. The truth is so obvious and clear, and the arguments so strong and conclusive, that I feel sure you will be able to help me solve the "Sabbath" question. I don't suppose that any minister, great or small, has ever kept the fourth commandment, or exerted himself in getting others to keep it. It only enjoyable, etc., Read Numbers 15: 32-39.

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

I did not intend to write on this subject, but as it is introduced, I wish to say that the position of his con­ cerns with the perfections of the fourth commandment, and I should not, under any circumstances, be willing, but the commandment will not be enforced, because it is not in God's order.

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

Yours respectfully,

Alexander Ewing.

Newport, Del., Dec. 22, 1888.

It is true "Christ gave us the law of love," which embraces all law. When Christ thus taught a deeper and more spiritual conception of obedience than the Jews held, and taught that this obedience was to be rendered through love as a motive, and not by the mere ritualistic form, he did not remove the law but teaching that it should be obeyed. Such confusion of opinion is destructive to the New Testament, and equally destruc­ tive of the sense of obligation in the hearts of men. What is the question to be determined by our being "satis­ fied or dissatisfied" with the observance of the law on the part of those who profess to love Christ. When men understand that neither their opinions, nor ours, forms the standard of obligation, or of right doing? When will they see that God's law, and not human opinion, forms the basis of obligation, and the standard of obedience? In closing, our correspondent seems to feel that he has triumphantly set aside all pleadings in behalf of the Sunday law, by inspir­ing. "What are you going to do about it?" Well, brother Irons, we are going to do this: call your attention, again and again, to the plain teachings of the Bible, and to your duty to obey those teachings, through love to God. We shall continue to plead the gospel, and makes Christ's sacrifice no more than the myths of pagan mythology. We shall continue to insist that he who sees truth, and does not obey it, is self-condemned. We shall continually aim to teach the value of truth for its own sake, and in order to reach the hearts of men; to explain truth as higher than any human opinion, broader than the lines of any denomination, and deeper than the specifications of any philosophy. We shall continue to insist that the Bible is the fountain of truth, and that the Decalogue, brief and comprehensive, positive and universal, yet remains, at once the expression of God's wisdom, and the embodiment of God's authority. Without any feeling of common re­ way of return, may we not ask our correspondent, "What are you going to do about Truth?"

CHURCH DISCIPLINE AND SUNDAY LABOR.

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

"Sabbathists are the leaders of a congregation a right to withdraw fellowship from a member because he rests on the Sab­ bath. I do not think the first day of the week is mentioned only eight times in the New Testa­ ment. "Please tell us which one it is, "thus said the Lord" for resting on the first day of the week.

Fenney, W. T.

There is no direct "thus said the Lord," referring to the first day of the week, as it is the Lord's day. But it is certain that it shall be devoted to his ser­ vice and to secular affairs. Besides, to work on the first day of the week is a breach of the law of the land, and the Sabbath is a Sabbath of rest. It requires us to obey the powers that be. If a Christian feels bound to obey the Sabbath of the Jews, that is, Saturday, he can so do, but he cannot disregard the claims of the first day of the week without bringing reproach upon himself and the church to which he belongs. But we would favor bearing long and laborious years, but deny that he is not under Moses, but under Christ.

The frank acknowledgement by the Standard that there is "thus said the Lord," referring to the first day of the week, is a breach of the law of the land, and a breach of New Testament teaching, which requires us to obey the powers that be. This is a strange attitude for a religious journal to assume. It gives no ground for conscience, except to remove religious considerations from Sunday-observance. Syste­ matic, practically the Sunday laws are a dead letter, the position of the Standard destroys all obligation in the matter of Sunday-observance. This is the logical result of what the Standard has said. There is no Scriptural authority for the observance of Sunday. The no-Sabbathism, theoretical and practical, which everywhere obtains, is the legitimate result of such teaching. The immense which is contained in the last sentence uttered by the Standard is not entirely of it. Christians who observe the Sabbath have no need of such patronizing charity as the Standard accords when it says, "We would favor bearing long with a conscientious man who has not disregarded that he is under Christ." If the Standard is so ignorant of the position which Sabbath-keepers occupy in that they believe them to be under bondage to the Mosaic law, we can forgive this thrust. If it is the result of the number of references it makes to the Sabbath question would indicate that it is,—it know only too well for its peace of mind, that Sabbath-keepers are "under Christ" in keeping the Sabbath, because he declares that the law could never pass away, and because, as an old Hebrew, the law of the Sabbath was the Sabbath, and taught his followers thus to do.

