

The Sabbath Recorder.

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

Vol. XLVI. No. 3.
Whole Number 2344.

FIFTH-DAY, JANUARY 16, 1890.

Terms:
\$2 00 in Advance.

TESTS OF TRUTH.

BY H. B. MAURER.

III. THE SCRIPTURAL TEST.

To determine which of two conflicting religious doctrines is right, ascertain which has in its favor the clear, surface meaning of God's word. Truth needs no strained, far-fetched interpretation, inference, nor tradition.

It is certainly true that the Bible cannot support both views of a controverted doctrine, and also that the Scriptures cannot reasonably admit of conflicting interpretations. Divine origin is claimed for the Bible, while any human book containing such ambiguities as men have made the Bible seem to contain would be condemned by the fairest application of the rules of rhetoric.

Of the controverted matters used to illustrate this theme, where in God's Word is infant baptism hinted at? Texts are strained, and unnatural, remote, and irrelevant meanings placed upon them in its behalf. Every text cited contains *no reference to baptism*, excepting the texts mentioning household baptisms, which contain *no reference to infants*, and of which households it would be as safe to infer that the youngest child in each was eighteen years old and that his name was Patrick as it is to assert that he was an infant; for while you might not get the name exactly right, you might approximate to the age, since the given particulars contain some things young children are incapable of doing. Besides, if the admission of hundreds of scholars of all faiths that infant baptism was first known in Africa, in the third century, is worth anything, it would be difficult to prove its existence by a book written in the first century relating nothing that occurred outside of Europe and Asia. Most Western Christians "baptize" by sprinkling. Baptism is a New Testament ordinance. In that book the word "sprinkle" occurs seven times, with *not the remotest hint at baptism*. There is nowhere the slightest support to be found for this or any other mode but immersion. All the ingenuity in the world, papal or semi-papal, cannot reconcile the popish practice of sprinkling and pouring with Paul's imagery and symbolical teaching in baptism as set forth in the sixth of Romans.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

And the second of Colossians:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

No eminent and candid scholar argues against immersion. They all, with rare exceptions, concede its scripturalness, but few practice it. Hundreds can be cited like Dr. Philip Schaff, the eminent Presbyterian scholar, who says:

The baptism of Christ in the Jordan and the illustrations of baptism in the New Testament are all in favor

of immersion, as is freely admitted by the best exegetes, Catholic and Protestant, German and English.

Dean Stanley, an eminent Episcopalian, also says:

Baptism was not only a bath, but a plunge—an entire submersion in the deep water. In that early age the scene of the transaction was either some deep, wayside spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem.

The Scriptural test is well applied to another controverted subject by Archbishop Gibbons, of Baltimore, who says:

Read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday.

And by another Catholic writer in the following:

I will give \$1,000 to the man who will prove by the Bible alone that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic Church. . . . The church changed the Sabbath to Sunday and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church.—*Hartford Weekly Call*, Feb. 22, 1884.

There are 150 texts that plainly teach the sacredness of one day which by divine authority has never lost its sacred character, although nearly all Western Christians secularize it. The day is ignored, while to transfer its sacredness to another, these texts are quoted, supplemented by a few containing in the English, but not in the Greek Testament, the convenient phrase, "first day of the week." These eight texts have nothing to do with the Sabbath idea.

About the year 1700 an Edmund Dunham re-proved a man for working on Sunday. He was met with a request for divine authority for the observance of Sunday as the Sabbath. Dunham began to search for what he supposed could be easily found, but instead was convinced that the Bible gives no such authority. At New Market, N. J., there may be found to-day a Baptist Church, all of whose members observe the Sabbath, which was founded by this Edmund Dunham.

This incident illustrates the necessity for perverting the Scriptures in order to give some support for the present method of Sabbathizing on a secular day contrary to God's law. Pilate also became impatient when he thought of the diversity of views held concerning the same subject by the same sect.

(To be continued.)

HINTS TO AMERICAN PROTESTANTS.

BY THE REV. A. MC LEARN.

From a recent issue of the *British American Citizen*, we extract the following significant paragraphs:

A daughter of the late General Brown Clayton, Mrs. Daubeney, recently presented a drinking fountain to New Ross as a memorial to her father and mother; at the base was the inscription, "If any man thirst, let him come unto me and drink." The design was previously approved by the town commissioners, who at the opening of the ceremony, preceded by the national band, marched through the streets, and the chairman read a letter from Mrs. Daubeney formally presenting the

fountain to the town. The *Nationalist* print, which reports the proceedings, states that the reading of the letter was interrupted by bursts of applause. In the commissioner's reply, read by the chairman, Mrs. Daubeney is gratefully thanked for her generosity and "the very nice sentiment" of her address. His remarks were followed by "volleys of applause," which showed that they expressed the sentiments of the assembly. When sending the fountain, the donor accompanied it by a box containing 600 copies of the gospel of St. John, which was left at the commissioner's office for the people to take, a privilege of which they availed themselves only about sixty copies being left. Suddenly the chairman, without consulting his colleagues, returned the remainder with a curt note. This led the commissioners to pass a resolution that this action was not authorized or approved by them.

On the following Sunday, the parish priest and his curates commenced a bitter attack upon the five Roman Catholic commissioners for this, and the Y. M. Catholic Association also unanimously condemned them for "receiving and distributing the Protestant tracts and gospels," (no tracts were received), and approved the action of the chairman in "sending back to its polluted source the poisonous stuff." Such terrible pressure was brought to bear upon these five unfortunate men that they published an apology, and the commissioners then agreed to erase the text "as it is calculated to hurt Catholic feeling." It was subsequently suggested to replace the harp which ornamented the fountain by a statue of the Virgin Mary as "the text would then be applicable and the difficulty removed."

New Ross is a seaport and parliamentary borough in Wexford county, Ireland, containing a population of 6,728. If the foregoing statements were not authenticated, it would be almost incredible that such a thing was possible at the present day. But such is unmistakably the case. What will our ardent advocates of "home rule" for Ireland say to this? What rights would Protestants have in such a country? A country containing about 3,500,000 Roman Catholics, and among that number one hundred and fifty thousand drunken women! No wonder England has to keep a standing army in Ireland. This is Roman Catholicism in A. D. 1889. Is it any different from what it was in A. D. 1589? Let the foregoing facts determine. For coarse ingratitude it cannot be surpassed. As a specimen of unreasoning intolerance it is without a peer. And as evidence that Roman Catholics are *bona fide* idolators it is indisputable and conclusive. But many will, doubtless, be ready to find an excuse in the ignorance of the Catholics in Ireland, and to maintain that they are liberal in the United States. It is quite natural and reasonable to suppose so; but what are the facts? Hear the cool and deliberate declarations of a convention of Roman Catholic priests in the city of Buffalo, N. Y., in 1852.

Americans consider themselves giants and an unconquerable race. They look upon the Irish Catholics with the utmost contempt, as only fit to dig their canals, or to sweep their streets, or humbly cook their meals in their kitchens. Let no one awake those sleeping lions to-day; let us pray God that they may sleep and dream their sweet dreams a few years longer. How sad would be their awakening when, with our outnumbering votes, we will turn them out, and forever, from every position of power, honor and profit! What will these hypocrite sons and daughters of the fanatical pilgrim fathers say when not even a single judge, not a single school teacher, not even a single policeman, will be elected, if he is not a devoted Irish Catholic? What

will these so-called giants say and think of their unsurpassed ability, skill and shrewdness, when not a single governor, senator or member of parliament will be elected if he is not sincerely devoted to our holy father, the pope? What a sad figure these Protestant Yankees will cut—when we will not only elect the President but fill and command the armies and man the navy and have the key of the public treasury in our hand! It will then be the time for our devoted Irish Catholics to give up their grog-shops to become governors and judges of the land. . . . Yes, then we will rule the United States and lay them at the feet of the Vicar of Jesus Christ, that he may put an end to their godless system of education and sweep away their infamous law of liberty of conscience which are an insult to God and man. (See Father Chiniquy's famous letter, published in the *Montreal Witness*, written in 1878).

Was all this empty boasting? Let the following facts determine. In the city of Washington, 85 per cent of the officials are Roman Catholics. Both the army and navy of the United States are manned and officered largely by Roman Catholics, and a fanatical Roman Catholic—General Wilson—has been recently placed at the head of our military school at West Point. This same General Wilson is the man that decorated the elaborate grounds of the Jesuit College in Washington, and paid for it out of Uncle Sam's pocket, without a word of remonstrance from press or politician. Besides all this, the cities of New York, Brooklyn and San Francisco are absolutely under Irish Catholic rule, and in thirteen of the other principal cities of the United States, Roman Catholic influence largely dominates. Nor is this the most formidable cause of alarm, for mostly every secular newspaper in the country, the most potent agency in the land, or ought to be, is under the domination of the Roman Catholic hierarchy in this country. I mean by this that nearly every secular paper in the country is *political* in character and dare not offend the Catholics, consequently, the people are kept in almost absolute ignorance of Catholic intrigue in the country. But it may be said that a great change has come over the Catholic priesthood as well as the laity within the last decade. Well, let them speak for themselves. Bishop Ryan gave utterance to the following significant language in the city of Cincinnati, Ohio, in 1886.

Our church is charged with persecution. She does persecute. She has the right to persecute, for she alone holds the truth. And if when the day comes (as come it will), that the Catholics shall gain the ascendancy in this country they will give them (the Protestants), an opportunity to change, and if not they must go.

This is plain English and requires no explanation. Now put this language together with the statement of Mr. Bonaparte in his paper on the "Temporal Power of the Pope," at the late centennial in Baltimore, and then draw a logical conclusion. He said: "The Pope may be a prisoner or an exile, but a *subject* he cannot be." Consider well, that the whole assembly unanimously endorsed the position taken by Mr. Bonaparte, that the Pope is the rightful sovereign of all secular governments. Supposing that the Pope should transfer the seat of his power (which is by no means an impossible thing) to New York or San Francisco, what attitude would he sustain to the government of the United States? A *subject* he cannot be, a *sovereign* he must be!

Is all this idle vamping on the part of these Catholic leaders? Don't let us deceive ourselves. Would not American politicians make concessions to the claims of the Roman Catholics, so that the Pope would soon become the *virtual* if not the actual dictator to the American people? No? Let us see. A little while ago one of our Protestant churches of New York invited an English clergyman to become

their pastor. This was found to be impracticable because it came under the statute forbidding the importation of foreign laborers; so the negotiations were broken off and the church had to seek a pastor somewhere else. But when the Catholics sought to import foreign professors to run the Jesuit College in Washington there was not a word of opposition from the secular press, nor did a single politician offer a whisper of complaint. And President Harrison was made to "play second fiddle" by being placed on the left hand of Cardinal Gibbons at the dedication of the college, while the representative of the Pope was given the place of honor at the Cardinal's right hand, and the Pope was first "toasted," and then the President of the United States! What more does Rome ask? What may we not expect by way of concession to the Roman Catholic hierarchy by American politicians? And now the entering wedge on the division of the public-school money has been applied in Syracuse, N. Y. The matter is under advisement by Hon. Martin I. Townsend, of Troy, and Hon. Francis Kernan, of Utica, an eminent Roman Catholic. The issue is awaited with great anxiety by the population. This is to be the next national struggle in the United States. May God awaken the Protestants of America to a realization of the danger that now menaces the blood-bought institutions of American liberty. The war-cloud is already on the horizon.

