

# The Sabbath Recorder.

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

Vol. XLVI. No. 1.  
Whole Number 2342.

FIFTH-DAY, JANUARY 2, 1890.

Terms:  
\$2 00 in Advance.

For the SABBATH RECORDER:

## DAYS.

BY MRS. M. E. H. EVERETT.

Alike, God's days go by,  
Whether we give him honor or disdain;  
O'er good and evil bends his equal sky  
Of sunshine and of rain.

No breeze less sweetly blows,  
Through resinous, green branches of the pine,  
Because our feet, seeking the vale of woes,  
Turn from the bright divine.

Nor any distant star  
Refuses with its smile to light our way,  
Because our eyes with selfish sorrows are  
Blind to the heavenly way.

Our days are not the same,  
Whether his countless mercies we refuse,  
Or, everywhere, with thanks to his great name,  
His proffered blessings choose!

## TESTS OF TRUTH.

BY HENRY B. MAURER.

"What is truth?" John 18:38.

Pilate's country, Rome, abounded in gods and faiths, for none of which absolute truth, if any, was claimed. In Judea one God was worshiped, the believers in whom, divided into sects, each asserted to have a monopoly of truth. He saw the Son of God persecuted by the children of God; his followers, the Nazarenes, antagonized by sects antagonizing one another, whose theological differences doubtless occurred to him when seriously in confusion or sarcastically in contempt he asked, "What is truth?"

Since Christ is the author of truth, and did not teach contradictions, and since to-day conflicting views are sincerely taught by good people, all professedly derived from the same source, one may well ask, "What is truth?" What are its tests? Of these consider four.

I. The Personal Test. This will consist in the peculiar shade of displeasure that is felt by the listener when a controverted subject is presented by a preacher. Each firmly believes that his own view is the correct one. If, however, in the listener, the risibles,—smiles rather than solicitude,—be effected with perhaps, a charitable pity for the preacher, the chances are that error is being presented to the hearer. But if there be a *strong desire* not to listen, or a wish that these points might not be discussed, or if possibly the listener becomes angry and resentful, leaves the preacher in a rage and wishes he could silence, if not punish him,—these are the effects of truth. This is abundantly illustrated in history, profane and religious, in the lives of the apostles and of our Saviour. From his lips came the truth only, yet the seekers after truth only—"the common people heard him gladly," while those who, tracing their lineage back to a noble ancestry, from whose way they had sadly apostatized; those, who, claiming to be God's chosen people, not only sought to gainsay our Lord, but to *silence* and even to kill him. To them our Saviour said, "If ye were the children of Abraham ye would do the works of Abraham, but now you seek to kill me, a man who has *told you the truth*." This Abraham did not." It was at their final attempt to silence Jesus and suppress the truth that Pilate asked the question at the head of this article. The book of Acts

abounds in similar attempts upon the apostles. Their hearers often kicked up the dust and stopped their ears with their fingers. The lives of the apostles were continually in jeopardy, in which respect "the disciple was not above his master, nor the servant above his Lord."

Does the analogy hold between the case of those in Bible times and Christians to-day, concerning their sectarian differences? Yes, in times past to such an extent that the infidel could truthfully say, "Behold, how these Christians hate one another." In our times the feeling caused by the truth is the same in kind, though different in degree and manifestation; circumstances control its expression. Not so long ago attempts were made by churchmen in our land to silence pious Baptists because they believed religion to be something more than gatherings of fashionable and select society people. They preached through jail windows and in forests. Fences were built against the jails, drums were beaten to drown the sound, shouts and all sorts of devices to check them were resorted to. Two years ago a discussion took place in a conference on a subject differently viewed by the ministers and the essayist. Some were enraged and others by word and act betrayed displeasure. Several attempts were made to adjourn before the hour. A year later they listened to another essay on the same theme. After the unscripturalness of their position, its inconsistency with their principles and their diverse sentiments caused by it had been pointed out, that meeting, contrary to custom and rules, adjourned without discussion of the matter. The essayist has since written his views for one of his denomination's papers, but was refused a hearing. An unpleasant aspect of belief had been presented. Suppression is a mark of error and confession of weakness. We seem to be almost the contemporaries with Patrick Henry, who, traveling sixty miles to plead the cause of three ministers at the bar in Virginia, said:

In a day like this when truth is about to break its fetters, when mankind is about to be aroused to claim their natural and inalienable rights, when the yoke of oppression that has reached the wilderness of America and the unnatural alliances of ecclesiastical and civil power are about to be dissolved. . . . liberty of conscience is about to awaken from her slumberings and inquire into the reason of such changes. . . . these men are accused of preaching the gospel of the Son of God, contrary to law.

These Baptist ministers were lying in jail at Fredricksburg, Va. And who had put them there? They who, by "divine right" since they descended from the apostles, sought in silence those who did not preach the gospel as they understood it, the Episcopalians, and although the fires they kindled at Smithfield are extinguished and their methods are changed, yet are the pernicious doctrines unaltered which caused all the persecutions history has charged against them.

(To be Continued.)

A SIMPLE-hearted Christian once told his minister that there were three steps to heaven. First, step out of yourself; second, step into Christ; third, step into heaven.

## THE STAR IN THE EAST.

BY GEORGE E. NEWELL.

A stranger in a strange land! The air was stinging cold, and the landscape white and frozen, as a young girl stepped from a railway train into the depths of a Minnesota winter. She had come all the way from Sweden to join her brother, and now she was near his home. "Three miles yonder, across the prairie and woodland he lives," said the station master, pointing his hand. "But you had better not go to-night, for it is near dusk and the way is lonely." "I do not fear," answered the intrepid girl, "God will help me to find Carl to-night." The shades of evening were falling fast before she had traversed the first strip of bleak prairie. Her brave heart quailed a little as she paused at the timber's edge; the woods looked so dark and gloomy. Then she drew her cloak tightly around her and plunged into the mysterious shadows. The whistle of the prairie wind was exchanged for the roar of the vibrating tree tops over head; the white sheen of the plain for a palisade of frowning forest giants. Augusta did not falter in her course till she found that in the darkness she had missed the beaten trail that had been her guiding path, and her feet were now crunching the snow crust of an unknown waste. A half hour passed,—an hour,—she knew not whither she was going, wandering aimlessly in that pathless, solitary wood. Exhausted, freezing and despairing, she at last emerged on the edge of the open plain. The night shadows had crept close to earth, the air was thick with frost, and no sound to cause hope broke the gloom. With clenched hands the girl lifted her blue eyes toward heaven; had she crossed the ocean to perish at her brother's door? A bright star threw a bar of light through the dancing frost crystals, and shone on her face as if it pitied her awful doom. She watched its vivid scintillations, a new hope swelling in her bosom. Why not follow the guide of this lonely lustrous star, looking down at her from the cold vault of heaven? Perhaps God had caused it to shine forth from the cloud of obscurity to lead her to home and friends. She staggered on, a faint smile touching her lips, and the blood coursing with quicker pulsation through her chilled veins. The moaning of the pine forest fell fainter and fainter on her ears; the snow crust hardened so that she almost ran over its surface, and, dropping her eyes from her star goal to earth, a red light shone full before her, the light from a cottage window! O joy unspeakable! God had heard her despairing cry. He had hung a light in heaven to guide her to a light on earth! Are not many of us in the same condition, spiritually, as was this little Scandinavian immigrant, temporally? We get lost from God and wander about in the darksome wilderness of sin. Some of the baneful trees that grow there are, pride, spiritual coldness, shallow levity, mild skepticism. Through all of the antagonism of evil and good where would we drift were it not for the shining light of the Bible, that "star in the east" which guides us to a steadfast faith on earth.

with a glorious hope for the future? Its Christ is our only hope. The question of Simon Peter, "Lord to whom shall we go? Thou hast the words of eternal life," have in this age of unbelief, a double solace for honest hearts that have been temporarily troubled by the doubts of free-thinking writers. God still reigns; and his mercy is as infinite and compassionate as when first he said, "Him that cometh to me I will in no wise cast out."

#### OVERSIGHT OR BIAS?

While speaking upon the words "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me," Mr. Spurgeon recently said, "In our Authorized Version the translators have interpreted it sometimes 'remain,' and sometimes 'continue;' but it is not very wise of them to have so changed the rendering. It is one of the virtues of the Revised Version, that it translates the same Greek word by the same English word." Mr. Spurgeon's power as a preacher, an exegete and even a scholar, is beyond question, but sometimes even such as he will, either through inadvertance, carelessness or sectarian bias, make statements that cannot stand the test of facts or criticism. From the statement quoted above two things are to be inferred; first, that in the Revised Version the same Greek word from the original is invariably rendered by the same word in the English, and secondly, that a Greek word from the original is rendered in the Revised Version by its exact English equivalent. It will be found, however, in a perusal of the Revised Version, that in it the same inconsistency is continued of which he complains in the Authorized Version. Irrespective of the doctrinal comfort derived from them by Sunday-observers, attention given to a few texts in the New Version will disclose the incorrectness of Mr. Spurgeon's remarks. In Matt. 28: 1, Luke 23: 54 the Greek verb *επιφωσκει* occurs, while from the first it is rendered "to dawn," and from the second, "drew on." If now it be objected that the sense, or the context requires a difference in rendering, it is sufficient to say that, whatever might be said of different rendering of the same word in other instances, this objection cannot hold in this particular one. Matt. 28: 1 says: "Now late on the Sabbath (Revised Version), as it began to dawn toward the first day of the week, came Mary Magdalene," etc. Mentioning the fact that the day ended in the evening, Alford here sees a difficulty; for, if Mary came there in the end of the Sabbath she would have been obliged to wait many hours before she could see the dawn of the next day. In Luke 23: 54, the same verb is translated by Alford and in both English Versions, "drew on." Xenophon describes an army approaching (*επεφωσκει*) over the hill. So, giving this verb, in Matt. 28: 1, Alford's rendering in Luke 23: 54, or that in the Anabasis, the text would read, "Now late on the Sabbath, as it was drawing on (or approaching) toward the first day from the Sabbath, came Mary Magdalene," etc., or less literally, "Now late on the Sabbath, as it was approaching toward the first day of the week, came Mary," etc. Thus Alford's difficulty vanishes. The same rendering would, therefore, be helpful rather than otherwise. As for the second point, that a Greek word from the original is rendered in the Revised Version by its exact equivalent in English, those who agree with Mr. Spurgeon would look in vain, by turning to Luke 18: 12, Matt. 28: 1, John 20: 19, Acts 20: 7, 1 Cor. 16: 2; in their Greek Testaments, for a Greek word meaning "week."

They would find, instead, the Greek word for "Sabbath," or its cognates, yet Luke 18: 12 is translated, "I fast twice in a week;" Matt. 28: 1, "toward the first day of the week;" 1 Cor. 16: 2, "Upon the first day of the week." The phrase is found eight times in the Gospels, once in Acts and once in the Epistles. Had the Greek for this expression been rendered into such English, as Baptists wish for *βαπτισμα*, the Revised Version would not contain it. Nowhere within the lids of the Greek Testament does this expression occur. The rendering into English, which was by metonymy, is correct in point of fact, but so was the Anglicizing of *βαπτισμα*. If the translation had been more literal we should have, consistent with sense, instead of "the first day of the week," "the first day from the Sabbath," or more literal still, "the first from the Sabbath," or as some translate it, "the first of the Sabbaths."

N. D. D.

#### THE BACKSLIDER.

It is the mark of wisdom in brave men, engaged in relentless conflict with a powerful adversary, to fortify themselves against every emergency, and to keep themselves fully apprised of every danger and real peril. Christianity is a spiritual warfare, the issue of which is victory or death; there is no neutral position for any man; the conflict is waged in the heart, and hence no man can escape taking some part in it, as he might possibly do if it were outside of himself. It is a moral conflict and is carried on in the daylight of intelligence and conscience.

Man's intelligence and actual knowledge brings with it a tremendous responsibility. When he has once come to know a reality, he can never again be as he was before he saw the truth; he may turn away from it, despise it, deny it, but in doing so he bears false witness before the tribunal of his own deathless conscience, he perjures his own soul and knows it. Better, a thousand times better, if that man had never been born, than having known God and having been known of God, that he should turn away from him and go away into endless darkness and final despair. The loss of such a soul carries with it an infinite weight of sorrow and endless woe. There are millions of benighted souls in this world who have never known God in Christ; who are lost, without God and without hope in the world; for whom the Son of God came to suffer and die, that they might believe and be saved. But taken from this life by death before the knowledge of Christ was brought to them and finally rising before the judgment seat of Christ, what shall be the measure of their guilt and the weight of their condemnation compared with that of a backslider,—one who has known God and has been known of God, has confessed his love for Christ before men, and after all that has turned again to the weak and beggarly elements, desiring to be in service to the behests of sin?

The process of turning from God is a form of self-induced moral insanity; it may frequently be detected by what, in other interests of life, would be regarded as strange and irrational measures of action. Consider what a stupendous change it is for a Christian man to turn from his high communion with God, and all that is pure and holy, and again go down into the paths of the vile and ungodly, the profane and blasphemous, and make companionship with such as despise the worship of God and defame all the disciples of Christ. A real Christian is conscious of a new spiritual life; his selfish impulses and worldly ambitions are transmuted into an earnest love to promote the cause of

Christ; his heart is in the happy, restful, trustful state of fellowship with God. Such a heart overflows with charity for all, and finds its sweetest life in ministries of love, and gentle regard for the interests of others. The personal life of the Christian disciple is always manly, noble, and generous, ready to be magnanimous in dealing with men; never censorious, uncharitable, and hard. The disciple-life may be deficient in some things of worldly culture, and society etiquette, and the finish of fashion, but there is in it a sweetness of all the virtues, and a graceful simplicity of manners that always indicates purity of thought and purpose. Such a spirit is quick to apprehend and grieve over any reproach brought upon Christ's cause, and is drawn the closer to the side of the injured Lord. The most joyous hours of our lives are those spent in the personal service of our Lord. I do not mean exclusively in talking and singing chosen words, but more directly in true gratitude for divine mercies, in self-sacrifice, and earnest effort to save the lost. O the fullness and sweetness of a warm Christian heart, the satisfying joy of a soul wedded in all its impulses to Christ and to his real service! Is it possible that any of us should have lost our first love? Must our thoughts return to other days and years to review such experiences as these? Where are we and how came we out of the service that once engaged our hearts?

There is something of sad loneliness in following the devious pathways of a wandering lunatic over the mountains, through the forests, down into the valleys and across the marshes, unprotected, and terror-stricken with wild fancies of impending dangers, bent, seemingly, on one thing only,—to get away from home and former friends. How like this is the backslider's strange course! He turns his back upon the home of his religious life, and with bitter thought turns away from the best friends he has in the world, and wanders homeless and friendless into the outer darkness of false conceptions, groundless complaints, and cruel burdens of needless sufferings. He had no good reason for taking the first step. It was an idle fancy that came to the door of his unguarded heart. He was dreaming. Having laid aside the sword of the Spirit, and having ungirded the armor of faith, he is simply resting in his spiritual warfare, else such lying spectres would never have captivated his thoughts and led him away from the manly services of Christian life.

The first steps in departure from a godly life are simple and almost imperceptible. The thoughtful reading of the Scriptures may be the first duty neglected, but this is sure to open the way to other steps of departure. Very few persons maintain their interest in religious meditation and prayer or communion with God after daily Bible-reading is neglected. The public services of God's house is soon abandoned as dull and burdensome, until almost unconsciously the ties of Christian fellowship are silently taken away by the stealthy adversary, and the beguiled soul is ready to be sworn into the fraternities of Godless life. Many a professed disciple, if suddenly awakened from his carnal dreams, would find himself ashamed of Christ, or that he ever professed to love and serve him. Profoundly alarming as it may be, it is not impossible that some who read these lines have already withdrawn their allegiance from Christ and sold themselves to serve sin and self. They have been walking in the counsel of the ungodly, and standing in the way of sinners, and sitting in the seat of the scornful, until they are victims for eternal ruin.