The efforts of the Standard to avoid the claims of the Sabbath bring it into the position of a merchant who has attempted to shine around him found him still disobedient in spirit, which disobedience gave double mean­ ing to the heavenly voice which, not unkindly but with pinching truthfulness, said, "It is hard for thee to kick against the goods."
copies to be sent him to give away. When he adds, "I sincerely hope that the number of subscribers will be greatly enlarged, and that your efforts to make the Recorder useful may be appreciably increased," he says. We do not all have the money to do such things as we sometimes would like to do, but if we were all to do all we can to give our denominational paper a wider circulation and a more attentive and appreciative reading, the result would be not only a better paper but a better people as well.

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

INTEREST IN SAMOA.

The Samoan question, which is causing our government a little diplomatic trouble, is, perhaps, not one of great importance to us save as a strategic point. The Samoan Islands is a group of islands in the Pacific Ocean, 2,500 miles by 200 a mile or so. From February to May of this year they attracted little attention from the great powers. But when their resources began to be developed, it became necessary to make a treaty between Germany, Great Britain and the United States in order that the subjects of these respective countries might be protected in the exercise of their rights of trade and the development of other property interests therein. The Germans have larger interests in the islands than either the English or the Americans, and they have taken this large interest just as they have in the German government to disregard, in some important particulars, the treaty stipulations by which the rights and interests of others are jeopardized. This, in a word, is what has precipitated the present diplomatic difficulty in regard to Samoa. The question then comes down to this: what is the general public is called to this matter with perhaps only a passing interest, a statement has just been made, by a correspondent of an American newspaper, which may be of more than a passing interest to us as a people. Mr. J. G. Lockwood, a resident of San Francisco, and for some time past an officer in the United States navy, has twice visited these islands, spending some time there. This gentleman is now in Boston, having some connections with the publication of an elaborate artistic publication on picturesque California, and writes some interesting things to the Boston Sunday Herald, of February 17th, on the subject of Samoans, from which we extract the following:

The natives of Samoa are a superb looking race—tall, handsome and beautifully proportioned. Saturday is still kept as a day of rest, over and above that of the first missionaries who came to Samoa. The missionaries had come from the westward, and in crossing the 180th meridian they forgot to make the necessary change of day, and so they mislaid it after the missionaries had discovered their mistake, and so Saturday still remains Sunday for the islanders.

On Friday they assemble in the market places of their towns, and each clan unites in cooking its food in common, in a great baking pit, lined with stones. These are 100 to 200 feet long, and 10 feet deep, and the food is cooked in the same style as at one of our clam bakes—an institution which was derived, by the way, from the Indians, by the early settlers of New England. This manner of cooking makes the food deliciously tender and fine in flavor. They cook in this way the meat of pigs, goats, chickens, etc., together with the yams, breadfruit and other vegetables. On Friday afternoon they open all the pits and take out their food, which is both cool and ready for eating on Saturday, their "Lord's day." Swiss cheese, which was brought over the rest of the week. It is curious that the missionaries thus unwittingly caused the natives to observe the true "Seventh-day." The custom of keeping Sunday for this week up to the present arrangement, and against which our petition is directed. The first is the Blair Educational Bill, and is a proposition to amend the Constitution of the United States so as to make it the duty of the several states to provide amply for the education of the poor children, the ages of four and sixteen years in a variety of matters specified, closing with "The principles of the Christian religion." Not to speak now of the unconstitutionality of such a constitutional amendment, there is this in it, that by making the state a teacher of any religion, the very principle of religious liberty for which our fathers fought and died, is subverted, entirely overthrown. This is why we oppose the Blair Educational Amendment Bill. On this point the Republican National Convention, preceding the nomination to the presidency, in July 1880, has a direct bearing. He said:

Next in importance to freedom and justice is peace.
MONEY, MONEY!
BY A. E. MAIN, D. D.

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

"Wore the whole creation of sin, That were an offering for too small, Love, so amazing, so divine, Demands my heart, my life, my all!"

