

# The Sabbath Recorder.

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

Vol. XLVI. No. 2.  
Whole Number 2343.

FIFTH-DAY, JANUARY 9, 1890.

Terms:  
\$2 00 in Advance.

## "TILL DEATH!"

"Till Death us part."  
So speaks the heart,  
When each to each repeats the words of doom:  
Through blessing and through curse,  
For better and for worse,  
We will be one, till that dread hour shall come.

Life, with its myriad grasp,  
Our yearning souls shall clasp,  
By ceaseless love, and still expectant wonder;  
In bonds that shall endure,  
Indissolubly sure,  
Till God in death shall part our paths asunder.

Till death us join,  
O voice yet more divine!  
That to the broken heart breathes hope sublime;  
Through lonely hours  
And shattered powers,  
We still are one, despite of change and time.

Death, with his healing hand,  
Shall once more knit the band  
Which needs but that one link which none may sever;  
Till, through the only good,  
Heard, felt, and understood,  
Our life in God shall make us one forever.

—Dean Stanley.

## TESTS OF TRUTH.

### II. THE HISTORICAL TEST.

In listening to a controverted doctrine the hearer, desiring to know whether he or the preacher is wrong, should ascertain whether, in support of his view, persecution was ever resorted to. There is this peculiarity about religious, and some scientific errors that they have been supported mainly by the price of blood; truth, in its own behalf, never knew legal penalties, the rack, the sword, or the fire-brand. Of truth, it is as appropriate as of reform, to quote from Canon Farrar's words:

No reform worth having was ever yet carried, except in the teeth of clenched antagonists, and most reformers, though we build statues to them now, have had to "Stand pilloried on infamy's high stage,  
And hear the pelting storms of half an age."

When James and John were disposed to persecute, Jesus rebuked them, saying, "Ye know not of what spirit ye are." Good men for truth's sake never were persecutors, but the persecuted. When Paul was in error he could say, "Concerning zeal, persecuting the church," when he was in the right his language changed to "Persecuted, but not forsaken." Applying then this test, what doctrines must to-day be adjudged erroneous? One, first appearing in the most ignorant and impure part of the world, Africa, originated by Fidus in the third century among a people destitute of spiritual learning or sound philosophy, has been the source of shocking cruelties. On its account men, women and children have been imprisoned, outraged, scourged, and murdered. Justinian, the Roman Emperor, despotically forced it upon his subjects, under penalties of confiscation of goods; Charlemagne executed it under heavier penalties. It is too shocking to dwell upon the awful cruelties, which any unbiased history of Europe records, inflicted upon those who could not countenance this absurdity, the offshoot of a horrid superstition; how even to-day, in some parts of Germany and the Scandinavian countries, parents are fined, imprisoned, and maltreated for refusing to have their children sprinkled. Dean Stanley, although at the head of a church which practices

it, could not fail to see its erroneousness, because of its compulsory feature, when he speaks of the "capture of children for baptism without their parent's consent." Our own land, hardly out of the throes which gave us civil and religious liberty, furnishes abundant illustrations. The indignities heaped upon these conscientious people, the fines imposed upon them, the imprisonments they endured, aroused James Madison, afterwards President of the United States, to write to a friend in Pennsylvania:

That diabolical, hell-conceived principle of persecution rages among some, and to their infernal infamy, the clergy can furnish their quota of imps for such purposes. There are at this very time, in the adjacent county jail, not less than five or six well-meaning men, for publishing their religious sentiments which are, in the main, orthodox.

James Ireland, formerly a Scotch Presbyterian but then a Baptist minister, was dragged from the stand while in prayer, and imprisoned in Culpepper, Va. Attempts were made to blow up the prison, to suffocate him by burning brimstone at the door and windows of his cell, and finally to poison him. And why? Because he did not believe in infant baptism. Even a history of the Protestant Episcopal Church, in Virginia, contains the following:

No dissenters in Virginia experienced, for a time, harsher treatment than did the Baptists. They were beaten and imprisoned, and cruelty taxed its ingenuity to devise new modes of punishment and annoyance.

This historical test, determining which of the conflicting views concerning the subjects for baptism is the erroneous one, also applies to the question of the modes of baptism. History cannot present an instance of persecution in behalf of immersion, while countless persecutions in behalf of humanly devised substitutions are to be found. The law of Zurich, of 1530, orders death to Baptists. Melancthon, in a letter to the diet at Hamburg, 1527, and Luther, his co-laborer, seven years earlier, recommended death by the sword to the immersers. Zwingle declared that whoever submitted to immersion should be drowned; and even Knox, himself a much-persecuted man, wrote a treatise defending the persecution of immersers. That must have been a very, very bad world which needed such a man to reform it. Kings, in the sixteenth century, issued edicts, making death the penalty for immersing.

Froude, the historian, writing of the Baptists says:

On them the laws of the country might take their natural course, and no voice was raised to speak for them. For them no Europe was agitated, no royal hearts trembled with indignation. At their deaths the world looked on complacently, indifferently, or exultingly. For them history had no word of praise.

The following is one of hundreds of similar cases which occurred in all parts of Europe. Felix Mantz, a very scholarly man, beginning to question the Scriptural ground of baptism, as his people taught it, and being compelled by truth to sever his ecclesiastical bonds, was, for immersing believers, put in prison, suffering untold misery. With twenty others he finally escaped, hoping, as one expressed it, "To reach the red Jews across the water;" the American Indians, then

recently discovered, from whom they expected better treatment than from the holy Swiss evangelicals. Again seized, he was condemned to die on Jan. 5, 1527. The executioner put between his arms and legs, first ingeniously tied together, a large block, that he might float head downward, and then threw him into the river to drown. His last words were, "Into thy hands I commend my spirit." This was the common method of punishing immersers, and a cruel by-word, as a joke, gained currency, "They who immerse should be immersed," like, in species, the coarse jokes passed off at the expense of Baptists in our times.

The following is from a death sentence in a court book of Friesland:

Sicke Freerks, on this 20th of March, 1531, is condemned by the court, to be executed by the sword; his body shall be laid on a wheel, and his head set upon a stake, because he has been re-baptized (immersed), and persevered in that baptism.

In Holland, all were forbidden to harbor Baptist preachers, and Baptists refusing to recant were slain. The Baptist martyrology of Holland alone furnishes distinct notices of 400 brethren and sisters put to death. In England, in 1534, an edict had been issued by the head of the Episcopal Church, commanding foreigners who had been baptized in infancy, and had renounced that baptism and had been immersed, to leave the realm in twelve days on pain of death if they remained. Twenty-six who braved the threat were burned, and the English Bishop Latimer, while preaching before Edward VI, said of them, "they went to death ever intrepid, as ye will say, without fear of the world, well, let them go."

Do these things seem incredible, and do they shock you? Circumstances only make the difference between them, and are the logic of what often occurs to-day. A woman who had been a member of a Baptist church, while dying was the recipient of spiritual (?) ministrations from an Episcopal clergyman. He insisted upon "baptizing" her before he could bury her. Whether or not she consented I was not informed, quite likely she did not, but he did it. What a sad spectacle that must have been, to see, in these enlightened times, a man having reached the age of discretion, sprinkling a few drops of water into an unconscious woman's face; making eligibility to "Christian burial" depend upon such a meaningless and silly farce. This same illiberalism and spirit, not so long ago caused persecutions which blacken the annals of our national history. The Baptists are still the object of the sneer for those principles for which they bled and died.

But the attempts of the Jews of old to silence the disciples in Judea, was no more successful than those to silence the Baptists in Virginia and throughout New England. They persevered to overthrow the power that to-day is helpless, winning for all Christians liberty of conscience. The historian Bancroft says, though not himself a Baptist, "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists."

History and experience to-day furnish



many instances of persecutions, in behalf of that error, whose opposite was refused a calm discussion in those conferences already alluded to, and a hearing in the religious press. Europe, pervaded by the spirit of the dark ages, has no monopoly of the reputation for persecuting Sabbath-keepers. America has too large a share in this. Beginning with Europe, how does the Sabbath question stand the historical test? Names, dates and localities can be given where Sabbath-keepers have been fined, outraged, and imprisoned, during which some died of neglect. In England, a Mrs. Traske, a teacher, refusing to teach on the Sabbath, was punished for Judaizing, by sixteen years imprisonment. A little while before her death she lived on bread, water, roots and herbs. This woman's husband was charged by the Episcopal Bishop Andrews with keeping the Sabbath, for which the penalty was that he be "set upon a pillory in Westminster, and from thence to be whipped to the fleet, there to remain a prisoner."

In Burgundy and England, during the seventh and eighth centuries, for secular labor on Sunday, bondmen were whipped and freemen were reduced to slavery. Among the crimes cognizable in the inquisition of the 17th century, is-keeping the Sabbath, punishable by burning. So early as the fourth century the synod of Laodicea decreed:

Christians shall not be idle on Saturday, . . . but on the "Lord's-day" they shall, *if possible*, do no work. If found Judaizing they shall be shut out from Christ.

This decree was lenient toward infractions of Sunday law, but rigid against those who obeyed God's law. One of the early laws of Massachusetts says:

So any sin, . . . as the gathering of sticks on the Sabbath-day (Sunday), may be punished with death.

A court, sitting in Boston, enacted various penalties, including whipping, for recreations engaged in even by children. Who has not heard that for kissing his wife on Sunday a man was guilty of misdemeanor, in New England? The early laws of Virginia resemble those of New England. In Canada, Sabbatarians are still fined and imprisoned for secular labor on Sunday. The laws of New York sustain cases like the following: A merchant, having plenty of money and time in which to enjoy it, caused the arrest of a poor little girl for selling flowers on the streets of New York on Sunday. There will be no heavy pressure on the lachrymal ducts of the poor when such reformers pass away, and if heaven is to merited for such service, its gates need not be ajar, but on the slightest crack to admit such a soul.

It is sometimes said that the question of persecution is simply one of power, that any sect will persecute if it have the ability, as Milton puts it, "New presbyter is but old priest, writ large." Suppose that be conceded. Not an instance can be shown where anybody, however powerful and untrammelled, ever persecuted in the interests of truth. That a man was a Presbyterian or Papist, did not make him a persecutor, but because he championed errors which needed the aid of persecution or gendered its spirit. Not the power to persecute created the occasion for its exercise, but the maintenance of error, with the imbibation of which a sect's record for persecution runs parallel. A sect two hundred years free from error is one without a record for persecution, and one that still possesses the spirit of tolerance. In the bitter prejudice felt, and the sneers heard against Baptists to-day; in infant baptism, imposing obligations and responsibilities without the knowledge or consent of the individual, still inheres the germ principle of persecution, which, if

generalized and developed logically would bring us to the days of the dungeon, whipping-post and the fire; all of which is no less true of the sneers hurled at those who conscientiously observe the Sabbath, and of the agitation to create civil laws that infringe on their rights.

Pilate became impatient when the Jews referred to their law, which, he knew was diversely interpreted. The scriptures in which they believed were also those to which Jesus appealed in his claims as the Messiah. Either he or the Jews wrested them, since their policy of suppression and of persecution proves them errorists, they were, if for no other reason, the pervertors also of truth.

(To be continued.)

#### AN EXAMPLE OF SYSTEMATIC GIVING.

BY THE REV. J. B. CLARKE.

In a church where systematic benevolence has been introduced, its value has been manifest in the definite and personal appeal made, and thorough canvass of the society. This was done by a division into districts, and one person

chosen for each, thus dividing the labor so that no one had an unreasonable burden. In this case the committee was composed entirely of sisters, and perhaps this fact may account, in part at least, for the good results. An estimate was first made of what the church ought to raise according to its ability as its proportion of the whole amount required for the benevolent Societies. The pastor and his advisers reached this estimate from a careful study of the needs of each department and the sources of supply. This was done upon the principle that every church should give its share, feeling that it is urgently needed, and that if it is withheld, the whole work would thereby suffer. They wished, at the close of the year, to be clear from shame for any deficit. Men and women who have the love and the good sense to give for Christian work, wish to know usually what is needed to make certain the aggregate amount required. If a conscientious member knows what his church has undertaken to raise, he can decide with less difficulty what share he ought to take upon himself. It was considered that some churches are not properly instructed and trained, and have so little of the spirit of our Lord that they would neglect giving, and knowing their own duty and privilege, they must do more than their proportion, just as a brave and patriotic regiment does more than its share of the fighting in the battle because it is brave and full of patriotism.

This gave definiteness to the canvass, and served to make it intelligent and effective. The committee went forth as messengers of the church, giving information of their errand for the Lord, instructed never to tease a person to subscribe—scarcely to ask them. If on explaining their business they found them disposed to aid, then the preparatory steps, for regular giving by use of envelopes, were completed.

This effort was backed by full instructions by the pastor in the various lines of benevolent work, and in the obligations of Christians to support it with joyous liberality, and with a regularity and frequency, according with the oft-repeated mercies and privileges granted them; while one great purpose of this whole method was emphasized as their own training in the mission of converting the world to God—a mission demanding personal, definite and warm Christian devotion. Nothing but such endeavors will meet the wants of the Saviour's cause. All should feel that there is no escape from responsibility in this great work. All should be of one mind concerning it. Boards,

secretaries, pastors, and people with one heart should be consecrated to it. And when thus enlisted, hopes of victory can never fail. With such incentives it is easy to advance. Labors, which at first view, seem very onerous and unpleasant to working committees, become light when undertaken for the Lord and prompted by love for him and for those for whom he died. And then, as they make their rounds from house to house, the remembrance that they are co-workers with missionaries in fields, home and foreign, who pursue journeys and suffer trials and hardships for Christ's sake, leads them to be glad and thankful that they can render service that is so needful and blessed. And really they become home missionaries, laboring together with God and his heralds in the evangelization of the nations. This kind of thorough organization and activity of the church to do work abroad, is the best possible preparation for the work at home. This builds up one's own "household of faith" in the best of the spiritual graces—disinterested benevolence. Thus their own burdens are more easily borne because of strength gained in waiting on the Lord. All know that churches that are loose and careless in their treatment of the claims of missions, and shrink from their share of general benevolence have the greatest trouble in the maintenance of their local interests. The missionary church shows signs of true spiritual life. The church that cares for the heathen is taking the best care of itself. Such a church is hopeful and is energetic and progressive. The evangelical church is made up of "disciples indeed" of Christ. They wear his yoke, do his will, think his thoughts, and live a life inspired by his spirit. They are the light of the world, shining forth and revealing the sun of righteousness. It is such a church that the prophet saw when he said "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee; for behold the darkness shall cover the earth and gross darkness the people; but the Lord shall rise upon thee and his glory shall be seen upon thee, And the gentiles shall come to thy light and kings to the brightness of thy rising." Isa. 60: 1-3.

The report which suggested the forgoing outline closes with this statement of the pastor. "The first collection under this method gave us double what had been our usual contribution." And he adds, "I am thoroughly convinced that by this method, properly worked, the amount raised for general benevolence could be doubled and the efficiency of the churches in every respect and everywhere be proportionately increased." Now, shall such a testimony be unheeded among any of our people? The example given cannot be followed by every church in all its details. But in its main features it can be copied. The thorough solicitation is important, and in regard to this, canvassers should remember that it is never "teasing" that succeeds, except in rare instances when some one may pledge something to get rid of the annoyance; and then it is a failure, for money secured in that way has no blessing for the grudging giver. The aim should be to touch the spring of Christian impulse and purpose, for it is easy to raise money when there is back of the dollars, hearts, beating with a love that is consecrated and self-sacrificing.

Again, how true it is that the pastor is the main man in operating the benevolent machinery. If he leads, but does not drive, if he teaches fully and earnestly the needs and duties which his people should know, they will heartily respond. Let him attempt to reach the



pocket books of his brethren by preaching and practicing the gospel of giving, and all hearts will be moved, and made more benevolent, and the means needed for the Lord's work will not be wanting, either at home or abroad.

