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A VIEW OF LIFE.

BY ANNIE L. HOLBERTON.

The beautiful, the bright of earth
In childhood innocence has birth,
To whom the world is ever new,
All joy is real, all things true;
Whose tears are like the crystal showers
With rainbow tints that gild the flowers,
And wonders new and sounds of play
Make up each happy, busy day.

When childhood merges into youth
With all its dreams of love and truth,
Anticipation rules the hour,
And aspiration soars in power.
Oh, hopeful trust and blissful dreams!
If life were all its promise seems,
Securely we might laugh at fate,
Nor learn life's lessons all too late.

But middle age, its toil and care
Soon overtakes us unaware;
The joys we held, the good we sought
Blighted perchance or sorrow fraught.
Yet still the wheel of time revolves
And new years open new resolves;
We slowly yield youth's last embrace,
Life's stern realities to face.

As life's decade replete with years,
Fulfills our hopes or mocks our fears,
As day by day our spirits near
The portals of another sphere;
What then is all our treasured gains?
What if our lot was joy or pain?
We soon must pass one last review
That justly weighs the false and true.

The question that each life must solve,
Not what we plan nor what resolve,
But what the motive of the heart,
How have we done and borne our part?
When worldly needs have claimed our care
Has heavenly trust received its share?
If rough or smooth the path we've trod,
Have we essayed to walk with God?

FAITH AND WORKS.

There are two things which are essential to the Christian life,—right faith and right conduct. These two things are, however, essentially one thing, for our faith controls our actions. The Apostle James says, "Show me thy faith without thy works, and I will show you my faith by my works." That indicates the true relation. Our works show what kind of faith we have, for they are produced by our faith. Let us see. When a number of men are asked to join a business partnership, which promises large returns for capital invested and labor bestowed, those who believe the promises which are made, thoroughly believe in the enterprise, invest their money and

engage in the work of the proposed company; but those who do not believe in it, put their money somewhere else. Again, it is easy to see that, in proportion as a man's faith in such an enterprise is clear and strong, or the contrary, in that proportion will he labor with earnestness and enthusiasm, or without either. And finally, it is a great help to the faith of him who is weak and uncertain, to find that some man, who has had large experience in such affairs, has made large investments in the scheme and is laboring diligently for its success. We say, at once, "he believes in it, else he would not do so much in it; and if he believes in it, and invests in it, and works for it, it will be safe for me to do so too," and so we are helped by our neighbor's faith.

All this is simple and easy enough when applied to business matters; why not treat religious matters in the same simple, sensible way? God teaches us by his Word that we are sinners, and need a Saviour. To this truth our hearts respond. We believe it. He also tells us that Jesus Christ is the Saviour of sinners. Do we believe that too? If so, why do we not come to him with all our hearts, giving all up to him? Have we proved our faith in these fundamental truths by our obedience to them? Again, Jesus says, "If ye love me, keep my commandments," and the Apostle John says, "This is the love of God that we keep his commandments, and his commandments are not grievous." Can any thing be more reasonable than that? But just here is the perpetual test of our faith, for these commands relate to our every-day life. We are not left to make our own choices, but are put to the test of obedience to the Word of God every day. Judged by the way we live, how much do we love God? Measured by our zeal in the service of God, how much faith have we in his Word, his promises, his love? Again, if we are so easily influenced in important worldly matters, by the faith and zeal of another in those matters should we not also seek, for our own benefit, the influence of those who have lived by faith in God and the Lord Jesus Christ? Then, too, may it not be that, by our own coldness, or want of enthusiasm in the service of Christ, we are discouraging others from coming to him. Thus, for our sakes, and for the good of others, we need to have our faith in God, in Jesus Christ, and in the gospel of his love quickened, and our zeal in God's service greatly awakened. May the Lord, in his infinite loving kindness, help us all to be wise, to love God with all our hearts, to trust him implicitly and to honor him with a sincere obedience.

A PETITION signed by a large number of men of the "ruling party," in Philadelphia, is to be presented to President Harrison, asking that Hon. John H. Oberly, present Commissioner of Indian Affairs, be retained in that position. The move is in the right direction. That our Indian Affairs have been badly managed, sometimes, in the past is notorious. If Mr. Oberly, as the petitioners represent, is both efficient and honest, by all means let him be retained.

THE SLAVERY OF SIN.

The idea of possession of the devil is by no means foreign to modern thought. By a reference to the dictionary, one will find that the words which express the idea of sin imply also, in many cases, a slavery to a tyrannical power of evil.

Take that word *habit*. It comes from the word meaning *to have*. Habit may be regarded as that which *has* a man, which holds him. A lady's riding-habit is the robe which envelops and holds her, and when a man has contracted a habit, he is encompassed and bound by it. A habit is different from a custom. The latter consists of something which a man does voluntarily; a habit involves what he cannot help doing. He who has formed a bad habit is in bondage to the power of evil. And many a man has contracted so many bad habits, is ruled by so many evil influences, that he might almost say, "My name is Legion!"

The word *anger* comes from one which means, *to choke*; as if the enraged man with distorted visage was in the power of some fiend who had fastened a terrible grasp on his neck, and was strangling him. The angry man is overpowered by a malignant demon.

To say that a man is *passionate*, means that he is not strong, but weak. Passion means suffering as the older writers speak of the "passion" of Christ, and the old grammars said that a verb was a word denoting "action, passion or being." When a man is in a passion he is moved by an impulse beyond his control, as a ship over which control is lost may be helplessly driven by the winds and currents upon the rocks. A passionate man is one who no longer is master of himself, but has fallen under the power of demons who are driving him onward to his ruin.

The passionate man is sometimes said to be *mad*, that is, crazy. As the Gadarene demoniac was certainly bereft of his reason, so when a man falls under the power of the spirit of sinful fury, he is properly said to be demented, bereft of reason, no longer exercising wise thought.

The passionate man is sometimes said to be a man of temper. But he really lacks temper. The temper of the steel is that which enables it to cut through the toughest material without losing its edge. So the good-tempered or well-tempered man is the man who can face unpleasant conditions, who can deal with irritating persons, who can contemplate provoking actions without losing the calm edge of his mind. The temperate man is the man of well-tempered spirit, the man of calmness and self-control, who is firm against temptations, and retains the mastery of himself. The weak man loses his temper, and as a blade made of hoop-iron has its edge turned by the first tough object it has to cut, so the man who loses his temper, the intemperate man, is helplessly the sport of the powers of evil.

In contemplation of sins, David prayed, "Let them not have dominion over me," and the Saviour said, "He that committeth sin is the servant of sin." Sin involves weakness, and the sinful man is properly represented as possessed by the power of evil. The idea of demoniacal possession is not found in the New Testament alone, but pervades the language of every-day life. To be rescued from the dominion of evil we must seek the help of him who is stronger than the strong man—the mighty Redeemer, who can bind the power of evil and set us free from our slavery to sin.—*Christian Inquirer*.

MISSIONS.

BRO. J. F. SHAW, Texarkana, Ark., reports 13 weeks of labor, 11 sermons, congregations of 125, 30 prayer-meetings, 63 visits and calls, 120 tracts, etc., distributed, and 5 added to the church.

A PROTESTANT missionary in Mexico says that the simple story of Christ the Saviour of men, as told by the printed page, has in it the power of God to awaken and save the soul. A striking testimony to the value of tracts and leaflets.

OUR Board has, of course, made mistakes in the past, and, it is likely, will make them in the future. Still it is not presumption in us to say that we probably know more in regard to all our work and all our workers, taken together, than other people do. And we have reason to believe that money and other things have been sent to one of our former home missionaries who is not worthy of the confidence or help of Seventh-day Baptists.

BRO. G. H. F. RANDOLPH writes that they can read considerably in the Chinese New Testament; but that it seems an impossibility to learn to speak the Chinese language. They spent over one month on the first chapter of John. They are living on the second floor of the dispensary; and though the accommodations are not first rate, he says they can get along quite comfortably for the present. Bro. Davis has been working hard in preparing for the opening of the boys' school. Mr. and Mrs. Randolph's goods reached Shanghai in very good condition.

FROM JOSHUA CLARKE.

I have been able to continue my work at Andover and Wellsville during the quarter with no break upon the Sabbath, and with but few exceptions at the outposts. The attendance upon the public services, upon both these fields, has been very good, and has been characterized by a good, if not a growing, interest. The interest at the outposts has been very encouraging, especially at the Witter school-house, seven miles south of Wellsville. From the commencement of meetings here, encouragement came in the quickening of Christians, returning of wanderers, and in lost ones saying, pray for us, and although we have been able to hold meetings only once or twice a week, the interest has grown and triumphed gloriously. Already six have been added to the Wellsville Church by baptism, and one by letter. One has been added by letter to the Andover Church, and two accepted for baptism, making twenty-five added to these churches besides two awaiting baptism, during these six months. May you and all lovers of Zion pray for the prosperity of these churches and their growing strength.

ALFRED CENTRE, N. Y., Feb. 24, 1889.

—During the quarter Eld. Clarke preached 52 sermons, attended 12 prayer-meetings and made 90 calls.

FROM D. N. NEWTON.

My report again shows little work done in the way of preaching, etc. It was more difficult to secure preaching stations than I anticipated. But at all the stations I now have, the interest is comparatively good. Time and patience as well as faithfulness are necessary to results. In regard to the Sabbath, the chief retreat of those who give the subject even a cursory examination is found in the statement that

"the Bible does not say that Sunday is the first day of the week." A lady who read Dr. Lewis' "First Book" said, "It seems like there is evidence enough in that one book alone to prove that the week has never been changed; but somehow I cannot get the consent of my mind to believe it." Just here is where the great trouble lies, in getting the "consent" of the mind to "believe" the truth. We can only wait and pray that the "doctrine may drop as the rain and distill as the dew."

We have decided to build a meeting-house, and are collecting material for that purpose. This part of the work is taking more time than we expected, on account of a fall of snow the 21st and 22d of February, which was quite heavy for this latitude, and the first of the season, that entirely covered the ground. We will probably be ready to commence work on the house by or before the middle of this month.

FAYETTEVILLE, N. C., March 1, 1889.

Bro. Newton reports 10 weeks of labor at 4 preaching places; 7 sermons; congregations from 25 to 120; 2 prayer-meetings; 26 calls; the distribution of 1,400 pages of tracts.

DR. HOWARD CROSBY says: "Giving is worship. Every one should give, whether rich or poor. The cent of the straitened is as much needed for worship as the dollar of the rich. The poor man should no more omit giving because of his poverty than an illiterate man should omit praying because of grammar. No Christian has a right to except this from his worship."

We read that the Jews never counted their alms-giving a part of their tithe-paying. Yet alms-giving was always a sacred duty with them. This, however, could not begin until their tithes were provided for. *Their charities must be taken out of the nine-tenths of their incomes, not out of the Lord's one-tenth.*

CONTRIBUTED ITEMS.

H. W. C.

THE South American Missionary Society has started a new mission in Paraguay under very favorable auspices.

It is stated that a nephew of the late King Cetawayo, after six years in Sweden in theological and other studies, has gone back to carry on mission work in his native land.

ONE of the most hopeful indications for the future of Christianity in Japan is the missionary character of the native Christians. They are zealous in carrying the gospel to their own people, and also to Korea and the islands dependent on Japan.

WE have noted the publication of the Bible in Rome by Martini, the well-known publisher, in penny parts. The experiment has been successful beyond expectation. About 50,000 copies are sold every week. The book is well printed, and each part has been reduced to eight pages.

A REVIVAL has been going on simultaneously in different parts of Japan. As a result, the increase in all the churches of Tokio cannot be much less than a thousand. Yokohama has also enjoyed a rich blessing, and reaped a glorious harvest. Many of the cities and towns of the empire are wonderfully stirred up.

AN exchange says that a brewer who did a large business at Mishima, Japan, has become a Christian and joined the church. He had a long and hard struggle to give up his profitable business, but at last the grace of God triumphed; he gave up brewing and gave his large and costly building to be used as a church.

The missionary work in China seems to be everywhere becoming easier and more promising. If the Chinese government does not retaliate on Americans for the exclusion of the Chinese from this country, and so obstruct the missions, we may look for great results in the next few years.

THE American Baptist Missionary Union calls for eighty men to fill vacancies, and open new work on the various mission fields.

BUDDHISM cannot long hold its ground, and Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western science cannot stand together. They are inconsistent the one with the other.—*Japanese Gazette.*

Forty years ago Dr. Morrison was addressing in a locked inner room two or three Chinese, who listened in peril of their lives; now there are in China some 50,000 converts. "Do you think," asked the captain of the ship who took him out, "that you can make an impression on the 400,000,000 of Chinese?" "No," he answered, "but God can."—*Canon Farrar.*

The princes of Rajpootana have abolished the custom of infant marriages. In the future no girl shall be married under the age of fourteen, and no boy under eighteen, unless prior to the adoption of this law a contract of marriage had been entered into. These princes hold the highest rank, and their example will have wide influence.

MCCALL, who had hoped that his destined course might have been among the brave and strong, to toil with high purpose in the service of the African, was stricken down in mid-work. His last words were recorded by a stranger who visited him. Let each one of us lay them to our hearts: "Lord, I gave myself, body, mind and soul, to thee. I consecrated my whole life and being to thy service, and now, if it please thee to take myself, *instead of the work which I would do for thee*, what is that to me? Thy will be done!"

WOMAN'S WORK.

THE CRADLE ROLL.

BY MISS ANNA BURNHAM, IN "LIFE AND LIGHT."

"He's a little hindering sing—and that's what he is!" said Dorothy shaking him by his rosy feet, from which the pretty socks had been kicked to the foot of the cradle. "If I only hadn't you to take care of—"

"That sounds dreadful, Dorothy," said her mother, hastily; and the lady with the subscription-book, suddenly stooped over the cradle and splashed a big tear on the little pink "pig that went to market."

"Oh," said Dorothy, looking up at the black bonnet and dress, and remembering why she had time to be a lady with a subscription-book, "I didn't mean—you know—why, I only meant if 'twasn't for taking care of Carl for mamma now, I'd resurrect our young ladies' auxiliary, and raise you lots of money for your missions. But I don't see what I can do now. Mamma can't spare me, and baby won't."

"N-n-no-o-o!" gurgled the baby, laughing, and kicking' and clutching at Dorothy's frizzes. He wasn't sensitive as to what she meant, and he didn't care a button for missions, home or foreign.

"O you little pagan!" cried Dorothy, getting out of his way. "I'll get up a Baby Auxiliary, and put you in charter member."

"Do," said the visitor, sparkling at the idea. "Call it the Cradle Roll, and get every baby under five years of age that will give five cents or five hundred dollars, or any amount between!"

"Mamma Ballard, where's that child's money-bank?" cried Dorothy, excitedly. "And how much will you give, Carl? How much can he, mamma?"

"Why, I don't know," said her mother, hesitating. "Count it."

"Seven dollars and sixty-two cents," announced Dorothy, turning it all out in the foot of the cradle. "Uncle Luke's five-dollar gold piece, and the rest in dimes and nickles, and Canada quarters. "Won't 'oo give the lady some Carl?—for the good of the cause?"

Carl's lip quivered at this pathetic appeal. He put up his mouth for a kiss, first to Dorothy and then to the lady, and proffered his gold and silver pieces for a peace-offering.

"Five dollars!" cried Dorothy, as he gave the little gold piece generously. "Carl contributes five dollars, mamma, for his share!"

"O Mrs. Ballard, I mustn't take it!" said the visitor, shrinking back.

"Can't she, mamma?" said Dorothy, impulsively. "Let Carl head the list handsomely, and give it a good send-off! Can't Carl give his five dollars?"

"I think he may!" said her mother, slowly. "I think it is a good deal for us, I know, and yet—I want my Carl to grow up and preach the gospel, and this seems a sort of prophecy of it. Then if he shouldn't ever—live to—yes, he may give it, child!"

"Then you shall take charge of it yourself!" said the lady, handing it back to Dorothy. "You shall have all the labor of increasing it—you and Carl—and all the glory. I will go now and see what I can do with grown folks; but I am very much of the opinion, that you and Carl will do more for the 'Branch' this year than I shall!"

"Why, how, I should like to know?" said Dorothy, coming back from the hall door with a bewildered face. "There's Carl's, but how am I to get any more? I thought she talked about a 'Cradle Roll,' and was going to get more names to go with his."

"She means you to do it," said her mother.

"I? Why I don't know anybody, hardly. Yes, I do too! There's the Bonneys just got a baby, and it's a boy, too, and they're so glad it's a boy! I'm going to ask Mr. Bonney if he isn't glad enough to give me ten dollars!"

Dorothy sprinkled in the italics vigorously, in her excitement, as young ladies of seventeen are apt to do. Carl sprang up joyfully into her arms, at the proposal to "get into his little carriage, and go broady;" and in ten minutes or more, they were out of the house and over the hill, where the Bonneys lived, and where they could see Mr. Bonney, that very minute, banking up his house with black, bubbly seaweed, to make it nice and warm for the new baby.