A child was returning from a neighbor's house through a wooded pathway, when suddenly a panther was seen capering around her and stroking his neck and sides against her thinly protected limbs, apparently as harmless and innocent as the child herself. An experienced hunter came upon the scene with the anxious father. It was the desperate work of the next moment to deliver the helpless child from the fierce and relentless panther that was preparing, in his very play, to pounce upon the unsuspecting victim. No panther ever plays with a helpless and unprotected child and then leaves his easy victim unharmed. We have here the likeness of the temptations that spring suddenly into the pathway of the unsuspecting, and play around their hearts preparatory to leading them away into an eternal captivity of sorrow and spiritual death. Sinful lusts, injurious appetites, wicked passions, vain pride, selfishness in the forms of envy, jealousy, ill-will and hatred, never play around and in the human heart, except for the purpose of corrupting and captivating and destroying the soul. However refined and smooth-tongued temptation may come, it comes with a desperate purpose. We hear professing Christian people talk of certain amusements as innocent and harmless, and yet they are such as engage the vilest and most corrupt people in the world. We hear people talk of disregarding the Word of God as admissible under varying circumstances, and that is the very sentiment of rebellion against him and his government. We hear people talk of so-called industries and forms of business as legitimate and justifiable, even though such business has for its only result, the destruction of life and homes, and happiness, and the eternal ruin of millions of immortal souls. All such talk is the literature and reasoning of those who have turned away from God, if they ever knew him, and from the path of truth and righteousness, if they ever knew what it was. They are the first steps in the path of the backslider, the end of which is swift and awful destruction.

#### THE LAW OF GIVING.

The support of our work, both at home and abroad, would be an easy problem if every professed follower of the Lord Jesus would put this standard before them. "I will give as the Lord hath prospered me." In our present efforts to enlist every church member we have made it so easy that no one need ask to be excused. I make all allowance for extraordinary cases. In co-operative agencies there is strength and power. The children of Israel were not a rich people, but every one contributed. The successful operations of this plan can be seen in the marvelous success of the Catholic Church in raising funds for their work. A true Christian stewardship is the prime duty, and ought to be a settled principle with every child of God; but how many feel that in their benevolence they are conferring a favor upon the Lord, forgetting that all they have is his. System means power, success, constancy. The religious life is under the same law. System in our spiritual life gives stability to the character, gives hope a renewed brilliancy and a deeper tone to our religious experience. There is philosophy in this stated weekly offering. It brings before the mind, God, our benefactor and divine protector. We know that he does not value the gift by the amount, but for the excellency of spirit with which it is offered. Again, in giving steadily we are more apt to scan the needs, investigate the methods and forecast the benefits to be derived from such gifts. We become

more intimately connected with, and interested in, the object for which we give, are more apt to bestow not only our money, but our devout prayer for the blessing of God to accompany the right use of the means bestowed. It has also a tendency to dry up avarice. A settled definite purpose in our giving is likely to beget a habit of charity. As stability of character depends upon the every day act of our life and enters into it as a factor for eternity—so likewise religious habit must be formed in those morals of mind which shall develop Christian character. We can give our small sums when otherwise we might be debarred, feeling that our mite is insignificant when compared to the larger gifts. A rich man supporting the church while the most of the members feel no financial responsibility, is more to be dreaded than a limited monarchy. We have so often heard the plea, "Mr. — will foot the bill," as an excuse for this negligence. What pleases God best is the "littles" pouring from the entire membership of our churches, into the treasuries of our societies, constant, regular, streams of money.

In God's economy it was never intended that men should possess vast superfluous wealth, making possible such enormous trusts. It is destruction of the soul's best interests. It disconnects the soul from heaven now, and unfits it for communion with angels hereafter. The Lord has provided sufficient for all. "Looking Backward" shows how the problem is to be solved. The amassing of property into the hands of a few, renders it difficult for others to obtain their just share. It is not a spirit of true religion, if love to the neighbors capital is necessary and useful. The wrong lies in the gathering of capital into the hands of a few monopolists. The few grinding down the many is not the plan or purpose of God. A spiritually-minded man pursues his business, not for the sole purpose of attaining wealth, but for the sake of its good use. He regards it as given of the Lord and he is only the steward. With this idea he is the instrument in the hands of the Lord for extensive good. Wealth he makes subservient means for the highest good of humanity. "A man's life consisteth not in the abundance of the things which he possesseth." No abundance of outward possessions can make the life happy. The soul was constituted for higher ends and destinies. True life—that is true joy and happiness—is only found in true spiritual possessions. He may be poor in this world's goods, but rich *being rich*. He may be president of some oil trust but oh! so poor, spiritually. Let us be rich in doing good with the little we happen to possess and not allow the outer trappings to make us poor. Interior riches are by far the most profitable, will pay a better dividend on the capital invested than the best oil stock in the market. The wealth of good and kindly acts, affections, constitute the true life of the soul. The financial manifestations will be a true index of how strongly these interior virtues have taken hold of the soul. We cannot cancel this objection by saying "Let us pray." Our benevolence as a rule imposes on us no sacrifice, not the shadow of a sacrifice. Did the poor give only within this limit the fountains of religious benevolence would be well nigh dried up. Labor is prayer. A man may pray through the muscles of the right arm when he puts it into his pocket and then pulls it out again with some money for the Lord's treasury. It is said that one day when Frederick Douglas was praying for freedom, a mysterious voice came to his ears saying, "Frederick, pray with your legs," and acting on that advice he achieved freedom.

Let us as a praying people, remember that he prays most fervently and effectually who prays in deed.  
J. G. B.

#### WHAT THE POPE READS.

After Mr. Gladstone, Pope Leo the XIIIth is the most vigorous man of his age of the day, says Edward W. Bok, in the January *Ladies' Home Journal*. The routine of his work would kill an ordinary man. There is no detail too small for him to pass over, and from daybreak until after midnight he devotes his time to the church and literature. Those who surround him know when he is particularly tired or worn out, for then he takes down a volume of Dante and reads with the avidity of a school-girl enjoying her first novel. Of all the authors, Dante is the Pope's favorite, and it has been remarked that in physique he is not unlike the accepted ideal of that great Italian. He reads Dante for pleasure, but for keeping himself well informed on all that is happening out of the church as well as in it, he reads not only American books, but newspapers and magazines, and it may surprise American readers to know that he is well informed on all the topics of the day, political, religious and social. He has taken a deep interest in the cause of labor in the United States, and reads everything bearing on that subject which comes to hand. Once a week a well-selected bundle of American newspapers is sent to the Vatican, and the Pope and those who surround him know not only what is going on in the United States, but they are familiar with the calibre and character of the men who make laws and enforce them. It is so in England also. In addition to his correspondence in the British Empire, he follows with eager interest the reports in the various newspapers, not only of the doings of Parliament, but of royalty as well, the progress of the church, and the cause of labor. Much the same plan is followed in Germany; in fact from every corner of the world each week is sent to the Holy Father newspapers, books and magazines containing important discussions. A great many of these are filed away for future reference.

The books that interest Leo the most are those of a religious, political and philosophical nature. He cares nothing for fiction and rarely spends an hour in glancing at novels, but if he should like to read novels, or in fact books of any kind, he has only to walk into the magnificent library attached to the Vatican, for there is not a mail arriving in Rome that does not bring books of all sorts of types from all sorts of authors and publishers. A great many of these the Pope never sees, and many of them are sent to the cardinals who surround him for an opinion of their merits or demerits. But it may be said, taking it all in all, that the Pope has as wide a field to select from, if not wider, than any man in Europe, and he resembles Mr. Gladstone in this, that he is quite willing to spend an hour or more with a magazine or book, if, in the end, he can find something that is worth remembering. He has a wonderful memory, and although his eyes are dimmed and his hand trembles, he is still as vigorous mentally as he was when he was elected to succeed Pius the IXth.

THE Methodist Book Concern, which started business on \$600 of borrowed money, has passed through 100 years of great prosperity, and now has paid for and owns a plant which cost \$6,000,000. Its new home is in Fifth Avenue and Twentieth Street, New York, and is said to be the most complete building of the kind in the world. Book publishing, with that concern, has been a profitable business, and the work the Methodists have done has been productive of much good.

THE purposes of the Almighty are perfect, and must prevail, though we erring mortals may fail to accurately perceive them in advance.

## MISSIONS.

FROM DR. SWINNEY.

SHANGHAI, Sep. 17, 1889.

Two or three with scabies, a little babe four weeks old with chills, several with eye-diseases, many with malaria, and then an elderly woman came in to speak of her daughter-in-law who was here a few days ago, and again to urge me to remove the tumor on her face. She was to be married in three months and this tumor greatly marred her beauty. (A little boy and girl are called husband and wife, son-in-law and daughter-in-law, from the day of their betrothal.) I said, "I can easily remove the tumor, but I have no wards and I am not willing to perform the operation and then allow her to go home, as she should have careful treatment afterward."

"But she will come every day to see you."

"No, I cannot treat her that way, with satisfaction."

"Shall she come and stay with you?"

"I have no wards."

"Then she will go over to your house and sleep anywhere, on the floor or wherever you put her."

"I am sorry to say I have no place there either."

In this way she continued to entreat constantly, asking if she should bring her to-morrow, to which I was compelled to say that I could not treat her under the circumstances.

After perplexing me a long time with her questions, she was finally induced to leave.

There followed immediately another woman bringing in her daughter-in-law. The young woman had been ill four months, and had come all the way from Soong Kong, the capital of this province, to remain with me until she could get well. She had brought changes of clothing and all that was needful to make her comfortable while here, also the money to pay for her board. A young and pleasant woman, looking earnestly into my face, awaiting my reply! What could I say? Her disappointment was great, but after talking with her awhile and explaining to her my inability to receive her, she became willing to take medicine home with her, and promised to come down to Shanghai again to see me in about three weeks.

When they were passing out a man entered leading a woman by the hand. On examining her eyes it proved to be a severe case of purulent ophthalmia. He placed a large bundle on the floor, saying she had brought an abundant change of clothing and would like to remain until she could recover.

Again, what could I say? How should I refuse? She was extremely reluctant to leave; indeed, when I had finished at noon and passed through the waiting-room on my way out, she was still sitting there with her hand on her bundle of clothing, unwilling to go.

Oct. 15th.—In one of my rounds in visiting in the homes of the people a few days ago, the baby of the next door neighbor of one of these families had been pining away. Unfortunately it was a little girl and the mother was very much despised and cruelly treated on its account. At last she began to refuse it nourishment, enduring its wailing and moaning until it could make but little more noise. Overcome by the oppression and hatred of the family she finally strangled it to death the night before I was there. While talking to the women that day my seat was near an open window, and this woman came and leaned forward into the room to hear and see. I could talk well enough ex-

cepting now and then whenever I turned that way and saw her face, then pity mingled with horror so overcame me that my words seemed to choke me. She was so sad, and besides looked as though she might be suffering for want of food, too. A young woman, oppressed beyond measure by the very blackness of heathenism, until the mother love was overcome and she could in despair, reach forward her own hand and take the life of her child! A victim she was indeed, as well as the little one. Oh, what agony is covered up in many of these homes! What cruelty! When will the light and joy and peace of the gospel reach the hearts of these people? When will the church in Christian lands see these things as they are here, or rather, when will they believe and then act?

Nov. 7th.—Yesterday Mrs. Randolph and myself were in a company at a neighboring mission, gathered together to welcome two young ladies to this land and work. Both were full of earnestness in the cause, were educated and refined. One is wealthy and has come at her own expense, giving her young heart, her hopes, her strength and means to the work. Where are the young ladies in the churches of the Seventh-day Baptists? Are they all alive and responsive to the needs of the hour? Are they dedicating their talents and their means, in efforts for the enlightenment and elevation of women in heathen lands? Are they saying, "Here am I, Lord, send her?" Or is the spirit moving upon their hearts, leading them to realize that the blessings of the gospel are just as much for other women as for themselves? Does it lead them to realize that the helping forward of God's plan for the salvation of souls or the refusal, rests upon them as individual members of his church?

## WOMAN'S WORK.

### THE LOVE OF GOD.

Like a cradle, rocking, rocking,  
Silent, peaceful, to and fro,  
Like a mother's sweet looks dropping  
On the little face below,  
Hangs the green earth, swinging, turning,  
Jarless, noiseless, safe, and slow;  
Falls the light of God's face, bending  
Down, and watching us below.

And as feeble babes that suffer,  
Toss, and cry, and will not rest,  
Are the ones the tender mother  
Holds the closest, loves the best,—  
So when we are weak and wretched,  
By our sins weighed down, distressed,  
Then it is that God's great patience  
Holds us closest, loves us best.—Sel.

FOR us to do all we think we can for the cause of the Master is one thing; to really do all that we can, that is a great thing, and past the realizing, shall we say, in the life of every one of us.

ALL the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations. Psa. 22: 27, 28.

WE wish to ask any of you who may receive the new prayer calendar if it does not have an eyelet hole, by means of which it can be readily used as a wall calendar, that you will put one there yourself, and hang the calendar where you will see it often.

THE Woman's Board of Missions of the Methodist Episcopal Church, South, are about to establish a Training School for Christian workers. They received several generous prop-

ositions from various parts of the country, to help them to build this school in those several sections of the country, but the one accepted by them was that given by Rev. Nathan Scarritt, of Kansas City. He gives the site—a plot of ground at East Melrose, which is an addition to Kansas City, which site is valued at \$15,000, and also \$25,000 upon condition that the Woman's Board shall raise another \$25,000. This the women have pledged to do. The scope of this enterprise is like unto that of others in establishing similar institutions, to furnish increased effectiveness of Christian workers, both in the home and foreign fields; a comprehensive knowledge of the Bible, practical training in city mission work, and during the time it will furnish a Christian home to its inmates. The missionary training schools, of which there are several, are the direct outgrowth of what men and women have come to know to be a fact, that "the time is past when anybody can be a missionary."

IN line with the thought given above concerning Training Schools, is that of the Deaconess Homes. The work in this country is new, yet there are Homes established in New York, Chicago, Cincinnati, and Minneapolis, and new ones just being established in Boston, Detroit, and Denver. Lucy Rider Meyer, who is connected with the Chicago Home, and posted upon the question, says there are scores of Deaconess Homes in Germany, with over seven thousand deaconesses at work. There are four Homes in India, and an effort is being made to open such in China and Japan. The women go out from these Homes trained as nurses, teachers, managers and assistants in asylums, hospitals, refuges, and many are engaged in direct missionary work.

### PRAYER UNIONS AND CALENDARS.

\* These, we understand, are the fruits of organizations, through the more immediate influence of the systematizing of methods, the culturing of specific influences. They are both natural and legitimate, and if one will look into the spirit of that which prompts the nature she need not feel a prejudice against it, but may, with all advisability, adopt it as tending directly to spiritual culture. The drill work of the child in the school-room puts him into line with definiteness, distinctness of thought and purpose, and makes him master of something, no matter how small a matter that of which he has become the master. The point in this question is his mastery. Interest in the thing learned quickens the whole being, and greatly increases the range of attainment and consequent happiness. Sympathy for fellow-workers is stimulated by the Prayer Unions, a spirit of inquiry asserts itself, and one's little world broadens by the new acquaintances formed by this band of interest, broadens by the greater range of knowledge of the world, as epitomized upon the prayer-card, it is brought daily to one's attention, and one searches now here, now there, for something new concerning them. Names of persons and of places hitherto associated in one's mind with that quite distant region, the ends of the earth, become near and interesting to one. An undoubted good is thus established.