SOME PROBLEMS ABOUT GIVING.

BY THE REV. J. B. CLARKE.

A writer for the *National Baptist* says that "missions have never yet had a tithe of the money needed. And the same may be said of the lack of workers. We are always behind with men and means."

Then he raises the question, Suppose we had the money would the men surely be forthcoming? or, suppose we had the men would the money be sufficient to send them? Does the thing even itself up?

The *Examiner* believes that all the men needed can be supplied, but regards the obtaining of money as the difficult thing, and urges that candidates ought not to be encouraged beyond the means provided.

Out of this comes the problem. Which is the greater task, to persuade men to go as missionaries, or to persuade Christians to give money to send them? Are there two sorts of motives appealed to in asking the one class to give themselves, and the other to give their money? And which is easier? The motives in both cases in the last analysis must be the same. Those who "give" and those who "go" have a work in common that is heaven appointed. And it becomes easy to both parties alike when they engage in it from love to God and man.

The problem of problems is said to be this: How shall we get more money for missions? Ah, yes, that is it; how shall you and I get others to give more? It is not your duty or mine to give more; we are giving already all we can; we need no stirring up; but the "other man." How shall we get hold of him?

There is yet another problem. Somebody asks a prominent religious weekly: "When a church is able, only by the most strenuous efforts, to pay the pastor's salary and to provide for the incidental expenses, what is the duty of the church in the matter of benevolence?" Here is the answer, which commends itself to all as most excellent:

"Give to all an opportunity to contribute. Make a plain statement of the case, but do not resort to stratagem to induce larger gifts than they

can afford to make. This is akin to the question, What is the duty of a hard-working man who has as much as he can do to support his family, toward the church? To that we say he can always give something, and if he trusts in God and is not extravagant he can expect God to carry him safely through."

Dr. Broadus has recently published a study of those Scriptures wherein we are told of the general and regular collections that Paul and others made. He states that the lessons taught by the passages are these: 1. It is right to give for the benefit of the people in foreign lands and of alien races. 2. It is right for the most zealous preachers to spend time and labor organizing and administering general religious contributions. 3. It is right to send special agents to instruct and exhort converts concerning religious offerings. 4. It is important that those who have charge of such offerings should be honest and careful in their distribution. 6. It is right and needful to observe system in giving.

The writer, from whose article we have received encouragement, says in his closing paragraph:

"Need any pastor be ashamed to try to develop the giving qualities of his people? Need any 'agent' be ashamed of his calling? Need we hesitate to press giving by any and every motive that is honorable? Especially, need we feel that it is wrong to foster systematic giving? Giving is a noble thing, and those who develop the giving habit are doing a noble work, for God any man, aye, for the givers themselves. Well may pastors instruct their congregations to give by methods which shall serve best in forming Christian character."

We need more system in our getting that we may give, in our laying aside for benevolence, and in apportioning our gifts. We need above all things to feel the pressure of the obligation upon our hearts and consciences. We need to be willing to economize, to practice self-denial that we may have the means to give.

SLANDER.

There is no intelligent person who has lived long among the nations of the earth, but has either a theoretical or practical knowledge of what slander is. Webster defines it as "A false tale or report, maliciously uttered, and tending to injure the reputation of another." Philo says, "This is the oldest and most malignant sin we know of." Slander is the enemy of all goodness; hence the virtuous and the good have, in all ages, been the peculiar objects of its venom. How shall we describe this odious vice? What colors shall we choose to paint its character, and show its deformity? We cannot find language sufficiently glowing and graphic to do justice to the subject. Slander is the product of a wicked disposition, and a corrupt heart; it is the offspring of falsehood, malice, envy and pride. To whatever cause we attribute this loathsome contagion, true it is, its growth and progress is as injurious as it is disgraceful to a civilized people. To pass an ill-natured remark on a well meant and innocent action, to condemn a person for a word spoken carelessly or in jest, to rob an innocent person of character and good name—a jewel which is priceless, and which they would sacrifice everything to secure—to rob an innocent person of peace, to bring grief and pain to a trusting, honorable family, and all out of caprice or wantonness, and often from worse motives, is such a complication of wickedness as cannot fail to excite the deepest disgust and incur the heaviest censure. There are many ways to prepare and circulate the poison of scandal; and often the infusion is so subtle and skillful that it can only be discovered by its effects. Strange as it may seem the poison is often conveyed by the mere expression of the countenance, or by certain significant gestures well known and understood. When no

word is spoken the countenance is telling tales and hinting at imperfections, and emblazoning crimes. A slur has been put upon the purest character and the best actions, by a look which none could fail to interpret. Doubts have been raised respecting the honesty and integrity of such as are above reproach, by a knowing wink of the eye, the peculiar movement of the head, or a significant shrug of the shoulders. The effect has been like the stroke of a basilisk, or the sting of a scorpion. The solemn and measured tones of some "Simon Pure," dropped in one of the many character-dissecting places which every small town possesses, have produced the settled conviction that something was radically wrong which time would disclose, and yet no open statement was made. The able faculty, or ambitious tyros eager to commence work, seize the subtle hint, and proceed to dissect and mutilate the unfortunate subject, until his or her most intimate friends fail to recognize the object held up to view.

Against public, open accusation one can arm themselves, but being ignorant of the work of the backbiter, we are taken unawares. There is little redress from such, because if put to the question, they will calmly, and with an injured air of innocence declare, "Why, I have never said a word against you," while all the while their influence for evil is rolling on, and on—radiating in a thousand different ways, and over limitless space—on, and on, never stopping until it lands at the throne of the eternal judge.

From such enemies to "Peace on earth" no one is secure. The most lovely characters, the unselfish, and the self-sacrificing, are alike liable to feel the blight, if, perchance, a point is to be gained, or pride has received a wound where morality, or Christian charity are empty sounds.

Almost every other vice meets with its due desert. The robber is consigned to prison and the assassin to the gallows; but the slanderer, "he who takes that which enriches him not but makes me poor indeed," is rarely justly punished.

The evil has entered the church to an alarming degree, and laid waste the heritage of God. The sacred name of brother, and the honorable one of Christian, scarcely command the respect and esteem they once did. The great sympathetic chord which maintains the warmth of Christian friendship, and which communicates a responsive thrill of pleasure, under the gentlest impulse, seems broken, and yields little else than discord and pain. Alas! that those professing the religion of Christ, and called by his meek and lovely name, should ever be seen tearing in pieces the character of their brethren, or neighbor, with the eagerness of bloodhounds and the ferocity of tigers.

In the days of the old Roman Empire the barbarous tastes of the people led them to build expensive amphitheatres, where they could see ferocious wild beasts rend, and devour defenseless human beings. In these days of broader civilization, and the enlightenment of christianity, gladiatorial sports are no longer popular, but the savage instincts of the human heart remain, only now society is the arena, and slanderers the beasts. The victims fall without the horror of gurgling blood from open wounds, but the tears and misery of a more refined cruelty are pleasures not to be missed.

Christ came on earth to purify and ennoble man's nature. He taught by precept and example that charity one for another, which, if practiced, would make a heaven on earth. He rebuked accusers, and said "Let him that is without sin cast the first stone," and men, searching their hearts, dare not lift their hands.

The influence of slander is refractive; no man or woman can willfully wrong another, without the evil's recoiling and their own hearts growing harder, their inner-light a little dimmer, until by oft' repeated indulgence their good angel forsakes them, and evil impulses rule. An old proverb says, "Whom we wrong we soon hate," and the evidence of ages proves how true it is.

Some one has aptly said that "frankness may be a virtue; but it is one that does not bring its own reward." In this world self-preservation makes it each man's endeavor to hide as much of his true self as possible from his neighbor. No matter how aggravating the provocation, his adverse opinions or just criticisms must be borne

in silence, lest his punishment be greater than he can bear. Policy is the keynote to success. Without it, how are the mighty fallen! The narrow-minded, or bigoted, can never forgive a wound to their pride, or self-conceit. It is the stronghold of their nature—it envelopes and encompasses them. *It must be respected* if you would not bring down upon your defenseless head an insidious storm, as fatal as the silent fall of the *lapillo* and mephitic vapors vomited from the angry heart of Vesuvius.

But, truth is eternal, and though seemingly dead, it will rise again. If we have a consciousness of a good and true life; if we have lived as near as we could to a high standard; if we have grateful words and testimonials that our fellow-beings are better for our having lived; if we have that serene peace within which passeth all understanding, and which the world cannot take away, strong in our own integrity we can look out upon our enemies with a pitying forbearance—grieving that we should be so unjustly robbed of any one's good opinion, but grateful that we are the oppressed instead of the oppressor—patient to wait till the angelic spirit of that charity which thinketh and speaketh no evil, which suffereth long and is kind, shall awaken anew in the hearts of the thoughtless, or malicious, and the evil be turned to good.

"To the pure all things are pure," and "Blessed are the peace-makers," comes ringing down through all the ages, as when first spoken, and with all its sweet, grand significance.—*Exchange.*

"PREACHERS AND PREACHERS."

The character of the Gospel ministry is wholly diverse from other professions. The money question is wholly subordinate. It is reduced to the minimum of mere bread and butter. The controlling motive of the profession is benevolence, and the one aim is to do good to others. As in the other professions, so here the few exceptions cannot modify the statement. Money-seeking ministers are despised because of the incongruity between their character and their profession. If they were in the other professions their money-seeking would not be despised, but would be laudable. This fact substantiates our main position regarding the fundamental difference between the ministry and the other professions. The large majority of Christian ministers live on scanty incomes, which they could greatly increase in other departments of activity. To say that ministers often seek places that insure larger salaries is simply to say that ministers are human, and are sometimes led to think more of their personal advantage than they ought to. But in nine out of ten of even such cases the controlling desire of the minister is the good of his fellow-men, and the desire for a little more comfort in his career of well-doing comes in aside. The world is ever ready to look at the less worthy motive and ignore the dominant desire. . . . It is only the *bogus* preacher, the charlatan, who makes a parade of rhetoric and seeks admiration from his eloquence, who courts notoriety and subsidizes the press. Verily he has *his* reward. He is classed with the famous play-actors and gains the applause of the multitude. That is what he sought, and that is what he gets. His triumph is the seal of his unworthiness. The true preacher is amazed by any notoriety. He wishes to hide himself behind his message. He finds his joy not in the great world, but in his conscience and his God. If the world praises him, he feels that he must have been indiscreet, or unfaithful. . . .