"Good morning, Mr. Bonney," said Dorothy, cheerily. "How's the baby?"

"Fine," said the father. "I see you've got your youngster!"

"Yes," said Dorothy, wheeling Carl back and forth. "Mamma likes to have him out, and I can take care of him best this way, too. I've come to ask you if you don't want to give somebody ten dollars this morning, Mr. Bonney."

"Me! Ten dollars! Me?" said Mr. Bonney. "Give somebody? Seems like there'd be more sense in somebody givin' me ten dollars, seein' I've got another mouth to feed. How's that strike you?"

"O pshaw!" said Dorothy, irreverently. "I'll risk your finding enough for him if he had as many mouths as the Mississippi! I didn't start out with shiftless folks for my subscription paper, Mr. Bonney!" I shouldn't ask some folks for more than five, or two!"

"Humph!" said Mr. Bonney, leaning on his fork and smiling grimly. "It's plain to see they use blarney-stone for building-timber where you came from. Honest, now, why d' you light on me?"

"Why, I happened to think you'd want to," said Dorothy, truthfully. "We've started a new auxiliary for missions—at least, Carl has. He gave five dollars!" she said proudly, showing the paper. "We are going to call it the Cradle Roll. Isn't it a pretty name? All the babies under five I'm going to get—each one to give as much as he can—and I thought I'd like your name to come next. You see, I knew about the baby, about"

"The other four boys," supplied Mr. Bonney, sadly. "Yes, we're pretty pleased, mother and me. Seem's if we might manage to raise this one, but I don't know. I've always seemed to have the luck on boys. The girls somehow, always get along—there's four on 'em—live and thrive like little pigs, whether or no. Ain't anything the matter with this one, fur's I can see, yit."

"No," said Dorothy, heartily; "and I'm so glad. And I thought may be you'd like to help me on my Cradle Roll with a kind of thank-offering."

"That the way you put it?" said the farmer, thoughtfully. "You're a chit of a girl to be talking that way! Your mother though—it's all in the bringing up. It's 'bout the way she tackled me last year," he chuckled, "when my new barn went up. I b'lieve I give her ten toward the new organ, or something another. She wouldn't let up a mite on her argument, that I ought to give

as the Lord has prospered me. Well, I dunno! Would your mother say—would she think, do you s'pose, that t'would be any more likely to live should I do that?"

"I don't know," said Dorothy; "I don't think she would know anything about that. But I know she would say the blessing of the Lord would go with such a gift, if you gave it right. Why, suppose the baby died, Mr. Bonney! Wouldn't you be glad to think it had lighted other lives, and not gone out like a little flying spark, and nobody to know!"

"Yes, I would!" said Mr. Bonney, tossing his fork in the seaweed bank, where it shivered and stuck. "I'd like to think I give it a start to sunthin' good; if the Lord didn't see fit to foward my plans, why, that's his look out! I do know's mother'll feel jest as I do about it. And then again, I do know but she will! I'll go ask her."

Which he did, leaving Dorothy in a tremor of delighted fear between her thrills of hope and suspense. She was not left long in doubt, however. "Mother" did feel just as he did, and the ten dollars slipped joyfully into Dorothy's little bead purse, while the name to be of Mr. Bonney's youngest went proudly down under Carl's, on the Cradle Roll.

"Fifteen dollars, sir!" whispered Dorothy, under her breath, to the baby, as she tucked up his carriage blanket. "A five and a ten is fifteen; do you understand that, Carlie boy? Have you got the least mite of a 'realizing sense' of that? You and I, little boy, are just going to make the rounds of this town in our baby carriage, and see what the babies are good for!"

Carl was duly rushed home, and reported to his mother, and the subscription-book shown; and then, with her mother's approval, off they went again, rosy with excitement, and full of odd delight (as to Dorothy), at their novel undertaking.

Babies were not hard to find. Dorothy knew everybody, and everybody was glad to see her; and she told outright what she wanted, with such an engaging frankness, and the new idea was so "taking," no wonder the names went down, and the little purse spilled out into her pocket.

"Why, I don't give a red cent myself, nor never did, from one year's end to another!" snapped one black-eyed woman, for whose little five-year-old Dorothy was fishing. "I don't just see what I should be giving for him for!"

"Why, to begin!" said Dorothy, brightly. "Everybody has to begin sometime. It's a beginning for him, too, don't you see? Links him right in with all the big, splendid things going on in the world, and then, pretty soon, you can begin to tell him about them, and he will begin to care; you see, there will be the beginning of a great many things. And I don't suppose anybody will ever be able to tell the endings!" finished Dorothy, with thoughtful enthusiasm.

"I don't know anything about your missions myself," said the black-eyed woman, not quite so snappily, "so how could I tell him?"

"O, you would know," returned Dorothy, boldly. "There are missionary magazines for grown people and children, that don't cost much. It's all full of beautiful pictures and maps that you can show him; there are children's stories that he'll love to have you read out loud to him, Sundays, or any time. And I know you'll begin to like 'em too, Mrs. Dale. You never care for anything until you know about it."

"I did use to know about 'em," said the black-eyed woman softly—regretfully—in a tone that made Dorothy's heart ache, it was so soft, at once, and so bitter, "before Solomon sold the store, and come off out here to live in this lonesome place, where there's nothing to think of but butter and eggs, and three miles from any church, and the horses always tired a-Sundays. I aint been to church as many times as he is years old, since he come!" she said emphatically, pointing at the sturdy little fellow, with a kind of curious resentment in face and finger.

"Couldn't you?" asked Dorothy, timidly. She was only a girl. She didn't like to suggest.

"Taint easy!" said the woman, sententiously. "But, perhaps, if you coaxed!" laughed Dorothy, nervously. "One of the horses might go to bed early, you know. If you could manage, it would be so nice. Couldn't you?"

"Yes, I could!" said Mrs. Dale, determinedly. "When I set out that I'm going to the store, I

always get there, no matter what day of the week 'tis, and I don't know but I might just as well tire out a horse on Sunday as Monday; and if I recollect, the church is a little the nighest."

"A good deal!" laughed Dorothy. "Well, you come! It'll do you good. It is lonesome out here, and you know we haven't any horses. We've a real good minister, now, and mamma wanted me to ask you if you wouldn't enjoy coming to her Ladies' Society?"

"I don't know about that," she answered, cautiously. "I can't promise anything regular."

"Come when you can; that's all anybody does," said Dorothy, cheerily, walking off home with light feet that took the three miles easily. Solomon, Jr., was written large in her subscription-book, and the bold, black characters were backed up by quite a handsome sum from his mother's own secret savings; but more than all that, thought Dorothy, thankfully, was the impulse to better things, that her errand had given to the lonely woman in the isolated farmhouse behind her.

On the way she stopped in at a house, where she had promised to call a few days before. The baby had met her that day, laughing a cunning little thing, that she had petted and taught to call her "Doddie." The mother had said yes readily enough. She was not one of the kind that needed "talking into it;" only she wanted a little time to think what she could afford. Today, she put a thick green roll of bills into Dorothy's hands, as she met her at the door, and pulled her gently in past the shining white ribbon, that was the first hint the girl had had of the grief for her.

"Come and see him!" she sobbed, drawing her on swiftly. "The very next day—he was only sick three days—I tried to get you word, but it was all so sudden. And he loved you so"

"And I loved him," sobbed Dorothy.

"One of the very last things that he said all choked up in his poor little throat only last night—he looked up there to his little red bank, and said, 'Div Doddie my'—. And I'm going to; I promised I would. More than that, too, his father says I may. We talked it over. It's for a memorial. That's what I was watching for you for, when I saw you away down the road. I didn't know what I could afford the other day. I do now."

So Dorothy went sadly, gladly home with her "memorial." It swelled the precious hoard, that, taking all the sums, big and little, was getting to be quite respectable already.

By her plate at supper, she found a letter, thin and official-looking letter, which, when opened, threw her into a most unexampled state of dismay and bewilderment. It was a summons from the lady who had first suggested the Cradle Roll, to come and "present the cause" at the State Branch meeting, soon to be held in a neighboring city. The lady was Secretary, and had kept herself informed of all Dorothy's doings.

"I haven't any 'cause,'" she cried, laughingly. "It's Carl's! But I ought to send the money off somehow. It worries me, I've got so much. I won't go a step, though. Carl may," she said, pinching him. Her mother laughed, too, but looked thoughtful. Suppose he should, and plead his own "cause?"

Dorothy never quite knew how it happened. She wasn't a "speaking woman," she told her mother. "I come not here to talk," she told the audience, when she finally came before them, blushing, with Carl in her arms. "Perhaps Carl can," she laughed, holding him up. "But, anyway, we've got up a 'Cradle Roll,' Carl and I, and there's ninety-four dollars and a little over, and we think it will bring in a good deal every year if you want to have us for an Auxiliary. And—I don't know as I've got anything more to say; have you, Carl?"

Carl hadn't, but the congregation had; and they laughed and clapped, and whispered delightedly, beginning at last to break out in spots, all over the room, with new names for the Cradle Roll, so that Dorothy had to drop Carl, and turn scribe for the occasion, after which she delivered up her little brown book and went off with her baby.

"He ain't a little hindering sing," she cooed in his ears, and he never was. And they can all be helps, and not hinders, if their mothers will only say so."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

FIRST QUARTER.

Jan. 5.	The Mission of John.....	Mark 1: 1-11.
Jan. 12.	A Sabbath in the Life of Jesus.....	Mark 1: 21-34.
Jan. 19.	Healing of the Leper.....	Mark 1: 35-45.
Jan. 26.	Forgiveness and Healing.....	Mark 2: 1-12.
Feb. 2.	Parable of the Sower.....	Mark 4: 10-20.
Feb. 9.	The Fierce Demoniac.....	Mark 5: 1-20.
Feb. 16.	The Timid Woman's Touch.....	Mark 5: 25-34.
Feb. 23.	The Great Teacher, etc.....	Mark 6: 1-13.
Mar. 2.	Jesus the Messiah.....	Mark 8: 27-33; 9: 1.
Mar. 9.	The Child-like Spirit.....	Mark 9: 33-42.
Mar. 16.	Christ's Love to the Young.....	Mark 10: 13-22.
Mar. 23.	Blind Bartimeus.....	Mark 10: 46-52.
Mar. 30.	Review Service.....	

LESSON XIII.—REVIEW SERVICE.

For Sabbath-day, March 30, 1889.

FROM THE HELPING HAND.

STRAIGHT PATHS OF THE GOSPEL.

GOLDEN TEXT.—Prepare ye the way of the Lord, make his paths straight.—Mark 1: 3.

I. INTRODUCTION.—Drill upon the Titles and Golden Texts. Name the incident and the Title of the lesson suggesting each of the following, viz. 1. A preacher in old-fashioned clothes holding outdoor meetings. 2. A party rude and wicked, disturbing church services, arrested and condemned. Visiting and relieving the sick upon the Sabbath. 3. An early prayer service. 4. A crowded preaching at a private house. 5. Different kinds of backsliders. 6. Graves as a home for the living. 7. Garments with medicinal or healing virtue. 8. A carpenter despised for his trade and his relatives. Preachers traveling destitute, "no bread, no money." 9. Great loss in trading. A class of scholars stuck on an arithmetical problem. Making Jesus ashamed. 10. A sectarian rebuking and complaining because a Christian does not join his company. 11. One whom Jesus loved grieving over his property. 12. A beggar throwing away his clothes. In what lesson is each of the following passages, and under what circumstances was it said: 1. I am well pleased. 2. Come out of him. 3. All men seek for thee. 4. Thy sins be forgiven. 5. Satan cometh immediately. 6. Go home to thy friends. 7. Go in peace. 8. Shake off the dust. 9. Thou art the Christ. 10. He took a child. 11. They brought young children. 12. He calleth thee.

II. PLACES.—Locate each lesson. The baptism in the Jordan, most of the others around the sea of Gallilee; the last two on the last journey to Jerusalem.

III. TIME.—Show when, during the three and a half years of Jesus' ministry, the incidents of each lesson occurred.

IV. THE LESSONS.

Lesson I. Mark 1: 1-11.

The Mission of John the Baptist.

Straight Paths of the Gospel.

The beginning; straight paths demanded; needed in sinful hearts, temper, habits. The preacher's humility; works of conviction, repentance, confession, beholding, and following Christ.

The crooked paths of sinful heart and life are made straight by repentance, confession and following the example of Christ.

Lesson. II. Mark 1: 21-34.

A Sabbath in the life of Jesus.

Straight Paths of True Sabbath-keeping.

Sabbath of the Lord; Jesus with authority; in public worship, taking part, relieving the distressed in spirit; in the home, ministering to the sick; helping in many troubles.

The Sabbath of the Lord is truly kept by following upon his holy day the example of its Lord, in attending and participating in public worship and by relieving the afflicted.

Lesson III. Mark 1: 35-45.

Healing of the Leper.

Straight Paths to Renewed Power and Cleansing.

Early, solitary prayer preparatory; extended work; attends worship; sought by the leper; leprosy like sin, (1) polluting, (2) contagious, (3) separating from the clean, (4) insidious, (5) hereditary, (6) affects the whole being, (7) incurable by human skill; pleading with Jesus; cleansed.

With Jesus seek renewed power and go forth to greater work for others; learn from the leper the nature

of sin, the need of more than human help; plead with Jesus and "be thou clean."

Lesson IV. Mark 2: 1-12.

Forgiveness and healing.

Straight Paths through All Difficulties.

Jesus in the home; paralysis, feelings dulled, will weakened, must be brought, united help, others preventing; faith seen; fault-finders; Jesus defends and heals.

By faith friends may, through all difficulties, bring the paralyzed soul to Christ, who seeing their faith will silence foes, forgive the sinner and restore his strength.

Lesson V. Mark 4: 10-20.

The Parable of the Sower.

Straight Paths through Indifference to Usefulness.

Sower and seed good; soil in human care. Hearers: (1) Thoughtless indifference; work of Satan, impure thoughts, words and habits. (2) Shallow enthusiasm; heartless fashion and selfishness. (3) Preoccupied negligence; anxious alluring business and pleasure. (4) Honest-heartedness; noble characters and useful lives.

The indifferent, the emotional, the world-ridden the honest-hearted, may each, if he will, by grace, so hear as to bear much fruit. "Take heed how ye hear."

Lesson VI. Mark 5: 1-20.

The Fierce Demoniac.

Straight Paths to the Greatest Change.

The slave of Satan; residence, condition and habits; meeting and intercession with Jesus; redeemed and blessed; sweet story to home and friends.

The basest slave to sinful passion may come to sit at Jesus' feet, and learn to tell in his right mind the sweetest story of salvation.

Lesson VII. Mark 5: 25-34.

The Timid Woman's Touch.

Straight Paths to Health of Soul and Body.

The sufferer, treatment torturous, property lost, disease worse; hearing gives faith, overcoming weakness; timidity, ceremonial proprieties and pressing crowds; touch, health; confession, peace.

The touch of faith connecting their faith with Christ makes whole poor, wasted, sin-defiled sufferers.

Lesson VIII. Mark 6: 1-13.

The Great Teacher and the Twelve.

Straight Paths Through Unbelief.

Visit to childhood home, friends and Sabbath services; contempt of familiarity; marvelous unbelief hindered good; more laborers; other fields; rejecting ones; many blessed.

Unbelief of even the nearest friends in the most cherished scenes and favored homes, repels the best offered good and thereby sends the blessing onward to others.

Lesson IX. Mark 8: 27-38, 9: 1.

Jesus the Messiah.

Straight Paths. Paths of Self-denial.

Confessing Christ; his rejection; his shameful death, our salvation; self-denials; cross-bearing, losses and death for Christ; rewards of life and scenes of glory.

Confiding in the rejected Christ, accepting his shame, denying self, bearing, doing, dying even for his sake,—these are the paths of life that lead to glory.

Lesson X. Mark 9: 33-42.

The Christ-like Spirit.

Straight Paths through Ambition and Arrogance.

Contending for authority; silent shame; child lesson—unselfish humility, trust, love and obedience; arrogance forbidden; smallest Christian service; confessing believers misled.

Ambition to rule degrades to slavery, but humble confessing service exalts to the kingdom. Arrogance, too, finds its remedy in humble ministries and caring for the weak.

Lesson XI. Mark 10: 13-22.

Christ's Love to the Young.

Straight Paths of Training and Consecration.

Children brought to Jesus; solicitude and training implied; hindrances forbidden; Jesus blesses; obedient youth loved; one thing lacking—consecration of property.

By constant example, precept and prayer, young children may be brought to feel that touch which forbids rebuke and consecrates through life all possessions to divine use.