We must believe by that which comes to us, to know of it, and by a very legitimate process of reasoning, that those persons who made the most use of the various forms of topical prayer cards are those who are the most intimately associated with the secret closet of prayer. These

are already in sympathy with whatever will help to culture the habit and the spirit of effectual prayer. The critics here, as in many a place elsewhere, are those who at heart, if they would allow themselves to find the heart, are not opposed to the plan, except as by ignorance of the value of it they may suppose, and thus supposing say, that they see no good in the plan.

Your ten-year-old boy may argue with you all day, could he hold himself so long at one point, that his studies, which he does not like, can't ever do him so much good as a term out of school, for random play or reading; but you know better, and you dread for him that desire for anything that may happen to please, but in your genuine love for him will hold him snug to the discipline of definiteness of purpose, distinctiveness of thought, and faithfulness to culturing details. The illustration holds good in the question of the practicability of Prayer Unions, cards and calendars. The spirit of Bible texts, concerning the various phases of prayer, is warrant sufficient for any method of gaining the attention, gathering and holding the desires of the Christian to that which is definiteness itself. Look them up and see if it is not true. It was to aid us in the matter of culture in prayer, and to receive the benefit of prayers answered, that we issued a prayer-calendar for 1889. We shall send out, for gratuitous distribution, a topical prayer card, for 1890, hoping to have them well distributed in December.

We would be glad if all religious society pocket-books were as fat as many private ones; then our own Board book would be included in the number; glad, too, if those who, by some systematic method, furnish the money for the organization treasury, were as willing for such money to be spent with the liberalness that comes of love lying back of it, as do individuals spend for their own personal uses. Then such scrupulous exactness would not be required, as, shall we say it? the Christian church too often demands of its officered treasurers. All this being accomplished we might furnish for gratuitous distribution, should we like to, as handsome a calendar as graces wall, or mantle, or book of any who, in their love for the beautiful, buy the beautiful. As it is, we have sought to make the calendar, while as inexpensive as possible, clear for the aged eyes, for these we must often feel are still the ones most frequently and fervently directed to heaven, for specific aid to specified cause.

Shall we tell you what the printer said to us last year when trying to smooth our ruffled feathers because we could not furnish you a handsome calendar, "Well, it's a sober subject anyhow, and plainness fits it better." His words were sufficient pique to our jealousy for the good and the blessed in prayer, as against no praying, for we quickly replied: "but this praying removes the curse from many a subject, which would be more sober without it." Again, this year, the man at the foreman's desk, quietly lifted the veil of charity to cover our mood of soberness, because Board pocket-books would not buy handsome things, instead of only plain ones, as he said, "I think such a thing as this ought to be very plain." No, my sister, not ought because it is a prayer calendar.

If, by the beauty of the card, more restless eyes could be caught, buy the beauty for that use. If by electrotyper's skill, and photo-engraver's art, attention might be drawn to topical texts, leading one to commune with him who is the Creator of beauty, not utility alone, then furnish the means by which this influence may be made a living, vitalizing force. No, no, my sisters, let us persistently away with all such non-

sense, the Christian dressed in sober sack-cloth—the selfish Christian (?) and all the world beside dressed in heaven's own hues of beauty and splendor. A practical question we will here put to our selves. Will we lift ourselves into a higher attitude towards the many phases of this question, and come into the actual habit of paying for beauty, in its service for the Master, and not reserve its graceful folds for our own dear bodies, and its multiform creations for home uses, or the gifts of love to human friends?

We ask that you shall conscientiously use the new topical prayer calendar card, for 1890, each day. We confidently believe that if we will all do this that we will grow in grace, and in the knowledge of our Lord Jesus Christ, and the fervent prayers offered will, by divine promise, avail much.

#### A UNION PRAYER SERVICE.

A united prayer-meeting in connection with the week of prayer, for the outpouring of God's holy spirit on Woman's Work in the Foreign Mission Field, will be held (D. V.) in Exeter (Lower) Hall, London, on Friday, January 10, 1890, at 3 P. M. Our English sisters make request, through Miss Abbie B. Childs, Chairman of the World's Woman's Missionary Committee, that American Christian women join with them in this. We, herewith, as a member of that committee, ask our own sisters to call the women of various localities together at that time, for united prayer, the prayer to be in its sublime thought, woman's work for woman. We shall try to arrange more definitely for this with the Secretaries of local societies, but speak of it here to call the attention of our isolated sisters, that they too, from the closet of their isolation, may be one with us in this united prayer for God's blessing to rest upon the work of Christian women for the unchristian, and for the special blessing to rest upon us in our special ends.

The Scripture readings selected for the programme are Isa. 45: 18-25, Ezek. 34: 11-16, Phil. 2: 4-11. The subjoined is the topical arrangement of programme, and the special objects of prayer:

1. For an outpouring of the Holy Spirit upon the present meeting, and on all woman teachers of Christ's gospel, and medical missionaries in heathen and Mohammedan lands.

2. Praise for doors of opportunity opened, for obstacles removed, for workers raised up, for blessings vouchsafed, and funds provided. For the large number of honorary workers who have offered themselves during the past year.

3. For the women of heathen and Mohammedan lands, that the blessed spirit of God may open their eyes and turn them from darkness to light; that the Hindus, as a people, may be wholly freed from the debasing influence of child-marriage; that the condition of Indian widows may be ameliorated; and that the hearts of Jewish women may be opened to receive Christ as the Messiah.

4. For female converts, that their spiritual tone may be raised, and their spiritual life deepened; that they may commend Christianity in their home life; that they may be steadfast and zealous to win their country women to Christ; that secret believers may have grace to confess Christ openly. That the important awakening in Japan may be blessed of God, and prove real and abiding.

5. For an outpouring of God's Holy Spirit on the women of the churches at home, that they may see and do the Master's will, and consecrate their service and their money to this cause; on Committees directing Woman's Missionary So-

cieties; on all who aid the work by sympathy, prayer, and gifts; and for a large increase in the numbers of truly God-sent candidates.

6. That doors, at present closed, may be opened for Christian effort; that God may turn the hearts of those who are now hindering the work in heathen, and especially in Mohammedan lands.

7. For union among all engaged in Woman's Work, both at home and abroad, and for a blessing on the efforts of all Protestant Missionary Societies throughout all the world.

#### REPORT OF THE WOMAN'S EXECUTIVE BOARD.

The list work for the *Light of Home*, not completed one year ago, has been since that time, we might possibly say, completed, as it is now several months since we have received any considerable number of names in response to the circular letter sent out. We have kept no record of the number of names received since last August. Totalling the question, we received letters and lists from one third of the Unions written to. We are now occasionally receiving a demand from Local Unions or from postmasters, to stop the paper, and enough of them speak to fairly represent them all, giving as their reason for the demand their non-belief in the Seventh-day Sabbath doctrine, and their unwillingness to be annoyed by having their attention called to it. Since the *Light of Home* does publish the Home Department, it may not be altogether amiss to say that whatever of work is required in its writing up is still in the hands of your Secretary, although she has this lack of impetus in the matter, that she greatly fears that those who refuse to take the little sheet from their post-offices, because of doctrinal features, have the company of many of our own people in this, that they fail to support the paper by purse or by perusal.

Our department in the SABBATH RECORDER, "Woman's Work," has been held by us with this spirit, a belief that a line of work of this sort is essential to our healthful growth, a determination to hold ourselves in a condition of self-forgetfulness, and in a tractable frame of heart, we do this work, while our women shall be growing into greater readiness to become responsive to the calls which such columns even to-night rightfully demand of many of you, for your own better spiritual development, and the growth of many a sister of yours. In the light of what might well be done by us through our paper columns, and by means of a leaflet literature, it is not what little we have been able to do here which holds our attention, but the manifold demand for woman's work for woman that we cannot there speak of, and for the want of funds cannot command other facilities for, which crowds itself upon brain, and strength even, and heart too.

The Women's missionary papers which have so blessed us, helping us to do our work better than we could have done it without them, have, with but few exceptions, been sent out to help others in society work, or to those in isolation.

A circular letter was issued in April to bring us together in consultation upon practical features of work, put into our hands to do. A Christian frankness in response to such letters, like a sister's letter from a sister, will help wonderfully to settle vexed questions, especially where those held obligated to speak the answer feel only too keenly that two heads are better than one. In line with this same work, another slip was distributed amongst our women. It is the responses to these printed letters which gives us the right—the power vested in an affirmative vote—to meet you to-night with a candidate received for foreign mission service, to whom we, therefore, pledge for you her financial support, and the cherishing her in our hearts, of Christian love; and which adds this privilege to those already accepted, and in the light of obligation, too, that we plead for the finding, sending, supporting, the nurse for whom Dr. Swinney calls. No one is yet secured.

(To be continued.)

## HISTORICAL & BIOGRAPHICAL.

### A SABBATH DISCUSSION.

In 1836, John Maxson, then of Schenectady, N. Y., published a work of 324 pages, 4 $\frac{1}{2}$  by 6 $\frac{1}{2}$  inches in size, with cloth covers, entitled "A Discussion of the Original Institution, Perpetuity, and Change of the Weekly Sabbath." It consisted of two series of letters, the first having twenty and the second seven letters, written by Eld. William B. Maxson, pastor of the Piscataway Seventh-day Baptist Church, and Eld. William Parkinson, pastor of the First Baptist Church of New York City. They bear different dates between January, 1835, and July, 1836, inclusive, and were prepared for the columns of the *American Baptist*, published in New York as an organ of the regular First-day Baptist Churches in this country. Only the first series appeared in that weekly periodical, while both series were printed in the *Protestant Sentinel*, the paper patronized by the Seventh-day Baptists. Eld. Parkinson issued, for circulation among his people, while the discussion was in progress, a pamphlet embracing only the first two letters of Eld. Maxson, which were merely of an introductory character, and fourteen letters of his own, to the last twelve of which no replies were admitted, though eight as such had already been laid before the readers of both denominations, and three were afterwards added. His opponent characterized this action as "a total disregard to the claims of Christian courtesy."

In the first series of letters the argument pursues somewhat an orderly course, though taking a very wide range in advocating "the sanctification both of the seventh and the first day." In the second series the discussion was more of a desultory nature, being continued for the purpose of emphasizing a few special subjects previously noticed. Concerning the whole work, Eld. Maxson remarks in the biographical sketch of himself that it "presented the strong points of our different positions." It was written with distinguished ability on both sides, as well as with unvarying dignity of thought and expression. While maintaining sharply and firmly their opposing views and sentiments, they seem to have grown in each other's esteem and Christian regard to the very last. Both close the discussion with the hope of soon meeting each other in that "everlasting rest that remaineth for the people of God." The occasion of beginning the controversy was a statement made by Eld. Parkinson in a pamphlet with the title of "A Summary of Faith," in the following words: "To observe the seventh-day Sabbath, then, under the gospel dispensation, must be decidedly *anti-evangelical*; it is practically denying that Christ is come in the flesh, and virtually admitting that the Mosaic dispensation remains in force." Eld. Maxson comprehended clearly that this assertion directly charged the people with whom he was associated as being *anti-christian*, and therefore rejecting the gospel as the way of salvation. He felt deeply that the doctrine of the Seventh-day Sabbath as still obligating upon all men, was placed in a false position; and that he must defend, not only his brethren, but the sacred day, from the defamation cast upon them by such erroneous opinions. He opens his attack warmly and vigorously. At first he addresses Eld. Parkinson as "Sir," and afterwards as "Dear Sir," and finally as "Dear Brother." He repels the obnoxious implication against the Sabbath-keepers, as it tended to intercept the

kindly relations which had existed for nearly two centuries, in "many parts of our country," between members of their "respective denominations."

Before opening the discussion the following admissions are made on both sides: First, God instituted the Sabbath at the close of his creative work; Second, he sanctified it by setting it apart for the future rest and observance of man, as a means of his moral and religious improvement. The principal point at issue in the whole work is raised at the very beginning, whether the weekly Sabbath is typical of the gospel dispensation, designed to continue only during the existence of the Jewish polity, and, therefore, like the other Sabbaths of the people, not binding upon the followers of Christ. In advocacy of his views, Eld. Parkinson argued on five points: that the whole Decalogue, and therefore the fourth commandment, was delivered only to the Jews; that the weekly Sabbath was a sign to that people of a peculiar relation existing between God and them; that the seventh day, as a day of rest, never was, and never could be, obligatory on any but the Jews and those proselyted to Judaism; that none but this people were liable to the death penalty in violating its provisions; and that the keeping of the Sabbath is not mentioned as among the "necessary things" which the Holy Ghost, as directing the apostles, required the Gentile converts to the gospel to observe. The discussion on these points is carried forward to great minuteness of detail, and becomes, in some parts, very wearisome reading. It must be confessed in meeting the arguments adduced, that Eld. Maxson shows a more comprehensive grasp of the teachings of the Scriptures bearing upon these points, and is more in agreement with the great writers, even on the First-day side, who have commented upon these portions of the Scriptures.

Many pages of the book are taken up in explaining the moral and the positive nature of the Fourth Commandment. Elder Parkinson claimed that it was wholly positive, and Elder Maxson insisted that the designation of the day, the instruction as to the mode of keeping it, and the penalties affixed for its violation, are positive, because directly required by God; but that the design and the intrinsic nature of the Sabbath, like the other commandments, are moral in all respects. Were it exclusively positive, he maintains, our obligation to observe it would not be less, because it is commanded by God, than it would be were it purely moral. His argument here given at great length, is unanswerable, and made at the time a deep impression, at least upon the leading minds of our denomination.

All references to the Sabbath, in the teachings of Christ and in the writings of the apostles, and others in the New Testament, are brought into the discussion, to show, on one side, that the Fourth Commandment ceased, after Christ's resurrection, to be considered as enjoining a Sabbath on the seventh day; and on the other side, to establish the fact that the commandment was regarded as not abolished, and was strictly observed by Christ, the apostles, and the primitive church. It is therefore still valid, and perpetually binding. The usual explanations of these passages advanced by the exponents and the advocates of the Bible Sabbath, are too well known to be repeated in this article. Suffice it to say, Eld. Maxson seems to be at home in this phase of the controversy. All notices of the first day of the week in the New Testament passed also in due review. One writer claimed that they positively proved that

that day was recognized and sanctified always after the resurrection, as the Sabbath of the new dispensation; and the other gave a most convincing exegesis, that they furnished no evidence whatever in favor of such a conclusion, but actually to the contrary.

Other subjects, related in some degree to the main question in dispute, are discussed, sometimes very fully. That there was a patriarchal Sabbath before the giving of the law, is both denied and asserted. The proposition was examined, whether the seventh day after six days of labor, or the seventh day of the week in its regular turn was commanded in the Decalogue. The inquiry was raised, whether the Sabbath kept by the Jews occurred on the seventh day, or some other day of the week, reckoned in regular rotation from the creation. The suggestion is offered that the seventh day is really the sixth day in the true order, and therefore changing the Sabbath to the first day after the resurrection, is establishing it again on the original seventh day. But this was finally abandoned in the argument. Great stress is laid upon the need of a new day to commemorate the redemptive work of Christ, as the old day, the seventh, memorialized altogether another object. Much time is given to the consideration of the questions whether Christ rose on the first day, whether the Pentecost fell on that day, and whether Paul preached at Troas, and John was in the Spirit on that day. Eld. Parkinson holds that this day should not be regarded in any sense as a Sabbath, since that institution passed away with the Mosaic dispensation, and he describes at length how he thought that it should be observed in honor of Christ.

