

The Sabbath Recorder.

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

Vol. XLV. No. 52.
Whole Number 2341.

FIFTH-DAY, DECEMBER 26, 1889.

Terms:
\$2 00 in Advance.

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NEW YORK LETTER.

When we closed our last letter, the American Sabbath (Sunday) Union was about to convene for its first annual session, in this city. We were surprised, in attending this meeting, to find the Baptist ministers, before whom Dr. Crafts spoke so recently, conspicuous by their absence. By actual count there were not one hundred people present at the opening session in the Collegiate Church, corner of 5th Avenue and 29th Street. Major-General O. O. Howard, Mrs. J. C. Bateham, Rev. I. J. Lansing and others addressed the meeting.

Gen. Howard pleaded for the preservation of the civil Sabbath. He believes that for hygienic and humane reasons one day's rest in seven is needed, and that it is possible to unite Christian and Jew in a movement for the preservation of the Sabbath, if based on broad, humane reasons. He questions the wisdom of general legislation by Congress on the subject. He testified to the value of the rest day to himself as an army officer and to the army at large, and referred with satisfaction to orders recently issued by President Harrison and Secretary Proctor which abolish Sunday parades and unnecessary labor in the army on that day.

Mrs. Bateham brought the greeting of the Woman's Christian Temperance Union which, for five years has had its Sabbath-observance department, and has now organized for pushing the reform in every State in the Union save one, Vermont, where the Sabbath is not desecrated and work seems unnecessary. One thousand women give especial attention to the work of Sabbath-reform. A literature on the subject has been created. Thirty tracts on the subject are now circulated. Last year 1,500,000 pages were distributed. Children are reached by specially prepared leaflets. Five years ago Mrs. Bateham found great apathy among the best of people on the question; clergymen were loath to preach on the subject. A great change has been wrought. Together the W. C. T. U. and American Sabbath Union went before the last Congress with ten million names, petitioning for a

Sunday-rest Bill that would put the national government right and make it cease overriding State Sunday-legislation. The bill failed to pass last year. It was re-introduced yesterday by Senator Blair, and Mrs. Bateham is very hopeful that this Congress will pass the law.

The Rev. Mr. Lansing discussed the question from the higher standpoint, viz., that of religion, and showed how dependent all moral reforms are upon religious impulse. The Sabbath is the memorial day of God's creation. The rabbi was right who said: "He who denies the Sabbath denies creation." Keeping of the Sabbath is a tribute to the manhood of man; it emphasizes boundlessly the equality of man. The Sabbath is for man because it is a day of morality. When the Sabbath is forgotten we break the moral law. The Sabbath is the day of the God-man, a day when the doctrine of despair vanishes, and we are reminded of immortality and hope.

The remaining sessions were held in the Broadway Tabernacle, Col. Elliot F. Shepard presiding. And let me observe right here that of all presiding his was that of the model monarchial autocrat. Nothing was allowed to pass until it was fixed to suit the presiding officer; he would even stop all proceedings and debate the question himself until his point was gained. One brother remarked that it was as good as a dime show. It was evident that there was much ax-grinding. Another fact revealed by the list of officers is that by far the larger per cent belong to the Presbyterian Church.

In the discussion about membership, Dr. Crafts spoke of a man in the congregation this morning who is giving his life in opposition to this work. That man said to Dr. Crafts, "you need have no fear that I shall apply for membership in your body." Another strange thing was noticeable, and that was the absence of the religious aspect of the Sabbath. Human need seemed to be the basis of all appeals and all operation.

Dr. George Elliott, of Washington, D. C., spoke of the situation in Washington. A number of papers were presented on State and county organization, laying great emphasis on the necessity of such thorough organization. One speaker said the Seventh-day Baptists and Seventh-day Adventists have their emissaries in every county and town in the States, watching with eagle eyes every development of this question. He mentioned one county in Ohio—Huron—where one of their men obtained forty signatures from Christian men in opposition to the Blair Sunday-rest Bill.

The following resolutions were introduced by the president and unanimously passed:

Resolved, That the American Sabbath Union respectfully recommend that Congress shall so amend section 152 of the Revised Statutes of the United States, that the term of the president of the United States will commence on the first Wednesday of March after his election, instead of the fourth day of March, as heretofore.

Resolved, That the reason of this recommendation is that there should be avoided the immense amount of Sabbath-desecration and labor in traveling, assembling of the people and providing for them, and in processions with music, etc., which will inevitably take place whenever inauguration day may occur either upon Saturday, Sunday, or Monday; and the designation of the first

Wednesday of March will enable all our fellow-citizens residing east of the Mississippi River, and even farther away, who wish to attend the inauguration, to leave their homes on Monday, spend Wednesday and Thursday in Washington, and arrive back home again before Sunday, thus entirely avoiding the supposed necessity of dishonoring the Lord's-day for the purpose of honoring the president of the country.

Resolved, That the adoption of such an amendment will not, in the opinion of the American Sabbath Union, militate against the National Constitution, which prescribes the term of four years to the offices of the president and vice-president, since the calendar term of four years can legally be counted from the first Wednesday of March till the first Wednesday of March in the fourth succeeding year; whereas any other change in the time of commencing or ending the presidential term would require the tedious and elaborate process, with doubtful result, of amending the National Constitution.

Resolved, That the officers of this union are instructed to send a copy of these resolutions, properly authenticated under the seal of the American Sabbath Union, to the president of the United States, to the president of the United States Senate and to the speaker of the House of Representatives, with the request that they be laid before Congress.

In the evening Edwin Dudley, Esq., of Boston, spoke of the success of the Law and Order Legion in Boston; Rev. E. K. Bell, of the work in Cincinnati. Rev. J. M. Buckley, D. D., the eminent Methodist editor, spoke of the change of the Sabbath sentiment and gave the causes. He thought that the Christian Church was largely in the fault. He said that it was too late to rectify the things already grown upon us, but the church might begin to set a good example. Dr. McArthur sent his regrets, and explained his absence by the amount of cheek he had, which was supposed to be the *toothache*. It might be the small audience.

Wednesday morning Dr. Blanchard, president of Wheaton College, Ill., gave some very practical hints on the keeping of the Sabbath. The Sabbath cannot be kept without self-sacrifice. All work done on the six days should be omitted on the Sabbath. He showed how Christians break it when they ride on the street cars. "Thou nor thy man-servant—coachmen, servant girls." Why all this talk about saloon-keepers keeping Sunday? Let Christian ministers and laymen set the example.

The following resolutions, introduced by the president, were passed by the convention after free discussion:

Resolved, That the American Sabbath Union earnestly recommend to the respective States that have not yet passed laws for the protection of their citizens against labor, traffic and disorder upon the Sabbath-day, being the first day of the week, usually called Sunday, that they should do so in order to encourage the people in morality and the active virtues of Christianity, and to promote their welfare.

Resolved, That the Legislature of the State of New York be respectfully and earnestly requested to so amend the Penal Code as to strike out newspapers, candy, cigars and tobacco from those articles which may lawfully be sold on the Sabbath-day, usually called Sunday.

Resolved, That we earnestly recommend to all the people of these United States that they should abstain from every kind of unnecessary labor, travel and traffic upon the Sabbath, usually called Sunday, and cultivate within themselves reverence to our Father who is in heaven and obedience to his holy and beneficent laws and respect to that blessed day.

Resolved, That as the fourth commandment is the first commandment with blessing expressed, we earnestly recommend to all the people of these United States to remember the Sabbath-day to keep it holy, to labor six days and do all their work, and to remember that the seventh day is the Sabbath of the Lord their God, and "in it they shall not do any work, they, nor their man-servant, nor their maid-servant, nor their cattle, nor the stranger that is within their gates, for in six days the Lord made the heaven and the earth and all that in them is, and rested the seventh day, wherefore the Lord

(Continued on page 825).

MISSIONS.

BRO. VELTHUYSEN'S LETTER.

We do not purpose to call special attention to all good things published in this department; but, in this letter, as in others from the same brother, there is that which so inspires us with gratitude and hopefulness, that we feel like exhorting everyone to read it. And do not forget that what our Holland Mission has become and what it promises for the future, we owe, under the Lord's blessing, to the silent testimony borne to brother Velthuysen by a little package of tracts sent through the mail.

All the Conference and Society reports that we have thus far been able to collect for our Holland missionary, we have sent to him, since receiving his letter published this week. The numbers still wanting are indicated in the "Special Notice" column, and we scarcely need add we trust our friends will take special pains to help us complete the set.

As to his request for pictures; it seems to us that friends in America can fulfill this, either by sending the pictures themselves, or the money with which they could be purchased. We invite correspondence on this point.

CORRESPONDENCE.

BIG CREEK, TEXAS CO., MO.

Bro. Dunn reached my place this day one week ago. I find him very congenial, faithful, and a man of ability. He stayed with me up to the 28th, having arrived on the 24th of November. On account of the heavy rain fall for two days he only preached twice, but to respectable audiences and with good effect. I suppose he is with the brethren in Christian country since last Sixth-day. I congratulate you in your choice of a man to see after the interest here. Bro. Dunn is the right man in the right place. We have been having some very interesting meetings at the church of late. We have a well-filled house at our services, and quite an interest in our weekly prayer-meetings which are well attended. Dear brother, the old trouble that did me much harm is no more. Thank God and amen. You will be glad to learn that our prospects for building up are very much better than they have been since we have been a church. I think Bro. Dunn will tell you that we live in the midst of a very extensive as well as interesting field. O, pray God that the home mission and the home field may be better cared for, especially this field. I have traveled over the field at my own expense. O, if you could see and hear with my eyes and ears for just a little while, then you would not be astonished at my heart-rending over the destitution and the disability that grieves us so sorely. The Lord bless you. Pray for us.

S. W. RUTLEDGE.

FROM HOLLAND.

Dear Brother,—Your good letter dated Oct. 17th, came at due time to hand. Many thanks to the Board for the renewal of its appropriation to aid us in our work for Christ's sake in Holland. It is my intense prayer that I may be faithful as a servant of Christ and that the help of the Society may not be in vain.

Since my last letter we baptized two believers; one living at Amsterdam, one in South Holland. Both came in great difficulties because of their Sabbath-keeping. But they are of good courage. A kind and joyful surprise did the Lord prepare for us not long ago, by a letter that was sent from Gille (Dutchmen call it Ryssel) in

one of the Northern Departments of France. A young Dutchman, living there since a year, wrote that letter. By means of temperance interests he got connection with us and so the question of the Sabbath touched his mind. I sent him regularly *De Boodschapper* because he assured me of his desire to examine our principles, he himself belonging to the Darbyites. I did not hear since some months even the least bidding about him and became inclined to believe that the question was at the "tail of the rear" with him. But now he writes that after a painful struggle the Lord has made for him a happy change. "First"—so he says—"the more I did read your paper and tracts the greater became the uneasiness of my mind, yet I got not a sufficient review of the whole. At last I resolved to shut up all books and tracts and other human writs and to read only my Bible. I did so, beginning with the first chapter of Matthew and registering every passage connected with the law. So I occupied my time from Sunday till Friday, and now I have this result. The law of the ten commandments is not abolished by Christ; he calls his disciples to express their gratitude to him by keeping these commandments. Nobody has any right to ask me to keep Sunday, and God speaks to me by his own holy word, Remember my holy Sabbath. Neither your paper nor your tracts have brought me in this way, but they were the means to lead my mind to examination. I pray God that he bless your testimony abundantly, making it the cause that many, many may come to earnest examination. No doubt the end will be the same happy change I now enjoy by the great mercy of our heavenly father." I don't need to assure you, dear brother, that we praised God for this good news. You understand yourself, praising God with us. So a new testimony concerning God's holy law and his holy Sabbath is now delivered in Ryssel too.

We had the pleasure to have with us Mrs. Jos. R. Nichols, who represented the American W. C. T. U. in the exhibition at Paris. I was told that Mrs. Nichols intended to give a brief visit to Holland. Immediately I went to Amsterdam and did not rest before I found out where she was expected to be there. And having found that I asked the favor of a speech for the good of temperance in our little chapel here. The gentleman who had offered her hospitality promised to transport my request and soon I got a desired answer. And so the Lord rejoiced us by the good words of Mrs. Nichols I translated, and two days afterwards, was asked to be again interpreter at a meeting at Amsterdam, where the same lady told of her experiences in the service of the Master.

With gratitude to God I may say the little band of Seventh-day Baptists are in the first rank of those here, who fight against vice and temperance. It seems that Christians of other denominations acknowledge the virtue of the principle, we, as a people, have written in our banner. At least I must come to that judgment, because they are well pleased with our help not only, but they seek for it. Now a member of our little church here is asked by a society in one of the towns in this province to become their agent (evangelist is the term used with us) in gospel-labor among the poor and neglected population on a newly digged canal. They will provide his entertainment. He has emphatically reminded these friends that he is a Baptist and a Sabbatist and that he can never deny these facts. They said, "We know it and don't ask your denying it, but come over and

help us." And so, most probably he will give them their desire. The committee is presided over by a clergyman of the Dutch Reformed Church, assisted by an elder of the Dissented Reform Church, and so the variety of Board members goes on. True, we are not wholly freed from all care about the course of the matter; but perhaps our fears will be wholly ashamed.

The editor of the paper of the Baptists in Germany, Rev. Aug. Bickel (from America) wrote not long ago a condemnation of our Sabbath doctrine. I asked him room for some remarks. He refused, because of "want of politeness" on my side. Under this head I have made a tract in German, of our whole correspondence, and our German friends at Gladbach asked of me the manuscript in order to print it at their costs, in Germany, and spread it by great numbers everywhere in their country. Every one must feel at once that impoliteness is not the reason of the refusal but only a deadly embarrassment on the side of Eld. Bickel. I rejoice in the help on the side of our Gladbach brethren.

I thank you, dear brother, for the zeal and constancy of your efforts to procure for me the use of the reports of Conference and Societies. I'm anxious to have them against New Year. Perhaps somebody will be so kind as to lend me the papers. I will send them back at proposed time. It is for the good of our Master's cause that I ask this favor. And I'm for the same cause bold enough to join a request. I'm looking out for pictures that I may use on the platform as a means to bring the truth to younger and older people. Dr. Kellogg's Temperance Charts, that I use often, here and elsewhere, made me realize the utility of pictures. Now, I do ask the friends: Are there not in your libraries perhaps such objects, not used longer by you that may be used here for the benefit of the people. Delineations of Biblical events, or of historical ones. Pictures of an ethnographical nature, or concerning natural philosophy. Methinks it may all be used, under the blessing of God, to fix attention, to gain the people for listening to something more than what the picture tells.

Adventism does not appear in the public here. It seems to be desirous for the glory of being "slandered" by us. Probably they are laboring silently, politics are not strange with these friends. In their Dutch paper, issued in America and sent here, they don't speak a single word about the "criterion" of their denominational existence. They are so glad with the "prophetic gift" in their word, that they don't tell it here. And just this gift is God's testimony that they are his peculiar people. Pray for us. God bless you and all the dear friends. Yours truly,

G. VELTHUYSEN.

By the will of the late Hon. J. Warren Merrill, of Cambridge, Mass., which has been filed in the probate office, Thomas W. Merrill and Moses P. White are named as executors, and these public bequests are made: American Baptist Missionary Union, \$50,000; American Baptist Home Missionary Society, \$20,000; American Baptist Publication Society, \$10,000; Colby University, \$10,000; Conference of Baptist Ministers, \$10,000; Massachusetts Baptist Charitable Society, \$10,000; Vassar College, \$10,000; Brown University, \$10,000; Baldwin Place Home for Little Wanderers, \$5,000; Massachusetts Baptist Convention, \$5,000; the trustees of the Daniel White charity, \$5,000.

WOMAN'S WORK.