And ought we not thus to sing of the love that secures the soul from corruption, unbelief, and that fadeth not away?

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

Recollect, too, that we are spending thousands here, largely to keep up our churches and schools; and in China we are trying to bring in men, women and children into the Christian faith, hope and love. But is it our duty to do this? Hear the missionary Paul declare himself to be a debtor to all nations. This means that Christ asks us to pay for the blessings of the great salvation enjoyed by us, by sending the gospel of grace to the uttermost parts of the earth. No, no! Pay is not the word to use. He expects us to send abroad into the abounding darkness the divine light by means of our graceful offerings. And the more appreciative and thankful we feel for our blessings, the greater ought to be our sense of indebtedness to them for whom Christ also died, who now sit in great darkness and who must be rescued from that darkness, whom he knows as his own, as the world's Great Light.

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

But there is thought to be overmuch zeal for our work in the home field, also. This zeal, however, is excited on the ground that that is the business of those who manifest it! Many churches and pastors, the strongest sometimes seeking still other help, are giving and laboring; as they ought and are entitled to, in spiritual up-building. A few persons, bearing heart-burdens, enduring trials, and experiencing blessings, of which they did not know when in other fields of labor, are trying to lead our denomination out on to lines of more aggressive work for Christ. Such places of our tent may be enlarged and the curtains of our habitations stretched forth, so that we shall break forth on the right hand and on the left. But fear is expressed that this is being overdone, unto our loss, at the already established centers and sources of denomination-al life and work. Overdone? Why, a very large proportion of our expended means and money are given to our very denominational and sectional sources; a very small proportion to aggressive, outside work. And, brethren, when our possessions and our efforts shall be more really dedicated to God; and when our aggressive work, especially along the lines of missions and publications, shall be taken up on a larger scale, and offerings, with our regular church work, there will be witnessed, at our other denominational centers and bases, more of that life, activity, power and growth, for which many are praying, and which many so long to see.

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

And we want $300 more for our church building fund, to help buy material for a new meet­ ing-house at Hammond, La., and trust that persons will send $5, $10, and larger sums, to our Treasurer for that object. This is a growing and promising railroad town of several hundred inhabitants, with openings for such branches of industry as are suited to the sunny southland. It has been organized as a town, and is being entered upon by very many of the best men of New Orleans; and our church work is in very encouraging progress. It is a great step forward as soon as the materials can be obtained. Churches, with good and comfortable homes of worship, are you thankful for these? Then let us help others provide themselves with the same means of grace and usefulness.

When these two important objects shall have been provided for, the divine providence that is so watchful over us shall not forsake us, and with- out doubt, furnish other opportunities for our benevolent offerings, and, therefore, for our spiritual growth and prosperity.

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

[VOL. XLIV, No. 7,]

YOUNG PEOPLE'S WORK.

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

Employers need to have some sort of protection against a flood of weak Sabbath-keepers who do not see the same ideas of the Sabbath. On the other hand, young Sabbath-keepers need much of encouragement, lest they be lured away by the fairer fields outside, against whose temptations the employer is proof because of his established position.

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

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

THE SYNAGOGUE IN THE NEW WORLD.

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

For here in the western land the people go not into the synagogue to worship God, but the rather to hold whispered conferences each with his neighbor over matters of great mirth and jollity, and yet as it were by stealth, so that the enjoyment thereof is the more certain. Likewise, thy servant doth observe that when the people go into the house of God, they bow not in prayer, neither do they let their eyes fall to the ground to shunt out what doth hinder devotion; but the rather do they gaze about to observe their friends who are there, and also to examine the raiment of their companions, whether it be more or less goodly than their own. In like manner their faces wear not the look of that worship in the presence of the Judge of all the earth, but often there are visible upon them the marks of jollity, yea, and laughter also, at whatever doth transpire. Also if one doth come in after the time appointed—which doth often happen, since it crosteth quite a stir, and to create a stir is the way of the new world—if, saith thy servant, one doth come in after the time appointed, straightway all the people do turn around to observe who it may be, and then they do smile, and say, "What is this fellow doing each with his elbow the side of his neighbor; and verily it is a cause for much sport. For this cause many do come to the meeting and they derive in truth much profit from what they thus observe. These things they rightly do remember much more than the instruction word, believed to be dangerous to indulge in truth, whereas to they leave the head of their worship—and well it is, for they do not often worship, as one may observe—but they sit up and gaze around or at the minister as he prayeth, and many write epistles unto one another the while.