In the church, through the church and by the church, with its pastors, teachers, elders, evangelists and apostles, and with its resources to send these laborers forth, God carries forward his work in the world. How can any of its members be indifferent, when God calls for their service and money, yea, rather, when he calls for his own? How can they be careless about the salvation of men and the increase of his kingdom? How can they forget that since God is a giver, they, as his children, must bear his likeness? Born of God and partaking of his nature, must not they too "so love the world" as to give freely what they most prize, to reach such as will perish, unless they hear the glad tidings and believe on his "only begotten Son?"

#### THE DESTRUCTION OF THE DEVIL.

BY THE REV. A. W. COON.

"That through death he might destroy him that had the power of death, that is the devil." Heb. 2: 14.

Observe that the first part of this verse is an accomplished fact; it was fulfilled when the Lord Jesus came into the world nearly eighteen hundred and ninety years ago. By this we might infer that the clause quoted above was accomplished at the same time. Indeed the language of the Apostle implies the same; notice the tense *had*, not *has*; if the event of the devil's power had been in force when the Apostle penned the text he would have said *has*, not *had*. This appears the more probable when taken in connection with 2 Tim. 1: 10, "But is now made manifest by the appearing of our Saviour Jesus Christ who hath abolished death and brought life and immortality to light through the gospel." To destroy death, the power of the devil, must be the destruction of the devil also, but this must depend upon what is meant by the term destroy. If it means to put out of existence, or annihilate, it never has taken place, and never will take place, for we read (Matt. 2: 41) that the wicked are to "go away into everlasting punishment prepared for the devil and his angels." Also in Rev. 20: 10, "and the devil that deceived them was cast into the lake of fire where the beast and false prophet are, and shall be tormented day and night forever and forever." Notice, this is to take place at the final judgment, therefore, the term destroy cannot signify to put out of existence, or to annihilate. In the Greek the term abolish in 2 Tim. 1: 10 and in Heb. 2: 14 is the same, and signifies to render in active, useless or unfruitful. Death, the power of the devil, was counteracted by the life brought in the gospel. In Luke 3: 7 the same word is rendered "cut down," and in Rom. 3: 31, it is rendered "to make void" and in the third verse it is translated to "make without effect." The best authorities define the term in our text to mean "to counteract or overturn, to ruin." This, no doubt, is its proper signification. So it is used many times in the Scriptures. In Hosea 13: 9 we read, "O Israel, thou hast destroyed thyself but in me is thy strength." They had sinned—every sinner is self destroyed, but they are prisoners of hope, the devil is destroyed without hope, Israel was destroyed by overturning their government. God had been their king, they rejected God by choosing another king, consequently they were destroyed, yet they were in existence. So we believe it was with the devil. He was destroyed by

breaking up his kingdom and loosing his death grasp upon a lost world in the making of salvation possible through faith in the Lord Jesus Christ. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." John 3: 16. The term world means the race of sinners under the dominion of the devil; his dominion being broken, the sinner is freely brought from the power of sin into the kingdom of God. "Who has translated us from the power of darkness into the kingdom of his dear Son." Col. 1: 13.

But the destruction of the devil was accomplished by personal combats with Christ. We read of these combats in Isaiah 63: 1-3, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. . . . I have trodden the winepress alone, and of the people there was none with me." There was a fearful combat in the garden of Gethsemane. Our Lord did not reveal the cause of his deep anguish, but we have no doubt that in addition to the weight of a world's guilt which rested on his soul, the devil seized upon this dark and gloomy hour, to overcome the Son of God. Though unseen, the devil himself, and perhaps a host of his angels, gathered around the lonely Saviour to overpower him and cause his death there in the garden, and thus thwart the plan of salvation. But, praise the Lord! Christ was victorious and triumphed over death and hell or the devil. Jesus said in regard to his conflict on the cross, "now is the judgment of this world, now is the prince of this world cast out."

We read in Matt. 12: 29, "Or else how can one enter into a strong man's house and spoil his goods except he first bind the strong man and then will he spoil his goods." The devil was the strong man, his goods are his subjects. Christ has bound the strong man and broken up his palace and the destruction of his subjects consists in drawing sinners from the service of sin to the service of God; and this is done by the gospel. There was a combat in the wilderness, a hand to hand fight for forty days, and the devil was vanquished at every point. There was another combat and victory at the crucifixion. "Having spoiled principalities and powers he made a show of them, openly triumphing over them in it." Col. 2: 15. We read in Psalm 68: 18, "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." When Christ was about to leave the world he sent out some of his disciples to preach the gospel in his name. This was to teach them that they could have the same power over men that he had manifested and that he also had overcome the devil. When they reported they said, "even the devils were subject unto us through thy name." Jesus said, "I saw Satan as lightning fall from heaven and I give unto you power over all the power of the devil." This power was in the name of Christ which is the power of the gospel. Preaching the gospel is God's plan in saving the world. Many evil spirits have gone out into the world to oppose the gospel but they are subject to Christ's name. "All power is given unto me, go ye therefore, and preach the gospel. Lo, I am with you all the days." But they were not to rush out with no preparation, but tarry in Jerusalem until endued with power from on high. Matt. 28: 18, Luke 24: 49.

Having destroyed Satan and overcome prin-

icipalities and powers and wicked spirits in high places, Jesus ascended on high, a glorious victor over death and hell; but the battle still goes on between truth and error, between the gospel of the kingdom and the powers of darkness, with the assurance that the gospel, in the name of Christ, shall progress till the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. May the Lord hasten the day! Amen!

#### ACKNOWLEDGING FAULTS.

There is one means of preserving peace, harmony and good-will in our social relation which, although very simple, very just, and manifestly very effective, is perhaps more frequently shunned and disliked than any other. It is the frank admission of having been in the wrong. Nothing so quickly disarms resentment, calms irritation, melts away cold displeasure, turns anger into tenderness, and changes a defiant attitude to one of sympathy, as this candid confession, and yet few words are more rarely uttered. The simple avowal of the truth, without excuse or palliation—"I was wrong," or "I was mistaken," or "I regret having said or done as I did"—is worth a thousand elaborate attempts at explanation, which are generally unbelieved, unaccepted, and give rise to argument instead of reconciliation. The person thus addressed undergoes an immediate change of sentiment toward him who speaks. He no longer desires to prove or to emphasize the error or the offence. He rather inclines to ignore it, to excuse it, and to question whether he, too, may not have been equally to blame. And the sympathy thus established unites those in friendly concord who might otherwise be always at enmity.

Of course, the primary element in any such avowal is its absolute truthfulness. To utter such words for the mere sake of conciliation, without feeling that they express the reality, would react for evil, like any other falsity. Sometimes children are required to do this, and it is always an act of injustice. Unless they can be brought to feel that they have been in the wrong, they should not even be allowed to say so. No good can ever come to child or man by insincerity. But when once convinced of error—when confession to self has been made—then confession to the one who has been wronged is a debt which justice demands, and which magnanimity will hasten to pay. Very often it is the only reparation that it is possible to make. There is no hesitation as to the duty of restoring what has been borrowed, or making good any property of our neighbor's that we may have injured; yet if we have hurt his feelings, or injured his good name, or in any way taken some drops out of his cup of happiness which cannot be restored, is it too much for us to confess the wrong, and to express whatever of regret we truly feel? Is there not something mean and ungenerous, as well as unjust, in the spirit that refuses to make the only possible atonement? And yet how common is such a refusal!—S. W. Presbyterian.

#### THE NOBLE ART OF SELF-DEFENSE.

"Do you think it would be wrong for me to learn the noble art of self-defense?" a religiously inclined youth inquired of his pastor.

"Certainly not," answered the minister; "I learned it in youth myself; I have found it of great value during my life."

"Indeed, sir! did you learn the old English system, or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs; 'A soft answer turneth away wrath.' It is the best system of self-defense of which I know."

THE longest bridge in the world is said to be at Langange, China, over an arm of the China Sea. It is as much as five miles long, built entirely of stone, and has 400 arches, each seventy feet wide. The roadway is also seventy feet wide.



## MISSIONS.

A SISTER writing from Addison, W. Va., says: "Pray for the lone Sabbath-keepers here, that we may understand what God would have us do and be willing to do his will."

By aid of the Board, Bro. Geo. W. McCarty, now of Milton, Wis., did a little missionary work near his former home in Arkansas, in the autumn. He preached twelve sermons and held two prayer-meetings. The congregations numbered from 4 to 160. He writes: "I was never better treated by any people than while I was there, and I never saw any people so glad to hear the truth as they were. They seemed to be hungering and thirsting after righteousness. As soon as they heard I was in the town (Dewitt, Ark.) they came after me to go here and there to preach or hold prayer-meetings. They told me that their church doors were open for me, if I ever came back. They begged me to stay and hold meetings at different places, but I could not."

By special invitation, Bro. E. M. Dunn has recently made a missionary tour through Southern Missouri, visiting also Nortonville, Kan., and Princeton, in the northern part of Missouri. The particular object of the journey was to become acquainted with the field and possible laborers, that he might give needed advice and information to the Board. He was absent from home three weeks and two days; preached fifteen sermons; visited many families; and improved many opportunities for conversation. He found good and earnest people, and promising mission ground. He himself did just the work we wanted done, and made an excellent report for the Board. He has our thanks, which are also due to the Milton Church that gave him leave of absence, the Board paying only traveling expenses. We believe that much more work of this kind could be done with profit to all concerned.

### BRO. BAKKER TO DR. WARDNER.

VELESCHLOO, Holland, Oct. 24, 1889.

Rev. N. Wardner, D. D., Milton Junction, Wis.

Dear Brother, and every brother and sister of the Milton Junction Church: Grace, peace and mercy be with you in all your ways and circumstances, according to the ever sure promises of him who cannot lie, "the Amen, the faithful and true witness." Your kind letter of Oct. 6th came in good order. Many thanks for it; and also for the continual support you always so freely do send us, to carry forward the good work of our Master, who became poor in our behalf that we may be rich, unspeakably rich, heirs of the kingdom of God, through the blood of Christ. Oh! no tongue can tell the wondrous love of God, who not only would be merciful towards us, to forgive all our sins and iniquities, but will also keep us, strengthen us, and lead us through every dangerous way until we shall reach that place with the many mansions. I cannot help to look out sometimes that that day will come, and therefore, dear brother, let us watch and pray, and toil for our Master until that happy day we will receive our reward according to his ever sure promises. The draft of money was made up as follows:

Mrs. Hannah Hamilton	.....	\$ 5 00
Mrs. L. Garthwait	.....	10
Miss Lottie Baldwin	.....	1 04
A. Friend	.....	2 05
Miss Maggie Burdick	.....	1 00
Dr. N. Wardner	.....	20 81

\$ 30 00

We feel thankful to every one of you. My constant and earnest prayer for you is, that our Heavenly Father may bless you both temporally and spiritually, and that it may please him to bless all the work which I am able to do through the means that our blessed God and Father did move your hearts to furnish. Our struggle is a very hard one; many times my heart deeply sighs because of little or no fruit. However, sometimes it looks that the dawn of the daylight will break through the dark clouds, that some not only will be convinced and confess, but that they also will obey and follow their Lord in keeping his holy Sabbath-day. That young man—of whom I told you before—who is engaged in post-office business, will take his leave of that work. How glad he is that he and his wife can keep the Lord's holy Sabbath-day. He is very poor, too, has a wife and two children, and does not know at this very moment what to do to get a living. But still he is very glad in the Lord of his salvation, and will trust him. And without doubt, our God and Father will care for him, his wife and children. All their relations are opposed, but, so saith he, "It is only for the reason that they fear for our livelihood. I did pray the Lord several times," so he told me, "that it might please him not to take me out of this work before I am free of this bond and can keep the Lord's holy Sabbath-day. I should fear to meet my God, not obeying his holy will." The Adventists would have him engaged in their work, viz., to sell their books, papers, etc., but he cannot take their advice, because of their dangerous errors. He is a clever person, as far as I can consider. Please, dear brethren, pray for him and his family, too.

I could not make as many visits and calls in these three months, because circumstances did not allow, only 54. My Sunday-school stands, and it looks to me that our good Lord will let me see some fruit from it. Upon the 15th of September last, we held our yearly feast; there where 32 children present, and many of their elders and relations, and also—what did make me joy—some up-grown young folks, who formerly did attend my Sunday-school before we did keep the Sabbath. It was a very nice day, we did walk and sing along the streets of the village twice. The children, and myself, too, had a very good and blessed day. Since some two weeks did I begin my Bible-class again, on Sabbath night. There are now more children than ever before—15—and it looks likely that they will come to us. I cannot tell you, my dear brethren, how glad and happy I am when I see the work increase; however, if the Lord will hide the results of the work from my eyes, I hope to go forward and sow the seed as long as I am permitted to do. Nevertheless unbelief sometimes will lift its head and tell me that it is better to let it be, because of no results at all. But still it is my constant and earnest prayer to my God to strengthen me in my way, however lonely it may be, to stand steadfast to the truth. Next Sunday I will, for the first time in this season, commence to hold meetings again every First-day night. May it please the Lord to move the hearts of the people to come and listen not only, but that I may see that their souls may be saved, and so delivered out of the power of darkness. Please, dear brethren, pray for our work here, that however strange it may look, and however the enemy may laugh and scoff, the truth shall triumphantly come forward because it is the truth. Not for our sake, but only for the sake of our God and Father in Heaven.

I also did write several letters to friends and brethren here and there. Also I had some correspondence with Dr. Philip Bichel, formerly of Cleveland, Ohio, if I am not mistaken, now the editor and head person of the paper of our brethren Baptists in Germany, settled at Hamburg. I asked him to publish an article in his paper against some very erroneous misstatements (which he himself did make), but his answer was, "The matter to which you so very eagerly fight is not worth for me to spend only five minutes time." That was all he answered. So you will see that we have very little hope for our way from that side.

The people here are, even as everywhere, very ignorant of the real way of light and truth. And even as in the days of our Lord upon the earth, their leaders take away the tree of knowledge. Your brother in the bonds of Christian love and fellowship.

F. J. BAKKER.

### FROM J. T. DAVIS.

The interest at Welton and Marion remains about the same as at last report. I have kept up my appointment at the latter place, except the last month, when I was called home by telegram on account of sickness. I believe I mentioned in my last report, the interest at Shellsburg. I have since visited that place and find some eight or ten Sabbath-keepers, but no church organization. One brother has since my visit sent his name to this church for membership. In connection with a trip to Des Moines, to attend the Iowa Sabbath Association, I visited the Grand Junction Church. Bro. Brinkerhoff, of Alfred Centre, had written me in regard to Sabbath-keepers at Woodward, I therefore wrote them a card stating when I would be at Grand Junction and asking them to meet me there. I was glad on Sabbath morning to meet two brothers and a sister from said place, and I hope that the acquaintance thus formed may be a strength both to them and the little church at Grand Junction, as they are within less than a day's drive of each other.

WELTON, Iowa.

## WOMAN'S WORK.

THE outline of the World's Union Prayer Service, to be held Jan. 10th, will be found in RECORDER of Jan. 2d, page 5.

SAID an elderly lady of eighty-seven years who had spent forty-seven years on missionary grounds, a brave and faithful pioneer, "One word to any young ladies in this audience who may be thinking of offering themselves as missionaries, but are retarded by the dangers of travel, unhealthy climates, etc. Do not be afraid of dying before your time."—From the U. P. Missionary Magazine.

We have quite a number of membership cards and accompanying circulars, of the Foreign Missionary Prayer Union, which we would like to distribute to any who would like to hold them as members of the Union. We refer to the one gotten up in London, the members of which are both home and field workers. Experience in the holding of this card, as a member of the Union, warrants us in the statement that it is conducive of good, in an educational way, were there no other hope of gain therefrom. We would like to share the good by giving quite a number of you an easy chance to become members of the Union.

M. F. BAILEY.

MILTON, Wis.

