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THE SABBATH RECORDER.

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(For the SABBATH RECORDER.)

THE HEALING TOUCH,

BY MRS. M. A. DEANE.

How oft in ancient Galilee,
Beside the Jordan and the sea,
The sick and blind were healed!
One touch of Jesus' hand restored
The blessings lost, and long deplored,
And thus, his power revealed.

The smitten sought him, everywhere,
And helpless ones were brought with care,
To try his healing power.
The palsied rose and walked; amazed,
The dumb with grateful voices praised,
And every ill found cure.

And some besought him for their dead,
Oh! wondrous act of faith! and said,
"Thou canst, if but thou wilt!"
E'en by the coffin and the bier,
His touch oft cast out human fear,
And shattered hopes rebuilt!

Alas for us! who ne'er receive
From death's embrace, such sweet reprieve,
Nor welcome back our dead!
No more come they to life and light,
Who once have felt the fatal blight!
From whom the breath has fled!

But Oh! his touch brings healing still,
Of broken trust, and helpless will,
And bruised and bleeding heart!
He healeth us. The pain, ingraft,
The swift recoil from poisoned shaft,
The bitter tears that start,

He treasureth safe; and oft doth send
Such gleams of joy, they far transcend
The grief we thought so deep!
His love and care, heal all our woes,
And heaven's sweet ministries disclose,
While near to him we keep.

Oh! blessed healing, that is ours,
How'er distraught our shattered powers,
Or faint our mortal breath!
Thrice blessed healing! that doth make
Our spirits whole! and even take
The sting away from death!

FARINA, Ill., December, 1888.

WHAT MUST I DO TO BE SAVED?

This question, first asked by the Philippian jailer, in the presence of a specific danger, has been asked by men in every generation since, and by men in every conceivable condition or circumstance in life. To each and every inquirer one answer, and only one has been the satisfying answer; it is the answer given by the Holy Spirit, through the apostles, to that first inquirer, "Believe on the Lord Jesus Christ and thou shalt be saved."

The question and its answer taken together cover the whole ground of human needs and their supply, and involve several important particulars.

1. The question implies a consciousness of need. No man would ask the way of salvation if he did not feel the need of salvation. This need is the dark background in the experience of every human soul. Somewhere in the experience of every man the sense of sin comes over him, and sin means guilt and guilt means condemnation. Then, and only then, does "salvation" possess a real significance. To the man to whom sin has no deep guilty meaning, the idea of salvation possesses no sweet, charming sound. The two stand over against each other as the opposite poles of possible experience. When that consciously guilty man at the Philippian jail, cried, out of the depths of his guilty soul, "What must I do to be saved?" The Holy Spirit did not seek to allay his fears by assuring him that he was needlessly alarmed about a very trifling matter, but allowing him to hold his deep convictions, he sent him to the "Fountain that had been opened in Jerusalem for sin and uncleanness." The nature of the case is in no wise changed by the lapse of the centuries. As of old, so to-day, sin is guilt, and guilt is condemnation, and the Holy Spirit's method of giving the troubled conscience ease, is the only effectual one.

2. The question and its answer imply an effort on the part of him who makes the inquiry. Doubtless the first thought of the inquirer is of something meritorious, something to be done by which purchase of indemnity from condemnation may be made. Without even stating the error of such a thought, the Holy Spirit makes answer in terms of the inquiry, an answer which shows at once the fallacy of the thought of meriting salvation and the only method of obtaining it. The act of believing on the Lord Jesus

Christ is essentially a personal act, an act of choice as well as an act of faith, and so it is something to be done; and yet it is the farthest possible removed from that conception of good works which seeks to make amends for past wrongs by present right-doing—to atone for past transgression by present obedience. The act of believing on Jesus is, in itself, a confession of personal helplessness and entire dependence upon him in whom faith is reposed. The act of faith does not purchase salvation; it receives and appropriates a salvation amply provided and freely offered by another.

3. The form of the question and the spirit of the answer point to a personal Saviour, outside of and above the anxious inquirer. The "to be saved" of the inquiry implies a Saviour and the "Lord Jesus Christ" of the answer brings the inquirer at once to the personal, ever-living, all-sufficient Saviour of mankind. In this one divine-human person is the world's only hope, and the light that shines from his glorious person illumines the dark back-ground of human experience caused by sin. Or, changing the imagery, over against the helpless, hopeless misery of conscious guilt stands the offer of full and free salvation; and that which brings the two together is the exercise of faith, on the part of the sinning man, in the perfect Saviour.

In whatever form, or from whatever source the cry comes, "What must I do to be saved?" the answer and the accompanying promise are always full and satisfactory, "Believe on the Lord Jesus Christ, and thou shalt be saved." Man needs salvation, Jesus is able to save, and the way to him is simple and easy. Who, then, need remain unsaved?

THE TRUST OF CHILDHOOD.

One of our pleasant recollections of childhood is that it was a time when we were confident of being taken care of. We took no thought for ~~moment~~ but to wear it when it was provided. We went to sleep without anxiety; no distraction came into our dreams; we did not spend our dream hours in carrying impossible burdens up interminable hills. It was but a moment from "good night" to "good morning," and the new days always blossomed out in original freshness and sparkle. The quietude of our young years was due more than we thought of then to the fact that we had a father and a mother to go to when we were in trouble. They used always to help us out of our little difficulties. When the child comes in from outside the first question he is likely to ask is, "Where's mother?" He may not want for anything particular, but he wants to know she is there. Having father and mother under the same roof makes the child sleep more quiet at night. And so among the larger difficulties that throng and swarm around us as we move along into older years, there is nothing we need so much as to feel that there is some one that stands to us in just the same relation now as father and mother used to stand to us years ago. That is the first idea of God we want to have formed in us when we are little and the last idea we want to have of him as we move out and up into the place prepared for us in the Father's home on high. The first recorded sentence that Jesus spoke called God his Father, and his last recorded sentence on the cross called God his Father.—*Dr. Parkhurst.*

MISSIONS.

A SUMMARY of statistics of the colored Baptists in the United States, for 1887: churches in 35 states and territories; 17 state conventions; 347 district associations; 7,225 ordained ministers; 10,805 churches; 51,171 baptisms; 1,274,337 members; 4,181 Bible-schools; 14,233 teachers and officers; 245,665 scholars; value of church property, \$4,279,243; contributions for salaries and expenses, \$363,074 78; for missions, \$28,418-83; education, \$13,727 81; miscellaneous, \$62,640 24, making a total of \$467,861 66.

THE American Board Almanac for 1889 is a beautifully-printed, interesting and helpful publication. It is a good almanac; a source of condensed information concerning the foreign missionary work of the Congregationalists; and of statistical facts relating to the foreign missionary work of the women of the United States, and of the principal foreign missionary societies of Great Britain and the United States, the German evangelical missionary societies, and of the rest of Continental Europe. Supplied from 1 Somerset St. Boston, for ten cents a copy.

CORRESPONDENCE.

SHANGHAI, China, November 7, 1888.

You will doubtless learn of the arrival of Brother and Sister Randolph, before you receive this. It is not needful that I say we gave them a most hearty welcome to this field of work. Having received a telegram from them, I gave out on the Sabbath previous to their arrival that on the following Sabbath we would hold a reception service. This service was held on November 3d. The occasion was one of unusual interest to us all. Mrs. Fryer had arrived a few days before, and was also present to give us a word of cheer from the home land. Bro. Randolph gave something of his experience regarding his entering upon his mission work. Most of the members living near were present, and seemed to be much interested and cheered. Toward the close of these services, Brother and Sister Randolph were received, by letter, into membership with the Shanghai Seventh-day Baptist Church.

We pray that, from this time forth, a new impulse may be given to the church and all the work. The day after Brother Randolph arrived, I had the misfortune of getting kicked by my horse, injuring one of my knees. I very much regret this, as I was anxious to go away on an itinerating trip soon. I hope I may be able yet to do so. I think I shall be all right again within a few weeks.

Mr. and Mrs. Randolph have already begun the study of the Chinese language. I think they will be able to learn it quite rapidly. They are thoroughly in earnest, and we believe they will make earnest, faithful and efficient missionaries.

Ever praying for the continued prosperity of the cause of Christ in the whole earth I am, sincerely, your fellow-worker,

DAVID H. DAVIS.

SHANGHAI, China, Nov. 9, 1888.

Dear Brother,—I take this opportunity to write of our meeting with the Chinese on ship-board. On First-day, as our steamer lay at anchor in the bay at San Francisco, one of the young lady missionaries came to me and said there was a young man on another part of the ship who would like to see me. She brought me to a young Chinese man from Brooklyn. He proved to be, to all appearance, a Christian gentleman. He desired that the missionaries

should hold services in the Chinese quarters. Arrangements having been made for two short addresses, somewhere near twenty of us descended to that uninviting prospect. Bro. Ham Paw, for that was this young man's name, offered prayer after the singing of a hymn. The prayer was followed by a second hymn. Then the Rev. Mr. Hail, a missionary on his return journey to Japan, spoke to the assembled crowd for about fifteen minutes. His subject was "The Common Fatherhood of God." The attention was very respectful. Following this they sang another

hymn. The Rev. Mr. Van Horn, who had promised to make the other speech, being absent, they pressed me into the service. My talk was as long, perhaps, as the other. The subject was "The Love of Our Common Father." After singing again, the meeting closed with a very cordial hand-shaking participated in by a goodly number of the Chinese. The talks were given in English and translated by Mr. Ham Paw. For my own part, I felt this was not a vain service, but God was blessing us in the effort, and may bless the words spoken to his glory.

Since we are writing about religious services, there is another which we have attended since coming to China, which we desire to mention. This is the one held in our own little chapel on last Sabbath-day. It was a reception meeting. Mrs. Fryer's return and our arrival was the occasion. There were present thirty-three Chinese, Mrs. Fryer, Eld. Davis' family, and ourselves, making forty-two in all. Eld. Davis spoke of the "Macedonian Call." Mrs. Fryer spoke earnest and impressive words concerning her trip West, and the changes which had taken place since she left. The blind preacher, Le Erlo, and Chung La, also talked in a very interesting way, judging from appearances. It was all done in the Chinese language, except what I tried to do. The letters we received from our home church were presented; and when the hands went up in favor of our reception into the church here, there were several thoughts impressed themselves upon me. I will mention some of them. How glad they are to receive us! How many dear followers of Jesus for such a congregation! How many of those girls there are who love the Saviour! How intelligently they act as Christians! They can sing so well! O how I do wish we could have very many, many more under such influences! How faithful these workers have been! How God has blessed their efforts! "Bless the Lord, O my soul!" It was a very precious gathering. No one could go away without feeling God was there of a truth.

We employed our teacher about one week ago, and are now trying to get the ground broken on Chinese soil. We have learned what they call our place here, and what they call a horse, and several other things, but "O, that language!" I will write you concerning estimates as soon as possible.

G. H. FITZ RANDOLPH.

GARWIN, IOWA.

E. H. SOCWELL, MISSIONARY PASTOR.

I have no great things to report to you; but can say that I see a gradual advancement and a growing interest in spiritual things among the people. I have not been permitted to do as much visiting and private work as should have been done during the quarter, since the first few weeks were taken up in gathering in the fruits of the garden for winter's use; and, during the past six weeks my time has been employed in planning and assisting in building a much needed phronage. We purchased a village lot,

joining our church lot, and have erected a substantial and commodious house for the pastor's home. The work on the parsonage was all donated, and the house is nearly finished. We shall move into it next week. Thus far we have paid out \$300 for its erection, and about \$50 more will be required to finish it with two coats of paint. Perhaps some may think that mention of our new parsonage does not properly belong in my report to you, but I speak of it as an indication of advancement on the part of the society.

Our Sabbath-school is well attended and a good interest is manifested. Prayer-meetings are better attended than at times in the past, and I feel encouraged to hope for still deeper interest in the future. I hope to organize a cottage prayer-meeting to come in the middle of the week, as soon as farmers are over their hurrying work. Preaching services are attended regularly by nearly all of the society.

In October I attended the annual meeting at Welton, where I preached two sermons, and enjoyed good preaching from visiting brethren, and words of cheer from all.

By request I went to Grand Junction, Iowa, on November 9th, where several Sabbath-keepers live, and preached four sermons, and on the 11th assisted in the organization of a Seventh-day Baptist Church, an account of which appeared in the RECORDER of November 29th.

I can add but little to what Bro. B. C. Babcock said in the article referred to respecting the opening for Sabbath-keepers at Grand Junction, but I do think there is a grand opening for any who wish to settle either as renters or land owners, where Sabbath and church privileges may be enjoyed. The price of land is reasonable; rent is the usual amount, one-third of the crop, and the soil seems good. I trust that the little church organized there may receive many valuable additions in the future and become one of our strong, self-supporting churches. They have no pastor, but already are looking forward to the time when they shall have, not only a settled pastor, but a suitable house of worship, instead of meeting in the school-house.

I trust that now, having outside work mostly off my hands, I can accomplish more for the Master than has been possible for me to do in the past, on account of a lack of time to give to the work.

LONG BRANCH, NEB.

BRO. U. M. BABCOCK, missionary pastor, reports 13 weeks of labor, 18 sermons, 30 other meetings, congregations from 25 to 200, numerous visits, and some work in Marion County, Kan.

SOUTH-WEST.

BRO. J. F. SHAW reports 13 weeks of labor at Texarkana, Ark., and three preaching places in Texas; 22 sermons, congregations of 35, 23 prayer meetings, 36 visits or calls, 200 tracts, etc., distributed, and 11 additions, 3 by baptism.

THE latest statistics in the Moravian Missions are as follows: Stations and outposts, 127; missionaries, 288; native preachers and their wives, 42; total of members, 84,201. Concerning the work in Eastern South Africa the latest annual report says: Here we labor among Kaffirs rather than Hottentots, although the latter are also to be found. They support two Moravian mission stations in Alaska. Recent news from Alaska is of an exceedingly encouraging nature. Two schools have been established. Difficulties are experienced by the missionaries owing to the great opposition from the Greek Church.

CONTRIBUTED PARAGRAPHS.

H. W. C.

"THE Lord shall be king over all the earth."
—Zech. 14: 9.

AMONG the South American States, Chili takes the front rank in intelligence and enterprise, as Brazil does in territorial area.

MISSIONS among the South American States, meet with the greatest difficulties in establishing the gospel where the Roman Catholics are in power. Yet the natives are weary of their thralldom under the priests, but are scarcely ready for the light and freedom of the gospel. The priests threaten all who even attend Protestant worship with excommunication, and often lead in lawless violence toward missionaries and mission property.—*Dr. Pierson.*

Now is the golden opportunity for evangelizing South America. Prompt and vigorous occupation of the ground, earnest, consecrated evangelism, what might they not do for South America.—*Dr. Pierson.*

AN old patriarch of Brazil, when brought into contact with the gospel, said to Mr. Chamberlain, then a young man of twenty-two, "What was your father doing that my father died, never having known that there was such a book as the Bible?"

A LONDON gentleman has proposed to the Irish Presbyterian Church to pay the salary for three years of a medical missionary, and also the salaries of two native assistants to aid him in his work. The appointment must be to a station not hitherto occupied by a medical missionary.

A MISSIONARY in India, writing of the dust which was "everywhere" at the time, said they were longing for "the rains." Dust storms were frequent, and one missionary had written, "we live in a mist of dust." But "the rains" came, and a new world appeared. All was clean, sparkling, fresh, and the farmers were busy preparing for gardening. He adds, "I had heard of 'the rains' but I never expected such a change." It opened his eyes to a fuller insight into the promise that God waits to give showers of blessing, yea, floods upon the dry ground.

THE District Training Institution in the Fiji Islands had one hundred and nine students preparing for the ministry. A call came to the institution for fifteen missionaries to go to New Guinea. The work was difficult and dangerous, and the climate unhealthful. Many of those who had gone out before had been killed by the savage natives, or had died from sickness. Yet forty volunteered to go. Of these, eighteen were selected and sent out. The Missionary Union has called for five volunteers for missionary service, but only one has responded. What shall be thought of the consecration of young men preparing for the ministry in this country, compared with that of these students in Fiji?