It is quite desirable for harmony of action amongst us that local societies desirous of sending boxes to home missionaries, shall consult the committee members; each society to consult her own associational committee member. For the Eastern Association it is Mrs. E. R. Pope, Plainfield, N. J.; for the South-Eastern, Miss Cora Randolph, Salem, W. Va.; for the Central, Mrs. Irving Crandall, Leonardville, N. Y.; for the Western, Mrs. Fanny D. Burdick, Little Genesee, N. Y., and for the North-Western, Mrs. C. M. Bliss, Milton Junction, Wis., Mrs. Bliss being the chairman of the committee. By referring to these women, they having first of all sufficient understanding amongst themselves, none need be left out from the giving or the receiving, while without it possibly more than one society will be preparing a box for the same family, and at the same time none are providing for certain others amongst the number of workers, and these will be overlooked. It is to help the cause, not to arbitrarily dictate to any that the above suggestion is made, and it is one which committee members feel the need of having made for them. Will societies kindly bear this in mind, that in the mutual consultation an even hand may be held in this line of work.

A WORD OF EXPLANATION.

It is now five months since the work in the hands of the Woman's Board Secretary has been done at great disadvantage owing to her own severe illness, followed by a slow convalescence, and accompanied, too, by the frail condition of the mother, and the severe and still protracted illness of the father.

Endowed by nature with some of the sterner qualities, such as reside in radical, emphatic people, and less by those traits of character which of themselves invite expressiveness of sympathy on the part of friends, the struggle to keep up the lines of work has been quite nearly single-handed. Still, closely linked with this has been a desire to keep the personal struggle in the background. But, having come to feel that justice to myself demands it, and this for several reasons which any sensitive person under pressure would feel, I lay my hand with an effort at courage to tell you that I desire your forbearance because my work has not been better done,—done with a more even hand, and with the aggressiveness which my love for it would dictate. Many letters have not been written at all; letters have been tardily answered. Plans and plannings for work have lain in abeyance. RECORDER work has not been that which I have desired to make it. The foregoing is, however, the occasion of many delinquencies.

Let me here assure you, my dear sisters, that it is in all probability true that none have regretted more deeply, nor more frequently than myself my enforced withdrawal from the prompt handling of the duties imposed upon me. The interests of the cause are still dear to me, methods best conducive to its healthful development are on my mind much of the time, and my desire often is to step off aggressively with the tread of faith and hope into a better fruition of that to which we have laid our hands. I most earnestly bespeak your forbearance for the seeming lethargy of the weeks gone by, and your patience in these days when, in the midst of saddening experience, I am still bidden, as I believe, by the Master to stand still and see the Lord, for the Lord does reveal

a precious leading even in the midst of surrounding darkness of depressing and crippling influences. The coming into one's home of a blind father does bring into the vision of her whom he has always called Mary, but now "my eyes," a whole new canvass, newly painted, the meaning of which under the tutelage of him who daily points afresh the rising and the setting of the sun, though the wound is fresh and the crippling sore, the meaning of which, I say, my sisters, will bring me into better condition for my work, a condition which will, I trust, be of some avail to you also, in just helping you into a higher, into a deeper consecration to the Master. Be patient with me and I will try to pay you all my debt. Be prayerful each for the other throughout our burdens, and for me, too, if you will. Be courageous, be all, be anything which we as a body of women ought to be that our work fail not of its full fruition.

MARY F. BAILEY, Sec.

REPORT OF THE WOMAN'S EXECUTIVE BOARD.

At our January meeting it was voted that a protest be sent to Washington to represent our women upon the question of the Sunday-rest Bill—which we herewith give you—addressed to the Hon. Senator Spooner, and Representative Caswell.

To the Honorable, the Senate and House of Representatives, of the Congress of the United States:

The Woman's Board of the Seventh-day Baptist General Conference of the United States respectfully submits, that it represents several thousand women who conscientiously regard the seventh day of the week (Saturday), as God's Holy Day, to be religiously observed in spiritual worship. But these must likewise, by divine command, labor six days of the week. While we have cheerfully borne any and all inconveniences of our faith, we have felt a peaceful sense of protection under the United States Constitution, which Constitution and your oath to support said Constitution, has placed it outside of the power of Congress to so legislate as to effect the free exercise of religion on the part of all or any of the people. To require, by legal enactment, any religious observance on the part of any persons contrary to their faith, is an interference with their constitutional rights.

The petition of millions of names, real or hypothecated, has not the authority, by virtue of numerical value, that the appeal of even one man has, whose backing is a religious right, carrying with it a "Thus saith the Lord."

Many of our women are W. C. T. U. women; many, because of the Sunday-observance Department work, are not Union members; yet not one of us will grant to whiskey, tobacco, and opium, to intemperance and immorality, the right to rule because of numerical faith at the hands of the intemperate and immoral. Not less tyrannous than that old foundation principle, "taxation without representation," would be an unconstitutional over-riding of religious liberty. The religious faith of the masses may, or may not, be right. Civil enactments can neither make nor destroy a religious belief, nor yet control it; but through the history of the ages civil interference with the faith and conduct of the church, has always brought evil to the state, and no good. For the protection of all those whom we represent, and for the free exercise of religious belief by all the people, according to the Constitution, we respectfully pray your honorable body to refuse the petition for the passage of the Sunday-rest Bill.

Respectfully submitted,

MRS. S. J. CLARKE, Pres.

MISS MARY F. BAILEY, Sec'y.

In December, a Prayer Calendar was issued, the work of a committee appointed therefor, of which Mrs. Prof. Wm. A. Rogers was chairman. This work was done with the hope that by thus calling attention to our special work and needs as a people, we might become more familiar with them in prayer, and consequently more deeply interested at heart in them, an interest forcing us into the possession of love for the question in the Master's keeping.

Thank-offering boxes have been distributed until, at least in the first using of them, many of you must now be quite familiar with them.

The sending of boxes of clothing or other ar-

ticles, to persons upon home mission fields, or to those whom emergencies or catastrophies have overcome, has been increased, and these have not always been apprised, but in some cases simply reported as sent. There is in this line of work so good a chance for helpfulness, that to facilitate it a committee was appointed, consisting of one lady from each Association, who should be on the lookout for persons to whom boxes should be sent, and by whom, none needing should be forgotten, and none conditioned to give should be left out, thus resulting the more surely in an even hand of distribution.

The China Christmas Box went out in the Autumn, blessing and to bless.

Letters received by us, and other means of contact with our isolated women, led us into a strong desire to bring all our sisters in society organization, into an effort to unite our isolated and non-resident church member sisters with us in organized work. We therefore proposed a plan, by which such union could be effected; and as this question involves a basal principle, we hope for continued gain in this line of work, as the years shall come along.

(To be continued.)

EVANGELISTIC METHODS.

Dr. Edward Judson, son of the first American foreign missionary, Adoniram Judson, who is engaged in mission labors in lower New York City, thus describes one of the methods of work on his field:

At the risk of telling tales out of school, I wish to divulge an evangelistic device—almost the only one I know that never wears out; it works in summer and winter alike—the smaller the meeting the more effective it is. We begin our service say at 7.30. At about a quarter to nine, the subject having been fairly opened, and the meeting under good headway, I give out a hymn to be sung, *the congregation not rising*. I say that any who are weary, or who have duties that call them away, may withdraw during the singing, but that all are welcome to stay. This skims off the tired and indifferent, or those who need a long sleep, on account of the burdens of the morrow. Perhaps one-half or one-third are left; generally, the fewer the better. Those only are left who will cheerfully remain till twenty minutes past nine. To those I say, "I have a little tract here entitled, for example, 'Is that all' which I want to give you with my own hand." I put some good brother in the chair, and ask the people to keep on singing and testifying, *not praying*, under the new leadership, while I am distributing my tract. This gives me the opportunity of *individualizing* those present, without embarrassment to any one. Each one feels that he has not only heard me in a general way from the platform, but there is individual contact. He has had a personal look, a smile, a word, a grasp of the hand. When I get back to the desk, after fifteen or twenty minutes, the meeting all the time going on, I know just where each one is. All have received the tract, some have given me their names for membership. Others have promised to confess Christ before the close of the service, or to say "I want to be a Christian," or to remain and see me after the meeting. By the side of some of the inquirers I have, perhaps placed some Christian, who knows how to point a soul to the Lamb of God. The meeting then closes, with perhaps five minutes of testimonies, verses of Scripture, confessions and prayers. The spiritual atmosphere is now favorable for the new birth, and sometimes even then and there the new life is begun. As it is now about twenty minutes past nine, still a third meeting may be held with those most deeply interested.

By pursuing this course continuously, I keep myself thoroughly acquainted with the spiritual status of every attendant, and besides, at each evening service, I send out some new, choice tract. Eternity only can tell whither the wind will carry the seed and what the harvest will be.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FIRST QUARTER.

Jan. 4. The Forerunner Announced.....	Luke	1: 5-17.
Jan. 11. The Messiah Announced.....	Luke	1: 26-35.
Jan. 18. The Song of Zacharias.....	Luke	1: 67-80.
Jan. 25. Joy Over the Child Jesus.....	Luke	2: 8-20.
Feb. 1. Jesus Brought into the Temple.....	Luke	2: 25-35.
Feb. 8. Childhood and youth of Jesus.....	Luke	2: 40-52.
Feb. 15. The Ministry of John.....	Luke	3: 7-22.
Feb. 22. The Temptation of Jesus.....	Luke	4: 1-13.
Mar. 1. Jesus at Nazareth.....	Luke	4: 16-32.
Mar. 8. The Great Physician.....	Luke	4: 33-44.
Mar. 15. The Draught of Fishes.....	Luke	5: 1-11.
Mar. 22. Christ Forgiving Sin.....	Luke	5: 17-26.
Mar. 29. Review, or Temperance, or Missionary Lesson.		

LESSON I.—THE FORERUNNER ANNOUNCED.

For Sabbath-day, January 4, 1890.

SCRIPTURE LESSON—LUKE 1: 5-17.

5. There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elisabeth was barren: and they both were now well stricken in years.

8. And it came to pass, that, while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without, at the time of incense.

11. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12. And when Zacharias saw him, he was troubled, and fear fell upon him.

13. But the angel said unto him, Fear not Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness, and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

GOLDEN TEXT.—Behold, I will send my messenger, and he shall prepare the way before me.—Mal. 3: 1.

INTRODUCTION.

Luke was of Gentile ancestry, probably a Greek (Col. 4: 14), and the only Gentile writer of the Scriptures, and hence in that respect was qualified to write the Gospel for the Gentile Christians. He was born probably in the same year as the Apostle Paul, A. D. 2. Luke was evidently a man of some education and culture as is evinced by his style of writing, and also by the fact that he was a physician. It is supposed that his early home was at Antioch and it is quite possible that he studied medicine at Tarsus, the birth-place of Paul, since this city was not very far from his own city, and it is known from history that there was at this time a distinguished school of medicine in Tarsus. It is hardly questioned by any scholar that he was the author of the third gospel and also of the Acts of the Apostles. In the Acts of the Apostles he represents himself as having joined Paul in his travels from Troas on his second missionary journey. He accompanied Paul to Philippi where he appears to have tarried until Paul's return from Achaia, and then he seems to have attended him on his last visit to Jerusalem. He remained in near proximity to his friend during his two years' imprisonment at Caesarea and doubtless ministered to his wants. He was also with the Apostle on the long and eventful voyage from Caesarea to Rome, and through the first two years of his captivity. The exact date of the Gospel cannot be certainly fixed, but it is quite sure that it was somewhere during the twelve years from 58 to 70 A. D. Some suppose that the place of his writing was at his home near Caesarea during Paul's imprisonment there (A. D. 56-58); others think that he wrote the Gospel in Rome while with Paul in prison, (A. D. 62-66) and some think that it was written in Greece. As he announces in his preface, he writes to supply the religious need of a convert to Christianity, Theophilus by name. We have no means of knowing who this person was, or what was his position. It is in nowise probable that the Gospel was written for this one man alone but for all disciples of Christ who might be helped by such a record of the life of Jesus. He evidently had been for a long time engaged in researches concerning the life and teachings of Christ and now having written it out very carefully, he dedicates it to this particular friend in the same manner as authors in our time dedicate their work to some special friend, though it may be designed for a host of readers. The fullness of time toward which all the previous training of Israel pointed, had now come. Many wars, convulsions, and national calamities had transpired, all tending to prepare, not only Israel but the surrounding nations, for a higher, clearer and fuller revelation of God's purposes for the children of men. The Roman Empire was now

established over most of the known world; it was a time of peace among the nations, and thus the way was prepared for the introduction and conquests of the gospel. The Roman nation had built highways throughout the empire and established rapid modes of travel to the extremities of the civilized world. Her armies had been established in every part of the empire and was a defensive guard for the heralds of the gospel; not only this, but the Jews for purposes of trade and worldly interests were scattered all over the empire, occupying positions of influence and financial strength in every city. In this, their providential dispersion, they took with them the Bible with its prophecies and religious ritual which Christ came to fulfill thus preparing the way for the gospel. This was an age of great intellectual activity, and though there was a breaking up of the old religions and a decline of morals, yet this very fact created a thirst for some permanent system of belief, thus preparing the way for the great remedy which Christianity was bringing to the world. The population of the Roman Empire, which was now open for the introduction of Christianity, was 120,000,000 or about twice the population of the United States at the present time; the population of Rome, itself, at this time was very nearly 6,000,000, the population of Jerusalem was much larger than that of any city on our continent to-day, and it was a city of great magnificence and wide renown. We see by these facts that the world was in a state of preparation for the introduction of the kingdom of Christ, that had never been reached before in the life of the human race. We come now to the lesson before us.

EXPLANATORY NOTES.

V. 5. *There was in the days of Herod, the king of Judea.* These words are designed to fix the date which is under consideration. The king of Judea mentioned here was Herod the Great, the father of most of the Herods mentioned in the New Testament after the infancy of Jesus. He was a Jew in religion, but an Idumean by race; a man of many distinguished qualities, but he was conspicuous in the latter part of his reign for his intense selfishness and cruelty. He began to reign at the age of twenty-five, and died of a terrible disease at the age of sixty-nine. His reign was subject to Augustus Caesar and the Roman Empire, hence he took every measure to hold his position both among his subjects as well as in the esteem of the Emperor at Rome. During his reign he rebuilt the temple in great magnificence in Jerusalem. This did much to conciliate the favor of the Jews towards himself as the first foreigner who had reigned over Judea. It was in the very last years of his reign that the events of our lesson occurred. *A certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth.* Nothing is known of this priest save what is recorded here. The priesthood was divided into twenty-four courses, or classes, which took their regular turn in administering the services of the temple. 1 Chron. 24. These several courses were designated by definite names. This Abia, or Abijah, was the head of one of the twenty-four courses. He was the high priest of that course, and Zacharias was one of the priests in his course. This course of the priests served one week, commencing with the Sabbath. Each day the service of the temple was distributed by lot, among all the priests that belonged to that course, and thus each priest knew his particular part in the service of the day. This priest Zacharias had a wife, one of the daughters of Aaron. Thus we learn that she was of a priestly family, as well as her husband. Her name was Elisabeth. The writer is very careful in specifying the particular names of this priest and his wife; we shall see the bearing of this further on.

V. 6. *And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.* Righteous before God means that they were righteous in the sight of God, as an infinite holy being estimates righteousness; not simply in appearance, and in external formalities as men might estimate righteousness. Their righteousness was that of sincere love to God, undoubting trust in his promises. *Walking in all the commandments and ordinances* means "living and conducting one's self" in all their relations to men, each other, and to God, in perfect harmony with his commandments, his particular precepts, regarding with scrupulous care all his ordinances and his appointments. *Blameless in the sight of the Lord.* To be blameless in the estimation of the holy and righteous Father is the highest attainment of obedience and purity of heart. These two persons, the parents of John, were therefore without fault in purpose or deed before God.

V. 7. *And they had no child because that Elisabeth was barren, and they both were now well stricken in years.* The highest hope cherished by a Jewish family was that of a male child, because the prophets had promised that one should be born of a Jewish family who should come to be king of the Jews. Every family, therefore, looked forward to the possibility of the promised King; hence, for a household to be without children was a source, not only of disappointment, but of great sorrow, since the divine promise could not be realized in that household. Zacharias and Elisabeth had now reached the years in which such expectations could no longer be entertained. Still they had not ceased to pray that this great comfort and blessing might come to them.