ONE of the inquiries recently made of the steamship company was concerning the sailing



dates of the Japan and China steamers. By calculating the time required to get letters from your home to San Francisco, possibly some of you may more frequently get a letter to the field-workers at Shanghai, which may be, as to dates, a little fresher by the calculation. Sailings schedule from San Francisco for Yokahama, connecting there with steamers from Shanghai, for 1890, are as follows:

Steamer	Leave San Francisco 3 P. M.	Arrive Yokahama about
Oceanic,	Nov. 21.	Dec. 11.
Gaelic,	Dec. 14.	Jan. 3.
Belgic,	Jan. 7.	Jan. 27.
Oceanic,	Feb. 4.	Feb. 24.
Gaelic,	Feb. 27.	March 19.
Belgic,	March. 22.	Apr. 11.
Oceanic,	Apr. 15.	May 5.
Gaelic,	May 8.	May 28.
Belgic,	June 3.	June 23.
Oceanic,	June 26.	July 16.

"NOTHING," says J. Hudson Taylor, "has been more striking of late years in missionary work, than the way in which God has blessed the work of the women in China. The Chinese are not afraid of them; they do not think that they have come with any political message; they are not afraid that they are the pioneers of an army of conquest; and many who would be afraid of losing, shall I say, caste, almost, if they were seen to be on terms of intimacy with a male missionary, are very willing to let their wives and families be visited by our sisters, and, making the excuse that they must know what their women are being taught, they will go in and hear for themselves the gospel message. I imagine that, perhaps, it is in this way, through lady-workers, that the men of some of the higher classes are to be won for Christ. There is a great opening for truly consecrated women in China. Whatever the population of China may be, there are certainly millions upon millions of women and girls who are accessible only to the efforts of lady workers."

A READING BETWEEN THE LINES.

From the *Missionary Record*, of the Cumberland Presbyterian Church, December number, we glean the following encouraging testimony for woman's organized work. It is nine years since their Woman's Foreign Mission Board was organized. The women's societies, together with the young ladies' societies and children's bands, have a working force of 939 organizations, and a total membership of 9,771. They have raised in the nine years about \$52,000, or an average of \$5,750. In their last report they showed a gain of thirty-eight per cent in the receipts over the year before. Says the writer of the article, "These organizations in the woman's work actually raised more money last year for foreign missions than the whole of the denomination combined. It is not that the women did too much, but that the church did not do enough." They have sent eight missionaries to Japan besides doing other work. The writer also adds what we ourselves have underscored for the lesson which one may read between the lines, that in all of this they are not neglectful of the common obligation upon the church members, both men and women, and few if any will say, "We will take care of our own department and let the men take care of theirs."

REPORT OF THE WOMAN'S EXECUTIVE BOARD.

EASTERN ASSOCIATION.

The interest in denominational work seems to be on the increase among most of the churches in this Association; and in several instances, with individuals members, is, indeed, very encouraging to your Secretary for this Association. The *Woman's Hour*, at its late session, was one

of deep interest and profit, from which we hope for good results. Previous to the last mite box opening, not many of the boxes were in use; but since that time a large number have been taken, and calls are coming in for more. This, too, is a helpful indication, and doubtless much will yet be realized from these small gifts. More has been done in sending to home missionaries than in any previous year, and a valuable box was sent last September to China, giving needed help and good cheer, for which many excellent letters from grateful hearts have been returned to the home land, binding us in a stronger bond of union in the good work for the Master.

MRS. E. A. WHITFORD, Sec.

SOUTH-EASTERN ASSOCIATION.

The Secretary reports that continued rains and bad roads have made the meeting of your Societies a very difficult task for the entire year; but the hearts of our women keep warm, and there seems to be a determination to do their part, though surrounded by difficulties. Considerable has been done in home church work, and for home missions, aside from our work for the foreign fields. While we have not accomplished all that we desired or hoped to do, we feel thankful that we have been enabled to do something, and hope to do more as our knowledge and experience shall increase.

MRS. J. L. HUFFMAN, Sec.

CENTRAL ASSOCIATION.

The Secretary for the Central Association reports hopefully for the work there, and speaks particularly of the sincere interest she has for the work, as it has come to her in the personal obligation placed upon her. The home mission work, together with the sending of boxes to home mission fields, holds an important place with many of the workers. The thank-offering boxes are being heartily adopted by many. Some, too, are desirous of establishing a cradle roll, and are resolved to work more towards interesting the children in the work belonging to us all.

MISS S. MARIA STILLMAN, Sec.

WESTERN ASSOCIATION.

The work for the year in the Western Association has been full of interest, and quite encouraging. As we have received replies from our various local secretaries, concerning the work they are doing, and what they purpose to do, we truly feel there is Christian growth and a commendable zeal on the part of our women.

Many of our churches are small, and feel that their means are needed for their own support, especially some who have been under the care of the Board, and who are making a great effort to become self-sustaining. We are happy to report that some of these have succeeded in this during the year past, and have also given generously to the support of denominational work.

The call for a helper for Dr. Swinney has met with a cheerful response, some having already forwarded their contributions to this object, while others have pledged annual payments as soon as a helper is secured.

MISS F. A. WITTER, Sec.

NORTH-WESTERN ASSOCIATION.

Organized Woman's Work in the North-Western Association has grown in interest and strength since we met you one year ago. We then were hopeful for the year to come, and we feel that our desire for the blessing of God to rest upon us has been answered in many ways. We are quite sure that some of our women would feel a sense of chill if we were to refrain for them from giving an expression of their gratitude in the handling of the thank-offering

boxes, these knowing of a surety that there's a broad principle, capable of giving much joy and a high Christian culture, embedded in the spirit of this system of raising and of giving for the Lord's treasury. As an outgrowth of their experience, there are those amongst them who earnestly request of all our women that, in speaking of those boxes, we shall say thank-offering boxes, and not mite boxes, even though the contents were ever the same in value; the one expresses the richness of the underlying thought, the other hints at meagerness.

Letters received indicate a growing desire to be better acquainted with good methods of conducting society work. We believe that the spiritual gain has been not the least part of all the advancement which has been made as the results of the year's work.

MRS. E. B. CRANDALL, Sec.

HISTORICAL & BIOGRAPHICAL.

OBSELETE PROVISIONS OF THE UNITED STATES CONSTITUTION.

This Constitution is declared by a celebrated European thinker to be the most remarkable uninspired document ever written by man. Its adaptation to a young, rapidly-growing and widely-expanding republic, with lesser and yet somewhat independent governments under its sovereignty, is unexampled in history. Often criticised in some minor provisions, and occasionally disturbed by conflicting sectional interests, it has not, for a century of the most intense activity of the race, been changed in a single essential feature. It adopted the best suggestions offered in the Articles of Confederation, incorporated the wisest experiences of the thirteen colonies formed into the original states, and fashioned in most points the three departments of the general government after the same ones in Great Britain, the mother country. Not until after the closest scrutiny and the fullest comprehension of its statements by the people was the present Constitution established as the supreme law of the land. The few clauses in it which have become obsolete show conclusively how adequate has been its fitness, and how revered has been its authority. These changes have also historical significance, and may be classified as follows:

I. The provisions connected with the founding of the new government.

1. The Constitution required the ratification of only nine of the thirteen states for it to become the fundamental law of those States, "so ratifying the same." This has had nothing to do since with the adoption of the amendments of the Constitution. When these have been accepted by three-fourths of the States, they have at once been obligatory upon all the States of the Union.

2. The actual enumeration of the inhabitants should be made within three years after the first meeting of the Congress formed under the Constitution. This census was taken in 1790, the next year after that event.

3. In the meantime the several States were each entitled to a given number of representatives, designated according to their supposed population, viz., New Hampshire, three; Massachusetts, eight; Rhode Island, one; Connecticut, five; New York, six; New Jersey, four; Pennsylvania, eight; Delaware, one; Maryland, six; Virginia, ten; North Carolina, five; South Carolina, five, and Georgia, three. So the first Congress had sixty-five representatives in all. Since the census of 1790, the apportionment of



representation among the States has been made on the actual number of their inhabitants. Even at that time the ratio, though greater than thirty thousand, the least allowed in the Constitution, gave the House of Representatives an increase of thirty-seven members from the thirteen States.

4. Immediately after the United States Senate assembled in 1789, it was required to divide the membership into three classes, as nearly equal as possible, the term of the first class expiring at the close of two years, that of the second at the close of four years, and that of the third at the close of six years. It is notable that, in the history of our government, this body has been organized but once, and that occurred at this time; and so the classes thus formed, with the senators from any State, never both in the same class, have since been perpetuated. The principle here embraced, applying also to the admission of senators from the new States, has been thus preserved by statutory law; but as a provision of the Constitution, it ceased to exist on the formation of the Senate at the time mentioned.

II. Provisions designed to be in force only for a limited time.

1. Any foreigner who had become a naturalized citizen of this country prior to the adoption of the Constitution in 1788, was eligible, with the other citizens, to the office of the president. Since the death of these persons, only natural-born citizens could attain to this position. This distinguished favor was granted to the former class because of the pre-eminent services which some of them had rendered to the government during the Revolutionary War.

2. No amendment could be added to the Constitution, as well as no statutory measure could be enacted, which should prohibit, before 1808, the foreign slave-trade, the imposition of a duty not exceeding ten dollars, on every slave imported, and the raising of direct taxes apportioned among the several States according to their representative population. Accordingly, Congress passed an act in 1807 prohibiting the importation of slaves on and after the first day of January following, the earliest date in which such a law could constitutionally take effect. With this statute, the duty on the importation of negro slaves ceased. To the honor of the United States, it was the first government to adopt such a measure to abolish the iniquitous African slave trade. The provision respecting the apportionment of direct taxation among the States according to their representative population, has not been disturbed to this day, but it has very seldom been enforced.

3. The times, places and manner of the election of senators and representatives could be prescribed by the legislators of the States until Congress should change such regulations, except as to the places of choosing senators. For representatives, an act was passed by Congress, in 1842, that they should be elected by districts of continuous territory in the several States, and that each district should make choice of only one representative. As to the time of their election, except in filling vacancies, the law taking effect in 1876 has quite recently been accepted by all the States, designating Tuesday after the first Monday of November in the even years as such times. For senators it was enacted by Congress, in 1866, that the Legislatures of the States, in the last sessions prior to the expiration of their terms of office, shall vote to elect them on the second Tuesday after the meeting and organization of these bodies, and daily thereafter, if no choice is then made, until a senator is elected or the Legislature adjourns

In case of a vacancy such action shall also take place on the second Tuesday after notice of it has been received. As to the manner of the election of senators, Congress has prescribed definite regulations as to the form of voting by the State Legislature, the joint meeting of both houses thereof, a majority vote constituting an election and the declaration of the person so chosen. Evidently, if these acts should ever be repealed the States would then have the right, according to the Constitution, to resume their former control over the regulation of the times, places and manner of electing the members of both branches of Congress.

III. Provisions annulled or superseded by the adoption of amendments to the Constitution.

1. In the article defining the jurisdiction of the United States courts it is stated that the judicial power thereof shall extend to all "controversies between a State and citizens of another State." The Supreme Court decided that by this provision a citizen of any State could sue another State in any case of law or equity, the same as any State could sue a citizen of another State. The eleventh amendment adopted in 1798 so modified this clause that a State cannot be sued in the United States Courts by such a citizen as well as cannot by citizens or subjects of any foreign State.

2. It is implied in the article stating the qualifications for the presidency and vice-presidency, that any natural-born citizen is eligible to these offices. This was so limited by the fourteenth amendment, ratified in 1868, that any person having taken an oath to support the Constitution of the United States while an officer of the general or any State government, shall be ineligible to these offices, as well as to all others in the United States or the States; unless Congress shall have "removed such disability."

3. In defining what persons shall be included in the enumeration for the apportionment of representatives and direct taxes among the states, there are mentioned "those bound to service for a term of years," "three-fifths of all other persons," and "the whole number of persons, excluding Indians not taxed." By the fourteenth amendment, which conferred citizenship upon all persons born or naturalized in the United States, and subject to the jurisdiction thereof, the first two clauses above given, referring to apprentices and negro slaves, are now obsolete, and the third clause is so modified as to apportionment for representatives, that, besides "Indians not taxed," all other male inhabitants of any State, twenty-one years of age, and citizens of the United States, to whom that State shall, for any reason, "except participation in rebellion or other crime," deny or abridge the right to vote for such officers as are mentioned in the amendment.

4. The celebrated clause referring to fugitive slaves reads as follows: "No person held to service or labor in one State under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered upon claim to the party to whom such service or labor may be due." Only in a very limited degree is this clause now valid as it may apply to the comparatively few persons who are bound out for a term of years as apprentices to learn a trade, and those who bind out the services for a specified time to meet some pecuniary obligation. But the abolition of slavery by the thirteenth amendment, ratified in 1865, rendered this clause totally obsolete in respect to the deliverance and return of runaway slaves.

5. The clause describing the two procedures of electing the president and vice-president has been superseded by the twelfth amendment, ratified in 1804. All the former regulations for the elections are retained in the amendment, except, first, voting by the electors for two persons for the presidency, and designating for that office the one having the highest vote and a majority, and for the vice-presidency the one having the next highest, whether a majority or not; second, in case of election of the president by the House of Representatives, the choice must be from the five candidates highest on the list, instead of from the three highest, as it is now, and third, the Senate was required to elect the vice-president when any two or more candidates standing next highest on the list, had the same number of electoral votes. The Senate must then choose from these persons, whereas, it now elects only from the two who receive the highest number of votes of the electors for vice-president and neither has a majority.

These obsolete passages are retained still in the Constitution, doubtless mainly for the purpose of helping to show the history of the acceptance and modifications of its provisions since the beginning of the national government.

#### GENEALOGY OF THE GREENE FAMILY.

Eld. Joseph Greene, of Westerly, R. I., was a descendant of John Greene, who settled in Kingston, of that State, in 1639. It seems that he was, in 1778, a member of the old Westerly Church, now called First Hopkinton. Though mentioned in the Minutes of that body as "Bro. Greene," and "as steadfast in his profession" when passing through a great trial, he was not at any time its pastor. Prior to 1780 he moved to Leyden, Franklin Co., Mass., and at that time formed a Baptist Church of thirty-five or forty members, which he served until his death, Jan. 11, 1796.

Very many Seventh-day Baptists by the name of Greene—usually spelled Green—sprung from this Eld. Greene. He was born in Westerly, June 23, 1731; married Margaret Greenman, of Charlestown, R. I., Sept. 20, 1747, and had eight children. The following are their names, the date of their birth, and the place of their settlement: Charles, June 19, 1749, Verona, N. Y.; (his children resided largely in Adams, N. Y.); Luke, Sept. 18, 1751, Berlin, N. Y.; John, June 10, 1754, Berlin, N. Y.; Rhoda, April 29, 1756, married Col. Randall Spencer, and settled in Berlin, N. Y.; Edward, March 20, 1760, Alfred, N. Y.; Perry, Feb. 20, 1762, Allegany Co., N. Y.; Joseph, Oct. 3, 1764, Adams, N. Y., and Olive, March 5, 1768; married Eleazer Sweet and settled in Adams, N. Y.

Prof. Frank L. Green, Principal of the public school, No. 40, 16th St., Brooklyn, N. Y., is a great-grandson of Judge Edward Greene, named above as the fifth child of Eld. Joseph Greene. He is engaged in compiling the records, not only of the posterity of his great-great-grandfather, but also of the other lines of families descended from the original John Greene, of Kingston, R. I. He has already made considerable progress in the work; and proposes, if he is successful in collecting sufficient materials, to secure the publication of the entire genealogical history of the Greene family, originating in this country in Rhode Island. All who know Prof. Green have the fullest confidence in his ability, and his conscientious research in the performance of his difficult task. He requests that persons, in our churches and elsewhere who represent different branches of this family, communicate with him on the subject, using his address as given at the beginning of this paragraph. As descendants of this old patriarch at Kingston may be mentioned the following well-known deceased ministers of our churches: John, Ray, Henry P., William, and Joel Greene.



## SABBATH REFORM.

### A VULNERABLE BAPTIST.

BY HENRY B. MAURER.