AS AN evidence of the progress that modern ideas are making in Japan, it is stated that that country is now building thirty-four new railroads, at a cost of over \$50,000,000, and it has hundreds of miles of railroads already built.

A LARGE number of prominent men, not Christians, have subscribed 28,500 yen (dollars) for the enlargement of the Christian college at Kyoto, Japan, under the auspices of the American Board, where Christian instruction is to be given. Other government officials have subscribed \$50,000 for the endowment of a ladies' institute where the instruction shall be free from religious bias.

The success of the gospel in the Punjaub is seen in a comparison recently made by the Rev. Dr. Bruce. He was a missionary in the Punjaub about the time when mission work began. "I remember," he says, "taking a tour there twenty-five years ago with Mr. Patterson, a Scotch missionary. If he and I had been privileged to baptize one or two converts, we thought it a great success. The other day I got a letter from Mr. Patterson to say that his son was carrying on the work, and that he and his colleague had baptized two thousand converts in the last two years."—*The Missionary.*

WOMAN'S WORK.

HE NEEDS THEE.

He needs thee every hour.
Thy loving Lord;
He needs thy hands to shower
His gifts abroad.

He needs thy feet to run
To do his will;
He needs thy loving heart
To love him still.

He needs thy lips to speak
His praise abroad;
He needs thy tongue to tell
The goodness of the Lord.

CHORUS.—

He needs thee, yes, he needs thee.
Every hour he needs thee:
Ah! give him all thy life;
He pleads for thee.

—*Florence Lyman.*

"The LADIES COMMITTEE" of the London Missionary Society, which, by the way, is the name of the Woman's Auxiliary to this larger society, have amongst other lady-missionaries upon other fields, eleven in China, of which two are in Shanghai, Miss Brown and Miss Gilfillin.

A LADY writing concerning over-worked missionaries, and answering her own question as to where the real responsibility lies, says, "Your warning about over-work is a little like the driver telling the heavily-laden horse when half-way down hill to stop and take it easy. How can he? Send us more workers to share the load of necessary but pleasant work, and we will go slower."

WE recently stumbled upon an executive meeting in Chicago of one of the Woman's Missionary Boards, but being courteously welcomed sat with watchful interest. One day in each month is given to executive work. The President and Secretary sitting at the table were surrounded by about forty co-workers, and all within the walls of an exceptionally pleasant room, and one well furnished. Reports of committees were presented, discussed, and variously disposed of; letters from field-workers and home-workers were read, one from a lady offering herself as a candidate; miscellaneous business, the accumulation of the month, became in turn the order of the hour. A noon's intermission was taken, and the work of the day resumed in the afternoon. The time was one of inspiration and helpfulness. Emphatic interest marked the faces of all present. Of this we speak with some confidence, for this was one of the items in the under-current of observations to which we gave our attention.

WORD FROM DR. SWINNEY.

A letter received from Dr. Swinney, written at Kobe, Japan, Oct. 28th, brings with it a word of good cheer and of desire for the great increase in the work. She had a few days previous to the writing of the letter met Mr. and Mrs. Randolph at their steamer, and they had spent a day with her. Dr. Swinney had herself gone to Kobe, by order of a physician, that she might the more rapidly recover from the extra strain upon her at the critical season of the year, when her own work, with its attendant discomforts, at that unhealthful season of the year—the few weeks preceding—had unfitted her for her labors. After speaking of her interest in the work, and her faith in it, she says that "as our fields here enlarge we have greater need of means and helpers; but being a small people we cannot call for them successfully unless the number of the in-

terested at home, or the zeal of those already awakened, should also greatly increase." Much is being done, but in view of the extreme need of the heathen man, and of the great numbers of such surrounding them, our missionaries stand where their calls should be heeded; their appreciation of need should be considered as worthy of our attention.

Dr. Swinney in speaking of the Boarding School in charge of the Congregational women, says that while they of Shanghai have not seen such an awakening among the Chinese, there are many encouragements; says that the educated men in China, who, partly because of their education stand as a hindrance, are slow to adopt new methods and new doctrines, but once converted to a better religion they will be more sure and steadfast than the Japanese.

In speaking of the school at Kobe, the Dr. sends us a diagram of the buildings, says that there are now 160 scholars, 127 of them are boarders, and 33 of them are from the town, coming to the school daily. The course is scientific, and each year they send out graduates. The students are from the upper and middle classes, many of them are daughters of officials; some of them of high rank. All pay for tuition and board; the American Board pays salaries and incidentals of the three foreign lady teachers. The Japanese themselves did the most of the work in providing means for the buildings. The grounds are so high on the hill above the city, there are three terraces in front of the buildings. The grounds are beautifully laid out. In the ladies dwelling there are seven rooms for the students, besides two reception rooms, a library, and still other rooms. The school arrangements, both as to buildings and to workers, seems to be under a wise and good provision, yet the work necessary to be done here requires great care and occasions much anxiety. It is doubtless true here, as elsewhere upon mission stations, that the laborers are so few compared with the needs for such.

MISSION SCHOOLS IN MADAGASCAR.

The *Chronicle*, of the London Missionary Society, has an interesting article on the elementary schools as organized and carried on by the agents of that society in Madagascar. The growth of these schools has been extraordinary. Twenty-five years ago they numbered 7, with 365 scholars; in 1886 they numbered 1,005, with 102,747 scholars. Some of these schools, however, are under the care of the Friends' Foreign Missions, which co-operates heartily with the London Society. The several provinces are divided into districts, and each district has a meeting-house, used both as a church and school-house. Most of them are built of adobe, with thatched roof, and are very plain buildings, with mud floors. The school outfit consists of a few lesson sheets and text-books for the teacher's use. The pupils, however, provide themselves with a primer, a copy of the New Testament, the native Christian newspaper, a catechism, grammar and geography. There are six standards according to which these schools are regularly examined by their superintendents. The teachers are supported in part by the natives. The object of these schools is to teach the children to read the Bible, and in this they succeed, and so these schools become the chief auxiliary to the direct preaching of the gospel. The coming generation of the Malagasy will have, as a foundation, not only an ability to read the Scriptures, but also a fair knowledge of gospel truth.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

FIRST QUARTER.

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

LESSON II.—A SABBATH IN THE LIFE OF JESUS.

THE SCRIPTURE TEXT. Mark 1: 21-34.

21. And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

22. And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.

23. And there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace and come out of him.

26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27. And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28. And immediately his fame spread abroad throughout all the region round about Galilee.

29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30. But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32. And at even, when the sun did set they brought unto him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door.

34. And he healed many that were sick of divers diseases and cast out many devils; and suffered not the devils to speak, because they know him.

GOLDEN TEXT.—As his custom was, he went into the synagogue on the Sabbath-day. Luke 4: 16.

THEME.—The Power and Authority of Jesus.

INTRODUCTION.

The event of this lesson occurred about a year and four months after the baptism of Jesus. Mark does not narrate all the intervening events; he mentions the temptation. 1: 12, 13. But John gives account of his gaining his first disciples (1: 15-51), of his first miracle at Cana of Galilee (2: 1-11), and of his attendance upon the first Passover, in the early part of his ministry (2: 14-25), and of his conversation with Nicodemus (3: 1-21), and of his preaching and baptizing in Judea (4: 2), and of his being driven from Judea by the Pharisees (4: 1-3), conversation at Jacob's well (4: 4-42), heals a nobleman's son (4: 46-54), cure at the pool of Bethesda, 5. It was during this interval that John the Baptist was imprisoned. Matt. 4: 12. Jesus preached in Nazareth and being driven from there he took up his home in Capernaum. See Luke 4: 14, 16-32, Matt. 4: 12-17. He calls Peter, Andrew, James and John to attend him. Mark 1: 16-20. After all these events we come to the scene of this our present lesson: Mark recorded only such events as were distinctly known to himself.

EXPLANATORY NOTES.

V. 1. *And they went into Capernaum.* This was a city on the north-west shore of the sea of Galilee. On coming into Galilee Jesus went to his former home, Nazareth, doubtless preferring to make that place his home still. But the people at once became offended with his teachings and drove him out of their place, and this became the occasion of his taking up his abode in Capernaum. Coming into the vicinity of Capernaum he met with Simon, and Andrew, his brother, engaged in fishing whom he called to follow him, at the same time promising that he would make them fishers of men. Very soon after this he met James, the son of Zebedee, and John, his brother, to whom he extended the same invitation. These four immediately left their employment and became followers and companions of Jesus. *And straightway on the Sabbath-day he entered into the synagogue and taught.* His supreme mission was to preach the gospel of redemption, and the most favorable opportunity to meet the thoughtful people was in the synagogue on the Sabbath-day. There was no exclusive office of teaching in the synagogues, hence he was as free to instruct the people there as any other man, and especially so, if he was invited to speak.

V. 22. *And they were astonished at his doctrine, (or teaching).* His manner of teaching, was a surprise to the people. It was so full of energy and pathos, in contrast

with the cold formal teaching of that day. Then again the substance of his teaching, though drawn directly from the old prophets had a reality and an authoritative force entirely new to them. *Indeed he taught them as one that has authority, and not as the scribes.* He spoke as one who knew, as one who was himself the author of the great truths which he was expounding to them. His words came to their hearts with divine power to quicken, to inspire, and to move to action. Hence they were astonished.

V. 23. *And there was in their synagogue a man with an unclean spirit.* The word "unclean" means unholy, malign, defiling. It is plain that in this case the man was not so wild as to avoid society or so violent as to be restrained from entering the synagogue. He was, however, under the controlling influence of an unclean, malign, defiling spirit. *And he cried out.* The words and teachings of Jesus came to him in the force of the truth and he was immediately condemned; of course he could not hold his peace as under former teachings.

V. 24. *Saying . . . what have we to do with thee, thou Jesus of Nazareth?* The teachings of Jesus came to him like a personal appeal. The evil spirit was discovered in his hiding place in the human heart, and could no longer conceal himself. He felt that there was a mighty and divine agent, in this truth of God, and that it was sent to destroy him. This demonstration of the power of truth upon the hearts of men under the control of some unholy spirit, is not altogether a strange fact even at the present day. Men who are conscious of having submitted their lives to the control of unjust and unholy principles are often made exceedingly mad under the rebuke of righteousness and truth. *I know thee who thou art, the Holy One of God.* Here is the very secret of the wrath, it is the conscious presence of the Holy One which makes the wicked spirit mad.

V. 25. *And Jesus rebuked him, saying, Hold thy peace and come out of him.* These words are words of divine authority coming from one whose power to rebuke and to command, has no superior; the evil spirit must submit.

V. 26. *And when the unclean spirit had torn him . . . he came out of him.* Here we have the malignity of the unclean spirit if it cannot hold possession of its victim, it determines to destroy, if possible, before it yields possession. The separation takes place with a terrible struggle and with loud protestations.

V. 27. *And they were all amazed . . . saying, What thing is this? what new doctrine is this?* The amazement arose from the deep impression made upon their minds by these wonderful teachings, and then more especially from the results of the effects of these truths upon the man possessed by an evil spirit. The questions which they asked one another, are perhaps more exactly stated in the revised version, "What is this? a new teaching?" They seemed to think at first, observing these results, that this teaching and this powerful authority was something entirely new. They had never before observed the force of divine authority over demonical spirits, indeed they had never before felt so distinctly the power of truth, as while listening to these wonderful teachings.

V. 28. *His fame spread abroad throughout all the region round about Galilee.* It was the most natural thing that these people should go out from the synagogue on that Sabbath-day and report to all whom they might meet, the wonderful words and spirit controlling power of that Jesus of Nazareth.

V. 29. *And forthwith, when they were come out of the synagogue, etc.* They went directly from the place of worship to the house of Simon and Andrew. James and John also repaired to the same house in company with Jesus. Doubtless these four disciples, desired private and deep intercourse with this wonderful teacher. They began to feel that they had not yet fully known him or estimated the power in him.

V. 30. *But Simon's wife's mother lay sick of a fever; and anon they tell him of her.* From what they had observed of his power over the demonical spirit, they were led to think that he might have power, certainly, over physical disease and hence they call his attention to the sickness of this aged woman.

V. 31. *And he came and took her by the hand, and lifted her up; and immediately the fever left her and she ministered unto them.* It will be observed here that the disease was of the body. To make it very plain to these disciples he took the woman by the hand and she was cured. He might have spoken the word, and effected the cure just as readily. But this miracle differed from the one just performed in the synagogue, in that the one, was dealing with a malignant spirit, and the other, with a physical disease. In this case he rebukes the disease; he wills its departure, so that healing comes as the result of his divine will. Recovering from a protracted fever leaves the patient very weak and

often emaciated. But to make this cure absolute and plainly a divine miracle, the woman is enabled to arise at once and minister to the guests in her accustomed manner.

V. 32. *They brought unto him all that were diseased, and them that were possessed with devils.* This was a busy day, for even at the setting of the sun the friends were bringing to him those for whom they desired his ministry of healing. They had ascertained that two forms of malady were under his control—physical disease and possessions of evil spirits. Hence they sought out these two classes and hastened to bring them to him.

V. 33. *And all the city were gathered together at the door.* The entire community was moved with intense interest in the wonderful power of this man. Their first impulse was to avail themselves of this power, to heal all their diseases.

V. 34. *And he healed . . . and suffered not the devils to speak, because they knew him.* He did not permit the evil spirits to become witnesses, except simply by their obedience to his commands to depart from their victims. The liberated souls who had been set free from these demonical spirits, they could be witnesses and tell of his wonderful power to save them, but the demons must go away in silence and not even attempt to speak as witnesses of the divine and healing power of Jesus. He needs no ministry or testimony of evil spirits not even to these speaking a word in vindication of him. This lesson brings before us the supreme authority and power of truth and righteousness and mercy as revealed in Christ. It brings out also that universal demand of wicked men, and wicked spirits in wicked men, to be let alone, to be left without any influence in their evil works. "But Christ and his church cannot let them alone." "They must interfere in behalf of those who are injured and oppressed."

"If you want better answers from your scholars, you must improve the questions." "There is more stupid questioning on the part of teachers than there is of stupid answering on the part of scholars."

"Do we know the spiritual condition of every member of our classes?" Do we know whether their home environment is favorable or unfavorable to Christian growth and culture? Few persons have equal opportunities with the Sabbath-school teachers to know the spiritual condition and need of his scholars. They come before him, willing to be known and to be taught.

OUR SABBATH-SCHOOLS.

A number of our Sabbath-schools failed to report in response to the request of the Sabbath-School Board, but from the reports received we summarize the following facts:

Seventy-five schools reported a total membership of 5,922, including 487 teachers. These schools are distributed in their location, through 22 states of our Union. They raised for their own improvement, and for benevolent purposes, for the past Conference year (10 months), \$1,765 69. They also report one hundred and forty-four hopeful conversions and baptisms. But the reports reveal the fact that there were yet in the schools 2, 314 who had not put on Christ in open profession.

A more ready and hopeful field for Christ's laborers can never be found in this world. There is many a trembling, anxious soul waiting, longing for some kind word of sympathy and of invitation to come to Christ. To whom can they look for such words of encouragement, if not to their chosen teacher?

A teacher had hesitated to approach one of her girls about the interests of her soul, because she had the appearance of being proud and thoughtless. Finally the teacher found grace and courage to speak to the proud girl. The child burst into tears, as she said, "I didn't suppose anybody cared whether I was a Christian or not. Personal interest should go with personal instruction."

WHY NOT ?

Most of our ministers and many of our laymen are able to read the Sabbath-school lessons in the New Testament in the original Greek, and whenever there is an intricate point or a doctrinal question, they invariably turn to their Greek Testaments for its solution. But why not begin the first of January and read every lesson in the first half of 1889 in the Greek original? This can be done for these studies are in Mark and the lessons, even in Greek, are easy, connected and complete. This ought to be done for several reasons. 1st. Because Seventh-day Baptists ought to be in the fore-front in the study of God's word. 2d. The original furnishes the only true basis for thorough Bible study. 3d. Through the original we may reach more correctly and fully the mind of the Spirit.