It is not strange, that the *vox populi* and the newspaper, which is the echo of that *vox*, should praise a preacher's triumphs of a very different sort. The public mind may be very moral, but it is not sanctified. It has very little appreciation of the deep things of God. It often expresses itself on deep questions of the spiritual life, but only to show its profound ignorance of that life.—By it all spiritual things are brought to a material standard, and therefore the triumph of a minister is looked for in his popularity, his crowded audiences, his marvelous eloquence, his prodigious erudition, his huge salary, his high

station in social circles, or some other material advantage enviable to the popular mind. That mind cannot comprehend a triumph that hides self, and trophies that are invisible. It can conceive a triumph only where the eye is dazzled, and around which adulation and flattery gather. Hence the church, in the world's estimation, has been, through history, that great visible organization covered with scarlet and gold, full of pride and power, and dealing in pomp and magniloquence; and its triumphs have been when it has crushed out heresies with the iron heel of despotism, or put its foot on the necks of kings; whereas this was not the church of Christ at all, but the base usurper of its name, anti-Christian in its whole style and conduct. The Church of Christ was found with the humble souls that shunned all this worldly display, known of God but not of men. That which is usually written as church history is the history of Antichrist, the career of a proud, worldly power aiming at universal earthly dominion and using every method, however false, to attain this end. It is not strange then, that those who regard this institution of Satan as the church should look upon a preacher's notoriety as his triumph. The estimate in both cases comes from a thorough want of spiritual appreciation. The Saviour's kingdom is not of this world. It cometh not

with observation. Its visibility is to the eye of faith, and its ministers erect their trophies where the sight of man cannot reach. Their triumphs are matters between their souls and God. Outside of that holy communion they are as though they are not. . . . And now if we turn to the *trials* of preachers we find the same great truth underlying the subject. Their trials are as unlike those of other professions as are their triumphs. Not that they have not also the trials common to all men in all occupations, such as disappointments, losses, failures in immediate results, pecuniary narrowness, family cares and bodily ills. They have their own share of all these; but of these we do not speak, for our design is to treat of those trials which are distinctively those of the preacher. These trials belong to the spiritual character of his office, and have a shape and color all their own. They result principally from two causes—the apathy of the people and his own weakness.

The preacher labors in his study and on his knees, preparing himself for his work. He arranges fact and argument, draws from God's Word as his armory the fittest weapons, seeks to bring his own heart and mind into full union with the divine truth, and, with all this, sees no impression made, but a general worldliness marking his people, after weeks and months of such careful preparation on his part. Here he is tempted to bow his head to the ground and act the part of Elijah under the juniper tree. It is a trial, a bitter trial. He sighs not for money or distinction, but for souls. He thinks he has labored for naught. He is ready to be overwhelmed with the thought that the work is all in vain and that men's hearts cannot be reached by God's truth. He is tempted, to forget God's presence and promises. The present absorbs his thought, and he fails to look at the light breaking over the horizon of the future. He sees the excitements of business life, the strifes of political ambition and the eager pursuit of ephemeral pleasures conducting away from thoughts of God and eternity those to whom he is endeavoring to convey the message of eternal life. He sees that their tastes and lives render them impervious to that message. He is conscious that his preaching reaches only to the ear. . . . —*Dr. Crosby in the Independent.*

THE *Interior*, alluding to a certain "cosmical theory" of those scientists who believe in a "self-winding universe," to the effect that when two dead worlds clash together they generate a gas by which they are transformed into new worlds, facetiously remarks: "It is very well known that if two great railroad trains, rushing onward at high speed, come in collision, the result is that they smash up into a number of little locomotives, with little passenger-cars, filled with little people, running on new little railroads! When the steam boat blows up in a river, the pieces come down in the shape of all sorts of trim little skiffs, yachts, tug-boats, etc! Of course they do!"

MISSIONS.

CORRESPONDENCE.

NEW YORK CITY, No. 1289 10th Ave.

Never since my stay in New York have I so longed for means as last week, when attending the American Sabbath Union, as they call it. I scattered what few tracts I had on hand. Our people seem loth to do that kind of work. A young man attended our meeting last Sabbath, a recent convert, who found us through the RECORDER in a Y. M. C. A. reading room in Providence, R. I.

I am distributing tracts by hand and by mail just as fast as I get the means. Car-fare and postage make quite an item. I find much interest aroused on the question of Sunday-observance. Our interests here are in good harmony and I trust there is a growing interest on the part of the church in my personal work. I am glad that our different interests can harmonize, and I trust God's will may be done in all our undertakings. I am your brother in Christ,

J. G. BURDICK.

FROM W. W. AMES.

COLOMA STATION, Wis., Dec. 31, 1889.

I wrote you that I expected to attend Quarterly Meeting at Milton Junction before coming on to this field; but I was attacked with pneumonia the day I was to leave home, and was very sick a portion of the time, and unable to leave home till a week from that day, when I started for Coloma, to attend Quarterly Meeting, which was a very interesting occasion, and said by some to be the best of the kind ever held there. Preached the following Monday evening at the Station, and then spent about a week at Deerfield, preaching six times in the school-house, and once, by special invitation, on the Sabbath, at the Advent church. Several of their members came once or more to our meetings, and spoke well in the after-sermon conference. The next Sabbath and Sunday I spent at Marquette with Bro. Morton, he leaving Tuesday, and I on Thursday. Between us we gave them eight sermons, resuscitated the organization of the church, and received five members. As I went from here to Deerfield after the quarterly meeting, Bro. Lowe, of this place, took Bro. Morton to Adams Centre, Adams Co., and held some very interesting meetings. One woman was converted and others seemed deeply affected, and the state of feeling was such that Bro. Morton regarded it of the first importance for me to come back and spend the Sabbath at Coloma, and let Bro. Lowe take me to Adams Centre, to stay a week or two, before going to Glen Beulah, especially as Bro. Wardner spent a week or so there a short time since.

It seems providential that I came, as I was just in time to attend the funeral of a sister whom I baptized at Dakota, in September last. Perhaps I ought to state that after my last report at the end of August, besides a goodly number of visits and calls, I preached seven sermons, two at Marquette, on this Coloma field, three at the church at Coloma, one at Coloma Station, and one at Dakota, where I baptized four. God willing, shall go to Adams Centre to-morrow. About the distribution of tracts: While arguments for the Sabbath are important and useful, it seems to me that what are called "awakening tracts" for the unconverted would be far more appropriate and beneficial in many cases. It would seem very desirable that the society issue a liberal supply of such. It is a long way and

time to be from home, but unless specially summoned, I will not probably go home before early spring.

FROM A. G. CROFOOT.

My work for the past few months has been quite similar to that of other pastors, as I understand it. The first week in December I spent with our brethren near St. Peter, preaching at the home of Andrew North, and preaching six times in the school house near Mr. Rouns-ville's. It was a time of seed-sowing which we believe the Lord of the harvest will cause to prosper. There was quite an interesting and attentive audience.

The interest here remains about the same. It has been on my mind to hold some extra meetings, but my health is not good enough for the extra work at present. I believe there is a desire on the part of the church for a closer walk with God.

NEW AUBURN, Minn., Dec. 31, 1889.

FROM ELD. THRELKELD.

I want, first of all, to express to my kind, adorable Father in heaven my sincere thanks, not only for sparing my life, but also the life of those dear children that have just undergone such trials from typhoid fever and are now in fair way to recover. After General Conference I was detained at home with the first son that had fever till towards the close of September, and so did not get in full time. I have labored under many disadvantages. Eld. Johnson and I had planned our work for fall and winter, but affliction in his family has thrown him entirely out nearly all of the time, so I have been alone in the field trying to keep up the work of two men. But from ill-health, exposure and over-doing, I am forced to seek a few weeks' rest from any preaching service at all. I have made one visit to Kentucky and contemplate work there as soon as I feel that I am able to stand it.

The work widens and deepens, and each day impresses me more and more with the great need of laborers in the vineyard.

Eld. Johnson's work has been greatly needed and greatly missed on the field. I hope and pray that I may soon be able to do full service, but for the present must leave off constant work, although in view of the demand it grieves me to do so. Our brethren of the little churches are struggling hard for the right. Pray for us. My address for the time is Stone Fort, Ill.

—Three months of labor, 8 or more preaching places, 45 sermons, 12 prayer-meetings.

MISSIONARY SOCIETY.

Receipts in December.

Table listing receipts for the Missionary Society in December, including names of donors and amounts.

Table listing various church and society contributions, including names of donors and amounts.

Table showing financial balance and payments for the year ending December 31, 1889.

WOMAN'S WORK.

MYSTERIOUS often are the paths in which God leads his children; but he always goes with them.—From a letter.

IF all of our women, and men, too, would read the RECORDERS, to say nothing of other missionary news, they would soon have interest in the work, if they are not spiritually dead.—From a letter.

AN isolated sister, reporting her Thank-offering box money, says that the box contained some money dropped in by a gentleman who professes to be an unbeliever, and who does not attend church; and she adds I wish our prayers might ascend in his behalf, that the mites thus given might in some mysterious way bring back to him a blessing in his being led to see his true position and need of Christ. This item is dropped in here in the hope that it may attract the eye of some one whose prayer God does especially delight to answer,—the availing prayer.

THE most genuinely sunny face which we have seen lately is borne courageously by an elderly woman who not many months ago gave her daughter to the Micronesian Islands for missionary school work; and that sunny face lit up with a radiance which none carries unless Christ be the light of it, when expressing the hope that God would bless her daughter in the special pressures which she is just now obliged to carry, she said, "God does bless her, oh, he does bless her." The dear Lord is blessing the mother, too, "Give, and it shall be given unto you." The Lord keeps the promises he makes to his people.

REPORTS FROM SOCIETIES.

THE Missionary and Benevolent Society of Albion, Wis., adopted the programme issued by the Woman's Board for a Thanksgiving entertainment, which was quite successful, receiving from "Thank-offering boxes" \$19 14. The day proved to be very cold, as near a blizzard as

Wisconsin often has, consequently there was not as good an attendance as we might otherwise have had. The music, led by Mrs. Mira Green, was very good, for which the Society are very thankful. We hope to have a good programme for the next opening of "Boxes" in May. In this way we hope to help the Missionary and Tract Societies more. C. S.

THE Woman's Missionary Society of Nortonville, Kan., gave an entertainment in our church, evening after the Sabbath, Jan. 4, 1890, with the following programme:

1. Music by our Seventh-day Baptist Cornet Band.
2. Reading Scriptures by our president, Mrs. Tomlinson.
3. Prayer by Eld. D. K. Davis.
4. Recitation by Freddie Satterlee, (humorous) advising all to change residence at once from Grumble to Thanksgiving Street.
5. Essay by Mrs. Hannah Maxson. Subject, "Christ Love."
6. Music. Choir.
7. Address from our pastor, Rev. G. M. Cottrell, "The Seven Bibles of the World," which was a masterly and instructive effort.
8. Music. Cornet Band.
9. Reading by Miss Alta Wade, (humorous and pathetic.)
10. Address from Hon. Joshua Wheeler. Subject, "The Sunny South," which was both humorous and edifying, interspersed with interesting incidents of his recent trip to Montgomery, Ala., where he had been as delegate to the "Farmers' National Congress."
11. Solo, "Picking on the Golden Harp," by Daniel Hummel, assisted on the chorus by our pastor and Chas. D. Stillman. (Sentiment, "If you don't give cheerfully, you'll never play on the harp with a golden string.")
12. Collection for missions.

The entire programme was good, and well rendered, closing with music from the band, which was called back for another piece. The band did great credit to themselves and their leader, furnishing excellent music for the occasion, notwithstanding they are amateur performers, this being their first public attempt.

SEC.

REPORT OF THE WOMAN'S EXECUTIVE BOARD.

It had been my purpose to supplement my report with a plan of work for the year to come, as suggestive, but with the hope that it might be useful to us all, wherein unity of effort and harmony could be increased. Thrown off, as I am, I cannot do it.

But this, letting alone detailed measures and methods, which, if successful at all, must lie upon a good foundation, let me give expression to something of that which crowds itself upon my heart.

I would plead for a more perfect and a more universal organization of woman's forces. By organization I do not mean, nor have I ever so held it, a creating of something new for the sake of doing it, an undue demand of time, talent, money, or some new arrangement by which the left hand shall be kept in cognizance of the labor of the right; no, no, nothing of this; but organization in its rightful meaning—the bringing together into healthful relationships forces and abilities that do already exist. It is God who creates the atom in the universe, and who counts it not stooping to organize his simple elements, until this whole earth is full, full of organized forces.

