

# The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLV. No. 51.  
Whole Number 2340.

FIFTH-DAY, DECEMBER 19, 1889.

Terms:  
\$2 00 in Advance.

## CONTENTS.

The Better Part—Poetry; The Behring Sea and International Law	801
MISSIONS:—Resignation—Poetry; Paragraphs; Interesting Correspondence	802
WOMAN'S WORK:—Paragraph; On the Way; Thanksgiving at Nile, N. Y.	802
Dr. Edward McGlynn on the Evils of Temporal Power	803
SABBATH-SCHOOL:—Lesson	804
Why Print the Minutes of the Anniversaries in the RECORDER?	804
A Helpful Story	805
HISTORICAL AND BIOGRAPHICAL:—A Sabbatarian Catechism	806
SABBATH REFORM:—Right is not Determined by Majorities; Sunday Observance	807
A Plucked Brand	807
EDITORIALS:—Paragraphs; The Spirit of Gratitude; Trial Denied	808
The Establishment of the Law	808
Topical and Scriptural Illustrations; An Appeal to Pastors	809
YOUNG PEOPLE'S WORK:—Psalm 30:5; Paragraphs; New Year's Resolutions; Good Literature—Introductory	810
EDUCATION	811
TEMPERANCE	811
POPULAR SCIENCE	811
How Death was Buried	811
COMMUNICATIONS:—Washington Letter; Correspondence; New York Letter; Missionary Society—Receipts; A Serious Church Difficulty Settled by Faithful and Continued Tattling; Tract Society—Receipts	812
HOME NEWS:—Alfred Centre, N. Y.	813
MISCELLANY:—Essentials to Revivals; Religious Movement in France	814
SPECIAL NOTICES	814
BUSINESS DIRECTORY	815
CATALOGUE OF PUBLICATIONS	815
CONDENSED NEWS	816
MARRIAGES AND DEATHS	816

## THE BETTER PART.

BY ANNIE L. HOLBERTON.

'Tis not the fickle breath of fame  
That prompts the soul to high endeavor,  
'Tis not the glory of a name  
Inspires the thoughts that perish never.

Be mine to trace a kindly word,  
To touch to life a kindred feeling,  
To know my humble pen has stirred  
Some latent spark to light revealing.

The thoughts that struggle in the heart  
And on the lips unuttered trembled,  
Be blessed to do a nobler part  
When on the printed page assembled.

May every line in faith be traced,  
Strong for the truth, its cause defending,  
And in my life work hold a place,  
An undertone of sacred blending.

Whate'er this faltering hand may hold,  
Let not the talent weakly perish,  
While sympathy may yet uphold  
Some lone heart that its help would cherish.

Earth has no sweeter boon to give,  
No higher gift the soul inspiring,  
Than this; to work, to strive, to live  
For others' weal, to God aspiring.

## THE BEHRING SEA AND INTERNATIONAL LAW. Sovereignty, Behring Sea, Diplomacy, War, Perpetual Peace.

BY DR. EDWIN R. MAXSON, OF SYRACUSE, N. Y.  
(Concluded).

### WAR.

International law incident to a state of war has reference to the rules applying between belligerents, and, also, between them and neutrals, and neutral states, taking, as a rule, no account of the justice or injustice of a war, though all wars come under its rules. And while some publication or notice is due to neutrals, a formal declaration of war is not now required, nor is it generally practiced. But when international law shall have determined to judge as to the justice or injustice of a war, it will be an advance in the world's code, for the best public sentiment on war is becoming justly averse to it, except in very extreme cases. And the time may not be far distant when a resort to it by states will be looked upon very much as it is now between individuals, and the international code will doubtless be modified accordingly.

The experiment between England and the United States, in 1871, points in that direction.

International law now favors limiting the carrying on of war by the fleets and armies of the belligerents only, leaving the non-combatants as though they were at peace, rather tending to treat with disfavor privateering.

The treaty of Paris of 1856 declares that "privateering is and remains abolished," and it only failed to receive the adhesion of the United States because it did not prohibit the seizure of all private property by ships of war.

International law recognizes rights created by contracts entered into before the war. But contracts made between subjects of States at war are void. And an alien enemy has no redress in the courts of law in either case. War also dissolves partnerships between a citizen and an alien enemy.

International law protects private property, allowing, however, an army of occupation to seize state property "likely to be used in war," and munitions of war, though the property of individuals. It also allows of requisitions upon the inhabitants, receipts being given, but discourages unnecessary destruction of enemies' property, and makes inviolable the flag of truce, as well as ambulances, military hospitals, and their occupants and attendants, though a flag of truce need not necessarily be received.

International law recognizes, as promulgated by the treaty of Paris, the rule that "free ships make free goods," and that "enemy ship does not make enemy goods." It is now tending, however, to withdraw from all warlike operations, all private vessels and property lawfully used.

International law recognizes neutrals as friends of both belligerents, to be treated alike in every essential particular, all warlike operations being forbidden in neutral territory, captures effected there being void, or if begun are consummated there.

Vattel claims that "no assistance should be given by neutrals, to either party, in matters relating to war, unless under some pre-existing stipulation," and further that in matters relating to war, the "neutrals should not refuse to one belligerent, because at war with the other, what is granted to the other."

Impartiality has reference to the use of neutral territory for equipping vessels, fitting out warlike expeditions, enlisting men, etc., as declared by an act of the United States Congress of 1794, and re-enacted in 1818, and subsequently confirmed by the "English Enlistment Act," of 1870, both being based on international law, and tending to establish it.

These principles of international law were agreed upon as the basis in the treaty of Washington, between England and the United States of America, of 1871, growing out of the "depredations committed by Confederate cruisers," and justly.

International law excludes pirates from its benefits, and the same has been held as to uncivilized tribes. But the advocates of this view commend, it appears, "William Penn, for having purchased of the American savages the territory he was about to colonize" (Vattel). And

it is probable that the international code may yet recognize the rights of uncivilized tribes everywhere, in so far as they are legitimate, and established by actual occupation and prescription on equitable and humanitarian principles.

### PERPETUAL PEACE.

It is devoutly to be hoped that there may, ere long, be in a codification of international law, a project of perpetual peace inaugurated. This might be brought about if sustained by public sentiment, doubtless, by one or two deputies from each State, by whom, as Bentham claimed, international disputes should be settled by reference for adjudication, the decrees being "enforced against any State that might resist them by the combined power of the rest," armies to be reduced and colonies abandoned and setting up for themselves. Or, as Kant would have it, a confederation of states "under a federal constitution," might act, "through congresses to be held from time to time," in adjudicating international affairs and maintaining the integrity of the States, as foreshadowed by the International American Conference of 1889.

Perhaps ambassadors and ministers, as now appointed, might be clothed with powers to settle international questions, subject to ratification by their governments, and to appeals to a congress of nations. But till some legitimate plan can be adopted, arbitration may be resorted to, and war in the main avoided among civilized nations, as appears to have been inaugurated, to a certain extent, by the recent treaty arrangement of the five Central American republics—Costa Rica, Guatemala, Nicaragua, Salvador and Honduras.

### CONCLUSION.

But as international law now stands, it may be summed up, in brief, as follows:

It forbids the unnecessary interference of one State with another; allows jurisdiction over all inland seas, and over all adjoining seas, for at least one marine league; and empire from long undisputed jurisdiction, for justifiable purposes, as much further as can be maintained; the right of commerce; right of passage over the territory of a friendly State in time of peace, as a rule; the navigation of rivers passing through other States by riparian States above; surrender of criminal fugitives, but not of political offenders; the exemption of ambassadors from allegiance to the country to which they are deputed; makes a formal declaration of war unnecessary, as a rule; gives limited protection to the property of resident enemies, for a reasonable time, with discretionary right to confiscate, at once, except debts, nor is commercial intercourse allowed belligerents. Domicile in a country gives the advantages of that country in peace and war, while an intention to remain permanently constitutes a residence, with its advantages and disadvantages. It also prohibits colonial trade by neutrals, rendering a liability of confiscation, and forbids the fraudulent transfer of property in transit from belligerents to neutral parties.

(Continued on page 804.)

## MISSIONS.

### RESIGNATION.

I do not know  
Where falls the seed that I have tried to sow  
With greatest care;  
But I shall know  
The meaning of each waiting hour below  
Sometime, somewhere.

I do not look  
Upon the present, nor in nature's book,  
To read my facts;  
But I do look  
For promised blessings in God's Holy Book;  
And I can wait.

I may not try  
To keep the hot tears back—but hush that sigh,  
"It might have been;"  
And try to still  
Each rising murmur, and to God's sweet will  
Respond "Amen."

—F. G. Browning.

THE letter sent us by Bro. Jones, of London, and his own added note, which we are glad to receive and publish, have great interest with reference to the question of Sabbath Reform; and the letter furnishes special encouragement for pushing forward our work of "witnessing for Christ" among the Jews.

THE current number of the *Missionary Review* puts very forcibly the idea that the work of missions has, as its central encouragement and inspiration, the promise of a supernatural presence and power. "Lo, I am with you always, even unto the end of the age," means nothing if it does not mean that in a special sense and exceptional manner, the omnipresent One will accompany the march of the missionary band.

THE success of missionaries has a striking illustration in Madagascar. The tribes of the island had lived a thousand years and more, barbarous cannibals, constantly engaged in war, reducing the conquered to slavery. Their case seemed hopeless. In seventy years these wild savages have become a Christian nation, with Christian families and family altars, Christian temples and worship, in holy living, firmly adhering to the Gospel of Christ.

### INTERESTING CORRESPONDENCE.

50 Yerbury Road, Holloway, N.,  
London, Eng. }

To Pastor W. M. Jones, Mildmay Park:

Dear Brother,—You will remember that some time ago you gave me some of your excellent little tracts and leaflets on the Sabbath question, for free distribution. You will doubtless be glad to hear that the seed thus sown has, in some instances, already borne good fruit. I will mention two cases.

I was attending a public meeting with some of these leaflets in my pocket (I always like to have some with me), when I met with a converted Jew, and having, as you know, a great interest in these brethren of Judah, I made myself known to him. I asked him how he came to the knowledge of Jesus as the Messiah, when he related his conversion to me. He said that the chief difficulty in his case was that he had to give up the Jews' Sabbath, and that for weeks and months after his baptism his conscience used to accuse him for working on the Saturday. It troubled him so much that at last he decided to go and ask counsel of a clergyman of the Church of England on the matter. This gentleman assured him that now he was a Christian he need not keep "the old Jewish Sabbath," but that he should keep the first day of the week in honor of the resurrection of Christ, his Savior. This satisfied my friend so far that he let the matter drop, as he was told that "all Christians kept Sunday

now as their Sabbath;" and, as he had accepted Christianity he felt that he must submit to its universal custom. Still, he never felt really satisfied, and would sometimes say to another converted Jew and missionary in the city; "Brother B—, I feel we are doing wrong in breaking a law of the Holy God, which he gave our forefathers on Mount Sinai, and wrote on stone to last forever."

It was in this state of uncertainty I found him. You may judge of his surprise when I told him that there was no proof in the New Testament that Jesus rose on the first day of the week; and that, moreover, it was not true that "all Christians kept Sunday as the Sabbath in honor of Christ's resurrection." I told him that I am a Christian, and I do not, and that there are Seventh-day Baptists and Seventh-day Adventists in this country who do not. He soon turned upon me with the question, "Then, do you keep our Sabbath?" "Of course I do," I replied, "but it is not *your* Sabbath merely, it is the Sabbath of the Lord *our* God. It is *God's* Sabbath. It is the Sabbath of Jehovah, who changes not, and who, therefore, has not consumed the sons of Jacob." Well, the short of it is, he was confounded, convinced, and consistent, for he began to re-observe the Sabbath he had so reluctantly yielded up, and which, he said, his pious old mother had begged him never to violate. His sincerity is proved in this, that, being a tailor, he loses one day's work and wages every week on account of his convictions. But further:—

He had come from Russia to England for protection from Russian persecution and intolerance. In England he was converted to Christ, but his wife, who, for a time, he had left behind, was still of the Jews' religion. He worked hard so that he might fetch her over; but after his conversion to Christianity and being persuaded to give up observing the Sabbath, a new difficulty arose. He felt that his wife would not be likely to accept Christianity at the cost of violating the Sabbath; that if Jesus of Nazareth required her to break the law of God he could not be the Son of God, the true Messiah. He wanted her home, but was afraid of fetching her under these circumstances; but when he saw that Christ came not to destroy the law, but to fulfill it; to magnify it, not to minimize it, and to honor it, not to depreciate it, he was simply delighted. His face was radiant, his eyes brightened, his arms went up, and he literally danced a little for joy. He could keep the law and be a Christian! He could fetch home his little Jewess, and prove to her that Christ (if not Christianity,) required us to obey *the Father's* will. It was wonderful; he could now believe better and easier on Jesus than ever. He could tell his brethren that Jesus never said anything against the Jews' religion. That he kept the Sabbath, that his disciples kept it, that all the first Christians kept it for over three hundred years after the resurrection; and that there are now,—yes, now,—thousands of Christians in the world who "remember the Sabbath day to keep it holy."

But I must stop and tell you the rest at another time, or when I see you. My letter has grown longer than I expected. Perhaps we will come down together to your Sabbath meeting soon. I wish it was not so far off. I would like some more of your papers. The Lord prosper you in every good work.

I remain, dear brother, yours in Christ,  
ALBERT SMITH.

The writer of the foregoing, the Rev. A. Smith, sent a copy of the "Sign of the Messi-

ah" to a country correspondent, who embraced the Sabbath, and has now sent three times for the "Sign," inclosing the pay; and the last letter informs me that he hoped four or five families would take hold of the Sabbath. Applications from other places come for that pamphlet and for other Sabbath publications. The leaven works. Patience and hope, brethren. Sow the seed and trust in God.

W. M. J.

ANOTHER naval officer has been giving his opinion of missions. This time it was in China, and he thinks they are a failure. The "Associated Press" hastened to send his opinion to all parts of the country, and we suppose some people will believe his statements. If the daily press was not so notoriously a bad-weather prophet, we might be surprised. We would like to call the attention of the agents of the "Associated Press" to a book published by the Baker and Taylor Company, of 740 Broadway, New York, entitled "The Great Value and Success of Foreign Missions, Proved by Distinguished Witnesses; Being the Testimony of Diplomatic Ministers, Consuls, Naval Officers, and Scientific and other Travellers in Heathen and Mohammedan Countries." Here they will find the opinions of several hundred of more distinguished persons than they usually have the opportunity of interviewing on the subject of foreign missions, and they are all favorable. We venture to say that if some enterprising agent of the press will telegraph extracts from this book to the papers, it will be found to be the most surprising, as well as the most accurate information on the subject of missions which they have ever sent to their readers. It will certainly be far superior to the statements of those unknown persons, whose only chance of getting before the public is by inventing an astonishing fiction.—*Baptist Missionary Magazine.*

## WOMAN'S WORK.

UPON reading December numbers of missionary magazines, we find in the *Missionary Record*, of the Cumberland Presbyterian Church, that a Miss May and Miss Agnes Morgan were to sail on November 21st, from San Francisco for Japan, their field of labor. From *Woman's Work for Women*, Presbyterian, that Dr. and Mrs. Hepburn were to embark from San Francisco November 21st, returning to their field at Yokohama. With them were also others, Miss Helen Lovedale and Miss Kate Shaw, for Osaha, also of Japan, and Dr. Madge Dickson for Wei Hien, China. We speak of this because the sailing place and date are the same as that of our own new missionary, Miss Susie Burdick, and it is pleasant to have even this assurance of company for her, although we expect, if we could know the facts in the case, we should learn that there are still others with her upon her steamer, who, ere this, have come to know her, and be known of her, which experience will add to the pleasure and comfort of the voyage.