V. 8, 9, 10. *And it came to pass that while he executed the priest's office before God in the order of his course, his lot was to burn incense when he went into the temple of the Lord, while Zacharias was discharging*

the duties of a priest as they had been designated by lot; we have mentioned before that the several priests were directed by lot as to their specific duties each day. On this occasion it became his duty to burn incense upon the altar which stood in the Holy Place. This burning of incense was accompanied by prayer on the part of the priest officiating, as also by the people who were in the temple courts. The altar of incense stood within the temple proper, in the Holy Place (Ex. 30: 6), before the veil that separated it from the Holy of Holies. The other sacrifices were offered on the great altar in the court of the priests, in front of the temple building. The offering of the incense was a great and rare privilege, since it permitted the priest making the offering to come into the sacred enclosure. This high privilege of itself must have rendered the day memorable to Zacharias, even "if there had been no supernatural vision." The priest entered the Holy Place in white robes, and with unsandaled feet, with two attendants, who retired when they had made everything ready. The people waited outside in the Court of Israel, praying in deep silence till the priest, who was sacrificing the evening lamb at the great altar of burnt offering in the court, gave a signal to his colleague in the Holy Place, who then threw the incense on the fire of the golden altar, and its fragrant smoke rose with the prayers of the people. Incense burned was a symbol of prayer. The deep prayer of Zacharias was ascending to God at the same time that he was burning the incense; he was praying for the salvation of Israel, yet not altogether forgetful of the long cherished desire for a son in his own household.

V. 11. *And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.* This appearance was sudden and very distinct, even his exact position on the right of the altar.

V. 12. *And when Zacharias saw him he was troubled, and fear fell upon him.* He was agitated, disturbed, suddenly thrilled as with holy awe as he beheld this heavenly messenger standing face to face with him beside this sacred altar of incense.

V. 13. *But the angel said unto him, Fear not, Zacharias, for thy prayer is heard.* Zacharias and his wife Elisabeth had waited long and anxiously for some answer to their prayer. Now, suddenly, the heavenly messenger has come to unfold the divine purpose, and it is no wonder that the heart of Zacharias was at once in a tremor of expectancy when he saw the angel before him, and especially when he received the assurance that his prayer was finally heard. *Thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.* There was no ambiguity about these words. The announcement was clear, distinct, and positive. It was made specific in the extreme when he was told what to call the name of the child. The name itself was intensely significant, "The grace of Jehovah," "The gracious gift of Jehovah." The name was well suited to confirm his trembling hope.

V. 14. *And thou shalt have joy and gladness, and many shall rejoice at his birth.* If Zacharias had any fear as to the announcement it must have been quickly driven away by the assurance that he should be filled with gladness, and that the multitudes about him should rejoice at the birth of the promised son. We have here repeated that marvelous fact that God always answers the prayer of his children at the most propitious time, when they are best prepared to appreciate and to enjoy the answer. Zacharias was not without the expectation of an answer, but he had no thought that it would embrace such glorious blessings. "Almost every blessing God gives us contains other blessings which the eye of the asker had not seen, nor entered his heart to conceive." "So it is with the gifts of the new heart, of larger faith, of opportunities of usefulness, of the Holy Spirit."—P.

V. 15. *For he shall be great in the sight of the Lord, etc.* These words state the reason for the great joy and gladness. This greatness in the sight of the Lord is that which results from personal holiness. John's greatness was to be spiritual, a greatness of character, of unselfish work. He was to be a man of self-control, an example of holiness and consecration.

V. 16. *And many of the children of Israel shall he turn to the Lord their God.* These words affirm that he was to be a man of great influence and power, turning men to the Lord.

V. 17. *And he shall go before him in the spirit and power of Elias.* . . . to make ready a people prepared for the Lord. We have here announced his supreme mission as preparatory to the coming of the Messiah. A great reformation in the hearts of the children of Israel must be effected before the Messiah can be understood and accepted. This work, therefore, of John is to be one of intense vigor and severity, attended with trial and strong persecution, and yet it is a work that must be done. Its magnitude and far-reaching results are almost beyond human conception. To make ready a people prepared for the Lord is a glorious mission, not only for the forerunner, but for every herald of the cross. In fact the same great work is going on to-day in the instruction and disposing of human hearts, thus making them ready to receive the Messiah.

QUESTIONS.

Who was the writer of this series of lessons? When and why did he write the gospel? What was the condition of the world at the time of Christ's ministry as recorded by Luke? Who were the parents of John? What was their character? Why is childlessness considered a source of sorrow among the Jews? What was the occasion of the communication? Please state the location of the different altars and the special offerings made upon each. What was the significance of each? Who was the visitant at the altar of incense? What was his communication? How was the heart of Zacharias affected by it? What was to be the character of the promised son? What was to be the effect of his ministry upon the children of Israel? What was his relation to the promised Messiah, or what was he to accomplish by way of preparing the way for the Lord?

SABBATH.

Throughout nature God has made provision for every need. Man's needs exceed those of any other earthly being, yet his physical wants are comparatively so unimportant that Christ said to his disciples, "Fear not them which kill the body, but are not able to kill the soul." Matt. 10:28. If these physical needs, comparatively so unimportant, are so abundantly provided for, it is unreasonable to suppose that God would leave the most important need of man unsupplied. All Christian people agree that a weekly Sabbath is an indispensable need of man's moral and religious nature. If it is so now it always was and always will be, in this life. Accordingly, the history of the world shows that every people which has lost the knowledge of this institution has drifted into idolatry and moral degradation. On the other hand, in proportion as it has been known and respected, men have risen in civilization and morality.

Adam and his immediate descendants, being men, needed it as much as we, and hence reason necessitates the conclusion that God would not withhold it from them; and the Scriptures show that he did not, but that he instituted it "for the man" (Mark 2:27), the next day after he was created. It being made for the human race at the origin of the race, it must, like marriage, have been for all time. Even those who claim that Christ abolished it will have a Sabbath in spite of him. God's act of sanctifying the seventh day of the creation week was equivalent to a command to keep it holy, as it made it sacrilege to use it for secular purposes. When he proclaimed and wrote his moral law he referred to the Sabbath instituted at the creation, and thus made it the seal of his authority in that code, distinguishing himself from all other gods. Had this fourth commandment been omitted, the Decalogue would have contained no proof that it came from the Creator. When he wrote that law, he had, for a month, been working several miracles each week in connection with giving the manna, by which he pointed out the Sabbath, to which he referred so plainly that it was impossible for the Israelites to mistake which day it was, and those miracles continued weekly for forty years; and that nation has continued to observe that day ever since, and nowhere on earth do they find any difficulty in knowing when it comes.

Some assume that it was instituted to commemorate their deliverance out of Egypt. If that were its design why did not God assign that reason in the fourth commandment instead of going back to creation for a reason? Will any one say that he gave a false reason? Besides, if it were instituted at the exodus from Egypt to commemorate that event, the Israelites would have known it, and would have known when they began to keep it for that purpose. But they never got such an idea. Josephus, Philo, and all Jewish writers, are emphatic in their testimony that God instituted it at the close of creation. The Scriptures, which they, alone, were inspired to write, and all secular history down to the present time, contradict this assumption.

Another theory has been invented within the last three hundred years, viz., that the fourth commandment simply enjoins "a seventh day" after six days labor, leaving it optional with men when to begin work. If God meant this would he not have said so? Who has a right to assume that he said the opposite of what he meant? No translator of the Bible ever dared risk his reputation as an honest man and scholar, by putting "a" in the place of "the" before

the word "seventh" in that command, however anxious to have it there so he could apply it to Sunday. Is it any more innocent to interpret a passage falsely than to translate it falsely? God will not hold him guiltless who thus handles his word deceitfully. Jer. 48:10, 2 Cor. 4:2.

History gives no account that such interpretation was ever thought of till A. D. 1595. How happened it then? Thus: The English Puritans taught that the Bible is the only rule of faith and practice in religion. They were, therefore, charged by the Church of England, with contradicting themselves by keeping Sunday, for which they had no higher authority than that of the Church, while the Scriptures enjoined the observance of the seventh day of the week, and no other. They thus found themselves compelled to return to the observance of the seventh day, or yield up their Puritan faith or find some Scripture authority for keeping Sunday. So Dr. Bownde set his wits to work and invented this theory, which virtually charged God with deceiving all the inspired writers of the Bible, and the world at large, for more than five thousand years, by saying "the seventh day is the Sabbath," when he ought to have said "a seventh day is the Sabbath." What a pity Dr. Bownde had not been in Moses' place so he could have corrected that divine manuscript, when written, and thus saved the world so much misapprehension and confusion.

If the time was ever to come when a change of the day ought to occur, God, in his infinite foreknowledge, would have known it. Then why did he so word the fourth commandment that no such change could take place without making him contradict himself at least three times in that command? Substitute the first day of the week, as it is claimed that Christ has done, and it makes it say, first, that God rested on the first day of the creation week, while he says he worked on it; second, that he worked on the seventh day, while he says he rested on it; third, that he blessed the first day, while he says he blessed the seventh day. God is charged with these three self-contradictions whenever the fourth commandment is applied to the first day as the Sabbath. Such construing of Scripture language by the mass of professed Christians, must create more skepticism and infidelity than all the Ingersolls and Tom Paines the world has ever produced. The Lord and his cause have been more deeply wounded in the house of his professed friends than by his avowed enemies.

If the above theory be correct men can nullify the design of the Sabbatic institution and commit no sin. Since "every one of us shall give account of himself to God," (Rom. 14:12), no person or government has a right to interfere with the individual liberty which God allows in his law. Hence if any seventh day after working six is what the fourth commandment enjoins, then each person is authorized, by that command, to choose his own time to begin work. Thus, in a family of seven persons, seven Sabbaths may be kept each week, each of which may be secularized by six of the family; or seven Sabbaths may be kept in each neighborhood and each be secularized by the majority, and all in perfect harmony with God's law! Thus the design of the institution would be frustrated by a provision inserted in the command itself. Is God that kind of a Law-giver? If our Congressmen should legislate in that way all would laugh them to scorn. Yet, for an excuse to act contrary to one of the plainest commands in the Bible, men deliberately try to make it appear that God has committed such folly.

Christ devoted thirty years of his life to car-

penter work, laboring on "the six working days" (Ezek. 46:1), and resting and worshiping on the Sabbath day according to the commandment. Luke 4:16. If he were now on earth would he desecrate the day he then kept holy, and sanctify, in its stead, a day dedicated by heathens in honor of a false god? Were he here now, and should he do as he did then, he would be liable to be fined and imprisoned as a criminal by his professed disciples, and in his name. Would that be honoring him? He says that at the judgment he will say to those arrayed before him, "As ye did it unto one of the least of these my brethren, ye did it unto me." He commands us to follow his example as a condition of discipleship, saying "I am the way, the truth, and the life." But professing Christians make laws to punish men for doing so, and are putting forth strenuous efforts to get United States laws passed making it a disgraceful, national crime, to obey his command and follow his example.

Again, we are met with a quotation from Paul (Rom. 10:4), "Christ is the end of the law to every one that believeth." This is the way the passage is generally quoted on such occasions when the claim is made that Christ abolished the Decalogue to believers. If true, then believers, and they only, may swear, murder, commit adultery, steal, lie, and break every other command of the Decalogue and not sin; for the same apostle says, "Where there is no law there is no transgression." Rom. 4:15. But that passage reads thus: "Christ is the end of the law for righteousness to every one that believeth." Does this mean that Christ abolished God's rule of righteousness in order that believers might become righteous? How could taking away the only rule that reveals what righteousness is, secure righteous living? Nothing can be more absurd. Paul evidently meant that the righteousness taught in the law was embodied in Christ, and that those united in him by faith became partakers of it, and thus the end aimed at in God's law is fulfilled in them, which is holiness of character. Holiness of character consists in supreme love of God and his law, which reveals him. "This is the love of God that we keep his commandments." 1 John 5:3. "By this we may know that we love the children of God, when we love God and keep his commandments." 1 John 5:2. Unwillingness to keep his commandments is what takes away this love for "the children of God" who do keep them, as is exhibited in fining and imprisoning them for so doing. Since every jot and tittle of God's moral law existed perfectly in Christ's character, no one can be like him only as he loves and obeys that law. And those who love it cannot be anxious to have it out of existence. If Christ abolished the moral law he thereby abolished moral obligation, and thus rendered redemption from moral pollution unnecessary and impossible. Without law there is no government or transgression, and where there is no transgression there is no curse, and where there is no curse there can be no redemption from a curse, hence no gospel. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3:13.

If the moral law was only for Jews, then Gentiles commit no sin in hating God and men, worshiping idols, swearing, stealing, committing adultery, lying, etc., and so have no need of redemption, being under no curse. If only Jews are under that law, only Jews are under its curse, and therefore only Jews are redeemed, and Gentiles have no Saviour.

(Continued on page 820).

HISTORICAL & BIOGRAPHICAL.

THAT SABBATARIAN CATECHISM.

Since preparing the article on this catechism, which appeared in the *SABBATH RECORDER* of last week, we have received further information in reference to its origin and use in some of our older churches. In a biographical sketch of Eld. John Davis which was inserted in the second volume of the *Seventh-day Baptist Memorial*, it is stated that he "was one of a committee that prepared and published a Bible Catechism, of which but a small edition was printed." We now have the evidence that this work, called "A Brief Summary," is the one referred to in the sketch. It seems that he, with other members of the Shiloh Church, was associated with Dea. John Bright and Dea. Jedediah Davis in the composition and appearance of this Catechism.

In the records of this church, on the subject, appear the following minutes of various Conferences, now named church-meetings, which were held by it during the year 1814:

January—Eld. John Davis brought forward a draft of a catechism, or a piece of instruction for the youth; and after reading and conversing thereon, it was agreed to lay the same over for consideration till the next conference.

February—The draft presented at the last conference was again read, and it was agreed that the church adopt something of this nature for the instruction of the youth. Caleb Sheppard, Jedediah Davis, Reese Ayars, John Swinney, and Jacob West, with Eld. John Davis, were appointed a committee to revise and make out the same, for examination by the next conference.

April—It was agreed to read the draft of questions and answers referred to a committee at the last conference, entitled "A Brief Summary of the Christian Religion, Expounded by Way of Questions and Answers in the Words of Sacred Scripture, for the Instruction of Youth." The church expressed the wish that this draft, when properly arranged, should be printed when convenient. It appointed Jedediah Hall and Isaac Sheppard to draw and arrange the same for that purpose.

May—This committee brought forward the draft of questions and answers, and it was read as far as they had proceeded with it; and it was agreed to continue the work in their hands until it was finished. The order was made that it should then be delivered to Eld. John Davis, Caleb Sheppard, and John Bright, as a committee to examine and correct it, if needful, for the purpose of having it printed with the Ten Commandments annexed to the work.

June—After the corrected draft was presented to the conference, Eld. John Davis, John Bright, and John Swinney, were appointed a committee to add, as an appendix, the Ten Commandments, with the explanations on them much the same as they stood in Eld. Jonathan Dunham's work of this kind, which was then in print among the members of the church. It was agreed that, when thus prepared, a written copy of the work should be sent to the Piscataway Church, and also to the church of our order in Salem county, for their approval.

August—It was reported that the Conference of the church in Salem county had given "their approbation of the draft." Jacob West and John Bright were appointed to "draw off this draft of questions and answers correctly," and for this labor they were allowed \$1 50. Caleb Sheppard was requested to lay the work before the Piscataway Church, and to inquire into the cost of printing it.

October—Mr. Sheppard reported that the Piscataway Church had "approved the late draft of questions and answers;" and that they wished to take one quarter of the copies when printed, and to pay for the same. It was agreed to publish 1,000 copies of the same at the cost of \$40.

December—It was agreed that the committee who had advanced the money for printing these copies, should be allowed to sell them as they think proper.

We understand that the work was actually sold for ten cents a copy, and that in many instances it was also given away. Without doubt, it was used in the Bible-class instruction of the Shiloh Church at this early day, as it was in the Piscataway Church.