To this I would like to suggest Dr. Harper's plan of study in the Old Testament which I have found so helpful. Always read the passage, whether paragraph or chapter, at least two, or better yet, three times, at the same sitting. In this way the Greek words become familiar the descriptions more real and life-like and the spiritual impressions more precious and lasting.

Now if Seventh-day Baptists are called for the defense of God's precious Word and his holy Sabbath, why may not all who read Greek, read every week in the original, those marvelous lessons of salvation in the life of Jesus.

L. R. S.

SABBATH-SCHOOL INSTITUTE.

There will be a Sabbath-school Institute at Nile, N. Y., commencing with a sermon Friday evening, January 19, 1889, and continuing through Sunday following. A good programme is promised and a full attendance of Sabbath-school workers is desired.

H. C. COON, *President S. S. Board.*

AID FOR THE TRACT SOCIETY.

A thorough convass of the Western Association by the General Agent has been nearly completed, and many by their gifts and purchase of books have shown their interest in the efforts of the Tract Society.

The new works—"Complete Sabbath Commentary," by Eld. Bailey, and "History of Sunday Legislation," by Dr. Lewis, are meeting with favor, and the improvements upon the SABBATH RECORDER are looked for with much satisfaction. If all our people were filled, as some of them are, with love for the cause of truth and the spirit of liberal giving, want of support would not cripple any of our benevolent undertakings. It needs to be understood by all that while the work of the Tract Society was never more fruitful and promising, the supply of funds has decreased until a special effort to replenish its treasury has become necessary. The receipts for 1886 and 1888 make this clear. The former were \$9,611.64 and the latter, \$3,665.23, showing a falling off in the sum of \$5,946.41. This may be accounted for in part from the fact that little solicitation was made last year for funds in this department, while repeated calls were made for other urgent and no less important objects. Fortunately the decrease, above shown does not stand against the Society as so much indebtedness. The late annual report of the treasurer gave figures by which it will be seen that we began the present year with a debt of about \$700. This increases as loans are being made to meet the bills from month to month.

As our brethren come to see the situation it

is believed they will not be slow nor ungenerous in providing means for its improvement. An increased income over that of last year is the indispensable condition. It should be made ample to support the plans of the Board as now conducted. The call is none too large to meet our obligation. Indeed the demands of the Sabbath cause cry for its enlargement. For our own spiritual welfare, for the well-being of our fellowmen, and for the honor of our Lord, let us amply give for the maintenance of the work of the American Sabbath Tract Society.

J. B. CLARKE, *Agent.*

MARRIED.

BAKER-BROOK.—At the home of the bride's father, in Hebron, Pa., Nov. 28, 1888, by L. R. Burdick, Esq., Joseph R. Baker and Lydia Brook.

BURTON-CLARKE.—In the newly furnished residence of the bride and groom, at Canonchet, R. I., Dec. 15, 1888, by Rev. L. F. Randolph, Gardiner G. Burton and Hattie L. Clarke, both of Canonchet.

PECKHAM-THOMAS.—At Clark's Falls, Conn., Dec. 23, 1888, by Rev. L. F. Randolph, Horace G. Peckham and Lucy R. T. Thomas, both of Westerly, R. I.

CHIPMAN-CLARKE.—At the residence of the bride's parents in Clayville, N. Y., Dec. 20, 1888, by the Rev. W. C. Daland, Mr. C. C. Chipman, of Alfred Centre, and Miss Flora P. Clarke, of Clayville.

SOCWELL-SOPER.—At Colorado Springs, Colo., Dec. 20, 1888, by Rev. Richard Montague, pastor of the First Baptist Church, Mr. Herman A. Socwell and Miss Melissa X. Soper, both of Pueblo, Colo.

PARKER-SAXTON.—In Willing, N. Y., Dec. 25, 1888, at the home of the bride's father, Mr. Orrin Saxton, by Eld. J. Kenyon, Orris C. Parker, of Andover, N. Y., and Miss Minnie May Saxton, of Willing.

HOWARD-BURDICK.—In Farina, Ill., Dec. 19, 1888, by Rev. C. A. Burdick, Mr. George E. Howard, of Newark, N. J., and Miss M. Adelle Burdick, of Farina.

FOX-DICKENSON.—At the Seventh-day Baptist parsonage, in Shiloh, N. J., Dec. 25, 1888, by Rev. Theo. L. Gardiner, Mr. Charles H. Fox and Miss Mary Eliza Dickenson, both of Stowe Creek.

COYE-WEAVER.—At DeRuyter, N. Y., Nov. 29, 1888, by Rev. L. R. Swinney, Mr. John Coye and Miss Myra Weaver, both of DeRuyter.

STILLMAN-MAINE.—At DeRuyter, N. Y., Dec. 24, 1888, by Rev. L. R. Swinney, Mr. Phineas M. Stillman and Miss Edna J. Maine, both of DeRuyter.

WASHBURN-BARBER.—At the home of the bride in Ceres, Pa., Dec. 20, 1888, by Rev. G. P. Kenyon, Mr. Thomas D. Washburn and Miss Rosaline Barber, both of Ceres, Pa.

DIED.

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

BROWN.—Near Canonchet, R. I., Dec. 14, 1888, Byron Brown, in the 25th year of his age. L. F. R.

WAKELY.—In Clara, Pa., Dec. 6, 1888, Henry Samuel, infant son of Harvey and Ada Wakely, aged nearly 5 months. G. P. K.

DAVIS.—In Port Norris, N. J., July 11, 1888, of typhoid fever, Allen S. Davis, son of B. Fred and Sally D. Davis, aged 6 years and 2 months. Burial at Shiloh. "Of such is the kingdom of heaven."

DAVIS.—In Shiloh, N. J., Oct. 26, 1888, of diphtheria, Judson Davis, eldest child of Edward J. and Lizzie Ewing Davis, in the 5th year of his age. "He took them in his arms and blessed them."

DAVIS.—In Shiloh, N. J., Nov. 14, 1888, Everett Ashton, youngest child of Theo. F. and Eliza Davis, aged 2 months and 15 days. "Safe in the arms of Jesus."

PALMER.—Mrs. Mary Jane Palmer, daughter of Hanson and Polly Kenyon, died of dropsy at her home in Wirt, Allegany Co., N. Y., Sept. 28, 1888, aged 54 years, 4 months and 14 days.

Sister Palmer was a member of the Richburg Seventh-day Baptist Church. The funeral was held at the Kenyon school-house where the remains were interred.

B. E. F.

ANTHONY.—At Leonardsville, N. Y., Dec. 21, 1888, Mrs. Mary Anthony, wife of Mr. Myron Anthony, in the 55th year of her age.

Funeral services were held from her late residence in Leonardsville, Dec. 23, 1888. The deceased was a member of the First Brookfield Church from May 26, 1866, till the time of her death. W. C. D.

PERKINS.—In Shingle House, Pa., Dec. 7, 1888, Mrs. Polly Perkins, aged 79 years.

Mrs. Perkins' husband, Benjamin Perkins, died six years ago last January. Since that time she had lived with E. A. Perkins, where she died. In early life she made a public profession of religion. Her sympathies

were with our people near the close of life. Her last days were bright and spiritual. Funeral at the Ceres Methodist Church, Dec. 9th; text, Job 14: 14: "If a man die, shall he live again? All the days of my appointed time will I wait till my change come." G. P. K.

HAMILTON.—In the town of Ceres, Pa., Dec. 14, 1888, Mrs. Emeline Hamilton, aged 70 years.

Mrs. Hamilton came from DeRuyter, N. Y., at the age of thirteen years with her parents, Benjamin and Martha Maxson. Her husband, Adolphus Hamilton, died some twenty years ago. This sister left a good name behind her, being loyal to God's Sabbath, a meek, humble Christian, having been a professor for over forty years. Funeral at the Seventh-day Baptist Church of Portville, N. Y., Dec. 16th. G. P. K.

BONHAM.—Mrs. Hannah Ann Bonham, wife of Richard J. Bonham, died at their home near Shiloh, N. J., Dec. 4, 1888, in the 63d year of her age.

Sister Bonham had been failing in health for many months, until a few days before her death, dropsy set in and the end came quickly. Two daughters and one son had preceded her to the spirit land within a few years, and it seems that the grief over these losses, had much to do with breaking her health. She had been for many years a consistent Christian, and a faithful member of the Shiloh Church. We feel that, although the stricken family have lost a devoted wife and mother, yet their loss is her eternal gain. The husband, and daughter and two sons, who are left to mourn, have the heartfelt sympathy of the entire community. T. L. G.

ROGERS.—In Berlin, N. Y., Dec. 5, 1888, Adelia M., wife of Rev. B. F. Rogers, and daughter of John and Lovina Stillman.

Sister Rogers was born in Alfred, Allegany Co., N. Y., October 22, 1834. When she was four years of age her parents moved with their family to Milton, Wis. She attended school some time at Milton. In early life she came to have faith in Jesus Christ as her Saviour and was baptized by the late Rev. Varnum Hull, and united with the Milton Seventh-day Baptist Church. When the Rock River Church was organized, in 1856, she became one of its constituent members. In 1857 she was married to Rev. B. F. Rogers, since which time her life and labors have been largely identified with her husbands. He labored at New Auburn, Minn., then took a theological course in Alfred University, and afterwards was engaged in ministerial labors at Utica, Wis.; with the First Seventh-day Baptist Church of Hopkinton, R. I., as a supply; in missionary work in Hebron, Pa., and for the last thirteen years as pastor at Berlin, N. Y. Sister Rogers has not enjoyed good health for twenty-five years, and for the last ten or twelve years has been a confirmed invalid. During her long sickness the divine artist seemed to be developing her spiritual character, while consumption was slowly breaking down her physical constitution. Suffering gave luster to her patience, faith and hope, until these graces not only attracted the admiration of friends but made her years of sickness a lesson also. Her last words were comforting to her friends and revealed her implicit trust. Funeral services were held in Bro. Rogers's church, at Berlin, Dec. 6th, where Rev. A. Lawrence spoke from 2 Cor. 5: 1, and the remains were brought to Waterford, Conn., Bro. Rogers's early home, where services were held at the church, Dec. 7, conducted by Rev. I. L. Cottrell, and interment made in the little cemetery near the church where rests the dust of many dear ones of the family.

SPECIAL NOTICES.

THE next quarterly meeting of the Hebron, Hebron Centre and Shingle House Churches will be held with the Shingle House Church, commencing Sixth-day evening, Jan. 11, 1889.

Prayer-meeting Sunday evening, led by J. Kenyon.

Preaching as follows:

Sabbath morning by H. B. Lewis.

Sabbath afternoon, B. E. Fisk.

First-day morning, J. Kenyon.

First-day afternoon, G. W. Burdick.

A cordial invitation is extended to all.

G. P. KENYON.

SABBATH-SCHOOL BOARD OF N. W. ASSOCIATION.—I am authorized to say that if any of the churches or societies in our Association wish the Board to conduct Sabbath-school Conventions in their vicinity, they will be glad to do so. Correspondence for this purpose can be directed to Rev. S. H. Babcock, Pres., Walworth, Wis., or to the undersigned.

E. B. Saunders, Sec., Milton, Wis.

THE Rev. W. C. Daland would like one or two pupils to study, by correspondence, Hebrew, Greek, Latin French or German. Terms reasonable. References given to pupils who have in this manner achieved marked success. Address, Leonardsville, N. Y.

HISTORICAL & BIOGRAPHICAL.

THE OLDEST KNOWN WRITING.

This writing is found on a small stone whorl tablet exhibited in the Assyrian Room of the British Museum, London, Eng. It is labeled "An egg-shaped object of pink-veined marble bearing an inscription of Sargani, or Sargon of Agade in Babylonia, about 3,800 B. C." This memorial is then nearly 5,688 years old. Its longer diameter is two and a half inches, and its shorter slightly over two inches. It is very hard, irregularly rounded, beautifully smooth, with a dull pink color, and with veins or lines of a darker shade running in various directions around it. A hole passes through it, having a larger opening at the small end. The inscription is exquisitely engraved in seven sections, rectangular and parallel to each other, extending half way round the middle portions of the stone. The characters belong to the "line Babylonian," and are not cuneiform as in subsequent writings, but archaic in style, resembling hieroglyphics. The tablet has been photographed the natural size by Rev. Wm. M. Jones, Mildmay Park, London; and a copy was given by him last summer to Miss Mary F. Bailey for the library of Milton College.

It was discovered by Mr. Rassam in his last excavations at Aboo Habba, or Sippara, on the Euphrates above Babylon. The site was occupied by a large mound, in which numerous chambers of a ruined palace or a temple were opened. In one of these this stone was found. It seems that Nabonidus, King of Babylon, who reigned 559 years B. C., noted as being an archaeologist, dug out the rubbish from the foundations of an old temple to the sun-god of Sippara; and as an architect also, he restored the temple. In reference to it, he says that he saw "The foundation-stone of Sargon, the son of Naram—sin (the beloved of the moon-god), who reigned 3,200 years before my time." The genuineness of the date assigned to the inscription is accepted, not only from the statement of this king whose other historical records have proved to be true, but also from the language and the form of the characters used.

We here give the inscription with its translation:

Sar-ga-ni,	I Sargon.
lugal-lag,	the great man.
sar,	King of.
A-ga-de (ki).	Agade.
a-na,	to.
(ilu) Samas,	the Sun-god.
insipar (ki),	in Sippara.
a-mu-ru,	dedicate (this).

The Sargon here mentioned must not be confounded with the Sargon of Assyria, who reigned B. C. 721, and whose name is given in Isa. 20: 1, as sending Tartan to besiege and capture Ashdod; who destroyed Babylon, and threw its temples into the Euphrates; and who repaired the walls of Nineveh, and greatly enlarged the city, erecting there "one of the most magnificent of the Assyrian palaces." Sargon of Agade belonged to the Semitic people that invaded Babylonia, and gained supremacy over the Akkadians, the great primitive Hamite race, who inhabited that country from the earliest time. He was the most distinguished representative of his dynasty; made the library of Agade famous by his patronage of learning; and introduced by his conquests into the nations bordering on the eastern portion of the Mediterranean, the Babylonian system of weights and measures, its division of the solar year, and its style of architecture. At his capital, he built

brick palaces and temples, unsurpassed in strength and magnificence, the remains of which are still found in the colossal mounds marking the site of this very ancient city.

Agade is undoubtedly the Accad mentioned in Gen. 10: 10, as a portion of the kingdom of Nimrod in the land of Shinar. It was a district lying north of Babylon in the valley of the Euphrates. Its principal city was called Sippara, the Sepharvaim of the Old Testament. Sennacherib, in his letter to Hezekiah (2 Kings 19: 13), speaks of it as a city whose king had been unable to resist the Assyrians. It is also spoken of in 2 Kings 17: 24 as one of the places from which the inhabitants were brought, and settled in the desolate cities of Samaria, after the Israelites had been carried into captivity. There is a tradition, according to Berosus, a priest in the temple of Bel, who attempted to preserve the archives of Babylon in the times of Alexander the Great, that "Zithrus (Noah) buried here the records of the antediluvian world at the time of the Deluge, and here his posterity afterwards recovered them." This priest called Sippara "a city of the sun." The term (ilu) Samas on the tablet means the "Sun-god of the Babylonian worship," and shows how early that people had chosen the place for the building of a temple dedicated to their principal deity.

ABEL PECKHAM SAUNDERS.

The ancestry of Mr. Saunders were all from Rhode Island, having formerly lived in both Newport and Hopkinton of that state. They were among the earliest members of the Seventh-day Baptist churches of those places. On the mother's side were found those who also constituted the first regular Baptist church of Newport. Some of these attained considerable prominence in the civil and religious movements of the communities in which they lived. About a century ago, they migrated to Berlin, Rensselaer Co., New York, and settled on lands which they converted into farms in that town.