### ON THE WAY.

To-day, as we write this, the 21st of Nov., is the day upon which Miss Susie Burdick sails from San Francisco for Shanghai. Upon Wednesday evening, Nov. 13th, while she was in Chicago on her way to the West, and on to the East, we met her at Mr. Ordway's home at a reception given to her by those most hospitable people, Mr. and Mrs. Ordway. Their large parlors were well filled by the people of the church and congregation, and a number of friends who were at the time visiting in the city. The warmth and genuineness of hospitality always given by this host and hostess when friends are assembled in their home is proof

enough to those of you already acquainted with them, that the evening was thoroughly enjoyed by the guests. Added to this the fact that so many could speak for a wee bit with our young friend who starts off with so much of consecration in her heart to her new work, so much of courage to lay aside the lovely phases of the present experience, and so much of hope for the future, and you are prepared to enjoy with us a momentary review of the evening. From the first, since the China question has been up with Miss Burdick she has insisted that there be no ado made over her, and that nothing be said or done outside of that which the demands of the case in hand might dictate as being best for the cause itself. The gathering, therefore, was conducted, if one may so put it, without a conducting, being thoroughly informal. It was the desire on the part of those held responsible for the leading, or, to keep consistent with the foregoing, the no leading, that the question of the departure so near at hand should be treated in a most natural way, without sentiment or undue prominence, and the hope was expressed that we shall still so trust the question, not feeling that because our friend, and one dear to so many of us, has gone so far as to an oriental country, and to a heathen people, that she has, therefore, gone into infinite remoteness from the homeland and friends. The bright, cheerful, even joyous side of the question should be the practical one in it, and the one which we should all encourage.

Miss Burdick talked a little to the people gathered at Mr. Ordway's, and her thought was that Christian work must be done by Christian people, and in all countries where there is need of it, and that there is need of it everywhere, that not all can go to foreign countries, but some can, and that all must work in their somewhere wherever that may be. She gave cheerful expression to this thought, that in spite of those experiences which were naturally hers upon leaving her home and her own, that still she is glad that she is going to her newly chosen field of labor. She was earnest in her desire to impress upon the people the need of personal consecration to the cause of the Master, and so great was her desire to do this, that later in an aside, she expressed her fear that she had after all failed, insisting that she does most thoroughly desire that we shall all be more thoroughly consecrated to the Master's work, and emphasizing her deep desire to be able to help somebody to feel the necessity resting upon them, personally, that they do wake up fully to the line of duty.

Miss Burdick also spent a few hours in Nortonville, so timing the stop there that she did meet with the people at their Sabbath service, and a letter from Nortonville received last evening, states that she spoke very feelingly to a large and attentive audience, and further says, "Although her stay with us was so brief, I trust her influence and inspiration will be a lasting help to us, and especially to the young people, as they can more fully realize what true consecration means after seeing youth, beauty, talents and accomplishments sacrificed for Christ's sake."

Budgets of letters—these to be opened on the voyage—had been sent to her home to be given her upon her departure, others were added upon the way, both in Chicago and in Nortonville, which, if Old Neptune does not lay too heavy a load upon the base of the brain and so induce that most exquisitely refined torture—sea-sickness, may serve both to while away the possible tediousness of the long sea-voyage, and to put

her into a better acquaintance with some of the writers of them. A reflex good is also not wanting in the experience in this matter of letter budgets, the writing of which was, in this case, so thoughtfully suggested by our dear Mrs. Rebecca T. Rogers. It comes to the writers in making them more practically allied to the present reinforcement of the field, both in mission and in missionary.

This thought which was so persistent with us some months ago when upon the rough Atlantic, that we were upon God's water, that most magnificent revelation of his creative power; that we were still encircled by his protective arm in the presence of his own mighty deep, that in his merciful presence and protection we were as safe there as we could possibly be upon his land, gives point to our desire to which we would give also expression, and for many another, that our dear Susie Burdick may be held in the arms of everlasting love while crossing the wide, wide sea; that she may be kept from all harm, and from fear, and that she may reach her new home, and new home friends in safety and in the possession of a joyous spirit and a sound body ready to meet his will and do his work.

#### THANKSGIVING AT NILE, N. Y.

As has been our custom for several years, our Thanksgiving services were under the auspices of the Woman's Missionary Society. A sermon was given by our pastor, after which we had a "thank-offering" box opening, that proved a very interesting exercise. Individuals holding the boxes were requested to give double expression of their thankfulness, when there was something for which they felt a special cause for thanksgiving, by dropping in with the offering, a slip of paper on which should be written the cause. Nearly every box contained more or less of these slips, which added greatly to the interest of the opening. One sister gave her experience in the use of her box, telling us how *unthankful* she was when it was handed to her, for really she did not want it, and for a long time it was unused. But a decision was finally made in its favor, as was shown by its contents, and the closing lines of her letter which were these: "I have put my name on my own little box and God willing, we will journey on together." Some had a preference where their offerings should be used, and such expressions were made through inserted slips. The box which made the greatest impression upon us all was that given into the hands of a much-loved sister a short time before her death, and which contained two silver dimes. This is the first experience in the use of the boxes, and we give it briefly, hoping it may be an incentive to others to try the use of them, for we believe they are beneficial in many ways. We are pleased to state that each individual having used them wished their boxes returned, and several new ones were called for that day. The remainder of the programme was carried out by the children in a very appropriate exercise entitled, "Gathering fragments." A collection was taken, and will be used in paying our share in the S. M. S. At the close a thanksgiving speech was made by one of the little ones, in which we were all invited down to the rooms below to eat "roast turkey," but which proved to be chicken pie. The invitation was accepted by some more than one hundred, who enjoyed not only the dinner, but a good social time, which is always conducive of strength to the bond of love and unity.

DECEMBER 4, 1889.

#### DR. EDWARD McGLYNN ON THE EVILS OF TEMPORAL POWER.

If men here and everywhere else have such a strange suspicion of the craft and cunning of this ecclesiastical machine it is just because for a horrible history of more than a thousand years there had been a terrible confounding of the spiritual with the temporal, an outrageous abuse of the spiritual authority to enrich, to satisfy the managers of an ecclesiastical machine. The wealth, the temporal power, the control of poli-

tics which was largely given to ecclesiastical authorities, succeeded in a short time in changing the great saints and doctors and Christian leaders of men into so many scheming politicians. It was the power and the wealth that were enjoyed by the church that tempted into the ranks of the clergy, and time and again seated upon the very chair of Peter men who had nothing of the Christian, even, but the mere name. Abbots, bishops and popes became great feudal lords, more concerned with their temporalities than with spiritual things. Mere children were ordained priests and consecrated bishops to make sure that they should inherit—what? The offices of an apostle? No, but the spoils of the church. Mere laymen were made abbots of monasteries with no pretense that they were monks themselves, because attached to these monasteries were vast estates.

For centuries before the French revolution, which did not come a single minute too soon, one-fourth of all the lands of France belonged to the clergy and another fourth to the noblemen, and this half of all the lands was absolutely exempt from taxation, while the cities were swarming with clergymen and the country parishes had well-paid priests, and the people were actually rotting in almost pagan ignorance of the Christian religion, and such men as Vincent de Paul and others like him had to band themselves together to go and preach gratuitously the Christian religion, to teach something of their religion, to give some of its ministrations to those people whose well-fed and well-paid pastors were doing nothing but drawing a salary and destroying very often the good that was done by the unpaid preachers of religion. But the worst of all was the utter perversion, the utter secularization of the chair of the Bishop of Rome by the temporal power that was added to its dignity.

For generations the papal chair was the object of the ambition of unworthy men. Under pretense of deciding questions of conscience they sought to interfere in political quarrels between kingdoms, and the popes assumed the extraordinary power of giving away kingdoms. The Pope gave Ireland to England.

I say that the Pope had no more right to give Ireland to England than the devil had to promise to Christ all the kingdoms of the world, for they did not belong to him.

The Pope's idea of human society is that there are masses and classes, that it is the business of the masses to be led, to be fed and to be fleeced by the classes, that it is the business of the classes to govern them, to lead them and that they ought to be kind to the poor beggars, and when they are fleecing them not to cut too close to the skin, not to actually cut the skin as well as the fleece.

The time when the American people can safely and will, perhaps, elect a Catholic to be President of the United States will be when the ecclesiastical machine shall have been ground to powder. When there can be no longer any possible danger, of its ever being resuscitated and put together again, when the Catholic Church will mind her own business, when she will be diligently doing what her Master sent her to do, when she will be only solicitous about preaching the gospel to every creature and administering to souls everywhere the consolations of Christ's ministry, when she shall seek not to bring everything under one hard rule of centralized despotism, but when she will so broaden her practices that she can easily assimilate herself to every nation, when she will be preaching and singing and praying in the language of the people everywhere, when she and her ministers shall be in sympathy with republicanism, ready to accept the Declaration of Independence, then and not till then should the American people elect a Catholic to be President.

And they would sooner have a man like Benjamin Harrison about the blueness of whose Presbyterianism they have not much doubt, than to have a Catholic President of whom they would have reason to fear that in some way or other he would be bewitched by messages from the Pope.

Their very hatred of the Catholic religion was not originally the cause of their dislike for the religion, but because of the policies and politics and usurpations of an ecclesiastical machine.

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1889

October 5 The Tribes United Under David.....2 Sam. 5: 1-12.  
 October 12. The Ark Brought to Zion.....2 Sam. 6: 1-12.  
 October 19. David's Thanksgiving Prayer.....2 Sam. 7: 18-29.  
 October 26. Sin, Forgiveness and Peace .....Psa. 32:1-11  
 November 2. David's Rebellious Son.....2 Sam. 15:1-12.  
 November 9. David's Grief for Absalom.....2 Sam. 18:18-33.  
 November 16. David's Last Words.....2 Sam. 23: 1-7.  
 November 23. Solomon's Wise Choice.....1 Kings 3:5-15.  
 November 30. The Temple Dedicated.....1 Kings 8:54-63.  
 December 7. Solomon and the Queen of Sheba.....1 Kings 10:1-13.  
 December 14. Solomon's Fall.....1 Kings 11:4-13.  
 December 21. Close of Solomon's Reign.....1 Kings 11: 26-43.  
 December 28. Review.

## LESSON XIII.—THE REIGN OF DAVID AND SOLOMON.

For Sabbath-day, December 28, 1889.

## REVIEW TOPIC—ESTABLISHED IN THE KINGDOM.

GOLDEN TEXT.—It is your father's good pleasure to give you the kingdom. Luke 12: 32.

INTRODUCTION.—Drill upon the Titles and Golden Texts. Give the Title of the lesson and the incident suggesting each of the following, viz.: 1. The lame and the blind defending a city. 2. An ox-cart in a religious procession. 3. The devotions of one who desired to build a church. 4. Songs of deliverance after a terrible sin. 5. A would-be lawyer stealing. 6. An exciting foot race. 7. Ruling as the light of the morning. 8. Dreaming to a purpose. 9. The preacher who failed in his practice. 10. The lady calling upon the gentleman. 11. The Utah trouble. 12. The torn coat.

From what lesson may we learn that: 1. In union there is strength? 2. Neglect of Bible study is dangerous? 3. We should desire our churches to be as good as our dwellings? 4. Confession should be as public as the sin? 5. Disobedient children bring grief to their parents and ruin to themselves? 6. Political wiles may seem to succeed for a time, but end in failure? 7. Rulers should be God-fearing men? 8. The wisest choice is made under religious influences? 9. Churches should be formally set apart for divine services? 10. We should be willing to undergo much to learn of the wisest King? 11. A man's continued prosperity depends much upon the wife? 12. To attempt to gain promised good by wrong methods brings guilt and failure?

In what lesson does each of the following occur? viz.: 1. Thou shalt feed my people. 2. How shall the ark of the Lord come unto me? 3. Who am I? 4. I confess my transgressions. 5. They went in their simplicity. 6. Would God I had died for thee. 7. The sweet psalmist. 8. Give therefore thy servant an understanding heart. 9. There hath not failed one word of all his good promises. 10. The half was not told me. 11. He should not go after other gods. 12. The whole duty of man. (G. T.)

PERSONS.—1. David: his early life, a soldier, a king, a poet, religious works. 2. Solomon: his youth, his dream, his kingdom, the temple, his fall, his writing.

## OUTLINES.—

## ESTABLISHED IN THE KINGDOM.

1. By United Strength.
2. By Religious services.
3. By Pleading the Promises.
4. By Songs of Deliverance.
5. By Conspiracy Overthrown.
6. By Suffering for Traitors.
7. By the Song of the Covenant.
8. By Communion with God.
9. By Missionary Services.
10. By Royal Wisdom and Bounty.
11. By Rending the Perverted.
12. By Industry and Obedience.

Lesson I. 2 Sam. 5: 1-12. The Tribes under David.

Topic.—United Strength.

Outline.—Uniting in a league before the Lord. Subduing for a capital, the native stronghold. David's energetic work. He perceives he is established.

Practical Summary.—By uniting all our powers in a covenant before the Lord, the carnal heart is subdued, and by our energetic work God establishes us in the kingdom.

Lesson II. 2 Sam. 6: 1-2. The Ark brought to Zion.

Topic.—Religious Services.

Outline.—The people gathered to bring the ark. The joyful procession. Fatal results of carelessness. Household blessed. Gladness with the ark in Zion.

Practical Summary.—Where religion with its forms is strictly observed, the kingdom is established, the home blessed, and the heart made happy.

Lesson III. 2 Sam. 7: 18-29. David's Thanksgiving Prayer.

Topic.—Pleading the Promises.

Outline.—The king before the Lord. His sense of unworthiness contrasted with God's goodness and promises to him and his people. Pleading the promises for his word's sake.

Practical Summary.—In humility and our faithful pleading the promises before God, he will establish us in the kingdom promised.

Lesson IV. Psalm 32: 1-11. Sin, Forgiveness and Peace.

Topic.—Songs of Deliverance.

Outline.—The king blessed, Note the steps. (1) Conviction—silent roaring. (2) Confession. (3) Prayer—for this (forgiveness) the godly pray. (4) Forgiveness. (5) Songs of deliverance. (6) Leading others to rejoice.

Practical Summary.—The royal soul has a blessed song for each step of deliverance, and teaches others to rejoice in the hope of the kingdom.

Lesson V. 2 Sam. 15: 1-12. David's Rebellious Son.

Topic.—Conspiracy Overthrown.

Outline.—Plotting for the kingdom by (1) royal display, (2) flattery, (3) base hypocrisy, (4) entrapping the nobles. Strength of the conspiracy. Defeat and death. 18: 7, 14.

Practical Summary.—Though guile and hypocrisy may win for a time, they defeat their own purpose, unfit for the kingdom and end in death.

Lesson VI. 2 Sam. 8: 18-35. David's grief for Absalom.

Topic.—Suffering for Traitors.

Outline.—David's intense anxiety for his rebellious son. Repeated inquiry for his safety, willingness to die for him.