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

Many other things thy servant hath observed, and verily his eyes are opened, so that he saith he never hath beheld that worship is in deed vanity, and prayer a light thing, and the instruction of the preacher an unworthy matter; while the soul is truly built and doth flourish mightily by means of mirth and jollity. Thy servant of a truth rejoiceth that this knowledge hath in too many an instance spurned him many a wearisome hour, and showeth him how he can attain unto great enjoyment.

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

JEOHADAH ZINNASHIDAIL.

[It is always dangerous to indulge in irony, and there is reason to fear that some may misunderstand the intent of the previous article contributed by Jehodah Zinnashidail. We therefore would say in justice to him, that neither of his articles should be taken seriously in so far as they are wrong. We have, however, requested him for the present to withhold contributions, at least in the vein of the foregoing. Cor. Ed.]

"WHY IS IT?"

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

This friend of mine spent years of her life in serving as a teacher in a profession by which she might earn her living among Sabbath-keepers. Having completed her course, she settled in a Sabbath-keeping community, and endeavored to carry on her profession. She succeeded in getting a few to patronize her; but the majority wagged their heads wisely, saying in actions, and often in words, "Let her prove herself to be what she claims before we patronize her." But how was the poor girl to do this, when they gave her no opportunity? They did very much as the priest in the story of the good Samaritan—looked at her, and passed by on the other side. She tried her best to succeed, but to no purpose. She had nothing to depend on aside from her earnings, and finding that her slender income did not cover her expenses, she resolved to leave. She went to a town clear away from those of her own faith. There the people took her at her word, believed in her, and gave her work to do. She soon had more than she could possibly attend to, and hired an assistant. She naturally thought more of those who aided her than of those who gave her the cold shoulder, and at length she was discharged from the Sabbath, and is now a member of a First-day church.

Now where does the blame lie? With the woman herself, or with those who refused to give her employment when she was bravely trying to carry on a business that would enable her to keep the Sabbath, and the report of the Religious Committee was therefore of unusual interest. The question would not need to be raised. Our Sabbath-keeping world is larger than the world of the average Sabbath-keeper who carries out the duties of the denomination; and it contains as many prizes. How would a Sabbatarian Marriage Bureau work? X. Y. Z.

OUR FORUM.

To "Our Forum!"

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

EILEEN.

OUR MIRROR.

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

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

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

SOCRATES met Zenophon in the lane one day and asked him if he knew the man living who sold wisdom. No, was the reply. "Follow me," said Zenophon, "and I will take you to a raged man for a lesson in wisdom. Where would we get holiness? Let us go to the merchant that sells it without money and with out price."
**THE SABBATH RECORDER.**

**Population Science.**

**The Hour of Death.**—It has been said that the greatest use of death is in the second half of the day, following dinner. Among the Romans, this was considered a good time for business meetings, as the heat of the day was past and the sun was low in the west. The Greeks believed that the hour of death was the time when the soul leaves the body, and it was considered a propitious time for performing important acts. The Egyptians also believed that the hour of death was a time of great power and efficacy for casting spells or performing magical acts.

**Cloth Pulp Jars.**—An improvement has been introduced in the manufacture of battery jars from wood pulp which considerably increases their power of retention. The old type of battery jar was made from lead and wood, and the holings which has heretofore sometimes been the result of imperfect treatment. These jars are made from wood pulp and graphite, and the holing is formed by the use of a certain compound which penetrates into the wood pulp and renders the jar proof against the action of water. The wood pulp is then dried in a drying-house and then put, 25 to 40 bushels at once, into a slowly revolving cylinder, and the friction caused by their tumbling about in this cylinder furnishes the necessary power and the pulses are then cut out by a table and the pieces of wood pulp and similar materials, but afterward having been formed and dried, are treated by immersion in a composition which penetrates and renders the jar indelible.