I plead for union of sympathies in our denominational work; for continually growing faith in, and Christian love for, each other; for our women to hold this unselfish attitude towards all, that representing the mothers amongst our people, they shall cherish with a mother's unselfishness, the young and the old; shall hold sisterly unselfishness and non-partiality toward our General Boards; shall earnestly encourage the organization of our young people upon such a basis as

shall put them into the most healthful relationship toward the various lines of work to which, as a people, and as Christians, we are obligated; that our women shall make sure of it that our boys and girls are personally, practically, made one of us in church-work, local, denominational, and that of the Christian church at large. Put the "Thankful Box," as one of our little ones calls it, into the children's hands; teach them by example and by precept, the spirit and the value of it. Let the local societies establish a cradle roll, that our babies and wee bits may none of them be left out of training and leading into religious life and loves.

Organize; organize by systematizing, unifying, uniting, correlating, harmonizing our powers, diverse, it may be, as the holders of them, but unite, unite in honor preferring one another, that united we may stand, and standing, may be blessed of the Master, with growing strength for his service. Bring all these forces, whatever they may be, into the storehouse of the King of all, not for the outpouring of his blessing, but for love of him; and in full assurance that

God will be true to his word, stand still, my brother and my sister, and receive the outpouring blessing. I would most earnestly plead that our women shall, with Christian affection, keep our non-resident and isolated ones in our midst, as members with us in organized work. There's Sabbath reform work, and home mission work, and local church work, all combined here, a most promising field for Christian culture.

A native church in North China. The foreign workers could only keep it in oversight. These deemed it advisable, as always in such cases, where it can be done, that the native church should seek to be, and grow to be, self-supporting. The little church also desired to sustain itself. The members were every one of them exceedingly poor. The pastor was not able to give his time without remuneration. The members were so very poor that they actually could not pay him money for his services. The women, each morning, as they measured out the day's portion of rice, each for her own family, took a little in the fingers, often less than a spoonful, and put it one side, in a little bag used for the purpose. At the end of the month the women carried their portion of rice, thus saved out, to the treasury of the church, and either the rice was given to the pastor, or some of it carried where it could be sold. But what would this pittance do? Not much, certainly. Nay, my sister! This systematic collection of the littles, taken from the daily supply for the household, supported the pastor, and paid all the current expenses of the church. Have we, my sisters, nothing we can give or do? Nothing more than we do, that we can do? Have we given all we can from scanty store, or with the same liberal hand from a liberal supply? Is there one here to-night who lives without her every day's supply of rice, goes without her daily bread? Is there one without some duty, some obligation, some privilege, and shall the little of purse, of power, of whatsoever talent it may be, go unconsecrated; or, have these all been systematically, regularly consecrated to the support of the Master's work?

Be courageous, full of faith, full of Christian love, in honor preferring one another. In all of this may God bless and direct.

In behalf of the Woman's Executive Board,
MARY F. BAILEY, Cor. Sec'y.

PERIL OF POSTPONING SALVATION.

James W. sat in his father's office reading an interesting paper. His father sat at a desk opposite, busily engaged in writing. "My son, I want you to go down to the post-office with

me." "O, father, not now, I am busy reading." His father made no reply then, but in a few minutes, when his mother and sister came in a carriage to the door, as James was about to step in after his father, the latter said, "Not now, my son, you may finish your reading."

This little incident brought to my remembrance a picture which I had seen in my early childhood, which made a lasting impression on my mind. The artist represented an old man climbing on a chair and endeavoring to reach a book from a high shelf. But before the desired object is attained the old man sinks down overcome with exhaustion. His history has often been written. In his youth kind friends and the voice of conscience urged him to read his Bible, but his answer was, "Not now." On entering manhood it received the same reply, "Not now." At last old age and disease overtook him, poverty and affliction visited him, and his former numerous friends deserted him. And now, when all else has failed, he remembers his long neglected Bible, and goes to look for it to see if it will afford any comfort. He climbs to get it, and as he has a hand almost upon it, he hears a voice, the awful voice of death, saying, "Not now."

"How often would I have gathered thy children together, as a hen doth gather her brood under her wings and ye would not."

FOR THE FUN OF IT.

There are many people who indulge in fishing and gunning, for the fun of it, simply not stopping to ask whether or not it be right to kill a creature for sport merely. However this may be, morally considered, the supposed fun of the thing is not unfrequently accompanied by the keenest feelings of remorse. A Boston boy, now an energetic business man in a Western city, tells the following story touching this matter:

I was floating round in my boat in the lower harbor one bright day in June, when a seagull, which on the wing is one of the most graceful of birds, but whose flesh is not used for food, came sailing over my head.

"What a splendid shot!" I said, and, seizing my gun, I fired at him. He fell near the boat, not dead, but mortally wounded. As I drew him into the boat, suffering much agony, he turned his dying eyes upon me, as if he said, "Why did you shoot me? I have done you no harm. I was enjoying myself floating in the air, as you on the water in your boat; why did you shoot me?"

Having done what I had, it would have been merciful to end his suffering at once, but I had no more heart for killing; and the minute that passed before he died seemed an hour to me.

The remorse for that wanton shooting preyed on my spirits for days; and the remembrance of it has most effectually cured me of any desire to kill, for the fun of it, any creature that God has made.

A CHRISTIAN may enjoy a calm and inward peace, while he sustains the storms of outward trouble. If he enjoys the former he may expect the latter; if he suffers the latter he may expect the former. There is no spring without its fall; no summer without its winter.

BOOKS AND MAGAZINES.

Our Little Men and Women for January is a bright number with its new cover, its full-page pictures, its interesting history sketches, its sparkling jingles, its beautiful engravings and its captivating little stories. D. Lothrop Company, 364, 366, Washington St., Boston, Mass. \$1 00 per year.

The Pansy is a 32-page monthly for older children than is *Our Little Men and Women* by the same publishers. It is edited by Mrs. Isabella M. Alden (Pansy), and G. R. Alden. Each month's number consists of four parts of eight pages each, each part complete in itself. Besides these there are notes, etc., on the Pansy Society, a page or two devoted to the Juvenile Society of Christian Endeavor, and notes of a general character under "All Along the Line." Price, \$1 00 a year.

The American Garden for January, a "Holiday Number," is on our table. Its mission is to offer suggestions concerning methods of garden work, marketing, etc., to help improve the varieties and the qualities of fruits, etc., raised in village and farm gardens, to elevate the taste in respect to home-surroundings in country, village, or city. Subscription price, \$2 00 per year. Garden Publishing Company (Limited), 10 Spruce St., N. Y.

HISTORICAL & BIOGRAPHICAL.

DORMANT PROVISIONS OF THE UNITED STATES CONSTITUTION.

Besides the obsolete provisions of this Constitution there are a few others which, though still valid, either have never been, or are not now enforced. In the future history of our government the occasions may arise for calling into exercise the powers which they confer. Against such emergencies some of them were at first incorporated into that document, and all of them are still retained therein. However, it is probable that if any of these should remain inoperative for a longer period of time, they might be annulled as unnecessary. Such do not imply any radical defects in the supreme law of the nation, nor any remissness on the part of the government in carrying them into effect. It must be remembered that some provisions of the Constitution are designed to be tentative, and most of these are doubtless of this number. Their adaptation to the needs of the people could be fully ascertained only by subsequent and sometimes repeated experiences.

1. The section which requires Congress to assemble at least once in every year, states that such meeting shall occur on the first Monday in December, unless Congress "shall by law appoint a different day." In 1867 it was provided that this body, including both houses, should meet thereafter, in a regular session, on the 4th of March, at the beginning of a Congressional term of two years, except when that day should fall on Sunday, and then such meeting should take place on the following day. The time designated in the Constitution is not changed, it being regarded as the day for opening the regular annual session. This law simply added a third session to the two always held in each term, and was in force only a few years. Congress did not then exercise, as it has not since exercised the power granted it to appoint a different day for its annual meeting. An adjournment to meet in a special session during the term is evidently not included in this provision, nor the convening of the Senate alone to consider executive business.

2. Congress has the power to "fix the standard of weights and measures" for the whole country. This power has also remained dormant, though the similar one of regulating the value of domestic and foreign coins has been exercised by Congress from the beginning. True, the metric system has been adopted as lawful, but not as obligatory, and it has not gone into general use. A standard of weights has been enacted for the mints of the United States in coining money, but its use elsewhere is not required. The attention of Congress has several times, been called, by well-considered reports, to the advantage of a uniform standard of weights and measures in all the States and Territories; but the extreme reluctance of the people to abandon the standards to which they are accustomed, has prevented any general change in this respect by the government. Moreover, the weights and measures adopted in the different States as conformable to the copies of the standards furnished them by an act of Congress in 1836, are practically the same. This result was easily reached, as the Thirteen States had accepted, when they were English Colonies, the standard yard, the Troy pound, the wine gallon, and the Winchester bushel, fixed by law in Great Britain prior to 1760. So the right of the States to establish these standards for themselves respectively, a right which they possessed

before the general government was formed, was not superseded by the Constitution, and has not since been by any action of Congress.

3. In case of a disagreement between the Senators and the Representatives of Congress with respect to the time of adjournment, the President of the United States has the power to adjourn them to such time as he shall think proper. Of course, this time can not be designated by him as occurring beyond the day established for the opening of the next regular session. This power he has never exercised, though he has convened both houses of Congress for extraordinary reasons, in ten special sessions since the Constitution was adopted. The occasion has never been presented for the use of this summary mode of adjournment, because of any final disagreement of the two branches of Congress to adjourn *sine die*, or to a specified day.

4. On the application of the Legislatures of two-thirds of the several States, Congress shall call a convention for proposing amendments to the Constitution. This mode of originating amendments, similar to the one employed in forming the present Constitution, has remained always an "innocuous desuetude." The fifteen which have been ratified were proposed directly by Congress, in accordance with the accompanying provision, which grants to that body, whenever two-thirds of both Houses shall deem it necessary, the privilege of presenting to the several States such amendments for the consideration of their Legislatures or conventions held for that purpose. Whenever it should be thought best hereafter to recast the articles of the Constitution, or to introduce therein some radically different provisions, this power conferred on Congress would, no doubt, be more appropriately exercised in calling to that end a convention composed of delegates from all the States, on the application of two-thirds of these States.

5. The fourteenth amendment contains the following section: "Whenever the right to vote at any election for the choice of electors for President and Vice-President of the United States, Representatives in Congress, the executive and judicial officers of a State, or the members of the Legislatures thereof, is denied to any of the male inhabitants of such States, being twenty-one years of age and citizens of the United States, or in any way abridged, except for participation in rebellion, or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens twenty-one years of age in such State." The special design of this provision was to lay before the Southern States a powerful inducement for them to confer upon the negroes, the emancipated slaves, the right to vote. This object was directly and positively attained shortly afterwards by the ratification of the fifteenth amendment, which says, "The right of the citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous conditions of servitude." So much of the former amendment as relates to this subject may be considered now as invalid; but it can be regarded as also bearing upon other limitations which might be fixed to the right of voting. These do not embrace the exclusion of traitors from the use of the ballot, nor the disfranchisement of criminals. But the States, which possess the only authority to act in this matter, might establish, within their boundaries, such educational or property qualifications for males twenty-one years old, as would shut out

from the poles a large number of such citizens. The penalty of such acts is that their representation in Congress shall be proportionally reduced, and in effect also their college of electors for President and Vice-President of the United States. The same result would be reached, if any other qualification was adopted as applying to any considerable number of such male citizens. But no State has, thus far, suffered any reduction in its full share of Representatives in Congress and of Presidential electors, for the reason that no occasion has arisen for the enforcement of this section of the fourteenth amendment since its adoption.