Practical Summary.—The kingdom may be ours only because, like David for Absalom, Jesus in bitterest agony would die for his traitorous children.

Lesson VII. 2 Sam. 23: 1-7. David's last Word's.

Topic.—Song of the Covenant.

Outline.—The humble "raised up." "The sweet" singer speaks by the trinity—"God," "the Rock," "the Spirit." Ruling as the light and the "springing grass." An everlasting covenant made. The ungodly "utterly burned."

Practical Summary.—The humble may sing by inspiration, of the kingdom of light and life made his by a sure covenant, and sing, too, of foes destroyed.

Lesson VIII. 1 Kings 3: 5-15. Solomon's wise Choice.

Topic.—Communion with God.

Outline.—In devotional services God comes to commune. The king with a sense of need asks wisdom for his people's sake. More granted than asked. Exalted as a king.

Practical Summary.—In true devotion God appears, and to him who asks wisdom for the good of others gives more than is asked, and exalts him in the kingdom.

Lesson IX. 1 Kings 8: 54-63. The Temple dedicated.

Topic.—Missionary Services.

Outline.—The king, after the prayer of dedication, blesses the people. He seeks God's presence and help that the earth may know the Lord. The great dedicating sacrifices.

Practical Summary.—To be established in the kingdom requires devotion to the good of others, with prayer and sacrifice to spread God's name in all the earth.

Lesson X. 1 Kings 10: 1-13. Solomon and the Queen of Sheba.

Topic.—Royal Wisdom and Bounty.

Outline.—Fame concerning the name of the Lord. The seeker and her subdued spirit. Her rich presents. She receives all her desire and "royal bounty" besides.

Practical Summary.—Wisdom concerning the name of the Lord and a gift of a subdued heart will secure the kingdom, and more "above all we ask or think."

Lesson XI. 1 Kings 11: 4-13. Solomon's Fall.

Topic.—Rending the Perverted.

Outline.—Solomon's sins—(1) strange wives, (2) many wives, (3) high places for their gods, (4) "went after the goddess." Threatened rending. Promise to David (2 Sam. 7: 10) fulfilled in Christ. Luke 1: 32.

Practical Summary.—Evil associates mislead the wisest and rend the kingdom, but it is confirmed by a sure promise to the perfect in heart.

Lesson XII. 1 Kings 11: 26-43. Close of Solomon's Reign.

Topic.—Industry and Obedience.

Outline.—Jeroboam's industry and promotion. The rending of Solomon's kingdom for disobedience, foretold. A kingdom promised; its conditions. "My servant" remembered; his seed afflicted, but not forever.

Practical Summary.—Industry obtains rule and obedience a kingdom. Disobedience rends, and sin afflicts, but with the servant of God "not forever."

Lesson XIII. Luke 12: 32. Established in the kingdom.

Review Summary.—It is the Father's good pleasure to give the kingdom to him who (1) in covenant with God subdues the carnal heart and (2) by industry and

obedience (2) maintains his services. (3) Pleading the promises (6) through the sufferings of Christ, (7) he can sing (4) of deliverance from foes (3, 4) within and (5, 7) without. (8) In communion with God (10) wisdom is given him to (9) extend the kingdom to all the world.

THE BEHRING SEA AND INTERNATIONAL LAW.  
(Continued from first page.)

under penalty of confiscation if captured, exacting, also, humane treatment of prisoners.

The law of nations exacts moderation of beligerents; restricts retaliation; questions the propriety of privateering, if not the right; and awards prizes, when legitimate, as well as allows of ransoms and *postliminium*; discards partiality of neutrals; makes neutral territory inviolable; inclines, now, to protect, unless contraband of war, enemy's property in neutral vessels, and, as formerly, neutral property in an enemy's vessel; seizes everything contraband of war; demands efficiency, and punishes violations of blockades, generally with confiscation; and recognizes a limited right of search, as well as of reprisals.

Finally, international law makes truces and passports, when necessary, sacred; provides for treaties of peace as well as for the ceding of conquered and other territory, with some reference to the wishes of its inhabitants; and punishes, capitally, piracy, and severely, the slave trade, as well as violations of passports and ambassadors. Thus, the law of nations consists of those rules which the community of nations has agreed upon, by which to be governed in their intercourse with one another. Though it does not embrace such rules as may not have been generally adopted, though several States may have agreed to abide by them. Nor does it generally include those stipulations incorporated into the various international treaties, though binding, of course, upon them, as such, while the treaties are in force. Thus the international code, having commenced with the dawn of civilization, and assuming form under the Roman or Civil law, has steadily kept pace with civilization, and now represents the average of it, throughout the world.

Such, then, are the principles of the world's jurisprudence, which should correspond with the Law of Nature, in accordance with which all things are or should be governed; universal harmony only coming to be enjoyed when individuals, constituting States, shall have learned to obey the laws of their being, constituting pure States; and each State shall, as a consequence, have learned to deal kindly and truly with all the others. Then the part of international law now relating to war, will have become a dead letter, and the political millennium, as it were, will have been inaugurated, in which the nations will be at peace, and war be looked back upon as the darkest and deadliest enemy of the human race; never justifiable, as taught by Burke, and held by the late lamented John Bright, except for "self-preservation, freedom, and the maintaining of human rights." All honor to the parties who peacefully accomplished the desired revolution in Brazil!

SYRACUSE, N. Y., 818 Madison St., Dec. 1889.

## WHY PRINT THE MINUTES OF THE ANNIVERSARIES IN THE RECORDER?

Dear Brother Platts:—Please do not classify me among the "critics," for I esteem too highly the enlightened enterprise and the Christian conservatism shown in the editorial work of the RECORDER, and the evident desire to give the most and best each week that the space allows. But, in common with others it seems, I have felt a loss at not finding in the RECORDER the

minutes of our Anniversaries in full. The advantages to be gained in so printing them, seem to me, to arise from the following considerations:

1. *The RECORDER is a religious newspaper.* To be sure it is more than that, but the news-portion is doubtless read first and more generally than the homily or essay. People who read a daily paper, read it within twenty-four hours of its issue, if at all; after that time a new paper, new events, new interests engage their attention. People of Eastern Maine read the Bangor, not the Boston morning papers. So Elmira, rather than New York City, furnishes the daily news to Allegany county. The New York City dailies may be larger, more newsy, more cosmopolitan, but they are published at so great a distance that their contents are old when they reach the western part of New York State. Readers of the daily paper feel that they live in the world and are part of it. They read the great fire of yesterday, and to-day they picture for themselves the blackened walls, the smoldering embers, the suffering bodies and rending hearts. The morning paper furnishes the haps and mishaps of yesterday and the programme for to-day, subject of course, as the railway time tables say, to change without notice. To understand the conversation of noon, one must read the paper of the morning. Another and perhaps larger portion of people, more remote from mail facilities, or more absorbed in their several occupations, learn what the world has done through the medium of the weekly paper. They feel less keenly the pulse throbs of the world's great life. They read not so much the doings as the things done. Their reading furnishes not so much of impulse as of reflection.

Now what the daily newspaper is to the world's society and business, the weekly religious paper is to the world's religious work and worship. Worship, no less than business, requires intelligence. At the regular time each week the RECORDER comes to hand, freighted with good things, with food for thought, with inspiration to action, with news and with instruction. The Sabbath sermon and the Sabbath greetings presuppose that the denominational news, through the medium of the RECORDER, are common possessions. The news of that week will not be news a week later. Another paper will have been issued and the doings of week before last will have dropped from our conversation to form history. Interest centres on the present and is aroused more for that type of indefiniteness, "the middle of next week," than for the past. So we expect that our religious newspaper will give the religious news, all the important religious news of our denomination each week as it occurs.

2. *The Anniversary proceedings are important religious news.* The characteristic of our times is organization. Our Conference is the organization of all the interests of our denomination. In it lies our power, through it our usefulness. We may not all go up to Jerusalem each year, but in our commonwealth of religious interests we may all be loyal citizens. We choose our delegates to represent us and bid them God speed. We scan the programme of Conference exercises previously published, and when the session is over are ready for the news. The proceedings would be just as true published six weeks later and in pamphlet form, but they would lack the element called "touch," or close association with our lives, when so given forth. The church has a great message for the world. Live religious effort is exercising its ingenuity to bring the "glad tidings," the sermon, the

prayer-meeting, the benevolence, into keen "touch" with the world's aspirations and activities, realizing that while the world needs instruction, it needs inspiration vastly more.

I remember that some years ago the semi-weekly edition of one of the New York papers, published the doings of Congress in the form of a summary, colored by its own party interpretations of men and measures. Now, I much preferred the formal statement of proceedings, with freedom to form my own judgment from bare recital of facts. I declared that I might never be President or a member of Congress, but the next thing to it was the privilege of reading the formal proceedings and being present in imagination. I seemed to hear Thad. Stevens, Ben. Wade, Chas. Sumner, and all my boyish heroes championing the cause of freedom and suppressing the traitor. In like manner, if our anniversaries are to "touch to the quick" the sympathies and the motives of our people, I believe they must be presented as vividly as possible, promptly, and in our religious newspaper.

3. *Published in the RECORDER, the proceedings are read much more widely than when published in pamphlet form only, and distributed at the church.* Doubtless those who attend the Conference in person have least to gain from reading the Minutes in the RECORDER. But how small a portion, numerically, are they of the readers of the RECORDER! The pastor and delegates, on their return, attempt to give their people of the thought and inspiration of the Conference. The best possible preparation for an intelligent understanding of this service will be a perusal of the Conference minutes. There still remain of the RECORDER readers those unable to attend church upon the particular Sabbath when the oral report was given, and beyond these, a numerous class of readers, isolated Sabbath-keepers, who rely upon the RECORDER entirely for news of the Conference. Were you ever in that, I will not say God-forsaken, nor RECORDER-forsaken, but Conference-forsaken condition yourself,—a lone Sabbath-keeper? You are acquainted with many of the pastors of the denomination; you attended school at Alfred or Milton; many of the young people you there met are active workers among us now; some of them were at the Conference; you attended Conference yourself once. With the proceedings placed before you in your religious newspaper, you seem to see the Moderator call the meeting to order, the opening prayer is made by one in whom you are personally interested. As one exercise follows another, you hear voices you know full well and their words gather deeper meaning for you know who spoke them and in what connection. You catch the inspiration of the grand gathering. You seem to have been there yourself, for these were your friends, your thoughts, your anxieties, your hopes. You feel taken as a partner into their plans and you are committed to their support.

4. *The detailed report is naturally antecedent to the individual exercises and necessary to their full understanding.* Without them, one who did not attend in person reads the special articles with a sense of something lacking, as in reading a book whose first chapters are lost, or hearing the last of a sermon without knowing the text. The minutes published first would bind these separate articles into one coherent whole.

5. *The experience of other denominations whose conditions are essentially different from ours does not furnish conclusions for us.* I am aware that the denominational papers of some

large denominations omit the detailed proceedings of their Conferences, and it is to be presumed with acceptability to a large share of their readers. Their denomination is large, the meeting is held in some large city whose daily papers give full accounts of the proceedings. At the close of the meetings the doings have been read by those interested. It remains for the religious weekly only to publish certain well written papers, and draw conclusions. But with us, our denomination is small, neither is it largely urban or suburban. No daily papers publish full accounts of the proceedings. If not published at the time in our RECORDER, they never come to us as news. The reasons which may determine the action of a large denomination, would seem to be no guide for us.

Because, then, the RECORDER occupies the field of our denominational newspaper, because the Anniversary proceedings are important denominational news, because these reports are in their nature antecedent to the individual, choice articles and necessary to their understanding, because by them the doings of Conference will be much more widely known and effective, and because the conditions surrounding a large suburban denomination are essentially different from our own,—for these reasons we conclude it would be better to print the Minutes of our Anniversaries in full in the RECORDER.

B.

#### A HELPFUL STORY.

Mr. Moody tells the following story about himself when a little boy :

When I was a boy and left home for the first time and when I was thirteen miles away—I often think that I was never so far away from home since—I was very lonesome. I had gone into a neighboring town to spend the winter, and do chores, as we call it in New England, for my board. My older brother had gone to that same town a few years before, and as we were walking down the street I was *crying*, and my brother was trying to cheer me up. Presently we saw an old man coming down the street, and my brother said : "There, there, that man will give you a cent."

"How do you know he will?"

"He gives every new boy that comes to town a cent, he gave me one when I came."

I looked at him and thought he was the best looking man I ever saw. He had long, white hair, and he looked so good as he came along. But I thought he was going by me without saying a word. I think it would have broken my heart if he had, for my brother had raised my hopes so high. When he got right opposite he said : "You are a new boy in town, aren't you?" The old man knew my brother and I were fatherless, and so he took my hat off and put his trembling hand on my head and said I had a father who would care for me, and then gave me a brand new cent. I don't know what has become of that cent but I can feel the pressure of that old man's hand to-night. It has followed me all through life. Those kind words didn't cost him much, but they have been a life-long blessing to me. Let us go to those who are fallen, those who have been taken captive by Satan, those that have fallen among thieves and have been stripped and wounded, and let us tell them that the Son of God will have compassion on them, and that he will save them if they will only trust him.

Mr. Moody was speaking of saving the fallen and prefaced this story by saying, "You can't reach men if you have not sympathy with them."

SENEX.

## HISTORICAL & BIOGRAPHICAL.

### A SABBATARIAN CATECHISM.

Sometime between 1810 and 1815, as we learn, Deacons John Bright and Jedediah Davis, of the Shiloh Church, N. J., performed the principal labor in preparing what they called "A Brief Summary" of various topics taken from the Bible. The work is a pamphlet of 30 pages, and was printed at New Brunswick, N. J., under the supervision of Dea. Lewis Titsworth, a member of the Piscataway Church, N. J. The copy before us was given by him in 1820, to Oran Vincent, then of Alfred, N. Y., who placéd it, a few years since, in the hands of Dea. Isaac D. Titsworth, of New Market, N. J., a son of the publisher.

It was designed largely for young people and children, who usually studied it by themselves, and recited individually the answers to the questions. Several have informed us that they learned every word in these answers, including the references to the books, chapters, and verses in the Scriptures. And what is more, they generally remember the exact statements given. One of them says that the passages quoted are almost daily brought to his mind at the present time, and also the incidents connected with his learning and reciting the catechism, especially when he is engaged in reading the Bible. Occasionally a suitable reward was offered to the boy or the girl who would first repeat from memory, without making a mistake, all the answers in the work. The copy in our hands was so mastered by the original owner, that he received the prize of a new hat.

We are not yet informed whether the pamphlet was used by any Bible class of the Church at Shiloh, though we are inclined to the opinion that it was so used. We understand that such a class existed in the Piscataway Church, composed of nearly all the children and young people belonging to the families represented in it, and that they learned the work by heart, and recited their lessons each week after church, on the Sabbath. A few of the members are still living, and recall with great pleasure the impressions these lessons made upon their minds.

If there was an earlier work written by any Sabbath-keeper in this country, and designed for the instruction of our youth in the Sacred Word, we have no knowledge of it. Still there may have been; and if such can be found, we would look upon it with the most lively interest, such as we now do as we turn over the yellow and well-thumbed leaves of this Brief Summary.

Let us take some extracts from the work; and first those which refer to the being and attributes of God:

Q. Are there any more Gods than one?

A. The Lord our God is one Lord. Deut. 6: 4. For though there be many that are called gods, whether in heaven or in earth (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things. 1 Cor. 8: 5, 6.