HISTORICAL SKETCH OF THE FIRST WESTERLY CHURCH, R. I.

BY ELDER HENRY CLARKE.

On the 21st of Sept., 1839, a series of religious meetings was begun in what was called the Wilcox Meeting-house, situated in the town of Westerly, R. I., and continued through the following thirteen days. These meetings were conducted by Eld. John Greene and Eld. Nathan V. Hull. In these a goodly number of persons were hopefully converted, and several others who had experienced religion years before, but had not made any public profession of it, were renewed in the spirit of their minds. Candidates from both classes presented themselves for baptism.

At the close of these meetings, a Seventh-day Baptist Church was organized at this place by the elders present. The First and Second Churches of Hopkinton, R. I., on the petition of twenty-eight of its members and other friends, fourteen of whom were males, appointed a committee to assist in the formation of the First Westerly Church. Immediately afterwards, twenty-three others were added, making in all fifty-one members at the beginning. In the services of organization, Eld. Henry Clarke was chosen to receive the right hand of fellowship, and Sanford Noyes and Thomas M. Clarke, to act as deacons. Eld. Matthew Stillman gave the right hand of fellowship, welcoming this church into the sisterhood of our churches.

The meeting-house in which this action took place was formerly owned and occupied by a Seventh-day Baptist Church which extended the communion to all baptized believers in Christ, and received as members those who kept the first day of the week as a Sabbath as well as those who kept the seventh day. This course ended in eschewing all discipline for the non-observance of either day, and at length in the complete dissolution of the church. All the families in the vicinity who continued to keep the Sabbath, were favorable to the new organization, and many of them joined it, expressing their willingness that it should repair, own and occupy the old meeting-house. Some persons, keeping First-day, and having claims upon the building, refused their consent for it to be used in this way, saying that the Seventh-day folks were going to take away their rights in it. Consequently it was thought best to erect a new house of worship, and this was accomplished by a building society at a cost of about thirteen hundred dollars. The old house was left unoccupied, soon went to decay, and was finally torn down.

After the church was established, Eld. Matthew Stillman and Eld. Daniel Coon, of the First Hopkinton Church, preached for it once a month for a considerable time. When the Pawcatuck Church was formed in the village of Westerly, its first pastor, Eld. Alexander Campbell, served also this small church, whose meeting-house is about four miles south-east of the village, and whose members raised and paid one quarter of his moneyed salary.

The writer of this sketch was licensed by this church to preach the gospel, Aug. 10, 1838, and was ordained to the ministry Aug. 13, 1841. Clark T. Champlain was also licensed Aug. 9, 1844, was dismissed in good standing April 7, 1848, and afterwards moved to Nile, Allegany county, N. Y. Eld. Jacob Ayers, of New Jersey, was called May 21, 1848, to become the pastor of the church. He accepted the invitation, served here for several years, and was finally excluded for disorderly conduct. Christopher C. Stillman united with this church, and

was licensed to preach May 4, 1855, and received ordination as a minister, Nov. 6, 1857. He has continued his membership up to the present time, acting for many years as a most faithful pastor. Eld. Weeden Barber, a convert to the Sabbath from a First-day Baptist Church, joined this church under the administration of Eld. Stillman, and until his death he occasionally preached for it. Since the former has become feeble in health, and is unable to attend religious meetings but little anywhere, Eld. E. A. Witter has taken charge of the church, under the direction of the Seventh-day Baptist Missionary Board. He preaches also for the Second Westerly Church, located at Niantic, R. I., holding services here a half day on the Sabbath, and at the First Westerly the other half.

The present membership of the church is sixty-seven, nearly one-half of whom are non-resident, making, therefore, the congregation on the Sabbath usually quite small. The officers are now, E. A. Witter, pastor; C. C. Stillman, elder; Gideon T. Collins, deacon; Wm. F. Saunders, clerk. The post-office address of its members is Westerly, R. I.

PEACE WHICH COMETH OF TRUST.

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. That is the peace of God which passeth all understanding." It is of infinite value, and is the possession of those only who strive to keep the holy commandments. "Great peace have they which love thy law, and nothing shall offend them." One cannot conceive of a greater blessing than heavenly peace. Appetite and passion, ambition and every unholy desire are banished where peace reigns. In this spiritual condition love to God and man abounds, and the pure spirit lives above the world, having its conversation in heaven.

Peace does not mean inactivity. Every function of the body, every faculty of the mind, every emotion of the heart may be in lively exercise, while peace flows through the soul like a river, and the whole life is in harmony with the will of God. "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." The peace of God involves the exercise of the highest moral qualities of our being. There cannot be perfect peace unless there is perfect obedience. "To obey is better than sacrifice." Obedience is the supreme test of Godliness.

Let us then seek peace and pursue it. It is a universal privilege and a boon for all who desire it. In the midst of the cares and anxieties and perplexities of life, which are a common heritage, we have the eternal assurance of peace. Whatever else we may acquire there is no wealth nor fame which can compare with peace of mind; and possessing all things beside, without peace there can be no true joy. There are countless blessings of life, material, mental and moral, but all depend upon and are subordinate to peace, the greatest moral luxury in existence, here and hereafter. "Acquaint now thyself with him, and be at peace." "Mark the perfect man, and behold the upright, for the end of that man is peace." "The work of righteousness shall be peace." "Ye shall go out with joy, and be led forth with peace." "Peace I leave with you, my peace I give unto you." "The fruit of righteousness is sown in peace of them that make peace." The Scriptures abound with similar passages in attestation of the exceeding value of peace, out of divine assurance to those who comply with the conditions.—*Christian Secretary*.

A RELIGION without Christ, a religion that takes away from Christ, a religion that adds anything to Christ, or a religion that puts sincerity in the place of Christ all are alike dangerous, all are to be avoided, and all are alike contrary to the doctrines of the Scriptures.

SABBATH REFORM.

"IS THE ROMAN CATHOLIC CHURCH A PAGAN INSTITUTION?"

The above is the sub-title of a paper published in the July *Outlook*, p. 166, from the pen of Dr. E. Edwin Hall, of New Haven, Conn. The following letter, criticising Dr. Hall's position, was received sometime since, but through mistake it was laid over until now. We were anxious to place Dr. Hall's letter before our readers that that they might see how much of Romanism yet remains in the theories and practices of the Protestants. Mr. Reiver sees the inconsistency of Protestants, and secures himself by standing on the "Church authority" platform. So far he is consistent. We do not recall, in detail, the statements made by Dr. Hall, but if life is spared we shall complete the volume which is already in course of preparation, showing that the Roman Catholic Church was the *direct product* of the supremacy of paganism over the New Testament Christianity, which supremacy was rapidly attained after the middle of the second century. Heber Newton says justly that "Romanism is baptized paganism." Facts bearing on this point will be given in each future issue of the *Outlook*. Meanwhile we welcome such criticisms as the following, though we cannot agree with the writer as to the origin of the "holy Catholic Church," on whose traditions his faith seems to rest. Truth is at last evolved through a multitude of views and through wise and honest criticism:

Dear Sir,—I have been reading your paper for several years, and it is the first time that I molest you with a few lines which you will kindly pardon. I do not believe in the principles and doctrines which you advocate, but I like your paper for its consistency. It is a true Protestant position which you take. And, to use the language of one of your correspondents in your last paper, I would say, "I cannot for the life of me understand why any Christian who denies the authority of the Holy Catholic Church should think of observing the first day of the week instead of the seventh," be he even an Episcopalian. No one can deny that Sunday-keeping is a day instituted by the Roman Catholic Church. In this respect you are more consistent than even, Mr. Ankatell, who signs himself "Priest." The worst feature in your last paper is unquestionably Dr. Edwin Hall. It is unpardonable for a D. D. who has had the advantages of European travel to have remained such a narrow-minded and bigoted Protestant. Dr. Hall seems to be surprised that Protestants should seek the co-operation of Roman Catholics to legislate on the observance of Sunday. Of course the State, in passing any law on Sunday, with or without the co-operation of Catholics, unintentionally recognizes the authority of the Catholic Church and this fact I suppose is disagreeable to the Dr. But why not admit facts as they are or as you admit them? The Sunday laws are a part of the Catholic system, and were enforced by the State when Europe was still Catholic. The observance of Sunday has no other basis but the authority of the Roman Catholic Church. It is part and parcel of the Catholic system. It is the creation of the Catholic Church. If, then, one denies the authority, the teachings and traditions of that church as the overzealous Dr. Hall does, he must, in order to be consistent, accept the doctrine you advocate and observe the seventh day and not call Sunday the Sabbath. He may choose Sunday as a day of rest for various human reasons, but he must not expect people to go to church and Sunday-school on that particular day and cry out against the desecration of the Sabbath. I am not at all surprised that you have published Dr. Hall's article, as his inconsistency must needs open the eyes of many readers of your paper. But, sir, I am astonished that you took particular pains to recommend the paper read by Dr. Hall before the ministers' meeting at New Haven, which is a rare combination of vulgarity and ignorance. I am not entitled to ask for more space in your paper. But if you are in sympathy with his statements I would challenge him or any other educated man to prove any of the assertions made by Dr. Hall.

Respectfully,

JOHN M. REIVER.

CATSKILL STATION, N. Y., Aug. 5, 1889.

DR. CROSBY ON SUNDAY LEGISLATION.

At the late session of the Evangelical Alliance, in Boston, Dr. Howard Crosby, of New York City, spoke upon co-operation in moral legislation, relative to Sunday laws. He said;

Christian co-operation in moral legislation must be liberal, that is, free from any narrow, sectarian taint. The demand of Governmental interference for some pet fancy of a religious denomination is wholly contrary to the genius of our institutions. The object aimed at, and the motives presented, should be such as can be approved by all Christian minds, and which are in perfect consonance with the principles of our American system. "Let me take an illustration. Christians desire the quiet of the Sabbath as a day of worship. But how far can they seek legislation in respect to this desire? Can they demand of Congress, or of any State Legislature, a law making the Sabbath as a day of worship obligatory upon citizens? Certainly not. That would be the practical union of Church and State. It would be religious tyranny. The Jew and the Mohammedan and the infidel are not to be disturbed in their proper liberty to keep, or not to keep, any day holy. We are not a Hebrew commonwealth with a divine revelation ever at hand. We are not a church, but simply a nation, conglomerated from all nationalities and creeds, with individual liberty the corner-stone of our structure. For any church to direct the State, would be to repeat the blunders and crimes of the dark ages. All that Christians can ask, in the way of legislation on the matter of the Sabbath, is provision for quiet worship for those who wish it, and for release from all enforced work on that day, by Government officials who regard the day as holy. These two things belong to the rights of the individual conscience, which must be respected by a truly free Government. The Jew, with his Saturday, or the Mussulman, with his Friday, are entitled to the same consideration. As these are few, compared with the Christian population of the country, the question has mainly to do in practice with the last. Then, on secular grounds, the Christian majority of our country have a right to demand that the day for resting man from work—which all physiological science declares necessary for health and prosperity—shall be Sunday, coinciding with their sacred day, and on these secular grounds they may demand the prohibition of labor, both in private establishments and Governmental offices, and the closing of all places of temptation to disorder, on such a day of leisure. This distinction between the sacred Sabbath, recognized by the Christian, and the work-free Sunday, recognized by the nation, must be maintained in all discussions of this live subject. The more we attempt to make Sunday a sacred day to all by legislation, the more determined will be the opposition (and rightfully), and the more we endanger the very just demand for the work-free Sunday, on which all citizens can unite without respect to religious views or bias." Some people seem to have the idea that, whatever their own consciences approve, they must force upon everybody else. "Fanaticism retards progress. Whatever there is of good in that which fanatics push, is only imperiled by their advocacy. A general indignation is aroused which rejects the good with the evil. In all our endeavors for reform, in all our movements for moral legislation, we must respect the rights of all, while we educate the public mind in those moral principles which God has framed the human mind to approve when they are made manifest."

We see little to dissent from in the foregoing. The majority has no right to compel the minority into a "work-free Sunday." The Sabbath-keeper, having observed the Sabbath, must be left free to pursue his business on Sunday, so long as it is not a detriment to the Commonwealth. And more, the Sabbath-keeper is as much entitled to undisturbed worship on the seventh day as others are on Sunday. There are no "secular grounds," on which such work can be forbidden, and Dr. Crosby is right in saying that all Sunday legislation must rest on secular grounds only.

We must not ask that duty be taken away. We must not ask that somebody else shall do the duty for us. We are to ask for the food which shall strengthen our own shoulders to bear manfully whatever burdens belong to them. And we are not to ask for one great refreshment which shall make us henceforth sufficient and satisfied and all-capable. We may go to him every day anew, owning, and glad to own our dependence upon him, and thankful each day anew for the help he is waiting to give us.

HOW A BLIND MAN SEES.

Many instances have been related showing that defection in any one or more of the human senses often results in developing the corresponding inner sense. This has been more frequently observed in persons afflicted with loss of sight and hearing. One of the kind is interestingly described in a late issue of the *Chicago Herald*, which can safely be taken as one of the most remarkable on record.

Mr. Henry Hendrickson, born in Norway forty-three years ago, but who has lived in this country forty years, was deprived of sight when six months old. He was educated at the institution for the blind in Janesville, Wis., and is the author of a book entitled, "Out of the Darkness," somewhat in explanation of the mediumship with which he is becoming endowed, although unable to account for it in any manner satisfactory to himself or conformable to the known laws of physical science.

The narrative states that he is well educated, a brilliant conversationalist, and with glasses which hide his completely closed eyes, one would scarcely recognize him as a blind man. For the last twenty years he has seldom used an escort, except when in great haste, and when going on territory entirely strange to him. Many people who have observed the facility with which he moves from place to place doubt that he is totally blind, but he has been put under the severest tests, and those who have made the investigations are convinced that he cannot see.

Describing his habits to a reporter, he said: "When in a train at full speed, I can distinguish and count the telegraph poles easily, and often do it as a pastime, or to determine our speed. Of course, I do not see them, but I perceive them. It is perception. Of course, my perceptive qualities are not in the least impaired on account of my blindness. I am not able to explain it, but am never in total darkness. It is the same at midnight as at midday. There is always a bright glow of light surrounding me."

A practical test was made. A thick, heavy cloth was thrown over his head as he sat in his chair. This hung down on all sides to his waist. It was impossible for any one to see through it. Then before or behind him, it mattered not, an ordinary cane was held up in various positions, and in answer to the inquiry, "In what position am I holding it?" he gave prompt and correct answers, without a single mistake, sometimes describing acute or oblique angles.

"I have never," he said, "by the ordinary sense of sight seen an object in my life, not the faintest glimmer of one. My sight or discernment does not come in that way. This will prove the idea to you. Take me into a strange room, one that I have never been into, and never heard about, and no matter how dark it is, I can tell you the dimensions of the room very closely. I do not feel the walls; I will touch nothing, but there is communicated to me by some strange law of perception the size and configuration of the room."

He then related that being in New York in 1871, he walked from Union Square to a friend's house on Forty-first street, a long distance with several turns, and did not make a miss. He said: "I knew the house when I came to it. I did not see it, and yet I did. I am studying shorthand, and as my hearing is very good, I expect to become an expert. I had a little trouble with my writing at first, but am now able to write very well."

Another remarkable illustration of his power to see without eyes is this: If one makes motions in the air like beating the time for a choir, but describing phonetic characters, he tells the characters and interprets them. What might be termed a "crucial test" of this was given the *Herald* reporter.

Mr. Hendrickson further said: "I am a very good skater, and can, when gliding over the ice swiftly, see every crack and rough spot, no matter how small and indistinct. The faster I go, the plainer I can see. Well, I don't mean that I can see, but I perceive, or something. It is light to me, and I seem to discern every thing."

—*Christian Secretary*.

THE SABBATH RECORDER.

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

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

"Bad thought's a thief;
 He acts a part,
 Creeps through the windows of the heart,
 And if he once his way can win,
 He lets a hundred robbers in."

How DIFFICULT it is for us to learn that "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Human laws are satisfied with outward obedience; they can require no more. But the requirements of the Lord are both clean hands and a pure heart.