**Yellow Fever and Cholera.**—The evidence of bad ventilation is shown by the facts that while the jars are made from wood pulp and graphite, and the holing is formed by the use of a certain compound which penetrates into the wood pulp and renders the jar proof against the action of water, the wood pulp is then dried in a drying-house and then put, 25 to 40 bushels at once, into a slowly revolving cylinder, and the friction caused by their tumbling about in this cylinder furnishes the necessary power and the pieces of wood pulp and similar materials, but afterward having been formed and dried, are treated by immersion in a composition which penetrates and renders the jar indelible.

**Light and Air.**—If you find frosted window panes, dusty mirrors and walls, and feel languid, with probably a slight headache when you wake up on a cold morning, you can feel pretty sure that the ventilation is imperfect. At the close of each year the American Association for the Improvement of Rooms and Windows met at Boston to keep out the cold, and many suffer from the ill effects of an insufficient supply of oxygen and the breathing of air charged with carbonic acid and other deleterious substances thrown off by the inhabitants. The evidences of bad ventilation may be markedly shown by the fact that while the jars are made from wood pulp and graphite, and the holing is formed by the use of a certain compound which penetrates into the wood pulp and renders the jar indelible, the wood pulp is then dried in a drying-house and then put, 25 to 40 bushels at once, into a slowly revolving cylinder, and the friction caused by their tumbling about in this cylinder furnishes the necessary power and the pieces of wood pulp and similar materials, but afterward having been formed and dried, are treated by immersion in a composition which penetrates and renders the jar indelible.

**Fresh Air and Health.**—A family can be comfortable with less heat and more fresh air than is generally supposed, and in rooms heated by furnaces or stoves, by the use of charcoal, to keep up a slow air current. A current of air is so much the less of a nuisance when it is fresh and cannot be obstructed by furniture or windows, and the generation of diseases is thus prevented. It is impossible to say how much fresh air is necessary for health, but the least we can do is to see that we have enough.
THE SABBATH RECORDER

COMMUNICATIONS.

TWO MISSIONARY ITEMS.

The following articles are translated from the German, in the hope that the readers of the Sabbath Recorder may be interested in mission work among the Jews, may find pleasure and profit in reading them. The first is from Der Freim. Israel, and the second is from Zeugn. Wahrheit.

Some thirty years ago while a Jewish Christian, Dr. Schwartz, was preaching the gospel to a large audience in a certain South German church, some one threw a stone at him, and the stage suddenly, and thrust a knife into the preacher’s breast, so that the left lobe of his lungs was injured. That was hatred toward Christ and toward one who had found him. The preacher recovered after a while, and the words he uttered, in reviewing his experience, were: “Have I sincerely loved my Jewish brethren, and sought after their welfare before; now I resolve to devote myself entirely to the salvation of my people, since my life has been so wonderfully spared from the knifed of murder.”

The sure word of prophecy.

Among the many Jews whom God had brought to the knowledge of His dear Son in Jesus, in various ways, the following instance may be related. Rabbi Gurland, the former Chief Rabbi of the large congregation of 30,000 Jews, in a South German city, one day called upon the pastor of the small Lutheran congregation, Rev. Pulsin, desiring to take some lessons of the pastor during his private hours in calligraphy and drawing. Rabbi Gurland being Mr. Pulsin that the lessons were of little avail. But he asked the Rabbi to teach him Hebrew, that he might read the Old Testament more and more, and so on the condition that the pastor should never question the object of Messiah. Thus they pursued the whole Old Testament, and was, one day, at the fifty-third chapter of Isaiah. Reading that, the Rabbi said: “Should not we read this once more?” Accordingly they did. In a watchful, silent, and reverent atmosphere was heard, then the Rabbi, left off his homily.

The knell received before the Lord, when alone in the room, and thanked God that his prayers were answered this far and prayed most fervently for the result of this noble work already begun. His thoughts were now entirely occupied with the Rabbi until he came again to resume the reading of the Bible. How astonished the pastor was when the Rabbi said again: “Should not we read the fifty-third chapter of Isaiah once more?” After this was done, the Rabbi taught him with a very earnest and impressive tone, “I do not know how this comes to be, I find such passages as these are of the utmost importance; I can but believe that he was the promised Messiah.”

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

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

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

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

I. L. COTTRELL.

MISSIONARY SOCIETY.

Receipts in January.