Q. What kind of a being is God?

A. God is a spirit. John 4: 24.

Q. What are we to learn from God's being a spirit?

A. They that worship him must worship him in spirit and in truth. John 4: 24.

Q. What are the perfections or attributes of God which should engage all reasonable creatures to worship him?

A. Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. Isa. 6: 3. Great is our Lord, and of great power; his understanding is infinite. Psa. 147: 5. Justice and judgment are the habitation of thy throne. Psa. 89: 14. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Ex. 34: 6. Unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen. 1 Tim. 1: 17.

Q. How doth God make known his being and perfections unto his creatures?

A. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. Rom. 1: 20. The heavens declare the glory of God; and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Psa. 19: 1-3.

Q. Hath God any other way of discovering himself and his will unto men, than by his works of creation and providence?

A. We have a more sure word of prophecy; whereunto ye do well that ye take heed, as a light that shineth in a dark place. For the prophecy came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1: 19, 21.

Q. Have we any later revelation of God's will than the Old Testament?

A. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son, whom he hath appointed heir of all things. Heb. 1: 1, 2.

Then follow such subjects as the formation of man; his "state and condition" in the beginning; the positive commandment given him at first; his fall and its punishment, both immediate and for all time; the sinfulness of all men; the gift of the Saviour, and his career and death for the sins of the world. We next notice the character and condition assigned to the believers of the Saviour:

Q. What are the qualifications of those that shall be pardoned and saved by Jesus Christ?

A. He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy. Prov. 28: 13. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16: 16. And being made perfect, he became the author of eternal salvation unto all them that obey him. Heb. 5: 9.

Q. Are these things required of men, as what they are able to obtain and perform of themselves, and by their own power?

A. Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God. 2 Cor. 3: 5. For it is God which worketh in you both to will and to do of his good pleasure. Phil. 2: 13.

Q. What rule must we have regard to in our faith and obedience?

A. To the law and to the testimony; if they speak not according to this word it is because there is no light in them. Isa. 8: 20.

Q. Is the written Word of God a rule for our faith and practice?

A. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3: 16, 17.

Q. How do we receive faith?

A. It is the gift of God. Eph. 2: 8. Faith cometh by hearing, and hearing by the word of God. Rom. 10: 17.

Q. Is it the right of all persons to read the Holy Scriptures, and judge for themselves in matters of religion?

A. Jesus said unto the people, And why even of yourselves judge ye not what is right? Luke 12: 54, 57. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. John 5: 39. And the Bereans were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Acts 17: 10, 11.

In treating next of the teachings and acts of Christ, about three pages are devoted to the significance and mode of baptism, the institution of the Lord's Supper, and the connection of Christ and the apostles with the Sabbath. We give entire the discussion of the last topic, as follows:

Q. Did our blessed Saviour keep the seventh day for a Sabbath, when on earth, according to the commandment?

A. The Son of man is Lord of the Sabbath. Mark 2: 28, Luke 6: 5. Again, Jesus saith, If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. John 15: 10. Whosoever therefore shall break one of these least commandments, and shall teach men so, he

shall be called the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven. Matt. 5: 19.

Q. Did our Lord and Saviour Jesus Christ abrogate or do away any part of the law contained in the ten commandments?

A. Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. Matt. 5: 17.

Q. Did our Saviour's fulfilling the law deliver Christians from the obligation of observing it as a rule of life?

A. Being not without law to God, but under the law to Christ. 1 Cor. 9: 21. Wherefore the law is holy, and the commandment holy, just, and good. Rom. 7: 12.

Q. Did the primitive Christians observe the Sabbath after our Lord's ascension?

A. And when the Jews were gone out of the synagogue the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath day came almost the whole city together to hear the word of God. Acts 13: 42, 44. And Paul reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. Acts 18: 4.

Q. Is it the duty of all men to keep holy the Seventh-day Sabbath?

A. It is the duty of all men to keep holy the Seventh-day Sabbath, because God, who hath sovereign right to command and rule all his creatures, hath commanded it; and the Lord Jesus Christ hath confirmed the same till heaven and earth pass away. Ex. 20: 8-12, 49, Lev. 24: 22, Numb. 15: 14-16, Rom. 3: 19, Matt. 5: 17-19, James 2: 10.

Excepting the appendix which treats specifically of the Decalogue, the catechism closes with the mention of some practical duties of man in the different relations of life, and with a brief view of the Scriptural teaching in regard to the future state. As will be seen from the extracts, the authors of the pamphlet use their own language in framing the questions, but quote almost always passages from the Bible in furnishing the answers. This was a departure from the well-known works of the same kind adopted by other Christian bodies; and was a recognition of the idea that the words selected by the Holy Spirit proved, most clearly and accurately, the doctrines and the facts of the Christian religion wished to be taught, and are adapted, in themselves, to make the deepest impression on the mind. The suggestion is offered whether, in our present methods of giving instruction in our Sabbath-schools, where the subject-matter is presented, and the very wording of the verses of Scripture is not usually learned by the teachers and scholars, we are not losing an important advantage. In regard to the old practice, Dea. Isaac D. Titsworth writes: "I think it an excellent way of storing the young mind with the Scriptures. One thing is a great comfort to me in looking back to those times, and following the children who were engaged with me in studying the Brief Summary, that so few of them have made shipwreck of religion. Our leaders then were very staid, conscientious, and devout Christians. Always in reading the New Testament I come across those passages in the little work, and they are very familiar to me."

"COME" is the summons and "GO" is the command addressed by our Lord to his beloved in every age. "First, come to him for pardon; then go for him in service." So wrote one who sought to embody Christian duty in one sentence. But, while the second clause is all inclusive, the first is not complete. We come to Christ for something beside pardon. We come also to learn of him, and we must be taught and directed before we can go forth in his service with any hope of success, or of making an acceptable offering of service. The pardoned sinner is not ready to "go," until he has inquired what the Lord will have him to do.—*The Interior.*

THE religious sentiment will and must be expressed. Here it resembles not the fire in the flint, which is struck out by concussion, but the light of a lamp, which is itself radiant.

## SABBATH REFORM.

### RIGHT IS NOT DETERMINED BY MAJORITIES.

Whenever the rights of Sabbath-keepers are discussed by the advocates of Sunday legislation, it is asserted that, being in the minority, they should submit without protest or murmur. This, to say the most, is nothing more than semi-toleration. It is neither Scriptural, nor according to the golden rule. It is less generous than the policy which has controlled the best forms of paganism. It is immeasurably below the religious liberty which is taught in the gospel. Right in religious matters has its sources far above majorities or minorities. It is equally above human legislation. Existing in the nature of man's relations to God, and set forth in the law of God, right is as inalienable in the individual, as life is. Whoever attempts to make the voice of the majority the standard of religious duty and action, is an enemy to the gospel. If this doctrine of the majority were applied to the question of Sunday legislation, the American Sabbath Union would have no farther mission. Those who now urge laws to compel all to accord to their faith and wishes, would be slain and buried by their own weapons, for it is a well known fact that the majority of the inhabitants of the United States desire only a holiday Sunday. A popular vote would give a *permissive holiday*, as against a compulsory "Sabbath," such as the advocates of Sunday laws now seek. Doctor Crafts and his compeers propose a course of action for Sabbath keepers which, if applied to themselves, would overthrow their entire system.

But it is not this application of their own argument to themselves which forms the most offensive features of their proposition. The iniquity of the position is that the few, *because they are few*, are to be compelled to obey the majority in the matter of observing Sunday. It is worse than childish folly to assert this. The law does not rest on a religious basis. The history of the Sabbath is the history of a religious institution. The Decalogue forbids work and business on the Sabbath on religious grounds. *Sunday* legislation, began under the theory that the State, as the guardian of religion, might ignore the obsolete Decalogue, and might establish the *Sunday as an institution of the State church*. In the English Reformation the Puritans attempted to return to the original basis far enough to revive the authority of the Decalogue, and to transfer the fourth commandment to the Sunday. From this idea all modern Sunday legislation has sprung. The effects of a few decisions, and of the now popular theory of a "Civil Sabbath distinct from the religious Sabbath," is the first effort of modern liberalism to escape from the bigotry of the State-church dogma. But there can be nothing more than permissive holidayism, unless "secular" affairs be prohibited. The advocates of Sunday laws want to crush out permissive holidayism; they seek by indirection, and by deceptive forms of statement, the religious ends they dare not avow. By the same indirection they claim that they would not interfere with the conscience of the minority, while they propose at best, but a partial toleration, and seek a practical compulsion towards all who keep the Sabbath, and all who do not care for Sunday on religious grounds. Such a system does not take the form of Middle-Age spiritual tyranny, but it only needs opportunity to become such in fact. A notable instance of this offensive "majority argument"

is found in a letter from J. M. Foster, one of the traveling secretaries of the National Reform Association, published in a late number of the *Christian Statesman*. He condescends to grant that those who observe the Sabbath may be allowed to "advocate their doctrines by tongue and pen, in the pulpit, on the platform and through the press;" beyond this he would give them no privileges under the Sunday laws. He sets forth his arguments against them, and justifies his illiberalism in the following words:

This country was settled by Christian men who believed in keeping the first day of the week as the Sabbath. It was by them incorporated in our civil institutions as a part of the common law of the land. Our Seventh-day brethren came here with this understanding. There was an unwritten agreement between them and this government when they came here that they would abstain from common labor on the first day of the week. It may be a cross for them, but they cannot charge us with oppressing their consciences. When they came they agreed to respect our consciences so far as to abstain from common labor on the Lord's day. Suppose a colony of Seventh-day Adventists should emigrate to an uninhabited island. In setting up their government they would embody a seventh day law. Now I, an observer of the Christian Sabbath, go there. They say: "You are welcome here. We offer you full citizenship. But you will not be allowed to work on the seventh day. That is unlawful here. You may keep the first day if you choose. You may exercise your right of free speech, and advocate your views by tongue and pen, as to the first day. You need not keep the seventh day religiously unless you desire. But the law here forbids all common labor on the seventh day, and you must obey the law. The law will be enforced." Now, would I have any ground of complaint? Not at all. I located there on their conditions, and as a man I must comply with those conditions or leave the country. Well, my position there is precisely the position of the Seventh-day Adventists here. We do them no wrong."

Arrogance and misrepresentation combine to make these paragraphs notable. So far as the settlement of this country is concerned the Seventh-day Baptists were among the earliest, and the most honored of its citizens. They have had an unbroken, organic existence in the United States since 1671. They came to the New World to "find freedom to worship God." They found it then only in Rhode Island. The statement made by Mr. Foster that Sabbath-keepers came here with the unwritten contract that they should not work on Sunday, has no shadow of foundation in fact. The Seventh-day Adventists, who are mentioned by Mr. Foster, received the Sabbath from the Seventh-day Baptists, in connection with the Advent movement of 1844. They are not new-comers, nor foreigners, and the pretended argument of Mr. Foster is in no sense applicable to them. This effort to associate the Sabbath-keepers with foreigners, is as unjustifiable, as it is puerile. It is too thin a covering for the wrongs which the advocates of Sunday laws would do to Sabbath-keepers.

Mr. Foster ought to know that no advocate of the Sabbath favors civil legislation in favor of that day. On the contrary, we are opposed to every semblance of such legislation. We hold the Sabbath to be the product of God's law, and would not have it supported by civil law, any more than we would have the observance of the Lord's supper, or the rite of baptism supported by civil enactments. When any such religious institution is unable to sustain itself through the grip of the divine law, it will die in spite of all that civil law can do. If Mr. Foster is to arrogate the power to say who may, and who may not have religious liberty, under our civil laws, we suggest that he adhere to the facts with reference to those whom he proposes to coerce, because they are in the minority.

### SUNDAY-OBSERVANCE.

The following from the *Leicester Daily Post*, of Nov. 26th, shows how our Sabbath-keeping friends in England meet the Sunday question in the papers and in their intercourse with the people.

W. M. J.

To the Editor,—Sir,—There has been a great deal said lately with regard to the action of the so-called "Lord's-day Observance Society," and the walls of the town have been placarded with bills or posters on the subject. For my part I cannot see what right the State has to enforce by "pains and penalties" the religious observance of any one day of the week. Those who advocate the desirability of State interference on this question generally do so on the basis of the fourth commandment of the Decalogue, but if the fourth commandment is the ground of the action taken by the so-called "Lord's-day Observance Society," then that society, to be consistent, would have to advocate the observance of the seventh day as the true Sabbath, and not Sunday, which everybody knows is merely "the first day of the week." The spirit of Constantine the Great is evidently controlling the society, which would more correctly be denominated "The Sunday-Observance Society," for he was the first to compel men by law to rest "on the venerable day of the sun," the sun being his favorite god at that time. Yet he was more liberal-minded than our coercion friends appear to be, for he permitted "those dwelling in the country freely and with full liberty to attend to the cultivation of their fields." It cannot be too widely known that there is no divine command to be found for such observance, much less for its compulsory observance enforced by statute law. Such a law is contrary to the spirit of the gospel, and, if enforced, would unduly press on those pious Jews and consistent Christians who observe the seventh day as the Sabbath of the Lord their God. I was glad, therefore, to read in your issue of Friday, Nov. 22d, a letter on the other side from the secretary of the National Sunday League, showing how the cause of religion is hampered by these Sunday coercionists, for Sabbatarians they cannot consistently be called. It appears to me that the State can only rightly interfere when there is a breach in the second table of the law, between man and man; and certainly that the observance of either the ancient Israelitish Sabbath or its more modern rival, the Gentile Sunday, must be left for each man to settle between himself and his Maker.

I am, sir, yours, etc.,

DIES DOMINICA.

Nov. 25, 1889.

### A PLUCKED BRAND.

Jack Turner was a hard case, so his friends said; swearing, blasphemous, ribald, he never went to church, he ridiculed religion, he declared "it was all stuff and nonsense, and that pious people were a fraud." He had an interesting family, was a steady, and capable workman, but no religion for him, he could get along without it. Good people never thought it possible he would be converted, they had given him up long ago. He had lived past middle age and was the same swearing Jack Turner. But somebody must have been praying for him, he was the "one sinner" some one was casting their net for. He began to come to church, he was seen in the prayer-meeting with his happy wife, his shop-mates saw he had ceased swearing, he was more quiet, he had on a different expression, he seemed to be thinking intently. At last his voice was heard in prayer-meeting, halting, ungrammatical, quaintly worded, were his petitions, but they had the genuine ring; they took hold of the altar. Some of the brethren thought he had better keep quiet for a while, but Turner had been redeemed and he wished the world to know it.

The men at the Works said "if there was anything in Christianity Jack Turner had got it," he was honest, consistent, earnest, he became a "living epistle" and to-day is leading a godly life in a wicked world.

HOLINESS and happiness are twin sisters. We may, for the sake of explanation, speak of one as older and as introducing the other; but really they are born at the same time and grow side by side. Blessed are the undefiled in the way, or, in other words, "happy are the holy who walk in the law of the Lord."

# THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

CORRESPONDING EDITORS.

A. E. MAIN, Sisco, Fla., Missions.  
 MARY F. BAILEY, Milton, Wis., Woman's Work.  
 T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.  
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.  
 A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.  
 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"WHEREVER in the world I am,  
 In whatso'er estate,  
 I have a fellowship of hearts,  
 To keep and cultivate;  
 And a work of lowly love to do  
 For the Lord on whom I wait."