His father's name was Peleg Saunders, who was born August 22, 1785; and his mother's name was Hannah Peckham, who was born Nov. 5, 1789. Her parents were Abel and Hannah Peckham. He had two brothers, Dennis and Lyman, both older than himself, and five sisters, Matilda, Electa, Caroline, Dorcas and Elizabeth. All of these married. Mr. Saunders was born Nov. 1, 1815, on the "West Mountain," two miles from the village of Berlin. On the farm of his father and an adjoining one, he lived for thirty-five years, until he took up his residence in Illinois. The house in which he was reared is said to be still standing. January 10, 1843, he married Annis Hull, who was born April 12, 1812, in the valley two miles east of Berlin. Her father, Thomas Hull, was a brother to Eld. Richard Hull, who preached in the early settlement of our people of Allegany county, N. Y. Her mother was also a Peckham. Immediately after marriage they made their home with Mr. Saunders's parents, who remained with them until death. This occurred at Farmington, Ill.

The youth of Mr. Saunders was spent in farming, in learning the elementary portions of the blacksmith's trade, and in winters attending the district school near his home. He grew to be a large-sized, athletic and vigorous man, with dark eyes, heavy head, firm countenance and commanding look. He was fond of the plays in which the most muscular boys engaged; scarcely ever was he weary from the hardest day's labor in the woods or the fields. He formed

from the beginning, the strictest habits of industry and economy, and early acquired considerable property for one living in his times on a rough farm. Some years before he married, he joined the Seventh-day Baptist Church at Berlin, and was accustomed to perform strictly his duties in this relation. His testimonies at religious meetings are still remembered by some surviving members of the church.

In 1850 he moved to Farmington, Ill., and settled on the section of land where he resided until his death. His two brothers had preceded him and taken up farms in the neighborhood. He brought with him \$3,000 which he invested in partially-improved prairie land. Here, with his hard-working and prudent wife, he supported his parents in their old age, and for thirty-seven years he labored to acquire a considerable fortune. He succeeded in this almost entirely through the products of his large farm. He never engaged in any speculation in business to the amount of a dollar. A small portion of his income was gained by following blacksmithing for a few of his neighbors. He gave the closest attention to all departments of his work, and exercised the soundest judgment in the investments of his money.

He died Dec. 14, 1887, at his home, from Bright's disease, with which he had been afflicted the last four years of his life. During that time he suffered fearfully at periods. In the last four weeks he was confined to the house, and his mind wandered considerably. He was reduced to almost a skeleton in this sickness. He had a most abiding faith in the mercy of the Heavenly Father to save the repentant soul. He uttered no complaint in his wasting disease, and desired the will of God to be obeyed in his case. The funeral sermon was preached by the pastor of the Presbyterian Church in the city of Farmington, and his friends and neighbors in large numbers attended the services. His wife says, "He always lived right." He was accustomed to have family prayer. As long as the little Seventh-day Baptist Church in his vicinity maintained meetings he was faithful as a member to his covenant duties. He was deeply interested in some operations of the denomination to which he belonged, and read with great care its leading paper and the annual reports of its principal societies. His immediate neighbors, and the prominent business men of the country with whom he had frequent dealings, regarded him with the highest respect for his kindness, his sterling honesty, and his "tact in getting on in the world."

He considered that his property had been given him by the Lord, and decided that he was under obligations to devote it finally in a way that would be most beneficial to the religion which he professed. He never had any children, and his relatives were all in comfortable circumstances. He greatly desired to help our denomination to provide work for the ministers of other churches who are recent converts to the Sabbath, by building up new Sabbath-keeping societies in our country. Before his death he had contributed quite large sums of money to our Missionary and Tract Boards and to the Milton College. Some years since he executed his will, his wife, who still survives him, consenting to all its provisions, giving the income perpetually of his estate to the Seventh-day Baptist Missionary Society, after the death of his wife. The principal remains in the hands of the administrator whom he names, until such time as it can be transferred to other responsible parties. The personal property which he left consists of bonds, stocks, notes and mortgages, and amounts to at least \$28,000; and his real estate is composed of 280 acres of land, with building and other improvements, valued at \$20,000. This disposition of his property was made after long and deliberate consideration of the matter.

SABBATH REFORM.

SEVENTH-DAY BAPTISTS AND SABBATH REFORM.

In conducting this Department we shall give prominence to Sabbath Reform in its relations to Seventh-day Baptists. There is special need that the readers of the RECORDER should reconsider the fact that, in the light of history, and in the nature of things, one cannot be a genuine Seventh-day Baptist without being specially interested in the work of Sabbath Reform. Such interest should not be awakened because this reform offers a field for denominational propaganda, but because it is a vital, important department of Christian Missions, and a chief corner-stone in the foundation of modern Protestantism. Seventh-day Baptists represent the original Protestants, who, when pagan influences, perverting New Testament Christianity, introduces false theories concerning baptism, Sabbath-keeping, the authority of the Old Testament, and of the Decalogue, stood firm, refusing to yield the teachings and practices of the apostolic period. It is not therefore fortuitous that in the modern Protestant Reformation Seventh-day Baptists have been called to champion Sabbath Reform and cognate questions, as fundamental in the work of recalling Christian history to safe and Biblical grounds. The history of fifteen centuries demands this, and the ruinous effects of modern no-lawism and no-Sabbathism emphasizes this demand. Many Seventh-day Baptists have not yet risen to this, the only correct conception of their place and mission. The superficial conception which deems Sabbath Reform as being merely a talk about days, "as between Saturday and Sunday," abides only with ignorance; it is unworthy of any one, much less of a Seventh-day Baptist. This controversy involves the supremacy of the Bible and the authority of the Decalogue, as against tradition, and ecclesiasticism; the New Testament as against the decrees of Roman Catholicism. More: it involves Paul's conception of the gospel, as a system of redemption from sin, *under law*, established and not abrogated by faith in Christ; as against the Antinomian heresy, which teaches the abrogation of the Decalogue, and the destruction of the Sabbath. "Where there is no law, there is no sin." Calvary is a myth and a farce, if Sinai be removed. These are some of the fundamental truths which are involved in Sabbath Reform. Seventh-day Baptists have been set to guard these through many centuries. Failure now will be crime. Ask your neighbor if he has read this.

THE SITUATION.

The present status of the Sabbath question, in the United States, ought to arouse Seventh-day Baptists, as though ten bugle blasts screamed in their ears. So many, and such deeply significant developments have taken place within the past twelve months, that he who does not heed them is more than careless; he is recreant to duty, and must stand self-condemned.

In April, 1882, the *Outlook* began its quiet, but radical work, among the religious teachers of the United States. This was a new departure based upon experience which had shown the impossibility of reaching and influencing those who control the current of theological thought in any other way. The friends of Sunday now charge us, publicly and privately, with having "unsettled the faith of very many clergymen, concerning Sunday, so that they no longer dare to preach upon the fourth commandment, in any

way." We do not deny the charge. Another result of still greater value is apparent on every hand, viz: a revival of the conviction that, there can be no Sabbath without divine authority, beneath and behind it. This has been brought about by the calm persistency with which we have set forth the claims of the law of Jehovah, and the facts of history. Thus the influence of our work, coupled with other causes, *pro* and *con*, has resulted in the organization of the American Sabbath Union, the late convention at Washington, the Blair bill, etc., this new movement proposes a detailed organization throughout the United States. It has two departments, a religious and a secular. In the first it proposes to unite all who desire to preserve Sunday, as a Sabbath, a religious day.

It was repeatedly said in the Washington Convention, that the Union proposed to unite all classes and creeds—religious, irreligious, Protestant, Romanist, or Infidel—in support of such legislation and such public sentiment as will secure Sunday—"The American Sabbath," etc.

This movement contains the germs, of ecclesiastical despotism, and religious proscription, which are none the less dangerous because those who now favor the movement insist that they only seek to secure, by law, security for the "Civil Sabbath." There can be no Civil Sabbath. The terms are contradictory, while a civil rest day means, for the masses, holidayism and debauchery. If the aid granted by Roman Catholics, and the irreligious who favor legislation for the sake of physical rest should give such legislation as the religious wing of the Union desires, the results would be greater holidayism than now. Enforced leisure means holidayism, to the irreligious. Experience has but one verdict on this point.

These new national movements, open the way for spreading truth as nothing has done hitherto. We have only to sow the seed, broadcast, and liberally; currents and counter currents will carry it through all the channels of thought, and God will guard its development. We must enlarge our agencies, increase our efforts, and push the work with redoubled energy. If Seventh-day Baptists fail now,—but they must not fail.

THE AMERICAN SABBATH UNION, AND THE SUNDAY BILL.

The organization of the American Sabbath Union, in November, and its prompt action in holding a convention in Washington, Dec. 11 to 13, 1888, with the avowed purpose of pushing the Blair Sunday Rest Bill before Congress, is deeply significant. This movement is a radical departure from the traditional and prevalent attitude of the country with reference to Sunday legislation. From the time of the earliest colonies to the present, Sunday legislation has been local. Each state has made its own laws, or refused to make any, while the smaller municipalities have been at liberty to make special regulations not inconsistent with the state laws. The reader will remember that under the combined influence of the National Reform Movement and the National W. C. T. U., and of private individuals, the Blair Sunday Bill was introduced into the Senate in May last. This bill proposes a radical departure whereby the nation is asked to take charge of Sunday legislation in all quarters where Congress has jurisdiction, such as the Territories, the District of Columbia, postal, naval and military service, and interstate commerce. The general provisions of the bill forbid all secular work—works of necessity, mercy, and humanity excepted—within the jurisdiction of

Congress, and make it illegal to pay for services rendered in contravention of the bill. The title of the bill is as follows:

"A Bill to Secure to the People the Enjoyment of the First Day of the Week Commonly known as the Lord's Day, as a Day of Rest, and to Promote its Observance as a Day of Religious Worship."

The closing section of the bill declares that local legislation "shall be construed so far as possible to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath-day." It will thus be seen that the bill not only interdicts secular work, but aims "to promote" and "to secure" the religious observance of Sunday as the Sabbath-day. It is needless to suggest that both the nature of this bill, and the assumption of this power by the government open a new chapter in the history of Sunday legislation in the United States.

The American Sabbath Union has grown directly, or indirectly, from the action which was initiated by the Methodist Conference in April last, resulting in the appointment of a national Interdenominational Sabbath Committee. Such committee was neither instructed nor delegated to organize the American Sabbath Union, but rather to prepare and present a "deliverance" upon the Sabbath question. The movement has resulted, however, in the organization above named. Within less than a month from the date of its organization, this Union held its "First National Sabbath Convention" in the city of Washington, as noted above. The sessions of the convention extended from Tuesday evening to Thursday evening, inclusive. The leading themes discussed by the Convention were Sunday railroads; Sunday and our foreign population; Sunday newspapers; Sunday and the workingmen; and the various relations of the Christian churches to the Sunday question. On Thursday the Convention programme contained a "Reply to the Infidel Secular Attack," a "Reply to the Personal Liberty Leagues," and a "Reply to the Saturdarians." This last is a new term coined expressly for the occasion, by Rev. Mr. Crafts, of New York.

BASIS.

The basis on which the Convention was called and carried forward, is shown in the following extracts:

"The basis of this Union is the divine authority and universal and perpetual obligation of the Sabbath—as manifested in the constitution of nature; as declared in the revealed will of God, formulated in the fourth commandment of moral law, and interpreted and applied by our Lord and Saviour, Jesus Christ; and as approved by its beneficial influence upon national life.

ARTICLE III.

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

ARTICLE IV. (In part).

General Members.—These shall consist of all members of all bodies auxiliary to this Union, and such individuals as shall signify, in writing, their approval of the Constitution, and their desire to become members."

The popular meetings, especially in the evenings, were well attended, while the number of workers in the Convention was not large. Much enthusiasm prevailed, and plans were set on foot for perfecting the organization throughout the United States by district officers, and other agencies. A call was made for \$20,000 with which to push the work of the Union during the present year. The *Pearl of Days* was adopted as the official organ of the Union, and provisions were made to continue and enlarge its circulation.

(To be continued.)

THE SABBATH RECORDER.

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"Is the work difficult? Jesus directs thee;
 Is the path dangerous? Jesus protects thee.
 Fear not, and falter not—let the word cheer thee;
 All through the coming year he will be near thee."

TEN copies of the RECORDER, of December 20, 1888, are wanted. Persons having copies of that number, which they can spare, will confer a favor on us by sending them to, or leaving them at, this office.

A COPY of the Prayer Calendar, issued by our Woman's Board, has come to our desk. It is a plain, little book of convenient size and shape for carrying in the pocket, containing a prayer for each day of the month—31 in all. We suppose the list is to be repeated each month; thus, each subject will be remembered personally, at least twelve times during the year. We hope they will be widely circulated and faithfully used.

WE send copies of this number of the RECORDER to many persons who are not now subscribers for it. We ask such to read it carefully and then, if they are inclined to do so, we should be glad to have them become regular subscribers therefor. No Seventh-day Baptist family should be without its weekly visits. If any person should receive two or more copies of this issue, we shall be glad if the extra copies are placed in the hands of some persons who would not otherwise see them.

A BROTHER in London, England, writes, that having received some copies of the RECORDER, with which he was pleased, he sent them to another person with instructions to send them on to the address of a third party, which he enclosed, thus giving them at least three readings. If more of our friends would thus send their RECORDERS to friends who do not take it, we might hope to make some additions to our list of subscribers. It would certainly increase the number of readers, and that of itself would be a gain.

WE greet our readers this week in our new dress and new form, of which we have been speaking in advance. There is now an opportunity for our friends to say what they think about it. Since we have made these changes for the sake of improvement, we shall feel gratified if our friends think them a real improvement; for the same reason we shall welcome any criticisms which will tend to still greater improvement. The most practical and gratifying evidence of our success in this effort, would be an enlarged subscription list with prompt payment of all dues; and nothing would help us more in our future efforts.

COMPARATIVELY few persons have any adequate conception of the power of the press in disseminating knowledge upon any given subject. We have not yet come to appreciate, as we should do, this agency for promoting our religious work. We have had an existence in this country, as a people, for more than two hundred years, but it is less than ten years since we began to publish, extensively, through periodicals issued for

that purpose, our peculiar views; and we think it safe to say that, during this last ten years, more people, outside of the immediate vicinities of our churches, have been made acquainted with the truth, than in all the rest of our history. And yet we have only just begun to do what we might by this agency. We begin the year 1889 with 50,000 copies of the *Outlook*, and the *Light of Home* has reached an edition of 48,000 copies monthly. The Swedish paper, *Evangelii Herald*, has only about 1,200 copies monthly; but no general effort has been made to obtain addresses to which copies might be sent, the circulation being confined largely to actual subscribers, and to persons whose names have been furnished by friends. The lists for this paper ought to be multiplied many fold during the next twelve months. The *Eduth Le Israel*, the Jewish paper, has been issued in editions monthly, during the year, varying from 1,500 to 2,000. It met with a great loss in the death of that Hebrew, Christian scholar, Mr. Friedlander, who has been a warm friend and efficient helper of the paper from its beginning. It is expected that other assistance will be found for the work of this paper, and that its publication will go forward. Its circulation should be greatly enlarged. The field which is sought to be occupied by these four periodicals, devoted primarily to the dissemination of truth not taught by other religious teachers, is a vast one, and the opportunities which it opens for work, are limited only by our zeal, or the means we have with which to do the work.

THE SENTENCE OF JESUS.

The *London Tablet* of a recent date, under the above head, publishes from the *Konische Zeitung* a singular paper which is said to be an exact copy of the judicial sentence of death against Jesus. The sentence is as follows:

Sentence pronounced by Pontius Pilate, Intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th of the month of March, in the most holy city of Jerusalem, during the Pontificate of Annas and Caiaphas, Pontius Pilate, Intendant of the Province of Lower Galilee, sitting in judgment in the presidential seat of the Prætors, sentences Jesus Christ of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonials of the people prove: 1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls himself the Son of God. 5. He calls himself falsely the King of Israel. 6. He went into the Temple followed by a multitude carrying palms in their hands. Orders: The first centurian, Quintus Cornelius, to bring him to the place of execution, forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against Jesus are: 1. Daniel Robani, Pharisee, 2. John Zorobabel; 3. Raphael Robani; 4. Capet. Jesus to be taken out of Jerusalem through the gate of Tournea.