6. Without the consent of Congress, no State shall (1) impose any duty on tonnage; (2) nor lay any imports or duties on imports or exports, except what may be necessary for executing its inspective laws; (3) nor keep troops or ships of war in time of peace; (4) nor enter into any agreement or compact with another State or with a foreign power; (5) nor engage in war, unless actually invaded, or in such imminent danger as will not admit of delay.

These provisions imply that any State can, with the consent of the general government, exercise all the powers above enumerated, which powers the Constitution recognizes as belonging primarily to the United States, on account of its sovereignty. In the convention of 1787, which formed the Constitution, there was a constant and earnest struggle, on the part of some of the States, against the surrender of certain powers which they had held and exercised under the Confederation. As a compromise, they agreed that such powers as are above given, should be conferred upon the United States, provided these powers could be returned to them at any time by acts of Congress, to be exercised in connection with the general government. But as a result, none of these powers whatever, except what relates to inspective laws, have ever been given up to any of the States. The permission herein mentioned has never been granted by Congress. Consequently since the time the Constitution went into force, the States have never had the right to impose any duties on ships, imports and exports, except in the case of inspection; to organize and sustain a standing army and navy; to make compacts among themselves or with foreign nations; or to engage in war, except under the circumstances given.

DON'T FRIGHTEN THE CHILDREN.

I knew of a little, timid boy, not over seven years old, who once went all alone on a long voyage of nearly five months' duration. How lonesome and weary that child must have felt, off on the sea, out of sight of land for weeks and weeks, with no one on board that ship to sympathize with his child's feelings! Yet the sailors used to amuse themselves with that boy in a cowardly way, taking advantage of his very helplessness and loneliness. When they came to cross the equator they told the boy soberly that it was always the custom, when a ship crossed the equator, for one person on board that ship to be sacrificed; and they said, "As you seem to be about the most useless person on board this ship, we propose, on this trip, to sacrifice you. And the way we propose to do it is to load up the ship's cannon in such a way that when it goes off it will burst into a thousand pieces and blow to atoms the one who fires it. And when the cannon is loaded in this way, you will be called upon to touch it off. So they loaded the cannon and gave the boy the word, and the poor little fellow went down on his knees and prayed to his mother's God and committed his soul to him; and then, feeling that it was something he must do, he went up and fired the cannon. Of course it did not burst, but from that time until now the unfortunate victim of this hoax goes with such a dent upon his mind from this cruelty that the sound even of a fire-cracker, say nothing of a gun, almost throws him into a nervous paroxysm.

SABBATH REFORM.

THE LEAVEN WORKING.

A short time ago I received the following letter from an inquirer after the truth, which will explain itself:

Rev. Mr. Burdick, Dear Sir,—What you will think of me when you read this letter I do not know, as I am an entire stranger to you. But I am going to make a plain case of it and tell you what led me to write you, and what my desires are, and I trust you will not feel unkindly toward me. To begin with, I am not a church member, but would like to be if I could join the right church. But here is the difficulty. I was brought up to attend church, which I always did at the same church my mother went to so long as I lived at home. Mother was a member of the Congregational Church in Candor, N. Y., and she still is. Father died five years ago last April, since which time I have worked in shops in towns and cities. I was at one time employed in a carriage factory in Cortland, and it was while living there that a chain of circumstances commenced which has led up to my present state of mind. While there I met a young woman who lived in Scott, a member of your church. She came to you once and got some books on "Sunday Legislation," and one of those books she sent to me to read. That book, together with several talks I had with her, so changed my mind about the Sabbath that I have not joined any church, and do not even go very much, and at her suggestion I write to you for advice. In plain words, I have come to believe that Saturday is the true Sabbath, and I would like to keep it for my day of rest, but I do not know how, there are so many things in the way. First, I have nothing save what I work for, and I have always worked in shops, and when a man works in a shop he has to work when the shop runs, and they all run on the seventh day of the week. It is so with most everything else, and I do not know which way to turn. Now, as I have suggested, I was advised to write to you for advice, I hope you will think of me kindly, and some time when it is convenient I hope you will write to me. Respectfully yours,

ARCHIE S. GOULD.

88 Clark St., Auburn, N. Y.

I send the letter for publication for the following reasons, viz.: First, that our people may know more regarding the results of sending out Sabbath literature. The lady referred to in the letter purchased three of Bro. Lewis' books at her own expense, that she might scatter the seed. Secondly, that some one living near Auburn, Bro. S. C. Stillman for instance, or Bro. L. R. Swinney, having their attention called to the matter, may call on the brother personally, rendering him the advice needed, also to introduce him to our people. Thirdly, should any of our people need assistance in their shops they can correspond with the writer of the letter. I take it that he is a wagon-maker by trade. I would further state that I have written the brother, giving him such advice as I was able, also sending him the inquiry and answers published in the RECORDER recently, under the caption, "An Important Question," or "The Sabbath or a Maintenance, Which?"

F. O. BURDICK.

ROMANISM IN AMERICA.

The editor of this department, during the month of December, 1889, preached three sermons at Plainfield, N. J., concerning Romanism in the United States and on the Western Hemisphere. A summary of the first sermon was given by the *Evening News*, of Plainfield. It is reproduced here:

His text was Matt. 16: 3, "Can ye not discern the signs of the times?" He said:

There has been and is on the part of Protestants, too much ignorant prejudice and too little intelligent opinion concerning Romanism. I shall not speak as a polemist. I give Romanism all credit for the good it has done, and for the advanced steps it is now taking. The late congress, and Cardinal Gibbons in his late book, "Our Christian Inheritance," have done honor

to Romanism on several points. Their words against mormonism and divorce are worthy to be emulated by Protestants. Some things said concerning schools are commendable, while, as a whole, their position is most dangerous to our school system. Their utterances on temperance, though far below the mark, are in the right direction. In many other things, the history of Romanism and its attitude in America to-day are worthy of praise. Most men are better than their creeds, and most organizations often rise above low-water mark in some things.

The late Catholic congress was noteworthy because it was the first of its kind in America or the world. "Councils," local and general, have been a permanent institution of the Romish Church. These have been made up of the clergy, and the decisions rendered have been authoritative. But a congress, in which the laity were a prominent factor, is a new departure. This new departure is an effort to adjust the Romish Church to her new surroundings in America, and to the spirit of this century. The ultimate purpose of such re-adjustment is to strengthen the power of the "Catholic" Church in the United States and in the world. It must be considered in the light of fifteen centuries of history or it will be misunderstood. History is an entity, a living, organic whole. Its forms change, as do those of trees and animals, but its entity is never lost. Roman Catholicism is an example of this truth more prominent and significant than any other organization in the world.

Macaulay once wrote: "There is not, and there never was on earth, a work of human policy so well deserving of examination as the Roman Catholic Church." Undoubtedly the Roman Catholic Church and the British Empire are the greatest organizations on earth to-day. Much of the life of the Roman Empire was transferred, and is yet preserved in the Romish Church. The "world empire," which pagan Rome obtained, and which papal Rome approached, politically, is the ultimate aim of the present Romish Church, in spiritual things, if not in temporal.

The United States are already hemmed in by Romanism. South America and Mexico on one hand and Eastern Canada on the other, have given the Roman Catholics a latent power on the Western Continent of which few men dream. The growth of this hierarchy within our own border is equally significant. J. E. C. Bodley, in the current number of *The Nineteenth Century*, speaking of Philadelphia, our most typical American city, in many respects, declares that the Quaker City contains nearly as many Catholics as the entire population of Rome; more than the entire population of any other town in Catholic Italy but Naples; of Spain but Madrid; of Belgium but Brussels, and of any town in France except Paris and Lyons. While Milan, Turin, Palermo, Barcelona, Antwerp, Bordeaux and Marseilles, each has less population than the Catholic population of Philadelphia. The same writer places the present Catholic population in the United States at 10,000,000, and demonstrates that within a century there will be 70,000,000 English-speaking Catholics in the United States, and that the same period will find the great bulk of the Roman Catholic people of the world speaking the English language.

Dr. Lewis then passed to a comparison of the fundamental differences between Romanism and Protestantism which makes it impossible to bring the two systems into harmonious action. Among them he noted:

1. The Romanist believes in the Bible only as interpreted by the traditions of the Romish Church; the Protestant believes it to be its own interpreter as a revelation from God. The Protestant believes that each man may read and interpret it for himself; the Romanist, that the laity should accept the interpretation given by the priest.

2. The Romanist believes that water, applied to a person, child or adult, in the religious ceremony called baptism, produces spiritual purity, and insures salvation. Protestants, with few exceptions, believe it to be the outward sign of an inward cleansing, but not a "saving ordinance." Thus the terms of church membership are, in theory, antipodal.

3. The Romanist is held in absolute alle-

giance to the Pope as the "Head of the church." The Protestant knows no spiritual head but Christ.

4. The Romanist believes in the "confessional" as essential to the power and purity of the church; the Protestant believes in confession to God alone.

Dr. Lewis touched on many other points, for which we have not space, and closed as follows:

At present many of the undercurrents of influence are favoring Romanism. The work of the Protestant reformation has not gone steadily forward. Many protestants have retained the elements of Romanism, which are carrying them, imperceptibly but surely, back to Rome. This is true in many important things outside of the "ritualistic" tendencies in the Episcopalian Church. The late congress, seeking to adjust Romanism to its surroundings in the United States, indicates deep and far-reaching plans of which Protestants may well take heed. Unless they become more thoughtful than they have been in the past, they will awake too late; and the statement made at the congress by Archbishop Ireland will be proven true, viz: "As a religious system Protestantism is in hopeless dissolution, utterly valueless as a doctrinal or a moral power, and no longer to be considered a foe with which we must count." Protestants must become more consistently Protestant or the words of another member of the congress will be fulfilled. Father Fidellis said: "Of Protestantism, as such, I cannot stop to speak. It has had its day, and is passing away."

I do not believe, said Dr. Lewis, that Protestantism is a failure, but I do know that the voice of history and the signs of to-day declare that unless Protestants accept their own creed, the Bible and the Bible only, as their rule of faith and practice; unless they turn from the present tendency to settle great religious issues on the ground of tradition and by civil law, the words of Prof. Adolph Harnoch, of Berlin, Germany, will be soon fulfilled. Sitting in his parlor last July, I said, "Professor, will the Protestantism of the next century be more spiritual than now, or less?" "It will be more spiritual or it will die," said he. Said I, "If it dies, what will be the next result in history?" Quick and positive was the Professor's answer, "Roman Catholicism will take possession of the church, as a new form of Paganism."

TANGLED SKEINS.

For a number of weeks there had been special and prayerful work among the teachers of a certain Sabbath-school. A Sabbath came when an invitation was given by the pastor, asking all the children who really wished they might be true Christians to remain after the school was dismissed. As he took his seat the Superintendent stepped forward, and, with some hesitation, said that he would tell the school a dream (a real dream) which he had a few nights before.