Not long ago, I had the pleasure of listening to a Christian—Baptist—patriotic Republican address from one of the most famous preachers in the land. Among other statements was this: "Sabbath desecration will seal our doom." As soon as I returned to my hotel I wrote the preacher a letter, in which, having first called attention to what we held in common, politically and religiously, I felt more at liberty to touch upon our differences, and declared, that the teachings of the church and the practice of Christians were chiefly responsible for "Sabbath-desecration." As a Baptist I reminded him of the action of the Baptist Congress, recently convened at Toronto, where each speaker, while the Sabbath was under consideration, asserted that the observance of the Lord's-day was not to be based on the fourth commandment. I suggested that such teaching need not go a step farther to be wholly consistent, and base the Sunday-observance on no scripture, and how "Sabbath desecration" as he called it, could be prevented when the ministers of a large denomination, in congress assembled, set forth such teachings as those, which, while correct enough from my point of view were destructive to their position. I then closed my letter asking whether he would read an essay read before the Baptist Minister's Conference. I soon received a reply thanking me for my commendation of his address and expressing his willingness to read the essay referred to. The essay was sent, also a few other articles by its author, accompanied by a letter, and in a few days, I received the following reply:

*My Dear Sir,*—Your letter with articles upon the Sabbath question is at hand. First, I would say that my time is too constantly engrossed with preaching the gospel and labor for souls to afford any opportunity for reading your articles. I admire your earnest spirit and the sincerity with which you seek to defend your views upon the subject in hand, but would it not be better to drop a controverted question and give your time and energy to the work of saving men?

Knowing that Baptists generally, like others, are not willing to investigate an unpleasant aspect of their system, although I hardly expected this Baptist to do as he did, it was not so much the refusal to read the articles, as the language in which he declined, which produced a feeling of sickening disappointment and cast over me a gloom. Recall the excuse, "that his time is so engrossed in preaching the gospel and saving souls" that he has no time to read a few articles which he could "read, mark, learn and inwardly digest" in less than half an hour. Think of a man who has devoted time to many public-spirited movements both religious and secular, who often goes to distant cities giving lectures that entertain or educate, who has often made speeches at purely political partisan gatherings, who has stood on the stand reviewing political processions, now offering as an excuse for refusing to read a few Sabbath articles, his absorption in the work of preaching the gospel and saving souls! I am farthest from criticising his participation in the things mentioned, but knowing that for these things he has time, it was surprising to read that the engrossing work of saving souls prevented him from considering a matter which, to consistent Bible Baptists, is one of vast importance, but which to him is an unwelcomed subject for investigation. How can such a man apply the term bigot to the most superstitious papist or benighted pagan,

when he thus willfully refuses to look at a great question from a point of view differing from the one he has blindly accepted. I would not write thus if this were an isolated case, but their name is legion of whom this otherwise excellent man is a representative.

I am asked to drop a controverted subject and give my time to saving men, and this by one who has just asserted that, "Sabbath desecration will seal our doom;" by one who believes that with the Sabbath religion must stand or fall. If the Sabbath and the maintenance of religion are so intimately related, and religion pure and undefiled, is the means of saving men, all of which no believer will deny, who, I would ask, is keeping himself in line with the work and means of saving men, the man who labors to have God's Word, the source of our soul-saving religion, respected, or the man who gives "time and energy" to a movement that sets aside God's authority, supplants God's Sabbath by a papal institution, and who casts in his lot with the perverters of scripture and doctrines, the influence of whose teachings and efforts had done more to bring about Sunday holidayism than the efforts of open and avowed enemies of our holy religion? Is the work of saving souls helped or hindered by Sunday-observance, a practice having no divine authority behind it, hence must have civil law, and which divides a large body of Christians, otherwise united in doctrine, so that all sorts of conflicting views are held among them? If a divided Protestantism has hindered the progress of the gospel, let Baptists turn their attention to themselves, and see if their diverse Sabbath sentiments will help or hinder them.

How pitiable must such a position be, in which a Baptist who has written and spoken some of the most trechant things on the baptismal controversy must say it is better to drop a "controverted question." Now let this Baptist be consistent and never again refer to baptism, since that is also a controverted subject.

### POLEMICAL.

The Baptist above referred to is the author of the following specimen of Simon Pure Polemics:

There ought also to be within easy reach of all our people scores of the best publications of our Society on denominational topics. Never before have we witnessed so much interest in these subjects. Remarks on baptism are heard with an earnestness never before manifested. Within a short time hundreds of tracts on baptism and communion were placed in the vestibule of a city church, and the simple announcement made in the pulpit that they were not offered to any one, but all were at liberty to help themselves, and in a few minutes not a tract was left. This has happened repeatedly. The public are in earnest on these matters. *Baptists can afford to let in the light. Resting on God's word they fear no form of inquiry. They welcome truth from whatever quarter it comes, and by whomsoever it is brought.* (Italics ours.) Whatever can be shaken is being shaken in matters of faith; nothing is too hoary with age, or too sacred in associations, to escape careful scrutiny. Let the inquiry go on; those who are on the rock can stand. The professor in a Presbyterian theological seminary, who a few days ago said to the class, "Gentlemen, don't get into a discussion with Baptists, for they are sure to get the best of you," was quite right. The time has come for us to preach on our distinctive views, and to distribute literature freely. Christian union is impossible except the different denominations make their views known. This duty now presses on pastors and editors. We have history, art, scholarship, and the plain teaching of the New Testament on our side. The more we study the subject the firmer does our position become. It seems astonishing that all persons do not see all these matters according to the plain teaching of God's word. Here we stand; we can do no otherwise. To this point must all bodies of Christians come if ever

we are to have organic union. All can agree on baptism, and all cannot agree on any substitute.

The writer has received this reply:

*Dear Brother:*—I have just read your ringing words in the *Inquirer* concerning the dissemination of our distinctive views, but I am at a loss to see how the advice to your readers harmonizes with the advice you gave me a few days ago when you wrote, "It is better to drop a controverted subject." You say in your article, "They [Baptists] welcome truth from whatever quarter it comes, and by whomsoever it comes. Do you mean truth pertaining to the baptismal controversy only, or all truth? If the latter, then how comes it that nearly all our ministers refuse to read, and our denominational papers refuse to print articles on the Sabbath question from a standpoint which, to use your own words, has "history, art, scholarship, and the plain teaching of the New Testament on its side?" If you are ready to show that either is not the case with the Sabbatarian view of the Sabbath question, I assure you that those will be only too glad to be led from the error of their ways whom this question is troubling.

You also say, "Nothing is too hoary with age or too sacred in associations to escape careful scrutiny." Will the substitution of a secular day for one God made sacred endure the test? "Every plant which my heavenly Father hath not planted shall be rooted up." The American Sabbath (misnamed) Union, civil enactments, the combined forces of Roman Catholicism and Protestantism notwithstanding to the contrary, Sunday-observance, the human substitute for God's Sabbath, the substitute that sets at defiance God's law, and causes all, save a few, to labor on the Sabbath, will, in this country, as in Europe, have to go. It has no "Thus saith the Lord" to rest upon. The advice given by that Presbyterian professor, whom you quote, can be matched by the following from one of the leading preachers in our denomination, who, while once on his way to speak at the commencement of a Sabbatarian college, said: "I do not wish to get into an argument with those Sabbatarians, for if I do they will get the best of it."

Kindly pardon me for writing as I do, for I mean no discourtesy nor disrespect, and believe me sincerely yours, for sound Baptist principles and truth,

H. B. MAURER.

### SPIRITUAL GIFTS.

We ought, if rightly minded, to rejoice in the exuberance and variety of the spiritual gifts possessed by Christians, just as we delight in the rich variety of nature or in that of the Word of God. There are many lines of thought in religion, many forms which practical and personal piety takes, although, of course, they are all animated by the same essential principles. St. John and St. Paul were both equally devoted to the cause and person of our Lord, yet no two men ever existed who manifested this devotion in shapes more different. Both these members held to the head by a living union, but they discharged for the head functions altogether different. Let us not conceive of all genuine religion as moving in one groove of feeling and practice, and refuse to acknowledge any man as a Christian because he does not run upon our own particular groove. It seems to be God's plan and purpose that each particular Christian should exhibit, in the peculiarity of his circumstances, education, moral temperament and mental endowments, a new specimen of redeeming love and grace. By various discipline here, he fits and polishes each living stone for the place which it is destined to occupy in the spiritual temple; and when all the stones are made ready, he will build them together, each in his place, and exhibit to men and angels their perfect unity.—*Living Thoughts.*

If it be true, as has been said, that when a man's temper gets the best of him it reveals the worst of him, it would seem to be the part of wisdom for a man to get the best of his temper. It is certainly true that when a man who is continually allowing his temper to run away with him appears to a very poor advantage. Self-control shows strength; its absence shows weakness.

It is stated that the Czar of Russia receives from all his gold mines in Eastern Siberia about 3,600 pounds of pure gold every year.



# THE SABBATH RECORDER.

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

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

TEN members of a Baptist Church near Hammond, La., have recently commenced keeping the Sabbath, and others are expected to follow soon.

SAINT BERNARD, commenting upon the words of Jesus, "For my yoke is easy and my burden is light," beautifully says, "A light burden indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight towards heaven."

A RELIC of the slave system has just come to light in Missouri. A woman was bought and taken onto a farm in the central part of the State as a sewing maid. There she was kept in utter ignorance of the results of the war, and of all that has since transpired, until within a few weeks. Her master having died she ventured off from the farm, and learned that for twenty-five years she has been, by right, a free woman. Through a lawyer, to whom she told her story, suit was brought against the estate of her late master for wages. The court has just given her judgment against the estate for \$2 50 a month for 25 years. This incident illustrates the truth that only upon extremest ignorance can such systems of evil perpetuate themselves, and that in the general diffusion of knowledge can the interests of a great people be best promoted.

THERE is an old saying that education is the hand-maid of religion. The truth or falsity of this proverb may very properly be said to depend upon the character of the one educated. It goes without saying, that by as much as education sharpens the intellect and expands the powers of the mind, by so much it becomes the engine of mischief, if the heart of him whose mind is thus expanded and sharpened is set on evil. Our proverb can be strictly true only when it is intended to set forth the true object of education, rather than to describe what it necessarily is. In point of fact, education is the hand-maid of religion, or the enginery of unrighteousness, according as it is obtained and used for the glory of God and the good of man, or for the aggrandizement of self, at any cost of honor to self, or sacrifice of others; and this is why religion which gives a man a right heart, regulates his motives and fills him with the spirit of good-will to men, should be the fundamental consideration in our entire school system, public or private.

BROTHER THRELKELD, writing from Southern Illinois, says the field grows more hopeful, notwithstanding the fact that he is obliged to rest awhile on account of his health, and Bro. Johnson has been kept from work on account of sickness in his family. He adds, "If we are only able to hold on, it is victory after awhile." The harvest truly is great, but the laborers are few.

It is our deepening conviction that we need now, so far as our agencies for work are concerned, more of our men of mature age and experience, of tried and proven ability, and of acknowledged standing and power among the ministers of other denominations, to go upon these new and opening fields in the South, South-west and West and organize and lead the gathering forces on to victory. Let the men of fifteen, or twenty or even of twenty-five year's experience in pastoral work go out upon these fields, and let the younger men, who need the quiet opportunities of the pastor's study for a few years, take their places. The churches will not lose by the arrangement, the mission fields will gain immensely by it, and the ministers themselves would all profit by it.

## THE AMERICAN SOCIETY OF CHURCH HISTORY.

The second annual session of the American Society of Church History was held in New York City, Dec. 30-31, 1889. The *New York Times*, of Jan. 1, 1890, speaks of the closing session as follows:

At the closing session of the convention of the American Society of Church History yesterday, the Rev. Phillip Schaff was to discuss "The Theology of Dante's Divine Comedy." Instead of presenting his views through the medium of a cut-and-dried essay, Prof. Schaff spoke for over an hour, without notes, upon Dante, the man, poet, and reformer, giving a delightful word picture of his purposes and methods, and an analytical description of his masterpiece.

Following Prof. Schaff's address, the Rev. Abram H. Lewis, of Plainfield, N. J., presented a thoughtful paper on "The Corruption of Christianity through Paganism during the First Two Centuries." "Our times," he said, "need less anxiety about apostolic succession and conformity to early doctrines and ceremonies, and a fuller recognition of Sinai, whose echoes through the centuries demanded answering groans from sacrificial Calvary. Spiritual purity and power cannot abound unless these two mountains stand over against each other, as God placed them and Christ's sacrifice emphasized them. Last July I said to Prof. Adolph Harnack, 'Will the Protestantism of the next century be more spiritual than now, or less?' He said, 'It will be more spiritual, or it will die.' I continued, 'If it dies what will be the next scene in church history?' He answered, 'Roman Catholicism will take possession of the world as a new form of paganism.'"

The Rev. J. W. McIlvain, of Hyattville, Md., entertained the Society with a short paper descriptive of "Some Relics of Early Presbyterianism in Maryland," and the Secretary read extracts from a paper prepared by the Rev. Robert Shiells, on "Communion Tokens."

The full programme of the Society was as follows:

### MONDAY AFTERNOON.

1. Words of Welcome by the President, Rev. Prof. Phillip Schaff, D. D., LL. D., New York.
2. "The Alogi," by Rev. Prof. G. P. Fisher, D. D., LL. D., New Haven.
3. "The Camisard Uprising of the French Protestants," by Rev. Prof. H. M. Baird, D. D., LL. D., New York.
4. "Parish Libraries in the Colonial Period," by Rev. Bishop J. F. Hurst, D. D., LL. D., Washington, D. C.

### TUESDAY MORNING.

1. "The Theology of Dante's Divine Comedy," by Rev. Prof. Phillip Schaff, D. D., LL. D., New York.
2. "The Corruption of Christianity through Paganism during the First Two Centuries," by Rev. A. H. Lewis, D. D., Plainfield, N. J.
3. "Communion Tokens," by Mr. Robert Shiells, Neenah, Wis.

This Society was organized in March, 1888. The Secretary is Rev. Samuel M. Jackson, No. 14 E. 31st St., New York, to whom all applications for membership should be sent. The terms of membership are five dollars for the first year and three dollars annual dues. This entitles each member to the annual volume, or number of the Proceedings, including published papers read at the annual meeting. Professors of Church History, other college or seminary professors, clergymen, theological students, and per-

sons interested in the study of Church History personally, or by others, are invited to become members. The Society is organized to forward original work in General and in American Church History. The readers of the RECORDER are included in this invitation to become members, either by addressing the Secretary directly, or through Dr. Lewis, of Plainfield, N. J.

The next session of the Society is to be held in Washington, D. C., during the week when the American Historical Association convenes in that city.

## THE OLD FARM.

It may seem strange in these days, when young men are so anxious to get away from farm life, that any one should turn back with fond recollections to the days spent on the farm. The old farm lies on one of the hills that surround Alfred Centre; its cold and thin soil and scanty production would drive away a Western farmer, yet here a large family of children spent their happiest days.

A keen love of nature makes all my earliest remembrances of the farm a grand poem. There was no phase of ever-changing nature, change of weather and of season, that did not bring some new delight. The haunts and habits of birds and animals furnished continual pleasure. I knew every ledge of rock, every miniature cascade, every strange thing in the landscape for miles in every direction from my home. In the autumn, the bay of the fox hounds, familiar sounds in those days, always gave a most pleasant excitement to me. The boyish sports with cousins and neighbor's sons, which also forms a part of boyhood's memories, doubtless do not differ, in essence, from the town boy's joys, and so need not be credited to the country.

My enjoyment of the farm was greatly enhanced by my father's habit of recalling incidents of the past, connected with places about. For instance, as we finished haying once, he said, "On this very spot, we finished haying in 1828, and hurrahed for Jackson so loudly that neighbors came to see what was the matter. One, an Irishman, exclaiming 'Be jabbers, ye made such a noise, I thought me house was coming down stairs.'" In passing through the woods, "Yonder," says he, "was once a deer lick, and old —'s boys shot a bear there," simple recitals, but very stimulating to my imagination.