Commenting on this document the *Tablet* says:

The sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280 in the city of Aquill (Aquillá?) in the kingdom of Naples, by a search made for the discovery of Roman antiquities, and remained there until it was found by the Commissaries of Art in the French Army of Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Casterta. The Carthusians obtained it by their petitions that the plate might be kept by them, which was an acknowledgement of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Denon had a fac-simile of the plate engraved, which was bought by Lord Howard on the sale of his cabinet for 2,890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospels.

THE DUTY OF TITHING.

BY REV. L. E. LIVERMORE.

There appears to be no question among intelligent Christians respecting the general obligation to give money for the spread and maintenance of the gospel. It is conceded that this duty is clearly taught in the Scriptures of both the Old and the New Testaments. It is also conceded that among the Hebrews, as well as among many ancient heathen nations, the custom prevailed of giving, or offering in sacrifice a tenth of the possessions, or a tenth of the annual increase. In modern times the question has often been raised as to the relations of Christians to this custom or duty. Is it a Christian duty to set apart for benevolent uses, especially to be considered as the Lord's money, at least one tenth of the individual increase? To become a Christian duty it is evident that it must be taught in the Scriptures by direct command, by example, or by plain inference.

Let us therefore seek for whatever light we may find, first in the Old Testament.

The first reference in the Bible to the custom of tithing is found in Gen. 14: 20, where Abraham promised a tenth of all his property, or rather of the proceeds of his victory, to Melchizedek. This event is mentioned in Heb. 7: 2, 6. Again Jacob devoted a tenth of all his property to God. Gen. 28: 22. These instances were previous to the promulgation of the Levitical law which enjoined the duty of tithing. Numerous instances are found in profane history showing the custom to have been almost universal, but there are no reliable records indicating the time or conditions of its original appointment. The first legal enactment recorded requiring tithes is found in Lev. 27: 30-34. Again, the Levites who were maintained in the tabernacle service by the tithes of the people, were required also to give a tenth of these receipts to the Lord. About forty years later (Deut. 12: 5-18) the people were commanded to bring their tithes with other offerings to their place of worship. In Deut. 26: 12-14, the tithe was included in the declaration the people were to make of having fulfilled the divine command. From the law, therefore, and the customs of the people, we learn that in Old Testament times God's people were required to give one-tenth of the whole produce of the soil for the maintenance of the Levites; another tenth for the feasts; and Josephus says, every third year a tenth was given to the poor. However, opinions differ respecting the third tithe. One of the ablest Jewish historians and scholars, Maimonides, of the 12th century, says there was no third tithe, but the second, every third year, was shared between the poor and the Levites. Under the rule of the kings many religious observances fell into decay, but under the reformatory reign of Hezekiah, the tithing system was carefully restored. 2 Chron. 31: 5, 12, 19. Three hundred years later, after the captivity, Nehemiah restored the same custom. Neh. 12: 44. That this practice continued until a late period in Jewish history there is abundant evidence.

But we now inquire what sanction or endorsement, if any, does this law receive in the New Testament.

Here we find but little said concerning the particular method for making benevolent contributions, while the duty of giving is positively enjoined. In Matt. 23: 23, our Saviour recognizes the custom of tithing while reproving the Pharisees for neglecting other important duties, and says, "These ought ye to have done, and not to leave the other undone." One of

the things which he says they ought to do is the paying of tithes. The custom is again mentioned in Luke 18: 12, and Heb. 7: 5-9.

The direction concerning giving in 1 Cor. 16: 2, is evidently in the line of regular systematic contributions according to some well-known plan which it was not necessary to repeat. As the system of tithing was the generally accepted plan or rate of giving, and was based on the increase of property, is it not natural to infer that the apostle had special reference to tithing in the phrase "as God hath prospered him?" If any less rate than the tenth, already established by divine authority, was designed why should there not be some intimation of a twelfth, twentieth or fiftieth? An All-wise Creator could easily foresee that weak, selfish humanity would naturally seek the minimum rate of giving, hence the importance of a definite apportionment. The same principle is involved in the appointment of the Sabbath.—It was not safe to leave man to make his own choice either in the proportion of time or the particular day, hence both were divinely established.

Experience has proven this plan to be both practical and productive of good in many ways. Thousands of Christian men and women are now habitually giving a tenth or more for benevolent purposes. Their universal testimony is that this practice affords them much more real satisfaction than any plan previously adopted, while the amount contributed is largely increased. The law itself is general. Exceptions will undoubtedly occur in individual cases and more or less difficult questions will arise in the details of its working, as in nearly every rule of action in life; but every conscientious Christian, who endeavors to be a faithful steward over his Lord's money, will be able to meet all the demands of this Scriptural rule of giving. Those who give grudgingly, and seek to raise objections to this method because it requires too much will not be counted the "cheerful giver" in whom the Lord "delights." But those who desire to give "as the Lord hath prospered" them, will cheerfully do it and reap a rich reward.

CHRISTMAS REFLECTIONS.

BY REV. E. A. WITTER.

Christmas time has come and gone. Those glad hours of Christmas came freighted with joyful surprises and happy hours for many hearts both young and old, and have left sweet, happy remembrances on memory's page.

While others were being remembered we were not forgotten, as is evidenced by the choice and substantial tokens received from those for whom we have labored during the past year, tokens that spoke of that confidence and esteem which fills the heart of the recipient with good cheer and courage for more zealous work. We pray that the Scripture may be verified in their own hearts' experience, which says, "it is more blessed to give than to receive."

As we reflect upon the meaning of Christmas, and think how it is founded in the birth of Christ, God's well-beloved son, we are led to wonder, if in the present time, in this age when the light of the blessed cross is shed so fully and so perfectly upon this world of sin, this most blessed of festivals is observed as it should be; do we come to the occasion filled with thoughts of that which it signifies, or of the sociabilities which the occasion brings to us? Are our hearts made to sing forth merrily the Christmas songs because of gratitude to God for the unspeakable gift of his Son; or because

of the pleasure of anticipated gifts and festive occasions with our friends and loved ones?

Ought not the fact that God's great gift of love, makes reconciliation between God and man and restoration to divine favor possible to the human race, be the greatest incentive for rejoicing that can come to us with Christmas time? Let the merry Christmas bells peal forth their sweet chimes; but, dear reader, consider the immeasurable love of God revealed in the gift of his son, a gift which supplies to thee that which thou couldst not supply for thyself, even in thy most direful need. Consider all this as it is connected with Christmas, and then answer to thy soul and to thy God, if Christmas time holds its proper place in thy heart; if it comes to thee enshrouded in joyful thoughts and happy emotions because of God's inseparable connection therewith in his gift of love to man.

As we take pleasure in preparing those gifts for our friends that shall reveal our love for them, and interest in their welfare; so God in the meditations of his eternal council chamber, must have been filled with infinite joy, as he prepared, and sent forth the token of his love to a world lost in sin. And how sad must his great heart be when he sees one after another rejecting that which has cost him so much. Dear reader, will you be one to reject God's gift; or one to receive it and use it so as to enjoy forever its benefits? May God help us all to be more thoughtful with regard to divine things, and less careless in our preparation for them.

NIANTIC, R. I., Dec. 28, 1888.

A PLEASANT SURPRISE.

One of the pleasantest surprise parties, that the people of Shiloh, N. J., know so well how to make, occurred Thursday evening, Dec. 20th, at the residence of their pastor, T. L. Gardiner. He had just returned after a two day's absence, attending the funeral of one of his members, at Somer's Point, N. J., and was quietly resting by his study fire, when footsteps were heard, and a ring of the bell, that brought him to the door; whereupon he was met by a crowd, comprising the old and young of his society. They poured in upon him, loaded with everything that would administer to the comfort of the family. Mr. Gardiner was taken completely by surprise, and the house was soon filled to overflowing, over one hundred and fifty having taken possession. The loads of good things that were left in the house and barn, showed well the esteem we had for our pastor, who has so earnestly and successfully labored with us for the past nine years. The good cheer and expressions of kind regard we carried, were appreciated even more than the material aid in cash and provisions. After a pleasant season of sociability and song, Mr. Gardiner expressed in a few feelings words the enjoyment of the occasion. We hope both pastor and people were encouraged to double their efforts in the future for the right.—*Bridgeton Pioneer.*

NAZARETH.

Nazareth lies among the hills which extend for about six miles between the plains of El Batauf on the north and Esdraelon on the south. It is on the north side of the latter, and overlooks one of the numerous little folds or bays of the great plain, which are seen wherever the hills open. The village lies on the northern side of this green bay, and is reached by a narrow, steep, and rough mountain path, over which the villagers have to bring their harvests laboriously from the plain beneath on camels, mules, and donkeys. If the traveler ride up this path in March, when Palestine is at its best, he will be charmed by the bright green of the plains and the beauty of the flowers, everywhere lighting up the otherwise barren hills which at best yield scanty pasture for sheep and goats. The red anemone and the pink phlox are the commonest; rock roses, white and yellow, are plentiful, with a few pink ones; the cythus here and there covers the ground with golden flowers, and the

pink convolvulus, marigold, wild geranium and red tulip are varied by several kinds of orchis, the asphodel, the wild garlic, mignonette, salvia, pimpnel, and pink or white cyclamen. As the path ascends, the little fertile valley beneath, running east and west, gradually opens to about a quarter of a mile in breadth, covered with fields and gardens, divided by cactus hedges, and running into the hills for about a mile. Near the village, beside the pathway, about an hour from Esdraelon, is a spring, from which the water pours from several taps in a slab of masonry, falling into a trough below, for camels, horses, and asses.

The distant view of the village itself in spring is beautiful. Its streets rise in terraces on the hill-slopes, towards the north-west. The hills, here and there broken into perpendicular faces, rise above it in an amphitheatre round, to a height of about five hundred feet and shut it in from the bleak winds of winter. The flat-roofed houses, built of the yellowish-white limestone of the neighborhood, shine in the sun with a dazzling brightness from among gardens and fig trees, olives, cypresses, and the white and scarlet blossoms of the orange and pomegranate. A mosque with its graceful minaret, a large convent from whose gardens rise tall cypresses, and a modest church, are the principal buildings. The streets are narrow, poor, and dirty, and the shops are mere recesses on each side of them, but the narrowness shuts out the heat of the sun, and the miniature shops are large enough for the local trade. Numbers of dogs which belong to the place, and have no owner, lie about as in all Eastern towns. Small gardens, rich in green clumps of olive trees and stately palms, break the monotonous yellow of the rocks and houses, while doves coo, and birds of many kinds twitter in the branches, or flit across the open. The bright colors of the roller, the hoopoe, the sun-bird or the bulbul, catch the eye as one or other darts swiftly past, and many birds familiar in England are seen or heard, if the traveler's stay be lengthened, for of the 322 birds found in Palestine, 172 are also British. The song of the lark floods a thousand acres of sky with melody; the restless titmouse, the willow-wren, the black-cap, the hedge-sparrow, the white-throat, or the nightingale, flit or warble on the hill side, or in the cactus hedges, while the rich notes of the song thrush or blackbird rise from the green clumps in the valley beneath. The wagtail runs over the pebbles of the brook as here at home; the common sparrow haunts the streets and house-tops; swallows and swifts skim the hill-sides and the grassy meadows; and in winter the robin red-breast abounds. Great butterflies flit over the hill sides amongst the flowers, while flocks of sheep and goats dot the slopes and the plain below. Through this a brook ripples, the only one in the valley, and thither the women and maidens go to fetch water in tall jars for household use. It is the one spring of the town, and hence must have been the one which the mothers and daughters of Christ's day frequented. It rises under the choir of the present Greek church, and is let down the hill side in a covered channel. An open space near the church is the threshing floor of the village, where, after harvest, the yoked oxen draw the threshing sledges slowly round and round in the open air. No wonder that in spring Nazareth should be thought a paradise, or that it should be spoken of as perhaps the only spot in Palestine where the mind feels relief from the unequalled desolation which reigns nearly everywhere else.

Later in the year the hills around lose the charm of their spring flowers. They are then gray and barren, divided by dry gullies, with no color to relieve their tame and common-place outline, the same on every side. But even then the rich hues of sunset with its tints reflected from the rocks, the long-drawn shadows of afternoon, and the contrasts of light and dark on a cloudy day, give frequent changes to a landscape in itself unattractive.

Nazareth lies nearly twelve hundred feet above the sea, and some of the hills which cluster round and shut it in, rise, as has been said, about two hundred feet higher. It is a mountain village, only to be reached from the plain by a tedious climb.—*Dr. Geike, in the "Life of Christ."*

YOUNG PEOPLE'S WORK.

THIS issue of the SABBATH RECORDER marks an epoch in our representative denominational paper. Among the important changes made, a significant one is the appearance in the group of departments, under which are classified our various interests, of a new department, devoted exclusively to the work of our young people.

At the outset, it ought to be understood that this is the department of and for us, the young people of the Seventh-day Baptist churches. We are its life. It is begun to champion our cause and to further our ends. It is primarily to advance our interests, to bring us together into a greater unity, and to help us to do more effective work for our Master and his church. It is to be a means of communication among ourselves. Here we can bring forward our several opinions. In these columns we can advocate means and measures for the good of Christ's cause, in so far as we young people are related to it. This department must depend for its success upon our support and co-operation. We must read, suggest, contribute, and aid in every possible way. There must be no break in our ranks. The young people of the noblest branch of Christ's Church, we must stand loyal to what our Saviour has committed to us. Let us see to it that this, our page of the SABBATH RECORDER, is the best page, the most interesting page, the page of widest influence, and the most eagerly-read page of the paper.

WHY? Because we constitute the best part of the churches, and we ought to have the best and produce the best. We will be the ones to live after this generation of men of influence shall have gone; and it is fitting that the fittest should survive. We then must be the fittest. Therefore it is time that we should don the manly toga and prove ourselves heroes.

THIS is a new idea to us, and, like many new ideas, about the first thing we find to say about it is, "Why didn't somebody think of that before?" Well, the fact, humiliating though it be, remains a stubborn thing: We, the young people of the Seventh-day Baptist churches, have not hitherto been recognized as a working factor in the problem ecclesiastical. And yet any one can see, without any herculean mental effort, that we are, after all, the most important force in our church and denominational life.

Is this questioned? Eliminate the young people from our societies, wipe out the young Sabbath-keepers for a quarter of a century, and where will the church be? Deprive us of the thought, the activity of our young people, and where will be the vigor and the life-blood of our churches? Let our young people prove disloyal, and upon what sort of a foundation will our future stand?

THIS matter of loyalty on the part of our young people is an important one. Does not our position, as young Christians and young Sabbath-keepers, entail a solemn responsibility? Let us all read the article of "Ebeus," and "talk the matter up."

LET all who have any suggestions to offer, or any "views" to present, send along their communications to the "Forum" without delay. Read Job 32: 4-17, and do even as Elihu, the son of Barachel.

LET all young people's societies, or all interested in the Christian work of young people,

send us, from time to time, items of news, that the "Mirror" may reflect rays from every church and society.

FINALLY, remember, that the Corresponding Editor is a fallible mortal, but one who has the interest of our beloved Zion at heart, and who devoutly wishes that we young people may straightway put our hands to the plough and go forward.

DENOMINATIONAL LOYALTY.

It is the belief of many people, that a thing which is right is bound to succeed, no matter what or who may oppose, or no matter how much assistance it may receive. Many Sabbath-keepers, and especially the young, stand in this position. They say, "If the seventh day of the week is the Sabbath, if God has selected and hallowed this particular day of the seven, on which his children must rest and worship, why then, God will cause his truth to triumph in spite of opposition; and it makes no particular difference what we do in regard to the Sabbath, if only we ourselves observe it."