Lesson XII. Mark 10: 46-52.

Blind Bartimeus.

Straight Paths to the Healing of Blindness.

Many blind; Bartimeus only one; spiritual blindness: the seeker rebuked "cried the more;" sprang when called; made whole by faith; followed Jesus.

Of the many souls blind to their own good, few have

faith to cry the more against hindrances when the Saviour is near, and arise at his call to be made whole and follow him.

REVIEW SUGGESTIONS.—As many members as practicable should take a part in the review service. Primary classes may easily be trained to give the Titles from their initials placed upon the board. Pupils a little larger can give the Golden Text as called for. The leading points of the Scripture lesson may, without reference to the review topics, be given in one or two minutes by any of the young or elderly people. The review topic may be developed in from two to four minutes by briefly stating the points outlined in each lesson in the Review Service. The more advanced members should be assigned these parts. Each lesson may be concluded by reading the summary statement or something better. The titles, review topics and a brief outline of each lesson, as given in the Review Summary, may be placed upon the blackboard.

THE FREEDOM OF TRUTH.

Christ was the truth. Never man spake like this man. He unfolded revelations beyond all human knowledge. He was a scientist in the highest sense of the word. He knew all things, and needed not that any should testify of earth, for he built all its granite hills and snow-covered peaks that kiss the clouds, and cradled all the deep blue seas in the hollows of continents upraised, and set the island, as embossed pictures in the sketch-book of nature. He needed not that any should testify of the secrets of nature's creations and evolutions, for there is not a sunbeam but was kindled by his hand, not a distant star but was set in its orbit by his wisdom, not a tree or plant in the wide realm of vegetation, but he gave it the laws of growth and flowering and fruitage, not an insect that sports in the twilight shadows, or burrows in the sand, but its tiny form was the fashioning of his fingers.

He needed not that any should testify of man, for he made man in his own image, and breathed into him the breath of life, and gave him intelligence and reason and responsibility, and he knew what was in man of sin and death, and in himself for man of grace and righteousness.

But it may be said that Christ taught theology more than science. Well, yes and no. What is theology but knowledge of God? How do we know God but through the volumes of his rocky tablets, and man's parchment scroll traced by inspired pen? One volume is but the complement of the other. The Word and the works of God are but the light and shade of divine revelation.

Christ drew his illustrations from both. Men lived in the world. They could find that out by investigation, by scientific research, by study of the processes of nature. Christ had come from heaven. Why should he not rather tell them of God the Father, and the birth from above, and the freedom from sin, and the resurrection into eternal life and the many mansions. He is the best scientist who tells us the things we cannot find out in our limited sphere, who solves the hardest problems, who unlocks the darkest mysteries, and most important truths. And Christ did this. And in doing it he gave the freedom of thought. He threw open the gateway into the whole realm of science. And Paul entering into its first fields of knowledge, and finding its hid treasures in the grace of Christ Jesus, exclaims, "For all things are yours, and ye are Christ's, and Christ is God's."

The freedom of the truth is decreed for every one who comes to Christ for knowledge. He may know its mysteries. All science is his empire; all truth his rightful inheritance. He shall walk on the heights of vision that look far out on the wide fields of investigation, that invite the reverent student on every hand, and the diligent soul shall be made rich, in the discovered treasures that reveal the deep thoughts of God. He shall make inquiry concerning the lost truths of the earlier ages, and the revelation of prophetic seers, that with the near look and the far, could scarce discern the line between the things of time and those that border eternity, and find in Christ the answer of many problems, and the light to lighten every man that cometh into the world. His thoughts are the embodiment of all truth.—Watchman.

COMMUNICATIONS.

NEW YORK LETTER.

It was my privilege to attend the Baptist pastor's weekly conference, at No. 9 Murray Street, on Monday, the 11th instant. The central point of interest in this meeting was the address of Col. Elliot F. Shepard, of the *Mail and Express*, on the Sabbath question. In some respects the address was a disappointment. We went expecting to hear a learned and logical address. It was neither. On the first part of his argument, the Law of the Sabbath, he made a good Sabbatarian speech, fortifying his positions with scripture, of which there is abundance. The remainder of the address was made up of wild theories and unsupported assumptions and assertions. One Baptist minister said of the speech, "It is the thinnest attempt I ever listened to; a few more such would ruin the cause." He repeated his great discovery, that God's seventh day was man's first day, and therefore we are keeping the seventh. He also said that the Seventh-day Baptists wanted to legislate that everybody should keep Saturday. Dr. Armitage made a fair appeal to Col. Shepard that the three million Jews and the Seventh-day Baptists should have the right of their convictions. In reply Col. Shepard said, "Only two points shall we seek to enforce in the next bill. First, all Sunday mails shall be stopped. Second, all postal services under control of the government shall be prohibited on Sunday."

One of the brethren spoke of the book, "Sunday-Rest Bill," calling attention to the discussion between Mr. Blair and the opponents of the bill. On my way to the meeting I watched this brother with much interest, as, with pencil in hand, he coned the contents of the book and marked various passages. I wish I could see the book.

Another *Outlook Extra* ought to be published in April. If it is done, however, the people must come to the rescue of the Tract Board with the means necessary to meet the extra expense.

Our church has nearly completed its annual canvass for funds, and we shall show the largest collection made in many years.

In Dr. Daniel Lewis, Alfred University has a faithful friend. He is full of the theme whenever he meets an old Alfred student. He is never so busy with patients that he has not patience to discuss this most excellent subject.

J. G. B.

THE REST BILL.

To the Editor of the SABBATH RECORDER:

We have felt much interest in the Sunday-Rest Bill. A short time since we wrote to one of the United States Senators from this state, and was very agreeably surprised to receive the following reply from him. We had no reason to expect that he would take time to answer our communication. We feel very thankful for his kindness and courtesy, and we believe the readers of the RECORDER will also be interested.

WASHINGTON, D. C., March 5, 1889.

My Dear Sir,—We have got a rest on the "Sunday-Rest Bill" at present. I do not perceive that the general government has any right to legislate on the subject.

I am very truly yours,

JNO. M. DANIEL.

We said we have felt much interest in the Bill, because we are quite sure that if these fanatics succeed in getting any legislation on the subject, they will never "rest" until they

get such laws as will prove very oppressive to those who feel it their duty to labor six days and rest on the seventh. Religious oppression is the very worst kind, and we trust those in authority will act very wisely, and not let the oppressors get any beginning.

A. R. JONES.

St. JUST, Va., March 10, 1889.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

It may be of interest to my brethren in Christ that I communicate some of the experiences I have had during the past winter. I left home just before Christmas for St. Andrews Bay, Fla., stopping on the way in Chicago and vicinity to see my friends and relatives. I arrived at St. Andrews the third day of January, and remained little over six weeks. The kind and faithful Christian brother and sister, Elias Ayars and wife, invited me to make my home with them while at St. Andrews. A little band of Sabbath-keepers meet to worship the Lord every Sabbath at their house. I was requested to lead the meetings, which I did the best I could under the circumstances, in fear and trembling, knowing I was not competent to handle the blessed Word of God in a language of which I had but a very limited knowledge. But the good Lord blessed us. Our faithful brethren at St. Andrews have been the instruments in the hands of God of leading two precious souls to the truth that is in Christ Jesus, and they put on Christ before the world by baptism the 16th day of February.

This little band of Sabbath-keepers at St. Andrews made expressions in favor of organizing into a church, but as I did not feel myself qualified to undertake to do it, nothing was done. It would be well if some one of our American ministering brethren could visit them before long. They are also in need of a small chapel, and with a little encouragement from other churches they would go about building at once.

The city of St. Andrews has a very beautiful situation. It is without doubt one of the best winter health resorts in the South, inhabited by industrious and intelligent people from the Northern states. The bay right in front of the city is a most beautiful sheet of water in which sail-boats play in every direction. The soil is very sandy, but it is wonderful to see how vegetation grows.

My experience at St. Andrews, through the kindness of the people and through the beautiful nature at St. Andrews, in the tender love of God was very pleasant. The parting moment made my heart very sore, for it took me away from dear Christian friends, and a beautiful country. But God is everywhere good, and by and by we shall meet again in a land far better still, and then we shall never part again.

ANDREW CARLSON.

STARK POST-OFFICE, Minn., March 10, 1889.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, March 15, 1889.

The new administration is now nearly two weeks old, and although but little real work has been accomplished since the change, matters seem to be moving smoothly enough with one exception. The President is suffering from excessive hand-shaking to an almost serious extent, and still they come. I heard a Washington physician say to-day, "Harrison has not half such a constitution as Cleveland, and the people ought to realize the fact. They will kill him."

The new Cabinet officers are all at their desks, and are beginning to wonder when the crowd of visitors and office-seekers is going to diminish, so as to allow them some time to become acquainted with the routine duties of their respective departments. Most of the mere sight-seers and celebrants have gone home, but the men who crowd the hotel lobbies, the Departments and the White House now are here for business. They want the offices, and if being persistent and always present counts for anything they mean to have them. They are from every state and territory in the Union, and what is more, nearly every state sends enough applicants for all the offices.

Every Republican Member of Congress, Senator and member-elect is suffering from a visitation of a good portion of the male population of his district. They scarcely get time to eat their meals, are hustled out of bed at unconscionably early hours, and it is late at night before they can retire. Many will doubtless be driven to follow the example of the gentleman from Missouri, who was so closely pursued by his constituents that he hid himself in some obscure corner of the city about a week ago, and no one has yet discovered his habitation.

Among the hungry ones those most conspicuous at first are the seekers for the higher positions. They want the foreign missions, consulates, assistant secretaryships, commissions, and the chief places in the various bureaus, and they have traded off the term "office-seeker" for that of candidate. The list contains the names of a good many able men. Some are rich and want official honors for social reasons. This class is few, and it is to be hoped its desires will be gratified as soon as possible by the bestowal of unsalaried positions. The rest of the list embraces men who are not rich, but who consider themselves able to earn a good living. Many of them would scorn to admit that they could not command an income much larger than they will receive if they succeed in getting into office. Why they should prefer an official salary to their independent earnings, why they should prefer to become prisoners and beggars when they might be free and independent, is one of the inscrutable idiosyncracies of human nature. This class should call forth sympathy and compassion rather than contempt, for they are the victims of their own weakest traits of character, like the chain that is no stronger than its feeblest link.

Among the most important nominations yet made by Mr. Harrison are those for the foreign missions. Ex-Governor Porter is sent to Rome, Ex-Senator Palmer to Spain, Mr. Swift, of California, to Japan; Mr. Washburn, of Massachusetts, to Switzerland, etc. For the most part the heads of departments are going to have the privilege of selecting their own subordinates.

There could be no stronger argument in favor of changing inauguration day to the 30th of April than the abominable weather of the 4th inst., and the great amount of sickness caused by exposure to the cold, driving rain on that day. It would be impossible to estimate the number of fatal colds contracted on that day, but it is very large. Pneumonia has been frightfully prevalent during the past ten days, and among the so-called "inauguration victims" are quite a number of Congressmen. A bill to change inauguration day to a season when pleasant weather might naturally be expected, was duly presented to the last Congress and might have passed had it not been opposed by those Congressmen from the semi-tropical belt. But with the memory of the last fourth's havoc fresh in their minds it is quite probable that the new Congress will take the subject up at an early date and push it to a successful end.

HISTORICAL & BIOGRAPHICAL.

REV. MARTIAL B. TRUE.

The subject of this sketch was born in Franklin county, Va., March 17, 1815, and died in North Loup, Neb., Feb. 13, 1889, lacking only one month and two days of being 74 years old. When he was about three years of age, his parents moved to Ogden, Monroe Co., N. Y., and when he was five years old, both parents were suddenly removed by death. He then went to live with his father's sister, Mrs. Hannah Retingill, until he was nine years old; and then with one of her daughters, Mrs. Hannah Rollins, where he continued to make his home till his marriage to Miss Jane Booth, in 1854. He always spoke of Mrs. Rollins as being a mother to him.

He was a man of very good education. He first graduated at Whitesboro Seminary, N. Y.; he attended lectures quite extensively in the Baptist University at Rochester, N. Y.; and the writer of this notice has a strong impression that he has heard him say that he graduated there, though the dates are not at hand to make this certain. For his theological training, he went to Oberlin, Ohio, where he enjoyed the advantages of the instruction of President Finney both in classes and from the pulpit. His health failing him, he was obliged to leave the Seminary, while he lacked a year or part of a year of completing the course, and he never returned.

He became a Christian when he was fifteen years old, and his life was one of more than ordinary spiritual power. Early in his Christian experience, he felt called to the ministry; but his ideas of the sacredness, and the great responsibility of the work were such that, for a long time, he shrank from it, but finally he yielded to the thought that God knew best, and the power was in him and he gave himself to the work. His first sermon was preached near Oberlin, Ohio. He received license to preach from the Baptist Church in Ogden, N. Y., July 16, 1842; was ordained by a counsel called by the Amerst Baptist Church, which convened at Williamsville, N. Y., Aug. 27, 1844. Three of the ministers taking part in this ordination were from Buffalo.

In 1852, he removed to Wisconsin, becoming pastor of the Baptist Church in Clinton, Rock county, where he remained four years; thence he removed to Green Lake county, where he remained till 1866. From this place he removed to Marquette county, and settled as the pastor of the Westfield Baptist Church. Here in 1870, he became convinced that the seventh day and not the first day is the Sabbath of the Lord, and transferred his membership to the Seventh-day Baptist Church of Berlin, Wis. As he was about to remove thence to North Loup, Neb., his wife died, and his daughter being in feeble health, he remained in Wisconsin till 1874, when he came to North Loup.

He was an upright, conscientious, faithful Christian man, a close and careful student of the Bible, always doing as he thought it to be right. In his death the church loses one of its most faithful members, the cause of Christ a living advocate, and heaven, we believe, has gained another saved by the abounding grace of God.

G. J. C.

OUR FIRST HYMN BOOK.

There lies before us a copy of the first hymn book authorized by our denomination to be used by its members. It is 2 $\frac{3}{4}$ by 4 $\frac{1}{4}$ inches in size, being designed for pocket use. The paper

is somewhat coarse but substantial; the type, very distinct; and the cover, thick pasteboard with leather on the outside. It belongs to the second edition of the work, being issued in "a more condensed form," as the size of the book in the first edition was the principal objection to it. Still it contains the same number of hymns, having 513 in the main part and 76 in the appendix.

The title is "A New Selection of Psalms and Hymns from the Most Approved Authors, Adapted to Public and Private Worship." It was printed by Dea. John Maxson, at the office of the *Protestant Sentinel*, Homer Village, N. Y., in 1832. He prepared a brief preface, called "advertisement," in which he speaks of "the general satisfaction that the first edition has given to the connection and the Christian public," as a reason for issuing another edition. In the first, some of the hymns were "almost entirely useless, from the peculiarity of their meter;" and in the second, these were omitted, and "others inserted in their place." No third edition was ever printed.

At the General Conference of our churches held at Shiloh, N. J., in 1824, a committee consisting of Eld. Wm. B. Maxson, Eld. Eli S. Bailey, and Dr. Henry Clarke, were appointed to make a selection of hymns, and publish the same, if sufficient encouragement should be given to warrant the expense. These brethren were chosen, as they had acted a few years before, in editing and publishing *The Seventh-day Baptist Missionary Magazine*, an enterprise which had then been suspended. They reported to the Conference in 1826, that they had preformed the duty assigned them. The work was at once adopted by many of our churches, and by some in other denominations; and continued in use until 1847, when it was generally superseded by the "Christian Psalmody," compiled by a committee also appointed by the General Conference held, too, at Shiloh, N. J., the previous year, and published by Rev. Geo. B. Utter, then editor of the SABBATH RECORDER, in New York City. While our people quite generally patronize new selections, yet "for various causes," as Eld. Maxson writes, "it failed by a considerable amount to meet the cost of publication."

In this book the hymns were to be "in accordance with the usages and sentiments of our people." In all our churches up to this time, there had been used works on psalmody issued by other denominations. There was, therefore, a want of uniformity in the hymns and music used in the worship; and some topics suggested by the distinctive views and practices of "our connection" were not sufficiently noticed in these works. Yet the edition of Watts's Psalms and Hymns, arranged by Dr. John Rippon, who added to the selection an extensive appendix, was in greater use among our brethren and sisters than any other book. This work in both divisions contained 1,306 hymns, and was too expensive to be very generally accepted. But it was followed quite closely in the composition of our first hymn book. It suggested the title-page, nearly all the principal subdivisions, and the arrangement of the hymns throughout this new work. Nearly one-half of the hymns were written by Dr. Watts, and fully two-thirds of the entire selection were taken from this edition of Dr. Rippon. Still other collections were drawn from, as Whitfield's, Wesley's, the Hartford, Bentley's, Winchell's, the Baltimore, and Doddridge's.