Often, when out at night, he would point out the constellations and tell some story of ancient mythology connected with them, or tell me of distances in the sky, until my brain would reel in wondering where it all began and left off, how it came to be, and trying to imagine the result of no God and no universe.

The care of sheep, threshing grain with a flail, sugar making, haying and harvesting, were especially interesting labors, and added much to the pleasures of farm life. On winter nights, some book was read aloud, readings which I supplemented by reading, at every spare moment, everything which came to my hands.

While much trash was read, on which the time was wasted, many excellent books were read and remain closely in mind to-day.

Often some elderly man would drop in to discuss the early days with grandfather and grandmother, and thrilling were the tales they told of hardship and adventure when old Alfred was new. At times, as the evening advanced, their voices would become low and solemn, their faces grave, and there would come stories of witches and ghosts in Rhode Island, their old home. I would listen in a sort of delicious horror until each hair would seem to stand erect, yet the next scare was eagerly sought.



In the winter the district "debating school" furnished amusement and instruction. Many men of good natural abilities were members, and the mimic senate was often thrilling in eloquence and enthusiasm. In the number of incipient Ciceros, I recall a member of the present University faculty. One winter, there came into our school a student, and now an honored alumnus of the University, who told me tales of the school life he had just left, of the books he had read, of the wanderings of Æneus and Ulysses, etc., etc., until I thought happiness must end unless I should gain access to the wonders of which he told me.

On the farm came my first political inspirations. The New York *Semi-Weekly Tribune* which I first read with interest in the Fremont campaign, made me familiar with the slavery question, until my very blood seemed on fire with interest and excitement. The speeches I first heard added fuel to the fire, the first I can remember being one by Fred Douglass, on some phase of the slavery question. The intensity of my political feelings, increased by the excitement of the war, gave a life to politics which later seemed entirely to cease, never to begin again it seemed to me, until the champions of "God and Home and Native Land," somehow set to vibrating, in my soul, the very strings which began to sound so long ago at the touch of the friends of the slave.

Running through all the memories of early life are the impressions of the religious meetings held in our neighborhood by Eld. N. V. Hull, preaching services in the school-house and prayer-meetings from house to house. Under his direction nearly all the young ministers, actual or prospective in the University, practiced upon us, many of whom I remember with great pleasure, yet the potent influence all through of Eld Hull—the great man in my eyes—and the impressions of his school-house services were, and are, much deeper than those of his services in his church, or in fact, any other services I have attended.

In the course of time the longing to know what was in "the Academy," as people about me called the University, overcame difficulties and discouragements and two of us entered the school. Though my imagination had long been painting the wonders of school-life at "the Corners," as many then called Alfred Centre, and my imagination had often led me astray, yet the realities exceeded my imaginings. My teachers the first term were Pres. Kenyon, Prof. Ford, and Tutor W. R. Prentice, and I then thought that the world elsewhere could not equal them.

After that school and farm life blended, and my impressions are made up of studies broken by hateful interruption, to work on the farm, of walks to and fro to the Lyceum when out of school, of debates long continued with my father in reference to the study of languages, which he vehemently opposed, debates in which I used the armory of Pres. Kenyon until my worthy father surrendered either because convinced or simply tired out. As I recall the impressions of those early days in school I wonder that some Hughes has not arisen to portray that exhilarating, fascinating life. Where is he?

While I have met with much to inspire me since those days, and cherish many sacred associations since then, yet no memories are more precious than of those days, though spent "far from the madding crowd."

My conviction still is that the farm is the proper home for young life, and especially boy life; that God, nature, and the human heart

together can make life worth living, far from the pomp, parade and excitement of the great world, that the ever changing leadership in our city and political life shows that man, Anteus-like, must have frequent contact with mother earth if he is to retain his freshness and power. If God bless the country, the country will bless the nation and the world.

N. O. BUDDY.

NEW YEAR'S, 1890.

## HOME NEWS.

New York.

WELLSVILLE.—It may afford the readers of this department pleasure to learn that some mercy drops are falling upon our church at this place. For some time the cloud of mercy has hung over Niles' Hill, one of our outposts for preaching, some four miles west of here. For several months we have seen a growing interest, and although we have not been able to hold a series of meetings, we have kept up appointments once in two weeks and recently once a week, night after Sabbath, First-day, and First-day evening. In these meetings from two to fifteen have risen for prayers, from time to time. Wanderers have been reclaimed, believers quickened, and several have found Jesus a precious Saviour. Three united with our church last Sabbath by baptism, and others will follow them soon in this delightful way. Five have been added the past four months, three by baptism and two by statement, making eighteen added to this church in the last sixteen months, and twenty-six in Andover, in all forty-four. For this encouragement and comfort given by the Master, to these small churches, increasing their numerical and moral strength, we give all the praise to him, by whose Spirit it was said, "Paul may plant, and Apollos water, but God giveth the increase."—Next Sabbath is our covenant meeting and communion service in both of these churches, which service we hold once in two months. Brethren, pray for us, that these tokens of God's gracious favor toward these churches may be but the beginning of his love and power to build them strong. J. C.

ALFRED CENTRE, N. Y., Jan. 1, 1890.

WEST EDMESTON.—A very pleasant and profitable Christmas entertainment was given by the members of the Sabbath-school connected with our church. The programme consisted of recitations and dialogues interspersed with appropriate songs. The church was well filled with an appreciative audience, though it was a very stormy night. The church was tastefully decorated with evergreens hung in festoons. There were also two Christmas trees, with an arch between them, which were well filled with useful and ornamental presents. The pastor and his family were kindly and generously remembered by the church and Sabbath-school, which is gratefully appreciated. All who were present pronounced it a most harmonious and pleasant entertainment.—Our prayer-meetings on Sixth-day night, are, we believe, growing in interest, and the attendance is increasing.—Our young people's prayer-meeting some time ago was changed from Sabbath afternoon to Tuesday night. The change has been beneficial, as more attend the meeting than did on Sabbath afternoons. Pray for us, that we may be greatly prospered of the Lord. A. L.

DERUYTER.—One of the good results of the meetings conducted by Bro. J. J. White, in this place, was the quickening of the sense of per-

sonal responsibility. He emphasized it so continuously that many came to see that every one had a personal duty to God, to others, and to himself, and that it was through the performance of this personal duty that spiritual growth comes. And this he made so plain from the examples and precepts of the Bible that there was a general taking up of personal duties. But this sense of personal responsibility has received special prominence among the new converts and the young people. For some time we have had a young people's meeting on Sabbath afternoon. But as new converts came into the church they desired a special evening set apart to themselves for training for their Christian work. After some week's investigation nothing seemed to meet our wants so well as the plan of the Christian Endeavor Society; accordingly a Young People's Society of Christian Endeavor was organized, based upon this very principle of personal responsibility. This organization, with its officers and committees, is vigorously at work in their respective lines and the meetings held have been hearty and encouraging. Indeed it seems to be just adapted to train the young in church work and Christian service. Thus God is helping us realize our duty, and we believe enabling us to do it more heartily and bringing up the young to take their place in the church and fill it more earnestly. L. R. S.

Rhode Island.

FIRST WESTERLY.—Christmas eve the people of this community enjoyed a Christmas tree with its appropriate exercises prepared and given mostly by the Sabbath-school. It was the first thing of the kind ever had here, and the first tree ever seen even by some of the older inhabitants. Recitations, responsive reading, and singing by the school, made up the programme for nearly an hour, when the meeting was changed into a social, and all were served with cake. When all were supplied, the house was called to order, and the tree, standing in front of the desk, with branches drooping beneath their burden of love and good cheer, was unladen and the presents dispensed to those for whom they were prepared. The school had prepared a little good cheer in an orange, a bag of popcorn, and a bag of candy for every child. The smiles with which these were received, showed some thing of the success of the enterprise.—The Sixth-day night prayer-meeting, begun last October, has been a source of enjoyment and help, and we believe that as a means of Christian culture, it will be a fruitful source of blessing to this people.—On New Year's night a meeting was held at the church. After considering at some length the object and workings of the Y. P. S. C. E., a society was organized with fourteen members, with C. Belle Witter as President. The people here are widely scattered, and we think this step a move in the right direction; it will make them feel that they are, in many respects, in fellowship with the active, progressive Christian young people of the world. As pastor I hail this step as an omen of future good and strength to this church. The future hope of the church is in the young people of to-day; how can they be fitted to meet that hope and the obligations the future will bring to them, without training in the very line of those obligations? And how can they be better trained, than by banding themselves together for definite aggressive work, and by taking a pledge among themselves, "that, God helping them, they will at every meeting bear some testimony to the Lord?" This is right in the line of healthful development, of laying in store good spiritual muscle. It is claimed, to be sure, that the obligation of baptism and church membership embraces all this. Granted, but it is so indefinitely stated, that it wants the grip of a positive pledge to a specified service. We hail with joy the increasing activity of our young people under organized effort, and sincerely pray that the Master's richest blessings may be theirs to enjoy as they go about in his name seeking to do good. E. A. W.



## YOUNG PEOPLE'S WORK.

ONCE in a while we come across an individual who has an unconquerable dread of being termed a bigot. It is an interesting study to see such persons shuffle about whenever their convictions are in danger of becoming known, especially through any firm stand in matters of conduct or religious principle.

NOTHING is more despicable or more fruitful in evil than an obstinate, unreasonable adherence to one's beliefs or practices in the face of reason or the light of truth. This, when accompanied, as is usual, with a lack of charity toward those who differ, may be called bigotry. But nothing is more noble than a firm and unalterable loyalty to one's convictions of right and duty in the face of temptation and the scoffs and jeers of those who differ, especially if, as is needful, it be softened by a spirit of kindness toward those contrary minded.

BUT let us beware lest we be tempted to yield in matters of known duty and acknowledged right, not to reason, but simply fearing the dreaded name of "bigot." An Irishman once, having taken the pledge, was afterward seen to drink some liquor in a bar-room. Hearing of this, an acquaintance, who knew of his signing the pledge, said to him, "Why, Mike, how is this? I thought you had taken the pledge." "Oh yis sor," was the reply, "av coorse oi have, but thin, sure an' oi'm not *bigoted* about it." Too many of us are a little like Mike, have convictions, but would not have it thought that we are bigoted about them.

### PRECEPT AND EXAMPLE.

BY WILL P. JONES.

Many people lead bad lives who would gladly lead good ones, but do not know how to make the change. They have frequently resolved and endeavored to make it, but in vain, because their endeavors have not been properly conducted. To expect people to be good, to be temperate, or to be just, without showing them how they should become so, seems like the ineffectual charity mentioned by the apostle,<sup>1</sup> which consisted in saying to the hungry, the cold, and the naked, "Depart in peace, be ye warmed and filled," without showing them how they should get food and clothing.

It is an old saying, and one of fearful, fathomless import, that we are forming characters for eternity. Forming characters? Whose; our own, or others? Both; and in that great fact lies the peril and responsibility of our existence. It is vain for us to imagine fondly that we have no influence, and therefore that it cannot matter what example we set. We are all, unconsciously it may be, but surely, influencing some one for good or evil. Some are more easily influenced than others. The young are more susceptible than the more mature. The older one grows, the less pervious does he become to the influences, stimulus, and moral temperature, of those with whom he is brought into social relations. But probably no one ever reaches such a state as not to be acted upon, and not to receive some impulsion, good or evil, from those with whom he most frequently associates.

Reader, have you not in the society of some persons, made careless, thoughtless speeches, which, upon recollection, you were afterwards surprised that you could ever have uttered?

1) James 2:16.

It was the power of the influence of the society you were in. There are many people, witty, generous, good-natured, most agreeable companions, whose society we enjoy, and yet who, after all, never make us any better; and is it not often the case that they are made no better by their intercourse with us? Oh! we cannot be too careful of our words and actions; for every one with whom we come into contact will be either better or worse for our influence.

Dear reader, do you ask how you may, by precept and example, make your influence felt for good always, and in this way lead souls to Christ? Follow the example of Jesus. His is the brightest and most perfect example left upon record. Every one felt his influence, and hardened indeed were those who were not made better by it. Those who profess to be followers of Christ cannot be too careful of their words and actions. How many there are who are drifting on in their evil course, finding balm for their consciences in the inconsistencies of Christians. Let us remember that many eyes are upon us, and that we are helping to form the characters of those around us, and seek to attain that symmetry of character and life which will enable us, both by precept and example, to make them better, purer, and holier.

## GOOD LITERATURE.

### HOW TO READ.

It may be thought that these papers hitherto, while they have given many results of unsystematic ways of reading, have altogether failed in helping anyone to study literature effectively. But before people can be aroused to a desire for good books, it is necessary that they fully realize what they have lost in the past by careless reading, and a superficial mode of judging the works they have read.

We are coming soon to specific statements, but we must confess that we approach this part of our subject with reluctance; for we have but slight respect for "courses of reading" laid out for novices, and we know how impossible it is, even by exercising the greatest care, to make out a list in such a way that the uninformed reader will not totally misjudge and misuse certain books in it. For without wishing to discourage any one, who, realizing his deficiencies, desires now to atone for the past by a study of the best writers, we are yet forced to admit that it is very hard in adult life to acquire that vivid familiarity with literature, which is always possessed by those who, from childhood, have grown up in company with the best books. It is not that the judgment and taste are better in youth than later in life, for we all know how almost invariably the opinion in regard to a book, formed in our young days, is reversed or modified upon a perusal in after years. But there are several reasons why an early acquaintance with good authors is invaluable. In the first place, a knowledge of literature is a thing of slow growth. It cannot be acquired by a few month's work, no matter how conscientious may be the endeavor. Therefore, it is plain that a person who has, between the age of twelve and twenty, read none but ephemeral books, will be hindered considerably by that mistake. Then, too, the very best way to become familiar with literature, as a whole, is to read one book as it is suggested by another, thus going over the same ground many times, with different writers, until the customs and manners of a far away era have become as well known to us as our own. But this will necessarily lead to reading books of varying degrees of merit and some, perhaps, so prolix in

proportion to the knowledge to be derived from them, that one busily employed in the world's work, would not feel justified in spending his time on them, but yet which may be easily read in the more leisure time of youth. To illustrate, we will take the novel of Sir Charles Grandison, written by Richardson, in the eighteenth century. The name of the hero of this story is often heard. But of those who use it so patly, how many have ever read a word of his adventures? Yet no historical treatise that has ever been written, can give so clear an idea of a certain kind of society in England of that date, as can be obtained simply by reading this novel. Why then is it not read now? The reason is plain enough. The style of the book is utterly foreign to the taste of the present day, and few adult readers could spend the time necessary to wade through its numerous pages, even if they could endure the tedium of its formal sentences. Yet we knew a girl of sixteen, who read Sir Charles Grandison through, with as much interest as though it had been a story by Miss Alcott; without seeing anything absurd in Harriet Byron's circumstantial letters, or anything priggish in Sir Charles himself. There is nothing extraordinary in this. It is well known how strong is the love of detail in youthful minds. Scarcely a boy or girl will not sigh at the close of a favorite book, and wish it was twice as long; while an older reader may be equally sorry that the writer was not wise enough to stop sooner. There are many books, Robinson Crusoe is one, which are classics and yet which will utterly fail to charm, unless read for the first time when we are young. But if such books are read in the golden days of childhood, the recollection of those hours of delight will make their reading pleasant in later and more critical years. The very fact that a second reading of any book will almost always produce a different impression from the first, makes it desirable that the erroneous judgment should be made early, when it will fall naturally in with the other errors of youth, and be far more easily eradicated than if formed when all opinions be less movable. But the most important reason of all, why an early love for good literature is so desirable, is that the taste for reading is a very delicate thing, and is so easily blunted and perverted, when employed upon poor material, that there is the greatest danger that one who has passed his youth in reading poor books, will never be able to study good literature profitably. Considerable good-natured ridicule has lately been bestowed upon Mr. E. C. Stedman, for having advised, in effect, that a boy should be turned into a library and allowed to read what he pleases. But we suspect that the poet has the right of the matter, provided the library is a good one. "At least not much harm could result from an indiscriminate reading, until works of this century are reached, since poor books of old times have, as a rule, passed into oblivion, and are not often found in an ordinary library. When it comes to current literature, more care should be exercised, as so much trash is in these days so entrenched in the popular fancy that an author who will not be heard of fifty years hence, often disputes the field with one who will live forever." We spoke some time ago in surprise, of the usual lack of discrimination in judging of books. This must not be understood to imply that we would have only certain books read. The real student of literature must read all styles. If he reads largely of the best books when he is young, he will have a standard of taste which will prevent his making a hodge podge in his mind of the different sorts of literary food. The inability to discriminate between a good and poor book, is found oftenest in those persons whose general reading has been among books of the slightest merit, and who cannot be expected to weigh very accurately the few good books they may have chanced to peruse.