MR. GLADSTONE, the English statesman and reformer, will be eighty years old the 20th of this month. May he yet live many years to champion the cause of popular government and human rights.

IN another column will be found an announcement of a delightful little book of poems by Mrs. M. F. Butts. This is a time of year when many parents are looking about for some useful present for the boys and girls, and we know of no better gift than the little book referred to above.

EVERYBODY wishes to close the old year and begin the new with even accounts. This is right, and everybody who can do this ought to do it. We hope no one will forget that the newspaper account is as much in need of settlement as any other account. We have no disposition to complain of the way in which our subscribers, as a rule, meet their obligations to us, but there are still some unpaid dues for 1889, and those for the next year are payable January 1st. We simply make this suggestion.

WE record this week the death of two noble women, both past 80 years of age, who were faithful representatives of our denominational leaders of a fast departing generation. The one was the wife of the Rev. Wm. B. Maxson, who laid down his work more than 25 years ago, and the other was the wife of the Rev. Joel Greene, whose voice in the battle for Sabbath reform in Pennsylvania was hushed some six years ago. These were valiant men in the Lord's work, and few men are ever blessed with more godly wives than were they.

ONE of the strongest testimonies which can be borne to the excellence of the Christian religion is, that no one ever regrets having accepted it and faithfully lived by it. While we write these words, there lies before us a letter from a friend who is now nearly 92 years old, and who has been a professing Christian about 72 years. The writer says, "I cannot tell you what a happy life I have lived, with no fear of death, nor can I express the gratitude I feel that I was called in my youth to seek and love Jesus." That is a very precious testimony, and one that thousands of aged Christians are continually bearing.

## THE SPIRIT OF GRATITUDE.

True gratitude is the outward expression of fundamental relations.

1. It indicates the relation of dependence. When men stand on a common plane with reference to each other, it is not usual or proper to speak of either as being under a debt of gratitude to the other. Two men

make an exchange of commodities; both have received and both have conferred upon the other favors, and the giving and taking being an even exchange, neither has occasion for special gratitude to the other. But let the relations of the men be changed; let one become poor and needy, and unfortunate, wanting much with nothing to give in exchange; and let the other become an independent possessor of abundance; then let the man of poverty become the recipient of generous supplies from the hand of the man of abundance, who has given from a heart full of sympathy, asking for nothing in return, then the whole case is changed. Gratitude, deep and perpetual, is a grace as beautifully becoming to the man of need, as it is due to his generous benefactor. This call for gratitude grows out of the new relations of the two men.

Our relations to God are those of helpless dependence upon the Source of all life and the Author of all good. Nothing more befits our relation to God than a humble, thankful heart, for in him we live and move and have our being, and from his hand comes every good and perfect gift.

2. The spirit of gratitude is the spirit of deep and abiding joy. The man who has found out how absolutely he is dependent upon God for every good thing he receives and enjoys,—temporal comforts and spiritual blessings,—does not feel degraded by the discovery, but rather he exults in the fact that, being such as he is, he is cared for by the Father in heaven. In this care, and the love that prompts it, he finds sweet and abiding rest.

3. Genuine gratitude seeks to repay its benefactor, not in equivalents for favors received, but in such acts of service, and such assurances of appreciation, as the relation of dependence will admit. The poverty-stricken widow offers her benefactor the thanks which her lips can but imperfectly frame, and the sincere prayer of her heart that the God of all grace will reward him for his kindness. Who shall say that the truly generous man is not paid, amply paid, for all the sacrifice he has made in the case. So, when the heart of man has been touched with a sense of the divine goodness; when it has been made to realize its own helpless, hopeless poverty, and the abounding grace of God in Christ Jesus so fully and freely offered him, he cries out with one of old, "What shall I render to the Lord for all his benefits toward me?" and, because he can find no better answer, he continues the strain, "I will take the cup of salvation and call upon the name of the Lord." Thus the spirit of true gratitude pours itself out to God in praise and in a prayer for more. And God is honored in this recognition of his goodness and in this expression of confidence in his gracious promises.

There is nothing which more befits the human heart than the spirit of gratitude; and of all the things for which a man should be grateful, a grateful heart is one of the greatest.

## TRIAL DENIED.

Our readers have already become familiar with the name of Eld. S. I. Lee, of Oregon, a Baptist minister who began the observance of the Lord's Sabbath in July last. A few weeks since he wrote Bro. J. B. Clarke that he expected soon to be tried by his church for holding and teaching views on the Sabbath contrary to the creed of the church. The time for such trial has come and gone, and Bro. Lee sends Bro. Clarke the following interesting account of the farce by which he was compelled to withdraw from his church without a hearing. Can it be that our Baptist brethren are willing to put the creed in the place of the Bible on questions of faith

and practice? It looks that way. Again, is it so that they are ready to sit in judgment upon a brother's faith without first hearing his statement of that faith and the reasons therefor? If this case is to be taken as a fair sample of such dealing, it certainly looks that way. We commend to them the judicial question of Nicodemus (John 7:51), "Doth our law judge any man before it hear him, and know what he doeth?" and the exhortation of the prophet (Isa. 8:20), "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But read the account of this strange proceeding:

The action of the Springfield Baptist Church was to invite a council to meet with them and advise them how to act with reference to the statement I had made to the Church. That statement was, in substance, that, as the result of careful study of the Scriptures, I was fully convinced that the seventh day not only was, but is, the Sabbath of the Lord our God, and the only Sabbath and only Lord's-day known in the Bible. I also stated that the article of faith concerning the Christian Sabbath, or Lord's-day (No. 15), was false, being contrary to the Scriptures which Article 1 declares to be the rule by which creeds shall be judged. I then offered a resolution that each one should study the Bible on the Sabbath question the following month and then report their findings, and if they found me a heretic, withdraw from me, and if they found the 15th Article contrary to the Bible, as charged, they should change said article and make it conform to the Scriptures. I could not even get a second to the resolution.

But as the action of the church was with reference to my statement it appeared to me but reasonable that the council should wish to have my doctrine fairly presented, and that if they found it unscriptural they would be glad to show the error. As I had stated that the article aforesaid was false because contrary to the Scriptures, I therefore carefully prepared, in manuscript, my reasons for the change of my views on the Sabbath, so far as those reasons were based on Scripture reading. My appeal was to the Bible and the Bible only. But when the appointed time arrived, a deacon of the church preferred a charge against me for declaring the article of faith concerning the Christian Sabbath false, and that I had no fellowship for it. I offered to prove it false but was told that the church was not on trial. When the council was organized that was the charge referred to them, with the distinct statement that they had no other charge against me.

When I found that it was fully determined I should not be heard in behalf of the Sabbath, I besought the brethren, if they were able by the Bible to prove my doctrine to be erroneous, to do so, but as none attempted to do this, I then announced my withdrawal from the church and denomination for holding an unscriptural doctrine concerning the Sabbath, and exalting the creed above the Bible by refusing to test the creed by the Bible. After I had withdrawn from them they returned the courtesy by withdrawing from me. And thus the strong ties which, for many years, I supposed nothing but death could sever, were parted asunder. Meanwhile, I had sent my ordination papers and my application for membership to the Seventh-day Baptist Church at Texarkana, Ark., of which I am now a member and by which my credentials are endorsed.

One week ago last Sunday I sent Rev. J. C. Richardson, the present pastor here, who, as a member of the council, stated that he had studied the Sabbath question, an urgent invitation to affirm that the doctrine of their article on the Christian Sabbath is taught in the Scriptures, and meet me here in public discussion, any time he might choose within one month. I have heard nothing from him and do not expect to until he is compelled to speak. If he refuses, I will make the invitation a general one to the ministry of Oregon. I know that I am safe while the discussion is confined to the Scriptures. I never, until this present month, believed that Baptists would refuse to test any doctrine by the Bible. But now I know that they fear the test on the Sabbath question, and I greatly fear that silence is their strongest argument when perversions of history are counted out.

S. I. LEE.

## THE ESTABLISHMENT OF THE LAW.

BY THE REV. J. H. WALLFISCH.

Protestant Christians are in danger of making "void the law through faith." With Paul we must say, "God forbid." If we have understanding for moral beauty, we look with pleasure, joy, reverence at Christ, exclaiming, "What a man!" The desire arises in our heart to be



as he was. Obedience was the source of this beauty. If the keeping of the law has such a consequence, we conclude that the law itself must be beautiful, good and true. The law is the will of God, yea, the express image of himself, a true, clear revelation of his being. For tell me what you will, and I will tell you what you are. Therefore, the law of God must be even as true, good, beautiful and amiable as God himself. Thus says our mind by logical research. What says the heart? The sinner is a rebel, and the spirit of anarchism is more or less in everybody's heart. "By the law is the knowledge of sin." The law, having been originally in the human heart, stands now before us as a looking-glass, that we might learn to know ourselves; it is the measure of God, showing us who we are in his sight, no matter what we or our neighbors think about us. It is a sharp sword to strike down both us and our self-righteousness; it makes us lost sinners, poor beggars, depending upon grace. It shows us the need for a Saviour. But after having been washed in the blood of the Lamb by *faith*, are we not freed from the law. Does not the Word of truth say, "ye are not under the law, but under grace." Yes, but that we might not be mistaken about that, the Apostle Paul asks: "Do we then make void the law through faith? God forbid; yea, we *establish* the law," although "a man is justified by faith, without the deeds of the law." The law of God is even as unchangeable as God himself. Christ is not given unto us as a pretence for continuing to sin. God hates the sin of his children just as much as that of the children of the world. *Saving* faith is a *living* force, showing its life by bearing fruits of righteousness. This means obedience, the keeping the law. "For this is the love of God, that we keep his commandments, and his commandments are not grievous." If we know and love God, we know and love his laws. We are not under the law, by keeping it. "Thou shalt not steal," is only given to thieves, honest men have nothing to fear from it. And so all the other commandments.

Finally, the law is not made void by Christ and faith in him, neither in its *spiritual*, nor in its *literal* meaning. May the dear Lord help us to understand and obey it, no matter what the consequences might be.

#### TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

##### Bible Nurture.

Our busiest men will not accomplish less, if they give some time each day to reading the Bible. It furnishes practical help for each one's business. A gentleman called on George Muller, at Bristol, and urged him to state in a word the secret of his success.

Muller would only reply: "I am led by the Word of God."

"But how does the first chapter of Genesis help you about your business?"

"It teaches me," said Muller, "that the greatest difficulties I meet need only a *word* from God to set them right." Psalm 1:2; 119:97.

##### Heavenly Mindedness.

Naturalists, geologists, anatomists, in a word, those who grovel here below, who look too much upon the things of earth, as a rule, are sceptical; while astronomers, those who look at heavenly things, are believers with rare exceptions. Col. 3:2.

##### Wealth a Blessing.

Is not money what *we* make it? Dust in the miser's chests; canker in the proud man's heart; but golden sunbeams, streams of blessing earned

by a child's labor and comforting a parent's heart, or lovingly poured from rich men's hands into poor men's homes. 1 Tim. 5:17-19.

##### Mouth Sins.

A wealthy widow once invited a bachelor policeman, for whom because of his fine physical proportions, she had developed a liking, to her home to dine with her. At dinner she was so offended because of his lack of table manners, that she was glad to get rid of him and never invited him again. His mouth sins ruined him. He ate and drank audibly and conveyed food to the mouth with his knife.

It is a good physiological rule to keep the mouth shut while sleeping. Cultivate the habit of breathing through the nostrils, not only while awake but upon going to sleep.

Chewing gum is an abominable mouth-sin. In the first place, it spoils the looks of the handsomest boy and the prettiest girl, giving the countenance an unseemly twist and creating constant motion when nature craves repose. It vulgarizes the most refined face and weakens the strongest one. Moreover, it prepares the way for tobacco by over-developing the muscles of the jaws, and creating an artificial need of exercising them. Habit is king of boys and men. The habit of chewing remains despotic when the palate is no longer satisfied with the mild flavor of gum. Then, tobacco, taken in its most nauseous and filthy form! Psa. 17:3, Eccl. 5:6, Acts 11:8.

##### Christian Mourning.

Of Mr. Beecher's funeral it was said: "There will be no pall bearers, and there will be no black drapery anywhere, and the family will not wear mourning. There will be very many flowers." Mr. Beecher often said:

"Strew flowers on my grave, but let no heathenish use of black be made as a token of sorrow when I have passed from death into eternal life." 1 Tim. 4:13.

##### Emotional Religion Tested.

An old Methodist preacher once offered the following prayer in a prayer-meeting: "Lord, help us to trust thee with our souls."—"Amen!" was remarked by many voices. "Lord, help us to trust thee with our bodies."—"Amen!" was responded with as much warmth as ever. "Lord, help us to trust thee with our money;" but to this petition the "Amen" was not forthcoming. Is it not strange that when religion touches some men's pockets it cools their ardor at once, and seals their lips?

##### Distributed Labor.

"What do they do when they install a minister?" inquired a small boy; "do they put him in a stall and feed him?" "Not a bit," said his father: "they harness him to the church and expect him to draw it alone." Eph. 4:11, Jas. 2:14.

##### Right Motives.

"Still—if I have read religious history aright—faith, hope, and charity have not always been found in a direct ratio with a sensibility to the three concords; and it is possible, thank Heaven! to have very erroneous theories and very sublime feelings. The raw bacon which clumsy Molly spares from her own scanty store, that she may carry it to her neighbor's child to "stop the fits," may be a piteously inefficacious remedy; but the generous stirring of neighborly kindness that prompted the deed has a beneficent radiation that is not lost."—*Adam Bede*.

##### The Whole Loaf.

I know very well some of you will remind me of the old saying: "Half a loaf is better than

no bread." Well—sometimes it is, and sometimes it is not. If I am entitled, say as a soldier, to draw a whole loaf in my rations every day, I might decline to be put off with half a loaf, lest the commissary should form an opinion that I had no right to any more than half a loaf. He might keep me on half loaves. There are a good many churches that keep their present ministers on a half loaf, because a former one was put off with that amount or, perhaps, speaking figuratively, with a Boston cracker.—*Spurgeon*. 1 Cor. 9:14.

##### Growth.

That is a new version which a Brooklyn paper publishes as a text taken by Dr. John Hall, last Sunday, "Let the word of Christ swell in you richly in all wisdom." This, however, is according to the ordained process. "The seed" we know is the "Word of God" and seed must swell before it grows. 2 Pet. 3:18.

##### The Effect of Fiction.

The millstone without the grain, consuming itself, is like the emotions stirred up without going over into action.

#### AN APPEAL TO PASTORS.

The work of our benevolent societies depends not so much upon occasional large sums as upon sums given regularly and with system.

The effort to secure weekly contributions on the envelope plan in our churches will be successful in most cases according to the interest, enthusiasm and faithfulness of the pastors. From the experience we have enjoyed with so many of them in labors to promote our cause, and utilize the financial power of our people, we feel confident that they will generally fall into line with earnestness in the new movement. Letters from quite a number give us this assurance. Therefore we do not send forth this appeal because they are deemed indifferent, or as obstructing the methods we seek to establish. But in order that united and timely action may be secured, and the much needed supplies may soon flow steadily into our now depleted treasuries, we urge the pastors to see that the new system of giving is at once carried into effect, if it has not been already attained. How cheering it will be to all to have the opening of the new year become in fact the opening of a new era in denominational benevolence and organized effort! To bring this about the hearts of our brethren need to be stirred anew with the great truth that giving is one of the brightest graces of the Christian life, leading to the most God-like character and blessedness. Knowing that plans, however good, do not work well in the church where they have not the favor of the full heart of the pastor, and the aid of his zealous example, we make this appeal, trusting that it will meet with a response so prompt and hearty that all of our fond hopes may be more than realized. Let pastors and people work together, and let us all pray God to make us more benevolent, and true and faithful in efforts in behalf of his kingdom. AGENT.