In my dream, he said, I was in this school-room. In the corner here at my right was a stationary steam-engine of very delicate and perfect finish; and connected with it was a crowd of whirling spindles, evenly twisting and winding the threads from many skeins of brightly colored worsteds, which were scattered just where you are sitting, all through the room. Then, as the skeins were wound and the spindles filled, the threads were passed through openings in the ceiling to the audience room of the church above, where they were quickly joined to a great loom, driven by the same power that drove the spindles. There they were all woven into a fabric of most beautiful pattern, slowly, but steadily, that was worthy when finished, of a place in any king's palace.

But there was one thing that seemed very sad to me in my dream. Among the many skeins in this room there were some that were tangled. The spindles did their best to wind them, but some, only a few, were so knotted that it was useless. They had to be cast out into the street to be trampled into the dust. They never reached the loom above, nor a place in the beautiful fabric and the king's palace at last. And it made me very sorrowful, as the rest had made me glad.

THE SABBATH RECORDER.

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"He that wrongs his friend
 Wrongs himself more, and ever bears about
 A silent court of justice in his breast,
 Himself the judge and jury, and himself
 The prisoner at the bar, ever condemned:
 And that drags down his life; then comes what comes
 Hereafter."

THE Editor has had *la grippe*, or so mething else, but is on duty again, a little at a time. This will account for the fewness of his words this week.

A BROTHER writing to this office on business, expressed the following wish, in which we most heartily concur: "I wish that all our people would come to realize more fully the value of the RECORDER to them, and find their hearts welling up with gratitude for its weekly visits, and the good, wholesome, mind and soul food which it furnishes to every careful reader."

IN these days of Bible study by topics, which is a most excellent method for certain purposes, we are in some danger of losing a knowledge of the Word as a whole. We need to read consecutively, or by books, as we read other books. We read history by chapters and periods; we read arguments or theses of men from introduction to peroration, if possible, at a single sitting. Thus let us read Bible history, story, and doctrine, if we would know the wonderful scope and power of this most wonderful book.

THE *Christian Cynosure*, published in Chicago, in a recent issue, makes the following announcement "Rev. Dr. Wardner, of the Free-will Baptist Church, of Milton Junction, Wis., was united in marriage on the 4th ult. to Miss Mattie S. Harvey, of the same place." Has the *Cynosure* grown careless of late, or what is the matter? That Dr. Wardner should be classed as a Free-will Baptist will cause a smile to pass over the face of one who has been familiar with his orthodox Seventh-day Baptist, close communion views for the last forty years, more or less. Strange things happen now-a-days, but don't try, Mr. *Cynosure*, to introduce us to Rev. Dr. Wardner of the *Free-will Baptist Church of Milton Junction*.

OUR Swedish paper, *Evangelii Harold*, has been published five years. At the beginning of the sixth volume some changes have been made. In the first place, it is now edited by a committee of five persons of which L. A. Platts, the late editor, is chairman, and O. W. Pearson, the first editor, is Secretary. The other members of the committee, are J. W. Morton, Andrew Carlson and Peter Sorensen. In this manner greater variety is obtained in the matter furnished for its columns, and, three of the number being Swedes, it is more likely to be adapted to the religious needs of those for whom it is designed. In the second place, the name has been changed from *Evangelii Harold* to *Evangelii Budbarare* (Gospel Messenger) to distinguish it more readily from some other publications of

similar name. Third, to facilitate the work of composition, proof-reading, and printing, the publication is issued from a Swedish publishing house in Chicago, where two of the editorial committee reside. The paper has awakened considerable interest in our work, and with the increased facilities which the new arrangement affords for correspondence, it is hoped that this interest will be greatly extended. An earnest effort is being made to obtain a larger list of paying subscribers; but if it does not come up to a self-supporting basis, we hope to make it a missionary and Sabbath-reform agency which is well worth our hearty support.

A SUGGESTIVE BOOK.

"Footprints of Satan; or the Devil in History," from the pen of Rev. Hollis Read, has come under our notice. It is an interesting and valuable addition to the long list of books from the press of E. B. Treat (757 Broadway N. Y.). In a companion book, previously issued, Mr. Read has traced the hand of divine Providence through the existence of the universe, and greatly strengthened the faltering faith of those who might succumb to the delusive cries of fatalism. In the present volume his aim is to show how the arch fiend is allowed to try his hand in the government of the world, and how, through his management, the blessings of God are often turned into curses. Evidences of his majestic power are shown in the perversions of intellect, wealth, religion; the misuse of the press; and in many other of the startling facts of our day. After considering his present power, which so thoroughly arouses the mind of the reader to action, and battle against the great powers of darkness, we are comforted by a chapter on the complete and final conquest, when the usuper shall be deposed and cast out forever. Eden shall be restored and the universal reign of righteousness, and peace shall be established. To one who would clearly "discern the signs of the times" this book will be of great use.

J. A. P.

CIVIL GOVERNMENT.

"The powers that be are ordained of God." To ordain is "to appoint, to decree." (See Webster.) These "powers" are not persons, because God does not send by angels or prophets to appoint certain men as rulers. The "higher powers" is the idea or genius of government itself; and its officers are the representatives of the government.

God ordained civil government just as he ordained natural laws and many other things. "He created the world to be inhabited," and for this purpose "he set the solitary in families." Every family is a little kingdom. For our spiritual needs he ordained ministers. Our Creator perfectly understood our relations to our fellow men. Since "God is not the author of confusion,"—in order to prevent the terrible confusion, crime, and suffering which are the result of anarchy, and to protect our essential rights,—he ordained civil government.

The Lord does not directly ordain any of these things. He does not tell a man whom he shall marry, or that he shall marry at all. He simply established the marriage relation. He does not send from heaven to anoint his ministers; nor does he decree who shall be the civil rulers, or even ordain what form of government a country shall adopt. Queen Victoria received her kingdom from her ancestors, not at the hand of God. Nebuchadnezzar was king because his father was a king. Kingly authority in both these cases sprang directly from the people; but its

existence in every case is ordained of God. The Declaration of Independence utters the truth when it asserts, "Governments derive their just powers from the consent of the governed." Hence any legislation which is against the consent of the people is an exercise of unjust power.

God is King over all, he is a God of order. Each department of his great government has its own sphere which is in itself independent, and is not to clash or interfere with any other sphere. The moon and stars which he ordained have never left their realm of night to attempt to rule the day. God has given the head of the family paternal authority, but not to exercise it in any state office or in another's family. The minister is ordained to "feed the flock of God" but "not as being lords over God's heritage." 1 Peter 5: 2, 3. He must not rule them in any sense as a lord, that is, an earthly potentate. This would unite Church and State which God forbids.

The Lord designs that we shall respect all the ordinances of his appointing, hence the command, "Let every soul be subject to the higher powers." "Submit yourselves to every ordinance of man, for the Lord's sake." We should obey civil law, not alone for its inherent justice, but because God instituted it—obey it within its own sphere in the exercise of just the power God gave it.

M. E. STEWARD, A. M.

HAMMOND, LA.

A rather peculiar feature of the Southron's estimate of the indispensable accessories to a proper observance of Christmas, is a liberal supply of fire-works, dynamite and fire-crackers. The Fourth of July easily yields the palm in respect to pyrotechnical displays. Shortly before Christmas the village stores lay in a stock of sufficient dimensions, to produce a first-class bedlam for at least several hours on the day usually given in the north to festivities of quite a different nature. Yet in the midst of this, the Northern instinct asserts itself, and the clans gather, as has been their wont in Northern homes, to do gustatory honors to the turkey, lately deceased.

The different churchés were fully alive to the interest of the occasion in preparing, through their respective Sabbath-schools, delightful entertainments which were also a feast of good things. The one held at the Congregational church,—a union effort of Seventh-day Baptist and Congregational schools, referred to prospectively in a note to the RECORDER a short time since,—took place at the appointed time and was a marked success. The large church was crowded. The literary programme was well rendered, following which came a general distribution of gifts. The church was beautifully decorated with holly and misletoe, and the full rigged ship that brought so many beautiful gifts to happy young hearts, as well as old, fairly groaned with its precious freight. This pleasant event furnished another waymark in the too often prosy experiences of life, and further on will serve to recall pleasant memories of one Christmas, at least.

On New Year's we Seventh-day Baptists were together at the pleasant home of F. R. Saunders, where ample justice was done to a bucket of oysters, and other seasonable edibles. The tables were graced with flowers from out of door gardens. Roses, narcissuses, petunias, etc., furnished contributions to delightful bouquets—another feast of good things and "flow of soul."

On Sabbath last the re-organization of the

Sabbath-school was effected, resulting in the re-election of Mrs. E. Landphere to the superintendency, the election of Mr. Will Booth secretary; Miss Mabel Landphere as chorister; Miss Grace Mott, organist, and Master Herbert Saunders, Treasurer. The school has been one of much interest and profit since its organization, three years since. W. R. P.

MILTON COLLEGE ITEMS.

The College Literary Societies held their first Jubilee Session in Chapel, Sabbath night, Dec. 28th, Miss Anna Tomkins presiding. After prayer by Prof. Whitford, the College Orchestra gave the selection, "The Wedding March." "Mystical Musings," was the subject of an oration by Fred Bond. Some things in the oration were bright, and humorously brought out, while others were criticized by the audience. The oration, "A Glimpse of the Past," by Nettie West, was well delivered, and showed careful reading and preparation. The College Glee Club then sang a medley, which called forth a hearty encore. C. S. Sayre then gave the recitation, "George Lee," and held the attention of his audience to the last. The paper, read by Lura J. Dow, was full of sharp and funny sayings, and was universally well received.

The Glee Club again sang and were encored. F. C. Richardson gave an oration, "The Basis of Government." His oration was well-written, and his delivery was good. Willie Brown then read an autobiography, which kept the audience in smiles. The production was good. Music by the Orchestra closed the programme.

The second session, on Monday night, was called to order by A. B. Crouch. Prayer was offered by Pres. Whitford, and music by the orchestra followed. "Notes on Holland," by Mary Bailey, read by Nanie Burdick, gave many items of interest and value concerning Holland and its people. The production was well read. Ray Taylor gave the "Cause and Remedies of Hard Times." The oration was on a live subject, and showed careful preparation. But for a slight hesitancy, Mr. Taylor's delivery would have been excellent.

Misses M. J. Jones, M. Dell Burdick and W. M. Jones favored the audience with a musical selection. The oration, "Relations of Moral and Civil Law," by Birdie Smith, brought out the need and relationship of moral and civil law.

The "Comet," read by H. R. Loofboro, was a bright, racy sheet, and contained several newsy articles. The trio again furnished music, and responded to the encore given them. "Religion in the Public Schools," was the subject of a well-written, and forcibly delivered oration by J. W. Anderson. The speaker gave his reasons why the Bible should not be read, or religious instruction given in the public schools. Mr. Anderson's success in presenting his views on this important subject, ought to incite some other student to give, in an oration, views on the opposite side. The recitation, "Poetical Courtship," was rendered by J. R. Godfrey, in a pleasing style. A charming selection was then given by the Orchestra, which called out an encore.

The Societies have had the good fortune to secure Dr. F. W. Gunsaulus, of Chicago, to give his lecture "Savonarola," on the night of Jan. 21st. Miltonians are fortunate to have the chance of hearing this noted speaker.