(To be continued.)



## EDUCATION.

—THE Adelphi Academy, Brooklyn, was damaged by fire, Dec. 18th, to the extent of \$75,000.

—THE Kentucky University, this year opened its doors to female students, and now the names of twenty young women are entered upon its rolls.

—It is understood that Mrs. Maria Robbins, of New York, will give the town of Arlington, Mass., a \$250,000 building, and 10,000 volumes for a public library, and will also endow the latter liberally.

—THE annual report for the University of Michigan for the year ending Sept. 30, 1889, shows an attendance of 301 women students during the past year. Of these 3 are taking in law, 3 in pharmacy, 6 in dentistry, and 82 in medicine. Of 65 candidates for higher degrees 13 are women.

—THE annual catalogue of the Rochester Theological Seminary is published, and shows the institution to be in a most flourishing condition. The whole number of students is 104, of whom 22 are seniors, 21 middle class, 21 junior class, and 40 are in the German department. They come from 36 schools and colleges. The anniversary exercises begin on Sunday, May 11, and continue to Thursday, May 15.

—THE \$10,000 recently given by Rev. Elias Bond to the Bangor Theological Seminary and to Bowdoin College is but a small part of his benefactions, according to a writer in the *Christian Mirror*, who recalls \$100,000 given by Mr. Bond for religious and charitable purposes. Though a missionary all his life, now being stationed in the Sandwich Islands, Mr. Bond has for years drawn nothing from the Missionary Board for his support, but has put a great deal into the treasury, and has supported other missionaries.

—DECLINE OF COLLEGE STUDENTS.—The decline of the number of college students in proportion to the population is the subject of more or less discussion throughout the country. This decline has been going on for fifty years. Such a decline has been also very noticeable in England for twenty years. In Germany "the supply is kept up by the fact that a university degree is necessary for a great many offices in the gift of the Government, and for the retention of a certain social position, and there the complaint is that the university men are a drug in the labor market." A leading secular journal says there are two ways of meeting the matter: one is the shortening of the academic course by a year or more; the other is the injection of technical or professional studies into the senior year. It also says: "There is at present a prodigious waste of collegiate money and time on young men who are not eager to enter on life's work, and, in fact, do not care how long their exit from college is postponed. No college owes this class anything whatever, and it is a question whether their appearance in the world as graduates does not do much to discredit university education in the eyes of the multitude. The motto, 'Disce aut decede,' or, freely translated, 'study or clear out,' ought to be engraved on every college gateway." That's so!

## TEMPERANCE.

—IN Germany fifty per cent of the criminals are incorrigible drinkers.

—THE total number of licenses in Great Britain and Ireland for the sale of intoxicating liquors is 168,385.

—THE keeper of the morgue in New York City states that four-fifths of the 5,000 bodies that reach the city dead-house every year are sent there by drunkenness.

—MRS. JOHN GREENWAY, widow of the late millionaire brewer of Syracuse, New York, has been pronounced by the courts an habitual drunkard, and deprived of the control of her husband's vast estate.

—IN Atlanta, Ga., the municipal authorities prohibit liquor-selling to minors, and even forbids their presence in any place where liquor is sold. All bar-rooms and saloons in that city are closed at ten o'clock in the evening. The State Legislature is considering a bill to prohibit all saloons outside of incorporated towns and cities.

—JUDGE ROTHROCK, of Iowa, is quoted as saying recently, that the docket of the Supreme Court of that State has decreased about half since prohibition went into effect, and that the criminal cases, which formerly consumed so large a share of the attention of that body, had almost dropped out of notice. The over-burdened criminal courts of New York, and other large Eastern cities, might also find relief by the closing of the drink shops.

—A NOBLE EXAMPLE.—Dr. Horatius Bonar was a total abstainer, and this story is told concerning the event which led him to take the pledge: The head of a family in his congregation was addicted to drink, and the doctor advised him to abstain. "Have you taken the pledge?" inquired the poor man. Dr. Bonar went immediately, hunted up a pledge, signed it, and returned to say to his unfortunate parishioner, "Yes, I have signed the pledge for your sake." Some men insist on their right to drink moderately, and refuse to commit themselves to total abstinence, lest they lose a fragment of their rights and their freedom. But do they owe nothing by way of example to the weakest and most needy class of human beings? To stand stubbornly on one's rights in a case like this, and at a time like the present, is an effectual way to break the bruised reed and quench the smoking flax.

—ONE TRIAL SUFFICIENT.—The Rev. Thomas Dixon relates his first and last experience with a gin cocktail in the following striking language: "The first drink does not create an appetite, but the whole system rises to repel it. I tried it once, years ago, my first and last drink. I was out on a pretty rough sea, and was wrestling with the consequences in my stateroom. A friend came to me and told me what I wanted was to go down to the bar and get a cocktail. I told him no, I wanted nothing of that kind. But he was so urgent and so positive it would cure me, that I consented. I walked up to the bar with all the dignity I could muster, and asked the bar-keeper for a cocktail. Said he, 'Gin or whiskey?' and I didn't know which. Finally I decided on gin as the shorter word, and perhaps not quite so vulgar. The bar-keeper fixed it up and I drank it, and it seemed to me that I had swallowed a dose of molten cast-iron and a buzz-saw working at all speed. I hadn't strength to keep it down. I staggered into the next room. There was an open vessel there. I fell on my knees before it, and on that altar I laid my first and last drink of liquor. I have heard of men eating fish-hooks, cast-iron and matches. You may feed me with fish-hooks for my breakfast, cast-iron for my dinner, and matches for my supper, but I draw the line at gin. If my physician thinks I need an explosive, he may load me up with dynamite, but I draw the line at gin."

## POPULAR SCIENCE.

A MORTAR which, it is claimed, will stand in all sorts of weather, is made of one bushel of unslacked lime and three bushels of sharp sand, to which is added one pound of alum mixed with one pint of linseed oil. The alum will counteract the action of frost on the mortar.

A FRENCH scientist has discovered a new method of predicting the weather. It is based upon the scintillations of the stars, which, he has observed, increase greatly before storms, thus giving token of disturbances in the upper atmosphere, long before meteorological instruments have registered any change.

THE function of a negro's black skin is supposed to be the conversion of the sun's light into heat. The heat thus generated remains in the skin and does not penetrate to the deeper tissue. Being thus provided with a sun-proof armor, the negro can stand an amount of heat that would be fatal to a white man, and he runs hardly any risk of sun-stroke.

ALMOST everyone knows that linseed-oil and lime-water in equal quantities are good for a burn or scald. Few people in the country, where one cannot run out to a druggist's for this or some other means of healing, know that an excellent substitute is wood-soot and lard, mixed in the proportion of one-third soot, two-thirds lard, and beaten smooth together. Coat a piece of soft linen or cotton thickly with it, and bind on the scalded or burnt place. The effect will be speedy and satisfactory. Coal-soot will not do.

SMOKELESS FURNACE.—A new feature in furnace building is to be introduced at the power-house being erected in Alleghany City by the Pleasant Valley Street Railway Company. The novelty consists of a smokeless furnace. It is a contrivance by which the fuel is automatically dumped into the furnaces, causing regular combustion, proper feed of air, and, it is claimed, an economy of 20 per cent in fuel. Last of all, this very economy in the burning of the fuel makes the furnace practically smokeless. There will be six stokers placed in the new plant, and it is estimated that they will save the labor of four men. This is the first machine of its kind to be put into practical use in this section, although it has been introduced with great success in the West.

SOUTHERN PROGRESS.—The *Manufacturers' Record's* resume of new Southern industries for the first nine

months of the present year shows a total of 4,053, as compared with 2,942 in 1888, 2,594 in 1887, and 1,175 in 1886, as currently recorded in the columns of that publication. These figures include 825 saw, planing and shingle mills, sash and door, stove or other wood-working enterprises, as compared with 626 in 1888, 512 in 1887 and 362 in 1886. There are also reported 10 agricultural implement factories, 61 furniture factories, and 42 carriage and wagon factories. Adding these to the mills and other wood-working establishments, a total of 938 new enterprises in nine months is given, as compared with 626 dependent upon mineral resources, including mining and quarrying, iron furnaces, machine shops and foundries, stove foundries, rolling mills, miscellaneous iron works, pipe works, etc. Flour mills, cotton mills, cotton compresses, cotton seed oil and canning factories make up a total of 405. It will thus be seen that from an industrial standpoint forestry products and manufactures therefrom greatly overshadow all other resources in the South in rapidity of development.—*American Analyst*.

A TENACIOUS SOLDER.—An account is given in the *Berliner* of a soft alloy which adheres so firmly to metallic, glass, and porcelain surfaces that it can be used as a solder, and which, in fact, is valuable when the articles to be soldered are of such nature that they cannot bear a very high degree temperature, the composition consisting of finely pulverized copper dust, which is obtained by shaking a solution of sulphate of copper with granulated zinc. The temperature of the solution rises considerably, and the metallic copper precipitated in the form of a brownish powder—20, 30, or 36 parts of this copper dust, according to the hardness desired, being placed in a cast iron or porcelain-lined mortar, and well mixed with some sulphuric acid having a specific gravity of 1.85. To the paste thus formed are added 70 parts by weight of mercury, with constant stirring, and when thus thoroughly mixed, the amalgam is well rinsed in warm water to remove the acid and then set aside to cool; in ten or twelve hours it is hard enough to scratch tin. On being used, it is heated to a temperature of 375° C., and when kneaded in an iron mortar becomes as soft as wax; in this ductile state it can be spread upon any surface, to which, as it cools and hardens, it adheres with great tenacity.—*Scientific American*.

## THE LORD'S PRAYER.

Men can never better say what they believe than when they look up to heaven and pray. Men then tell the truth. And the Master said to men: "When you pray, pray thus." He taught them as they prayed to proclaim their faith. "Our Father who art in heaven," the essential religious truths: "Hallowed be thy name," the forgetfulness of self for the hallowing of the name of him who is goodness and truth and beauty itself; "Thy kingdom come," here; "Thy will be done," here, "on earth, as it is in heaven. Give us this day our daily bread." There is an angel imprisoned in the brute. God has allowed us to retain these animal bodies with all sorts of material necessities for the maintenance of this earthly life. The Lord's Prayer could not ignore what the Creator has made a part of his plan and so it leads us with a beautiful symmetry and philosophy to the things of time and sense, to the necessity and the duty as well as the right to maintain the lives of these animal bodies and the lawful and dutiful solicitude for maintaining our own lives and the lives of our brethren. "Us," "Give us this day our daily bread." And if, because of the animal within us we may perhaps violate the law, "forgive us" and make us see how we have erred and bring us back, O Father, to a clearer knowledge of thy light. And as we ask to be forgiven, we cannot for a moment forget that we are but individuals of one world-wide brotherhood; and surely we were dull and recreant scholars in the school of Christ if we should be surpassed in the recognition of the universal brotherhood of humanity by the pagan poet who made the Roman theatre ring with applause at the sentiment, "*Homo sum et humani nihil a me alienum puto*," and so we say that as we would be forgiven must we forgive.—*Dr. Edward McGlynn*.

THE canal through the Isthmus of Corinth, which is only now nearing completion, was begun during the reign of the Emperor Nero, over 1,700 years ago.



## 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 III.—THE SONG OF ZACHARIAS.

For Sabbath-day, January 18, 1890.

## SCRIPTURE LESSON—LUKE 1: 67-80.

67. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,  
 68. Blessed be the Lord God of Israel: for he hath visited and redeemed his people,  
 69. And hath raised up a horn of salvation for us, in the house of his servant David;  
 70. As he spake by the mouth of his holy prophets, which have been since the world began:  
 71. That we should be saved from our enemies, and from the hand of all that hate us;  
 72. To perform the mercy promised to our fathers, and to remember his holy covenant;  
 73. The oath which he sware to our father Abraham,  
 74. That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,  
 75. In holiness and righteousness before him all the days of our life.  
 76. And thou, child, shall be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his way:  
 77. To give knowledge of salvation unto his people, by the remission of their sins,  
 78. Through the tender mercy of our God; whereby the day-spring from on high hath visited us,  
 79. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.  
 80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

GOLDEN TEXT.—Thou shalt go before the face of the Lord to prepare his way. Luke 1: 76.

## INTRODUCTION.

The last lesson presented the song of Mary, which was written while on a visit to her cousin Elisabeth, the wife of Zacharias. Mary abode in the house of Zacharias three months and then returned to her own home in Nazareth. We then have an account of the early childhood and naming of the son of Elisabeth and Zacharias. The father had continued speechless through all these months from the time of the vision at the altar to the event of circumcising and naming the child. Immediately upon this event his mouth was opened and he spake and praised God. When these facts became known to the people living round about the home of Zacharias, they were deeply impressed with the conviction that there was something remarkable and significant in the birth and character of this child in the home of Zacharias, for it was evident that the hand of the Lord was with him. This brings us to the lesson of today.

## EXPLANATORY NOTES.

V. 67. *And his father Zacharias was filled with the Holy Ghost, and prophesied, saying.* The spiritual darkness of this time made it impossible even for Zacharias to apprehend divine truths in their fullness and clearness, and much less to declare them to the understanding of the people without the powerful aid of the Holy Spirit. To prophesy signifies to speak what God has made known, whether it be in explanation of events already present or even past or whether it be in foretelling what are the purposes of God in the future. The kindred and the neighbors of Zacharias had become greatly interested to know, if possible, the divine significance of these surprising events.

V. 68. *Blessed be the Lord God of Israel.* The exalted conception of the priest and prophet at once finds utterance in the form of a triumphant song; and his first impulse is to celebrate the mercy and goodness of the Lord God, Israel's God. If any of his friends had a doubt as to the source of these events, he would dispel it at once by his very first words and ascribe them to the Lord God of Israel. Long centuries since the old prophets had become silent; the children of Israel had dwelt upon the ancient promises of a Redeemer, and constantly asked the question, "When shall they be fulfilled?" But, now, suddenly and in a manner where it could least be expected, a child of promise is born, who is to be the immediate harbinger of the world's Redeemer. Zacharias in his inspired conception now speaks of the long promised redemption as if it was already wrought out; it is so nearly present that he speaks of the great event as already accomplished.

V. 69. *And hath raised up a horn of salvation for us, in the house of his servant David.* Horn in the Old Testament is very often used as a symbol of strength and victory, because it was known as the terrible instrument of power and defense used by the strong beasts of the field. Every human resource for deliverance from the bondage of sin and the power of spiritual death had been proven utterly unavailing, but now the God of Israel had raised up one, or was about to reveal one to the world, who was clothed with mighty power for the salvation of the world. This one, born to Zacharias and Elisabeth, both of them in the direct line of the priesthood, in the lineage of David, was the complete fulfillment of the ancient promise that one should be born in the house of his servant David. 2 Sam. 7: 12-16, Isa. 11: 1, Jer. 23: 5, Micah 5: 2. Through the ancient promises Israel had dimly perceived what was now clearly unveiled to the mind of Zacharias.

V. 70. The long line of promises which had been uttered by divine inspiration, at different epochs since the earliest history of the human race now came vividly before the mind of Zacharias and his soul was filled with exultant joy as he looked upon his son.