THE *Springfield Republican* reports, that recently in a Colorado town, a "grand, sacred dog fight" was advertised to take place on a Sunday. It was not quite clear from the text, whether the dogs who were to take part in the exercises were sacred, or whether they were secular dogs, who had taught themselves to settle their disputes in a sacred way. But however it was, the incident goes to prove that Colorado has determined that the proprieties must be maintained.

## YOUNG PEOPLE'S WORK.

PSALM 30:5.

"At eventide  
A guest unwelcome, tearful Grief may bide;  
By morning light  
Glad Joy we see her, clothed in glories bright."

How mistaken we are oftentimes, in our judgments concerning our troubles and misfortunes! We mourn and wail, but in nearly every case ere the brief period of our natural sorrow is over, and we are free of its burden, the solemn judgment of the later time can see that it was all for the best.

Even if our light temporary affliction be not a precursor or a necessary means to a better end, it becomes such to the higher development of our character. Our troubles, our griefs, and our sorrows, strengthen and discipline us, and render us more feeling and more sympathetic. Like the "Man of sorrows," we who are acquainted with grief, become the better fitted to be truly helpful to others.

### NEW YEAR'S RESOLUTIONS.

AN OPEN LETTER TO YOUNG PEOPLE.

It has often been my wish to write something on this subject, which I consider a very important one, but I have not done so for two reasons. One is, that our Young People's page has been in existence only a year, and I didn't want to rush into print in the first number. (In fact, the Editor didn't give me a chance.) The other was, that to write on this theme at any other time than this would be neither fitting nor of use.

And I may as well explain, just here, why I have not written much, although my interest in this page is very great. I was glad to see it started, and am glad to see it prosper, though I do think it has been rather dull the last month or two. It is never without interest for me, however, because it is *our page*. When the Editor started the department, "Our Forum," I was very glad, and hoped that our young people would generally write, expressing their sentiments. I wrote several times myself, but I never did so without receiving a polite note from the Editor, stating that some one had objected to my communications, and warning me to be more careful in the future. So, naturally, I became tired of writing. It is no fun to feel that one is treading on somebody's toes all the time. I noticed then that my fellow correspondent, Jehoadah Zurishaddai, suffered in the same way. Had I known who he was, I should have sent him a word of sympathy. But now I make bold to send this letter, and if the Editor consigns it to the waste-basket, it will be only what I expect.

But I find that I am wandering from my theme. I want to treat this subject because it is important, and because it is generally viewed in a wrong light. These new years, as they come, mark off our lives into periods, and when the minds of all are turned toward this fact, it is appropriate to form good resolves for the future. Now, to this, I wish to apply the principle of Eccl. 5: 5, "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." This I would carry a little farther and say, that it is better to vow what we know we shall pay. We all are aware what a travesty these "good resolutions" are, whenever and however we make them. It is a maxim that a law which cannot be enforced is worse than no law. We have laws enough on our statute-books to diminish, by one-half, all the evils resulting from the liquor traffic, were they strictly en-

forced. Now it is idle, and to no purpose to complain that a lack of proper legislation is the difficulty, and to fancy that if we had more stringent, or even prohibitory laws, the matter would be settled. So, also, it is a farce to make resolutions we know we shall break in a week or two. It is better to make resolutions we know we can and will keep. To render my meaning clear I will give a few samples. These I offer as substitutes for the staple resolutions about reading the Bible every day, going to church every week, employing our leisure half-hours in useful, intellectual pursuits, *a la* Elihu Burritt, with his Hebrew grammars at the forge, etc., etc., *ad infinitum*. Here goes!

1. Inasmuch as the Bible is a book principally concerned with the world to come, whither I have no immediate expectation of taking my journey, and, inasmuch as that part of the Bible which concerns this world is rather stale and dry and commonplace, and inasmuch as I know it pretty much all anyway, at least as far as the essentials of salvation and practical Christian living are concerned, therefore I will spend a half hour or more every day (Sabbath included), in reading the sensational paragraphs in the daily papers; and possibly, at some time on the Sabbath, if I feel just like it, and don't forget it, I may, *perhaps*, read a little in the Bible.

2. Inasmuch as the home fireside is a dull sort of place, and the society of mothers and sisters an old, old story, and reading or conversation with them and with neighbors and friends is a bore, therefore, I will spend all my evenings "down street," standing around in the store with both hands in my pockets, deriving great benefit from the highly edifying discussions of the men of wisdom who there congregate, inhaling the health-giving aroma of the quid and sawdust box.

3. Inasmuch as there is hardly anything which it is not right to do on the Sabbath, if only a sufficient ground in reason or necessity (O word of comfort!) be adduced in its favor, and inasmuch as a great deal of time will invariably get lost during the week, and since the eve of the Sabbath is such a splendid time for trade or work of any kind, therefore I will work just as late Friday evening as I can, consistently with my reputation as a Sabbath-keeper, and if I haven't much of any such reputation to speak of, I will work all the evening.

4. Inasmuch as the human heart is deceitful above all things, and it is by no means well to take too charitable a view of our fellow-men, and inasmuch as truth is no slander, and there is hardly anything which may not, with truth, be affirmed of anybody (so uniform is human nature!), therefore, if I ever hear any evil of any one, especially one held in esteem by others, I will not omit to spread it as widely as possible, by no means neglecting to add thereto an invention of my own, lest it prove too tame. And if I chance to hear a denial, or contradiction of the evil report, I will give it no heed, neither will I cause it to become known, lest it spoil the fun.

These, and many other such resolutions may, I think, be safely made and put in practice, with the perfect assurance that they will not be broken nearly as soon as those usually made on New Year's day. In this respect I commend them to all.

J. E.

## GOOD LITERATURE.

### INTRODUCTORY.

Of all occupations none yield at once so much pleasure and so much profit as reading our own English Literature. So wide is this field that it is no hyperbole to say that a man who is thoroughly conversant with the literature of his own language, though he know no other tongue, may

be called really educated; while if one be proficient in every other study, and yet has neglected to read intelligently, he can be only pedantic, not really cultivated. But, unfortunately, the reading of English is very seldom taken seriously, and most people would open their eyes rather wide if told that their reading could be systematized like any other study.

It is a common experience with educated people to have poured into their ears the complaints of others, who do not appear well in cultivated circles, to the effect that they, the unfortunates, are handicapped by their lack of education, and that they could do as well if they had had the same opportunities. This is the most puerile nonsense. Every young man who can read his own language, has, by devoting half an hour a day to that pursuit, the opportunity of appearing creditably beside the college graduate. But he cannot attain this position unless he will read in the right way; and we are ready to confess that here there is some excuse for him, since the ordinary courses laid out for the novice in English Literature are misleading in the extreme.

In speaking with young people about the books they have been reading, we have been oftentimes struck by the indiscriminate manner in which they regard all kinds of literature. It is painful to contemplate the chaos which must exist in the mind of one who can talk in the same breath of Milton and Will Carlton, of George Eliot and E. P. Roe, as though these writers were all on the same plane. We once mentioned to a young lady that exquisitely artistic romance, "Lorna Doone," and received for reply: "Yes, and 'Vashti,' by Augusta Evans, is a good novel, too." We were speechless for a moment, and then concluded to change the conversation.

But, as we intimated above, young readers are not altogether to blame for their stumblings along the road of literature. We have read a great many lists compiled to aid the young, in which totally different styles and kinds of books are jumbled in such a way that, were the list accepted in its entirety, the poor young students would receive more harm than good from their guides. There are two objects in reading. One is to enjoy as we read, but the more important is to know literature. The latter object is only attained when one knows as soon as a work is mentioned just where to place it in respect to age and writer, and just what value to give it as compared with other books of its kind. This may sound like a hard saying. It will be the aim of these little talks to show how this familiarity with literature may be obtained.

In those exceptionally favored families where the children have been debarred, not only from every bad book, but also from every one which is not positively good,\* helps to reading are not needed. The inmates of these homes have grown up to a knowledge of good literature as gradually as they have to the use of correct English, and with as little consciousness of effort in the one case as in the other.

But to the majority of people English literature is a blank, dotted here and there by certain books, some good, some poor, which have taken their fancy. To give such readers a list of books without directions as to their proper use is about as sensible as to give to one ignorant of the first principles of pharmacy the different constituents of a medicine, with the cool command to put up that prescription.

Next week we shall descend from generalities to more particular statements, and then we hope to make our meaning quite clear.

\*In using these terms, good and bad, we do so in their literary sense only, and have no reference to the moral character of the book.

## EDUCATION.

—THE widow of a New York merchant has recently given \$100,000 to Johns Hopkins University.

—THE Rev. J. E. Rankin, D. D., of Orange, N. J., has been unanimously elected President of Howard University, at Washington, by the Board of Trustees.

—A RECENT graduate of Harvard College has just given \$20,000 for the completion of the Harvard Botanical Museum and Laboratories now standing unfinished.

—JOHNS HOPKINS university is having good luck once more. The \$100,000 check sent it the other day by Mrs. Caroline Donovan is another indication of its returning prosperity.

—THE faculty of the university of Pennsylvania have voted to admit students without distinction of sex to all the college courses. This action requires the indorsement of the trustees.

—THE Yale corporation has established the "Woolsey Professorship of Biblical Literature." The foundation, \$50,000, was given by a few men who desire their names to remain unknown. Prof. Wm. R. Harper will give instruction in the new department.

—RELICS of the prehistoric stone age are claimed to have been found near Trenton, N. J. They are genuine, in the opinion of eminent scientists and, if so, they are most valuable additions to the material at the disposal of the student of the pre-glacial period.

—MRS. ELIZABETH ILIFF WARREN, of Denver, has presented the trustees of the University of Denver with \$100,000 for the endowment of a school of theology to be connected with that institution. Immediately after the formal presentation, Bishop Warren, of the Methodist Episcopal Church, announced a gift of \$50,000 for the erection of a building for the use of the proposed school of theology. The building is to be at University Park, and it is to be known as the Iliff School of Theology.

## TEMPERANCE.

—THE *California Christian Advocate* is authority for the statement "that at some church socials in this State wine is used by young men and women until they are too drunk to walk home."

—IN Parsons, Kan., a city of 10,000 inhabitants, there is not a man whose business is not known, nor one who does not pay his bills. This is one result of prohibition. The editor of a local paper says: "Before we had prohibition there were twenty-one saloons in Parsons, and I had from one-fourth of a column to a column of police items every day. Now I cannot get together more than half a column once in three months. We have no city debt, and have a public library building, paid for, which cost \$10,000.—*Sel.*"

## PROHIBITION IN MAINE.

The fact that the open saloon is banished from Maine is a fact of telling significance. The traffic that remains is in large part clandestine. It is driven from the publicity of the open bar and the open saloon to the most secret recesses, and bad men have taxed their ingenuity to prevent detection. It is hidden away in cellars, under manure heaps, in water-closets, and in other equally disgusting and out-of-the-way places. Of course the old toper will follow it anywhere in obedience to the cravings of his fierce appetite; but for young men and men who have formed no habit or taste for it, a traffic conducted in such ways and places could have but little temptation. It is the attractiveness of the saloon and its gay associations that lures so many men to destruction. The holes of Maine are shorn of all forms of attractiveness. As Governor Rodney has said:

It is a great moral gain when the liquor-seller is driven from the light of day to secret places and to stealthy devices to carry out his hurtful and demoralizing traffic.

The amount of liquor consumed in Maine is estimated by the Hon. Neal Dow at only one-twentieth of what it used to be, a saving, as he figures it, of \$12,000,000 a year to the people of the State. Congressman Dingley says:

The fact that the United States revenue report shows that only four cents per inhabitant were collected on the manufacture and sale of liquors in Maine in 1882, while \$1.40 per inhabitant was collected in the whole Union affords a striking contrast.

The Hon. James G. Blaine bears this testimony:

Intemperance has steadily decreased in this State since the first enactment of the prohibitory law, until

now it can be said with truth that there is no equal number of people in the Anglo-Saxon world, among whom so small an amount of intoxicating liquor is consumed as among the six hundred and fifty thousand inhabitants of Maine.

## A BAD BUSINESS.

Dr. Leonard, in a temperance address before the Oregon Conference, at Portland, characterized the saloon business as follows:

I wonder if there is a saloon-keeper in this house to-night? If there is, I would like to put this question to him: "What are you doing for the citizens of Portland?" I would like to ask that man what he is in this city for. I raised such a question as that in an Ohio town some time ago, and a typical saloon keeper stood up and said, "I am one, sir." "Will you be so kind as to tell the people what you are here for in this town," I asked. "To deal out pizen, sir," was his prompt response. He understood his situation exactly. If there is a saloon keeper here to-night, he shall have all the time he wants to tell what he is here in Portland for. If I were to invite a merchant onto the platform to tell why he is here in Portland, he would say, "To sell dry goods as good as there is in the market and as cheap." If I were to ask a grocer, he would respond promptly; if I were to ask the same question of a school teacher, he would not hesitate for an answer; if I were to ask the same question of a lawyer, I think he would try to give a reply; and even a preacher, I think, would make an effort to tell what he is here for; but the saloon keeper can't tell—he don't dare face the community and tell what he is here for.

Suppose I take his place for about three minutes and make a statement for him. I would say, "I come to this community to open a saloon." A member of the community says, "You are coming in here to open up a business, what are you going to do for the people in return for the money you will get?" He would say, "I haven't anything in my concern that you need, but if you will patronize me I will proceed to poison every drop of blood in your body; I have got the thing here to do it with; if you will patronize me further along I will first make you a fool, and then a maniac. If you are engaged in business of your own, I will break you up; I will enter your home and take the carpets off your floor, the pictures off your wall, the clothes from your wardrobes, and from your wife and children's backs. I am as heartless as hell, and I can do it. If you will patronize me I will cause the people of the community in which you live to think you are a nuisance, and treat you as such. I will cause the children that love to come to your arms to fly trembling from your approach. I will cause the wife who now listens to your footfalls with delight, to be filled with fear upon your approach. I will send you on the shortest possible route to death and damnation."

## POPULAR SCIENCE.

IMITATION BRONZE.—An excellent imitation of old bronze has been introduced in some of the art products of that character. It is well known that the repeated applications to copper or brass of alternate washes of dilute acetic acid, and exposure to the fumes of ammonia, result in a very antique green bronze; but a more rapid method of producing this beautiful appearance has long been a desideratum. It is now found that this may be accomplished by immersing the articles in a solution of one part perchloride of iron in two parts of water, the tone acquiring darkness with length of immersion, or the materials may be boiled in a strong solution of nitrate of copper. It is also found practicable to insure the desired effect by immersing the articles in a solution of two ounces of nitrate of iron and the same quantity of hyposulphite of soda in half a pint of water, drying and burnishing completing the process.