The evident regard paid to the true Sabbath by other nations than the Jews before Christ's time, is carefully noticed. It was not forgotten that the necessity of celebrating the creative operations of God was not made nugatory by the death and resurrection of Christ, and must, consequently, be in force until the end of time. The seventh-day Sabbath is pre-eminently the fitting occasion for doing this, and nothing in the first day observance is a substitute for it. Christ's life and death should not be placed in opposition to the ends of creation, but as additional and subservient to them. The regard paid to the Sabbath in the first three centuries of the Christian Church was shown somewhat fully, among first day readers. Great advantage was clearly taken against the position strenuously advocated by Elder Maxson that there is no proof that our Saviour rose on the first day, and Eld. Parkinson endeavors in several letters of his, even to the last one, to make the most of this advantage. The closing pages of Elder Maxson's replies contain a general review of the whole discussion, particularly the points which he had made. They abound in sharp and crisp sentences, as he felt that he had been greatly misrepresented, and his statements often twisted from their natural meaning by his antagonist. He plainly is confident that, in the controversy, as were his friends who read all the letters on both sides, the subject of the Bible Sabbath had suffered no damage at his hands.

THERE is a difference between a religion of principle and one of policy. Really the religion of principle is the true coin of the spiritual realm, while the one of policy is counterfeit. Principle is the fixed, unchangeable rule of a steadfast character; while policy is the weather-vane constantly shifted by external winds of circumstances and conditions.

## SABBATH REFORM.

### THE BAPTIST CONGRESS AND SUNDAY.

A correspondent of *The Independent*, New York,—Rev. Walter Rauschenbush,—writing concerning the Baptist Congress which lately held its eighth annual session at Toronto, Canada, describes its attitude towards Sunday in the following words.

The discussion of the "Sabbath Question" on Thursday also had a significance of its own. From the excellent opening addresses by the Rev. J. W. A. Stewart, of Rochester, and the Rev. A. P. McDiarmid, of Ottawa, down to the very last speaker, not one based the obligation to observe the Lord's Day on the fourth commandment. Only a few expressly stated that they considered themselves no longer under this law; but all preferred to state the utilitarian reasons, either physical or spiritual. The words of Christ, "The Sabbath was made for man," seem to have supplanted the fourth commandment as the sanction of Sabbath-observance in the minds of those who took part.

This Congress, although not an official exponent of the Baptists in America, is nevertheless, *de facto*, an important and a representative assembly. All observers have noticed the change which is coming over Baptists when they face the Sabbath question. In order to avoid the claims of the Sabbath,—the observance of which is demanded by every just interpretation of the Baptist's Creed,—many Baptists adopt the antinomianism which underlies the opinions expressed by the Congress above referred to. This result is inevitable, so long as Baptists refuse to become *Seventh-day*, Sabbath-keeping Baptists; either the whole Baptist structure is wrong, or no one is a full-fledged Baptist who does not keep the Sabbath. It is high time for Baptists to call a halt on the Sabbath question; they know that Sunday is not the Sabbath and many of them are too honest to claim any sacredness for it because of the fourth commandment. But this honesty compels them to still greater inconsistencies as long as they refuse to keep the Sabbath, for they are driven to open disobedience of the commandment which requires all men to keep the seventh day and yet they must find, or seem to find, some ground for keeping Sunday. It is a hard choice, brethren, so far as the popular standards are concerned, but you must choose between the position of the Seventh-day Baptists, or fall into logical and practical self-destruction as Baptists. Choose ye this day, whom ye will serve, God or Baal.

### THE INDEPENDENT, (Limited).

Under the caption "Our Purpose," the *Independent* recently set forth its principles in an article, from which the following is condensed:

1. *The Independent* has ever been known for its willingness to give a hearing to both sides of every debatable question. We have profound convictions, but we have never denied to those of opposite opinions an opportunity to be heard in our columns over their own signatures.

2. *The Independent* is a warm advocate of the policy of Protection, as against Free Trade; and has asked for, and published the strongest articles from acknowledged representatives of Tariff Reform.

3. *The Independent* advocates the principles of the Republican Party; but we do not proscribe Democratic utterances.

4. *The Independent* does not believe that the present large number of sects is a good thing for Christianity. But we take care that no important movement, in the smallest and humblest denomination shall escape us. We have no prejudice to overcome against any. We do not approve all that we admit, nor do we exclude all that we cannot approve.

5. *The Independent* does not endorse Unitarianism, Universalism, Romanism, or Andoverism. But we pub-

lish freely their proceedings. When we reported the Andover case we gave, with equal fullness, the motions and arguments of both sides.

6. We certainly mean to give no aid or comfort to infidelity or heathenism; but we try to keep our readers as fully informed, as we ourselves, of all anti-Christian movements.

Our eyes were given us to see, our ears to hear, and our reasoning faculties to weigh. We are to use them all in the interests of truth. "Strike, but hear;" condemn, but know; approve, but see—these are our watch-words.

In a word our policy is light, more light; facts, more facts; knowledge, more knowledge; fuller reports, more accurate reports of all that happens of importance, relating to religion, between the North Pole and the South.

After reading this "Declaration of Independence," in accordance with which both sides of questions maintained by "all sorts and conditions of men," seemed to be offered a hearing, as a subscriber to the paper, I wrote a letter asking whether an article would be accepted on a great question, from a standpoint, never presented, as far as my knowledge went, in the columns of the *Independent*. This letter came in response:

*My Dear Sir*.—I regret, exceedingly, that we are unable to publish in *The Independent* your essay on "Baptist Consistency on the Sabbath." We have already accepted an article bearing on this subject, though from a different point of view. With all our engagements it is quite impossible for us to give more space to the subject at this time. I thank you, however, for your offer, and for the kind spirit in which your letter was written.

(Signed), EDITOR INDEPENDENT.

To this I replied:

*Dear Sir*.—Your letter of the 22d inst., in reply to my request, is at hand. I did not ask you to print my essay read to the Baptist ministers last April, for I know that it is unsuited for your columns. I enclosed it, distinctly mentioning the reason, that you might see from what point of view the proposed article would be written. Having been refused a hearing from ten different editors, I would not have asked you for one had I not been emboldened to do so by your declaration of principles, and with all due respect, I do not see how you can refuse me a hearing consistently with what you said last week under the caption, "Our Purpose." Awaiting your reply I am respectfully.

Having been told about a year ago by the editor in person, that just at that time there was no room for an article on the subject, and being told the same this time, I waited several weeks, during which, so far as my letter is concerned, the editor of the *Independent* has lapsed into sphinx-like silence. The columns of this independent paper are opened to the advocates of both sides of the "color line" question, to protectionists and free-traders, to Republicans and Democrats, to Unitarians, Universalists, Romanists, and Andoverists; even the infidel and the pagan may have his say, while, as we are informed, the smallest and humblest denominations, perhaps because their tenets would disturb no one, are not unnoticed in this declaration of independence of the *Independent*. But once let some one offer an article defending the Sabbath, and suddenly the *Independent's* stock of independence becomes limited. Of all men this paper is independent, but the line is drawn at him who sympathizes with that "small and humble denomination," that "sect everywhere spoken against"—the Sabbatarians. The *Independent* (!!) is now added to a list of nearly a dozen religious journals boasting *pro and con* principles, that pursue this policy of suppression. Is an article on the Sabbath question, from the only stand-point that can endure the test of Scripture, history, a sound, scholarly exegesis and common-sense, unworthy of a place with an article against the "nigger," against protection, against the Republican party, against religion in general, and pure Christianity in particular, as the former is opposed by infidelity, which the *Independent* accords a hearing; and the latter by all forms of corrupted Christianity, the utterances of which, while they are not endorsed are not proscribed?

In the same, or following issue of the *Independent* containing this beautifully sounding "declaration of independence," among the editorial notes, the following was found:

"Why, you don't take the Bible just as it reads, do you," said a man to a clergyman, who was talking with him on the subject of religion. "Certainly," replied the clergyman. "How would you take it, if not as it reads? Would you take it as it doesn't read?" That hits the point exactly. Read the Bible in this respect as you do any other book, and take the meaning of its words and accept it.

Is the editor who thus comments on this incident prepared to show that the writer of the essay sent him has not taken the Bible just as it reads? If he is, and can show that the observers of the so-called Lord's-day take the Bible just as it reads, the writer, finding it very inconvenient to conform his practice to the Bible as he reads it, will be made more comfortable if it can be shown that he does not take the Bible as it reads. It is easy to conform one's theories and practices with those of the multitude, and one can readily declare his independence when such is his course; but it is difficult, though most assuredly right, to take the Bible just as it reads, and conform one's theories and practices thereto. Like many others, the *Independent* is on the side of the majority on this Sabbath question, but it should be reminded that truth and majorities have almost invariably been at variance. There is a small band of those who are devoted to God's Sabbath, and the *Independent* at first, and that for the second time, courteously declines, and afterwards ignores a request to give the truth as advocated by this band a hearing. Verily this is independence. Thomas Jefferson was about as consistent, for, at his home may be seen the pen in which he kept his stores, and the pen with which he wrote the words, "All men are born free and equal," in his Declaration of Independence.

VERITAS.

### HON. WM. H. SEWARD ON SECRET SOCIETIES.

"I belong to one voluntary association of men, which has to do with spiritual affairs. It is the Christian Church—that branch of it, all imperfect though I think it is, which according to my notions, most nearly contains in their purity the instructions of the gospel. That association is an open one, which performs all its rites and gives all its instructions with publicity, and invites every man, in the language of its divine Founder to come in and partake of the privileges with which he invested it, and of the blessings which he promises.

"I belong to one temporal society of men, and that is the political party, which, according to my notions, embodies most fully and most truly, although, I confess, as in the other case, very inadequately, the principles of the Declaration of Independence and of the Constitution of the United States. The association, also, of which I have last spoken, is an open one. All its transactions are conducted in the broad day light, and it invites all citizens and all men who become subjects of the power of this Government, of whatever clime or race or color they may be, to enter into its ranks, to participate in its labors, and to co-operate in maintaining good government and in advancing the cause of human nature.

"These two associations, the one spiritual and the other temporal, are the only voluntary associations to which I now belong, or ever have belonged since I became a man; and unless I am bereft of reason, they are the only associations of men to which I shall ever suffer myself to belong.

"Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men."

# THE SABBATH RECORDER.

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

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 REV. W. C. DALAND, Léonardsville, N. Y., Young People's Work.

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

"I go to prove my soul!  
 I see my way, as birds their trackless way.  
 I shall arrive! what time, what circuit first,  
 I ask not; but unless God sends his hail,  
 Or blinding fire-balls, sleet, or stifling snow,  
 In some time, his good time, I shall arrive!  
 He guides me, and the bird."

THE article, "Tests of Truth," begun on our first page this week, will be continued, running through four successive numbers. We ask for it a careful reading.

ELD. S. D. DAVIS has just held a series of meetings with the little church at Fayetteville, N. C.; as a result of this work five were added to the church, four of whom are recent converts to the Sabbath.

WILLIAM H. LEWIS, of Rome, N. Y., an old Allegany county boy, if we mistake not, has recently procured a patent for a spring pillow, which promises to supplant the old feather pillow against which so many hard things are being said. The inventor of anything which will add to the health and happiness of mankind is entitled to the thanks of the community until he is better paid.

THE International Lesson Committee, some time ago, made a change in the selection for the second lesson for 1890. One of their selections was, "The Song of Mary," Luke 1: 46-55; the other, "The Messiah Announced," Luke 1: 26-35. We have tried to keep all our various preparations free from confusion on this account. Those who use the notes in the SABBATH RECORDER, and also the *Helping Hand* will see that we have not been entirely successful in this endeavor.

THE severity with which monarchies find it necessary to deal with criminal classes, is indicated by some clauses from the penal code, which recently went into effect in one of the principal empires of Europe, which provides that persons found guilty of inciting one class against another, or of publicly attacking the bases of public and social order, especially religion, the monarchy, marriage or property, shall be imprisoned for a term not exceeding three years. Persons convicted of a second offense may be forbidden to reside in certain places. Newspapers which have been twice convicted of any of the offenses mentioned in the code, shall be suppressed. Socialists, who have been expelled from the country, shall not be allowed to return within five years after the adoption of the code, unless by special permission of the police authorities.

DR. HOWARD CROSBY says, "If I were called to point out the most alarming sins of to-day, those which are most deceitful in their influence, and most soul-destroying in their ultimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of men, and the love of display on the part of women

While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man or woman the worshiper of self. While doing all this, the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler, or the prostitute, is not deceived by such a thought for a moment." That is truly a strong way of putting the case. Who shall say it is too strong?

IN the historical sketch of the First Westerly Church, R. I., published last week, speaking of Eld. Jacob Ayers, it is said that he "was finally excluded for disorderly conduct." A friend who knew him and his family well informs us that at about the time in his life at which his Rhode Island experience occurred, he became unbalanced in mind, was led astray by some false and strange doctrine to which he clung with great tenacity and the practice of which threw him out of fellowship with our people generally; and for this cause, rather than for "disorderly conduct," in the ordinary sense of that phrase, his exclusion from the church occurred. Our own acquaintance with many of the traditions of the First Westerly Church strongly confirms this interpretation of the matter. Believing that the writer of the sketch would not wish to leave any wrong impressions on the mind of any reader concerning any man who may have ever been an accredited minister of the gospel among us, and wishing to do full justice to all, both the living and the dead, we gladly make this explanation.

A FRIEND sends us a letter just received from Mrs. Sara G. Davis, of Shanghai, China. The letter not having been intended for the public prints, we deem it not best to publish it, though we know that all our readers are interested in everything pertaining to our work and our workers in that far off land. The letter is written from Nagasaki, Japan two days' journey by boat from Shanghai, whither Sister Davis had gone for the health of her little boy, about two years of age. She reports the child as improving by the change, and the rest of the family at home in good health. They were looking anxiously for Miss Burdick's arrival on account of the school work of which Mrs. Davis has so long had charge. These little glimpses into the life and experiences of our missionaries suggest something of the burdens which they are carrying for the sake of the work committed to them. May the Lord bless them in it all, and inspire us with that spirit of consecration to the blessed work that will make us true yoke fellows with them in bringing light and salvation to the lost and benighted heathen.

## OUR FIRST NEED.

We now stand upon the dividing line between the old and the new. We have taken our backward look upon the experiences of 1889, and with gratitude to God for his merciful kindness in the past, turn our faces toward the opening new year. It will be profitable to inquire what this new year may justly require at our hands. It may require of us our best service, according to our abilities and opportunities. If we have learned, by any means, that the end of God's gifts to us is not simply, nor principally, our own aggrandizement or enjoyment, but our usefulness in the world, we have learned a great and valuable lesson. Have we been strengthened in mind or heart for any work, it is for the good of others; have we

been made purer in heart, or more Christ-like in spirit, by any experience through which we may have passed, it is for the glory of him whose grace has thus abounded toward us. If these same experiences have brought added comfort and larger hope to our own souls, it is the legitimate fruit of God's grace in us, and is an additional claim upon us to consecrate all we have and are to God and his service. Also, if God has opened to us doors of usefulness, if he has spread before us inviting fields of labor, it is not that we may admire the beautiful prospects or wonder at the bounty which has spread them out before us, but that we may thrust in the sharpened sickle, and gather the whitening harvests for the Lord.

The claims, then, which the opening year makes upon us, are the claims that grow naturally out of our abilities and opportunities; and our first duty is to recognize these claims and adjust ourselves and all our plans to them. The Apostle Paul had a clear view of this principle when he declared, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." And Jesus laid the obligations of the twelve, when he sent them forth, upon the same broad principle, in the words, "Freely ye have received, freely give."