It is interesting to note the hymns of Sabbath-keepers, most of which were taken from

Watts's book. Dr. Joseph Stennett, for twenty-three years pastor of the Cripplegate Sabbatarian Church of London, Eng., furnished eleven of them. Some of these were very popular with our people; as those beginning with the lines "Another six days work is done;" "Thus was the Great Redeemer plunged;" "'Tis finished, the Redeemer cries;" "How sweet, how charming is the place;" and "Lord, at thy table I behold;" His son, Dr. Samuel Stennett, though pastor of a regular Baptist Church in London, yet served for many years in the same capacity for the Cripplegate Church, administering the Lord's Supper and preaching Sabbath morning. He supplied twenty-six hymns for our first book. Dr. Rippon opens his collection with a mystic ascription of praise to God composed by this accomplished minister. The first stanza is as follows:

To God, the universal King
Let all mankind their tribute bring;
All that have breath, your voices raise,
In songs of never ceasing praise.

This hymn is not found in any of the selections of our people. In fact, most of the number mentioned are not published in the latest works used in our churches. The doctor seems not to have fully reached the heart of our members as did his father; for he sang generally on those subjects which are treated by other authors, and often in a more impressive style. Still worshipers in our churches, even in the past few years, will recognize his hymns which begin with the words: "Jesus, my Saviour and my God;" "Here at thy table, Lord, we meet;" "How soft the words my Saviour speaks;" and "On Jordan's stormy banks I stand."

At least two Seventh-day Baptists in this country added their songs to this work. The best known of these is the hymn which a member of the committee, Dr. Henry Clarke, wrote for the subdivision entitled "The Sabbath." At the time, he lived at Unadilla Forks, N. Y., but subsequently moved to Walworth, Wis., where he died. We append all the stanzas, as follows:

This is the day which God has blest,
His holy day of sacred rest;
A type of heavenly rest to come,
Where wearied saints arrive at home.

Where on his throne the Almighty stood,
And viewed his works, and called them good,
He named the day, and called it blest,
And sanctified his day of rest.

The heavenly hosts their harps employ;
The sons of God gave shouts of joy;
Through heaven and earth his praises rang;
The morning stars together sang.

Come then, ye weary souls, oppressed,
Come and enjoy this holy rest;
Let humble songs, like incense rise,
And prayer and praise ascend the skies.

Eight hymns of Eld. William Bliss, pastor of the Newport Sabbatarian Church, R. I., prior to 1808, are found in the Appendix of the book. None of these appear in any other devotional literature of our people, as far as we can learn. Some of his verses have sufficient merit to be reproduced among our standard psalmody. How many believers in Christ can adopt the following:

Oh, bless our hearts with stronger faith,
Thy promise to apply;
We're weak and helpless in ourselves,
And on thy grace rely.

How many accept the sentiment in this stanza?

God knows no change; he is still the same,—
Unchanging his command;
And every promise, like himself,
Forever firm will stand.

Does not every praying one feel his uppermost desire expressed in these words?

Renew thine image in our hearts,
And make our duty our delight;
Direct us by thy holy Word,
Till faith and hope are lost in sight.

SABBATH REFORM.

PERVERTING THE WORD OF GOD IN SUNDAY-SCHOOL TEACHING.

The comments which appeared in connection with the International Lesson for Jan. 13, 1889, show much superficial writing, or worse, an intention to pervert the plain teachings of the Bible relative to the Sabbath, so as to favor the popular practices relative to Sunday. Those who wrote concerning that lesson,—Mark 1: 21-34,—if at all thoughtful must have had the "change of the Sabbath" in mind. This fact is stated by the *Standard* (Baptist) of Chicago, in the following words:

Why the first day instead of the seventh? Why the Lord's-day and not the Sabbath-day? The Sunday-school lesson expounded in the current religious press for a week from next Sunday, cannot but bring this subject into general and timely consideration. If it shall but make us realize the greatness of that event—our Lord's death and resurrection—so great, indeed, that it made, as it were, a new and providential dating-point in history, and a new and suggestive reckoning-point for the religious week, it will be well. After all, does not the Sabbatarian unwittingly, but none the less effectively, exalt Moses at the expense of the Christ? The Lord's-day is God's testimony in history to the greatness of the Christ. It says in the brilliant light of the Easter morn: "Until now" the prophets; henceforth, "Behold the Lamb of God that taketh away the sin of the world."

If the *Standard* could find even a hint, much more a plain statement, in the New Testament, that Christ understood that his resurrection was to effect the Sabbath questions in any way, its assumptions would have some ground for existence. Christ talked often concerning his resurrection, and the apostles made it a prominent theme in their discourses, discussions, and epistles. But the theory of the *Standard* appears nowhere in the Master's words, or in the writings of his apostles. It is wholly unbiblical, and was produced, gradually, in post-New-Testament times. If "Sabbatarians exalt Moses at the expense of the Christ," by keeping Sabbath, they only follow Christ's example, and the example of the apostles. They can afford to remain in such company.

The *Examiner* (Baptist), New York, speaks in a straightforward way, but fails to write down the important fact—a very important fact to the child who is accustomed to hear the word "Sabbath" wrongly applied to Sunday,—that Christ kept "Saturday," and not Sunday.

Christ hallowed the Sabbath and put honor on the established observances of religion. These sacred institutions became channels through which he bestowed his grace and help. It was his regular custom to attend the Sabbath services in the synagogue (see Luke 4: 16). To him, and to the apostles after him, the synagogues gave especial opportunities for preaching the gospel (see Acts 13: 15). Thus the synagogue worship, which was an enforced substitute for the temple services, adopted by the Jews during their exile, became part of the world's preparation for Christ and the spread of his truth.

If the facts thus stated were to be set over against the facts concerning Sunday, before the Sunday-school classes of the United States, they would condemn existing practices without reserve. No commentator has the right to allow a wrong application of the facts of Scripture, even by silence, much less to make such false application by implication, or directly.

The *Congregationalist* (Congregational), Boston, said, "The right way to keep the Sabbath is the way Jesus kept it." . . . "That is the true way to spend Sunday, to do as Jesus did, to worship God in his Church." . . . "It is a noble thing to keep Sabbath as Jesus did."

This deceptive use of terms, this misrepresentation of the acts of Christ to the minds of the children is carried still further, by a second writer in the *Congregationalist*, as follows:

Write the names of the days of the week. What do you do on Monday, on Tuesday, on Sunday? How does the fourth commandment tell us to remember the Sabbath-day? Jesus Christ came into the world to show us how to live a holy life; and all that is written of him is to teach us how to fashion our lives after the great pattern. To-day we have the account of a Sabbath in his

life, and of what he did to make it holy. The first thing we read is that he went into the synagogue. So we learn that on Sunday we ought to go to church. Any one could speak in the Jewish synagogue, as different men speak in our prayer-meetings. Jesus taught in the synagogue; that is, he did his part to help in the service."

No lawyer would be allowed thus to pervert recorded testimony in any court of justice. A critic who, pretending to interpret an author, should thus distort his words would be set down as dishonest. It challenges credulity that religious teachers having the souls of children in charge, can dare to handle God's Word with such deceit. It is wickedness, even though undesigned. The skepticism which assumes to decide what is, and what is not revealed truth is less to be deprecated than such perversion of acknowledged truth.

The *Independent* (undenominational), New York, had a brief comment, closely allied to the above in deceptiveness. It said:

The first thought of the lesson is that Jesus went to church on his Sunday."

On his Sunday! To the child, and to the average adult, that means *Christ went to church on Sunday, as people do now*. It is a fair interpretation of the writer's words. We give all he said on that point that he intended to convey that idea. An idea which cannot be relieved of its falseness by any amount of explanation or paraphrasing.

We do not object to an honest and truthful defense of Sunday. We do insist that the facts shall be clearly stated, and that the Bible shall not be subjected to a wicked jugglery of words, in order to conceal the truth. He who treats the Bible thus dishonestly in teaching children, destroys the good which he is supposed to be seeking. If children who are thus taught continue to study the Bible, they will learn that religious teachers have perverted the Word, in order to lead them to regard Sunday. The reaction which follows all such deception often carries men farther into error. Much of the disregard for Sunday that now prevails has arisen from similar deception.

Brethren, do tell the truth when you pretend to teach God's Word; that word is "sharper than a two-edged sword," and those who "handle it deceitfully" shall perish by it.

A DISTURBED CONSCIENCE.

A correspondent of *The Examiner*, New York, "Quandary" fills more than a column in the issue for Feb. 21, 1889, in detailing his experience in connection with the reading of the Sunday newspapers. He reveals a representative case in which conscience and consciencelessness are "marvelously mixed," in regard to Sunday-observance. Classified as the wheat markets are, his would be a No. 2 conscience with strong tendency downward. There is enough, in the conscience of "Quandary" to make him a little uneasy, but not enough to prevent him from reading his Sunday paper, just the same. This typical case is the more interesting because the writer is a Baptist, and because he declares:

The fact that this Sunday work on our lines of public conveyance and communication has been constantly increasing for many years, and that the remonstrances against it of a large part of our churches and ministers have during all this time continually become fewer and feebler, has been a great stumbling-block to me, and no doubt to multitudes of young disciples like me, and has made us suspect that the Christian Church and ministry, in general, do not now, as they once did, consider it obligatory on men to keep the Sabbath-day holy. Is it strange, then, since I see on my way to church on Sunday, almost as on other days, busy crowds around post-offices, and the railroad depots, and the steam-boat landings, and since I hear, as I sit in the sanctuary, the whistle of the engine and rumbling of the trains, while there comes no voice, or only a faint whisper, from the pulpit, in rebuke of all this labor, and noise, and bustle, is it strange that, when I go home, untutored layman as I am, I should give myself up to the pleasant recreation of reading my Sunday papers, satisfied that in so doing I am no more guilty than those members of the church who do, or direct, all this Sunday work which I have just mentioned, and that I should feel assured that, as a considerable part of the church and of the ministry do not seem to regard them as especially culpable, so I need not regard myself as a great offender if an offender at all?

Here "Quandary" touches the diseased spot.

Herein he reveals the fact that his weak conscience, faintly protesting but yielding ever, is a part of the great mass of decaying conscience in the Christian Church. Indeed "Quandary" seems to have more than the average amount of conscience, but the surrounding and incumbent mass of *conscienceless and unprotesting* Christians (?) make it impossible for him to rise higher than the languid inquiry as to whether he is really wrong or only foolishly and unnecessarily sensitive. Whence all this? Why is it that "there comes no voice, or only a faint whisper from the pulpit, in rebuke of all this labor, and noise, and bustle?" Let the prophet Jeremiah, the heart-broken and heart-breaking son, answer:

Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate saith the Lord.

For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (2: 12, 13.)

The advocates of Sunday have not only forsaken God in trampling on his Sabbath, but they have mocked him in offering a "broken cistern," which lets conscience leak out through cracks oft mortared, but leaking still. We are curious to know by what soft platitudes the *Examiner* will poultice the aching conscience of "Quandary."

BASE-BALL AS A MEANS OF GRACE.

We clip the following from one of our religious exchanges.

Mr. Michael Murphy, a member of the Ontario Baseball Club, was killed during a ball game on Sunday. Resolutions were passed unanimously by the club, the preamble of which contained these words: "Whereas, the great Ruler of the universe has entered our organization and taken our beloved brother, Michael Murphy, to the happy home above; and although we bow to the will of him who doeth all things well, we feel that we have sustained a great loss." It is quite possible that Michael was a Roman Catholic, and had not been brought up to keep the Sabbath; but it sounds very queer to Sabbath-keeping Christians that being killed in a Sunday base-ball game is another form of being removed to "the happy home above" by "the great Ruler of the universe." Not a great while ago an Episcopal minister expostulated with one of his congregation for playing a base-ball game on Sunday, and the young man said he guessed it must be right as Father—(naming a prominent Roman Catholic priest in a neighboring city), umpired the game. The Romanist and Greek Christians have so many man-made days to keep, that to observe the fifty-two recurrences of the Lord's-day is a heavy tax upon them.

We have only a passing interest in the quiet satire which pervades the foregoing extract. The fact stated in the last sentence is, however, an important one, and worthy of more than passing consideration. When the writer says, "The Romanist and Greek Christians have so many man-made days to keep, that to observe the fifty-two recurrences of the Lord's-day is a heavy tax upon them," he suggests the fundamental difficulty which underlies the popular view of the Sabbath question. Romanists and Greek Christians understand full well that the Sunday is also "man-made." It stands upon the same foundation, and is related to their conscience, just as the other days are, which they observe. Indeed, some of their festivals are regarded more sacredly than Sunday. Whether Michael Murphy was a Roman Catholic or not, he evidently took that view of Sunday which is the popular view of many Protestants at the present time. This view concerning Sunday has found footing in America because the reasons given for its observance are essentially the same as those given for the observance of the "many man-made days" which prevail among Romanists. All instances like the one detailed above—and there are many of them—show the impossibility of detaching the Sunday, by whatever name it may be called, from its original associations and its "man-made" source. If those Protestant Christians who mourn over the desecration of Sunday will return to the observance of the "Sabbath according to the commandment," there will be hope that the tide of desecration over which they mourn will in time be stayed. Otherwise, the flood of influences which pour down from the centuries of history, wherein the Romanist idea has prevailed, will cover all the land as the waters cover the great deep.

THE SABBATH RECORDER.

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"NO ENDEAVOR IS IN VAIN;
 ITS REWARD IS IN THE DOING,
 AND THE RAPTURE OF PURSUING—
 IS THE PRIZE THE VANQUISHED GAIN."

THE article in another column by Rev. S. R. Wheeler appeared first in the *Dodge County (Minn.) Record*, and is furnished us for publication by the author.

A LEAK in our boiler last week made it necessary to put out the fires while the damage was being repaired. The consequence was, our edition of the RECORDER was nearly two days late.

BEGINNING with January 31st and ending with February 21st, we published a series of four letters on "A Remarkable Prophecy," by Bro. Charles A. S. Temple, of Reading, Mass. By some oversight, the name of the writer was omitted.

"A FRIEND" sends us two dollars as his (or her) mite towards printing the *Outlook Extra*. If mites of this kind would come in from all along the lines, in greater or less sums as God gives the ability, it would soon make a mighty sum, and help on the work of the Society most encouragingly.

WE have heard, with pleasure, that Brother Lawrence, who came among us last summer from a Baptist church in Massachusetts, has been called to the pastorate of the Seventh-day Baptist Church of West Edmeston, left vacant by the going of Bro. C. A. Burdick to Second Brookfield. Bro. Lawrence is a young man of good abilities, and we pray that he may live long and labor successfully in his chosen field. We welcome him to a place among us.

SEVERAL copies of old Minutes have been received here, in some instances from unknown sources. Supposing them all to have been sent in answer to the call of Brother Main, for the Missionary Society, we have forwarded them to the Recording Secretary of that Society, Rev. O. U. Whitford, Westerly, R. I., where they will be kept, with other books and papers of the Society, until the desired files are complete. Thanks to the kind friends who have thus responded to this call. Doubtless Brother Whitford will revise the list of the numbers still wanted; and we suggest that future responses be made directly to him.

SOME people seem to think it a mark of independence and moral courage to say and do things which shock the general sentiment of Christian people upon any given subject. A clergyman of our acquaintance, some years since, was fond of saying, when talking upon the question of total abstinence, "When I want a drink of liquor I take it." Not long since this saying was put into print over this same clergyman's name. A writer of irrepressible wit, and good sense as

well, says of it, "Most certainly. He would be a fool to take it when he didn't want it. As for taking a drink when he does want it, any donkey can do that. Any man, parson or layman, ought to be able to do as the donkey does, take a drink when he wants it, and let it alone when he don't want it. But it takes a man, my son, to refuse a drink when he does want it." Well answered.

A CORRESPONDENT says that for amalgamation the *Mail and Express*, the mouth-piece of the American Sabbath Union, beats them all. This was in the Friday's issue of that paper:

The *Advent Review and Sabbath Herald*, a Seventh-day Baptist journal, declares "there are some opposers of the prospective National Sunday law who can render their most effective aid to the opposition by keeping still. An example of this class is Paul Grottkau, the anarchist agitator of Chicago, who recently delivered a violent address in that city, denouncing the legislation contemplated in the Blair Sunday Rest Bill." We fail to discover either religion or patriotism in any form of alliance with anarchists, open or concealed. That cannot but be a bad cause that invokes Paul Grottkau's "effective aid" by "keeping still."

It might be well to send the editor a *Handbook*.

THERE is a world of kindly wisdom in the saying of the old Quaker traveler, "I shall pass this way but once, therefore let me do all the good I can. I shall not visit these scenes or look into these faces again, therefore let me leave the former a little brighter and the latter a little happier than I found them." What a world this would be if all would adopt and live by this most excellent motto! But why should we not? This is certainly not better than the spirit and precepts of the gospel which are given us for the government of our lives. With a new heart and the promise of divine help in the Holy Spirit, it ought not to be difficult to live by these divine precepts. Thus shall we pass through life leaving brightness and good-will behind us, looking forward to the "glory that shall be revealed in us."