A NEW ALLOY.—This alloy consists of 87 parts of copper, 6½ parts of zinc, 4 parts of tin, 2 parts of arsenic, and ½ part of phosphorus. The copper is melted in a crucible, the zinc, tin and arsenic are then added, and just before the alloy is poured into the molds, the phosphorus is added. This alloy, the inventor states, is not porous, it is ductile and elastic, it is not liable to tarnish, and it takes a good polish, it is capable of receiving electrolytic deposits of gold and silver, it is sonorous, and it is suitable for bearings for shafts. The rolling and drawing must be conducted slowly, and after each step in the operation the alloy must be annealed. It must not be brought in contact with water when hot, or it will crack. The inventor claims the alloy formed as described, and also some modifications in the proportions by which the properties may be altered.—*By F. Ellis, Harborne, Eng.*

ELECTRICITY BETTER THAN SAND.—A series of experiments with a new electrical application for increasing the tractive power of locomotive engines has just been successfully concluded by Elias E. Ries, of Baltimore, on the Philadelphia and Reading Railroad. The trials were made on the Frackville grade, one of the steepest on the Reading system, and were pronounced eminently satisfactory in every respect. The apparatus consists of a small dynamo and engine mounted on the locomotive, and furnishing an electric current, which is passed forward to the rear driving wheels, through that portion of the track rails lying between them. The passage of the current, into the wheels and back causes an increased friction between the wheels and the rails, which is claimed to be far superior to that obtained by sanding the tracks, and enables the locomotive to draw a much heavier train, without regard to the condition of the track, than is at present possible. The Frackville grade averages 185 feet to the mile, and with the dynamo running and a train of forty-five cars attached to the locomotive the ascent was made in twenty-eight minutes, while without the current a trip over the same ground with the same train behind required fifty-five minutes. The current used is what is termed a low-tension current, and the increased traction obtained is under complete control by the engineer.—*Scientific American.*

ARKANSAS ANTIMONY.—A very remarkable deposit of the ores of antimony has been found, and a plant is being rapidly prepared for smelting this metal, in Levier county, Arkansas, and it has especial interest to us from the fact that it is the first to promise a valuable quantity in this country, and is in the hands of Philadelphians. The Levier county mineral region has discovered a great capacity for valuable mines. It is the south-western extension of the Iron Mountain, and all through the hills and uplifts there are veins of argentiferous galena, copper, cobalt, nickel, manganese and antimony, as well as some gold. In the present case there have been a number of veins of pure sulphide of antimony opened, varying from six to twenty inches in thickness, and of increasing width as far as proved, to the depth of 200 feet or more. The mineralization is unprecedentedly pure, and free from the usual associates of other materials, although there are mixtures with galena, quartz, etc., and also some carrying silver. The company formed to open and work these veins, has secured a large tract of land along the outcrop of the veins, and has made a large number of pits, and raised hundreds of tons of the ore. Smelting furnaces are being erected to make the reduction at the mines, near which the town of Antimony City has been laid out, with a cluster of initial residents. This mineral sulphate is technically known as *stibnite*, and is composed of 72 per cent of metallic antimony, 27 per cent of sulphur, and small proportions of copper, lead, silver, iron, and silica. In some cases the *stibnite* is pure, without admixture of other metals.—*Iron*

## HOW DEATH WAS BURIED.

The Polish poet, Henryk Sienkiewicz, is making a tour in the Tatra Mountains, where he is collecting a store of legends, poems and proverbs from the Galician peasantry. Their stories about death are curiously original. Here is one of the most interesting of them: Once upon a time a farmer went from the Tatra towards Nowy targ, carrying with him his axe and his bore. He had not gone far before an old woman joined him, and began to chatter. The farmer quickly recognized that she was no other than death, who, in the legends of Polish Galicia, is always feminine (*Ta Smierc*). He was naturally anxious to get rid of such a dangerous fellow-traveller as soon as possible. So he bored a hole in the ground, and said, "Look in here!" Death looked in the hole, but could see nothing. "You must creep into it," said the peasant, "and you will behold a wonderful sight." So death went in, head foremost. The peasant took advantage of the situation, and hastened to fill up the hole. So death was buried, and he went on his way rejoicing. Nobody died in that whole district for many long years. At last death's grave-digger became so ill and feeble with age that he longed to get out of the world he could no longer enjoy. So he went to death's grave, restored the old woman to liberty, and she gently put an end to his pains.

THE essence of true nobility is neglected of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a soiled flower.

## COMMUNICATIONS.

## WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 13, 1889.

The new speaker of the new Congress is commended on every side for his remarkable industry. He was elected a little over a week ago, and before the expiration of a week he had announced five of the more important House committees. Such progress is not only unusual but surprising, and goes to show that Mr. Reed proposes to make the Fifty-first Congress, so far as lies in his power, one of business and real work. In the past, Congress has not thought of settling down to public business until after the Christmas holidays. Indeed, seldom have the committees been announced until just before the adjournment for the holiday recess, and December, for the first session, has been an off month. But by this prompt action on the part of the Speaker the practical work of the session, in some of its branches, will begin at least a fortnight before Christmas. There is much for encouragement in a good beginning, and at the present rate, with no unexpected cause for delay, the difficult task of House organization will be completed much before the usual time.

The sensation of the week in Washington was the recent defalcation of Silcott, the trusted secretary of the ex-Sargent at Arms of the House. As the \$80,000 stolen by Silcott was drawn by him from the Treasury for paying the salaries of Congressmen, the consequent loss and inconvenience to many Congressmen have been engrossing questions at the capitol, since the exposure of the robbery. It is not yet known whether members can recover their missing salaries. There has been much discussion as to the responsibility of the government in the matter, and much talk about a deficiency appropriation bill being passed to reimburse them for their lost pay. The Congressional investigation of the case just ended, leaves it to the House to decide where the loss shall fall,—whether on the individual members or on the Government.

On Wednesday last both Houses of Congress took a holiday in order to attend, in the hall of the House (where all official ceremonies are held, because it is so much larger than the Senate Chamber), the exercises commemorative of the centennial celebration of the inauguration of George Washington. The programme was very simple. There was music, a prayer by the Chaplain of the Senate, an address by Chief Justice Fuller of the Supreme Court, and the benediction by the Chaplain of the House. The exercises were attended by the President and Cabinet, the Supreme Court, the Diplomatic Corps, delegates to the Pan-American and International Marine Conferences now in session in the city, and the principal officers of the Government. Ceremonies of this kind in Washington, must necessarily be of an official character, and admittance is only by card. There is no hall in the world, I may say, that could accommodate half of the crowd that would attend on such occasions, were they open to the public. Exclusive assemblies are not in keeping with our Republican institutions; but for the reason mentioned above they are unavoidable here when the ceremonial must take place indoors.

Temperance workers and retail liquor dealers have both been watching the action of the City Commissioners in a certain test case which came up yesterday, regarding the enforcement of a proposed rule limiting the number of liquor saloons to four in a block. The case on which

the question was raised was that of a man who had applied for a license in a block where licenses had already been granted to four saloons. A majority of the Commissioners revoked the proposed "four in a block" rule, by granting license for a fifth. It was two against one, the two holding that to refuse a man license simply because four had already been issued for the same square, would be taking a more arbitrary stand than they were authorized to do.

The last acquisition to the Supreme Court is Judge Brewer, recently appointed by the President to fill the one vacancy of the Bench. The only objection that has been urged against the new Justice from any source, is on account of his best characteristic. He is a strong prohibitionist.

Congressman Pickler, from the new state of South Dakota, made a temperance address last Sunday at the Congregational Church. He mentioned that the Dakotas were the first two States to enter the Union with prohibition in their constitutions. He stated further that the people of those two States were in earnest in their attempt to show that prohibition does prohibit.

## CORRESPONDENCE.

Thinking that some would like to hear from this part of the Lord's vineyard in Texas, I take the present opportunity to write. I have visited Bro. Rogers, at Bells, twice, preaching four times to good congregations. I find Eld. Rogers a strict observer of the Sabbath of the Lord. He and wife wish to join the Seventh-day Baptist Church, and three others are expected to join; and it is thought best to organize a church at Bells, instead of Sherman, which may be done at our next meeting in December.

I have been asked several times to hold a series of meetings at two other places, but have not had time or means to do so yet. If it is the will of the Lord, I will try to do so soon. The people seem to be very anxious to hear, and are very kind towards us, we having met no opposition from any one. The Baptists have opened the doors of their churches to us at every place where we have asked. They say that they see but very little difference between themselves and us, the day of the resurrection being the only difference; and many of them are now believing that the resurrection took place on the Sabbath instead of the first day, although they still keep the first day. Eld. Landreth, of the Christian Church, is now convinced of the sacredness of the seventh day as the Sabbath. He has been State Evangelist for the Campbellite Church for several years, and is a good preacher. I have been acquainted with him for six years and believe him to be a good man. I do not know whether he will unite with us or not, as his wife is very much opposed to it; it is thought, however, that he will. I have become more satisfied than ever before that the harvest is about ripe in this part of the Lord's vineyard. But where are the laborers? Has not the time come when we should send up one united petition to the Lord of the harvest that he would send forth more faithful laborers into this part of the field? I have done the best that I could since coming to this country, under the circumstances, and the Lord still continues to own my labors, and a little band is being gathered together in this part of Texas, to praise the name of the Lord on his holy day.

I have just learned of a family out in the country, who are keeping the Sabbath. They are said to be Baptists. I am unable to visit them at present. Brethren, pray for me and

for the cause of our Lord Jesus in this part of his vineyard. May the Lord in his tender mercies bless you all.

FRANK M. MAYES.

SHERMAN, TEXAS.

## AMANDA ALBERTI MAXSON.

Amanda Georgiana Alberti was born in Philadelphia, Nov. 26, 1809. She went from earth to heaven on Sabbath, Dec. 7, 1889, less than one month after she had passed her 80th birthday. She was married to Rev. W. B. Maxson, D. D., in August, 1832, and came with him to share the duties and responsibilities of the pastorate of the Seventh-day Baptist Church at New Market, N. J., at which place she was baptized and united with that church a few weeks later. Dr. Maxson remained at New Market seven years; was engaged in the Jewish Mission in New York two years; was two years at Berlin and Stephentown, N. Y., when he was recalled to Brookfield, and settled again at Leonardsville in 1847. In 1855, they returned to Plainfield, and Dr. Maxson engaged in pastoral and editorial work in New York City. After the death of her husband, in 1863, Mrs. Maxson continued to reside in Plainfield, until she was called home. From a child she was religiously inclined. She united with a Methodist Church in Philadelphia when about eighteen years of age, but she embraced the Sabbath before her marriage, in 1832, and for more than thirty years she was the faithful and devoted co-worker with her husband, filling the difficult and often delicate position of a pastor's wife with marked success. Until forbidden by failing health and weight of years, she was a constant attendant on the various services of the church and an efficient worker in the Master's vineyard. Though her husband and children had "passed on before her," the Lord fulfilled unto her the words of his servant who said: "The lines are fallen unto me in pleasant places." The three years of comparative invalidism which preceded her departure, bore lightly upon one whose sweet spirit, and abiding faith waited the will of her Heavenly Father. Cared for tenderly by her son-in-law and daughter-in-law, her physical powers failing gradually, she sank slowly to rest, leaving an "after glow" of peace, like a divine benediction, upon all who knew her. The name and memory of "Aunt Amanda" will long endure. Truly the memory of the just is blessed, and God in mercy, giveth his beloved sleep.

A. H. LEWIS.

## NEW YORK LETTER.

Monday morning, Dec. 9th, at the Baptist Ministers' Meeting, Rev. W. F. Crafts gave a short review of his work for the last two months,—the cities visited, the number of miles traveled, equal to a trip across the continent and one half way back. He brought the Seventh-day Baptists to an account for their misrepresentations of the position of the A. S. Union, and then defined their position, which he illustrated by saying, "Here is a tablet; written upon which is 'Sin.' This expresses the relation of man to God; we have nothing, as a State, to do in regard to that relationship. Here is another upon which is written, 'Crime.' This expresses the relation of the State to the individual. We have a right from a humanitarian stand point to deal with it." He then showed how many men, in the employ of the government or on the railroads, were working on the Sabbath. They ought to have a home day, a day for rest and culture. We could not compel men to attend church, but we could give them a day

of opportunity. With men working seven days on one piece of mechanism, he wondered that they did not oftener go insane. He said the day of opportunity was the aisle in the church. The law enjoins that there shall be three aisles. It was a precaution against a panic in the church in case of fire. These aisles are the rest-days in a man's life,—days of opportunity. A man 56 years old would have eight years of culture and study, by improving his Sabbaths. Equal to a good college course, with a post-graduate course added, if he lived long enough. He wished to so clearly define the position of the Union that even dull opponents could not err therein. In speaking of the *Outlook*, he said as far as he could judge he thought it must be sent to every minister in the United States, as he found they had it. He congratulated himself on the fact that through his instrumentality the Church of Rome had come into harmony with them on the Sunday-rest question. The line of battle is purely on "not a thus saith the Lord," but *human need*, a pure humanitarian movement. Col. Robert G. Ingersoll is to speak before the Bar Association of the United States in opposition to Sunday laws. Judge E. L. Fancher, LL. D., is to answer him in advance, on the same theme,—“The Sunday laws of the United States,”—at a meeting of the American Sabbath Union, beginning Dec. 10th, 9 30 A. M., closing Wednesday night.

MISSIONARY SOCIETY.

Receipts in November.

Mrs. E. D. Babcock (in her 85th year), Walworth, Wis.....	\$ 4 00
Rev. J. Clark, Alfred Centre, N. Y.....	5 00
First Brookfield Church, G. F.....	\$5 60
H. M.....	25
Sabbath-school, G. F.....	2 15
S. M. S.....	2 50
Greenmanville Church.....	15 00
Mrs. E. R. Maxson, Syracuse, N. Y.....	5 00
West Hallock Sabbath-school.....	13 00
Church.....	7 00
Ozina Bee, West Va., S. M. S.....	5 00
M. M.....	5 00
Zebulon Bee, " J. M.....	3 00
G. F.....	7 00
Scio Church, to complete L. M. for Rev. A. A. Place.....	12 50
Mrs. Emeline Crandall and daughter, Westerly, R. I.....	15 00
Charles Potter, Plainfield, N. J., Home M.....	100 00
J. Belle Witter, Minoak, Ill., Holland M.....	2 00
A Friend, Oxford, N. Y.....	2 00
A Friend of Missions.....	1 00
Pawcatuck Sabbath-school, S. M. S.....	12 50
C. M. Kenyon, Nortonville.....	1 00
Miss Gravner.....	25
Rev. Hunt, Platts City, Mo.....	25
M. M. Jones, Boscobel, Wis., S. M. S.....	50
M. M.....	50
Plainfield Sabbath-school, G. F.....	9 63
S. M. S.....	9 85
Received through RECORDER Office:	
Miriam Clarke, Berlin, Wis., H. M.....	5 00
Mrs. Harriet A. Clarke, Berlin, Wis., M. M.....	1 00
J. A. Baldwin, Beach Pond, Pa.....	3 00
Received by loans.....	\$ 255 48
1,500 00.....	1,500 00
Balance, Nov. 1st.....	\$ 1,755 48
1,079 22.....	1,079 22
Payments in November.....	2,894 70
2,475 48.....	2,475 48
Balance cash Nov. 30th.....	\$ 859 22
Indebtedness for loans.....	\$ 3,500 00
E. & O. E.....	

A. L. CHESTER, Treas.

A SERIOUS CHURCH DIFFICULTY SETTLED BY FAITHFUL AND CONTINUED TATTLING.