Upon this principle the most fundamental claim that can be made upon us, is a claim for a complete consecration of heart to God. This is our deepest need to-day. We have the means with which to carry on a much larger work than we are now doing, even though we are not a wealthy people. We have learning and those qualifications which good schools furnish, such as few peoples possess, speaking of our people as a whole. But are our means and our cultured talents devoted wholly to the service of God? Are we not disposed to think of our possessions as our own, and to hoard them for still larger accumulations? And our talents, cultured and refined by the years of study which we have given them, are they not our own, and are we not justly entitled to the pleasures which their exercise may bring us? Who shall say that we may not do what we will with our own? Do we not practically reason with ourselves on this fashion; and acting along the line of this reasoning, are we not squandering the wealth of God's gracious love upon our own little selfish selves, while God is calling us to come up onto the high, broad plains of unselfish love and service? We leave the question for each reader to answer to his own conscience. Meanwhile we record our conviction that there is no other one thing that so much hinders our work, as this eager haste to aggrandize self, and give to God that which we can spare just as well as not. We need more of the spirit of David who, when he desired to erect an altar to Jehovah, refused the offer of the threshing floor of Ornan, saying to that nobleman, "Nay, but I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God, of that which doth cost me nothing." We need to get a deeper insight into the meaning of the Apostle's words when he wrote to the brethren at Corinth, "And ye are not your own. For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are Gods." Brethren, what wait we for? God waits to be gracious, and to work through us mightily. But we must first seek him with an undivided purpose. God's promise is sure. "Ye shall seek me, and find me, when ye shall search for me with all your heart." Let us tarry at Jerusalem until we be



endued with power from on high. But if we come in the right spirit and motive, we need not tarry long. God calls us out to an earnest work. Let us put on the gospel armor, and then go promptly and faithfully forward. God gives us ability and grand opportunities for work; let us give him work according to the ability and opportunity.

#### THE NEW SYSTEM OF GIVING FURTHER EXPLAINED.

Concerning the plan of giving which is before our churches for their acceptance there seems to be still some misconceptions. On these several objections have been based, as shown by recent letters, and that these may be removed so far as possible, it is needful that we should make the following statements.

1. The plan does not require each member to give five cents weekly for each of the societies. They are requested to try to give five cents every week, this sum to be divided between the two societies.

2. If persons are not able to give that sum, they may give less, not excepting the least—a penny—which will be gladly and gratefully received. The aim through weekly offerings is to secure

"Both large gifts from any  
And small ones from many."

3. It is not a "tax," imposed with unwarranted authority. It has none of the features of an "assessment." It is a system offered the churches as worthy of trial, and is backed by no power save what inheres in the wisdom, practicability and value of such a method of gathering means for benevolent purposes.

4. If churches adopt it they do not bind themselves to raise the average sum of five cents *per capita*, weekly, for their entire membership, but they simply resolve that they will make an effort on the line proposed. And thus making the trial they may be assured that they will more nearly approximate that result than by any other course, and if they reach it or exceed it joy will come to all concerned.

5. In addition to the weekly offerings persons may give specially for any object that is preferred in their interest and benevolence. Thus the plans are sufficiently elastic to accommodate every lover of the work of our Lord. The hope is that every one may give something weekly, and those who give the largest sums specially may and ought to share at the same time in the regular offerings. Is there any one among us so poor that he cannot give anything to missions?

6. Pledges are solicited ahead of the weekly gifts, and to some persons this seems like unwise venturing or presuming upon the future, or as something too hazardous. Do such brethren remember that quite necessarily our missionaries and our publishing agencies are pledged in advance, and we are pledged with them in advance by our Christian vows to sustain the kingdom of our Lord. And what an antidote to such fear and distrust, and what inspiration to faithfulness may all have who do not forget that greatest of all pledges given in advance, "Lo I am with you alway even unto the end of the world."

7. The managers of our two missionary societies (one of them sending forth truth by living teachers and the other by living publications) have united heartily in this effort to secure improved ways and means for their maintenance and prosperity. They are doing this in obedience to the wish and conviction and judgment of our people, expressed again and again in

our public gatherings, east and west. In a systematic way they are endeavoring to introduce systematic giving and make it effective throughout the denomination. Next to love and prayer and piety, and as essential with these in forming vital godliness, there is needed in our churches the practice of frequent, regular, constant and generous giving, such as may be proportionate to our ability and sufficient to meet the unremitting demands that come upon us from the fields opened on every side by the "Lord of the harvest." Now will not our brethren everywhere cordially unite in this effort that aims really at their own enrichment in benevolence and all spiritual blessing through labors for the salvation of their fellowmen.

AGENT.

#### "OUR SABBATH VISITOR."

This paper has now been published nearly eight years, and at a cost of more than seven thousand dollars over and above the receipts from subscriptions. In looking over the Conference Minutes it is found that there are a number of Sabbath-schools that do not take this paper. This should not be so; for if any one has interest enough in the children of our denomination to provide for them a paper, like the *Visitor*, the parents of those children surely ought to have interest enough to furnish them with it, especially as they can get it at about one-half its actual cost. Every child of our denomination should have the *Visitor*, and in so far as they do not, the labor and expense for them is lost.

Besides the consideration of the real merits of the *Visitor* we are under obligation, morally, to sustain the paper to the full extent of the needful subscription; for it must be remembered that a share of the expense of the publication is provided for by the publisher himself, and one of the provisions of the present arrangement was that the paper should be kept up in its circulation to the original number, and if possible, the subscription should be increased to two thousand.

There seems to be a misunderstanding on the part of some in regard to the terms of subscription. For the benefit of any such persons we restate them: For ten copies, or more, to one address, 50 cents each; for less than ten, 60 cents each. Where the names are written on each paper, they are single subscribers and must pay for the extra labor and expense of directing.

The publisher now makes this proposition: To all new subscribers, who will send their subscription, inclosing the pay at once for one year, he will send the *Visitor* to the end of the present volume free, viz., to March 1, 1890. It would seem that these inducements ought to secure immediate action on the part of all interested in the *Visitor*.

H. C. COON, Pres. S. S. Board.

## HOME NEWS.

New York.

ALFRED CENTRE.—The fifteenth anniversary of the inauguration of the "Woman's Temperance Crusade," was duly celebrated by the women of the village, Dec. 23d, with a public entertainment at the church. Papers were read, children's exercises were given, and other appropriate and instructive exercises were presented. The first of the series of the "Jubilee Sessions" was presented at the Chapel Hall, Christmas evening, with an excellent programme by the

Orophilian Lyceum.—"The oldest inhabitant" gives it up; he never saw such a winter before in Allegany. The winter solstice is passed, the sun is mounting higher, the days are growing longer, and still there is no frost in the ground. In the house it is difficult to keep the fires going without making it too warm; in the open yards, dandelions and pansies are occasionally seen in bloom, farmers are plowing, boys are flying kites, and other signs of spring are not wanting. But wait and see.

PAL.

DECEMBER 31, 1889.

LITTLE GENESEE.—Our Sabbath-school gave a literary and gift entertainment on Christmas eve. The literary programme, consisting of music, recitations, and a general exercise, was well carried out. The exercises all had direct reference to the events which the Christmas time is intended to commemorate. All the children did remarkably well, especially considering that they had so short a time for preparation. After the literary exercises a large number of gifts were distributed and many hearts were made glad. Among the presents received were a set of Chamber's Cyclopaedia, by the Superintendent, and a half-blood Jersey cow by the pastor. The cow was purchased by contributions of those classing themselves as belonging to the outside world, exclusively. The Sabbath-school is doing well, under the superintendency of Miss M. E. Bowler, who has been elected for another year.

G. W. B.

NEW YORK CITY.—An unusual event occurred in our little society in the city, Dec. 21st, 1889. We most sincerely hope it will not be the last one. Dr. Phebe J. B. Wait cordially invited us all to a sociable of Seventh-day Baptist friends at her home, 9th Ave. and 34th St., on Seventh-day evening, of the date above mentioned. The design was to reach every Sabbath-keeper within our society. A number who were on the sick list sent regrets, but a fine company assembled and passed a most pleasant and profitable evening, in conversation and music. While the better part of our natures was stirred by the excellent music our appetites were not forgotten. A fine luncheon made us all remarkably happy. Churches so situated that these sociables are common occurrences can hardly realize how sort of strange it seemed to gather as sociable beings. We commend the thought of the sister who has inaugurated this new and strange epoch in our church, and hope that others will follow the example.

J. G. B.

Rhode Island.

ASHAWAY.—On Thanksgiving evening a cantata, entitled "The Building of the Temple," was given at the church under the auspices of the Ladies' Sewing Society. A large audience was present, and quite a handsome sum was realized for the church benefit.—For the same object another cantata, entitled "Bethlehem," was given on Christmas eve, after which the Sabbath-school, and others present, were invited by the Sabbath-school Superintendent, Mr. Eugene Stillman, to the rooms below, where ice cream and cake were served free to all. While the children were partaking a large number of the adults were gathered in the parlor where Rev. E. P. Saunders, with a few well chosen words, presented to the pastor, Rev. Ira Lee Cottrell, a gold watch, the gift of parishioners. Although completely surprised, Mr. Cottrell expressed his appreciation of the gift in a feeling and happy manner. Later, Mrs. Cottrell received from her Sabbath-school class a set of silver nut-picks.

## YOUNG PEOPLE'S WORK.

As an habitual carelessness in attire by and by affects one's other habits of life, and even one's morals, so a lack of care in the expression of thought affects, sooner or later, the very springs of thought itself.

It might seem to some that the mere maker of style, in speaking or writing, is one of no moment, and that exactness in little things, grammatical or rhetorical, is worth the attention only of the over-fastidious. But this is not so. "The style is the man." The man is one. His nature, moral, mental, and physical, is a unit. Carelessness, in any department, is a hurt to one's whole being.

In all things we are molded by our associates, our companionships. As one unused to good society cannot fit himself to be at ease among people of refinement by visiting the haberdasher and tailor, even though he attires himself exactly as the obliging shop-keeper may instruct him, so one cannot form a correct literary taste, and acquire an easy and accurate style of expression in speaking and writing, by consulting text-books on rhetoric and composition. It is not given to us all to move in the most cultured circles of earthly society, but we may, if we will, associate with the greatest minds of earth, who have left their souls' rich treasures to us, a priceless heritage. If we make these our constant companions, their subtle influence will bring us ease when we essay to write our thoughts for others, or rise to express them before a listening company. Otherwise, like the boor who first dons evening dress and enters the drawing-room of his high-born host, our attempts will bring upon us mortification and chagrin.

### PRACTICAL WORK—A GOOD EXAMPLE.

A meeting of the Local Union of the Endeavor Societies of the churches of Southern Wisconsin was held Sunday afternoon, Dec. 1st, in connection with our quarterly meeting at Milton Junction.

The Union has been organized a year, and comprises five societies,—Walworth, Albion, Milton Junction, Rock River, and Milton, a total membership of 271, eighty-four of whom are associate and the remainder active. The number of conversions reported during the year are 18, the amount of money raised for benevolent purposes during the year is \$136 86. The report of the missionary committee, appointed three months ago, was adopted and the committee continued. They reported money received \$17; money expended, \$8 52, in traveling some four hundred miles doing mission work, and for postage stamps. They will pay the expenses of L. C. Randolph during his holiday vacation for him to go out and work among our destitute churches. The last forty-five minutes of the meeting was devoted to a conference meeting, during which time many testified for Christ and five unconverted arose for prayers.

### THAT SINGULAR "WE."

Young people who are forming their style, and essaying to write for others, should be cautioned against falling into a vulgarism quite too common, and which always betrays either want of thought or an intense egotism. I refer to the use of the plural pronoun "we" and "our" in the place of "I" and "my;" as when a minister spoke in the pulpit of "our wife," or a correspondent of the press wrote "we put our foot

in it." This fault generally arises from a mistaken notion of what is sometimes called the "editorial we." Some one has said that there are only four persons who have the right to write "we" in any such sense, a sovereign, a judge, an editor, and a man possessed of a devil; but in fact when either of these so uses it, it is not in a personal sense. A king writes "we" because he represents the whole governing power, a judge because he is the representative of law and justice, an editor because he writes impersonally as the mouth piece of his journal, and the demoniac may use it to express his dual nature. It is therefore to be inferred, when anyone else employs the singular "we," he does so either from ignorance or because in his great self esteem he considers himself equal to several persons. You will have noticed that our Presidents in their addresses to Congress never say we for I, even though they stand much in the position of kings, and editors when writing over their own names always use the singular number. At the same time I would caution against the too frequent use of the personal pronoun in any form. It savours too much of egotism, though frequently it is the result of want of careful thought and practice in expressing ideas impersonally. The same thought can generally be stated in quite as forcible a way by dropping the personality entirely. No one likes to hear or read a production in which every sentence is stuffed with I's and my's. I recollect once hearing a well-meaning brother use these pronouns sixty-seven times in the course of a short prayer-meeting talk, and it is not uncommon to see them almost as frequently in written communications. Spend a little thought and time in practicing in this direction, and you will find it conducive to grace of style and clearness as well as beauty of expression.

AN EX-EDITOR.

## 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.

LEONARDSVILLE, N. Y., Dec. 10, 1889.

The young people of our church have organized a Y. P. S. C. E., taking the "iron-clad" pledge as the key-note from which to work. At the election held Dec. 3d, the following officers were chosen: President, Edwin Shaw; Vice President, J. Robert Babcock; Recording Secretary, Eda R. Coon; Corresponding Secretary, Ethel A. Haven; Treasurer, Emma M. Wells; Chairman Lookout Committee, the Rev. W. C. Daland; Chairman Prayer-meeting Committee, E. Frank Champlin; Chairman Social Committee, Elva E. Crandall; Chairman Flower Committee, Ernest C. Whitford. The Chairmen of the various committees will soon choose their assistants when we shall be ready to work with a heart and will. The membership is good (15 or more active members) and all seem willing to battle earnestly for the right.

ETHEL A. HAVEN, *Cor. Sec.*

## GOOD LITERATURE.

### PRACTICAL KNOWLEDGE NEEDFUL.

(Concluded).

Akin to the allusions mentioned last week are descriptions of persons by characteristics only. We quote again from the Essay on Milton: "Like the hero of Homer, he enjoyed all the pleasures of fascination, but he was not fascinated. He listened to the song of the Syrens, yet he glided by without being seduced to their fatal shore. He tasted the cup of Circe, but he

bore about him a sure antidote against the effects of its bewitching sweetness." Every one who has read the Odyssey knows that the hero referred to is Ulysses. It must truly be Greek to all who have not. "His mind was, in the noble language of the Hebrew poet, 'a land of darkness as darkness itself, and where the light was as darkness.'" We do not apologize for this latter quotation, although it is taken (freely) from the Bible, because there are many persons who would read this passage without even recognizing the "Hebrew poet" mentioned. This style has often been censured as obscure, but very unjustly so. It is, indeed, the height of ill taste to fill the pages of an English book with phrases which can be understood only by the student of a foreign tongue; and it is to be regretted that some of our noblest authors have marred their works by this glaring fault. But it is absurd to call upon a writer to give the name of every person to whom he alludes when the information is such as is within the reach of every one. Some of the most delightful passages in the English language would be lost were this style proscribed. Moreover, while these veiled descriptions may annoy the lazy reader, they bring the glow of pleased recognition to the cheek of the one who sees in them the lineaments of well known friends, as familiar to him as are the features of his every day acquaintances.