IN an address before the American Baptist Education Society, last summer, the speaker expressed the opinion that fifty years hence the calls for funds for home missionary work in this country will be less than now; that the stress of that work will have passed with the next generation. That seems, at first, like a bold if not a wild prophecy. But, on reflection, we are inclined to think that he who disputes it will run quite as much risk as he who affirms it. What we do, then, to shape the character of the religious thought and life of this wonderful and growing country which is so rapidly taking definite form and permanency of character, must be done soon. The thought is startling. The fields are broad and white; let the harvest be gathered while the summer lasts. The doors are open wide; let us enter in before they are shut in our face.

WHILE the question of the interference of the state in matters of religion is attracting attention in the United States, our readers will be interested in the following paragraph, which we clip from a recent issue of the *Christian Secretary*.

There is no little excitement in Canada over the ratification by the Dominion Government of the bill, adopted by the Legislature of Quebec, which gives the Jesuits a legal status and appropriates \$400,000 to them. This money was claimed as a compensation for confiscated estates. The Jesuits had obtained these estates during the French regime. Soon after the conquest of Canada by the English, these estates were declared confiscated to the crown of Great Britain. When in 1773

Pope Clement suppressed the Jesuits, it was contended that all ownership on their part in estates ceased. The question of their claims would probably never have been raised, had not Pope Pius re-established the Jesuits in 1814. Since this last date the church authorities have been endeavoring to get compensation for the estates confiscated, and now they have succeeded. The money is to be spent in the province, but it is to be spent as the Pope shall direct. It can be used as an educational fund, and if kept at interest, the annual income at 4 per cent will be \$16,000. The Jesuits will not be slow to use this for their own purposes. But more than this, the act recognizes the right of the Pope to exercise a controlling authority in certain internal affairs of the province. In view of all this the Protestants are indignant. Jesuits have proved a curse everywhere. Their code of morality does not restrain them from crime, where crime will forward their schemes. They are ever plotting to gain their own ends. It is not surprising that Canada is excited.

RELIGIOUS LEGISLATION.

The evidences multiply that the whole country has not quite lost its reckoning with respect to the proposed religious legislation of the Sunday-Rest Bill and the Educational Amendment Bill. The following extract from the *Cobden Sentinel*, published at Cobden, Ill., draws in clear terms the dangers not only to religious liberty, but to civil liberty as well, in these movements, for they stand or fall together. The *Sentinel* says:

We have received a copy of the *Outlook*, a Quarterly, published at Alfred Centre, New York. The *Outlook* antagonizes the effort being made in certain quarters to bring about a union of church and state, and to get a recognition of the Christian religion in the Constitution of the United States. If we thought there was any possibility of such a result, we should be disposed to take sides. It is hardly possible, however, that in this day of enlightenment such a result is to be feared. It would be subversive of the fundamental principles that entered into the formation of our government. Our Pilgrim Fathers landed upon the bleak New England shore in quest of a home where they would be permitted to worship their God according to the dictates of their own conscience; and the spirit of religious liberty was ushered into existence on the Western continent, "when they, the true-hearted, came." Civil liberty cannot exist without religious liberty, and the latter has no place where the church and state become equal partners. Neither can religion prosper without religious liberty. Religious fanatics may attempt to pervert the constitution from its original purposes, as anarchists seek to destroy all constitutions, but American soil is dedicated forever to civil and religious liberty, and will so continue while free schools remain cherished objects of American solicitude.

While such utterances, coming from persons whose religious faith and practices would be in no wise interfered with in the operations of the Blair measures, should they become laws, is truly encouraging, we must not ignore the fact that the friends of the movement continue not only to plead for the passage of the above named bills, but resort to various devices to make opposition to them appear in a ridiculous light. One writer, for example, says, "These people seem to have become suddenly afraid of religious legislation. Let us see. Profanity is a sin. To refrain from it is a religious duty; but profanity is forbidden by law, and it is all right. Sabbath-breaking is a sin. To refrain from it is a religious duty; but to prohibit Sabbath-breaking by law is all wrong!" The writer of these words seemed to think he had made a strong point. So far as we are concerned, he has made no point at all, for we are equally opposed to all legislation on purely religious matters. The command: "Thou shalt not take the name of the Lord thy God in vain," is based upon the reverence due to the name of God. The command to hallow the Sabbath-day, with the reasons which Jehovah himself assigned therefor, place the duty of obedience upon the same high plane of reverence for the authority of God. Both can be obeyed only from a heart

loyal to God. Any attempt to enforce either on the low plane of civil law is a degradation of the holy commandment. Thus far both cases supposed by our critic are alike, and legislation upon both points is an unwarrantable interference of the state with religious matters, and to be opposed. But here the analogy ends. The proposed legislation in favor of Sunday is an attempt, on the part of the state, to say to the people of the United States that Sunday, the first day of the week, and not the seventh day, is the Sabbath. In other words, the demand for this legislation is practically an appeal to civil law to settle the religious controversy between the advocates of the Seventh-day and of the First-day, and that without the least regard to the conscientious convictions of those who hallow the Seventh-day. A more high-handed, unwarrantable proceeding could hardly be attempted in the name of religion. That a few persons, under the operation of such a law, might be put to inconvenience, is a matter of comparatively small concern; that the passage of such a law would be the subversion of the principle of religious liberty, for which we have paid so great a price, is a matter for most serious concern.

SUNDAY LEGISLATION.

BY REV. S. R. WHEELER.

WHY SEVENTH-DAY-BAPTISTS ARE OPPOSED TO THE BLAIR BILL.

1. We are opposed to the union of church and state. It does not require the state to adopt some particular branch of the church and support it by laws and taxation in order to bring about a union of church and state. All legislation which is for the purpose of supporting any particular tenet, doctrine, belief or practice of the church is a union of church and state. Christ says, "My kingdom is not of this world." Paul says, "The weapons of our warfare are not carnal." Christ divorced church and state and the apostles worked in full harmony with this divorcement. This entire separation is positively necessary in order that pure religion may advance and to prevent religious intolerance and persecution. The church is broken up into many parts, each part differing from all other parts in some particular with reference to the interpretation of the Bible. Hence no law can be made on religious beliefs without deciding in favor of some particular part or parts of the church to the disadvantage of the other part or parts. Besides this the irreligious world is brought to accept the Christian religion, not by pains and penalties of law—carnal weapons—but by calm reason and persuasion endorsed by the power of God's Spirit upon the heart.

The Blair Bill known as the Sunday-Rest Bill, is headed thus: "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." This clearly shows it to be in the interest of the religious observance of the first day, and hence to the disparagement of the observance of the seventh day. Again, the Blair Bill known as the Educational Bill proposes an amendment to our national constitution so that "the principles of the Christian religion" shall be taught in our schools. Now, when it was decided by the state of Kansas that the principles of physiology should be taught in the common schools, text-books upon physiology were at once issued, and teachers were examined so as to know whether they were competent to teach that science. The same was true for Minnesota, and will be so for every state that declares that physiology must be taught. So if our nation-

al government decides that the principles of the Christian religion shall be taught in our schools, there must be text-books to explain those principles, and teachers must be examined as to their competency to teach those principles of Christianity. It looks very much as though the government would need to appoint an ecclesiastical council to prepare or endorse the text-books. This surely is a union of church and state, against which we as Seventh-day Baptists utter our solemn protest.

2. We believe that all human legislation must be in harmony with God's law. If it is not thus in harmony it is wrong; it is wicked; it is opposition to God. The Bible says: "The seventh day is the sabbath of the Lord thy God." The Bible nowhere tells us that the first day is the Sabbath. It is admitted by the most learned men of Biblical lore that there is no command in the Old or New Testament Scriptures for us to keep the first day as the Sabbath. Now the Sunday-Rest Bill does in effect declare: that the first day is the Sabbath, and that the seventh day is not the Sabbath. Seventh-day Baptists can give no encouragement to any human legislation so utterly opposed to the fundamental Sabbath law of God.

Probably the majority of those who have signed petitions in favor of these Blair Bills do not think there is danger of religious persecution. But there is danger. The bills themselves cannot be carefully considered without revealing the possibility if not the probability of religious persecution. Besides we are to learn the intentions of these bills by the words of those who urge them forward. The National Reform Association has been working for this sort of legislation for many years. One sentence from a prominent writer in the *Christian Statesman* the organ of this N. R. Association, reads thus: "Our remedy for all these malific influences is, to have the government simply set up the moral law, and recognize God's authority behind it, and then lay its hand on any religion that does not conform to it." Many things like this have been spoken and written by those who are working for these Blair Bills to be approved by our government.

CONSCIENCE IN CHRISTIANS.

One of the most eminent missionaries who labored in India, said, in reference to a Brahmin who had been educated at the mission-school and afterwards filled an important position in the service of a native prince, that the singularly excellent character he maintained seemed rather to tell against the success of missionary work. When the natives were pressed as to the moral evils which prevailed among them, and which were sanctioned by their religion, they used to reply, "Look at Mahadeva Rao. Is he not as good a man as any Christian you can name?" Probably, that Hindoo gentleman would have been like his fellow-countrymen had he not been brought under Christian influence; but as he had clung to his ancestral faith, it could not be expected that his co-religionists would acknowledge his intercourse with the missionaries as being the real source of his superiority. Something of the same kind is not unknown nearer home. The ethics of the gospel have permeated the atmosphere of the modern world. They have exercised a powerful influence in forming and directing public opinion, and have entered deeply into the whole range of our intellectual and literary activity. We are born into a condition of society which owes its best characteristics to the fact that the leaven of our Christian faith has been working for ages in the world. Those who reject the teachings of Scripture on points of doctrine, cannot shake themselves free from the results of its moral energy. Hence we find men of exalted character who do not profess themselves Christians, but who have yet been molded by Christian influences, although, perhaps, they would not acknowledge that to be the fact. Hardly

any better illustrations of this could be found than the eminent thinker whose name has lately been brought again conspicuously before the public. Mr. Gladstone has called John Stuart Mill "the saint of rationalism," and eulogized his noble simplicity of motive and elevation of character. Perhaps there are some minds who may reason from such facts, much as the Hindoos did about Mahadeva Rao. They may conceive it to be an argument against Christianity, that rationalists or secularists may be found who are men of probity and honor! We have seen things written by Christian apologists which indicated that the writers held a similar view. It has been strongly asserted that the rejection of Christian doctrine is always associated with depravity of character, and in proof of this attempts have been made to blacken the reputation of men who have been held in good repute. This does not seem to us to be a happy line of argument. If men, who are not believers, are yet good citizens or patriots, let the fact be acknowledged. We believe that such instances are mainly due to the indirect influences of the gospel, and we ought to be grateful that such excellent results are produced by the general dissemination of Christian principles. Such men, after all, are the exceptions to the class to which they belong. They are better than their beliefs; and, as it were, Christians in practice, though not in creed.

There is a most important practical inference, however, that follows from this state of things. This is, that it ought to be felt by all believers to be a most urgent duty for them to give expression in their lives to the principles they profess. Christianity has always been judged by the character of its adherents; but in our day, more than in some that have gone by, has this become the favorite test. We cannot complain of this, for our Lord has himself recognized the principle when he says, "Ye shall know them by their fruits." One of the favorite pretensions of modern systems is that they teach us a higher morality than that of the Bible. The best way to dispose of such claims is to show the world what the morality of the gospel is, by adorning the doctrine of Christ our Saviour in all things. For this end, it is especially necessary to cultivate the conscience. The intellect and the emotions have much to do in religion. To grow in knowledge of the truth, and to be filled more and more with the liveliest feelings associated with the wonderful teachings of revelation; these are both essential to our spiritual progress. But what is demanded above all by our time is so to develop all the better parts of our character, and so carefully to guard our conduct, that we shall force the acknowledgment of what we are from those who have no love for the principles we profess. The faults and foibles of professed believers spring largely from want of due regard to the need of exercising ourselves continually to have a conscience void of offense toward God and toward men. This ought to be our rule—always to do the right because it is right; and always to avoid the wrong because it is wrong. To carry this out day by day is no easy task; but in doing it we shall serve our Master's cause and also enjoy that inward peace which will even of itself be an exceeding great reward.—*Presbyterian Messenger*.

DEATHS FROM WILD BEASTS AND SNAKES IN INDIA.—The relentless war, which is being waged by the Government of India against wild animals and poisonous snakes does not appear to be productive of any very successful results, if we may judge by the official returns of the mortality under this head. The number of deaths of human beings rose from 22,425 in 1884 to 22,907 in 1885; and of cattle from 49,672 in 1884 to 59,029 in 1885. On the other hand, the number of wild animals destroyed declined from 23,775 in 1884 to 23,670 in 1885; and there were 420,044 snakes reported to have been killed in 1885 against 380,981 in the previous year. Bombay, Bengal, the North-west Provinces and Oudh and the Punjab are the only provinces which show a large destruction of snakes, and, in the last mentioned province, there was a large falling off in the number.—*Times of India, in Missionary Review*.

YOUNG PEOPLE'S WORK.

If we would attain to a lofty spiritual nature, we must be willing to relinquish those cares and those pleasures which mar our growth in grace.

EVERY soul has a two-fold desire, in both respects more or less strong, that of becoming God-like in virtue and that of enjoying the pleasures of the low and bestial among men.

LESSING tells of a fabled bird called Merops which always flew with its face toward the earth, and consequently never soared with grace, nor could it like the eagle pierce the clouds in its flight. Such is man, who desires to rise to heaven, but is not willing for one moment to lose sight of earth.

So WE, young Christians, have an ambition to labor faithfully and devotedly for our Master, but let us, at the same time, be willing for his sake to give up what prevents the attainment of our wish.

CHRISTIAN EVIDENCE.

BY MISS HARRIET W. CARPENTER.

"How do I know I am a Christian?" is a question which comes to every earnest soul, and till that question can be answered, peace cometh not.

For me, the precious words of the Saviour to his disciples contain a test whereby the question may be solved: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

How often, when we knew we were a stranger to his love, the burning words of the preacher, or some grand thought from a good book, has made Christ's lovely character stand out so distinctly against the back-ground of human shame and sin that it drew our hearts toward him with an almost resistless force, and we longed, for a time, to lean upon his loving arm, and find rest. At length, of the world and its deceitfulness tired, his grand truth became so charming that we decided to "come after him."

Oh, the shame of our own uncleanness, viewed in the light of his purity! With our faces covered before him, we pleaded for his cleansing touch to make us clean; "He makes us white as snow;" the house is swept and garnished, the kingdom of misrule overthrown; and we are ready for the establishment of the kingdom of heaven in our hearts, the ascending of the heavenly Ruler to the throne of our being.

Then, with the character of Christ forming within us, the love of God filling the empty chambers of the soul, shall we keep any room for the return and abiding of the love for worldly pleasures, the desire of gain for gain's sake, the love of our own way? Shall we not rather give up all that is displeasing to his divine nature, make our heart a fit temple for the Most High, and let our constant prayer be, "Teach me thy way, O Lord?"

As we become, through meditation, better acquainted with the nobility of Christ's character, his constant goodness, his wonderful tenderness, and think, "All that is for me; he is my grand and noble friend; his goodness is for me; his tenderness is toward me," how our love for him grows, and deepens and broadens!

Is it hard to "deny self" for that beloved friend? Why, I think we find joy in the denial; and count it rather a privilege than a sacrifice to give up that which, after all, he requires only for our best good.

The burden he asks us to bear is not a heavy one. "Yoked with him," he carries more than half.

Then, to "follow him." Ah, there we hesitate. How can we hope to be like him, "enduring the cross, despising the shame, meek, gentle, patient, kind, firm?"

I suppose there isn't much use in our making even an attempt, unless we expect to look for help and strength to the strong One.

"Prayer is the ladder by which we climb
To a likeness with God."

But we can at least resolve that, with God's help, "Whatsoever ye do, do it heartily as to Lord," shall be the motto of our life. Keeping that thought ever before us, and molding our life thereby, will, I think, bring that "peace that passeth all understanding." Whosoever hath found that peace, hath claimed the promise: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

Therefore, I would say, Christ within us; the world and its selfish ambitions crowded out; a willingness to deny self for the sake of Christ; a prayerful dependence upon him; a hearty Christian enthusiasm, and peace over all, are sure evidences of a Christian character.

"By their fruits ye shall know them."

OUR FORUM.

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

"LET US WORK."