Some years ago, when I went to serve the church at B—, I soon found that it had a grievous difficulty existing between two families, which at one time came very near dividing the church. It had been laid over and had remained so for seven or eight years, and like a miserable cancer, was eating out the vitality of the church. It did not cure by letting it alone, and it was a great hindrance to my labors. One day I spoke to the deacon, one of the best and most judicious men in the society. He said he was afraid it would do no good as they had tried several times before, and the church was divided and they had left it unsettled. It troubled me very much and I prayed over it, and finally concluded to adopt the following plan to bring about a settlement: I would visit Bro. H. and talk with him, and if he said anything good of Bro. D. I would note it, and then soon visit Bro. D. and tell him what Bro. H. said about him that was

good, and nothing else. I, therefore saw Bro. H. and introduced the matter by expressing my regret that two of the most wealthy and influential members of the church should be so much at variance that they would not speak to each other. He thought that if the church could get along with Bro. D. he would like to have the church drop him for he himself would never have anything to do with D. H. went on to say about all the bad things he could think about him. I finally said it was too bad that Bro. D. should act as he had and that there was nothing good about him. Bro. H. replied that Bro. D. was as good a neighbor as he ever lived by, but—but I stopped right there. When I called on Bro. D. I introduced the matter about as I did to Bro. H. and stated that I had visited Bro. H. a short time since, and in conversation your name was called in question, and he spoke very highly of you and your folks. Bro. D. and wife had talked very hard about Bro. H. and seemed greatly surprised at my remark, and asked what good H. had to say of them for they had heard of his saying hard things about them only a few days before. "Well, I do not know what he says to others," I replied, "but I heard him say that he never lived by better neighbors, and others heard him say it." This seemed to soften them, and they, among many bad things, said Mr. H. had a great many good qualities, but he held about the shooting of the dog, and here I stopped at the *but* and carried the good bone to Bro. H.

In this way I found out what each demanded of the other in order to settle the whole matter. Bro. H. said he was willing to admit that he had said so and so and that he had confessed it to Bro. D. and the church. I told Bro. D. what Bro. H. said, and he said he had never understood Bro. H. to admit that for it was all he asked of him, and if that was so he could freely forgive and drop the matter.

Having found out just where the shoe pinched Bro. H., I said to D. that I thought he could satisfy Bro. H. very easy, and asked him if he did not think he did wrong in saying and doing so and so. "Most certainly," he said. "Well," said I, "if you will say that to Bro. H. I think it can all be settled." The next time I saw Bro. H. I told him what Bro. D. had said, leaving out all that was bad, and he said that would be satisfactory to him, but he did not think that Bro. D. would do any such thing. I told him I thought he would for he had acknowledged the same to me. I thought the thing was done, for each had said that on condition that the other would admit so and so they would be satisfied, but the next was to get them together. So I called on Bro. H. to get him to go with me to Bro. D.'s, assuring him that Bro. D. would make it all right with him on his part. "No, Elder," says, H., "if D. wants to see me let him come to my house with you and I will do as I told you I would, but I shall never go to see him." I had been trying for six months, I presume, to bring the matter to this stage and now I began to think all was lost. However there was one step more that I could take, that was to get Bro. D. to go with me to Bro. H.'s. I called upon D. and told him that Bro. H. would make it all satisfactory with him, I thought, if he would go with me and see him, so I asked him to go with me to Bro. H.'s and we would talk the matter over calmly and brotherly and have it all settled up, but—here seemed to be the last but, for he declined as positively as Bro. H., and his wife declared that her husband should never come to that after being abused as he had been by Mr. H. Here I was brought to a dead set, and went home with a sad heart. But I thought of one thing more that might be done. Our church meeting was to come off in a few weeks and I concluded to see the brethren again and see if I could get them to meet me there. I called

upon Bro. H. first, the reason was he had one of the most devoted women in the church, and she had acted as oil upon the troubled waters when I was trying to labor with her husband. With her aid I succeeded in getting a promise from Bro. H. to meet Bro. D. and myself at the church meeting. The sun began to shine. I soon called on Bro. D. I would not call on both on the same day so that it would appear as if my visits were purely accidental. After considerable effort I succeeded in getting Bro. D. to meet us at church-meeting. Church-meeting came and I had informed some of the brethren about Bro. H. and D. coming to the meeting, but some thought they would not come, but they did, and at a proper time I opened the matter and it seemed as if it threw a cold chill over the meeting, but I asked Bro. D. to make a statement in regard to what he had come there for and he replied that he chose to talk the matter over with me and Mr. D. in the session room if Bro. D. wished to do so. D. said that he had come for that purpose, so we three went to the session room and began the task. I found, when I got them face to face, that they were very sensitive and sometimes they would fly off the track, but I would get them back again till I got them to understand each other, and then they began to soften and after perhaps two hours, by mutual confession and forgiveness, they shook hands, tears trickling down their aged cheeks, and all was settled, and I was to state the fact to the church and they were to witness to it. I do not believe Bonaparte at the head of the French army felt larger and braver than I did in leading these two gray-headed, erring brethren back to the bosom of the church. I made the statement and each responded in turn that it was so. For a moment it was as still as death, but I saw that every eye was suffused with tears and then began the congratulations. This I believe was the beginning of a glorious revival of religion. SENEX.

TRACT SOCIETY.

Receipts for November.

GENERAL FUND.

Rev. J. Clarke, Alfred Centre, N. Y.....	\$ 5 00
Second Verona Church.....	2 00
Church, Greenmanville, Conn.....	15 00
Mrs. Eli B. Ayers, Dodge Centre, Minn.....	5 00
Mrs. E. R. Maxson, Syracuse, N. Y.....	5 00
Sabbath-school, West Hallock, Ill.....	10 00
N. O. Moore, Chicago, Ill., Outlook.....	3 00
Subscription, Light of Home.....	10
Mrs. M. E. Slade, Little Genesee, N. Y.....	1 00
D. G. Bliss.....	4 00
Mrs. H. W. Tanner.....	1 00
Mary E. Jennison.....	1 00
G. W. Burdick.....	5 00
Mr. and Mrs. B. F. Green, Little Genesee, N. Y.....	2 00
E. S. Maxson, M. D., Syracuse, N. Y.....	4 00
Rent, House, Lime Spring, Ia.....	10 00
Mrs. H. N. Davis, Boulder, Colo.....	5 00
Church, Dodge Centre, Minn.....	3 00
Miss Nora R. Perry, Greenway, N. Y.....	1 00
W. C. Perry.....	2 00
A. A. Thayer.....	1 00
Mrs. Carlista Grant.....	50
Church, Farina, Ill.....	4 60
Miss Ozina M. Bee, Addison, W. Va.....	3 75
J. A. Baldwin, Beach Pond, Pa.....	3 00
Church, Alfred, N. Y.....	10 41
Loan, November 11th.....	800 00

\$906 16

HEBREW PAPER FUND

Eli B. Ayers, Dodge Centre, Minn., Peculiar People.....	\$ 2 50
Eduth.....	2 50
Miss Ozina M. Bee, Addison, W. Va., Peculiar People.....	2 55

\$7 55

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Dec. 1, 1889.

HOME NEWS.

New York.

ALFRED CENTRE.—The winter term of the University has opened with the fullest attendance know in many years.—M. J. Green has moved into his new store, or more properly stores, one store being devoted entirely to furniture, and the other to general merchandise.—An accident which might have been more serious than it proved to be, occurred at the Terra Cotta works last Friday. The dome of one of the kilns was undergoing some repairs, when, for want of proper precautions, it fell in, partially burying and severely bruising four men.—A slight fall of snow fell on Sabbath, giving us a very little sleighing, though the temperature is not yet low enough to hold it long. PAL.

## MISCELLANY.

## ESSENTIALS TO REVIVALS.

While revivals are of God, the work of the Holy Spirit, there are certain efforts we may make to secure them, certain conditions we must be in to expect them. So, as this fall season opens, it is not vain to ask how our churches may secure the outpouring of the divine power. The question relates to our duty, and we answer as well as we can. Deepen to intensity the conviction that a revival is absolutely essential to our spiritual life. Elijah on Carmel saw that the land would perish unless God should open the windows of heaven and send rain. He prayed as a man who felt that. With his head bowed between his knees, he cried: "O Lord, send rain." So let the conviction go down into the hearts of pastor, deacons, elders and a few church members in various walks that a revival is needed—is an imperative necessity—let them feel it as Elijah felt the need of rain, and the first requisite of a revival is secured, the first condition of a revival is met.

It is to be feared that revivals are often sought, not from that deep conviction of their necessity to the salvation of souls, but selfishly. The treasury is low; a revival will replenish it. The pews are empty; a revival will fill them. The minister's standing is precarious; a revival will strengthen his position. The church is falling away in influence and character; a revival will bring it into the front rank of churches, and drag to it wealth and influence. The column of figures in the denominational reports will look better if conversions are reported. For one or all of these reasons a revival may be sought, without any deep conviction of its need as a means to the salvation of souls and the glory of God. But selfishness is the worst possible soil for revivals to grow in. Down deep in the hearts of Christian men and women must be the conviction that a work of grace is an absolute necessity—a conviction that will lead them to put away their worldly associations for a season, give time and money to God's work, deny and humble themselves in the sight of heaven, forsake sin and resort to Christ. This is the fundamental fact in every true revival. It is the characteristic of every work of grace that is effective and lasting—a conviction of life and death hangs on the effort to secure it.

Then, those who want a revival must sanctify themselves to the work. This is very obvious. Be they few or many, they must cleanse themselves, purify themselves from sin, and by prayer and meditation seek acceptance with God. The idea of any number of persons seeking a revival which does not include their growth in grace as well as the conversion of sinners is an absurdity. The seekers for a revival must fit themselves to be its receptacles. If they have bad habits they must break them off. If they have sins they must confess them. If they have defrauded they must make restitution. Seeking a revival indicates a personal humiliation before God.

We are not speaking of amateur revivals—winter spurts that come and pass as if they had not been,—but of something that breaks down pride, roots up sin, and saves from the world. We think that in this lies the difference between the revivals of fifty years ago, and those in our times. The old revivals generally began in the church, in prayer and fasting, in humbling before God. The church got so close to God that it began to burn with holy fire. We have revivals of which one-half the church know nothing. They take no hold of Christians. They lift believers to no higher plane.

A revival which does not mortify pride, involve sacrifice and self-denial, lead to holier living, and bring the church closer to God, is defective. The revivals in the times and under the labors of Nettleton, Finney, Kirk and Knapp took hold of something and for years afterward their marks were on the community. What we mean was illustrated in the revivals which occurred under the labors of John Newland Moffit and Prof. Finney. Moffit's revivals ended in smoke; Finney's came to stay.

Then comes a distinct recognition of, and a firm reliance on, the work of the Holy Ghost. A revival will be deep or shallow as this reliance on the Spirit is felt. Many Christians in our churches are like those whom Paul found at Ephesus, who very innocently said: "We have not so much as heard whether there be any Holy Ghost."

We have faith in God, in Christ, in the church, in the Scriptures, in prayer, in methods, and in ourselves, but simple faith in the Holy Ghost whose work it is to revive the heart, does not seem to be much understood. We honor Christ, but Christ is the author of salvation, not of revivals. He brings the blood of atonement; the Spirit applies it. He makes salvation possible; the Spirit works it out. Through and through a revival must go by the power of the Holy Spirit, and a personal recognition of him in the work is of supreme importance.—*Christian Inquirer.*

## RELIGIOUS MOVEMENT IN FRANCE.

It is only logical that the republican government should complete the secularization of the State by breaking all bonds of union with the various churches. Let us hope that this great innovation will not be accomplished by authoritarian and irreligious radicalism, for it would certainly compromise its success.

Whatever happens, the church has nothing to lose by this emancipation; on the contrary, it will gain in dignity and moral force, and it will find in the faith of its followers all the resources necessary for its continuance and growth. Of this we have a proof in the fine development of Protestant activity in all spheres. In the first place, the churches found immediately the funds necessary to maintain, in spite of the suppression of State endowment, the scholarships in the seminaries connected with our two theological faculties at Paris and Montauban, which are in full prosperity, with a remarkable staff of teachers and many students.

French Protestantism largely supports all propagandist work, Bible societies, tract societies, evangelization societies, etc. It develops year by year its Evangelical Mission Society, which has exceeded its old fields of missionary labor in the Basuto country and extended its activity to the banks of the Zambesi and to most of our colonies. Protestant charitable institutions are innumerable— orphan asylums, deaf and dumb institutions, blind asylums, the Laforce asylums for scrofulous and epileptic persons, a deaconesses' institute, homes for fallen women, the penitentiary establishment of St. Foy, help for prisoners and convicts, large subventions for church expenses—the budget of this charity is all sufficient.

Let us note, finally, the attention paid to social questions by the Protestant as well as by the Catholic Church. A vast association has just been formed with a view to uniting all tendencies in this common task of dealing with these matters in a Christianly liberal spirit.

All this activity is certainly not lost for the general mass of our population. Everywhere the gospel of liberty is announced, whether in popular meetings, of which a devout English Christian, Rev. W. R. McAll, has taken the initiative with marked success, or before cultivated audiences in some lecture-room, the reception is almost always favorable. With greater resources, more zeal, a wider development, and a more ardent spirit of conquest, the evangelical apostleship would have immense efficacy in our troubled country at the obscure end of this nineteenth century. Nothing, we believe, would be more advantageous to this apostleship than the emancipation of the Church.—*Pressense, in Harper's Magazine.*

No bad man is ever brought to repentance by angry words, or by bitter, scornful reproaches. He fortifies himself against reproof, and hurls back foul charges in the face of his accuser. Yet, guilty and hardened as he seems, he has a heart in his bosom, and may be melted to tears by a gentle voice. Whoso, therefore, can constrain his disposition to blame and find fault, and can bring himself down to a fallen brother, will soon find a way to better feelings within. Pity and patience are the two keys which unlock the human heart.—*Ec.*

ROLLING STONES OF NEVADA.—These stones are spheroidal, about the size of hickory nuts, of magnetic ferruginous composition, and are found in comparatively level regions where the surface is of rock. They collect in the bottoms of shallow basins that abound in such localities, and lie huddled in bunches like eggs in a nest. Distributed on a floor or other level surface, at distances not exceeding two or three feet, they immediately commence moving toward a common center with amusing celerity; caused, doubtless, by the material of which they are composed. It is needless to add that they are usually devoid of moss.—*Ec.*

## Church Bells.

We have received a copy of the catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School and Fire Alarm Bells, and over 2,200 Testimonials from purchasers in the United States and Canada. These Testimonials are from every State and Territory, and a large proportion of them from ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the catalogue, which is offered free to all who may apply.

## A New Plan of Instruction.

Every one has more or less spare time which may profitably be devoted to becoming better prepared for business affairs. The Bryant and Stratton College now gives a thorough Business and Shorthand Course by mail, at the student's home. Success is guaranteed to every industrious pupil. For testimonials and particulars address C. L. Bryant, Secretary, 449 Main St., Buffalo, N. Y.

## SPECIAL NOTICES.

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.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, and '46, and all previous to 1821. *Missionary Society*, 1845, '46, '51, and '57. *Tract Society*, 1845, '46, '47, and '57. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago Ill.

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.

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. 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, Rev. J. G. Burdick, 1289 10th Avenue.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.