Now, the most sacred truth will *not* prosper and overcome the opposing error, unless it has faithful and loyal supporters. The Sabbath truth is in need of just such faithful followers, and our denomination is in need of just such loyal supporters. One of our ministers, in a Sabbath sermon recently said, in effect, that he was not sure but that the denomination, like Gideon's army, would be more successful if the half-hearted and careless were allowed to go away, and not be a stumbling-block to the faithful ones. There is much truth in this, bitter truth, indeed, but truth demanding our serious consideration and earnest prayers.

The future of the denomination depends upon the young of the present time. Whether or not it will be prosperous depends upon our loyalty to it. We are liable to leave the denominational interests to the older people, and direct *all* our efforts to general Christian work, and, perhaps, in some cases, to organizations not connected with the church. But soon the work will fall upon us, and we can be much more efficient, if we already have a zealous interest in it. Many of us know scarcely anything of our denomination. We know that there is a General Conference, a Missionary Society, a Tract Society, a University, and a College, and that is about all we do know. How can we expect to have an interest about that which we know nothing of, or be loyal to that in which we have no interest? A clerk will not be likely to be very faithful to his work who is constantly wishing that he was employed in a larger store, and in a larger city, and who is forever murmuring against the fate which cast his fortune in a small and unknown business, rather than in a large and flourishing establishment.

The denomination calls for loyal supporters, loyal in works and influence, sacrificing pleasure or position for the truth; loyal with our sympathy, loyal with our means as God prospers us, loyal with tongue and pen.

A skating party, a sleigh-ride, or a social is easily "talked up," by a few enthusiastic persons. Let us "talk up" among us a deep and sincere interest in our denomination, and loyalty will not be wanting.

EBEUS.

OUR FORUM.

To the Corresponding Editor of the Young People's Page:

Permit me to write a word for your encouragement. I think if you manage this Young People's Department right, you will do a grand thing for the denomination. I will do what I can to aid you. Make it a live department,

and you can count on my support. Write an Editorial sometime on "Effective Organization." We want a page with *snap* to it.

Yours truly,

PHILADELPHIA, Pa., Dec. 20, 1888.

To the Young People's Department:

When I heard that they were going to have a Young People's Department in the RECORDER next year, I was ever and ever so glad. I think it will be real nice for us to have a page all to ourselves. We can then write just as we feel like doing, and nobody can complain. I have often wanted to write for the RECORDER myself, but didn't dare do it. I knew I couldn't ever write any long theological pieces like the ministers; and as I never had been South or to Europe I couldn't tell about my travels. In fact there didn't seem to be anything I would dare do except write a poem, and I just knew I never *could* do that.

But I just believe I *can* write something for the Young People's page. One doesn't have to be profound to write successfully for a paper. If half the writers would spare their attempts at depth of thought, and put the same amount of pains into something bright and interesting, the paper would be twice as attractive.

Anyway I am going to try in a week or two, after I see how the page looks, and if it isn't too dignified, I will send an article. When Mr. Daland wrote asking me to write an original article, it nearly took my breath away. But since then I have been reading the paper more, and I think I can write something every bit as good as a good many of the big essays on the first page. I always did like to write compositions at school when the teacher didn't give me a subject; and the Corresponding Editor said I might write on anything I please. I think I will write on "School Examinations."

Wishing you all success, I am,

Sincerely yours,

DELLA C. WILLIAMS.

OUR MIRROR.

THE committee appointed at the last Conference to report next year on Young People's Work is now considering a tentative report suggested by the chairman, the Rev. Dr. A. E. Main. Let us push the matter of organization between this and the next Conference.

THE Young People's Association at Leonardsville, N. Y., held an interesting business meeting Monday evening, Dec. 3, 1888. An attractive literary and musical program was presented. The Young People's Prayer-meetings on Tuesday evenings are well attended, and much more interest is shown in the affairs of our society.

THERE is a Local Union of the Young People's Society of Christian Endeavor in the vicinity of Westerly, R. I., which was organized a year ago, and is composed of the different societies in Westerly and Ashaway. We meet every quarter, have a programme of addresses, papers, music, etc., then follow it with a social and collation. These meetings are proving very beneficial and inspiring, and are very greatly enjoyed. The last meeting, which was the Annual Meeting, was held with the Society connected with our church and we had a very pleasant time. Reports of the officers were very interesting, and after the election of officers, excellent remarks were made by the outgoing and incoming officers and others, after which a pleasant social and collation were enjoyed in the church parlors. We hope to increase our Union by the addition of other societies lately organized in churches about us.

EDUCATION.

—We have previously made mention in these columns of the bequest of G. V. Williamson, of Philadelphia, of a property which is expected to aggregate \$10,000,000 to \$12,000,000, for the founding of a Mechanical School. An exchange, speaking of this bequest, justly says, the conditions attached to this endowment of the Mechanical School are sensible and practical, as well as generous. He directs that especial care be taken in the choice of a location, so as to secure a good drainage, etc., the buildings must be as nearly fire-proof as possible, but must be plain, "all palatial structures, expensive materials and elaborate ornamentation or decorations" being avoided, in order that scholars may not, "by reason of luxurious or expensive accommodations and surroundings, acquire tastes or habits," which may unfit them for their place in life. Boys may be admitted between twelve and eighteen, and must be indentured for three years. Board, lodging and clothing are to be free, as well as education. No sectarian proselyting is to be allowed, but the moral and religious training of the scholars is to be carefully watched, especially with a view to impressing upon the boys the importance of truth. Mr. Williamson's first gift has already been made of securities, aggregating in market value very nearly \$2,000,000.

—THE recent session of the Vermont Legislature passed a school bill of nearly three hundred sections, but in spite of its length it seems to be well balanced and symmetrical. The State Superintendent is to be elected biennially by the Legislature, and is to hold teachers' institutes, deliver lectures, confer with teachers, school officers, and investigate the condition of the schools. The Governor, with the approval of the Senate, is to appoint supervisors for each county, each of whom is to have the immediate supervision of the schools of the county, the condition of the school-houses, etc. Women are to have the same rights as men to vote in school matters, and to hold office. These are some of the provisions of the bill.

—IN France, religious instruction has been entirely abolished from the public schools. Private schools may be established by special permission. According to the recently published "Year Book of Public Instruction," there were in France, including 896 schools in Algiers, in all 80,651 common schools, of which 67,277 were public and 13,374 were private. In the year 1887, there were newly established 337 public and 233 private schools. The total number of pupils was 5,585,838. Besides these there were 6,096 schools for small children, of which 2,375 were private, with an attendance of 761,692 children, and 251 higher primary schools, with an attendance of 21,938 pupils. The teaching force employed was 137,000 in the common schools, and 9,224 in the schools for children, and 2,133 in the higher schools. The total school expenses for one year were 145,116,878 francs.

—RECENT investigations show that 15,000 children in New York and 10,000 in Brooklyn, are denied admission to the public schools of those cities, because there is no room for them. The authorities seem to think it economy not to spend more money on school buildings. In the meantime, however, those cities are constantly enlarging their jails and prisons!

—THE precise number of women entitled to vote at the recent election of the School Board Committee in Boston, according to the Board of Registrars, was 20,216. It is estimated that at least 18,000 of them availed themselves of their right thus to vote; probably as large a proportion of legal voters as usually vote on such matters.

—THE Central State Normal School, located at Lock Haven, Pa., burned early in December. The building was of brick, four stories high, and cost \$150,000, and is a complete loss. The amount of the insurance was small. The number of students in attendance was over 200, many of whom lost their books, clothes and valuables.

—PROFESSOR FOREST SHEPARD died at Norwich, Conn., on the 8th of December, of pneumonia. He was born at Boscowen, N. H., in 1800. He made a thorough study of economic mineralogy and mining, and was well known as a specialist in all parts of the country.

—THE most heavily endowed educational institutions in the United States are, Girard College, \$10,000,000; Columbia, \$5,000,000; Johns-Hopkins, \$4,000,000; Princeton, \$3,500,000; and Harvard, \$3,000,000.

—THE Johns Hopkins University, in Baltimore, is financially embarrassed, through depreciation in value of Baltimore & Ohio stock, which it owns. There is talk of a public subscription.

—THERE are now three ladies on the New York Board of Education, Mrs. Agnew, Miss Dodge and Mrs. Rice.

TEMPERANCE.

—A GOOD TEMPERANCE STORY—We fear the hotel clerks who would do as this one did are not in the majority. The witty thoughtfulness of the act here described entitles the doer to be called more than "gentlemanly."

About a year ago eight or ten lumbermen went into a hotel in one of our Western cities, and engaged a private parlor. They were jolly, well-to-do fellows, and met to settle up a year's business over a social glass, having had a successful speculation together. Summoning the gentlemanly clerk of the house, they ordered him to bring in the choicest liquor to be obtained,—"nothing but the purest and finest article."

The table was spread, glasses brought out, and mirth and jollity prevailed. Presently in came the clerk with a silver pitcher of ice-water, and as he filled each goblet, with quiet dignity and not a smile on his countenance, he remarked, "Gentlemen, I have done the best I could to obey your order, and here is the purest article to be found in the United States."

All looked on in dumb amazement, so unexpected and so ludicrous was their position. But they were equal to the occasion. Not a word was said till each had his glass before him, filled with the sparkling fluid. Almost simultaneously they all raised their glasses, and pledging each other's health, made the additional one of promising not to drink anything stronger for the year to come. Nearly twelve months have passed, and they have been loyal to their vow. May we not hope that the pledge may be renewed for life.—*Congregationalist.*

—DR. B. F. DAVENPORT, chemist to the State Board of Health of Massachusetts, in a recent analysis of forty-seven tonics and bitters, found all but one to contain a large percentage of alcohol. Parker's Tonic, which claims to be a purely vegetable extract, and to stimulate the body without intoxicating, was found to contain 41.6 per-cent of alcohol. Hoofland's German Bitters, which is said to be free from alcoholic stimulants, contains 25.6 per-cent of alcohol. Hostetter's Stomach Bitters contains 44.3 per cent. Even whisky and brandy contain but 50 per cent of alcohol; hence when a person takes the usual "dose" of these bitters and tonics, he averages but little less alcohol than would be obtained in the same amount of pure whisky. There are a great many people who would on no account drink beer, wine, or brandy as such, but yet use these "tonics" and "bitters" freely and regularly.

—ACCORDING to the Rev. Dr. Mutchmore, of Philadelphia, "the moral effect of English occupation in Egypt seems to be an increase of drinking in the towns and the cities. But the British influence is favorable and helpful to the mission work, especially in facilitating the building of churches." It is eminently proper that British influence should be favorable to mission work, but what a sad comment on Christian England is the statement concerning the increase of drinking.

—THE great Catholic council at Baltimore undertook two things: they advised their people to get out of the liquor business, and they ordered the priests to get the children out of the public schools into the parochial schools. They are making great progress in getting the children out of the schools. How is it about starting the rum-sellers out of the rum-traffic?

—THE *Southern Star* says: "A count was made of the cases booked in the station house for the first three months of 1887, and for the same months of 1888. During this year, or since the saloons have opened in Atlanta, there has been one thousand one hundred and thirty-two more cases booked than during the same period of last year under prohibition.

—A HUNDRED and sixty thousand saloon-keepers, according to the census—and not a very late one either—are at work at their nefarious business in the United States. There are about eighty thousand ministers on the rolls of all our churches. Not over sixty thousand of them are in regular work. Three saloon-keepers to one minister!

—"PROHIBITION is worth to us as a firm at least ten thousand dollars a year in the general regularity of the men at their work." So Withall, Titum & Co., employing 1,500 men in their glass factories at Millville, N. J., are reported as saying.

—THE chairman of the Coventry (England) Board of Guardians says he has never seen a teetotaler come to the work-house for relief, and has made inquirers at fifteen other work-houses and found a similar state of things.

—THE Biddeford and Saco, Me., authorities one day recently turned over \$1,500 worth of liquor into the sewer from the jail yard.

USES OF DARK THINGS.

It is something to the purpose that the "dark things" of nature and of Providence are dimly and exceptionally in their occurrence. They are not the prevailing expression of the divine mind. They are but a fragment of the warp and woof of the divine plan. As a whole, that plan is amiable to look upon. Neither do they present the look of eager execution, as though God delighted in them for their own sake. Where do we find them in that profusion of numbers which we discover in the beauty of this world's adornments, and the sublimity of its constellated firmament? The terrific shock which they give to our sensibilities is largely the shock of contrast with their magnificent and beneficent surroundings. They are God's strange work. Artists tell us that paintings, mezzo-tint, should be set in a golden frame. In the material universe something like this is witnessed in the accompaniments of the shocking phenomena evolved by the forces of nature. There mysterious aliens to the work of a benign Creator are set in the framework of a world of exceeding beauty. The first impression, and the last which is made upon a philosophic observer, is that so far as is consistent with the moral purposes in its creation, this world, in its original and divine ideal, was meant to be a happy world.

Of this the most common illustrations are the most convincing proofs. The sun does not shine in niggardly fashion when it flushes the eastern hills. The moon is not held over us at midnight, like a dark lantern, by a sinister hand, and watched by an evil eye. The very wildernesses are often clothed with beauty and resonant with song. Is there not something suggestive of divine benevolence in the fact that so many species of singing birds gather by loving instinct around human homes? Is an African desert a blotch on the face of a world of beauty? It is offset by that anomaly within anomaly in which a daisy was instructed to bloom there for the glazing eye of Mungo Park.

He who out of his own serene consciousness evolved a world of such exceeding loveliness, and then planted in the soul of the being to whom he gave dominion over it the Greek idea of beauty, must be a benign Creator. So have men reasoned from the beginning, and so they will reason until the end. It is in the lap of such a world that we find the few anomalies, thrown in as if at random, which put our faith on trial. So infinitesimally exceptional are they on the large and the long scale of observation that a devout looker-on cannot help exclaiming: "He hath made everything beautiful in his time!" True, the exceptions are dark, very dark. To one who will have it so, they make their author look evil-minded and malignant. Yet, a moss rosebud is a triumphant respondent to them all.—*Austin Phelps.*

MANLY PREACHING.

The preaching and teaching of Christian ministers in matters of religion should by all means be manly. It should be addressed to the understanding as well as to the feeling. It should not be merely sentimental. It should be grounded on truths and reason. It should thus be of a sort that will bear to be brought to the test of clear thinking, and a sound judgment. We do not mean, of course, that the feelings are not to be reached. They ought to be appealed to, and most powerfully. But we mean that the appeal should be reasonable; that is, strong, and genuinely and permanently effective.

It is due to the cause of religion itself that this should be so. The service of God is reasonable in the highest degree, and is the very end of reason. The truths and motives of religion are strong by the perfection of reason that is in them. And we do a wrong to the Christian faith if we fail to cause it to be seen in this, its real solidity and truthfulness. It is the habit of the ministry in some good measure to aim at this. But they may need encouragement in their purpose. And other Christians, as well as ministers, may well keep the same truths in mind. They tend toward thoroughness, and to a sure and steady growth of Christian grace.—*Baptist Weekly.*

COMMUNICATIONS.

NEW YORK LETTER

SUNDAY NEWSPAPERS.

Rev. B. B. Tyler, pastor of the church of Christ's Disciples on West 55 street near 8th avenue, preached Sunday evening, December 23d, on the theme above mentioned. He is the same brother, who in a private conversation said, to me that if he believed in the Decalogue he should be obliged to keep the Jewish Sabbath. His sermon has made quite a stir among the papers, and among the ministers of the city as well. The next day he said to me, "so you claim me as a Seventh-day Baptist?" I replied, "you are not far from that kingdom." He admitted from the first that the Sunday newspapers had come to stay. "It belongs to the condition of our society." "I take the Sunday papers, read them and advertise my meetings in them, yet if I had my way all Sunday traffic would be stopped. But I cannot; these things are fixtures; what are we going to do about it?" The opposition to the Sunday paper is based on the theory that it is in violation of the fourth commandment. But Mr. Tyler does not believe this. He says:

In all these publications there is no violation of the fourth commandment. The commandment refers to the seventh day of the week, not the first. Furthermore, the law was given to the Jews, not to the Gentiles. Again, the Decalogue was abolished by Jesus Christ. Each requirement, however, was re-inacted by Christ except the fourth commandment. Jesus did not say, 'Remember the Sabbath day to keep it holy.' With this I still bespeak due reverence for the first day. We need it for the culture of our spiritual welfare. Jesus came to establish a new religion, and in doing so made no reference to the fourth commandment. It was, in effect, the change from the old confederation of states to the present constitution. The Old Testament may be esteemed for its moral worth and historical and literary merit, but when it comes to us to point out our duty as Christians we should rather take the precepts of Jesus, who made no reference to this Sabbath day. As a matter, then, of mere Christian duty, in so far as it is set down as a direct sin to do work on the Sabbath, I hold that this view is in error.