The need of young people being at work in church affairs comes to me with greater force every day. I have lived in communities where the young people have their excel bands, their mission bands, and their Y. P. S. C. E. They were constantly being encouraged by the older people to go forward in some work for the Master. I lived in such communities for so long and was so accustomed to see them aided by the older people in laying plans for doing good, that I had no thought but that the young in all of our churches were encouraged in much the same manner. I am loth to admit that since then I have seen churches where the young people had no excel bands, no mission bands, no Y. P. S. C. E. In fact, the young were ignored, and shut out from all of these privileges which ought to have been placed within their reach. If they tried to form any organizations whereby they might be enabled to go forward in their Christian work, the older heads were sure to croak and find fault to such an extent that the young would become discouraged and give up their plans.

Was it generous, wise, or Christian-like for these gray heads so to do? I wonder if they can tell where are to be found those churches in which the deepest Christianity is felt and expressed. Are they found where the young people run wild for want of church work to do? If you think a moment you cannot help agreeing with me that they are encouraged and upheld by the older members in constantly searching out more work.

If you want your churches to be prosperous in every sense of the word, let your young people work. Encourage and aid them to do what they can. If they make mistakes, help them to do better the next time. If you fail to let them work, where will your churches be in a few years? You older members cannot live forever to carry on the work. And if the young people are not trained in church affairs, what will become of the churches when you are gone? And what will become of the young people? If

you do not enlist their services and give them the employment they are able to do, you may expect nothing but that they will lose what interest they have in Christianity. They will gradually drift away from all of the church appointments, and be willing to go almost anywhere rather than to church services of any kind. If you wish your children to become good, honest, Christian men and women, let them work in the church. If you wish them to be true to the Sabbath when they leave home, let them work in the church. Not that this is an infallible rule for keeping young people true to the Sabbath, but as far as my observation goes, those young people keep the Sabbath best who are from churches where they were not crowded to one side, but were allowed and encouraged to work. I but echo the cry of scores of other young people when I ask you older ones to "Let us work."

EILEEN.

OUR MIRROR.

N. B.—Items of news for "Our Mirror" may be sent to the corresponding editor at Leonardsville, N. Y., but if it is desirable to secure immediate insertion they would better be sent to the SABBATH RECORDER, Alfred Centre, N. Y. This applies to items of news only.

AN entertainment, under the auspices of the Y. P. S. C. E. of Berlin, N. Y., was given at the church a short time since. The programme consisted of musical and literary selections, after which an oyster supper was furnished to all who desired it. It was enjoyed by all, and met with fair financial success. For about three years, we have been enabled to sustain an organization of this kind. We are now in good working order, our interest increasing, and new members are gradually being added to our list. G.

THE Christian Endeavor Union of Southern Wisconsin held its second session in connection with the Quarterly Meeting at Utica, Feb. 24, 1889. The committee of arrangements having kindly given the day to this society, the time from ten to two o'clock was filled by an interesting programme. Rev. W. H. Ernst, in his lecture on the "Growth of Young People," brought before us the great intellectual attainments of Luther, Melancthon, and others, early in life, as examples of what may be acquired by the young. He also mentioned some prominent in the religious world, who began in youth the service of the blessed Master. High above all other development is placed that of the immortal soul. He urged the importance of forming correct habits in youth, since they largely determine the person's course through life. The responsibility of directing the proper culture of mind and heart rests, in a great measure, upon parents and teachers; but to the young themselves is given the duty of choosing the right way in life, and devoting the time to the attainment of something worthy the possessor of an immortal soul. The paper on the "Work of the Lookout Committee," by Chas. H. Maxson, was a setting forth of the duties of that committee, and the qualifications needed by its members. Prominent among these qualifications is that thorough knowledge of the Bible that will enable one to refer readily to the passages best suited to the needs of the persons to whom the duties of this committee bring its members. The pastor's hour was filled in an interesting manner by the ministers present. The reports of the five societies included in the Union show an aggregate membership of two hundred and sixty-three, the increase during the quarter being seventy-six.

M. E. AVERY, Sec.

EDUCATION.

—THIRTEEN of the Presidents of the United States, including the present President, have been graduates of colleges.

—FOURTEEN students in Dartmouth College have been suspended and twenty-one put on probation for misbehaviour.

—MRS. JOHN F. SLATER, of Norwich, Conn., has bequeathed the Norwich Free Academy \$10,000 for the Reserve Fund.

—WELLESLEY COLLEGE has received as a gift from Amos W. Stetson, of Boston, a collection of paintings valued at \$30,000.

—ELDER NATHANIEL GRAY, of San Francisco, Cal., has given property in that city valued at \$50,000 to the San Francisco Theological Seminary, Presbyterian.

—AMHERST COLLEGE reported at the beginning of the year over one hundred freshmen, the University of Pennsylvania a hundred and two, Bowdoin College fifty-five, and Yale University three hundred and fifty.

—It is said that nine-tenths of the teachers of Kansas City, Mo., are women. The public library of that place is managed by a woman, who employs two ladies as assistants. Nearly every newspaper in the city has the work of women upon it.

—CIRCULARS are out announcing the organization of the Salem Academy, at Salem, W. Va. The spring term will open March 26th, and will close June 20, 1889. Rev. S. L. Maxson is announced as Principal, with Rev. J. L. Huffman as Acting Principal.

—PRINCETON COLLEGE has received \$25,000 from a woman who had given \$50,000. This is the day of generous offerings for educational and benevolent objects. No better investments can be made. Far better than to dress in purple and fine linen, and to fare sumptuously every day, is it to help enlighten and bless the world.

—A BILL has been introduced in the Wisconsin Legislature providing that the English language alone shall be taught in the Wisconsin common schools. The expense of teaching German in the city of Milwaukee is very considerable. The bill has the support of many Germans and other citizens of foreign origin. Cleveland, O., is on the point of excluding German from the list of studies taught, and the movement is in the right direction.

—A CODICIL to Mr. Williamson's will was drawn up recently in which further provision was made for the Mechanical Trades School; but this codicil was not signed. He intended signing it early in the week, but delayed doing so. The trustees have to get along with the amount already given by Mr. Williamson for the school. This is in securities paying seven per cent interest and valued at \$2,250,000. The school will be built and will accommodate about 300 students. Mr. Williamson's plan was for a school for 1,000 boys.

—THE government of the Amherst College is vested in a senate composed of the faculty and ten representative students. The latter are chosen by the students themselves as follows: Seniors, 4; Juniors, 3; Sophomores, 2; Freshmen, 1. The president of the college, in a recent address to the alumni, says of this system: "One of the most noticeable features of our college life during the past year is the increasing usefulness of the college senate. This body has now the confidence of the faculty and the students. The action of the faculty in referring to the decision of the senate all questions of college order and decorum has been justified by the result. The senate have considered such questions, from the first, intelligently and without passion; and during the past year there has been an evident growth in their sense of responsibility, and in the weight given to their judgments by the college. The decisions of the senate have sometimes gone entirely counter to the prevailing wishes of the students; but they have been accepted, so far as I know, without dissent. The senate seems now able, not merely to voice, but to direct, college sentiment on matters submitted to their jurisdiction; and I cannot but think that there is in this an educating force of great worth and promise. The president of the college presides at all the meetings of the senate, and no action of the body is valid without his approval; but only in a very few instances since its organization have I been obliged to withhold my assent from the votes given, and, in these, both the college and the senate accepted my decisions with singular readiness. The opinion of Professor Morse, as given in his article in the December number of *Education*, that the college senate has become a powerful influence in preparing the Amherst students for citizenship, will not be questioned here."

TEMPERANCE.

—THE Supreme Court of Nebraska has decided that a woman may sue for and recover money her husband has squandered for liquor.

—IN the five years ending with 1887, the population of Chicago has increased 35 per cent, the consumption of beer, 100 per cent; the arrests for drunkenness and disorderly conduct, 53 per cent; and arrests of all kinds, 42 per cent.

—THE Woman's Temperance Union organized in Philippopolis, Bulgaria, in 1887, now has thirty active members. Last year a union was formed at Bansko, Macedonia, and one at Lovcha. Loyal Legions are being organized among the children of Bulgaria.

—THERE are two saloons in New York City that were given by the former proprietor to the present owners, if they would give the receipts of the day before Christmas to their employees. The income for that day the past year was \$11,838 65. It was divided between thirty-eight clerks.

—THE Vermont Legislature, during its last session, adopted the following act amending the liquor law of the state: "The payment of the United States special tax as a liquor-seller shall be held to be *prima facie* evidence that the person or persons paying said tax are common sellers of intoxicating liquors, and the premises so kept by them are common nuisances."

—APROPOS of Washington's birthday and the prohibition contest in Pennsylvania, it is interesting to recall the fact that in his second term President Washington had to quell an insurrection in Western Pennsylvania. The United States government passed an excise law which the whisky makers and drinkers together rose to resist, declaring that they would fight or else they would have their whisky free. The President, having had some slight experience in war, and not having the slightest fear of losing the whisky vote or any other, sent troops into the section so promptly, and displayed his intentions to stand no foolishness so plainly, that the rebels submitted without the firing of a gun. The present signs indicate as complete a rout for the liquor party to-day.

—CONSTITUTIONAL PROHIBITION.—At the Tremont Temple, Sunday Feb. 17th, the pastor, Rev. Emory J. Haynes, devoted his discourse to a denunciation of the evils of the liquor traffic and an earnest advocacy of constitutional prohibition. He took as the title of his sermon, "The Sovereign People Confront the Rum Curse." The speaker entered into a forceful and fervid exposition of the evils of liquor drinking and selling on the individual, the home and the whole community, and urged the importance of having all right-minded men rise to suppress it by constitutional as well as statutory enactment. The selling of liquor as it is now sold is a crime. It is to be impeached in the name of the youth, whom it is ruining, in the name of the womanhood that it brings to misery and distress. Within 12 miles of the State House dome there are 40,000 persons reduced to poverty every 12 months by it. The traffic is to be impeached in view of the grave of profligacy into which pure girlhood is brought by that influence alone. It inspires to all guilt. It is the mother of murder. It is the father of ruin. It is the prolific parent of insanity. It attacks the brain, the stomach, the heart, the kidneys, the lungs, the very soul of man. The rum-sellers must be cleaned out, and we propose to do it even if we have to make varnish out of water. It is better to do that than to mix it with the blood of our youth. Some have said that it will be robbery to confiscate the property of the brewers and rum-sellers by the voice of the sovereign people. But there is no true property in the instrumentalities of crime. The Supreme Court of the United States has ruled that a state has the entire right to destroy or to separate all the property held in the liquor traffic, and furthermore it has decided that the right of a man to make intoxicating liquors even for his own consumption does not inhere in citizenship. Even the poor victims of the liquor-drinking habit would like to strike at it by this constitutional prohibition. Never mind what may be said of the probable enforcement of the law. That is the business of the Governor, the police and those that are the executors of law, unless they call upon us to volunteer to aid them by force of arms. The constitutional prohibition is the most effective of all weapons against the liquor-dealers. Everything in our New England life and surroundings protests against the traffic and asserts that the prohibition is constitutional. Its constitutionality is written everywhere except upon the statue books of our Commonwealth. Let us see that it is written there at the special election that takes place in the spring.—*Boston Journal*.

POPULAR SCIENCE.

It is doubtful if any nervous system ever becomes so indurated to this incessant strain as to feel no harm. The yelling of steam whistles, the hiss of steam pipes, the rattle and clash of wheels on stone-covered streets, the rumble of street-cars, the clangor of bells, the howling of hucksters, keep up a condition in which a healthy nervous system of natural strength and sensitiveness is impossible. And there is not one of these agencies that is not suppressed more or less completely in most of the great cities of the world. In Berlin heavy wagons are not allowed on certain streets. In Paris any car load of rattling material must be fastened until it cannot rattle. Munich allows no bells on street cars. In Philadelphia, church bells have been held a nuisance in certain neighborhoods by judicial ruling. Steam whistles are forbidden in nearly all the larger cities of this country and Europe.—*Invention*

NITROGEN.

THE MANIFOLD USEFUL PROPERTIES OF A MYSTERIOUS ELEMENT.

There is a substance which is invisible, which has neither odor nor taste, which is perfectly inactive chemically, and, in fact, possesses no qualities of matter, except weight and bulk. This is the gas nitrogen, which constitutes four-fifths of the atmosphere which surrounds us. It is apparently a dead, inert form or manifestation of matter, and yet it is, perhaps, one of the most important and useful of all the elements, and if it should vanish from the universe, life would cease to exist. This apparent paradox is explained by the fact that by its combination with other elements the remarkable characteristics of nitrogen are awakened into action. The gas is neither poisonous, corrosive, explosive, nutritious nor medicinal, but combined with carbon and hydrogen it forms the deadly prussic acid; with oxygen and hydrogen, the strong corrosive nitric acid; with hydrogen alone, the strongly basic alkali ammonia; with carbon, hydrogen and oxygen, the terrible explosive nitro-glycerine; and with the same elements in varying proportions, it forms the albuminoids, the gelatines, the glutens, and other strength-giving elements of our food, or the indispensable medicinal agents—quinine, morphine, atropine, strychnine, veratrine, cocaine, and many others. Although nitrogen is tasteless, it forms an indispensable part of the flavors of the peach, plum, apricot and other delicious fruits, as well as coffee, tea, chocolate and tobacco. Without smell, it is found in many of the most powerful and delicious perfumes, as well as in the nauseating odors of putrefaction. Present in immense quantities in the air, it furnishes little or no support to vegetation, but combined with other elements the amount present in the soil determines its fertility, and the amount of crops which may be raised upon it. Colorless and invisible, nearly every dye-stuff or coloring matter known contains it in greater or less proportion. Harmless and powerless by itself, when combined with another non-explosive gas, chlorine, it forms the most powerful explosive known, of which a ray of sunlight is sufficient to arouse the terrible destructive power. And yet, notwithstanding the pre-eminent importance of this element in the affairs of life, there are but few of its combinations which we can form directly. Millions of tons of nitrogen are all about us, but not a single grain of morphine or theine, gelatine or albumen, aniline or naphthaline, can we make from it. Only the mysterious vital force working in the natural laboratory of the vegetable or animal organism can build up most of these complicated molecules from their ultimate elements, and place the atoms of nitrogen in their proper position like the beams or stones of a building. Our wonder at the marvelous power displayed by these organisms is none the less when we see what simple, common uncharacteristic elements are used by them in making up their wonderful products, and we can only say that it is a part of the great and unsolvable mystery of life. Neither can we explain satisfactorily from a chemical stand-point the properties and reactions of this strange element; by itself it is nothing, but united with other elements, some almost equally inactive, the combinations thus produced manifest the most powerful and positive chemical and physical properties. It is like the springing into life of dead matter, but there is no system of chemical philosophy which can give a reason why it is so. It is the part of the chemist to observe and record the facts connected with the properties of different forms of matter, and in time we may from these facts construct a rational theory, but we are still a long way from a clear comprehension of the phenomena of the universe. There are about as many things in heaven and earth still undreamt of in our philosophy as there were in Shakespeare's time, and the further we advance toward the end the more the field widens and appears to be of illimitable extent.—*Popular Science News*.

SUNDAY REFRESHMENTS.

BY H. B. MAURER.

Colonel Elliot F. Shepard, the editor of the *Mail and Express*, and President of the American Sabbath Union (so called), on Monday, March 11th, made an address on the Sunday question before the New York Baptists Ministers' Conference. As a member of that Conference, and claiming the Baptist privilege of independent thought, the writer dissents from some statements made by the Colonel, and some of the views he takes.

At the very outset of the address, the speaker made a plea, indirect though it was, for the observance of the first day of the week as the Sabbath, asserting that, as God had rested from his labors on the seventh day, which happened to be the first day of man's existence, therefore God's seventh day was man's first day. How specious! From the trend of his remarks it was evident that the all-important consideration concerning this wonderfully-blended day, is that it was man's first day rather than the day on which the Creator rested and which he sanctified. Thus the lesser element in this compounded Sabbath subordinates the greater. The reason, therefore, for observing the Sabbath as it now is, does not lie in the fact that God blessed and hallowed the seventh day, but because man began his existence on that, his first day. The two are one. This to the writer is something new under the sun.

History will undoubtedly repeat itself in the futility of the Colonel's efforts in the interest of Sunday legislation, which futility arises from the pagan origin of the practice, but he has surely rendered this generation a service in explaining the paradox, "the first shall be last and the last shall be first."

Again, if "God's seventh day was man's first day," and therefore in our time the first day should be observed as the Sabbath, is it not barely possible that, in view of ages since gone by and the confusion arising from the various divisions of time and the vicissitudes of the Israelites, we have lost our reckoning and do not know which day of the week that wonderfully blended first-seventh day is? The writer does not claim originality for this objection.