Right here it may be well to qualify a statement made last week. We said then that no hand-book would help the reader to understand allusions. That is true, but it may need a little explanation. There are hand-books published for just this purpose, and some of them are excellent, that by Dr. Brewer especially so; but a handbook of allusions is precisely of the nature of a dictionary, and as used by the ignorant reader may be more accurately compared to a dictionary of a foreign language. No one doubts the value of a Greek dictionary, but a Greek dictionary is absolutely worthless to a person who does not possess at least an elementary knowledge of the language. Let us suppose a case. The novice in literature comes across the word Lilliput. He turns to his hand-book and reads, "The country of the Lilliputians, a race of pygmies of very diminutive size, to whom Gulliver appeared a monstrous giant. Swift, Gulliver's travels (voyage to Lilliput, 1726).—The voyage to Lilliput is a satire on the manners and habits of George I." Here is information so full as to seem superfluous to those familiar with the subject, but what possible idea could it convey to one wholly ignorant of the matter under discussion? To one conversant with the times of George the First, and the life and character of Dean Swift, it would be easy to convey in a few words the nature of Gulliver's travels, though he might never have read the book; while one whose mind is a blank in regard to the times when it was written might read the book attentively and yet turn away with the impression that he had been reading a rather silly fairy tale, and with a puzzled questioning as to the reason of its having attained its position as a classic. It is true that "Gulliver's Travels" now delights us in proportion as we can forget everything but the story; just as the Fairy Queen and the Pilgrim's Progress would be unendurable if we kept remembering that they were allegories. But that does not alter the fact that allusions to the book will be dense to us unless we comprehend the circumstances under which it was written. This is the reason why no help that may be compiled, no matter how explicit its nature, can supply the lack of a real acquaintance with books and their authors. A

hand-book is a great convenience as a refresher of the memory to the accomplished reader. It had better not be much used by the ignorant one, since his own limitations will generally render it misleading.

This leads naturally to the consideration of another pit-fall into which the uninformed reader is continually tumbling. It is the confusing of names which are very nearly alike, but which belong to widely different times and styles of writing. Although the names of the dramatist Ben. Jonson, who was contemporaneous with Shakespeare, and the great lexicographer, Dr. Johnson, of the eighteenth century, are not spelled alike, still these two writers are often confounded. A yet more common error, one which we have observed many times, is to confuse the names of Matthew and Edwin Arnold. We cannot say how many times we have been forced to hear that Matthew Arnold wrote the "Light of Asia;" and probably as often has Edwin Arnold's head been adorned with laurels belonging of right to the "Apostle of Sweetness and Light." There are many other instances: James Montgomery has written some of the sweetest hymns in our language; Robert Montgomery is known by several mediocre epics. It may sound absurd to suggest to some who read these words the possibility of confusion in any of these cases, but we know whereof we speak. To avoid such errors it is not necessary to have read the works of all these authors. Since a remark made about one of them will usually not have the remotest application to his namesake, it requires only a little observation to make the distinction, provided there is a general fund of knowledge about men and things to be drawn upon.

Perhaps all that has been said so far in these short talks will lead some young people to see how necessary it is to read a great deal, and to read with discrimination, if they wish to know anything of real literature.

## TEMPERANCE.

—By municipal law the retail liquor traffic has been prohibited in seventy-nine of the cities and villages of Manitoba.

—It is interesting to notice that among the delegates to the late National Convention of the Society of Christian Endeavor, held at Philadelphia, there were no smokers. One train, carrying nearly a thousand delegates, had no smoking car attached.

A SAD SIGHT.—One of the most painful things which has come to our notice of late, as showing the blighting curse of intoxicating liquors, is one reported by the *Atlanta (Georgia) Journal*. It was a drunken child, barely five years old, blue-eyed, golden-haired, but drunk, stupidly, foolishly drunk. When arrested she was laughing and talking in a wild and reckless manner. She was taken to the station-house till she became sober from the beer and whisky she had drunk. Mother had died four weeks before, and father gone, but who is responsible for the education of the child is not stated. When asked who gave her beer, she answered: "Everybody. I drinks beer and toddy all the time. My sister can drink this house full of beer," the baby prattled on, "and I love beer. It's nice, ain't it?" And she laughed merrily. And this little five-year-old blue-eyed baby, with its leering laugh, crazy speech, and blood-shot eyes, is but a type of thousands of other cases perishing throughout the world through rum.

—THE EFFECTS OF BEER DRINKING.—The *Scientific American* has put itself on record against beer drinking, in the following impressive words, which we are glad to quote from so scientific a source: "In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind will commonly provoke acute disease, ending fatally. Compared with other inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer drinking in this country

produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer drinkers. Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal."

—THE *New York Press* preaches good temperance doctrines in the following, entitled, "Apply your logic to saloons." Mayor Grant, you have vetoed another ordinance providing for a public drinking fountain (water) on the ground that "there is now, about one hundred and twenty-five feet from the point named in the resolution, a drinking fountain for man and beast."

What is sauce for the water goose ought to be sauce for the rum gander. Are we to presume, in view of your logic, that you have instructed the Commissioners of Excise to refuse to license any saloon that is within 125 feet of any other saloon, and that is therefore unnecessary? If not, why not? Consistency requires that you, Mayor Grant, should enforce the 125 feet rule. If it be objected that improved iron drinking fountains cost the city something, can it be said that the average saloon costs the city nothing? It is a low estimate that intoxicating drinks cause one-half of the crime for which legal convictions are secured. They must be responsible for large shares of the \$2,197,050 which this city appropriated this year for charities and correction, and of the \$1,142,132 61 appropriated for asylums, reformatories and charitable institutions, to say nothing of their part in creating the necessity for spending \$4,409,550 94 on the Police Department, \$154,000 or so for the police courts, \$122,000 or so for the Courts of General Sessions, and \$112,000 or so for the District Attorney's office. Considerably more than \$8,000,000 a year is thus spent by the city on departments required by the existence of crime. We have about 7,800 licensed liquor saloons and 1,457 other retail places, like hotels, restaurants and beer saloons, bringing in about \$1,430,000, a year, or, deducting the cost of the Department of Excise itself (\$143,000), \$1,287,000 net. If drink causes the expenditure of \$4,090,000 of what the city pays out every year on account of crime and pauperism, the 9,257 drinking places in the city cost it a net average \$293 apiece, leaving entirely out of the account the city's large share of the State taxes required for the maintenance of the State's penal and reformatory institutions. Why not apply your drinking fountain logic to saloons, Mayor Grant?

## POPULAR SCIENCE.

A FIRM of English chemists claim to have discovered a process of manufacturing India ink. This secret, safe in Chinese hands for centuries, will now be made known to the world. It consists in a certain method of treating camphor with sulphuric acid, whereby the pigment is produced.

PURE GELATINE.—The purity of gelatine may be easily tested thus: Pour upon dry gelatine a quantity of boiling water; if pure it will form a thick, gluey, colorless solution, free from smell; but if made of impure materials it will be of a very offensive odor and have a yellow, gluey, consistence. No article manufactured requires such careful selection of material and such nice and cleanly manipulation to insure a good marketable character; and those anxious for purity should avoid all artificially-colored varieties, however temptingly got up, unless they are required for merely decorative purposes and not for food.

SAWDUST FILTERS.—Carbonized sawdust, saturated with certain chemical compounds, has recently been introduced into Germany as a material for filtering and at the same time discoloring liquids. Sawdust treated first with alum, and then with sodium carbonate, becomes impregnated with a precipitated aluminum hydrate which adheres firmly to it. After being well washed with a solution of barium chloride until no precipitate is given, the sodium sulphate simultaneously produced is entirely removed, and then the prepared sawdust is ready for use. Colored liquids filtered with it have their color entirely removed by the formation of flakes with the aluminum hydrate present in the filtering material. A sawdust similarly saturated with the barium chloride is used for filtering liquids, from which it is required to remove calcium sulphate, and for the removal of calcium carbonate from a solution a sawdust that has been treated with magnesium sulphate and caustic soda is employed.

DEPTH OF THE OCEAN.—The greatest known depth of the sea is in the South American Ocean, midway between

the island of Tristan d'Acunha and the mouth of the Rio de la Plata. The bottom was there reached at a depth of 40,236 feet, or eight and three-fourths miles, exceeding by more than 17,000 feet the height of Mount Everest, the loftiest mountain in the world. In the North Atlantic Ocean, south of Newfoundland, soundings have been made to a depth of 4,580 fathoms, or 27,480 feet, while depths equaling 34,000 feet, or six and one-half miles, are reported south of the Bermuda Islands. The average depth of the Pacific Ocean between Japan and California is a little over 2,000 fathoms; between Chili and the Sandwich Islands, 2,500 fathoms, and between Chili and New Zealand, 1,500 fathoms. The average depth of all the oceans is from 2,000 to 2,500 fathoms.—*Christian at Work*.

STEAM'S ACHIEVEMENTS.—The *American Analyst* says: A very interesting calculation has recently been made by the Statistical Bureau in Berlin. Four-fifths of the power machines at present in activity in the world have been erected during the past twenty-five years. The country which possesses the highest amount of horse power is the United States, with 7,500,000 horse power; then follow England, with 7,000,000; Germany, with 4,500,000; France, with 3,000,000; and Austro-Hungary, with 1,500,000. These figures do not include locomotives, of which there are 105,000 at work, with a total horse power of 3,000,000. Thus the total horse power of the world is 46,000,000. A steam "horse power" is equivalent to three actual horses' strength, and each living horse represents the strength of seven men. Thus the total horse power of the entire world represents the work of 1,000,000,000 men, or more than twice the total working population of the earth. Steam has thus tripled the entire human work power of the earth.

VIBRATION IN BUILDINGS.—One of the most perplexing problems that confronts the engineer is the vibration in buildings caused by running machinery. The character of the building, the ground on which it rests, the weight, power, and speed of engines, are all factors which must be considered, some of which are very indefinite, or at least their effect is hard to predetermine, combined with which is the very important influence which is involved in the relation which the speed of the engine bears to the natural time of vibration of the floor beams. It is evident that if the slight motion that every engine has is exactly in time with the natural vibration of the floor beam, each pulsation of the engine will increase the scope of the vibration of the floor, resulting in a most disastrous shaking, while if the pulsation of the engines are in discord with the floor, comparative quiet will obtain. As floor beams are usually long and their time of vibration correspondingly long, it is usually found that a fast-running engine will give less of its vibration to the floor beams than a slow-running one. It is also worthy of note that the vibrations of a fast-running engine are more numerous and less forcible, hence more easily resisted by the mass of the floor. The *Pittsburg Dispatch* relates an interesting example of preventing vibration by discord in the case of a 10-horse power engine, which on the upper story of a silverware manufactory created such a commotion as to rattle the silverware on the shelves a hundred feet distant. A change of twenty-five revolutions in the speed, which change was in the direction of increasing the speed, entirely stopped the vibrations.—*Scientific American*.

## THE ONLY WAY TO BECOME A CAPITALIST.

Somebody must save money; and the people who save it will be the capitalists and they will control the organization of industry and receive the larger share of the profits. If the working men will save their money they may be not only sharers of profits but owners of stock and receivers of dividends. And the workmen can save their money, if they will. It is the only way in which they can permanently and securely improve their condition. Legislative reforms, improved industrial methods, may make the way easier for them, but there is no road to comfort and independence, after all, but the plain, old path of steady work and sober saving. If the working people of this country would save, for the next five years, the money that they spend for beer and tobacco and baseball, they could control a pretty large share of the capital employed in the industries by which they get their living; and they could turn the dividends of this capital from the pockets of the money-lenders into their own. There is no other way of checking congestion of wealth and of promoting its diffusion so expeditious, so certain, and so beneficent as this. I wish the working people would try it!—*Washington Gladden in Forum*.

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1890.

## FIRST QUARTER.

Jan. 4.	The Forerunner Announced.....	Luke	1: 5-17.
Jan. 11.	The Song of Mary.....	Luke	1: 46-53.
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 II.—THE SONG OF MARY.

For Sabbath-day, January 11, 1890.

## SCRIPTURE LESSON—LUKE 1: 46-53.

46. And Mary said, My soul doth magnify the Lord,  
47. And my spirit hath rejoiced in God my Saviour.  
48. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.  
49. For he that is mighty hath done to me great things; and holy is his name.  
50. And his mercy is on them that fear him, from generation to generation.  
51. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.  
52. He hath put down the mighty from their seats, and exalted them of low degree.  
53. He hath filled the hungry with good things, and the rich he hath sent empty away.  
54. He hath holpen his servant Israel, in remembrance of his mercy.  
55. As he spake to our fathers, to Abraham, and to his seed, forever.

GOLDEN TEXT.—My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Luke 1: 46, 47.

## INTRODUCTION.

After the announcement made to Zacharias, he required a sign from the angel. The holy visitant replied, "I am Gabriel, that stand in the presence of God, and Behold, thou shalt be dumb until the day that these things shall be performed." During this service of Zacharias at the altar of incense, and the divine visitation, the people were waiting outside of the temple and wondering why the priest should be so long detained. When finally he came out they observed that he was speechless and perceived at once that he had seen a vision. We next have an account of an announcement from the same angel Gabriel to the virgin Mary, residing in a city of Galilee, called Nazareth, distant about 100 miles north from Hebron. When the announcement was concluded, instead of demanding a sign as to the truth of the announcement, as Zacharias had done, she simply inquired, How shall this be? The reply gave her the assurance that it was possible with God, and she was at the same time referred to her cousin Elisabeth. At once Mary signified her belief and full submission. Very soon after this Mary arose and went to the home of Zacharias and Elisabeth for the purpose, evidently, of communion with her concerning the wonderful announcements. It was during this interview between Elisabeth and Mary, that the words forming our present lesson were uttered as a song of great joy.

## EXPLANATORY NOTES.

V. 46. *And Mary said, My soul doth magnify the Lord.* The very first words falling from the lips of Mary are expressive of deep joy and heart-felt exultation. "Soul" is here distinguished from "Spirit" used in the next clause. It is that element of the human constitution between the body, on one hand, and the spirit on the other. "It may be regarded, generally, as the seat of the sensations, perceptions, understanding, emotions, and will of the individual man." *Doth Magnify*, make great, exalt, and celebrate with praises. A new experience has now come to her life. She has known something of the greatness and the goodness of the Lord before, but has never been filled with such a sense of his mercy and loving kindness.

V. 47. *And my spirit hath rejoiced in God, my Saviour.* Spirit, that highest element of her nature, by which she apprehends realities above the objects of sense, by which she forms ideas transcending the bounds of the understanding, by which she comes into personal communion with angels and with God. She seems in these words (hath rejoiced) to refer to her experience in the presence of the angel Gabriel. 36-38.

V. 48. *For he hath regarded the low estate of his handmaiden.* She here gives a reason why she exalts the Lord and rejoices in her Saviour. She was herself of poor parents and betrothed to a man of a class despised by the high and religiously influential, and yet the Lord had looked upon her, regarded her in favor

and conferred the highest dignity in designating her to be the mother of the world's Redeemer. *For behold, from henceforth all generations shall call me blessed.* She gives a second reason why her soul is filled with exultation and her spirit with joy. In her faith she looks forward to the glorious life and triumphs of her promised son in his divine kingdom and feels the assurance that she herself, the mother of the Redeemer, will be remembered and blessed. There is no suggestion here that she shall ever be worshiped, but simply that she shall be honored as the mother of Christ. The high-estate and sacred possibility of all motherhood is here brought out.

V. 49. *For he that is mighty hath done to me great things.* The person who has regarded Mary in her "low estate" is not an ordinary person, he is the Mighty One, and his name is Holy. She views herself as regarded and ministered unto by the highest being in the universe. The assurance that the holy God has regard for her, an humble hand-maiden, and that he has exalted her to such an honored position before the world, fills her soul with the most devout adoration and praise.