RECOGNIZING God's law of judgment according to the state of the heart, the wise man warns his readers against associating with the libertine, giving as his reason for this warning the oft repeated proverb, "for as he thinketh in his heart, so is he." It is surprising that this warning against the dangers of a wicked heart is often quoted to prove that if a man thinks he is right, he is right! There could scarcely be a worse perversion of a Scripture passage than this. What a man thinks of anything makes no possible difference with the truth or falsity of that thing, but it may make all the difference in the world with his own personal character.

BROTHER E. P. SAUNDERS, formerly of this office, has opened a newspaper subscription agency at his home in Ashaway, R. I., which offers quite a saving to the subscriber on quite a number of standard publications. See his announcement in our Special Notice column this week.

WE call attention to the announcement made by Bro. Burdick, in the Home News item from New York, concerning the young man who wants to find a home in a Sabbath-keeping community. Let some one respond at once, writing to Rev. J. G. Burdick, 1289 10th Avenue, New York, N. Y. There must be a place somewhere for such a young man, and this seems the right way to find it. Moreover, this case, like many others, furnishes opportunity to make practical demonstration of the sincerity of our Sabbath reform efforts.

AN exchange mentions the fact that the "Rev. Dr. Burchard, of Rum, Romanism, and Rebellion Sermon fame," has recently preached two Sundays in the Presbyterian Church in Hornellsville; and then adds, "Dr. Burchard has smoked one cigar a day for the past fifty years." Just what the connection between the two statements is, is a little difficult to see, unless the writer means to suggest that the preacher's great fame was in some way enhanced by his unseemly indulgence. But unless some one can show that Dr. Burchard would not have become more famous had he refrained entirely from the use of the poisonous weed, we shall feel at liberty to dissent from the conclusion of our exchange. But let us see what the famous doctor has been doing all these years if the latter statement be

true. One cigar a day for fifty years would give 18,250 cigars; and these at 10 cents apiece would cost \$1,825. All this for the indulgence of an unnatural appetite, which indulgence, to put it mildly, has been no benefit to himself or anyone else—a dead waste. We prefer to think that our exchange has been misinformed.

RETROSPECTIVE.

With this issue we close the 45th volume of the SABBATH RECORDER, as we also close the year 1889. While it is always appropriate and profitable to look at our mercies, it is especially so, when we reach a point at which we are accustomed to regard the past as finished, and to look forward as from some new stand-point. It is a sort of closing up of accounts and a beginning anew. Before we seal the book and lay it away, let us glance over its pages, and see what its record is.

1. The year has been marked by the divine favor in the life and continued health of most of our laborers. We cannot now speak of individual experiences. Into many homes death has come and taken from them loved ones, and sorrows have come to many individual hearts; but even in these personal experiences, the presence and supporting power of the Comforter has been abundant cause for thanksgiving and praise. But to those, whom we have chosen to lead us as a people God has been gracious. In the providence of God men grow old and die. Those who have been taken from us during the year 1889 have nearly all filled out the measure of an active life and closed their labors, full of years, leaving behind a savory influence.

2. The year has witnessed a better organization of our forces for our work than we have ever seen before. In this statement we have reference to the organization of the Young People's Committee for denominational work; the more complete systematizing of home mission fields and work; the re-enforcement of the China mission; the enlargement of the editorial force of the SABBATH RECORDER; the better organization of our publication work, with reference to the various classes to be reached by our periodicals; and the general movements for systematic contributions for all our work. We do not say that we have yet reached the heights of perfection in all, or any of these lines suggested, but that we have made some progress in each of these several directions, with an evident disposition to push forward, is cause for devout gratitude to God.

3. The opportunities for our peculiar work have multiplied during the year. The agitation of the Sunday legislation question, by the American Sabbath (Sunday) Union, and the Woman's Christian Temperance Union and their sympathizers, has given us the ear of the American public on this question as nothing else, so far as we can see, could have done. And God has manifestly blessed the efforts we have made to improve this opportunity. The lines of the conflict are becoming more and more sharply drawn. Each new turn in the changing phases of the controversy, has left us more and more unquestionably in possession of the only biblical ground upon this subject. Even our Baptist brethren, those historic sticklers for the Bible, and the Bible only, as the rule of faith and practice, are showing signs of weakness, when asked for the Bible authority for Sunday-keeping. Some are seeing the inconsistency of this position and, not willing to abandon the grand principles which have been their boast for generations, are turning to the truth; and unless the

present signs are misleading this turning will go forward in increasing ratio.

4. Our schools, too, have had a healthy, prosperous year. Those which have long been in the field have sent out their usual quota of young men and women prepared in mind and heart for life's great work, while the schools themselves were never better equipped in endowments, in facilities and appointments for their work than they are at the close of this year, 1889. The opening, this year, of a new school of academic grade in West Virginia is an addition to our institutions of learning that promises well for the future.

5. Our church life, for the most part, is vigorous. Many of our churches have enjoyed, during the year, precious revivals, in which many souls have been born into the kingdom of Christ, the churches have been strengthened and, the forces for gospel labor have been increased. Nearly all the churches enjoy the stated preaching of the Word. Sabbath-schools are maintained for the study of the Scriptures, and societies for young people, for women's work, etc., furnish, in all our churches, abundant means of grace in both work and worship.

Whichever way we look then, whether to the work of our schools, our societies, or our churches, there is much to inspire the heart with gratitude to God for the year that is closing, and to fill it with hope for the year to come.

MINISTERIAL CONFERENCE AND QUARTERLY MEETING.

A goodly number met at the church, in Milton Junction, at the time appointed, Nov. 29th.

The programme was mostly carried out. Two of our essayists were absent. Eld. E. M. Dunn was out west on a missionary trip, and so could not fill his place on the programme. As he was on for two essays, it was quite a loss to the exercises. Eld. S. H. Babcock was absent on account of the sickness of his mother, and this deprived us of another. Notwithstanding these drawbacks, I think this session was fully up to our average, in some respects at least.

Eld. J. W. Morton read his paper entitled, "Have evil spirits the power of working miracles." He maintained that they seemed sometimes to have such power, but they were permitted to use it only under such circumstances as would enable the agents of God to turn it to his account. Remarks were made upon his essay by three brethren.

"To what extent should religious instruction be encouraged in the common schools?" was the title of a paper read by Mr. M. G. Stillman. He approved of the practice of reading the Bible in schools, if nothing more should be allowed. Because the brethren took both sides of this question, there was more discussion on this topic than all the rest. There were ten different ones who spoke on it in the forenoon and others in the afternoon. Some spoke several times with quite a little earnestness.

E. B. Saunders, in a paper, presented his views upon the following subject, "How best to provide for pastorless churches?" Among other things he thought that when churches having pastors were within easy reach of them, they should spare them a week or so, once a month or quarter, without decreasing their salary, provided their expenses can be raised in some other way. The time was too short to allow extended remarks upon this subject.

The closing essay was read, entitled, "How can we interest and set at work for Christ the now latent force of our denomination, the busi-

ness man?" Although quite long it did not elicit any discussion.

Before the election of officers, an amendment was adopted with reference to the programme committee. Now there is but one in the committee, and he is elected at the annual meeting and holds his office a year.

The following were appointed as officers, A. B. Spaulding, President; S. G. Burdick, Vice President; W. H. Ernst, Secretary and programme committee. There were fifteen names added to the list of members, showing that the people enjoyed the exercises.

The following are the subjects assigned for essays at the next session.

Define, according to the Scriptures, the phrases, "everlasting life" and "everlasting punishment." Two essays to be read, one after the other, before the discussion of either, by N. Wardner and J. W. Morton.

Was the satisfying of divine justice the chief object in the atonement of Christ? T. J. Van Horn.

Does the word rendered "eternal" ever mean endless duration? E. M. Dunn.

Ought a church to prosper which does not maintain proper discipline? S. H. Babcock.

Is our denomination managed as economically as it might be with special reference to the general boards? E. M. Dunn.

Are our churches in a decline? If so, what is the cause, and how can the decline be remedied? H. Hull.

Is the Lord's supper a test of fellowship between brethren, or is it a declaration of faith and fellowship between the participant and the Lord Jesus? L. C. Randolph.

The Quarterly meeting began with a sermon from Bro. M. G. Stillman, taking for his text, Psa. 19:14. "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." He called attention to the fact that the young people are in danger of failing to fill the ranks being depleted by death and other causes. This danger might be avoided if the prayer of the text should be complied with.

An interesting conference meeting followed the sermon, conducted by Bro. T. J. Van Horn. There were fifty-three who took part in this meeting. A fine array of witnesses for Christ.

On Sabbath morning, at 10.30, the people assembled at the church to listen to a discourse by Eld. J. W. Morton. He took for his text, Psa. 119:126, 136, "It is time for thee, Lord to work; for they have made void thy law." "Rivers of waters run down mine eyes because they keep not thy laws." 1st. In a general way, he spoke of the law as interpreted by Moses and Christ, as a law of love to God and to man. 2d. In a particular way, he took each commandment and showed its spiritual significance or application to our hearts. Following the discourse a collection was taken which amounted to \$20, after which the Lord's supper was celebrated, led by the pastor, Eld. N. Wardner, and assisted by Eld. W. C. Whitford.

In the evening we met at the usual hour to listen to a discourse by Eld. W. C. Whitford. There was a good attendance and it was followed by an interesting conference meeting, led by Bro. E. B. Saunders. There were seventy-five who were witnesses for Christ.

First-day was a busy day. We met at 9.15 for a praise and prayer service. At 10 o'clock a Sabbath-school Institute was opened. There were several essays read of considerable interest, and a large number of questions collected from the congregation, and answered by Bro. Saunders and others to whom they were assigned. The exercises were enjoyed very much by the congregation. A more full report will be given very probably by some one else.

In the afternoon the Y. P. S. C. E. Union had charge of the exercises. After some business a very excellent conference meeting was held. Fifty spoke in about thirty minutes. For a similar reason I need not give an extended description of this.

In the evening a sermon was preached by W. H. Ernst, followed by a conference meeting led by Bro. L. C. Randolph. It was an enjoyable time. Many remarked that it was the most enjoyable gathering of the kind they ever attended. We have finally solved the problem of what the Quarterly meeting is for, viz., a revival of religion. The religious interest had gained such momentum that it was thought best to continue the meetings. During all that week and part of the next, interesting meetings were held, many backsliders were reclaimed and the church quickened into new life.

W. H. ERNST, Sec.

A VISIT TO HEBRON, PA.

It was my privilege to spend a part of my vacation among the brethren at Hebron, Pa., and thinking the readers of the RECORDER would be interested to know the condition of our churches there I make this brief statement.

After a pleasant day's drive through wild and attractive scenery I arrived at the home of Bro. LeRoy Burdick, where I was to make my home. After supper I rode over to Hebron Centre and preached to an interesting congregation. The prospects here are very encouraging, although no preaching services are regularly held. The people are now maintaining a weekly prayer-meeting with an increasing attendance and interest. Bro. Burdick says he has not seen such evidences of a Christian awakening there in many years as are manifest now. We held other preaching services there Sunday and Monday, and in spite of hard rains and exceedingly bad roads the attendance was remarkable. The brethren all expressed a strong desire that some one might come and hold a series of meetings during the winter, which Bro. W. L. Burdick and myself hope to do in January or February. Will not all earnestly pray for those who are striving so earnestly to let their light shine there amidst many discouragements, that much good may reward their labors during these winter months.

Sabbath-services were held with the church on the hill, and here, too, I was greatly rejoiced at the Christian spirit and zeal of the little band, who have maintained Sabbath services without a break for fifty years, much of the time without a settled pastor, or regular preaching appointments, and maintaining their ground with much less help than most of our churches of like size and circumstances. During the last few months they have erected a very neat and cozy little church with no help from outside. The church is now complete and paid for, save seating, lighting and heating. In accomplishing this they have all contributed generously, and to the extent of their ability; but the house as it stands is of no use to them, and they are patiently waiting until they shall be able to provide the seating and heating furnishings. I am sure that any help from the meeting-house fund or from individuals who desire to further the cause of our Zion, would be most worthily bestowed and gratefully received. This church also wish to be remembered in the prayers of God's people, that they may remain faithful unto the end.

J. A. PLATTS.

ORDINATION SERVICE.

An invitation having been previously sent to sister churches for delegates to meet with the Middle Island Church in connection with its quarterly meeting, Dec. 7, 1889, to assist in the ordination of John A. Polan to the office of deacon, the following delegates,—J. L. Huffman, of Lost Creek; O. S. Mills, Asa F. Randolph, and F. J. Ehret, of Ritchie; C. S. Davis, and C. R. Davis, of Greenbrier, and H. Davis, of West Union, were present. The ordination service was conducted as follows: Ordination sermon by O. S. Mills, from "Be ready to every good work" (Titus 3:1); consecrating prayer by J. L. Huffman; hand of welcome by J. J. Lowther; charge to the candidate by F. J. Ehret, and charge to the church by Asa F. Randolph.

F. F. RANDOLPH.

NEW YORK LETTER.

(Continued from first page.)

blessed the seventh day and hallowed it," and we testify unto our beloved fellow-citizens everywhere throughout the country that in keeping this commandment there is great reward.

Also the following introduced by Rev. W. F. Crafts:

Resolved, That we commend the National League of Baseball Players for refusing to break the laws of God and the State by Sunday games and we commend their example to others as worthy of imitation.

This is quite funny. The next step will probably be to commend the saloon-keepers who close on Sunday. How drowning men catch at straws!

The whole meeting did not begin, in attendance, with our own yearly meeting held here last year, and this was a national meeting; the slim attendance was a terrible disappointment to Dr. Crafts. At the last session, when the writer left the room, there were present less than thirty people. From their own standpoint: "If this small people expect to turn the world upside down, when shall it be accomplished?" But Dr. Buckley consoled them and explained the slim attendance, saying that it was always so in all great, true reforms. "If there was to be a jack lantern show in this house to-night there would be scarcely room to hold the people." It very forcibly reminded me of a couple of Sundays ago. I went to the Eden Muse in the afternoon, and such a jam! I attended a very popular church in the evening and from where I sat I counted forty pews that were absolutely empty of occupants. How many were empty under the gallery in which I was sitting I am unable to say.

Speaking of Col. Shepherd and his so-called Sabbath-reform efforts, the following, clipped from an evening paper, demonstrates that the irreligious world begin to realize the fact here spoken of, which the Christian world is so slow in admitting:

Why, Colonel! Usage may sanction the use of "Sabbatarian" as a descriptive epithet of Mr. Elliott Shepard, but his reputation as the editor of a paper printed in English would be better if he possessed the knowledge that Sabbath is the seventh day of the week and that Christianity observes the first day of the week, Sunday, as the one specially devoted to religious observance. Don't say *Sabbath* when you mean *Sunday*.

SEMI-ANNUAL MEETING.

The semi-annual meeting of the churches on the Berlin field convened with the Seventh-day Baptist Church of Coloma, Waushara Co., Wis., Dec. 6, 1889, at 7 o'clock, P. M., Elds. J. W. Morton, from Chicago, and W. W. Ames, from Menomonee, with quite a number of brethren from Berlin, Dakota, and Deerfield, were present. Bro. Morton preached the opening sermon from Rom. 8:1. Meetings were held at 10.30, 2.30, and 7 o'clock Sabbath and Sunday, with preaching, alternately, by brethren Morton and Ames, with marked earnestness, while the congregations, though not large, gave good attention. After the sermon Sabbath afternoon a covenant meeting was held, and after the sermon in the evening the Lord's Supper was celebrated, in which most all took part. Three papers were read during the meeting, from Bro. Baker and Sisters M. E. Clarke and Elmie Cockerel. It was voted to ask the publication of Sister Cockerel's paper in the SABBATH RECORDER. The next semi-annual meeting is to be held with the Berlin Seventh-day Baptist Church, beginning on Sixth-day before the first Sabbath in June, 1890. Sisters T. Lowe, J. Gilbert, and J. Greene, with Bro. E. D. Richmond, were appointed to prepare papers for the next meeting.