And, then, if what the Colonel has said concerning this blending of days be true, and he must surely be able to prove that we have not lost our reckoning or else there would be no force in his argument, there has been a miraculous absorption of one day by another, and as a result we should have a week of six days instead of seven. If that be not so, and we still have a week of seven days, then such a week must contain "God's seventh day" and "man's first day." Now, on which day does the extra large edition of the *Mail and Express* appear? If "God's seventh day" and "man's first day" be identical, then this paper, since it is issued on the seventh day of the week, which was "God's seventh day," must of necessity also appear on "man's first day," and behold the Colonel is guilty of that unmitigated iniquity of publishing a Sunday newspaper. On which day has the Colonel succeeded in stopping those iniquitous stages from carrying the residents of South Fifth Avenue to St. Batholomew's Church on (North) Fifth Avenue? On "man's first day." Then behold the horse laboring on God's seventh day, wherein he should rest "according to the commandment." But now as the five extra large editions of the *Mail and Express* appear on the one day, and those stages are made to stop on another day, see then what a most wonderful providence and prearrangement that

was in the Garden of Eden in the interest of Colonel Shepard's 19th century reforms that these two days should have been so miraculously blended into one!

Another reason for the observance of the first day as the Sabbath, in addition to the one that "God's seventh day" was man's first day, we were informed is that Christ's resurrection took place on Sunday. The Colonel did not disclose how it was ascertained that Jesus arose, or, if it had been ascertained, were we shown what possible connection there can be between the Sabbath and the resurrection. To me, as a Baptist, there is about as much connection between the resurrection and the Sabbath as there is between the popish practice of sprinkling unconscious babes and the apostolic act of immersing an intelligent believer in the likeness of Christ's burial and rising again; while to one whose mind is unbiased by a preconceived notion it is as clear as day that Jesus arose from the dead not on the morning of the first day, but on the evening of the seventh. Of the five distinct visits to the sepulchre described by the Evangelists, Matthew gives us an account of the first, which, to use his own language, occurred "Now late on the Sabbath" (Revised Version). And when it is remembered that these are not accounts of the resurrection itself, but rather of the discovery that it had already taken place, the assumption based upon these accounts loses all its force, and the gratuitous arguments become the most palpable of fallacies. But then if the Scripture teaches that Jesus arose on the seventh day, that need not trouble Colonel Shepard, for if "God's seventh day be man's first day," if Jesus arose on the seventh day, he also arose on the first day.

To those who still believe that the seventh and the first are distinct days, and who contend that for the observance of the first day rather than the one which God sanctified, there remains the necessity of showing from the Scriptures why the first rather than the seventh day should be the Sabbath. To do this, the resurrection of Christ is made use of, and a supposed relation between the Sabbath and the resurrection is established by the means of sophistries, subterfuges and the distorting of Scripture texts unworthy of any man who professes to be guided by the plain teachings of the Bible.

Colonel Shepard frequently used the expression "God's holy day," "the holy Sabbath," and "the blessed Sabbath," all of which terms he applied to the first day of the week. For the institution and nature of the Sabbath as well as for the manner in which it should be observed, he referred to the fourth commandment and other Old Testament texts, as he must needs do, since nowhere else can he learn anything concerning this Sabbath whose preservation he so zealously labors for. This law of the Sabbath he said was immutable, and he frequently asserted with commendable emphasis that it was "unchanged" and unrepealed, and if God rested from his labors on the seventh day and sanctified it, as the Colonel claimed, how does it happen that now the "blessed Sabbath-day," "God's holy day" is the first day of the week? And if the law has never been changed it still reads:

8. Remember the sabbath day to keep it holy.
9. Six days shalt thou labor, and do all thy work:
10. But the seventh day is the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:
11. For *in* six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh

day: wherefore the Lord blessed the Sabbath day, and hallowed it.

How does it come about that, although at first God instituted the Sabbath and sanctified the seventh day, because on that day he rested from his finished work of creation, and for this reason the day should be observed, now the first day of the week, which God did not sanctify, has become the Sabbath for altogether different reasons than those originally given; namely, because Christ is supposed to have arisen on the first day?

If the law ever was immutable, some one at some time has made it otherwise. Here, then, is a change which substitutes a secular day for a sacred day, a day which God did not sanctify, for one which he blessed and hallowed, and which is the true "Pearl of Days," intended to be a memorial of God's finished creation, reminding men for all time that the world was created by an intelligent Creator, as against the atheistic claim that there is no God on the one hand, and as against the polytheistic claim that there are more gods on the other hand. If a Presbyterian chooses to change all this and commemorate the resurrection by means of a day, let the Baptist who holds to the only God-given means of commemorating the resurrection, by means of a beautiful symbolic ordinance, be above such a device.

For acting consistently with the idea of the immutability of God's law, the Seventh-day Baptist was stigmatized as "an evil."

All the information the Colonel gave his audience concerning the Sabbath, he derived from the Old Testament, which for that purpose served him admirably; but when he touched on the day of the Sabbath, the Old Testament was discarded, and the New Testament was ingeniously used as a justification for the change of the day and also for the change of the reasons for its observance.

The speaker seemed pleased with the innovations of certain Jewish Rabbis, who are beginning to give religious instruction on the first day of the week, and either intentionally or unintentionally left us to infer that he believed that soon the Jews would come around, and then the evil-minded Seventh-day Baptists only would be left in the cold. Now, if there be any connection between the imparting of religious instruction in synagogues on Sunday and the prospect that the Jews will observe the "Christian Sabbath," I fail to see it. Some Jews might on the ground of expediency attend services for religious instruction on Sunday, but would they thereby sanction the Sabbath theories of Christians? And if without becoming converts to Christianity and the notions foisted upon our holy religion, they should observe the "Christian Sabbath," is that not a miserable surrender of conviction and a departure from principle that should render them the objects of scorn rather than of praise? He who can draw comfort from such a course and see in it a prospective acceptance of his theories has a very weak cause to maintain.

And, finally, the Colonel thought that agreement upon one day should not be made simply because a minority of three millions of Jews and a few Seventh-day Baptists desired it and were thereby accommodated. It needs not much discernment to see that to the Jews and Seventh-day Baptists the matter of being accommodated is of little importance as compared with their reverent regard for, and conscientious adherence to, an immutable law of God which was "unchanged and unrepealed." It is for conformity with the "thus saith the Lord" that they contend, which conformity by all would remove the

necessity for the sophistries, subterfuges and wresting of Scripture, false theories and bitterness now resulting from attempts to substitute the popish creature of Sunday-observance for the "holy, blessed Sabbath" which primarily God instituted as a testimony against idolatry, polytheism and atheism, and secondarily as an institution for the moral and physical welfare of his creatures.

At the close of Colonel Shepard's address, Dr. Armitage arose and made a plea in behalf of the Jews and Seventh-day Baptists, which, by its kind and Christ-like spirit, was in marked contrast with the polemical bitterness of the Colonel, who stigmatized the Seventh-day Baptists as "an evil." If a conscientious regard for an immutable law of God be an evil, then "let us do evil that good may come."

HOME NEWS.

New York.

ALFRED.—The next covenant meeting of the Second Alfred Church will occur April 12th. As this is the last covenant meeting before the annual report to the Association, the church feels special desire to hear from all her members. Thus early, therefore, we ask them to respond, personally or by letter, on or before that time. Those living within the bounds of some other church, who cannot identify themselves with this church in work and responsibility, can then secure a letter by which their residence and church home may be harmonized and increased usefulness secured. This desire seems to be increasing in all our churches, and is needful in all correct reports and church efficiency and work. J. SUMMERBELL.

RED SCHOOL-HOUSE.—A company of between 60 and 70 persons, in the vicinity of the Red School-house, Alfred, wishing to express their appreciation of the services of the writer, who had been preaching for them once in two weeks since the 1st of June, met at the pleasant home of Dea. Welcome Burdick, on the evening of the 13th inst. Everybody was sweet, delighted, and happy, and the feast was delicious and ample, served in good taste and order, as the good ladies of that vicinity know how to do it. The benefit to the parson was \$43 15, which is especially appreciated when working upon small salary. It was presented, with a nice speech, by Dea. Burdick and responded to by us. Then followed prayer, and singing, "Blest be the tie that binds," and other selections from "Gospel Hymns," when the delighted company dispersed, feeling that the social benefit was not the least of the occasion. J. CLARKE.

DE RUYTER.—Rev. L. R. Swinney, lectured Sunday evening, March 17th, in the Methodist church, for the benefit of the Reading Room. Subject, "The Land of Palestine, its People and Products, its Language and Literature, its Manners and Customs." Mr. Swinney's familiarity with this subject, obtained by long and reverent study of it, is sufficient promise of an interesting and instructive lecture. The promise was abundantly fulfilled. Why not have it repeated in adjoining churches and communities?

Iowa.

WELTON.—The past winter has been an exceptionally mild one, yet there has been, we think, more sickness than usual. We are glad, however, to report the health of the people very much improved. Bro. Ai Van Horn, who has been suffering so intensely with cancer for some months, has had for a few weeks quite a respite; and, although we cannot hope for any permanent relief, we are glad he is permitted a few days of rest. — While we have had no great awak-

ening, like many of our churches, we trust there has been a steady religious growth. — The writer of this will, in two weeks, have finished his sixth year as pastor of the Welton Church. During this time it has been his aim to teach the people to keep themselves "unspotted from the world," to walk honestly and uprightly, doing unto others as they would have others do unto them; and especially has he endeavored to emphasize the evil of secrecy. His feelings may be readily imagined, when, returning from one of the neighbors on First-day morning, Feb. 24th he found that the people had been secretly plotting against himself and family, and that even then a large number were there in possession of the parsonage, and that reinforcements were continually coming. It was soon quite evident that the plot was not only to invade the home of the pastor, but to give the inmates a pounding. Whatever may have been the temporary suffering of the victims, the day was evidently enjoyed by all and the final results prove to be among the substantials. We wish to assure all that we harbor no feeling of resentment against the conspirators, but on the contrary, our prayer shall ever be that God's blessing may rest upon them. J. T. DAVIS.

MARCH 12, 1889.

Kansas.

ELMDALE.—We have been enjoying some excellent meetings here lately. Eld. G. M. Cottrell, of Nortonville, visited us, preaching eleven sermons. One lady professed faith in Christ, was baptized and began the observance of the Sabbath. We enjoyed very much Bro. Cottrell's preaching, as did others in the community about us, as was evinced by the determination of many to live better lives. So it is the same old story. The gospel has not yet lost its grip on the human conscience, and that grip tightens when the story of the cross is told in its simplicity. We shall be glad to have Bro. Cottrell visit us again. We still keep up our prayer-meeting and our Sabbath-school, though we have changed the time of our meeting, from the evening of Fourth-day to the evening of First-day, since which we have better attendance. Pray for us, brethren, that we may all be faithful and that many here who are now out of Christ may be brought to him. H. P. G.

CHRIST'S BOYHOOD.

Believing that our readers, especially the younger ones, will be interested in some things pertaining to Christ's boyhood, we pen this article. We need to keep in mind the fact that the social influences which prevailed in the Eastern hemisphere in Christ's day, were quite different from what such influences are in our own land. The people of the East have ever been very tenacious about clinging to long-established customs and society regulations of various kinds. They have a very high respect for the venerableness of their laws and institutions. And then there is a severe sedateness in their general demeanor, which is in striking contrast with the restless jocularly, and the passion for novel pastimes, which characterize the large majority of the people of our land. The average Jewish boy was constantly under the influence of a stern gravity, which greatly tended to suppress whatever natural inclination he had to expressions of exuberant hilarity.

It is true, that there was not an entire absence of mirth, by any means; but it is evident, that the spirit of a severe sobriety had such a dominating influence over the Jewish mind and conduct, as to keep in rigorous check such a free play of mirthful temper as is common with the people of our land to-day.

The general cast of the Jewish mind, under the severe discipline to which it was subjected, was that of studied solemnity. There was a sort of conventional gravity which marked the general deportment of the average Jew. And this seems to have been owing very largely, if not wholly, to the thoroughly religious mold through which all Jewish life was early put. Indeed, it is difficult to separate the religious life from the social life

of the Jew. The Jewish religion was extensively and intensively interwoven with all of the transactions of every-day life. And when we consider how extremely exacting, and even tyrannical, were the demands of the Jewish religion, with all its traditional machinery, we need not be surprised to learn what a sober tone it put upon the social life of all classes of Jews.

In Christ's day there was a vast deal more of cumbersome and exacting tradition, in the Jewish religion, than there was of the pure system which was at first committed to the observance of the people. All manner of religious eccentricities had come in, to take the place of, and crowd out, the true religion of the primitive Israelites.

There was a general surfeit of traditional religiousness, which imposed a slavish burden upon all the Jews, whether old or young. The common people were constantly under the sharp whip of the domineering rabbis, and the despotic government of the elders. Now, to what extent such surroundings and such influences affected the mind and habits of Christ, all through his early life and young manhood, is a question which is too difficult for us to rightly answer; but we may believe that they did, more or less seriously and deeply, affect him. It is reasonable to suppose that the complex character of the religious and social elements of that day, had a good deal to do in shaping the style of his preaching, and in governing his manner of dealing with the different classes of society, with which he daily came in contact. And this suggests the thought, that, if Christ were here to-day, his preaching would be different in some respects at least from what it was when he discoursed to the throngs in Palestine. We do not believe that the great doctrines and vital truths which he proclaimed would be superseded by something else, were he to preach here now; but we are of the opinion that, what we might call the literary garniture of his sermons, would be different now from what it was. His style of illustration would probably be different now. His surroundings, in a social point of view, would be quite different in this land to-day, from what they were in Palestine. But he would have the same sins to reprove, and would be under the same necessity to tell sinners that they must repent of their iniquities, and turn to God, as was the case when he spoke to the multitudes during his unique ministry.—*Christian Secretary.*

SATISFIED IN GOD.

When Lucius von Machtholf was asked how he carried on religious intercourse with individuals, he wrote: "I know no other tactics than first of all to be heartily satisfied with my God, even if he should favor me with no visible sensible blessing in my vocation. Also, remember that preaching and conversation are not so much my work as the outcome of the love and joy of the Holy Ghost in my heart and afterward on my lips. Further, that I must never depend upon any precious fervor or prayers of mine, but upon God's mercy and Christ's dearly-purchased rights and most holy intercession; and cherishing a burning love to Christ and to souls, I must constantly seek for wisdom and gentleness. I would also leave everything to God's direction and inspiration, not thinking much of outward appearances or of special gifts granted to individuals. Many a kernel would have been finer and more beautiful if it had remained longer in the shell unknown and hidden from the world. Finally, I would guard myself from imagining that I knew beforehand what I would say, but go to Christ for every good word I have to speak, even to a child, and submit myself to the Holy Spirit as the Searcher of hearts, who, knowing the individuals I have to do with, will guide and teach me when, where and how to speak. Be always following, never going before. It were better to be sick in a tent under a burning sun, and Jesus sitting at the tent-door, than to be enchanting a thousand listeners where Jesus was not. Be as a day laborer only in God's harvest-field, ready to be first among the reapers in the tall corn, or just to sit and sharpen another's sickle. Have an eye to God's honor, and have no honor of your own to have an eye to. Lay it in the dust, and leave it there. Never let your own inner life get low in your search after the lives of others."—*H. B. McCartney.*

MISCELLANY.

SO MUCH TO THINK OF.

"Dear me! I didn't know there was so much as that to it," said Archie.

"So much as what?" asked his grandfather.

The old gentleman had just been saying grace at the dinner table, and Archie was looking soberly at him as he finished.

"Why, so much as you put into it, grandfather. Into your grace, I mean."

"It isn't a very long one, is it?"

"No, but somehow there's more to it than to most graces."

"Do they say grace at your school?" asked his little sister Hetty.

"Yes, but it sounds different. One of the teachers says it, and there's some noise most always, and—I guess I don't listen very well," he added frankly.

"Let us see what there is in saying grace," said grandfather.

He repeated the words he had used before, and Archie felt half inclined again to bow his head at the reverent tones.

"Bless us, O Lord, in the moderate use of these thy bounties, that in body and mind we may be fitted to serve others and thus to glorify thee."

"Yes, it's only a few words, you see," said Archie; "but I never heard a grace before that told me not to eat more than I really want, and that's what that means."

"Yes," said grandfather, "we who profess to desire to serve our Lord in our every-day lives are not expected to use the good things he has given us in a greedy, gluttonous way."

"I see," said Archie. "That's one of the things I never thought of before. But it isn't wrong to like good things, is it?"

"Not at all, my boy. When God made so many good things for us to eat he gave us the taste for enjoying them too. Did you ever happen to think what a tender father he is to his children? He might have made only common things for us to eat—simply things to nourish our bodies."

"Just bread," said little Hetty, "without a bit of jam or jelly to put on it."

"Exactly," said grandfather, smiling.

"Just think," said Archie, "what a lot of good things there are! Peaches and apples and berries—"

"And nuts, and oranges, and bananas," suggested Hetty.