E. G. O.

AMONG all nations, in all religions, under all social forms, these two instincts—as to the necessity of expiation to ensue upon the fault, and the necessity of pardon to follow transgression,—appear natural and inherit in the human soul.

IN MEMORIAM.

Eld. Wm. Satterlee.

A plainly-dressed old man, of stammering speech,
But in the Gospel so profoundly taught,
And with such affluence of sacred thought,
It was a charm always to hear him preach.

I heard him once, a boy, at Conference
In Hopkinton; and I remember well
The melting power with which the message fell
From his rapt lips of fervid eloquence.

As I recall him, from that distant time,
He seemed endued with special light and power,
Transfigured by the service for the hour,
His furrowed face aflame, his words sublime;
Uneducated, yet a "polished shaft,"
A prophet, of the old rank "file and draft."

A. G. PALMER.

STONINGTON, Dec. 17, 1889.

[NOTE.—Looking over a memorial volume of some of the older Seventh-day Baptist Ministers, the face of this remarkable man brought vividly back the service referred to above. Alas! this race of giant men—the Stillmans, the Maxsons, the Greenes—men whom I heard with so much delight in my boyhood, have all passed away. Not great men; but the grace of God was sometimes upon them and, the whole land, under their ministrations, was flooded with power and salvation. The memorial volume referred to* is the property of Miss Maria Potter, Hopkinton, R. I. Passing a few hours not long since, at her hospitable home, the book came into my hands, and gave me great pleasure. —A. G. P.]

*The Seventh-day Baptist Memorial—three volumes—1852, 1853 and 1854.

NEW YORK LETTER.

The *Sunday Press* publishes the following interview, which may be of interest to many readers of the RECORDER, especially to those of the class of 1860, of Alfred University, of which Dr. Wait was a member:

Dr. Phebe J. B. Wait is dean of the New York Medical College and Hospital for Women, and has been professor of obstetrics there for many years. She has standing among the highest medical authorities of the city. She makes a specialty of the eye, and is on the staff of physicians resident at the Home for the Blind, corner of Thirty-fourth street and Ninth avenue. She did not have any obstacles to overcome, she said, and modestly added that it was because of the narrow field she worked in. She had found useful employment, and thought she had been of service in it, because of her sex. She believed every other woman who conscientiously devoted herself to her profession would find people liberal enough to appreciate and reward her efforts.

"No doubt there is a good deal of prejudice against women doctors," continued Dr. Wait. "We say that we are overcoming it, but really I don't believe we are very fast. Male physicians, especially the younger ones, have not gotten thoroughly reconciled to the idea of women as business rivals, but I suppose they will after a while. Do I think that women are encroaching on the limits of men physicians? Oh, I suppose they are. They are establishing themselves everywhere, and I presume the patronage they get would go to men if women were not available. But that is nothing to worry over. There is room enough for all, as the only guarantee of success is merit."

At our church meeting, Jan. 5, 1890, it was voted to close our services June 21st, and re-open in the fall, September 20th. By this vote the services are extended five Sabbaths over the usual time for holding meetings. The increase of the number who stay here permanently seems to warrant this action.

A la grippe is the prevalent theme; 235 deaths were reported in one day, with a frightful increase in the per cent, all of which causes consternation and alarm. Added to this is the fact that the doctors are puzzled, and frankly admit that "they don't know what the *grippe* is." Our own doctors have had many cases. Dr. Langworthy says, "I have had twelve cases." Four hundred and twenty-five policemen were on the sick list one day last week. In one trip down town we saw four funeral processions. The undertakers are crowded with business, and many have had to go outside to procure hearses. The coffin-makers are running night and day in order to supply the demand. What the end will be no one is able to foretell. J. G. B.

A VISIT TO THOMPSON AND UNION DALE, PA.

I left home Dec. 10th, and arrived at Thompson, where my son resides, the same day at evening.

Thursday, the 12th, I went down to Union Dale, so as to spend the Sabbath with our people, and preach for them as previously requested. Friday was rainy, and it rained all Sabbath-day so that there was no meeting. During the week I made a number of visits. I found several families who were not in the habit of attending our meetings at all, but it was not on account of any ill feelings that they did not attend, but simply that there was nothing to interest them or their children, if they should go. Friday evening we had a meeting, and I preached from I Pet. 3: 15. There was only a few out, mostly young people; but there was good attention. Sabbath-day I preached again and also Sunday evening. The latter evening there was a very good congregation, and quite a number spoke after the sermon. Some of those who took part in the conference meeting were young people who were converted at the camp-meeting held at Union Dale last fall. During the week, I made several visits, and found a good many sick with *la grippe*, and meanwhile I found myself no exception to the rule. With the next Sabbath, the 28th, there came better weather. I preached Friday evening, and then we had a very pleasant conference meeting. Several of the young people who had taken part before were ready to witness for Jesus. There was quite a contrast between the testimony of these newly-converted souls, and the testimony of some of the old soldiers of the cross.

Sabbath morning I preached from Gal. 6: 9, "And let us not be weary" etc. One young man offered himself for baptism and membership in the church. His request was granted and, Providence permitting, he was to go forward the next Sabbath-day. I also preached again Sunday evening, to the largest congregation we had while there. The meeting was very interesting. Expecting to baptize on the next Sabbath, I gave out appointments for Friday evening, Sabbath-day, and also for Sunday evening. It was storming most of the time during the week, but the Sabbath came in as pleasant as a day in May. Friday night we had a very good attendance; after the sermon about the same persons witnessed for God and the truth. Sabbath forenoon my subject was the "Inflexibility of God's holy law," showing that as it grew out of the nature and relations of men to God and his fellowman, it can never change, nor its sanction be set aside, while God is God, and man is man. After meeting we went to a beautiful lake near the house of Dea. Philip Burdick, where I baptized the young man spoken of, and in the afternoon we met in the parlor at the deacon's, and I gave the right hand of fellowship, in behalf of the church, to the candidate, and made a few remarks to the church and the candidate, with reference to the new relation. My appointment for Sunday evening I gave to a Welsh Baptist preacher, who wished to make some arrangements for a future meeting. Not feeling very well I did not attend, but learned there was a large turnout for the place and weather. It was to be my last sermon there.

I wish to say, in behalf of the Clifford Church, that its address is Union Dale, Pa. Clifford is some eight miles from the meeting-house. The Minutes of the last Conference were sent to Clifford, and the post-master was not acquainted with the person addressed, so they only got them about the time I went there. The address is not correct in the last Conference Minutes.

A. W. COON.

YOUNG PEOPLE'S WORK.

WHAT MAY LOST.

A wee little maid, with a bright little face,
Climbed up on the railing one day
Which guarded the pansies; a slip, and a fall,
And down 'mid the blossoms she lay.
No very bad bruises were found on her knees,
And very few tears in her eyes.
"The child lost her balance," her grandma declared;
May listened in wond'ring surprise.

They missed her, and down in the pansies she knelt,
Now peering this way, then that;
"Tis gone, some one stole it," she calmly announced,
Looking up from the depths of her hat.
"And what did you drop?" asked her mamma, sur-
prised,
And kissing the cheeks all aglow;
Then laughed at her answer, and kissed her again:
"My balance; I lost it, you know!"

MANY a time in our lives we come to self-consciousness and find that we have lost something, we can hardly tell how nor what it is we have lost. Time has gone and with it have gone opportunities we have neglected, responsibilities unfulfilled, and mistakes which all unwittingly we have made. When in the moment of self-awakening these are brought to our mind we find it is impossible to recall them. Some of them we remember, and bitterly we reproach ourselves for our failure, but we are more shocked when we consider that far greater is the number of those which we cannot remember and perhaps have never perceived.

We have been playing. We have been occupied with the pleasures and enjoyments of the hour. We have been careless of others and of our duty toward them. We have forgotten our duty toward God and we have been careless even of ourselves; for while seeking some fancied good or while our minds have been filled with some pursuits which are purely ephemeral we have lost the opportunity of attaining some end far higher and nobler and have rendered ourselves powerless to undo the wrong. If then when it is too late we are made conscious of our loss, while we yet feel but imperfectly its nature and its extent, let us not foolishly and rashly throw upon others the blame of our misfortunes; let us not hold our circumstances responsible for them; and above all let us not reproach our kind Father above.

NEW YEAR'S DAY.

For centuries past almost every nation has in some form or other celebrated the first day of the year as a social and sacred festival.

With the Romans, who, after the Julian reformation of the calendar, instituted January first as the beginning of a new year, the day was observed as an especial holiday. Sacrifices were offered to the double-faced Janus, in whose honor the month of January was named, presents were exchanged, abstinence from strife and litigation was especially demanded, altar fires were kept burning all day, and white-robed processions marched through the streets. Unusual care was enjoined upon all that every thought, word, and deed should be pure and right, since they were believed to be typical of the occurrences of the new year.

Among the Druids, sprays of mistletoe were cut from the trees with special services by the priests and given to the people as sacred gifts, while religious rites were observed in the groves which were their temples.

The early Christians were expected to spend the day in quiet meditation, reading the Scriptures, and in deeds of charity and beneficence, a fitting preparation for the trials and cares of the year to come.

The Saxons observed New Year's Day as an especial day of jollity and feasting, laying aside all religious rites and lending themselves to sport in whatever way it might be found.

The later English instituted years ago, the custom of exchanging gifts on New Year's, until, it is claimed, most of the finery, plate, and jewels possessed by Henry III, and even "good queen Bess," were extorted by these rulers as New Year's gifts. An ancient custom still observed by the English is that of ringing out the old year, and at midnight of December 31st all over England, the brazen tongues in thousands of belfries proclaim the dying year. Tennyson's stanzas are commemorative of this custom:

"Ring out wild bells to the wild sky,
The flying cloud, the frosty night;
The year is dying in the night:
Ring out wild bells and let him die.
* * * * *

"Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.
* * * * *

"Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be."

With ceremonies replete with superstitions derived from their folk lore, the Germans hail their New Year, and our own countrymen were, for years, wont to exchange visits on that day, a custom which was derived from the Germans and which has been in vogue since New York was first settled by the Dutch and called New Amsterdam.

The religious festival observed by all Catholics on this day is in commemoration of the "Feast of the Circumcision." In the Roman Catholic Church the Te Deum is still sung at the close of the old year, and the day is a holiday of strict observance.

It is customary with us all, more or less, to make new resolutions with the new year, but almost before we are aware we have broken them. However, let us not make January first the beginning of a new year with us, but making each day a new year's day and asking for divine guidance, let us not be "weary in well doing, for in due season we shall reap, if we faint not."
VIVA.

GOOD LITERATURE.

HOW TO READ.

(Concluded.)