V. 50. *And his mercy is on them that fear him from generation to generation.* If the mighty one has mercy for her poor and helpless child of obscurity, surely his mercy is, and will, be extended unto all generations, that is continually on all those that fear him. This fact is also a source of deep joy for her soul, as she looks out upon the waiting world struggling in poverty and sin. There is only one condition necessary for all to enjoy his mercy; that is the condition of—trusting, believing, loving fear toward God.

V. 51. *He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.* This may be viewed as Mary's prophetic history of the blessings to be experienced through the reign of her son. The tense of the verb here used is that peculiar form used to express general facts and future events regarded in prophecy as having already taken place. Those who are proud and haughty, as many of the Jewish officials, will be scattered and their wicked devices will be brought to naught.

V. 52, 53. *He hath put down the mighty from their seats and exalted them of low degree.* The power of the cross will hurl despotic princes from their thrones and exalt the lowly and humble to a triumphant rulership in the world. The poor and destitute shall be made rich and those that gloat in their riches shall go into poverty and shame.

V. 54. In closing her song Mary reverts to the ancient promises of help to Israel as now in the reign of the Coming One about to be fulfilled and to be fulfilled in remembrance of his promises to the ancient fathers, to Abraham and to his seed forever.

The real lesson taught is Mary's readiness to apprehend the glorious annunciation of Gabriel, and to recognize in it the fulfillment of the ancient promises of great good to the children of men, down through the coming ages.

## QUESTIONS.

Give the Golden-text. State the outlines of the preceding lesson. What question did Zacharias ask the angel after the announcement? How was he answered? How were the waiting people outside the temple affected by his long stay in the temple? Give an account of the visit of Gabriel in Nazareth. 26-38. How did Mary receive the announcement of Gabriel? Whom did Mary visit? Where, and for what purpose? How long did she stay? Where was Mary when she uttered this hymn of praise? For what did she first praise God? 46-48. What was the second theme of praise? 49-50. What was the third theme of praise? 51-53. What was the fourth theme of praise? 54, 55. What did Mary mean by the expression, "my soul"? What is it to "magnify the Lord"? What did she mean by the expression "my spirit," as distinguished from my soul? Are these terms soul and spirit ever used with the same meaning? 46, 47. What is meant by her "low estate"? Why should all generations call her blessed? To whom is his mercy shown? Why is the past tense used in the last five verses of the lesson? What are the prominent results to be looked for in the reign of the Redeemer? What practical personal lesson comes to you from this selection of Scripture?

## CORRESPONDENCE.

*Editor Recorder*,—I have no items of "Home News" to give you, because I am one of those isolated ones who believe that "to obey is better than sacrifice," yet I am constrained to say a few words about our dear SABBATH RECORDER. What a source of untold blessing and comfort

and enjoyment are its weekly visits to me. This last number, especially, seemed so full of interest and good cheer that it must needs add another penny to the "thank offerings," not that a penny represents the value of the blessing at all, but that is our way of counting our mercies, and is a proof of our mindfulness of them. How our hearts thrill as we read the letter of Bro. W. M. Jones, intensifying, if possible, the interest already felt in the mission work among the Jews. And from all over the land come reports of such encouraging results from the little that is being done. How truly are the "fields white, ready for the harvest." I sometimes wonder if we as a denomination half realize our cause for gratitude to God in restoring to health our dear brother Velthuysen, that he might continue the good work he was, and is doing. Was it in answer to earnest, united prayer offered in his behalf? I believe so. I was interested in the "Thanksgiving at Nile," and felt how appropriate the time for opening the "Thank-offering boxes." I would that every sister in Christ would take one of these boxes and learn what a blessing it will prove, even though the opening is all by herself, hundreds of miles away from all such interesting occasions as the one referred to.

Now in closing I will add my full endorsement of the views given by "B." in regard to printing minutes of anniversaries in the RECORDER. I have the printed minutes, but have not yet read them entirely through, while my paper is read from beginning to end, every week. I consider his reasoning potent and convincing.

L. E. B.

OMAHA, Neb., Dec. 21, 1889.

## WANTED—REPORTS OF THE CANVASS.

Persons who have charge of the canvassing with pledge-cards are requested to report as soon as practicable, by postal card, in answer to the following:

1. Has the canvass been completed in your church?
2. Have you commenced the weekly offerings?
3. If not, can you begin with the new year?
4. How many names are on your list?
5. What is the total amount pledged?

Any additional information showing the conditions and prospects of systematic giving among your people will be of service in future plans. Will pastors be so kind as to give this request immediate attention and see that the reports called for are not delayed?

J. B. CLARKE, Agent.

ALFRED CENTRE, N. Y.

## WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 27, 1889.

Although Washington has been called one of the best Sunday-keeping cities in the country, there is no law relating to the observance of the day in the District of Columbia. The City Commissioners have asked Congress for such a law, the President approves the request, and active efforts will be made to secure the passage of a bill to this end.

Among measures for Sabbath-legislation that will be soon introduced in the House of Representatives, is one prepared by the Sabbath Union, entitled "A bill to secure to all persons their right to a day of rest." It provides that it shall be unlawful for any person, corporation, agent, servant or employe of any person or corporation, or in the service of the United States, District of Columbia or territories, to perform any secular labor or business, or to cause the same to be performed by any person in their

employment on Sunday, except works of necessity and mercy. Nor shall it be lawful for any person or corporation to receive pay for labor performed in violation of this act. The punishment for violation of the proposed law is fixed at not less than ten nor more than one hundred dollars. To any person, however, who conscientiously observes any other day of the week than Sunday as a day of rest, the provisions of the act will not apply.

As stated from a Washington pulpit on a recent Sunday, the District of Columbia and California are the only places in the country where a Sabbath law is not in force. From the same pulpit came the advice to keep separate the religious Sabbath, which is a matter between man and his conscience, and the civil Sabbath, which is a matter between the State and the man. Also the statement that there are certain admissions which every man makes with reference to the question. The first is that man has a natural need for, and therefore a right to, a weekly day of rest; Secondly, this day must be common; Thirdly, it must be protected by law; and lastly, there must be three exceptions to such a law, namely, works of necessity, works of mercy, and Jews, Seventh-day Adventists, and Seventh-day Baptists. It was held there should be no exception made in regard to Sunday amusements, on the ground that some Sunday amusements lead directly, and all of them indirectly, to dissipation. The preacher plead for one day of the week on which neither pleasure nor money-making should be sought, when soldiers and postmen and engineers should cease their labors, when newspapers should not be cried, and when absolute quiet should be maintained. He quoted Humboldt to show that when the French nation adopted a measure of having one day of rest in ten it had proved not sufficient recreation, and that when one day in five was taken it was found to be too much leisure. But one day in seven was the appointment of perfect proportion. His views of the question are, in substance, all embodied in the bill that Congress will soon be asked to legislate upon.

Senator Edmunds is making preparation to do some much needed temperance work. A few days since he wrote to the City Commissioners requesting a list of all persons selling liquors, by wholesale or retail, in the District and outside of the city limits. When asked if he intended introducing a bill in the Senate restricting the number of liquor dealers outside the city, he answered that two or three years ago he had endeavored to have licenses refused for places within a mile of the Soldiers' Home. He had been informed that lately the nuisance from this cause had been growing worse and worse, and that something ought to be done for the protection of the disabled old soldiers. When they receive their monthly payments of pensions, they go straight to some saloon, where they are plundered and ruined, for in many cases the poor old invalids are incapable of taking care of themselves. The Senator thinks Congress ought to take some action for their protection; or at least restrict the granting of licenses within a mile in any direction of the Soldiers' Home, and he proposes to present a bill for the purpose at an early day.

Senator Edmunds also introduced a bill for the establishment of a great national University here at the seat of Government. The scheme was rejected by the framers of the Constitution; it is true, but such eminent constitutional expounders as Madison, Hamilton, James Wilson, Governor Morris and George Washington, have urged both the power and propriety of founding

such an institution. When the Senator from Vermont was asked upon what basis, religiously, the proposed University would rest, he said: "Non-Sectarian, of course. It must be as accessible to Catholics and Jews as to Protestants."

#### A ROYAL ADVENTURE.

Maximillian Joseph, the late king of Bavaria, was one summer day sitting in plain, civil costume, in the garden of his palace at Tegernsee. The heat was indeed great, and it was so very quiet in the garden, that the king fell asleep over the book he was reading. He laid it down beside him on the bench and continued to slumber. When he awoke, he thought he would drive away drowsiness by taking a walk. The road, which his took him farther and farther away from the garden, brought him at last to the meadow, which extended on both sides from the shores of the beautiful lake near which the palace stood.

Here the king remembered his book which he had left lying on the bench in the park. If anyone passed by they might take the volume, which being rather a rare one, the king did not wish to lose. As he was unwilling to return the same way, he looked about for some who would fetch the book for him, but far and wide he did not see a single human being, except a boy who was watching a flock of geese. The king went up to him and said:

"Listen, my boy; you can go and fetch me a book which I have left lying on a bench in the park, and you shall have a florin for your trouble."

The lad, who did not know the king, looked at the gentleman with much mistrust. A florin for so small a service, seemed to him so large an offer as to be a hoax.

"I am not the simpleton you take me for," said he, turning away.

"What makes you think that I take you for a simpleton?" asked the king, smiling, pleased with the open manner of the lad.

"Because you offer me a florin for such a trifling service," replied the boy; "money is not earned so easily. The people down there," he added, pointing his finger to the distant palace, "take us for fools, and I know you are one of them."

"Well, what if I am?" said the king. "Come, here's half a florin in advance! now go and fetch me the book."

The boy's eyes sparkled when he held the money in his hand, for he did not get much more than that for looking after the geese for the whole year; but still he hesitated.

"Well," asked the king, "and why don't you go?"

The boy pushed his cap on one side and scratched himself behind the ear.

"Yes," said he, "I will—but—I dare not. If the farmers heard that I left the geese they would dismiss me, and I should lose my daily bread."

"I will watch them till you come back again."

"You?" replied the boy, measuring the stranger from top to toe; "you don't look to me like one that could take care of geese. If they were to run away and get lost in these meadows I might have to pay more than I should earn in a year. Look at that fellow with a black head, who belongs to the court gardener; he is an awful old bird, a deserter, a good-for-nothing, like all people who have to do with a court, he would play you fine tricks whilst I was away. No, no! that would never do."

"But why should not I be able to keep these geese in order as well as I succeed in keeping men in order?" said the king.

"You?" replied the lad, again eying the monarch with a grin. "They must be fine fellows, indeed!—Ah! now I have it! You are a school-master! I tell you boys are much easier to manage than geese!"

"Possibly; but come, be quick. Will you fetch me the book? I will answer for any mischief that may happen."

This decided the boy. He enjoined the king to keep a watchful eye over the goose which he called the court gardener, a splendid gander, who might run off directly, leading the whole herd after him. Then the boy gave him the

whip and ran off, but soon stood still and then came back again.

"What does this mean?" cried the king to him.

"Crack it once!" ordered the boy.

The king tried it, but it would not crack at all.

"That's just what I thought!" exclaimed the boy. "The school-master thinks he can take care of geese, and cannot even crack a whip!"

Then he took the whip out of the king's hand and showed him how to crack it. His majesty could scarcely repress his laughter; he tried all he could to learn how to crack it, and when he had succeeded the boy enjoined him to use it at the right moment, and then ran away. Now the king could laugh as much as he liked.

But, in fact, it seemed as if the geese observed at once that their young, but severe master no longer held the reins of government. The gander which the boy had pointed out as the court gardener raised his long neck, looked everywhere around him, uttered several "quack! quacks!" and then all the geese raised their wings, screamed aloud, and before the king could look around, rushed off to all points of the compass in the meadows around the lake.

The king cried out—it was of no use; he wanted to crack the whip, but the whip gave out no sound; he ran to the right, he ran to the left—all of no use whatever. Out of breath with laughing, he sat down on the trunk of a tree where the boy had been sitting and let the geese go.

"The boy was really right," he said to himself, "that it is easier to govern a couple of millions of men than to manage a herd of geese. Only it was that scoundrel, the court gardener, who was the cause of all this mischief."

The boy meanwhile had found the book and came merrily back. But when he saw what had happened he let the book fall out of his hand.

"There we have it!" he exclaimed, sobbing with anger and grief. "Didn't I say you understood nothing about it? Just look now! I can't collect them together by myself. Now you will have to help me."

After the boy had instructed the king how he must lift up his arms, wave them about, and shout aloud, he ran off to fetch the most distant of the strayed flock.

The king did all that was in his power, and after great exertions his whole flock was at last assembled again; then the boy began to scold the king for doing his duty so badly, concluding with the words:

"Never in my life will I trust the whip out of my hands again. I wouldn't even entrust it to the king himself, if he tried to persuade me to leave the flock."

"You are right, my brave lad," said the king, bursting into a loud laugh; "he understands no more about it than I do, for I am the king myself."

"You? You make a simpleton believe that, but not me!" he exclaimed. "Take your book, and make haste and go home. To pretend, indeed, that you are the king after showing yourself so clumsy!"

"Don't be out of temper," said the good-natured king, as he offered another florin, "I will pledge my word never again to take charge of geese."

The boy thanked him, thought for a little while, then said: "Whoever you are, you are a good gentleman, but don't deceive yourself that you are a goose-herder. Remember the proverb, 'Shoemaker, stick to your last.'"—*Illustrated Christian Weekly.*

BEFORE a man becomes a Christian only part of his nature is in activity and employment. The Grace of God comes in with powerful floods of mercy and new impetus to action, and now instead of the fifty faculties, or fifty wheels, there are a thousand all in play and in full motion. Vastly more of a man since he became a Christian than before he became a Christian.

WE ought to be learning all the while to speak the truth as it is modified and improved by becoming a part of our experience. It is as important to make an old truth effective as to discover and present a new one.

## MISCELLANY.

### "FOR CHRIST AND THE CHURCH."

BY LAUREL CLEVES.

"I'm free to confess, Bro. Haywood, that I'm about discouraged about this music business. It does seem to me that musical people are the most unaccommodating set I ever saw, though I suppose it's unchristian to say so."

"Well, deacon," said Mr. Haywood, "I own I have some of that feeling myself. Only a few weeks ago, we had to give up singing in the weekly prayer-meeting because no one could be found to play on the piano, and there sat Mrs. — well, never mind who; but she has had hundreds of dollars spent on her musical education. There were others present, too, who, I knew, were able to play our simple hymns if they had only been willing. I declare, it does seem a shame that folks will so hide their talents in a napkin."

"I think so, too," said Mr. Deane. "I believe I never worked harder on anything than I did last winter trying to keep up that chorus choir, and hiring Mr. Haynes as leader was quite an expense, too. But the young people would not come to rehearsal."

"Come, come, brothers, let's not look on the dark side," said Dea. Brightside, cheerily; "last winter is not this winter, and perhaps things will look brighter now. Didn't I hear that the young people had recently formed a new society? Who knows but that that may help us?"

"I hadn't thought of that," said Dea. Song. "I believe that there is a music committee connected with it. Perhaps they will help us."

"No doubt," said Dea. Brightside; "for my son was telling me that the society motto was 'For Christ and the Church.' He said that they intended to live up to it, too."

"Well, then, let us all do our best," said the chairman of the committee, "and let us pray about it. Meanwhile, Dea. Brightside, will you see Miss Hilton?"

"Yes. I shall have time to see her on my way home."

"Then we will consider the meeting adjourned."

A few moments later found Dea. Brightside, in Miss Hilton's parlor.

I couldn't do it, Dea. Brightside. I know I could not. I should be afraid and break down."

"But you are in the way of entertaining your friends in that way, are you not?"

"Yes," assented Miss Hilton, slowly, "but this is different."