V. 71. *That we should be saved from our enemies and from the hand of all that hate us.* These words are connected back with the first clause of the sixty-ninth verse. The God of Israel hath now raised up one who should be vested with irresistible power to save his people from all their enemies, those that surround them as external adversaries, tempting, persecuting, destroying, and the enemies which rise up in their own hearts, lusts and temptations of every form. In fact, God is now sending to the world one who is able to deliver, redeem and save with a mighty and eternal redemption. The heart of Zacharias was full of sympathy for his people, who were at this time surrounded with enemies and deeply hated by the Gentile world. Now he rejoices that one has come and is about to be revealed as the Lamb of God, who shall set up a kingdom in this world that shall ultimately have triumphant power over all other kingdoms of the earth.

V. 72, 73. *To perform the mercy promised to our fathers.* These words also are connected back to the first clause of the sixty-ninth verse. To the fathers long before had mercy been shown in the form of divine promises, those promises had sustained them in their long and bitter trials. The great blessedness of those promises, as they came to the fathers, was in the assurance that by and by they should be faithfully and amply fulfilled for their posterity, their children's children. Here then was a deep source of unspeakable joy for Zacharias that it was permitted him to witness the fulfillment of those ancient promises, and to know by his own personal experience that Israel's God remembers his ancient covenant which he made with Abraham. And the fact that his own family, his wife Elisabeth and himself, should be so identified with the fulfillment of these very ancient promises was a cause of unspeakable joy and gladness.

V. 74. *That he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear.* The words are connected back with the words of the seventy-first verse to the first clause in the sixty-ninth verse. Salvation has been wrought out, which saves not only from our enemies, but goes still further than that, it prepares the children of God to serve him without fear, that is, to serve him with perfect freedom from all worldly and selfish considerations, to serve him in spirit and in truth.

V. 75. *In holiness and righteousness before him all the days of our life.* These words qualify the expression "serve him." They are not only to be enabled to serve him without fear, but to serve him in that peculiar purity of heart without which no man shall see God, and in which men shall see God. And they shall serve also in righteousness, uprightness, faithful and unwavering regard to all the requirements of God. This service is also to be the ideal service for one's entire life.

V. 76. *And thou child, shalt be called the prophet of the highest.* He in his poetic spirit addresses the child as if the child could understand his words, "Though thou art my offspring, yet a mere child thou shalt be a prophet, a fore-runner to proclaim the coming Messiah." The high commission of this child is to prepare the way, to make ready for the Messiah's immediate coming. This he is to do by teaching the people the true nature and necessary conditions of the salvation which the Messiah will bring to them. The Jews had, in a large measure, lost the true idea of the evangelical salvation. They trusted solely in works. Hence this ministry of preparation was a moral necessity.

V. 77. *To give knowledge of salvation unto his people, by the remission of their sins.* John as a teacher, and prophet, was to show to the people how salvation

could come by the remission of sins, and that it was impossible by any other plan than by the remission of sins. His was to be the preaching of repentance and of the baptism of repentance. The salvation that he was to proclaim involved pardon; but that pardon was to be extended to those who had a true view of their sins, a new heart, new purposes and a new life before God.

V. 78, 79. John was to teach that the tender mercy of God had provided and made possible this divine method of pardon and salvation. *Whereby the dayspring from on high hath visited us.* The term "dayspring" is a figure representing the coming of the Messiah now immediately at hand, who is like the first dawning of the new born day. It gleams out upon the world which has been wrapped in darkness. God in his mercy now sends for his son clothed in humanity. "The Lamb of God" who is to be the light of the world, the Saviour of mankind. Hitherto all mankind had been sitting in the shadow of death, in moral darkness, knowing nowhere to turn for help and for rest. John is to turn their thoughts and prepare their minds to behold a light coming from God, that shall guide their feet into the paths of salvation and peace.

V. 80. This is a very brief statement of the domestic life of this child, in his growth to manhood, preparatory to his preaching of repentance, and announcement of the laws of God, having come to take away the sins of the world. This lesson brings before us the form of an inspired song, the clear and impressive revelation that is made to Zacharias relative to the character and mission of his song, given to them in answer to the long-continued prayer. We find in this lesson, another instance of the perfected revelation of God, that attends the fulfillment of the ancient promises of God. Prophecy or promise of divine gifts are never fully understood, till they begin to be fulfilled. Indeed, they are to be interpreted by their fulfillment.

## QUESTIONS.

What was the subject of the last lesson? State the outlines of that lesson. What was the Golden Text? How long did Mary remain with her cousin? Give the incidents connected with the naming of Elisabeth's son. Why was he called John? Was there any significance in the fact that Zacharias was made speechless during several months, until the naming of his son? What was the spiritual condition when he uttered this song? What is the significance of the word blessed? What is meant by born of salvation? Give a list of the promises which had been spoken by the mouth of the holy prophets. What were the first forms of deliverance promised? And the second form of deliverance? What is it to serve God without fear, in holiness and righteousness? What was the supreme mission of John to be? What is meant by Salvation? By the remission of sins? Describe the application of the figure "dayspring from on high." What was the spiritual condition of Israel, as well as of the world at this time? Where did John spend his early life in preparation for his prophetic work?

## WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Jan. 4, 1890.

New Year's Day, with its official ceremonies, inaugurates the social season at the Capital. At the White House there was the usual reception, but the occasion was to some extent dampened by mourning, both in the Presidential household and in that of the Secretary of State. I refer to the death of Mrs. Harrison's sister, which occurred in the last fortnight, and the death of the sister of Mrs. Blaine in the last week. As usual, however, the White House had been made ready for the reception of its annual guests by elaborate decorations. Mantels were banked with growing flowers, columns were twined with smilax, chandeliers were festooned with the same delicate vine, tropical foliage lent its charm to the scene, the Marine Band dispensed music, and the fragrance of flowers mingled with the radiance shed from a thousand gas jets. The President in his usual quiet, unostentatious manner, stood in place at the head of the line of the receiving party, and smiled patiently, but persistently, upon each visitor during three hours of unremitted handshaking. First came the Vice President and members of the Cabinet, the Diplomatic Corps, the members of the International Marine Conference, the Pan American Congress, and the Venezuelan



claims commission. Next came the Supreme Court of the United States, in their official black silk gowns, and the judges of the Supreme Court of the District of Columbia. Senators and Representatives in Congress followed, and the Commissioners and judicial officers of the District. Next the officers of the Army, the Navy, and the Marine Corps. Then came Civil Service Commissioners and Interstate Commerce Commissioners, assistant secretaries of the Department, regents, heads of Bureaus, veterans of the war of 1846, the Grand Army of the Republic, the Loyal Legion, the members of the oldest inhabitants association of the District, and lastly, the public.

The New Year's custom of receiving was extensively observed by the non-official world of Washington, and hundreds of private houses were thrown open, where ladies in elegant toilets stood, with drawn blinds and lighted chandeliers, to welcome their gentlemen callers and exchange the season's greetings. It has been the custom of years in Washington, to offer wine, or punch, or egg-nog, to one's New Year's guests, and last Sunday, at the close of a temperance meeting at Wesley Chapel, Rev. Dr. Elliott rose and said he had two missions to perform before the benediction was pronounced. One was to protest against the revolting custom which characterizes New Year's day, that of the "pretty girls of the city making bar-maids of themselves for the day. His second mission was to advise all persons, who had occasion to deal with grocers, to resolve on New Year's day, and make it a rule to purchase only from such establishments as sold no intoxicating liquors.

MRS. MARY H. GILLETTE.

This excellent woman, whose death is mentioned in the obituary column, was the daughter of George and Lucy Gavitt, of Westerly, R. I., and was married to Elder Gillette, Oct. 29, 1856. With the exception of a few years spent in Portville and in Nile, N. Y., the thirty-three years of her married life were lived in Shiloh. She had been ill for about two weeks, but seemed to be recovering. Had been able to sit up a little for several days, and was cheerful and hopeful. At the time of her death she was sitting in her chair, and had been conversing freely with friends, when she expired with scarcely a moment's notice. The immediate cause was heart failure. Funeral services were held on New Year's day. The large audience and the beautiful floral design, presented by the Ladies' Societies of Shiloh, were testimonials of the esteem in which she was held in the hearts of our people. The text used was chosen by herself, and found after her death in a letter directed to her pastor. It was Phil. 1:21. "For me to live is Christ, and to die is gain." T. L. G.

CORRESPONDENCE.

MARQUETTE, Wis., Dec. 30, 1889.

Dear RECORDER:—When Elder Morton first came to Marquette four years ago, the church at this place had become so reduced by death and removals that there were only three resident members,—a deacon, who has since died, and two sisters, living respectively fourteen and sixteen miles distant. Since our deacon's death, the opponents of the Sabbath began to rejoice and say, "When Aunt Tickner dies the Sabbath-keepers will be scattered, and we shall not be troubled with them." But, with the blessing of God upon the faithful labors of Elders Morton, McLearn, and Ames, together with visits from Elders Babcock and Wardner, on Dec. 21st, four Sabbath-keepers, who, though they were with us in sympathy and hearty co-operation, had remained independent, asked for membership with us, and were joyfully received. A sister who has been keeping the Sabbath about a year

and a half, also requested a home with us; and a brother living in Randolph, Wis., sent a letter from a sister church, with a request for membership. Bro. J. H. Noble is our deacon-elect, and Eld. W. W. Ames was unanimously chosen as missionary pastor for the coming year. We praise God for his goodness to us, and desire to express our gratitude to the Missionary Board for sending us help in the time of our great need.

We ask the prayers of God's people that the little church in Marquette may be indeed a branch of the living Vine, and bear much fruit to the glory of God.  
EMILIA TICKNER.

TRACT SOCIETY.

Receipts for December.

GENERAL FUND.

Sabbath-school, Plainfield, N. J.	\$ 15 28
Church, " "	66 92
A Friend, Harrisburg, Pa.	2 50
S. I. Lee, Springfield, Oregon	2 00
Alvira A. Burdick, Rapids, N. Y.	3 00
Mrs. Hattie Washburn, South Brookfield, N. Y.	1 50
Philip & Elisha Burdick, Clifford, Pa.	2 60
Mrs. T. H. Spencer, Suffield, Conn.	3 50
George Hunt, Second Verona, N. Y.	2 00
Curtis Hunt, " "	1 00
Allie Hunt, " "	50
Nettie Hunt, " "	25
W. H. Crandall, Alfred Centre, N. Y., on L. M., wife.	5 00
Mrs. Sarah A. Maxson, Macedonia, Ohio	5 00
Mrs. E. E. McFadden, Darlington, Wis.	2 00
Church, Alfred Centre, N. Y.	6 45
Church, New Market, N. J.	10 48
Mrs. Nathan Rogers, Oxford, N. Y., on L. M.	5 00
Church, Leonardsville, N. Y.	12 00
Sabbath-school, " "	2 00
Church, DeRuyter, N. Y.	6 89
Bequest, Mrs. Geo. W. Allen, Alfred Centre, making the following L. M.: A. R. Allen, Mrs. A. R. Allen, O. M. Witter, Mrs. O. M. Witter, Warren Willert, Mrs. Warren Willert, Mrs. J. G. Allen, N. Frank Allen	160 00
E. E. Whitford, Brookfield, N. Y.	5 00
Sabbath-school, New York City	28 23
Church, Adams Centre, N. Y.	38 08
" Milton Junction, Wis.	10 06
" Walworth, Wis.	12 10
Collection at Quarterly Meeting of DeRuyter and other Churches	7 00
Woman's Executive Board	8 91
Mr. and Mrs. E. R. Crandall, Little Genesee, N. Y., completing L. M., Mrs. E. R. Crandall	10 00
Church, Nile, N. Y.	7 50
" Lincklaen, N. Y.	1 00
Loan, Dec. 9, 1889	1,200 00
	\$1,644 25

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Jan. 1, 1890.

A SYMPOSIUM UPON THE TOBACCO HABIT.

SOME BAPTIST VIEWS.

In early life I read many essays on the subject from the ablest pens, all showing that its effects, upon the animal and mental nature, were injurious, and so I eschewed it forever. There is something so unclean, morbid and adverse to the daily life of the Lord Jesus, in the practice of smoking, chewing or snuffing tobacco, that the very thought of associating the Son of God therewith, would be scouted by the slaves of these practices, as savoring of blasphemy. And yet many of his ambassadors, quite excuse themselves, in preaching his gospel from mouths and throats saturated with this filthy product. As a rule, ministers will palliate their conduct in the use of tobacco, by some semi-solemn or even comic joke, which may suffice to hoodwink themselves to the evils of the offensive practice, but such trash never hoodwinks either the holy God or sensible men. This is a mere mockery of their own shame. There are plenty of Christian men, and I fear clergymen, too, who spend more money every year in ruining their health by tobacco, than they devote to the spread of the gospel by Bible distribution and by missionary work. Tobacco and rum are twin daughters of Satan, and it is of little use to pray "Thy kingdom come" while we tamper with either of these deadly poisons.  
THOMAS ARMITAGE.

FROM THE AUTHOR OF "AMERICA."

I am glad to bear my testimony against the evil practice of the use of tobacco by ministers of the gospel. They are often called to visit in the chambers of the sick, whose sensitive frames are pained and disgusted by the ill-savored odors carried in the breath or in the clothing of visitors. Intimate conversations of sympathy with the afflicted, or of advice to the troubled and to inquirers—all alike demanding proximity—will often be unwholesome and distressing; not to say impossible.  
SAMUEL FRANCIS SMITH.

A VOICE FROM ANDOVER.

The distinction is not a wise one which forbids it to clergymen more imperatively than to laymen. That is not a healthy type of religious faith which lays the clergy under prohibition, which is not thought necessary in regulating the conduct of other men.

The habit is against nature. Tobacco is neither food nor drink. So far as I know, it is not medicine, except to a sick sheep. No natural appetite of the human body craves it. Of the whole animal creation, but one species naturally takes to it—and that is a worm. Intellectual culture is not fostered by it. Nor does it quicken or gratify spiritual aspiration.

General Stonewall Jackson once said to his daughter, that since he had reached adult years he had never taken a mouthful of food, at any hour of the day or night, without asking the blessing of God upon it. The General was a native of a tobacco-growing State, and probably a smoker. But it may be reasonably questioned whether he ever sought the divine blessing upon his daily cigar. What smoker ever did? Yet why not? Can smoking clergymen answer the question?

An immense and increasing number of Christian believers condemn the habit as being unsympathetic with the imitation of Christ. The drift of the noblest and purest civilization, is palpably adverse to a usage which so distinctly subordinates mind to matter, soul to body.

AUSTIN PHELPS.

THE VOICE OF A METHODIST.

Clergymen certainly should not smoke. No clergyman should do anything he does not expect and wish the young men in his congregation and Sabbath-school to do. How can a man reprove boys for smoking if he does it himself? No, save us from clergymen who smoke! I am glad the Methodist Church has decided not to admit young men to her ministry who are addicted to the practice. (Chaplain) C. C. McCABE.

SOME PRESBYTERIAN VIEWS.

I fear that some valuable lives have ended in smoke, and there are times when a cigar in a minister's mouth, does not help the gospel that comes out of it—and is not a wholesome "example to the flock."  
THEODORE L. CUYLER.

For many years I smoked cigars. I was living in Syracuse, N. Y., but had just been called to Philadelphia. An elder in the Philadelphia Church offered, as one of the inducements to my coming, that he would give me all the cigars I wanted the rest of my life. At that time cigars were higher in price than now, and the offer meant the saving of a great deal of money to me. I was then smoking up to my full capacity. I thought to myself what would happen if I should get them free! The thought so appalled me that I made a resolution to stop smoking, and never touch tobacco again. Now, I would not take up smoking again for all the surplus in the Treasury. As I said before, every clergyman must settle the question for himself, according to his own conscience and belief. But as for myself, smoking is utterly out of the question. It is my opinion that many clergymen who have on their tombstone "Died in the Lord," might have far more appropriate epitaph, "Killed by Tobacco."  
T. DEWITT TALMAGE.