Second Brookfield Church.

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Receipts by Loan.

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<td>Mrs. D. R. A. Witter, New London, S. S. M. (to apply for publication)</td>
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Total: $1,756.00

Salaries for January, 1888.

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HAMMOND, LA.

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

Personally, as Seventh-day Baptists, we are enjoying the presence and services, for a few months, of Rev. A. E. Main, the Corresponding Secretary of the Missionary Board. On Sab-
February 14, 1880.

THE SABBATH RECORDER.

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

Resolved, That we express our appreciation of his excellent character, his simple, generous and manly virtues, and his high scholarly attainments, by causing these resolutions to be engrossed upon the records of the Lyceum, to be read by their publication in the Sabbath Recorder.

A. M.

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

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

L. H. S.

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

W. E. P.

February 3, 1880.

HOME NEWS.

New York.

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

On Sunday, the 10th, O. S. Mills, a graduate of the Theological Department of the University, who has accepted the call to the pastorate of the church at Berea, W. Va., was ordained to the work of the gospel ministry. As an official account of this service church doubts be prepared for the Recorder, I only mention it here as an item of news. Pastor Tilton, who for several years has had some trouble with his throat, in winter, has gone to Hammond, La., to try the effects of a Southern climate. He is accompanied by Mr. E. E. Hamilton, Cashier of the University Bank. The pulpit is to be supplied during the pastor's absence by Dr. Williams.

At the regular session of the Alleghenian Lyceum, on the evening after the Sabbath, Feb. 9th, the following resolutions were adopted:

WHEREAS, It has pleased God to remove from his earthly labors our brother, Rev. Joseph Paul Landow, who was called to his eternal rest last Sabbath, it is especially ordered by the Board of the Seventh-Day Baptist Missionary Society, that an address be made before the Board, and that the Lyceum at the Caswell Lyceum, at Florence, South Carolina, about Jan. 1, 1880; therefore.

Rhode Island.

FIRST HOPKINTON.—Eld. White, who has been laboring with us, expects to start for home to-morrow night. We think the Lord has worked gloriously among us. We have to baptisms to-morrow, in the day time, or evening, or both. Some 05 or 06 have already offered themselves, and we hope there are more to follow. Pray for us. Old Hopkinton.

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

We have had a baptism service in the church since last Sabbath.

L. C.

NEBRASKA.

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

W. C.

WIT AND HUMOR.

There is a time to joke, but life is no joke. The man who is a jester and nothing else is to be pitied, for he certainly is despised. Men ridicule such a one as a fool, and strive to make him as ridiculous as he is, and thus he loses that which he would gain. It is fatal for a man of real force of mind and character to get a reputation as a jester. Sydney Smith was the most witty man of his day, but his reputation for wit kept him out of his coveted bishopric, and he died a disappointed man, having seen preferred before him many a man of less ability and piety, who was wise enough to look knowing and conceit proper by silence. William Cullen Bryant said: "A Bill of American public men was "Torn" Corwin, but his great abilities were never appreciated. He early gained a reputation for wit, and he was never able to get such a reputation back. He spoke to me seriously. In his latter years he said bitterly to a friend: "Never make the people laugh—do not be amusing. I was afraid that the world has a contempt for the man who entertains it? One must be solemn, solemn as an ass—never say anything that is not uttered with the greatest gravity—to win respect." This is, perhaps, to rush to the opposite extreme, but it points out the danger of those who are anxious to gain a reputation for wit. A keen sense of humor is a safeguard for a man in public life, and prevents him from making himself ridiculous by taking himself too seriously. Mr. Gladstone, with all his great merits, would have been more humble and less independent if he had had this sixth sense better developed.

—Examiner.

Pianos and Plants.—A piano tuner who says that pianos frequently deteriorate because they are allowed to become too dry, prescribes this remedy: "Keep a groove in the room, and see that your piano stays in the groove your piano ought to, or else there's something wrong with it. Just try it, and see how much more water you'll have to put in the thermometer room where your piano is than in any other room. Some people keep a huge vase or urn with a sopping wet sponge in it, near the piano, and keep the room cool by putting them. They keep this up all the time the fires are on."—En."
American society so delightful to the stranger. In their treatment of women the Americans give more thought to their education than the people of the Old World, even to the Frenchman, who, in the matter of politeness, lives a good deal, I am afraid, on the stories of his predecessors. The respect for women in America seemed to me to be perfectly disinterested, purely platonic. In France, this respect is always bordered on gallantry. A Frenchman will always stand back to let a woman pass, but he will generally profit by the occasion to take a good look at her.