Now, as regards the papers themselves. If I were running a paper (and every one not an editor knows just how one should be run) I would altar the character of the news that I dished up every Sunday. There is, in the first place, the report of all manner of crimes, which, I think, should be especially curtailed on the Lord's day. I should endeavor to make my Sunday paper as clean as possible. The summary of the news, such as the *Herald* publishes, for instance, is something I always read on Sunday with pleasure, but this idea of wading through a hundred or more columns of social filth is morally debasing.

Concerning ministers who sought to condemn the Sunday papers the preacher said in conclusion:

They will not, many of them, advertise in the Sunday papers, but this has had no apparent effect on their circulation. These papers have come to stay. Let us, therefore, use our influence to elevate their general tone rather than uselessly to decree their existence.

Here is the criticism of the *Herald*, supposed to represent one of the best elements in the newspapers fretarnity.

First, as to the logic of situation. The reverend gentleman believes the Sunday paper is a wholesome, healthy and desirable thing, and therefore takes it, reads it and advertises in it. He also believes it to be an unwholesome, unhealthy and undesirable thing, and therefore wishes it could be abolished. Now, Dr. Tyler is doing a good work, and we hope he will live many years. But when at last he shuffles off this mortal coil he ought to allow an investigation to be made of the captivity in which his brain serenely reposes. That it is an organic curiosity and is functionally eccentric is beyond dispute. *The man who can state that the same act can be both virtuous and vicious presents an interesting study in natural history.

Second, as to the consequences. Suppose one class of

persons—i. e., the clergy—had the power to do as they pleased, would they do it? Do they really mean what they say, or are they—unconsciously, of course—talking buncombe?—See the state of things they would inaugurate—no, the state of things they say they would inaugurate. No business on Sunday. All right. Not a horse car—the poor man's vehicle—running in the city; not a railroad train for the east or the west; not a private carriage—the rich man's vehicle—in the streets; not a telegraph or telephone or district messenger office open, no matter what the emergency; the drug stores shut up, a notice in the window, "The sick will be served on week days only.

Well, what kind of a city would you have? We are rather inclined to think that if the clergy controlled the law they would simply do the best they could under the circumstances, and that is practically what is being done now. They would act with due and proper reference to the fact that a very large majority of our citizens honestly differ from them, and govern themselves accordingly. New York on Sunday is one of the quietest cities on the globe, and there isn't a million and a half of people anywhere who enjoy more serenity or rest or peace on that day. It is easy to find fault, but to see the broad truth requires a rare faculty.

Every saloon in the city open on Sunday, all the street cars running, all butcher shops and grocery stores, candy stores and tobacco stores open, and then call New York City quiet!

One can hardly help inquiring what the *Herald* considers a quiet Sunday. These clashings of opinion between religious teachers themselves, as well as between religious and secular teachers, point clearly to the fact that the only basis of reconciliation of opposing views is the Word of God. Let the turmoil increase.

WASHINGTON LETTER.

(From our regular Correspondent.)

WASHINGTON, D. C., Dec. 28, 1888.

Christmas day was celebrated by the President and his Cabinet in a very quiet way. In each instance they discussed their turkey and venison only with their families. In the morning, the President and Mrs. Cleveland went to hear Dr. Sunderland preach a sermon on the blessings of the day, and in the afternoon they took advantage of the fine weather to drive into the country. In the churches of Washington, Christmas day was more widely celebrated than has been the case for many years. The churches were profusely decorated with evergreens and flowers, in keeping with glad songs, heralding again the birth of the Saviour. The bright, warm weather, so unusual during the Christmas holidays, brought out large congregations; the sermons were appropriate to the occasion and the music was, in many of the churches, of a high order.

Congress, as usual, went off on a holiday recess. No power or interest has ever yet been able to make an American legislator work during the Christmas holidays. A large number of the members of both Houses went home, and they may all get some light on the extra session question from their friends, who are supposed to hold their fingers on the pulse of the people. They expect, at any rate, to come back with a better understanding of all these matters than they now have. In the meantime, the speakership candidates and the men ambitious for Cabinet honors are putting in their leisure hours to the best advantage, and some pilgrimages are being made to Indianapolis.

There is an active correspondence between speakership candidates and new members of the next Congress, but all of them are finding great difficulty in securing pledges of support. Each Republican delegation that has not one of its own members in the field, is reluctant to be committed to any one at present. None of them want to throw away votes. After the holidays, if it is

then apparent that there is likely to be an extra session, there will be more open activity in the canvass, and the delegations will divide up among the various candidates in a way to give some indication of their relative strength.

President Cleveland is at last enjoying a rest from the persistence of office-seekers. His mail has fallen off largely since election, the number of his callers has decreased, and people seem to be losing much of their interest in him. Such are the fortunes of war and politics. But Mr. Cleveland is not pining away over it. On the contrary, he is growing wonderfully fat, and is woefully in need of exercise. People who have not seen him for some time, are struck by his increasing size. He is now what you call a really fat man, and his trowsers move up and down with each step, after the manner of fat men's trowsers.

In three days the officially ceremonious season of Washington will begin. Then the simplest forms and courtesies will take on a new meaning and a fuller significance. The simple entertainments that took place in December will not be possible in January. In the former month, the Cabinet lady receives her callers as her friends, and introduces them to each other. In January, all these familiar courtesies will be out of place, and the wife of a high Government official must receive in an official capacity. Hostesses can seat their guests at dinner as they choose, before the meeting of Congress, but when the "season" is on, they send their dinner lists to the White House for the master of ceremonies to diagram.

The New Year's day ceremonies at the White House, will be the same, in every respect, as in former years. The order of procedure is the same, the President's reception beginning at 11 o'clock. At its close, the Secretary of State will entertain the members of the Diplomatic Corps at a breakfast at his house, and the Secretary of the Navy will entertain officers of the navy and army at breakfast. The Cabinet houses, and many others will then be open to callers all the afternoon.

Preparations are still in progress for Gen. Harrison's inauguration. Organizations are reporting, bands are writing for engagements, caterers are asking for particulars about the supper, and some people want definite information as to how much it will cost them to come to see the spectacle.

It is expected that Secretary of War Endicott will, on retirement from his present position, become solicitor of a leading life insurance company. In wrapt and astonished contemplation of his monumental family pride, people have lost sight of the fact that Mr. Endicott is really a very good lawyer.

IN MEMORIAM.

Mrs. LOUISA SOMERS, wife of Dr. J. B. Somers, died of peritonitis, at their home in Linwood, New Jersey, Dec. 14, 1888, in the 52d year of her age. She was a woman who had always enjoyed excellent health until her final sickness, which lasted only eight days. The blow falls very heavily upon the bereaved family, so suddenly deprived of a most devoted wife, self-denying and affectionate mother, and conscientious Christian. Two children, a daughter and a son, mourn her loss.

Her first church connections were with the Second Baptist Church, of Cape May, New Jersey; which she joined about thirty-six years ago. In 1863 she was married to Dr. Somers, and removed her membership to the Somers Point Baptist Church, near Atlantic City. This was a

new church, with only a few members, and she joined with her husband in the effort to make a feeble church one that should be self-supporting; and they together shared in the labors and anxieties sure to come in the dark days of such an undertaking. During this struggle, her husband embraced the Sabbath of the Bible, after years of study and much thought upon the question. She continued to study her Bible in all good conscience, in reference to the change her husband had made; but did not at first see her way clear to join him. Finally her attention was turned toward Christ's warning about the destruction of Jerusalem, where he told them to pray that their flight be not in "winter, nor on the Sabbath-day." She saw that the Saviour was here speaking of what would happen many years after his death, and that with a prophet's ken, he was speaking of the Sabbath as though it would be as binding as ever, in the forty years to come, after his resurrection. Her eyes were opened, and she saw that, after all that had been told her about a change from the Seventh-day to the First-day, the Saviour uttered no word about any such change, but on the contrary spoke of the Sabbath as something that would still exist in the days of Jerusalem's downfall, long years after his return to glory. Her keen conscience quickly responded, and she immediately joined her husband in obeying God's command to "Remember the Sabbath-day to keep it holy." For many years they were "lone Sabbath-keepers," and a part of this time were urged to retain their membership with the First-day Baptist church, that church even changing its articles of faith, in order to make it consistent for them to keep Sabbath and still be working members there. But when the little church became strong enough to call a pastor, this friendly relation soon changed, and she and her husband were obliged to withdraw from the membership. After all the crosses incident to the breaking up of old associations, she united with the Seventh-day Baptist Church at Shiloh, Sep. 3, 1884 where she remained a member until death.

She was held in the highest esteem by all who knew her, and the community in which she lived feel that they have lost a faithful helper and friend.

Her funeral services were conducted by the writer, December 19th, with a sermon from the words of Christ in Luke 20:38, "Now he is not the God of the dead, but of the living; for all live unto him." A very large assembly of friends followed her remains to the grave, at Somer's Point, where they rest in the family burial place with several generations of the Somers family.

Many were the expressions of sympathy for the members of this stricken family. May the blessed comforts of our heavenly Father, abide in each of their hearts.

THEO. L. GARDINER.

SHILOH, N. J., Dec. 26, 1888.

HOME NEWS.

New York.

NILE.—A donation visit for the benefit of the pastor, Rev. H. B. Lewis, held here recently, resulted in a neat little sum for his purse and some supplies for his larder. A good social time was enjoyed.

INDEPENDENCE.—The annual donation for the pastor was held December 11th, at the residence of Henry and Eugene Bassett.

The house is large and accommodated well the large attendance. All seemed to enjoy the occasion. With singing, conversation and all that goes to make up a donation, not forgetting the oyster supper, the hours passed swiftly away. After meeting all expenses the pastor received \$58.85, and more than that, not valued in dollars and cents, the cordial greetings and kind expressions of regard that do much toward inspiring him to greater faithfulness and greater love for the people.

The Sabbath-school was reorganized a week earlier than usual so as to give all the time in the last Sabbath of the year to review. H. D. Clarke was chosen Superintendent; Mrs. Lewis Berry, Assistant; Mrs. Alice Livermore, Secretary, and D. E. Livermore, Treasurer. The school continues the use of the *Helping Hand*, and *Dew Drops* for the primary class. This little class of ten sends \$6 00 for the China Mission, collections during a portion of 1888. They probably thought of their little friend, Johnny Randolph, now in China, and hope he will consider himself *their* missionary to the heathen boys and girls in Shanghai. The money is sent to the Treasurer of the Missionary Society. Teachers in the Sabbath-school for 1889 are G. D. Rosebush, Mrs. Perry Potter, Mrs. E. D. Potter, Mrs. Lewis Berry, Mrs. Henry Coleman, Eld. J. Kenyon, Dea. S. G. Crandall, Mrs. M. A. Crandall, and Mrs. H. D. Clarke. The attendance during 1888 has been excellent, though somewhat smaller than last year, owing to some removals, deaths and much sickness in families.

Our holiday entertainment was held at the church, Monday evening, Dec. 24th, when an interesting programme was carried out.

On Sabbath the 22d the pastor preached a short sermon to the children entitled, *The Moral Powder Mill*. By means of illustrations with charcoal, saltpeter and sulphur, and the explosion following, he endeavored to impress upon their minds the dangers of passion, pride, obstinacy and selfishness, as well as the good use of moral qualities. This was followed by a second sermon from Hebrews 10:35.

Our next communion service will be held on Sabbath, Jan. 19th. May we again hear from our non-residents?

LEONARDSVILLE.—The pupils of the intermediate department of the Union School spent a very enjoyable evening at the home of their teacher, Miss Alma J. Huey, a week or two since. Miss Huey was presented with a beautiful volume of Burns's works, as a mark of the high esteem in which she is held by her scholars.

Mr. and Mrs. J. B. Norton, of Elizabeth, N. J., father and mother of Mrs. Daland, are visiting here.

Christmas exercises were held at the church on Monday evening, which were much enjoyed by all. The musical programme was highly commended.

New Jersey.

NEW MARKET.—A week or two since an account of the accidental shooting of Mrs. Staats Titsworth was given. At that writing the result of the accident was uncertain. It is now thought that she will never recover the use of her right eye, and the left eye is still in a very painful and dangerous condition.

Rhode Island.

WESTERLY.—What came near being a destructive fire was discovered in the back part of the drug store on the corner of Main and Broad streets, on Thursday night, December 20th.

The prompt response and efficient work of the fire department saved the town from another disastrous conflagration. The origin of the fire is unknown.

The Pastor has begun a series of lectures or talks on his trip in Europe last summer. Several lectures have been given, and others will follow. They are very interesting and instructive.

Our Union Thanksgiving Service was held with the First Baptist Church. An excellent sermon was preached by Rev. J. E. Hawkins, pastor of the Methodist Church. After the service the clergy with their wives, went to the Calvary Baptist Church with many other invited guests, and witnessed the marriage of Rev. B. D. Hahn, its pastor, and Miss Harriet Pendleton, of our place who has been for several years an honored teacher in the Graded School.

Christmas evening our Sabbath-school gave a Christmas entertainment in Armory Hall. The early part of the evening was given to a social time and a collation of sandwiches, cake and ice-cream. After this was over the school gave a Christmas Cantata, entitled, "King Winter and his Court." There were three acts, in which King Winter, his queen, pages, courtiers, Santa Claus, children and Christmas gifts prominently figured. The music was nicely rendered, the scenery, costumes and representations were fine. It was a success and great credit is due to the leader, Mrs. Carey Main and the young people in giving a large and appreciative audience so pleasant an entertainment. If we did have a green Christmas, the day was a most delightful one, as sunny and balmy as a spring day. All business was closed and the people of our village and surrounding community gave themselves up to family Christmas dinners, and a good time with their friends.

O. U. W.

Wisconsin.

MILTON.—A pleasant reunion of the "West family," was held at the house of H. W. Randolph in this village, Dec. 25th. Among the guests from out of town were C. H. West, wife and daughter from Kilbourn City, and Mr. and Mrs. Frank Peterson, of Eagle. The "West family" was originally from Shiloh, N. J., and those who assembled on this occasion were descendants in the second, third and fourth generations. An enjoyable occasion is reported.

Some little excitement is caused here by the prospect of a new railroad from Chicago, via Lake Geneva, Johnstown, etc.

Mr. A. Delos Burdick, for a long time associated with Milton and Milton affairs, having been elected Treasurer of Rock County, enters upon his duties at the city of Janesville, January 1st.

Iowa.

WELTON.—We have before spoken of the religious interest among the young people here. It may be interesting to the readers of the RECORDER to know that twelve have recently united with the church—nine by baptism and three on verbal testimony.

It is stated as a fact which will doubtless surprise many people, that there are to-day more Protestant missionaries working among the Jews in proportion to the whole number of Jews in the world, than there are among the heathen. There are forty-seven Protestant Missionary societies working exclusively among the Israelites. They support 377 laborers, costing annually, \$432,000.

MISCELLANY.

NEW YEAR'S WISHES.

BY FRANCES RIDLEY HAVERGAL.

What shall I wish thee
Treasures of earth?
Songs in the springtime?
Pleasure and mirth?
Flowers on thy pathway?
Skies ever clear?
Would this insure thee
A happy New Year?

What shall I wish thee?
What can be found
Bringing thee sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall insure thee
A happy New Year?

Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright,
Love that is perfect,
Casting out fear:
These shall insure thee
A happy New Year.

Peace in the Saviour,
Rest at his feet,
Smile of his countenance
Raidant and sweet,
Joy in his presence,
Christ ever near,
These will insure thee
A happy New Year!

EVENING.

How sweet at evening's tranquil prime
To feel that through the day,
From virtue's path of peace sublime
My footsteps did not stray.

How sweet to know a Father's care,
Did every way surround,
Whilst every humble, fervent prayer,
Was with his blessing crowned.

How sweet to feel that through the night
Angels their watch will take,
To make my slumbers soft and light,
Till joyful I awake.

—Christian Secretary.

THE PATIENT PUPIL.

"I hate him! yes I do! and I never will take another lesson! see if I do!" This was said with emphasis.

Mrs. Gordon looked out of the parlor window to find that the speaker was her own little daughter. Madge was a bright, active girl, with lovely chestnut hair, blue eyes, and red cheeks. A pet at home, and a favorite at school, it was not strange that she was imperious. She enjoyed music; but she "hated practice."

Mrs. Gordon looked thoughtful. She desired Madge to become an accurate musician, and she felt that Professor Dartrum was a judicious teacher. A moment later the parlor door was pushed open, and Madge stood there. There was a look of defiance in her deep-blue eyes.

"Let us hear all about it," said Mrs. Gordon, making a place for Madge and her two young friends on the sofa. Then followed a brief narration of the very strict rules, and the torture to which she was every day subject:

"Miss Craven is not half as strict. Say I may take lessons of Miss Craven, mamma!" Madge concluded.

For answer Mrs. Gordon said, very gently, "Before we decide, let me narrate something that I have read of a young girl whose teacher was far more exacting than Professor Dartrum."

"That could never be!" exclaimed Madge.

"Will you have the story?"

"Yes, yes!" cried three voices in chorus.

"As I shall leave you to guess the name of the young girl, you will need to pay particular attention," continued Mrs. Gordon.

"The sleepy old place in which our heroine lived possibly had something to do in fostering the love of music in her breast until it burst into a flame bright enough to illumine two continents.

"This town had a theater, where the little girl was accustomed to go with her father. He was a flute player in the theater, an organist in the famous old cathedral. At last, from following the musicians so closely, she longed to play her-

self. The flute did not suit her small mouth; but the violin—yes, she would have a violin!

"A violin! nothing could be more absurd," her relatives declared; and Aunt Caroline insisted that her father must not indulge the child in this way; only boys played violins.

"However this girl kept on asking, and at last her father brought home the smallest violin he could possibly buy.

"And now for lessons! M. Simon, the teacher, lived a good distance away. It did not matter. Three times a week she took that long walk through the Rue Voltaire, across the crowded place where the theater stood, till the gray towers of the chateau came in sight.

"First, she must learn to stand—how to rest on her left foot with the right partly in front; then how to hold her violin—how it should rest on her shoulder, and how to grasp and support it. Hold it perfectly still for ten minutes! Then lay it down for a few minutes' rest! Take it up again, hold it firm!

"Patiently now she bent her small fingers over the strings, as if to touch a chord, head erect, left arm bent and brought forward so that she could see her elbow under the violin. Then she must stand perfectly still, with her right arm hanging down naturally. No bow, of course. She must learn to sustain the weight of the violin, and accustom her arm to its shape. In silence and motionless she held the instrument.

"For two or three weeks she did this and nothing more.

"Then the bow was placed in her right hand. Now it rests lightly on the strings, and is drawn down slowly and steadily. Not a sound! No, there is no rosin on the bow, and it slipped over the strings in silence.

"Two hours every day, nothing but dumb motions—not even finger exercises. Simply to learn to stand, to put the fingers in the right place, and to make the right motions with the bow. Very often her poor arms would ache, and her legs become stiff with standing. Then her teacher had a temper, and was at times fearfully cross. Tears stood in her eyes, but no word of complaint ever was uttered. She was going to play, and this is the way to learn.

"At home the same thing was repeated. Three hours' practice every day with the dumb violin, and this for three full months.

"Now she has rosin on her bow. The exercises are all written out with a pen by her master—long-sustained notes by the hour. The bow hardly moved, so slowly did she draw it up and down. If she obtained nothing else, she would have a strong clear tone, and learned to make a grand full-sweep with her bow. Slowly and patiently she crept along, sometimes in the morning, sometimes late at night listening to instructions and playing over the exercises.

"Seven hours every day! Scales in every key, running passages of every imaginable character—nearly a year of dry scales!

"One day a famous musical director put up at the Hotel de France. Would he listen to her playing? Yes.

"She sat in her usual place in the orchestra all the evening, and then, near midnight with her violin under her arm, called at the Hotel de France. The great artist had been treated to a banquet, and was still sitting in the dining-room. There were goblets and champagne glasses on the table; and after talking about music for a few moments, he took a fork, and gently tapping on a wine glass, asked what note it was. It was E. And this one? A. And this one? D. And so on. He was greatly pleased with the experiment, and said he would hear her play. 'Only you must mind, I don't like false notes.'

"I never give 'em, sir!"

"He laughed, and she began to play. She was a bold, sturdy player and astonished the director with the graceful sweep of the small arm. At the close he complimented her in a cordial manner and hoped she would go on with her studies. 'O! she would; she meant to study all the time.'

"The first real piece was a grand occasion. She played it through hundreds of times. Hours were spent over one note. A week on a single page. One passage she could not get right; forty-seven times she played it before her master would let her off. No matter, she must play

it right, if it took her all day. Tears dropped on the violin; the master was still more enraged. At last she did it right, played it over several times, went home, and never played it wrong again in her life.

"At last there was to be a grand concert—something quite out of the common course—and it was decided to bring out this young musician with her wonderful violin-playing. The Italian opera, the French opera, the dramatic corps, all the grand families, every musician in that old city, bought a ticket.

"The concert began and went on. The orchestra played, and the artists sang, and then there was a little rustle and hush of expectation as they brought in a box for the child to stand upon, so that all could see her.

"And then a slight, blue-eyed girl, in a white dress, white satin shoes, and a pink sash appeared.

"At the piano sat her teacher, and the father stood by her side to turn the leaves of her music.

"But a moment before she had been carried away with the pink sash and dainty shoes. Now she put the violin to her shoulder, and was ready to play.

"The tone came strong, full and true. The notes were in exact time. The people were hushed to a painful silence. In his excitement her father turned two leaves. The small player inclined her head, and in a pretty, lisping whisper, said, 'You've turned two pages, papa.' The page was turned without pause, and the music went on. It was a brilliant rendering of the most difficult composition.

"It seemed as if the great musicians and the people *en masse*, never would stop clapping and cheering. The leader of the orchestra offered, in the name of all the musicians, to crown her young head with a wreath of roses. The attempt was amusing, the wreath slipped over her shoulders and fell to the floor, and there she stood in the midst of it.

"Then they brought a wonderful Paris doll, and set her quite wild with joy by presenting it to her.

"Then they cheered again, and laughed, and stormed her with flowers."

Mrs. Gordon paused. Madge and her associates were on their feet.

"I am glad you told us—we cannot guess—only, mamma, a great genius would not have had to do all this," said Madge.

"Only genius would have been patient—in other words, patience and constant drill give genius wings," answered Mrs. Gordon.

"Tell us, please, and we will practice like her, without any more words," came frankly.

"Camilla Urso," answered Mrs. Gordon.—*Selected.*

IN HUMILITY.

If lowly at the feet I lie
Of him who died to save,
The blessing he will not deny
That earnestly I crave;

He will bestow a humble heart,
Devoutful and sincere—
His wisdom and his peace impart,
In all my life to appear.

He will direct and guard my way,
And if temptations rise,
Teach me more fervently to pray,
And evil thoughts despise.

Through every hour, till life shall close
He will my path attend;
And make me in his love repose,
And crown me at the end.

—Christian Secretary.

WE ought to love God because he has given us the power to love. He might have formed us gloomy, morose, misanthropic beings, destitute of all the social affections; without the power of loving any object, and strangers to the happiness of being beloved. Should God withdraw himself, not only all the amiable qualities which excite love, but the very power of loving, would vanish from the world, and we should not only, like the evil spirits, become perfectly hateful, but should, like them, hate one another.—*Edward Payson, D. D.*

THE FIRST SKETCH OF LINCOLN'S EMANCIPATION PROCLAMATION.

The Nicolay and Hay Life of Lincoln in the December Century gives an account of the first sketch of the Emancipation Proclamation, the original draft being here printed for the first time. A Cabinet meeting was held on July 22, 1862; concerning this meeting we quote as follows: "Further conference was had on organizing negro regiments, but Lincoln decided that the moment had not yet arrived when this policy could be safely entered upon. Writes Chase: 'The impression left upon my mind by the whole discussion was, that while the President thought that the organization, equipment, and arming of negroes like other soldiers would be productive of more evil than good, he was not unwilling that commanders should, at their discretion, arm, for purely defensive purposes, slaves coming within their lines. But on the kindred policy of emancipation the President had reached a decision which appears to have been in advance of the views of his entire Cabinet. Probably greatly to their surprise, he read to them the following draft of a proclamation warning the rebels of the pains and penalties of the Confiscation Act, and while renewing his tender of compensation to loyal states which would adopt gradual abolishment, adding a summary military order, as Commander-in-Chief, declaring free the slaves of all states which might be in rebellion on January 1, 1863. The text of this first draft of the Emancipation Proclamation is here printed for the first time: 'In pursuance of the sixth section of the act of Congress entitled, "An act to suppress insurrection and to punish treason and rebellion, to seize and confiscate property of rebels, and for other purposes," approved July 17, 1862, and which act, and the joint resolution explanatory thereof, are herewith published, I, Abraham Lincoln, President of the United States, do hereby proclaim to, and warn all persons, within the contemplation of said sixth section, to cease participating in, aiding, countenancing, or abetting the existing rebellion, or any rebellion against the Government of the United States, and to return to their proper allegiance to the United States, on pain of the forfeitures and seizures, as within and by said sixth section provided.

"And I hereby make known that it is my purpose, upon the next meeting of Congress, to again recommend the adoption of a practical measure for tendering pecuniary aid to the free choice or rejection of any and all States, which may then be recognizing and partially sustaining the authority of the United States, and which may then have voluntarily adopted, or thereafter may voluntarily adopt, gradual abolishment of slavery within such state or states; that the object is to practically restore, thenceforward to be maintained, the constitutional relation between the general Government and each and all the states wherein that relation is now suspended or disturbed; and that for this object the war, as it has been, will be prosecuted. And as a fit and necessary military measure for effecting this object, I, as Commander-in-Chief of the Army and Navy of the United States, do order and declare that on the first day of Janu-

ary, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any state or states wherein the constitutional authority of the United States shall not then be practically recognized, submitted to and maintained, shall then, thenceforward, and forever be free.' "Of the Cabinet proceedings which followed the reading of this momentous document we have unfortunately only very brief memoranda. Every member of the council was, we may infer, bewildered by the magnitude and boldness of the proposal. The sudden consideration of this critical question reveals to us with vividness the difference in mental reach, readiness, and decision between the President and his constitutional advisers. Only two of the number gave the measure their unreserved concurrence, even after discussion. It is strange that one of these was the cautious Attorney-General, the representative of the conservative faction of the slaveholding state of Missouri, and that the member who opposed the measure as a whole, and proposed to achieve the result indirectly through the scattered and divided action of local commanders in military departments, was the anti-slavery Secretary of the Treasury, Mr. Chase, representing perhaps more nearly than any other the abolition faction of the free state of Ohio. All were astonished, except the two to whom it had been mentioned a week before. None of the others had even considered such a step. But from the mind and will of President Lincoln the determination and announcement to his Cabinet came almost as complete in form and certain in intention on that memorable Tuesday of July, as when, two months later, it was given to the public, or as officially proclaimed on the succeeding New Year's Day, an irrevocable executive act."

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DOMESTIC.

The Hudson river at Nyack was practically closed Dec. 24th.

The closing days of the year are adding largely to the long list of disasters of 1888.

The San Francisco Chamber of Commerce has adopted a memorial urging Congress to protect the Samoa islands.

A block of fir wood was recently received at Portland, Oregon, that was cut from a tree which was 150 feet high to the first limb.

An epidemic is spreading among horses in Columbus, Ohio. The street car company is seriously crippled in consequence.

In the national senate there are fourteen page boys, and Senator Stanford gave each of them a new five-dollar bill for Christmas.

The longest continuous sleeping-car service in the world is that on the Santa Fe system, which runs through sleepers from San Diego, Cal., to Chicago, a distance of 2,311 miles.

Pennsylvania will probably have two amendments to its constitution to vote on at an early day—the prohibition amendment and one removing the poll tax qualification from voters.

In the case of Bauereisem, chief of the dynamiters at Aurora, Ill., who has been on trial for several days, the jury has returned a verdict of guilty and fixed his sentence at two years' imprisonment.

Severe storms extended throughout Iowa, Northwestern Missouri and a part of Kansas during the last week in December. In most of this region it was a wet snow which in some places became sleet.

Oliver Ditson, who has just died at his home in Boston at the age of seventy-seven years was the founder of the largest music publishing house in the world. He began business in 1834 with a stock of sheet music so small that he could hold it all in one hand.

At a meeting of the representatives of the leading anthracite coal companies held in Philadelphia recently for the purpose of fixing the January prices for coal, no change was made except in pea coal, which was advanced from \$1 10 to \$1 25.

The total number of immigrants into the United States from all foreign countries except Canada and Mexico during the eleven months ended November 30, 1888, were 498,583, an increase of 10,937 over the first eleven months of 1887. The immigration for the month of November, showed a decrease of 6,779 over November, 1887.

The total value of the exports from the United States during the year ended November 30, 1888, were \$672,825,670, a decrease of \$48,253,670 as compared with the preceding twelve months. The total value of imports for the same period were \$746,884,470, an increase over the previous year of \$3,059,118.

A train loaded with passengers on the Brooklyn bridge ran into an empty train at the Brooklyn end of the structure on the evening of December 24th, the brakes of the former refusing to work. John Mc Williams, a brakeman, had his foot crushed, and a young woman named Kate Murtach received contusions of the head. No one else was injured.

The following comparison between the exports and imports for the port of New York and all other ports of the United States is taken from the annual report of the Chamber of Commerce. For the fiscal year ended June 30, 1888 the exports were: New York, \$325,789,244, all other United States ports \$391,268,364. The imports: New York, \$510,268,432; all other United States ports \$273,026,668. Excess of imports over exports for New York, \$184,479,188. Excess of exports over imports for all other United States ports,

\$38,241,696. This year's foreign commerce for the port of New York exceeds that of any year since 1881. The distribution of the carrying trade is shown as follows: In the American vessels \$221,577,568; in foreign vessels \$1,238,395,559; land vehicles \$65,690,653.

FOREIGN.

The British Parliament was prorogued, Dec. 22d, until January 31st. The Queen's speech announcing the prorogation was read.

The British steamer, Storm Queen, has foundered in the Bay of Biscay. Her captain and five other persons were drowned.

Count Tolstoi's scheme of administrative reform is certain to be rejected, as it is opposed by the Czar and a majority of the council.

The Sultan of Zanzibar has issued a decree proclaiming that murderers shall forfeit their lives, and that thieves shall lose their left hands.

It is reported that M. Wanga has been deposed by his brother in Uganda. There has been severe fighting in Bagomoyo with native losses.

The news is received that John Bright's condition is much more favorable, and strong hopes are cherished that his health will be fully restored.

The name-board of the British ship, Astracana, from Philadelphia for Havre and other wreckage of that vessel have washed ashore on the Isle of Wight. There is no doubt now that she was sunk by her collision with the steamer Berussia.

In Saigo, China, on November 20th, fire destroyed 700 of the 1,000 houses in the town, including the post-office and most of the temples. The flames had been extinguished only half an hour, when the river, swollen by a flood, swept away the embankments, broke bridges and caused great damage to crops.

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