H. F. CLARKE, Clerk.

YOUNG PEOPLE'S WORK.

MAN'S ETERNAL SPIRIT.

BY ALVA F. RANDOLPH.

The order of the creation is familiar to all. "In the beginning God created the heaven and the earth." "And God said, Let there be light, and there was light." Day and night were then made, and this completed the first day's work. The next day the firmament was created. On the third day the land was divided from the water, and the grass, herbage, and fruit were made to grow. On the day following, the sun, moon and stars were placed in the heavens to be signs, which should divide time into seasons, days and years. On the fifth day God created all the living creatures that inhabit the water, and all the winged fowl. On the last day of creation he made the beasts, cattle and creeping things. Then came the crowning work of the creation. "And God said Let us make man. So God created man." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "And out of the ground the Lord God formed every beast of the field and every fowl of the air."

Man belongs to the animal kingdom. His physical nature is similar, in many respects, to that of the dumb brutes. After a person has benumbed all his finer feelings and sensibilities; or if he has placed himself where he hates all of his fellow creatures, except it be to gratify his base desires in licentiousness, or a drunken debauch, he is no more worthy to be called a man; and he is really lower than the beasts. But happily, man, in his normal condition, is an intelligent creature. He is endowed with the power of thought. His actions are guided by knowledge and will. He may be touched by the feelings of sorrow or joy which others experience; and by living a pure and upright life, he may have a joy and peace which can be but a foretaste of heaven.

The dumb animal dies, and its carcass molders back to the dust, and we believe that its existence is ended. But not so with man. We believe that our bodies will crumble and decay, for it is said, "dust thou art, and unto dust shalt thou return," yet if we believe the Bible, as we most certainly do, there must be a future existence. Longfellow beautifully says:

"In the wreck of noble lives
Something immortal still survives."

Then we may ask why is man favored above all created things?

The Great Father must have had some noble object in view, for he said "Let us make man in our image, after our likeness; so God created man in his own image, in the image of God created he him." "And breathed into his nostrils the breath of life," that is the breath of lives; spiritual, moral, and intellectual. It was the will of God, that all men should possess the faculties which are necessary to procure earthly prosperity and happiness. But this is not all. The last part of the verse just quoted says, "and man became a living soul." How wonderful! that we poor, weak mortals should be endowed with an eternal spirit. It is something more than an intellectual power or sensibility. It is something that a heathen in all his depravity possesses. And it actuates him to honor and pay tribute to his god; and it is well known that savage nations reverence and worship the sun, moon and stars, and attribute to them the powers of deity. Indeed, it is evident that every individual has a faculty for which he is responsible

to God. In Luke it says: "And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Then all people, both heathen and enlightened, are under the law of obedience, and a just God could not require obedience, unless he had bestowed upon man more than human faculties. Then we come to the conclusion that there is a spark of the Divine Being in every individual. One writer has said:

"Let each man think himself an act of God
His mind a thought, his life a breath of God."

Another writer says:

"'Twas much, that man was made like God, before;
But, that God should be made like man, much more."

John Fiske has put the thought that we wish to convey in the following language: "We might as well try to escape from the air in which we breathe, as to expel from consciousness, the power which is manifested throughout what we call the material universe. But the only conclusion we can consistently hold is that this is the very same power 'which in ourselves swells up under the form of consciousness'."

Then, as we have all received a portion of that Great Spirit, how important that we should use it to the advancement of his cause and kingdom in the world. How meek, lowly and teachable we should be. How often we should search his Word and lift our prayers to him, that we may be guided into the paths of righteousness. Our hearts should be filled to overflowing with the love of God. Our zeal for the work of Christ should never be allowed to wane, and the motto that should ever be before our minds will read: "Be ye therefore perfect, even as your Father in heaven is perfect."

OUR MIRROR.

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

UNITY is strength. As a band of workers together in the Lord's service, we take pleasure in reporting the healthful growth and prosperity of the Y. P. S. C. E., of Adams Centre, N. Y. With our faithful pastor and active members we are endeavoring to uphold the banner of the cross. The Sabbath evening meetings have a fair attendance with increasing interest. On the evening of Dec. 12th, a social was held at the residence of O. D. Greene, Jr. A pleasant and profitable evening was spent, with \$4 56 gathered in as the fruits of the occasion, to be sent as a New Year's gift to worthy members upon the missionary field. As another year has nearly finished its course we look back upon the past with many a regret for misspent time and opportunities. But when we remember how graciously the master has dealt with us, regardless of our negligence in his work, we feel like taking new courage and pressing on toward the mark of the prize of the high calling of God in Christ Jesus our Lord. Sister societies, let us be faithful and true to the trust, for we are able to do all things through Christ who strengtheneth us.

A. A. W.

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."

GOOD LITERATURE.

PRACTICAL KNOWLEDGE NEEDFUL.

In almost every department of human study it is admitted that practical illustrations form an indispensable part of the subject. No one would imagine for a moment that he could learn arithmetic by simply reading the text book, even though he might know every rule by heart. No one would attempt to pursue the study of botany without ever examining a leaf or a flower. And yet it is a common impression that something may be learned of literature by committing to memory a list of the most noted authors with the dates of their lives and their works, though not a word is read about them, or a word they themselves have written, excepting the extracts to be found in the handbook which happens to be in use. Every text book on literature furnishes copious lists of books to be read, but how often are these helps used?

In a class, (not in literature,) in a young ladies' school some one incidentally asked when the *Spectator* was written. The teacher promptly replied: "In Queen Elizabeth's reign." Two of the girls, who had read more than their teacher, smiled at each other; but the lady herself proceeded with the lesson of the hour in blissful ignorance of her egregious blunder. Yet she was not an ignorant woman. On the contrary she had received an excellent education and was eminently fitted for the particular branch which she was teaching. She simply was not interested in the literature of either Elizabeth or Anne's reign, and she had learned her facts from a book about books, instead of by reading the books themselves. One must possess an unfailling memory to be able to place every author in his correct position where the facts concerning all authors have been learned only by rote; but it requires no exercise of memory at all and only an intelligent reading of specimen works of different epochs to discover that the *Spectator* could no more have been written in the time of Elizabeth than Longfellow's poems could have appeared in the days of the Pilgrim Fathers.

Then let our first principle be that we cannot know literature by reading about it. We must read the books themselves. It is altogether a waste of time to learn to repeat that the Elizabethan literature is "stately, rugged and pungent," and that of Anne and the Georges "graceful, luminous and polished," unless we are willing to find out for ourselves why these terms are universally agreed upon among critics.

There is another point to be considered in this connection. Writers are continually referring to other writers, and to historical and fictitious characters, and often the whole point of a sentence may depend upon such an allusion. No hand book on literature will help us here, nor is it always convenient or agreeable to consult the encyclopedia every ten minutes. But when it is remembered that these numerous names appear over and over again in different works, it will be seen that their acquaintance may easily be made by extensive reading.

If anyone wishes to test his familiarity with English Literature, let him read one of Macaulay's essays and see how many of the allusions therein he understands. For no other writer has a greater wealth of illustration than this "apostle of the Philistines," as Matthew Arnold calls him; nor does any other author mention all sorts of characters taken from history and romance, from times near and remote, with so easy an air of personal acquaintance. From the essay on Milton which lies before us we

have made the following list of proper names, taking them just as they come, but leaving out those which must be known to all, as Shakespeare for instance, and also those which the author explains in passing: *Defensio Populi*, Shaftesbury, Helvetius, Montague, Walpole, Niobe, Aurora, "Fable of the Bees," Mandeville, Iago, Hamlet, Lear, Petrarch, Cowley, Johnson, "Augustan Elegance," Harold, "Sad Electra's poet," Queen of Fairy-land, Bottom, The Faithful Shepherdess, Aminta, Pastor Fido, Guarini, Amidas, Gulliver, Gibbon, St. George, Mars, St. Elmo, Castor and Pollux, Cecilia, Venus, The Muses, Don Juan, Facinata, Beatrice, Tasso, Klopstock, Osiris, Prometheus, Act of Indemnity, Theocritus, Ariosto, Filicaji, Oromasdes, Areinanes, Petition of Right, "Vandyke dress," "doubting Thomases," "Careless Gallios," Duessa, Boswellism. Here in only fifty pages are over fifty allusions to Biblical, historical, mythological and fictitious characters, to things, customs, qualities and names of books, all mentioned without an attempt at explanation; so that if the reader does not recognize them for himself he has no means of knowing whether they are people in real life or in a drama, volumes of history or books of rhymes. To be able to place everyone of these allusions correctly would indicate considerable knowledge of English Literature. We do not mean to intimate that it is necessary to read all of the books mentioned in this essay, or all the books containing the characters alluded to. Some of them are now inaccessible to most readers, and others are not worth reading if they could be found. But it is necessary to be able to sift them, and to know which belong to this class, and which are within reach and worthy to be read.

For instance the *Pastor Fido* is a pastoral poem by an Italian of the sixteenth century, a very poor production which we may be excused for ignoring in the course of our reading. But it is mentioned many times by different writers, and all that we need do in order to find out what we care to about it is to read the *good* literature of the age to which it belongs or some work elucidating the literature of that age. As a companion to Macaulay's essay on Milton read "Johnson's Lives of the Poets" where will be found a great many of the most obscure names mentioned. One who is familiar with Shakespeare will recognize many more. Every one knows by heart certain hackneyed phrases which are all that there is of Shakespeare to the great majority of careless readers, but until his works are really studied as a whole it cannot be known that they furnish more than half of all the characters used as illustrations by authors.

EDUCATION.

—SETH LOW, president of Columbia College, has received the degree of LL. D. from the University of the State of New York.

—PRESIDENT WASHBURN, of Robert College, Constantinople, who has been sick with typhoid fever almost ever since his arrival in this country in August, is now convalescent and regaining his strength.

—SCHOLARSHIPS FOR MISSIONARY'S DAUGHTERS.—Three years ago, the faculty of Rutgers Female College began to receive requests for free tuition to daughters of missionaries and deceased ministers; as half-tuition had been granted to ministers. The duty was impressed by the fact that missionaries, more than ministers, are expected to wear out their energies in their prime; while their daughters, even more than their sons, will be dependent for future success in life on an education received in the home of their parents' nativity. The trustees sharing this sentiment and recognizing that churches sending out missionaries are under an implied obligation to aid in this provision, proffered scholarships, furnishing a six years'

course to a single pupil for \$500; and also permanent scholarships of \$2,500, to receive the donor's name, and to be committed to any individual church or mission society. Meanwhile the standard of scholarship at the College has been brought up to the system specially approved by the Regents of the New York State University, in 1872; the new charter was there upon granted July 20, 1888, and graduates of other institutions—five the past year from the New York Normal College—have applied for entrance, either for graduation or in special studies. This has greatly increased applications for free tuition; eight, of four religious denominations, were received the past year, four being furnished also with room and board; while five others have applied this year.

TEMPERANCE.

THE MENTAL EFFECTS OF TOBACCO.

Some time ago we presented a brief statement of the physical effects of the tobacco habit. Attention is now invited to a few things that the truth demands to be said as to the effects of this habit upon the mind.

It is obvious that by so much as the mind transcends in importance the mere body, by so much the effects of tobacco wrought in the mind are more sad than those wrought in the body. And tobacco certainly injures the mind since it so surely injures the body.

In 1862, Napoleon III., of France, had his attention called to this subject by a scientific statistician. A commission was appointed to inquire into the influence of tobacco in the schools and colleges. The students were divided in two classes—the users and non-users of tobacco. The comparison, carefully made, established the fact that those who did not use the weed were (1) physically stronger, (2) *better scholars*, and (3) had a higher moral record. An edict was issued by the Government by which 30,000 students in the national schools were at once forced to abandon the use of tobacco.

"This poison [Dr. Willard Parker] *enfeebles* the mind. It is true that we often see gifted minds that long resist the weakening and demoralizing effects of tobacco; weaker minds of course suffer the sooner; but all must suffer more or less, sooner or later. The effects of the habit on the mind are to weaken the memory, enfeeble the reasoning faculty, blunt the preceptions, and corrupt the imagination.

Consider the following facts:

1. Some time ago an investigation was made into the influence of tobacco on the scholarship and standing of the students of Yale College, with the following results: Each class is graded into divisions according to scholarship, the best scholars being in the first grade, and so on down to the fourth, where they are, in the slang of the campus, "not too good" scholars, but "just good enough" to keep hanging by the eyelids. In the junior class it was found that only ten out of forty in the first division were addicted to smoking; eighteen out of thirty-seven in the second; twenty out of twenty-seven in the third; and twenty-two out of twenty-six in the fourth. The proportion of smokers, it will be observed, increases in regular ratio with the falling off in scholarship.

2. From a letter of the late Dio Lewis: "Within half a century no young man addicted to the use of tobacco has graduated at the head of his class at Harvard College, though five out of six of the students have used it. The chances, you see, were five in six that a smoker or chewer would graduate at the head of his class, if tobacco does no harm. But during half a century not one victim of tobacco was able to come out a head."

3. The University of Pennsylvania was the first of State institutions to forbid the use of tobacco to its students. Dr. White, sustained by the faculty in his order prohibiting its use, said that observation had taught him that tobacco not only does no good, and is a useless waste of money, but that it interferes with the habit of study of students, and is positively injurious to the health.

4. A report by the medical department of the United States Naval Academy at Annapolis, enumerates among the results of the use of tobacco in the school "confusion of intellect, loss of memory, impaired power of attention."

Similar testimony can be drawn from scores of the most authoritative sources. It is abundantly corroborated by experience and observation. Well has it been remarked that the aggregate loss of mental power and of its precious fruits in a nation like ours, which consumes annually two hundred and fifty millions of dollars worth of tobacco, must be enormous.

We cannot close this article without expressing the great pleasure with which we contemplate the statement made recently by our Bates College correspondent,

that "there is no student in the college that uses intoxicating liquor or tobacco in any form." This fact alone elevates our New England college to a high position among the educational institutions of the country.

HEALTH AND SPIRITS.

Whatever may be thought to the contrary, the standard of health is as liable to fluctuations as the weather. The barometer is, in a measure, the gauge of the state of the weather, but we have no instrument for estimating even with an approach to the truth the state of the vitality of any individual. The customary salutation, even when replied to in the usual adverbial manner, is certainly no accurate criterion of the state of the health, since a general paralytic often *feels* much better than he has any physiological right to do. And, in opposite fashion, a man who does not know how he feels may be in first-rate health, or at least in a splendid condition for opposing those forces which are constantly tending, like the force of gravity, to bring a man to earth. Every one knows, in greater or less degree, that which makes for his physical welfare, but it is not always realized to the fullest extent that an improvement in the *feeling* of health is by no means always desirable in the interest of longevity. To feel extraordinary well costs much and the excessive expenditure of mental force may derange a considerable number of corporeal functions. The desire to want to be in good "form" requires restriction in the case of many nervous individuals, whose powers are not always equal to their appetite for high spirits.—*Lancet*.

POPULAR SCIENCE.

A NEW textile material, called vegetable flannel, is now being manufactured in Germany, out of pine leaves. The fiber, somewhat resembling hemp, is spun, knitted and woven into under garments, blankets, and clothing of various kinds. This fabric is said to keep the body warm without heating, and is exceedingly cheap and durable.—*Good Health*.

PROGRESS OF ELECTRIC WELDING.—The Thomson Electric Welding Company, at their Lynn works, have within a few days been able to weld wire cable 15-16 inches in diameter for a cable to be used on a cable railroad, showing greater efficiency than was thought possible in doing this very difficult work. Although the strength of joints obtained by splicing was about thirty per cent that of the original cable, yet it was found from tests made at the Watertown arsenal of electric welds made of this cable that eighty-seven per cent of the efficiency of the rope itself had been obtained in these welds.—*Ex*.