MINISTER of Christ, aim to live out of the pulpit what you have preached in it. If you preach Christ, live Christ. What men hear in the pulpit, let that discharge itself if possible on the individual. The pulpit is a potent place. If, notwithstanding your faithful, earnest preaching, you would not have the blood of souls to answer for when the Lord shall return, be certain that this spot is not thrown away, for you go into the pulpit, and when you come out of it. God keep us from the sin of saving a soul with one hand and destroying it with the other! Oh, the blood of souls! Who can estimate the fearful responsibility! Minister of Christ, be thou an example of the believers, in word, in conversation, in charity in spirit, in faith, in purity.

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

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

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

Notice to Creditors.

All persons having claims against the estate of Thomas H. Davis, late of the town of Alfred, deceased, late of the town of Alfred, deceased, late of the town of Alfred, are especially invited to attend the meeting.

The path of sorrow, the heart trouble, the rack of anxiety, the burden of God to answer for when the Lord shall return, be certain that this spot is not thrown away, for you go into the pulpit, and when you come out of it. God keep us from the sin of saving a soul with one hand and destroying it with the other! Oh, the blood of souls! Who can estimate the fearful responsibility! Minister of Christ, be thou an example of the believers, in word, in conversation, in charity in spirit, in faith, in purity. 1 Tim. 4:12. Thus alone will souls be effectually saved, and every Christian, as a substitute for teacher, is to be watchful, prayerful, before you go into the pulpit, and when you come out of it. God keep us from the sin of saving a soul with one hand and destroying it with the other! Oh, the blood of souls! Who can estimate the fearful responsibility! Minister of Christ, be thou an example of the believers, in word, in conversation, in charity in spirit, in faith, in purity. 1 Tim. 4:12. Thus alone will souls be effectually saved, and every Christian, as a substitute for teacher, is to be watchful, prayerful, before you go into the pulpit, and when you come out of it. God keep us from the sin of saving a soul with one hand and destroying it with the other! Oh, the blood of souls! Who can estimate the fearful responsibility! Minister of Christ, be thou an example of the believers, in word, in conversation, in charity in spirit, in faith, in purity.

The Bible Institute of DeWitt, N. Y., Feb. 22. GENERAL TEMA: "What is the Bible to the Christian?" Sabbath evening.

The Bible the Word of God. A. B. Prentice. Conference and discussion.


BUSINESS DIRECTORY.

It is desired to make this as complete as possible, that it may be found of service to those interested in the Various Departments of our Church. Price of Cards (5 lines) per quarter, $5.

Alfred Centre, N. Y.

U. S. HALL, President.
E. H. W. Pond, Vice-President.
E. H. C. Allen, Secretary.

The Institution offers to the public an extensive line of books, and a complete assortment of Bibles, Testaments, and other Religious and General Works.

Silas Buddick, Bookkeeper.

Auburn, N. Y.

Alfred Centre, N. Y.

Agricultural Society.

The Seventh-Day Baptist Quarterly.

Excutive Board.

C. January, President.
J. H. Craig, Secretary.

The Second Baptist Association.

The American Sabbath Tract Society.

The Sabbath Recorder.

The Sabbath and the Sunday.

The Seven-Day Baptist Missionary Society.

The Seventh-Day Baptist Missionary Society.

Tracts for the Home.

This book is a careful review of the arguments for the Sabbath, and especially of the arguments of the late James Gilfillan, of Scotland, which has been widely circulated in connection with the election of Mr. James Gilfillan, of Scotland, to the office of President of the Seventh-Day Baptist Church. We have at the same time been furnished with a copy of Mr. Gilfillan's Letter to the Editor of the Sabbath Recorder, and are very much indebted to him for his assistance in this work.

The Second Baptist Church.

The American Sabbath Tract Society.

The Sabbath Recorder.

The American Sabbath Tract Society.