"Not so very different," said the deacon, "the meeting is to be in the vestry, so there will be only a few more friends than you are accustomed to. But I am not going to take your answer to-night. I want you to think about it, and decide what you ought to do for Christ and the church."

Edna Hilton did think of it,—not because she wanted to, but because she couldn't help it. She wished that the deacon had taken her answer then, or that he had not said those last words which were the new society's motto. She had joined that society, and intended to live up to that motto as far as she could. But must it include that?

The pastor was to preach especially to young men, after the usual short praise service, and Miss Hilton had been asked to sing the solos in

"Where is my wandering boy to-night?"

It was a hard struggle over a simple duty. "I don't see what good it can do." But her conscience was not easy, and the motto won.

It was a misty evening. The street lamps cast a lurid light a few feet around them, leaving the rest of the street shrouded in gloom. Out of the dusk came a figure approaching the light. Finally it came and leaned against the lamp-post near the Fourth Avenue Church.

It was a young man, and the light showed a face that might have been fine, had it not borne the marks upon it that a few months of dissipated city life will imprint upon the purest face.

Will Dutton was in trouble. It was the old story of the lad from the country, and of the city youths who had shown him "what city life is."

"It's no use," he said to himself, "I might as well go to the river and drown myself. I'm no good to myself or any one else."

He stood a few moments longer, and then, with a set look on his face, began to retrace his steps, when the sound of a voice singing arrested him. Will started. He had not noticed that he was near any building. He listened, as the words of the chorus came from many voices:

"O where is my boy to-night?  
O where is my boy to-night?  
My heart o'erflows, for I love him he knows,  
O where is my boy to-night?"

Ah, well he knew that his mother was asking herself that question! Then he heard a single voice, strong and sweet:

"Once he was pure as morning dew,  
As he knelt at his mother's knee;  
No face was so bright, no heart more true,  
And none was so sweet as he."

"A long time ago, that was," thought Will, bitterly. "I don't believe she would want to see me now." And then, as if in answer, again came that voice:

"Go for my wandering boy to-night;  
Go search for him where you will;  
But bring him to me with all his blight,  
And tell him I love him still."

"Yes, she does, I know," said Will, softly. "I will go away, and begin again." And he started to walk away, paused, turned and went into the vestry. He found a seat on a back settee. He listened to such a sermon as he had never heard, and learned that he could not begin anew alone. And when he left that vestry, he had found a helper in his mother's God, and another soul had been won "For Christ and the Church."—*Golden Rule.*

### NO WARNING FOR GERMANS.

An amusing illustration of the intensely bitter feeling of resentment which the French entertain toward the Germans since the humiliation of 1871, manifested itself at the Quai d'Orsay station of the little railroad, within the grounds of the exhibition at Paris. On both sides of the line there are shade-trees standing very near. In order to prevent the thousands of passengers, from every land, from being injured by them, warning notices, in different languages, were conspicuously posted at intervals of every few yards upon bright green, red, pink and yellow paper.

First there comes the—to American eyes—familiar, though not very well composed, English sentences:

#### ATTENTION!

TAKE CARE OF THE TREES!  
Do not put out Legs or Head!

Then follows the French:

#### ATTENTION!

PRENEZ GARDE AUX ABBRES!  
Ne sortez ni jambe ni tete!

Next in order the Hollanders are warned:

#### WAARSCHUWING!

DENK OM DE BOOMEN!  
Hoofd en beenen binner!

Following this the Spaniards may read:

#### OJO!

CUIDADO CON LOS ARBOLES!  
No-salar ni piernas ni cabeza!

Then the Portuguese:

#### ATTENCAO!

GUARDAR-SE DAS ARVORES!  
Nao adiantar nem os pes nem a cabeça!

The Italians, too, are carefully bidden:

#### ATTENZIONE!

GUARDARSI DAGLI ALBERI!  
Non sporger fuori ne le gambe ne la testa!

In sentences less smoothly flowing, yet none the less carefully, the Danes are admonished:

#### DJAGAR DAIK!

JENGAT POHON!  
Djangan kalcewar kakkie-atau kapala!

And even to the Arabs, the courteous care of France is extended, and on the next yellow poster the swarthy Algerian and Tunisian may read similar warning in their own tongue.

As I stood jotting down these odd characters, in many tongues, the polite *chef de gare*, or station-master, came forward to ask if he could be of any service; and I remarked that all appeared to have been equally warned.

"Ah yes, monsieur," he replied, "France takes care of dem all."

"But," I rejoined, "how does it happen that among all these notices I see no word of warning for Germans?"

The eye of the official twinkled, but his white, even teeth shut together in a peculiar manner, and he gave an odd little shrug.

"Let zee German look out for his own head!" said he.

The surest way to produce moral blindness is to neglect moral conviction. One who pursues this course will soon admire his own errors, credit his own lies and take pleasure in his own wickedness.

### SPECIAL NOTICES.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held at the vestry of the church in Westerly, R. I., Wednesday, Jan. 8, 1890, at 9.30 o'clock, A. M.

O. U. WHITFORD, *Rec. Sec.*

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.

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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.

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All communications for the Editor should be addressed to Rev. William C. Daland Leonardsville, N. Y.

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CONTENTS.

Days—Poetry; Tests of Truth; The Star in the East... 1
Oversight or Bias? The Backslider... 2
The Law of Giving; What the Pope Reads... 3
MISSIONS:—From Dr. Swinney... 4
WOMAN'S WORK:—The Love of God—Poetry; Paragraphs; Prayer Unions and Calendars; A Union Prayer-Meeting; Report of the Woman's Executive Board... 4
HISTORICAL AND BIOGRAPHICAL:—A Sabbath Discussion... 6
SABBATH REFORM:—The Baptist Congress and Sunday; The Independent (Limited)... 7
Hon. Wm. H. Seward on Secret Societies... 7
EDITORIALS:—Paragraphs; Our First Need... 8
The New System of Giving Further Explained... 9
HOME NEWS:—Alfred Centre, N. Y.; Little Genesee, N. Y.; New York City, N. Y.; Ashaway, R. I... 9
YOUNG PEOPLE'S WORK:—Paragraphs; Practical Work—A Good Example; That Singular We; Our Mirror; Good Literature—Practical Knowledge Needful—Concluded... 10
TEMPERANCE... 11
POPULAR SCIENCE... 11
The Only Way to Become a Capitalist... 11
SABBATH-SCHOOL:—Lesson... 12
Correspondence; Washington Letter... 12
A Royal Adventure... 13
MISCELLANY:—For Christ and the Church; No Warning for Germans... 14
SPECIAL NOTICES... 14
BUSINESS DIRECTORY... 15
CATALOGUE OF PUBLICATIONS... 15
BOOKS AND MAGAZINES... 16
CONDENSED NEWS... 16
MARRIAGES AND DEATHS... 16

BOOKS AND MAGAZINES.

E. B. Treat, Publisher, 5 Cooper Union, sends us a typographic print of "The Angelus." This famous picture, bought at a recent auction sale in Paris for the fabulous sum of \$110,600, is now on exhibition in New York. It represents two peasants in the field. At the close of day, the vesper hour, they hear the welcome sound of the distant Angelus bell, calling to prayer; this son and daughter of toil, unable to meet in his holy temple, assume an attitude of silent prayer and devotion, whose bold figures are represented in the foreground of the picture. A beautiful poetic charm and religious sentiment pervades the scene, making it a lovely home picture and art treasure for framing. On heavy plate paper. 19x24, post free, \$1 00.

THE JANUARY number of the Treasury for Pastor and People is an excellent one. Excellence of matter in preparation for Christian work is its constant aim. This number opens with a portrait of Dr. Pratt, of Norwich, Conn., a view of his church, a sermon and sketch of his life. There is also an excellent sermon by Dr. Wharton, on "Industrious Children." "Does the Christian Ministry meet the Educational Requirements of the Age?" This is the first of a series of articles on "Living Issues" by college presidents, which will appear in successive monthly numbers of this magazine. Bishop Foss's article on "Qualifications for the Ministry of the Times," Prof. Austin Phelps' discussion of "Retribution and How to Preach It," and Dr. Murphy's Expose of "Jesuitism," deserve the earnest, careful attention of every reader. Other articles of special note are "The Preacher's Power," "How to Have a Working Church," "Speak Well of Your Pastor," "Missions in the Sandwich Islands," "Hindrances to the Success of Missions," "Doing for Others and Walking with God." These, with "Leading Thoughts of Sermons," "Light on the International Lessons," and bright, suggestive editorials, etc., make a number filled with the richest matter. Yearly, \$2 50; clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

Emin Pasha's physician now thinks he will recover and be nearly as good as new.

Mr. Gladstone has received 200 telegrams and 500 letters congratulating him upon his 90th birthday. The earliest telegram to arrive was that from the Prince and Princess of Wales.

CONDENSED NEWS.

Domestic.

Patrick Murray, a laborer, has just died in New York, aged 105.

This year's immigration drops 100,000 behind that of 1888.

The total cost of the trial of the Cronin murderers will not fall below \$100,000.

The Missouri Pacific has declared the regular quarterly dividend of one per cent.

It is said that Joseph H. Choate received a fee of \$150,000 in the Stewart will case.

Sixty-five tons of butter were recently sent from this country to England, in one shipment.

More than \$490,000 worth of churches have burned in this country since last Christmas.

It is said the life insurance policies held by the late Mr. Gowan, of Philadelphia, aggregate nearly \$200,000.

Baltimore is making great advances as a grain-shipping port. During the next forty days 10,000,000 bushels of corn will be shipped from there under recent contracts.

Secretary Tracy has decided to name the new coast vessel, now building in San Francisco, the "Monterey," in commemoration of the victory of the American forces in Mexico.

It is said by a southern friend that the flat failure of his book, "Rise and Fall of the Confederate Government," was the bitterest disappointment of Jeff. Davis's life.

New York is rapidly coming back to gas lights, and gangs of men may now be seen tearing down electric wires, while other gangs are refitting the dismantled lamp posts in many of the streets.

Among recent improvements of the Reading Railroad system is the establishment of a freight steamship line between Philadelphia and London. Two steamers have already sailed with full cargoes, and two more will sail soon.

City Solicitor Warwick, of Philadelphia, has decided that the eight-hour law is applicable to the departments under the control of the city government. The law has been upon the statute books, without being enforced, for twenty-one years.

Natural gas, as a fuel, has been in use about fifteen years. There are now employed in its transmission for fuel purposes 27,350 miles of pipe mains. In Pittsburg alone there are 500 miles, and the consumption of gas there represents an annual consumption of 7,000,000 tons of coal.

Foreign.

The influenza continues to spread, and has appeared in most of the large towns of Spain.

Castellar tells Spain that it might as well accept the Brazilian Republic as a settled, permanent thing.

Malieta has been proclaimed king in Samoa, and has been formally recognized as such by the consuls.

Italian anarchists have placed placards in Lugano calling upon Italians to follow the example of Brazil and overthrow the monarchy.

A general strike of colliers has been inaugurated throughout Belgium. The scarcity of coal is already beginning to be severely felt.

Telegrams from Salvador state that the revolutionists are retreating and the government forces are following closely. The revolution is unimportant.

During a fog on the river Clyde, Sunday, Dec. 29th, the steamer Ovington collided with the steamer Queen Victoria, and the former sank. Five persons were drowned.

MARRIED.

VOGAN—BROWN.—At the home of the bride's mother, Mrs. Brooks, in Alfred Centre, N. Y., Dec. 25, 1889, by Rev. J. Allen, Mr. Frank M. Vogan and Miss Emma K. Brown, both of Alfred Centre.

BAHAM—LANGDON.—In Independence, N. Y., Dec. 22, 1889, by Eld. J. Kenyon, Frank Baham and Miss Lottie Langdon, all of Whitesville, N. Y.

CLARK—DARLING.—In Independence, N. Y., Dec. 25, 1889, by Eld. J. Kenyon, Manfred Clark, of Fulmer Valley, and Miss Kate Darling, of Hallport.

TRACY—MAXSON.—In Berlin, N. Y., Dec. 24, 1889, by Rev. B. F. Rogers, Mr. Sherman Tracy and Miss Edna E. Maxson, all of Berlin.

GILLMAN—CAPWELL.—In Ashaway, R. I., Dec. 25, 1889, by Rev. Horace Stillman, Mr. Forest J. Gillman and Miss M. Emma Capwell, both of Ashaway.

BAUER—PIERCE.—In the township of Milton, Wis., at the home of Charles Medick, Dec. 25, 1889, by Rev. E. M. Dunn, Mr. John Bauer, of Milton, and Miss Nettie S. Pierce, of Milton Junction.

SNAY—HURLEY.—At the residence of the bride's father, William Hurley, near Humboldt, Neb., Dec. 14, 1889, by Rev. U. M. Babcock, Mr. Calvin C. Snay and Miss Naomi Hurley, all of Richardson county.

DIED.

EDWARDS.—In Greenwood, N. Y., Dec. 22, 1889, Lina, wife of Benjamin Edwards, deceased, aged 87 years and 6 days.

Mrs. Edwards was about in her common health the day of her death. She complained only that her head did not feel well and thought she would lie down; she did so and in a few minutes she was gone. She loved her Bible, and had frequently expressed a wish to depart and be with Christ. She lived and died with her son William; was the mother of ten children, five of whom are now living. J. K.

DRESSER.—At West Edmeston, N. Y., Dec. 4, 1889, Edna, adopted daughter of Mr. and Mrs. F. E. Dresser, aged 7 years, 1 month and 10 days.

Edna was a timid child naturally, but to those with whom she was acquainted she gave her confidence. She expressed no fear of death when told she could not live. Her parents miss her, but their loss is her gain, and heaven is one blossom richer. A. L.

HALL.—In Petersburg, N. Y., Dec. 8, 1889, Miss Rachel Hall, in the 97th year of her age.

The deceased was, for a number of years, a member of the Seventh-day Baptist Church at Petersburg, and remained such till the disorganization of the church. She continued in the observance of the Sabbath through her long and lonely life, and died in the hope of a better resurrection. B. F. B.

CUNDALL.—At Mystic Bridge, Conn., Dec. 15, 1889, at the home of her son Isaac, with only a few moments warning, Mrs. Tryphena A. Cundall, in the 86th year of her age.

Sister Cundall was born in Hopkinton, R. I. When five years of age she went with her parents to Newport, where she lived until the family returned to Hopkinton fourteen years later. In 1834 she was married to Isaac Cundall, who died twenty-eight years ago. When about sixteen years of age she united with the Methodist Church of Newport. In 1853 she united with the First Seventh-day Baptist Church of Hopkinton, just after the late Rev. C. M. Lewis came to this field. She had a great love for her church, and only a few days before her death had signed a letter to be read at our covenant meeting, Dec. 28th. She leaves three brothers and three sisters, the youngest of whom is nearly seventy years of age, and three children, who will hold her in loving remembrance. I. L. C.

MACOMBER.—At Ashaway, R. I., at the home of his daughter, Mrs. E. C. Stillman, Dec. 10, 1889, Billings Macomber, son of Jonathan Macomber, in the 81st year of his age.

He was born in Charlestown, R. I., where he lived until about nineteen years ago, when he moved onto a farm near Ashaway and Potter Hill, which was his home until four years ago, since which time he has lived with his daughter. In 1838 he was married to Rebecca S. Briggs, to whom were born seven children, six of whom are still living. In 1840 Mr. Macomber united with the Six Principle Baptist Church of Charlestown, with which he retained his membership until death, although since coming to this community he has observed the seventh day as the Sabbath, instead of Sunday. He has been a great sufferer, but has uncomplainingly awaited the time when he might go and be at rest. In response to the invitation of him who said, "Come unto me and I will give you rest." I. L. C.

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