EIGHT HOURS UNDER WATER.—During some interesting experiments at Cherbourg, France, recently, two sailors belonging to the French navy were under water at a depth of 10 metres from 9 in the morning till 5 in the evening, on board the submarine torpedo boat Goubet. The commission of examination were enabled by telephone, minute by minute, to receive the impressions of the two men, who were quite fresh when they came up. Not a drop of water had entered the boat, and there was not the faintest odor perceptible. There seems every likelihood that submarine navigation, either by electricity or by means of oars worked from the interior which can be placed on the boat's sides, will soon be generally adapted for torpedo use.—*Ex*.

GEOLOGY OF PETROLEUM.—The interesting fact appears to be well established that petroleum-producing strata do not always belong to the same geological period. Thus, in Kentucky and Tennessee the petroleum is furnished by the lower silurian stratum, that is, by the most ancient stratified rocks; in Upper Canada it is found in the lower Devonian, and in Pennsylvania in the upper Devonian. The springs of Western Virginia flow from the upper carboniferous strata; in Connecticut and North Carolina coal oil is found in the trias; in Colorado and Utah in the lignites of the cretaceous formation, while the oil-producing regions of California belong to the tertiary period. It is stated as a remarkable fact that most of the deposits of the ancient world exist in comparatively recent tertiary formations, as for instance those of the oil-impregnated sands of Alsace, of the south of France, and of Abruzzia and Emilia in Italy. There are numerous deposits in Galicia and the Danubian provinces similarly placed, while the strata that contain those of the Crimea, the Caucasus, and the island of Taman are of nearly the same geological epoch. Another fact stated is that the oils coming from the greatest depth prove to be of the best quality, those produced from nearer the surface of the earth seeming to have lost some of their volatile elements.—*American Analyst*.

HOME NEWS.

New York.

ALFRED CENTRE.—The Court of Appeals has affirmed the judgment of the Supreme Court, giving Wm. M. Alberti \$26,493 damages, for injuries received by him while riding on the Erie Railroad, some three years ago. Mr. Alberti, it will be remembered, is a son of Thos. S. Alberti, of Plainfield, N. J., and son-in-law of President Allen, of Alfred University.—The establishment of a laundry by Mr. T. B. Titsworth, on Terrace street, opens up a new industry in our town. Not that our townspeople have hitherto gone unwashed, but until now washing and ironing have been done in the old-fashioned way. Mr. Titsworth turns on the steam this week.—Another accident at the Terra-Cotta works is just recorded. Mr. I. M. Langworthy, a carpenter, with several other men, was moving a partition, when a portion of it fell, crushing one of Mr. Langworthy's lower limbs.—The *Alfred Sun*, our local paper, will this week change hands, a number of the younger business men of the place having purchased the greater part of the plant, the books, lists, etc. They took possession the 25th inst., and will make their bow to the public on New Year's day. Mr. J. M. Mosher, late of the *Post*, of Belmont, will have charge of the mechanical work of the new paper. PAL.

NILE.—For some weeks I have been presenting the importance of earnest prayer for a revival of religion in our midst. The prayer-meetings became especially interesting, and brethren and sisters with the pastor were carrying out these recommendations. Knowing that there were those who have been neglecting the duty of baptism for a longer or shorter period,—one man over fifty years,—I preached one sermon on the subject of baptism with good results. This man, Harry Enos, 84 years and 8 months old, offered himself for baptism and membership in this church; also one young man who had been delaying this duty for some time. This aged man formerly kept First-day, while his wife kept the Sabbath. From time to time he had been exercised in mind about this duty of baptism, often feeling it his duty to go with others, but neglecting it. Surely the mercy of the Lord endureth a long time! When about to go into the water I suggested that the young man go first so that the aged man would not have to stand so long with wet clothes. He, buttoning his coat, said: "I will go now, I have waited long enough." It was a day of rejoicing to his aged wife who witnessed the scene, and all others present. We at once began holding extra meetings, which have resulted in the revival of many of the members of the church and in the baptism of four others from the Sabbath-school. The weather and traveling have been bad and the evenings very dark, so that many of the friends could not get out from a distance, but those who came took hold nobly and God blessed the effort. More are expected to follow soon. It is very strange that while the Master has promised to bless the efforts of his people, and does invariably bless the revival of his work to the salvation of sinners, that so many remain at ease in Zion, doing so little for the glory of God and their own salvation as well as that of others. O ye representatives of the power of the gospel, ye lights of the world, arise! shine! that the glory of the Lord appear, and that perishing souls may be won to Jesus! For this let us continue to labor and pray.—Repairs are going forward rapidly on our narrow gauge railroad through this place to Richburg, Bolivar, etc. It is expected that trains will run here again after January 1, 1890, also that it will be changed to the standard gauge in the spring. H. B. L.

INDEPENDENCE.—Pleasant weather at this writing and plenty of mud.—A new house and cheese factory are among the improvements.—Our thanksgiving service at the church was something out of the usual line. Responsive readings, quotations, recitation and an exercise by five youths, a collection and sermon by Bro. J. Kenyon.—Bro. Kenyon, though in the neighborhood of three score and ten, is active and vigorous and lends us a helping hand on all occasions. We find this great encouragement in many ways.—The Christian Endeavor Society gave a missionary concert entitled "Open Doors," on the evening of the 15th. Many returned home enthusiastic over the pleasant and profitable exercise. The Society will hold a public holiday session, evening after the Sabbath, December 28th.—The annual donation was largely attended for a country society, many new faces being seen. One hundred and seventeen "took supper." Receipts, \$58 23. In addition to this expression of regard, the pastor and wife have just been presented with a handsome new cook stove. Many other tokens of love have been received during the year, for all of which we are grateful and hope we may, in return, be faithful in preaching the gospel, visiting the sick, admonishing the erring, leading the young people in pleasant and good work, and keeping humble. For this we need prayers as well as gifts. H. D. C.

NEW YORK CITY.—Rev. B. B. Taylor, of the Church of the Disciples, preached Sunday night from Luke 23:54, "And that day was the preparation, and the Sabbath drew on." He read the fourth commandment, and then said, "The Sabbath day here spoken of is the Jewish Sabbath. We have no right to say that the 4th commandment is still binding, and keep Sunday. All who make this claim must keep the seventh day. *This is to be the future position of the Baptists.*" Then he attempted to prove that the Sabbath was given only to the Jews, and, therefore, is not for the Gentiles. "We keep Sunday holy," he said "because Christ arose on that day, because Christ kept that day himself with his disciples." In proof he quoted John 20:19, 26. He claimed that both of these gatherings were religious assemblies upon the Lord's day, and that from this time right on, the day has been observed holy unto the Lord. In his introduction he contrasted the Old covenant and the new gospel,—"the letter that killeth" and "the spirit which maketh alive." Through me he had extended an invitation to Dr. Lewis to assist him in the services of the evening, and quite a number of our people were present, and we were all disappointed that Dr. Lewis could not attend.—At our service last Sabbath a young brother, Mr. John E. G. Benjamin, of Providence, R. I., was present and gave a brief outline of his Christian experience, more especially his conversion to the Sabbath. His parents are Baptists, living near Providence. In the depot he found some tracts on the Sabbath. His knowledge of us began by finding in the reading room of the Y. M. C. A., the SABBATH RECORDER. He saw the notice of our meeting here in New York, and came on to see if he could not find a place among our people. He has been keeping the Sabbath about six weeks, is willing to do any kind of work, and is anxious to find a home in some Sabbath-keeping community. *Who has a place for this young man?*—The ladies of our church are full of enthusiasm in their line of work. They had an opening of their mite boxes the other day, and they were not empty. The King's Daughters, under the leadership of Mrs. Capt. B. F. Burdick, are taking steps to distribute Sabbath tracts among the Chinese.—We are making good progress in the 5-cent canvass, having thus far exceeded our expectations.—Our attendance is fully up to the average. On communion day thirty were present to participate in that pleasant feast of our Lord.—We have great odds against us, but are not discouraged, when we recall the fact that the One who has all power is with us. J. G. B.

West Virginia.

SALEM.—Recently the good people of Salem could be seen gathering at George Randolph's store bringing sundry parcels and boxes. In a short time quite a large company had collected which took its departure for the new college building evidently bent on some purpose. They walked boldly in and knocked at Prof. Maxson's door, he was taken completely by surprise and probably for the first time in his life surrendered. He threw open his doors and invited the company in. Preston Randolph made a speech in behalf of the company to which the Prof. responded. The company was seated and the evening was given up to social enjoyment. Miss Haven and Miss Lottie Maxson furnished some excellent music, which was heartily appreciated by the audience, after which several splendid speeches were made by Rev. J. L. Huffman, Dr. Louchery, Prof. Maxson, Rev. Mr. Clark and Col. Cooper. Then the company departed leaving many substantial evidences of their regard for the Professor and their interest in his work here. Some one was heard to remark as he was leaving, that the music more than paid for all his trouble and expense and he but voiced the sentiments of the entire company.

SALEM.—The dedication of Salem College will occur on Tuesday, Dec. 31st at 10.30 A. M. and 2 P. M. Concert in the evening following. The interest in the school is extending and growing more earnest as the people begin to see what is being done in their midst. Our winter term is larger than was expected, and it is expected that the spring term will be very large. S. L. M.

Wisconsin.

MILTON.—The ninth annual Oratorical Contest of Milton College, under the auspices of the Philomathean Society, was held in Chapel, Sabbath evening, Nov. 23d. The following were the contestants:

The Ride of Jennie McNeil,	Bessie Clarke.
College Oil Cans,	R. W. Bullock.
Rivermouth Rocks,	Birdie Smith.
Oration in Commemoration of O'Connell,	J. A. Williams.
Robert of Sicily,	Anna Lee Tomkins.
Ticket O'Leave,	Ray Taylor.
The Child Wife,	Frank C. Richardson.
Doom of Claudius and Cynthia,	F. B. Wells.

Prof. Pray, of Whitewater, Prof. Cronk, of Stoughton, and Prof. Willard, of Albion, acting as judges, awarded the prize of ten dollars to Mr. Richardson, the prize of six dollars to Mr. Wells, and that of four dollars to Miss Tomkins. Probably this was the best contest ever given in Milton, all of the contestants doing credit to themselves and the college.—Pastor Dunn has been on the South-western missionary field for the past three weeks, looking after the interests of our denomination, meanwhile Dr. Hodge, of Janesville, has acceptably filled the desk.—Special meetings are being held at the Junction with good results. We hope that our own church will be revived this winter, that those who are now backward in religious matters may begin to work earnestly for the Master. E. G. O.

Missouri.

BILLINGS.—Eld. E. M. Duun has paid the Delaware Church a visit. Reaching the church November 29th, he preached for us on the Sabbath, remaining with us until December 4th, preaching four times. The church has been greatly blessed through his preaching and visit among us. He was kindly received, not only by the church, but by the entire surrounding neighborhood, many First-day friends coming out to hear him who have never come out to hear a Seventh-day Baptist. He has made many friends among the First-day people during his short visit with us. The little church here appreciates the kindness of the Missionary Board in sending him to visit us, and also of the Milton Church in giving him a leave of absence to visit us. J. R. S.
Dec. 6th.

SABBATH.

(Continued from page 820.)

But Paul says (Eph. 2:19-22), "Ye [Gentiles,] are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom the whole building, fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God, through the Spirit." Does this look as though Gentiles are left out of the gospel provision? Here the teachings of the Old Testament prophets (which included Moses), and the New Testament apostles, are represented as conjointly comprising the foundation of the gospel church. Hence the fitness of Christ's words (Matt. 5:17), "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill." He inspired the prophets in what they wrote (1 Peter 1:11), and came to accomplish what was thus predicted by becoming the headstone of that gospel foundation. He did not come to destroy that foundation, or any part of it, but to build upon it and secure the end aimed at. "Do we then make void the law through faith? God forbid. Yea, we establish the law." Rom. 3:31.

In Christ's last prayer for his disciples, he said, "Sanctify them through thy truth; thy word [law] is truth." John 17:17. All his disciples were then Jews; and if they, only, were under the law, they only could be redeemed from its curse and sanctified through it, and therefore this prayer could not apply to any others. Yet he goes right on and says: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." John 17:20, 21. Soon after this he commanded them, saying, "Go ye into all the world, and preach the gospel to every creature." "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," etc. If this does not include "all nations" under the moral law and its curse, it does not include them in the provisions of the gospel.

Again, how could disciples from all nations become one, as Christ and the Father are one, if not alike subject to the same law of righteousness? Apostles and prophets, whose united teachings comprise the foundation of the gospel church, both taught that regeneration, becoming children of God, consists in having God's law written in their hearts (Jer. 31:31-34, Heb. 8:9-12), and that the love of God shows itself in keeping his commandments.

It is also claimed that redemption is a greater work than creation, and as creation had a day set apart to commemorate it, so redemption should have a day to commemorate it; and redemption being finished at Christ's resurrection the day of the resurrection should be the one thus devoted. But the Bible teaches nothing of the kind. Even if the claim were valid why rob creation and the Creator of their memorial, without divine permission? As to the greater of the two works, both being infinite, nothing short of omniscience could measure them, and it is therefore presumptuous for any man to assume such knowledge. God has never assigned such a reason for observing any day in any manner, hence such claim and observance are adding to what God has revealed, which he strictly forbids. Deut. 4:2; 12:32; Rev. 22:18, 19. Christ instituted memorials of the two chief facts in redemption—the supper, to commemorate his sufferings and death, and baptism to

commemorate his burial and resurrection. He deemed these two sufficient, since he appointed no others. Setting apart a day to commemorate redemption throws his institutions in the shade, especially baptism, and impeaches his wisdom. This has led to much indifference and misapprehension of the design and importance of that ordinance.

Those who claim that a day should be kept to commemorate redemption, insist that it must be the first day of the week, because, they say, redemption was finished on that day, and they find no difficulty in keeping it anywhere, on account of latitude, longitude, or the revolution of the earth. Scripture nowhere teaches that redemption was finished at the resurrection. Christ said "It is finished" when he bowed his head on the cross. John 19:30. All through the New Testament, redemption is attributed to his death and blood, and never to his resurrection. Col. 1:20, Heb. 9:12, 20, 22; 10:19; 12:24, 1 Pet. 1:2, 1 John 1:7, Rev. 5:9.

But if redemption should be commemorated by keeping his resurrection day, then the question is, what day of the week was that? The Scriptures nowhere say he rose on the first day of the week. The nearest approach to it is Mark 16:9, "Now when Jesus was risen early the first day of the week," etc. This statement would have been true had he risen ten or twenty days previously. Matthew (28:1-6) says, "Late on the Sabbath-day," (R. V.) before the first day of the week had arrived, the angel said to the women, "He is risen." If he was risen "late on the Sabbath-day," he did not rise the next day.

Again, Matt. 12:39, 40, says, "Then certain of the scribes and of the Pharisees answered saying Master, we would see a sign from thee. But he answered and said unto them, an evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Here Christ announced the crowning proof that should be given of his claim to Messiahship, and thus put himself and his cause at their mercy, if he did not literally fulfill this prediction; and they so understood it, for the day after his crucifixion they went to Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day." Let it be noticed that in their address to Pilate, they said "after three days," i. e. after the completion of three days. This corresponds exactly with the three days and three nights in Christ's prediction in Matt. 12:40. Then they asked that the "sepulchre be made sure until the third day," which harmonizes with the fact that this was the next day after Christ was buried and the third day after that would complete the three days and three nights. There can be no dispute that Christ was entombed just before sunset on the day of his crucifixion as "the Sabbath drew on."

In Bagster's Bible (harmony, p. 197) he says Christ was crucified on Wednesday, which is endorsed by our best biblical scholars. Being entombed in the closing moments of that day, the same time on Thursday would be one day and one night; the same time on Friday would be two days and two nights; the same time on the Sabbath would be three days and three nights. In confirmation of this, Matthew says, (28:1, R. V.) "Late on the Sabbath-day as it began to dawn towards the first day of the week,

came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. His appearance was as lightning and his raiment white as snow, and for fear of him the watchers did quake and became as dead men. And the angel answered and said unto the woman, fear not ye, for I know that ye seek Jesus, which hath been crucified. He is not here, for he is risen, even as he said. Come see the place where the Lord lay." If from this point of time we reckon back three days and three nights, it will bring us to late on Wednesday, when he was interred. Luke says (23:54) that he was buried on "the day of the preparation and the Sabbath drew on." What Sabbath? John (19:14) says, "It was the preparation of the passover," when Christ was crucified. In verse 31 he says, "the Jews, therefore, because it was the preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day), asked Pilate that their legs might be broken." This must have been their annual passover Sabbath, the greatest day in the year to them, as it commemorated the greatest event in their history—their deliverance out of Egyptian bondage. A special preparation was required for that occasion because all leaven was to be purged out of their dwellings.