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NEW CHURCHES.
In the Sabbath Recorder of January 31st, we notice a list of Seventh­
day Baptist churches said to have been organized during the last five
years, of which we desire to speak.
First, one church, which we look
upon as a very promising one, is
omitted. It was the privilege of the
writer of these lines to the Sabbath­
keeping friends of Grand Junction, Ia.,
some four weeks ago, and he found a flour­
ishing little church there, organ­
ized by Bro. Socwell some time in
November, of which due notice was given
as being under still current insertion.
Organized by the writer about one year
ago, has been running during the last five
years, and is doing good work.
The outlook at this point is indeed hope­
ful. They are organized on the main line of the C. & N. W. R. R., in
a prosperous farming country, and offer rare inducements for those
seeking homes.
But more especially do I desire to speak of the church at Adell,
Ia. This place is situated about a day's drive, or less, from Grand
Junction. It was thought that, if an intercourse between the two
churches could be established, it would be a strength to both. To
order to accomplish this, the writer, in company with two of the brethren
from Grand Junction, visited the latter place and found that no Sev­
enth-day Baptist church was in ex­
istence there, neither were there parties bearing the name of Coon or Marble [See notice of Adell Church in Recorder, Dec., 13th],
who received mail from that office.
Three persons with disappointments,
and some chagrin written upon every feature, might have been seen mending
their way homeward through the storm, feeling that at least it would be well for parties
knowing about the correctness of
them. I hope, therefore, that there
will be no more notices of the Adell
Seventh-Day Baptist Church appen­
d in the Recorder.
J. T. Davis.
Wells, Ia.
We hope to hear from it often.

ABOUT TALE-BEARING.
It is much easier to start an evil report than to stop it. Even after
a rumor has been proven false, the evil report has done its work.
Before repeating a bit of gossip, it would be well for us to ask ourselves
three questions: First, "Is it true?" Second, "Is it kind?" Third, "Is it neces­
sary?" This caution should be in effect from many bitter memories and re­
grets.

Condensed News.
Domestic.
The predict of cereals the past year in
the country was greater than ever before
recorded.
The first church in Cambria, Mass.,
has just celebrated its 220th anniversary.
It has had but eleven pastors in that time.
It is stated that the total visible supply
of wheat is now (52,000 bushels less than
as the corresponding date last year.
The Massachusetts House has adopted
the proposed constitutional prohibition by a vote of 161 to 30.
I "cast the feathers carelessly before the
"so it is with your words of slander; like
the feathers which the wind has scattered, they have become
many directions. Call them back now, if you can. Go, sin no more"

Died.
CHANDLER.—In Independence, N. Y., Feb. 19, 1892, Mrs. John Chandler, aged 77 years, a prominent preacher and public reader of the Sabbath
Recorder and the Sunday School Journal.

Married.
FOSTER.—William—At the Seventh-Day Baptist Church, Milton, Ind., Feb. 22, 1892, the marriage of John R. Foster, of Seven­
th Day Baptist Church, Milton, Ind., and Miss Lottie Patterson.

Poweder Absolutely Pure.
This powder never varies. A marvel of purity. The largest single transactions are not so large as the ordinary kinds, and cannot be sold in quantities. Both white and black powder, or without weight limits or phlogopowders. Sold only at our store, 196 Wall St.

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For further information write on your letter to the nearest M°.­
student in your territory. A complete catalogue will be sent you.

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Best Baking Powder Absollutely Pure.

THE SABBATH RECORDER.
[Vol. XLV, No. 7.

MORSE.—In Fulton, Rock Co., Ill., Jan. 30, 1892, the death of Martha A. Morse, daughter of Horace Morse and Mary Jane Morse.

112

Charles Arbuckles, the millionaire coffee merchant of New York, has appealed to the court of appeals from the order of the supreme court affirming the judgment of the Supreme Court of New York, obtained against him by Clara Campbell for breach of promise.

WELTON—At Milton Junction, Wis., Jan. 29, 1892, Mrs. Michale P. Welton, daughter of John Welton, a Swiss emigre, who came to this country in 1849, and who made other terrifying remarks.

The fellow had previously annoyed several other school girls.

FOREIGN.
M. Ferrouillon, French minister of justice, has resigned.

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

The Bittencourt administration has just appointed its President of the Province of Han­
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