"You couldn't begin to tell them all," said Archie. "See how many things there are on this table."

"Yes," said grandfather. "Every country in the whole world is busy raising things for men and women and boys and girls to eat and drink. Our tea comes from one side of the world, and coffee from the other. Our bread and butter we find near home, but our sugar and spices travel a long way before they are set on the table for us. Beautiful fruits come from every part of the earth. The fowls of the air are ours to make use of, and even the great ocean is full of gifts for us. All bringing their blessings of enjoyment, health and strength—if only we make right and moderate use of them."

"I don't believe I'd forget about the moderate use if I heard your grace every day, grandfather," said Archie, shaking his head very soberly.

"But we should not need to be told of our duty every day, my boy. You surely ought to be able to remember that it is a sin to turn the good gifts of the Lord into things of evil."

"I'll remember it, grandfather," said Archie. "And that makes me think of the other part of your grace. That we may be able to do things for other folks, and to glorify God—or something like that."

"That is a good thing to keep in mind too, isn't it? The good food gives us strength so that we may be able to use our lives in doing for others, because that is the truest way to glorify God."

"That's the way you do, grandfather," said Archie, "but it doesn't mean boys and girls. We don't do much for other folks. We just study, and play, and tear 'round. But we eat all the same as folks that do things."

"Yes," said Hetty, "we play most all the time. I don't do anything, except water mamma's flowers."

"You are just like a little flower yourself," said grandfather, patting her pretty head. "Don't you know it is your work to grow, and get strong, and learn? What is it all for? You are getting yourself ready to work. An apple or a peach isn't good for anything till it has lived through a great many days of summer sun and wind; yes, and storms and nights, too. So all these days of play and exercise of study, and the good things to eat, too, are fitting you to serve others, and to glorify God."

"H'm," said Archie. "Plenty and plenty of things to remember about your grace, grandfather. It wouldn't do to take in all the good things, and then let ourselves be good for nothing, would it?"—*New York Observer.*

COME TO JESUS.

BY PROF. J. J. BUTLER, D. D.

The invitation to come to him was often on the lips of the Saviour, and was addressed to all classes and conditions of men. It has sounded out through the ages wherever the gospel has been dispensed. Most members of the true Church have become such in answer to the call. No nation or people are without it.

This is a favored season for its proclamation. Revivals are abounding more and more, and their work is to draw men to Jesus. Now the masses are estranged, separate from him by sin. They are called to repent, turn, renounce sin, and give themselves to the service of God.

The duty is plain, yet many mistake. Coming to Jesus is not merely taking his name on our lips; it is not merely rising for prayer, or coming to the anxious seat. All this and more may be done without any saving result. We must believe in him, and feel our need of him, we must see the evil of sin, and our own sinfulness; then seek Christ with an earnest heart and a spirit of unreserved consecration to him.

In these days of revival, with sinners perishing around us, it is of vital importance that the Word be faithfully proclaimed, earnestly applied, that men may come to Jesus, be renewed in the spirit of their minds, become new creatures in Christ, and give themselves fully and forever to him.

Come, then, to Jesus in the appointed way, agreeably to the instruction he has given, and as the thousands and millions have already come. This is the accepted time, all over our land and the world, and still the voice says, Come.—*Morning Star.*

FOOLISH DOUBTS.

It is related that General Sherman in the great march to the sea, came across a darkey preacher, and thinking to have some sport with him, called him up, and said:

"You're a preacher, Pompey; can you tell what it means when it says in the Bible that certain people were baptized for the dead?"

The old man opened the Testament and read the passage, "God so loved the world," saying, "Mah's Gen'l you understand's dat?" "Yes," said the general, "I understand that."

Then he read, "Come unto me all ye that are heavy laden," etc., saying, "Mah's Gen'l, you understand's dat?" "Yes, I understand that."

So he went on, reading one familiar passage after another, invariably inquiring each time, "You understands dat?"

"Yes," said the general, "I understand all that. But look here, Pompey, what's all that got to do with what I asked you about being baptized for the dead?"

"Well, Mah's Gen'l," replied the old man, "I was tinkin' what a foolish man you is when you understand so much in de Scriptor, ter bodder yer head so much about one tex' what you don't unnerstand'!"

This reminds me of what I once heard of a Philadelphia doctor of divinity who once went down the Delaware to Gloucester in the shad season to eat "planked shad." While he was busy at his repast, the landlady, who was of an infidel turn, and who thought to pose the doctor by presenting the knotty points of the Bible to him, said:

"Doctor, don't you find many difficulties in the Bible?"

"Yes, ma'am," said he, "that I do."

"And what do you do with them when you find them?" continued the woman.

"Do with them?" said the doctor. "Just as I do with these fish bones. I push them aside. I eat the fish, and let the bones alone. I don't want to eat the bones—do you?"—*Messiah's Herald.*

BOOKS AND MAGAZINES.

In the *Old Testament Student* for March we have valuable papers, "The Schools of the Sons of the Prophets," "Old Testament Word-studies," "Babylonian-Assyrian Culture." Editorials, Old Testament Notes and Notices, etc., make up the Old Testament part. The New Testament supplement covers studies in the life of Christ from the last supper, to the trial before Pilate, inclusive.

With the March number the *Home-Maker* reaches the close of its first volume. It is edited by Marion Harland, and is bright and instructive, having reference to everything pertaining to the home life. Its literature is pure and elevating, and its suggestions for home decorations, etc., are simple and practical. The sixth number, closing the first volume, is accompanied with title page, indices, etc., for binding in permanent form. It makes a volume of 500 pages.

Notice to Creditors.

All persons having claims against the estate of Thomas H. Davis, deceased, late of the town of Alfred, County of Allegany, and State of New York, are requested to present the same, properly verified, to D. F. Cridler, at his office in Hornellsville, on or before August 15, 1889, for settlement.
D. F. CRIDLER, Administrator.

SPECIAL NOTICES.

THE MINISTERIAL CONFERENCE of the Western Association will hold its next session with the church at Richburg, N. Y., commencing March 25, 1889, at 7.30 P. M., with the following

PROGRAMME.

1. Introductory Sermon, H. B. Lewis.
2. How to awaken a deeper interest in, and a better attendance upon, the meetings of this conference, J. Kenyon.
3. Is there to be advancement in religious as well as scientific thought? W. C. Titsworth.
4. Bible Doctrine of "Unpardonable Sin," Geo. W. Burdick.
5. The prominent characteristics of the model preacher of the Word of God, in the order of their importance, D. E. Maxson.
6. How utilize the entire talent of the church, A. A. Place.
7. Is Christ the "God-man" omnipresent in person? T. R. Williams.
8. Relation of music to the service of the sanctuary, H. D. Clarke.
9. The final abode of the redeemed, J. Clarke.
10. Opening of question box.

GEO. W. HILLS, Sec.

ALFRED CENTRE, N. Y., March 3, 1889.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History, of Sunday Legislation from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuysen, we need the following dates: 1807-1821, 1844-1859, and 1865. Cannot some one help us out in the endeavor, especially in the dates since 1843? The Corresponding Secretary is still very desirous of obtaining the Conference Minutes for 1813, as he lacks only this number to have a full set.

THE HORNELLSVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible Study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address; Rev. J. G. Burdick, 111 West 106th St., New York City.

IMPRISONED MUSIC.

A curious little incident happened lately during a time of prolonged sickness. At the close of a very dark and gloomy day I lay resting on my couch as the deeper night drew on, and though all was bright within my cozy little room, some of the external darkness seemed to have entered into my soul and obscured the spiritual vision. Vainly I tried to see the hand which I knew held mine, and guided my fog-enveloped feet along the steep and slippery path of suffering, in sorrow of heart I asked, "Why does my Lord deal thus with his child? Why does he permit lingering weakness to hinder the sweet service I long to render to his poor servants?"

For a while silence reigned in the little room, broken only by the crackling of the oak-log burning on the hearth. Suddenly I heard a sweet, soft sound, a little, clear, musical note like the tender thrill of a robin beneath my window. "What can that be?" I said to my companion who was dozing in the firelight; "surely no bird can be singing out there at this time of the year and night!" We listened, and again heard the faint plaintive notes, so sweet, so melodious, yet mysterious enough to provoke for a moment our undisguised wonder. Presently my friend exclaimed, "It comes from the logs on the fire!" and we soon ascertained that her surprised assertion was correct. The fire was letting loose the imprisoned music from the oak's inmost heart! Perchance he had garnered up this song in the days when all went well with him, when birds twittered merrily on his branches, and the soft sunlight flecked his tender leaves with gold. But he had grown old since then, and hardened; ring after ring of knotty growth had sealed up the long-forgotten melody, until the fierce tongues of the flames came to consume his callousness, and the vehement heat of the fire wrung from him a song and a sacrifice.

Ah! thought I, when the fire of affliction draws songs of praise from us, then indeed, are we purified and our God is glorified! Perhaps some of us are like this old oak-log, cold, hard and insensible; we should give forth no melodious sounds were it not for the fire, which kindles around us, and releases tender notes of trust in him and cheerful compliance with his will! "As I mused, the fire burned," and my soul found sweet comfort in the parable so strangely set before me! Singing in the fire! Yes! God helping us, if that is the only way to get harmony out of these hard, apathetic hearts, let the furnace be heated seven times hotter than before.—Mrs. C. H. Spurgeon, in *Christian Herald*.

CONDENSED NEWS.

Domestic.

The sugar trusts, of New York, have raised the price of all refined sugar one-eighth cent per pound.

One hundred and thirty Arab immigrants have arrived in New York during the past week.

General Sherman's son, Thomas Ewing Sherman, who has become a member of the society of Jesus, is to be ordained a priest in Philadelphia in July.

Activity in American ship building is giving work to thousands of men from Eastport, Maine, at Port Chester, where the John Roach Yard is running at full speed.

The eleven collieries operated by the Lehigh & Wilkesbarre Coal Company in the Wilkesbarre region, which have been idle since February 28th, have resumed work. This again gives employment to nearly 6,000 men and boys.

Secretary Proctor has selected Lieutenant-Colonel Thomas F. Barr, United States army, for military secretary. Colonel Barr filled the same position under Alexander Ramsey, Robert T. Lincoln and, for a time, under Judge Endicott.

Moses W. Field, the original greenback advocate in Michigan, the man who called the greenback movement into political prominence and suggested the convention which nominated Peter Cooper for President, died at Detroit last week from apoplexy.

In the Assembly of the New York Legislature a bill has been introduced making it unlawful (penalty \$1,000) for any newspaper to publish a report of any prize fight, cock fight, dog fight, etc., or an announcement that such fight is to take place.

George P. Rowell & Co.'s "American Newspaper Directory, soon to be issued, states that the newspapers and periodicals of all kinds issued in the United States and Canada now number 17,107, a gain of 797 during the last twelve months and of 7,882 in ten years.

It was an excellent record that was made by the railroads leading to Washington before and after the inauguration. Not a single accident has been reported in connection with the transportation of the vast crowds to and from the capital. One road alone carried 105,000 passengers.

Mrs. John Gilbert, who recently suffered a paralytic shock, died at her home in Palmyra, N. Y., last week, aged seventy-nine years. Her husband, Mayor Gilbert, whom she married over sixty years ago, survives her and is in his eighty-seventh year. He set the type for and printed the first Mormon bible.

The emigration commissioners will bring a friendly suit against Collector Morgan of the port of New York to ascertain whether the Collector or the Commissioners have the right to detain or ship back undesirable immigrants. The late Secretary of the Treasury placed the power in the hands of the Collector.

The youngest couple ever married in West Virginia were made man and wife last week at Keyser. Their names are Chloe Poland, aged thirteen, and Joe Snow, aged fourteen. They had been lovers for four years and after frequent entreaties received parental consent to marry. The bride was attired in a short dress.

Foreign.

Henri Tamberlik, the celebrated Italian tenor singer, is dead, aged sixty-nine years.

Italian emigration to Brazil continues. Large numbers of emigrants are leaving weekly.

Railway communication between Russia and Germany has been stopped by snow storms.

The Berlin *Post* says it learns that the Samoan conference will meet before the expiration of the present month.

Dispatches from Zanzibar say that notwithstanding the blockade, arms are being imported there in large quantities.

The Pope has willed several of his jubilee presents to members of his family.

The Pope has disagreed with the French government on the selection of candidates for the vacancy bishoprics in France.

A dispatch from West Selkirk, Manitoba, says Tascott, the murderer of millionaire Snell of Chicago, has been captured in Lake Winnipeg.

Ex-Queen Natalie of Servia will soon make application for the annulment of the decree of divorce granted to her husband, ex-King Milan.

The Governor of the province of West Prussia, in view of the scarcity of farm hands, has suggested the introduction of Chinese labor.

The English and Canadian governments have arranged to subsidize new lines of steamers to run between Liverpool and Japan via Van Couver.

Correspondence at Ottawa from the northwest territories reports that the Indians of Peace and Mackenzie districts are again in a starving condition and that numbers have died. Many cases of cannibalism are mentioned.

Henry Campbell, Member of Parliament, the private secretary of Mr. Parnell, has brought suit for libel against the *London Times*. The trial will probably take place in May. This suit is the first of a series to be brought against the *Times*.

The Paris police have searched the houses of many members of the patriotic league. Persons against whom damaging evidence is found will not be arrested, but will be summoned to appear before a magistrate for examination.

The missionaries at Zanzibar who were captured by the insurgents have been released upon the payment of \$3,000. In addition to the ransom money the Germans surrendered twelve slaves who had fallen into their hands. The followers of Bushiri are retreating to the interior.

MARRIED.

CARDNER—LEE.—In Cuyler, N. Y., Jan. 16, 1889, by Rev. L. R. Swinney, Grant R. Cardner and Miss Hattie E. Lee, both of Cuyler.

BURDICK—RICE.—In DeRuyter, N. Y., Feb. 11, 1889, by Rev. L. R. Swinney, Fred D. Burdick, of Cuyler, and Miss Hattie M. Rice, of DeRuyter.

DANIELS—WILCOX.—At Shedd's Corners, N. Y., Feb. 21, 1889, John L. Daniels, of DeRuyter, and Miss Jennie M. Wilcox, of Georgetown.

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.

COON.—In DeRuyter, N. Y., Jan. 29, 1889, Flora May, eldest daughter of H. C. and N. Maria Coon, aged 36 years, 8 months and 22 days.

Gone to be with the angels who came so often to comfort her through the long years of suffering.
L. R. S.

POOL.—In DeRuyter, N. Y., March 10, 1889, of consumption, Philenda O. Hall, wife of Henry Pool, aged 70 years, 7 months and 10 days.

A devoted, patient and exemplary member of the Baptist church.
L. R. S.

BURDICK.—In Clifford, Pa., Feb. 15, 1889, Elias H. Burdick, aged fifty-two years.

He was noted for his willingness to put himself to inconvenience in order to accommodate others.
H. P. B.

CRANDALL.—In Rockville, R. I., March 6, 1889, Nicholas Vincent Crandall, aged 81 years and 1 month.

Brother Crandall, son of Samuel and Betsy Vincent Crandall, was born in Hopkinton, R. I., Feb. 6, 1808. He was united in marriage to Nancy Davis, Dec. 29, 1838, and began housekeeping in the town of Exeter, R. I., in 1839. In the spring of 1849 he removed to Rockville, where he has lived ever since. Twelve children were born to them, four sons and eight daughters, eight of whom are still living. At an early age he became a subject of saving grace, and united with the Second Seventh-day Baptist Church in Hopkinton in 1837. In 1845 he removed his standing to the church in Rockville, with which body he has lived an honored member ever since. For nearly four years he has been confined to the house, and most of that time he has kept his bed. For a long time his power of speech has been so effected as to render articulation quite impossible. His memory is fragrant with pleasant recollections. As a neighbor, he was kind and obliging; as a brother, true and honorable; as a father, dutiful and affectionate; as a

Christian, undemonstrative, but manifestly with the best interests of the cause at heart. His name is cherished as a household word; and his praise is on every tongue. He has gone to join his sainted wife who preceded him some eight years ago. "Being dead, he yet speaketh."
A. McL.

HOW TO SAVE.

Those of our readers who desire to purchase a very artistically designed Baby Coach with a new and novel Automatic Brake, or an easy Adjustable Reclining Chair with fifty changes of position, or invalid Wheel Chair for street use, can save at least 40 per cent by purchasing direct from the largest manufacturers in the United States.

They have recently made quite a change in their manner of doing business, by discontinuing wholesaling, and now sell direct to all consumers at the lowest known factory prices, thereby saving the purchaser several intermediate profits. They have a special free delivery, and guarantee goods delivered safely to any point in the United States. Catalogues will be mailed on application by enclosing stamp, stating kind of goods desired, and addressed to the Luburg Manufacturing Co., 145 North 8th Street, Philadelphia, Pa.

THE BURLINGTON'S "ELI."

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