If Christ died on Friday and rose Sunday morning, he only lay in the tomb one day and two nights, even allowing part of a day for a day, only two nights could be included; but Christ said there should be three. Besides it would involve two of the inspired evangelists in contradiction. Mark says (16:1), "When the Sabbath was past, Mary Magdalene and Mary, the mother of James, and Salome brought sweet spices that they might come and anoint him." Luke (23:56) says, "And they (the women) returned and prepared spices and ointments and rested on the Sabbath-day according to the commandment." If Christ died on Friday and rose on Sunday Mark and Luke contradict each other. But if he was in the tomb three days and three nights as he predicted, then the two statements are in perfect harmony. The passover lamb was to be eaten on the 14th day of the month, which Christ ate with his disciples in the night on which he was betrayed (1 Cor. 11:23) which all understand to be the commencement of the day of his death. In the end of that day he was put into the tomb as the passover "Sabbath drew on," which was the 15th of the same month (See Ex. 12), and as he was to lay there three days and three nights, a secular day, Friday, came in between this passover Sabbath and the weekly Sabbath. It will be noticed, in the Common Version, in Mark 16:1, the word "had" is inserted before "brought," this is not in the Greek text, and is rejected by both the translators of the Bible Union Version and the Revised Version, as an interpolation. These translators comprise the ripest scholarship of Europe and America. They would, no doubt, gladly have left it there, if as honest men they could have done so, since it furnished the only possible way by which the statements of Mark and Luke could be reconciled with the Romish tradition that Christ rose on Sunday. But according to Matthew's statement the resurrection could not be Sunday morning which is made doubly certain by his use of the Greek word *οψε*, (*opse*) which means late, or evening, wherever it occurs in Scripture. The word used by Mark, Luke and John to define the time of the visits to the tomb which they describe, is

πρωε (proe) which is never used in any other sense than morning, or early, in the Bible. Therefore, there is no chance for mistaking the time of day when the different visits, spoken of by them and Matthew, were made. That Matthew describes a different visit from either of the others is evident, 1st, from his using the word οψε (opse) and the others using the word πρωε (proe), which separate them at least twelve hours; 2d, Matthew alone speaks of the earthquake; 3d, he alone speaks of the angel descending and rolling away the stone and sitting upon it; 4th, he alone speaks of the appearance of the angel and how it affected the soldiers; 5th, he alone tells of the soldiers reporting to the priests what happened at the tomb; 6th, he alone tells of the Sanhedrin's bribing the soldiers to report a silly falsehood; 7th, he alone tells of Christ's meeting the women as they were going to the city when they took him by the feet and worshipped him. The other evangelists do not mention these, because they occurred late on the Sabbath, while the visits they described, occurred the next morning.

In regard to the statement of Cleopas, "This is the third day," etc., Luke (24: 14) says, the two brethren "talked together of all these things which had happened." One very important thing happened the day after Christ was crucified (Matt. 27: 62-66), in regard to setting a watch at the sepulchre, which made the report of the woman seem so doubtful. This would not likely be omitted in their thoughts, and their journey to Emmaus was literally the third day after that was done.

Mary Magdalene's visit to the sepulchre early on First-day morning and seeming surprise to find the body gone, after what she saw and heard the evening before, is easily accounted for by what is recorded in Mark 16: 11-14, Luke 24: 10, 33-43 and John 20: 9, where it is stated that when the woman reported to the disciples what they saw at the sepulchre, it was to them as an idle tale and they believed them not. And when their report was corroborated by that of Simon and of the two brethren who returned from Emmaus, neither believed them. And then, though Christ himself appeared in their midst and talked with them and showed them his hands, feet and side, and told them to handle him and see for themselves that it was he who stood before them, yet they disbelieved, but thought it was his spirit. Not till he ate material food before them could they believe that what they saw and heard was a literal reality. If, after all these corroborative proofs, they could not believe their own senses, is it strange that they should make Mary Magdalene doubt her senses, and conclude that she simply saw a vision on her first visit to the sepulchre? It would be strange if she had not thus been led to doubt her senses, not having yet got the idea that he was to rise (John 20: 9), and hence her hastening to the sepulchre the next morning as soon as the city gates were opened, so she could get out to see if it was a reality as it appeared to her the evening before.

But even if no satisfactory explanation could be given of her acts, the plain ~~Thus saith the~~ Spirit of truth which inspired Matthew's record, is sufficient to settle the fact as to the time of Christ's resurrection, for no inspired record conflicts with it. One such "Thus saith the Lord" is enough to settle any question or fact against any number of human opinions, difficulties, doubts or traditions. Let God be true though it make every man a liar.

Now, if the resurrection of Christ is any reason for keeping the day on which it happened,

then the Sabbath, the seventh day of the week, is that day, proven to be so by divine authority. But no such reason is assigned in Scripture for keeping any day. The Sabbath was instituted for another reason, dating back of all knowledge of a Redeemer or types of him, a reason that must remain applicable to all mankind as long as the Creator needs to be remembered and worshipped.

Again, the Scriptures plainly declare that Christ was the Creator. John 1: 1-3, 14, says: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him and without him was not anything made that was made. . . .

And the Word was made flesh and dwelt among us." In Col. 2: 16, 17 Paul says: "By him were all things created, that are in heaven and that are on earth, visible and invisible. . . .

and he is before all things, and by him all things consist." It was he, therefore, who rested from that work on the seventh day of the creation week and sanctified and set it apart for holy and religious uses. While on earth he rested

on it, at the close of each week as he did at the close of the creation week, thus identifying it as the same day that he made holy at the creation; and in Mark 2: 27 he declares it (the day he was keeping) to be the Sabbath that he made for man. Here we have the testimony of the author of the Sabbatic institution, pointing out which day it was and instructing how it should be kept, and he commanded his disciples to pray that their flight from Jerusalem, forty years after his death, might not be on that day. Since that time there has been no possibility of its identity being lost. History teaches that his disciples unitedly kept it as the Sabbath for more than two hundred years, and that a portion of them have kept it down through the dark ages and to the present time. History also tells when and how the other portion of the church were led to turn from it to observe the sun's day, and that there has been a controversy between the two parties during all this time, in regard to which day should be kept. The Jews have always kept the original Sabbath which Christ kept, scattered, as they have been, all over the earth. And besides all this, the records and calendars of all civilized nations, all the way down, prove that the seventh day of the week which Christ kept is the seventh day of the week now. To assert the opposite is to assert it without a fragment of proof and against the most specific and overwhelming evidence conceivable.

BOOKS AND MAGAZINES.

The National Magazine for January announces two new and valuable departments—"Biblical Literature" and "Pedagogy"—with Rev. J. C. Quinn, Ph. D., and J. S. Mills, A. M., President of Western College, as editors. Agricultural readers will be especially interested in the new "Institute of Agriculture," described in this number—a part of the University Extension System of the National University of Chicago, whose non-resident or correspondence under-graduate and post-graduate courses have met with such favor. Other articles are by Prof. E. A. Birge, of the University of Wisconsin, and eminent specialists. Published at 147 Throop St., Chicago Ill. Subscription, \$1.00 per year. Sample copy, 10 cents.

Fresh Eggs every Day.

A good story is told of a grocer not far from Boston town who had a customer that must have fresh eggs every day. The grocer weary of having the eggs returned as not fresh, tried putting the date when laid upon all eggs sent to the customer's house. By this means, it is said, some grocers become so expert as to be able to obtain fresh laid, Eastern or Western eggs, all from the same basket, with our Boston grocer man it worked to a charm, until one morning when preparing the eggs to send his troublesome customer he forgot the day of the month and dated the eggs ahead. At evening he was visited by the gentleman who producing one of the eggs,

remarked, "I find," said he, checking a smile, "these eggs were to be laid to-morrow." This story illustrates how difficult it is to supply the demand for fresh eggs. It has never yet been done. For this reason some egg-raisers, who are known to send honest fresh eggs to market, get 50 cents a dozen the year around. Any kind of decent eggs will bring forty cents or more during the next eight weeks. Therefore make the pullets and old hens lay now. Some persons do this even in coldest weather. A lady told us last year, "my fifty hens, half pullets, are now, December 26th, laying two dozen eggs and upward every day. But the secret of my success is in the fact that I have used more or less Sheridan's Condition Powder in their food, for several months past, so that they are in condition to lay. My hens are healthy all the time." Another lady says, "I have used Sheridan's Powder for three years. My neighbors are getting interested in it, but they do not use half enough; one or two small packs is no fair test. I order six cans at a time. During an eight week's trial, using Sheridan's Powder, I got from forty hens, 1,707 eggs." Do your hens lay like that? For 50 cents in stamps I. S. Johnson & Co., 22 Custom House Street, Boston, Mass., will send by mail two 25 cent packs; five packs for \$1.00; or for \$1.20, a 2½ pound can of Powder, post paid; six cans for \$5.00, express prepaid. For \$1.00 the *Farm-Poultry* monthly will be sent a full year, and a can of powder post paid.

SPECIAL NOTICES.

☞ THE next quarterly meeting of the Hebron, Hebron Centre, and Shingle House Churches will be held with the Shingle House Church, commencing Sabbath, Jan. 11, 1890.

☞ Preaching Sabbath morning at 11 o'clock, and afternoon at 2 o'clock, by Elder B. E. Fisk.

☞ Sunday morning at 11 o'clock by Elder G. W. Burdick, afternoon at 2 o'clock, by Elder J. Kenyon. Elder Lewis, of Nile, has been invited.

☞ E. P. SAUNDERS, of Ashaway, R. I., is supplying newspapers and magazines at reduced rates. He offers the *Century* at \$3.70 (\$4 regular price), *Harper's Magazine* at \$3.25 (\$4 regular price), *The Cosmopolitan* at \$1.90 (\$2.40 regular), *Lippincott's* at \$2.30 (\$3 regular), *Scribner's* at \$2.75 (\$3 regular), "*Puck*" and "*Judge*" at \$4.25 each (\$5 regular), *Youth's Companion* at \$1.50 now subscribers (\$1.75 regular), *N. Y. Tribune*—weekly \$.95 (\$1 regular), *N. Y. Sun* and *World*—weekly, \$.95 each (\$1 regular), etc., etc. He can give favorable terms on any periodical desired.

☞ 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.

☞ 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, and '57. *Tract Society*, 1845, '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.

☞ 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.

☞ 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.

TEMPERANCE WORK IN PLAINFIELD, N. J.

The Woman's Christian Temperance Union, of Plainfield, has been wonderfully favored in having Mr. P. A. Burdick, of Alfred Centre, N. Y., with us for the past three weeks.

We cannot say too much in his praise as a temperance speaker; for his magnetic power, Christian character, earnest words and intense enthusiasm in his subject, hold his audience spell-bound, and we can scarcely believe (when he closes) that he has been speaking for one hour and a half, so rapidly has the time seemed to pass. His address on Sunday evening upon "America's Siberian Exiles," a few evenings after George Kennan had delivered his lecture upon "Siberian Exiles," called forth a large audience, (although all of the churches were open), and his true stories of the exiles from our homes in America were very vividly portrayed, and scarcely a dry eye was to be seen. While treating of the principles of Prohibition, and denouncing the liquor traffic, he does it in such a happy manner that he irresistibly causes his hearers to affirm that his conclusions are not to be avoided, and that his logic is true. Many have signed the pledge, and others have declared their intention to hereafter vote for "no-license." Young men and boys were thoroughly interested, and the Loyal Temperance Legion had its members replenished by the Children's Meetings which were held, and the membership of our Union was increased. We are very hopeful as to the result, knowing that good seed has been sown, which will in due time bring forth the much-needed harvest.

Our hearts are saddened, however, at the city election, which has declared that these dens of iniquity shall be opened another year; that our boys shall be tempted and ensnared; that homes shall be made desolate, and that the churches shall not only have their members tempted and debased, but that the open saloon will keep many from entering within their sacred walls. While individually, pastors and people helped us, the churches, excepting our own, did not strengthen our hands as we could have wished; and personally, I fear they have lost a golden opportunity for strengthening their own numbers. When will the church awake to the fact that this curse of our nation is rendering it incapable to redeem and save those whom they would. The words of Isaiah, "They err in vision, they stumble in judgment," seem very applicable to these days, when blindness, and apparent indifference to the truth, keep so many from preaching and practising true principles of righteousness and temperance. My own heart is pained at the attitude of the believing ones in compromising with evil. God help us to arise in our might to avert

the impending evil, which must inevitably come to us, if we neglect to obey God's call to "Take up the stumbling block out of the way of my people."

MRS. M. D. TOMLINSON.

AN EXPLANATION.

An explanation concerning the Minutes of the Central Association seems to be due those interested.

The manuscript was revised and forwarded to the Publication Office promptly, with request to furnish the usual number of copies.

Having been informed that it was customary for the publishers to distribute them to the several churches, I thought my duty in the matter was ended. I heard nothing about them afterward until recently, on inquiry being made it was ascertained that they were sent to my address in July, and have been lying in the office of the United States Express Company, at Homer, N. Y., ever since. I have now mailed them to the churches.

A. T. STILLMAN, Clerk.

DECEMBER 15th.

(The publishers always send jobs to the parties ordering them, unless they have instructions to dispose of them in some other manner.—P.)

MARRIED.

KINDIG-SAYRE—At the residence of Geo. Kindig, in Welton, Iowa, Dec. 18, 1889, by Eld. J. T. Davis, Mr. Sherman D. Kindig and Miss Anna Z. Sayre, all of Welton.

DIED.

HALL.—At her residence in Little Genesee, N. Y., December 15, 1889, of paralysis, Lydia Wells Hall, in the 68th year of her age.

She was born in Rhode Island, in August, 1822. In 1825 her parents moved to Little Genesee, where she has since resided. She early gave her heart to the Saviour and has lived a consistent Christian life. The church and its interests were dear to her. The covenant meeting and communion were especially prized. She was deeply interested in the work of the Ladies' Benevolent Society, the meetings of which she faithfully attended. Her genial social nature made her beloved by all. She will be greatly missed from the community. She had been in her usual health and buoyant spirits up to the morning of the 11th. She had performed her usual morning labor when shortly before nine o'clock one of her granddaughters called at her home and found her lying on the couch in an unconscious condition. She summoned help, and after a little while she was partially restored, but within an hour she was again attacked from which she never rallied.

NOYES.—Alfred Noyes, son of Sanford and Eunice Noyes, after weeks of suffering with consumption, departed this life Monday afternoon, December 9th. Funeral services were held at the house Wednesday afternoon. Text 2 Cor. 5:1, 2. E. A. W.

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Ladies and Gentlemen on a guaranteed salary of \$78 per month; Office men, \$75 per month; Road Agents, \$80 per month. Address or call on M. Clement, Friendship, N. Y., at the boarding house of Mrs. A. Simons.

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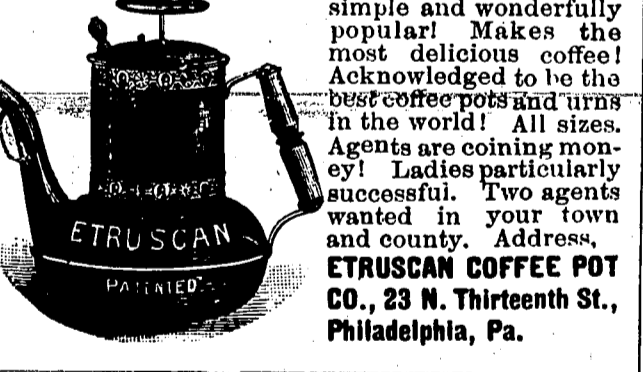
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