Smoking will be put down, when young ladies declare that they will not look with favor on a young man who smokes, and when congregations declare that they will not take a minister who smokes.  
JAMES McCOSH.

A CONGREGATIONALIST VIEW.

More than one important religious denomination, notably the Methodist, now regularly make inquiry of candidates for the ministry, as to their habits concerning the use of tobacco. A large number of conferences refuse to accept habitual smokers as preachers. I believe there should be a reform in this matter of smoking among young men, but nothing prevents it so much as the practice of a few distinguished preachers, whose habits in other respects are exemplary, but who, in regard to smoking, set a bad example for the young.  
JOSEPH COOK.

I can give no opinion, based on experience, of the effects of smoking, as the practice has always seemed to me filthy and useless, and, therefore, indulgence in it simply sensual. I think the practice inexcusable, except in the case of those who have begun it, in an idiotic or vicious youth, and whose system is so saturated with the poison that they fear they will, through the shock the change would give the brain, revert into idiocy, should they cease taking in the usual supply of nicotine.  
WILLIAM HAYES WARD.



## MISCELLANY.

## COALS OF FIRE.

BY LILLIAN GREY.

"O there goes limpy Dick, a-hobbling along! Hello, Limp."

The boy so rudely accosted slackened his pace, and raised his brown eyes in dismay; he was afraid of some of the rough street boys.

"O my! what a nice orange you've got! Why, that's too big for a little chap like you. Gimme half, won't you? Here, I'll cut it."

Without resistance the lame boy handed over the orange, which a lady had just given him for standing by her baby's carriage while she went into a store.

"Why, where in creation has my knife gone to?" exclaimed Big Jim, as he searched one pocket after the other. "O, I know! You jest stand still a minute, Limpy, while I run around the corner an' git it."

And poor, unsuspecting Dick stood there so long that his poor, deformed leg ached dreadfully; and his heart ached, too, when he finally realized that his precious orange had gone, never to return; and then he limped sadly home. Poor little Dick! He had so few such treats and pleasures.

That night his older brother, who was strong and hearty, and of good courage to wrestle with the world for himself and his frail little brother, asked, curiously:

"How in the world, Dicky-boy, did you come to give an orange to Big Jim?"

"I didn't give it to him—that is, only to cut it in two; he wanted half on't, an' then he up an' run away with it all; an' I waited an' waited, hopin' he'd come back, but he never did. How did you know about it?"

"Why, he was showin' it around an' braggin' about it—the rascal! Gracious! If I'd known how he come by it, I'd a' choked him as he was a-eatin' of it. How did you come by it, Dicky, anyhow? Sech things don't grow on our trees very often."

"I stood by a pretty little baby in its cab, while its mother went in a store, an' she give it to me. O sech a sweet-lookin' lady she was, an' so soft-spoken, Billy!"

"You poor little chap! An' then that big ruffian come right along an' got it away from you. I'll make him pay dear for it to-morrow; he'll wish he'd never seen a orange."

"O Billy, don't! Please let it go. I don't care—that is, not now, so don't say nothin' about it."

"Why, do you s'pose I'm goin' to hev you bullied that way right in the street, when I'm able to look out fer you? I guess not much!"

"But, Billy, jest let this go; he won't do it again, mebbe; an' if he wus to, you know the lesson down to the mission last Sunday, all about heapin' coals of fire. Seems if I was goin' ter do anything, I'd rather try that way."

"So'd I; that is, if the coals wus real red-hot ones."

"Oh, that aint never what it means," said Dick, as a shudder went over his sensitive little frame; and then he went on pleading so earnestly that Big Jim's offence should be overlooked, that finally his fiery but noble-hearted brother promised that he would not take the matter up unless there was some fresh transgression.

A week later, Big Jim was run over by a great brewery wagon, and carried to a hospital, where one day a little lame boy made application to see him.

Dick held his breath with awe and pity as he followed the nurse down the long ward to the narrow cot where lay Jim, bandaged and helpless.

Jim turned away his head when he saw Dick beside him, but the child laid his hand lightly on the side of the bed, and said:

"Please look at me, Jimmy. I come a-purpose to see you, an' I'm so sorry you're hurt."

"Well, you needn't be. I should think you'd be orful glad; I'd be if I was in your place."

"Oh, no, you'd be sorry like I be; an' look a-here, Jim, I've brought you a banana an' a orange."

"You kin take 'em off; I don't want 'em."

"O Jimmy! please have 'em. I brought 'em

fer you special. Sick folks always like sech things."

"They're good enough, but I don't want 'em from you; they'd jest choke me. Seems as if you'd clean furgot how I stole your orange."

"I have jest most furgot it, Jimmy; an' then I have 'em ever' little while. That very same lady, she gives 'em to me, an' I wanted you to have some on 'em orful bad."

"I've heered tell of chaps that wus all good through an' through like that, but I aint never come across none on 'em 'fore you, Dick; an, you make me so sorry an' shamed, it seems as if I should jest burn up, trooly it does."

"Coals of fire!" said little Dick to himself, "that's jest what it means;" but aloud he said, "We jest won't think any more 'bout that, Jimmy; we'll begin all new, an' you jest take both these 'ere, and mebbly I'll bring you some more; anyhow I'll come and see you, an' when you git well we'll be good friends. I'm little an' lame, but I love the boys—Billy best, of course."

"Then gimme yer hand on it, Dick; yer a reg'lar brick, so yer-be. If I ever git up an' out, mebbe I'll be lame, too; serve me right if I be; but, howsomever, I'll never go back on you—a feller that'd come after a low-down scamp like I've been. I'll never furgit it!"

That night, Dick, with luminous eyes and eager voice, gave Billy a minute description of his visit, and when he had finished Billy sat silent a moment, and then said:

"You wus right, little brother. Your kind o' coals burn deeper than the kind I wanted to try on him, poor Jimmy!"—*Golden Rule.*

## CHRISTIAN EXPERIENCE.

A pious frame of mind is the most precious acquisition that can be attained in this world; it is as much superior to the general religion that is current as the health of a sound constitution is to the bitter days and feelings of a man in a deep decline, or the regular order of a sound intellect to the lucid moments of the deranged. But this happy state of mind is not generally attained at all without much previous spiritual exercise and praying without ceasing; nor is it retained when possessed without much watchfulness, prayer, and constant strivings against the corruptions of the heart, the influence of circumstances, and the various temptations of life. But whatever may be the privations and difficulties attending its possession, they are infinitely overbalanced by the fruits of joy and permanent consolation it produces.

In this state of mind only it is that a person is prepared to meet the various storms and trials of life, and can look forward with a well-grounded composure to the close of the present state. It is walking in the light—the person is more acquainted with divine things, with a moderate capacity, than others with large intellect. He is at home in the deeper subject of experimental religion, the various workings of the corruption of the human heart, the weak yet genuine actings of divine grace upon a revealed Saviour, the suitableness of the promises to convey the blessings of salvation to perishing sinners, the adaptedness of Christ in what he is, and what he has done, to supply all the wants of sinners enlightened in the knowledge of themselves, and seeking salvation in his name. He knows, in some measure, the inexpressible beauty of the moral character of Christ, of God in him, and has tasted the pleasure that flows from thus beholding the beauty of the Lord. This gives strength and vigor to every grace, and in the strength of grace he is sensible of the being of grace, and raised above the misery of living, even doubting his state.—*David Charles.*

## BOOKS AND MAGAZINES.

THE January number of *Babylond* is a charming one. Its pictures, rhymes, and stories, are bright and sparkling. The Wonder Stories of Baby Bun are to run through the year, as are Toddlekins and her pet. Both promise an abundance of pleasure to the wee people. D. Lothrop Co., Boston, Mass.

In the *Century* for January the Lincoln series of papers draws near its close. This number gives the reader a graphic picture of the great President's last day, his assassination, etc. There are also supplemental papers on the pursuit and capture of the assassin. One more number will complete the series. Jefferson's autobiography gives a sketch of the elder Booth as Sir Giles

Overreach. The present day paper in this number is by the Rev. Dr. Dike, on Problems of the Family. The fiction and poetry of this number are excellent, and the illustrations unsurpassed. The *Century* Co., New York.

*Harper's Magazine* for January presents a list of contents rich in variety and interest. A Russian General gives a view of the Russian army, such as could not be given by any outsider. "Jamaica, New and Old," is the first of two articles by Howard Pyle, profusely and beautifully illustrated by the author. "Two phases of American Art," "A Woman on Horseback," "The Smyrna Fig Harvest," and "St. Andrews," are attractive and instructive articles. Poetry and fiction of a high order are interspersed, and the editorial Monthly Record of Current Events, and Literary Notes, are up to the standard already made for them.

## 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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QUERY.

The writer of a communication to the SABBATH RECORDER, entitled "Sabbath," published Dec. 26th last, states: In Bagster's Bible (Harmony, p. 197,) he says Christ was crucified on Wednesday, which is endorsed by our best biblical scholars.

I am one of at least a few biblical students who would like to find a critical exegesis of all the passages in the New Testament relating to the time of the crucifixion that go to substantiate the view of the writer. I have tried to read with care all the writings of the ablest biblical critics upon this subject accessible to me, such as Robinson, Alford, Hacket, Schaff, Lange, Meyer, and others, and, so far, have not found one, or learned of one, that puts the crucifixion on any other day than Friday. Indeed, so far as I can remember, no one of these treats it as an open question. Meyer, considered by many the ablest New Testament commentator of this century, states that all critics agree that Friday was the day of the crucifixion. Dr. Schaff, however, calls attention to one exception, that of Dr. Seyfrath, a learned man in chronology and astronomy, who, on astronomical grounds, not biblical, maintains that the crucifixion was on Thursday, the 14th of Nisan, instead of Friday, the 15th.

Now will the writer of the article on the "Sabbath," kindly give us the names of some of our best biblical scholars who endorse his view, and tell us where their publications can be obtained.

BIBLE STUDENT.

The Hon. Henry R. Pierson, chancellor of the regents of the University of the State of New York, died suddenly at his residence in New York City, at 3.30 o'clock Wednesday afternoon, Jan. 1st. His death was most sudden and unexpected, very few persons outside of his own family and his circle of intimate acquaintances knowing that he was ill.

CONDENSED NEWS.

Domestic.

The Mississippi River was closed by ice Dec. 30th.

It is stated that the new cruisers Baltimore and Charleston are to be designated as flagships.

The total amount of bonds surrendered by national banks in liquidation of government deposits is \$5,761,500.

Congressman Scott's Pennsylvania collieries suspended operations Jan. 2d, throwing 1,000 miners out of employment.

John Eliot Bowen, son of Henry C. Bowen, and one of the editors of the Independent, died in Brooklyn, Tuesday night.

There are 5,000 cases of La Grippe in Cleveland. Policemen, firemen, street railroaders, and nearly all classes are attacked by it. There have been no fatal cases.

The will of the late Mrs. Elizabeth T. Hicks, a wealthy Quakeress of Westbury, L. I., bequeaths \$25,000 each to the Societies for the Prevention of Cruelty to Animals and Children, and to Swathmore College, of Pennsylvania.

The sale of the United Electric Light and Power Company of St. Louis, to the St. Louis Illuminating Company was completed Jan. 3d, by the filing of two deeds, one for \$700,000 and the other for \$900,000.

Foreign.

The Czar of Russia has recovered from the influenza.

The Hampshire Independent denies the report that Lord Tennyson is ill. He takes his usual daily walks.

Prince Charles William Phillip, head of the house of Auersperg, is dying at Prague from inflammation of the lungs.

Reports from Shanghai state that a Chinese force fought the natives near Eakow, in the island of Formosa, and 100 Chinese and 400 Formosans were killed.

There has been a skirmish between Turks and Cretans, in which many were killed and wounded. Sixteen wounded Turks were brought to Crete.

The City of Mexico El Temps has an editorial on the Mexican Government loan negotiated in London for the Tehuantepec railway, claiming the same is part of an English plan to have a port on the Gulf, and a trans-continental railroad to offset American plans.

The boys' section of the pauper's school in the district of Forestgate, in connection with the Whitechapel and popular Unions, took fire Dec. 31st, while the inmates were asleep, and was burned. Twenty-six boys who were in the upper stories were suffocated.

MARRIED.

BURDICK-WITTER.—At the home of the minister, in Alfred Centre, N. Y., Dec. 30, 1889, by Rev. L. M. Cottrell, Mr. Thomas J. Burdick, of Alfred Centre, and Miss Emma A. Witter, of Wellsville.

POOLE-CARDNER.—At the residence of the bride's parents, Cuyler Hill, N. Y., Dec. 29, 1889, by Rev. L. R. Swinney, E. Everett Poole, of Lincklaen, and Miss Lou E., daughter of D. B. Cardner.

BLOOD-NORRIS.—In Oxford, Chenango county, N. Y., Dec. 25, 1889, by Rev. L. T. Griffin, Leonard E. Blood and Carrie E., only daughter of Hezekiah Norris, all of Oxford.

RATHBUN-LANGWORTHY.—In Hope Valley, R. I., Jan. 2, 1890, at the residence of the bride's father, B. P. Langworthy, by Rev. A. McLearn, Mr. John T. Rathbun, of Rahway, N. J., and Miss Harriet G. Langworthy, of Hope Valley.

BAILEY-BEEBE.—At the residence of the bride's parents, Mr. and Mrs. L. Beebe, in New Auburn, Minn., by Rev. A. G. Crofoot, Mr. Geo. Bailey and Miss Mabel Beebe, both of New Auburn.

CROW-VINCENT.—At the residence of R. J. Maxson, Nortonville, Kansas, Jan. 1, 1890, by Rev. G. M. Cottrell, Mr. James R. Crow and Miss Hattie M. Vincent, both of Prosser, Nebraska.

DAY-LEIGAN.—In Nortonville, Kansas, Nov. 6, 1889, by Eld. G. M. Cottrell, T. M. Day, of Valley Falls, Kansas, and Hattie Leigan, of Nortonville.

DIED.

WITTER.—In Friendship, Allegany Co., N. Y., of heart disease from which she had suffered for several years, Mira A. Witter, daughter of S. P. and Mary Ann Witter.

She was born in Wirt, N. Y., Feb. 25, 1848, and died, Jan. 2, 1890. She embraced religion and was baptized, April 7, 1866, and joined the Seventh-day Baptist Church of Friendship, of which she remained a worthy member until death relieved her from her suffering to join the church above. She spent the greater part of her time in caring for the sick which prevented her from attending the public services of the church. Funeral services, Sabbath-day, at the usual hour, conducted by the pastor.

H. B. L.

COON.—At the home of her son, W. M. Coon, Cuyler, N. Y., Dec. 18, 1889, Mrs. Susan Bliss Coon, aged 92 years, 4 months, and 7 days.

She was born in Rhode Island but came in early youth to DeRuyter, where she married and had eleven children, only three of whom survive her. In early life she made a profession of religion and was a devoted member of the DeRuyter Seventh-day Baptist Church.

L. R. S.

MITCHELL.—At the residence of her son, F. S. Mitchell, in DeRuyter, N. Y., Dec. 29, 1889, Mrs. Mary H. Mitchell, aged 57 years.

She was a member of the Presbyterian Church, and died trusting in the Redeemer.

L. R. S.

CLARKE.—In Plainfield, N. Y., Sabbath-day, Dec. 21, 1889, after a long illness, Mrs. Lucy Ann Clarke, wife of Mr. S. Riley Clarke, in the 48th year of her age.

Early in life Mrs. Clarke gave her heart to Christ and united with the First-Brookfield Seventh-day Baptist Church, since which time she has endeavored to live a faithful and consistent Christian life. For the last ten years or more she has been an invalid, and unable to attend the services of the house of God. A perfect trust and a peaceful resignation have always marked these latter years. Funeral services were held from her late residence, Dec. 23d, conducted by her pastor. Interment at Unadilla Forks, N. Y.

W. C. D.

GILLETTE.—At her home in Shiloh, N. J., Dec. 29, 1889, Mrs. Mary H. Gillette, widow of the late Rev. Walter B. Gillette, aged 77 years, 5 months, and 11 days.

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