We come now to the practical question. What is to be done by those, who have not had the advantage of an early familiarity with good literature, and who desire to read with the most profit to themselves? Obviously the answer must be, to read in such a way as to imitate, as closely as possible, the order of nature. This can be done, of course, by anyone who is willing to really take as much pains with English literature as he would with any other study. A great many plans may be followed. Take history for instance. It is surprising to one who loves this noble study, to hear it so often called dull and obscure. "So hard to remember, there are so many dates," is the usual excuse of young readers. But there is a solution of this, as of most other puzzles. Macaulay, in a memorable passage, has said that if history were written as it should be written, "we should not then have to look for the wars and votes of the Puritans in Clarendon, and for their phraseology in Old Mortality; for one-half of King James in Hume, and for the other half in the 'Fortunes of Nigel.'" A careful reading of this sentence will furnish quite a broad hint as to a course of

reading. Since history is written in the way it is, and since Shakespeare and Scott, and a host of others, have gleaned from the rubbish discarded by the historian just those fragments which, when properly set, form the brightest jewels of history, it is plain that these odd bits are necessary to a full understanding of the true spirit of history. Who could call the history of England and Scotland, between fifteen hundred and seventeen hundred, dull, after reading Henry the Eighth, The Abbott, Lorna Doone, and Kenilworth. Or, on the other hand, how could anyone read the above works without a desire to verify them by reading a history of the times mentioned? No wonder that historical dates are hard to be remembered by those in whose minds they stand as utterly isolated facts! When history has been read over and over again, by means of widely differing books, there is no more difficulty in remembering when a certain event took place, than in recollecting the date of something that has happened in one's own family. We will not enlarge further upon this matter here, because there will be much to say hereafter upon the importance of plays and novels, to a true comprehension of history. Then there is the subject of poetry. A grand insight into literature may be obtained by studying poetry straight down from Chaucer to William Morris, noticing the change of language in different epochs, and what is far more interesting, the change of taste which makes the popular rhymes of one age the objects of ridicule in that which succeeds. And then to pick out those immortal lines which have, in every period, survived the oblivion which has fallen upon their companions. We are persuaded that no one could honestly make such a study as this without feeling within him such a thirst for good reading, as would of itself lead him into correct paths for the future.

Another good plan is to study general literature by epochs. Take the reign of Elizabeth for instance. Have at hand one or two histories which treat of the period. Hume and Froude will suggest themselves at once. Leaving the rest of the bulky volumes, read what both authors say about this particular reign. They will contradict each other flatly, leaving you to wonder if there is such a thing as arriving at the truth. Never mind. Read Ben Jonson, Shakespeare, and Beaumont and Fletcher, (selecting the plays appropriate to your purpose, of course), these for an acquaintance with the manners and style of speech of men of that time, which are inevitably more vividly shown in drama than in any other way. Read Bacon's essays, and the sermons of such divines as Hooker, to see what were the sober thoughts of that generation. Read Spenser, Raleigh, Richard Barnfield, Herrick, George Herbert, Donne, the Earl of Dorset, etc., to see what charmed the lovers of poetry then. Read Izaak Walton's "Lives," to see what contemporary biography was. Read Dr. Johnson's "Lives of the Poets," to see what a later, more critical biographer thought of some of the same men. Glance at Raleigh's "History of the World," to see what history was at that date. Lastly, read the Abbot and Kenilworth, where these times will be found made as vivid to us as our own. This is but a partial plan. We might mention many more writers who are called "Elizabethan," but we have confined ourselves mainly to those who really lived in that reign, and to the works written by others about that reign. Much more may be done in this line, which will suggest itself to the reader. For instance, it would be well to read the contemporaneous history of the other countries of Europe, and such translations of their literature as are available. After all this,

go back and read again your passages from Hume and Froude. You will be surprised to see how many difficulties are cleared away. You will have read enough of the times of which these historians treat, to be able to judge for yourself to a great extent concerning the correctness of their position.

This plan may be followed for every period of English literature, and will be an excellent way of reading, if used in conjunction with others, for no one plan should be followed exclusively. The great rock, which the student of literature should avoid, is narrowness. He should read much, he should read many varieties of books, he should read books of all ages, above all, he should make up his mind in the beginning to put his personal likings and prejudices out of sight, in judging of books. He is no real lover of literature, who will read only those books which suit his own taste.

It is an excellent stimulus to solid reading to keep a list of the books. Readers of "Queechy" will remember that considerable prominence is given in that little story to a list of books kept by the heroine. Such a list is valuable in many ways, but chiefly because, if the time when every book is begun and finished is set down in a blank book neatly written in ink, there will be a reluctance on the part of the owner to mar his record by leaving any book half read. Many an unattractive book has been heroically "read through" under the influence of such a list, and has resulted in lasting good to the reader. It is a poor plan to "skim" any good book.

A good way to relieve the tedium of "solid reading" is to have at hand three or four books, and instead of reading for an hour or two in one, give fifteen minutes or a half hour to each in turn. Even though the books may be all of the same intellectual weight, this will be found far less tiresome than reading one exclusively; no confusion need result from the combination, provided there be a judicious variety in the selection. Works of history, biography, poetry, and travels, are sufficiently diverse to be kept separated in the mind, while at the same time they may all have a general bearing on each other, and may be used as parts of a regular course of reading.

TEMPERANCE.

—It is estimated to cost the people of Ohio \$70,000,000 annually for their liquor traffic.

—£1,900 a year has been appropriated by the Swedish government for the promotion of temperance.

—A new temperance hotel has just been established in Washington, D. C., by Mrs. La Petra, of that city. It contains a hundred rooms.

—THE new State headquarters of the Pennsylvania W. C. T. U., have been formally dedicated and opened. The rooms are in a new and handsome building on Arch Street, Philadelphia.

—MRS. S. F. GRUBB, Superintendent of W. C. T. U. work among foreigners, is now publishing her tracts in fourteen different languages. She has begun to issue these tracts as semi-monthly temperance talks, ten thousand at an issue.

—THE Commissioners of the District of Columbia have asked Congress to pass a Sunday law for the District of Columbia, and the President approves their request. Hon. W. C. P. Breckinridge, of Kentucky, will introduce such a bill, and the American Sabbath Union will work for its passage.

A few days ago a trim young lady alighted from a train at Jeffersonville, Ind., and made her way into a number of saloons and liquor-stores. The proprietors of these places opened their eyes wide in astonishment when she presented her card, which read as follows: "Miss Maud Cotton, Deputy Collector, Seventh District." She

then proceeded with a most thorough and business-like investigation of the places visited. This is the first time on record that a lady has been appointed a deputy collector of internal revenue, since such a position necessitates the regular personal visitation of all the tough dives and liquor shops in the district, and the inspection of all government licenses. May Miss Maud perform her duties in such a manner as to strike terror to the heart of every transgressing saloon-keeper and law-evading liquor-dealer.

As to what prohibition has accomplished in Kansas, Senator Ingalls is a witness, whose testimony is not open to the suspicion of undue partiality. He said a few months ago: "Kansas has abolished the saloon. The open dram-shop traffic is as extinct as the sale of indulgences. A drunkard is a phenomenon. The bar-keeper has joined the troubadour, the crusader, and the mound-builder. The brewery, the distillery, and the bonded warehouse, are known only to the archaeologist. . . . This does not imply that absolute drought prevails everywhere, or that 'social irrigation' has entirely disappeared. But the habit of drinking is dying out. Temptation being removed from the young and the infirm, they have been fortified and redeemed. The liquor-seller, being proscribed, is an outlaw, and his vocation is disreputable. Drinking being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduction at ninety per cent; it cannot be less than seventy-five. Prohibition prohibits. The prediction of its opponents has not been verified; immigration has not been repelled, nor has capital been diverted from the State. The period has been one of unexampled growth and development."

—GOVERNOR GODELL, of New Hampshire, Dec. 28, 1889, issued the following proclamation extraordinary: "In view of various heinous crimes which have been committed in our State within the last few weeks, directly traceable to the use of intoxicating liquors, in the sale of which the criminal laws have been flagrantly violated, now, therefore, I warn all persons engaged in this illegal and deadly traffic to desist therefrom immediately, and I call upon the Attorney-General of the State, the solicitors and sheriffs of the counties, the mayors of the cities, and selectmen, and all other officers of the State, and upon all good citizens of every party, to unite in a supreme effort to close up and suppress every liquor saloon of every description within our borders. 'Let no guilty man escape.' Numerous decisions of our Supreme Court attest the constitutionality of our prohibitory laws. Let them be vigorously enforced, that the people may enjoy the great benefits which are sure to follow. And I cannot refrain from urging all churches, temperance organizations, and all persons who desire the best good of our commonwealth to redouble their efforts to promote personal sobriety and temperance among our people."

POPULAR SCIENCE.

A CORRESPONDENT of *The Lancet* who has suffered from sleeplessness has found the following to be an effectual remedy in his own case: After taking a deep inspiration he holds his breath till discomfort is felt, then he repeats the process a second and a third time. As a rule, this is enough to procure sleep. A slight degree of asphyxia is thus relied on as a soporific agent.

HOW LONG TO SLEEP.—Up to the fifteenth year most young people require ten hours, and until the twentieth year nine hours. After that age everyone finds out how much he or she requires, though, as a general rule, at least six to eight hours is necessary. Eight hours' sleep will prevent more nervous derangements in women than any medicine can cure. During growth there must be ample sleep if the brain is to develop to its full extent; and the more nervous, excitable or precocious a child is, the longer sleep should it get, if its intellectual progress is not to come to a premature standstill, or its life cut short at an early age.

REPRODUCTION OF BACTERIA.—As regards the reproduction of the bacteria, many of them can double their numbers every hour when placed in the best conditions for their activity. In such circumstances, then, a single bacterium would, in twenty-four hours, produce no less than 16,777,220. At the end of forty-eight hours the offspring would amount to 281,500,000,000, and would fill a half pint measure—all produced in two days from a single germ measuring 1-15,000th of an inch. Fortunately, however, bacteria can rarely so propagate themselves; they meet with all sorts of drawbacks, and thus in spite of their enormous fertility the survivors are in a general way only enough to keep up a fair balance in nature.

The diseases producing bacteria, however, have no claim upon our forbearance, and in these the enormous fecundity we cannot too closely contemplate. Some, like the bacteria of tuberculosis and glanders, propagate themselves slowly; but the great majority of bacteria causing animal plagues will, in favorable cases, double their numbers hourly.—*Prof. Law.*

A MONSTER KITE.—A exchange says that a party of young men in Terryville, Conn., own probably the largest kite in the country. The kite is 16½ feet high and 12 feet wide. The frame is bolted together with iron bolts and is covered with 54 yards of canvass. To balance this weight requires a tail 140 feet long, weighing 50 pounds. The canvass is attached to the frame by hooks and can readily be removed, the frame folded up and transportation made easy. It is proposed to give the whole a coat of asbestos to render it fire-proof, and in summer to utilize it to give exhibitions of fireworks, which can be so arranged as to be discharged in mid-air with the aid of a slow match or fuse. The trial trip took place early in December. A heavy clothes line was attached and fastened to a light road wagon, in which the five young men seated themselves. A good stiff breeze was blowing, and the immense kite rose gracefully into the air. It required the combined strength of the five to hold it. When it had reached a height of 2,000 feet it was held there, and the wagon was pulled over the country roads for a distance of four miles at the rate of about nine miles an hour. The shafts of the wagon had been removed and an ingenious arrangement of ropes was used to guide it by.

THE CORNISH URANIUM MINE.—It is gratifying to find that a continuous lode of uranium ore—unique in the world—has been met with in the parish of St. Stephen's, Cornwall, about 1½ miles distant from Grampound Road. The lode varies in width from three to five feet, and the uranium ore is not distributed in bunches or pockets, as is the case elsewhere, but is continuous throughout. This valuable metal, worth at present about £2,400 per ton, occurs in the state of uranic phosphate, though hydrated uranic oxide is also to be met with. Samples of the ore seem to have yielded, on the average, 12 per cent of the pure metal, though some samples run up to 30 per cent. The advantageous feature of this deposit of uranium ore, in addition to its continuous character, is its freedom from arsenic and other ordinary impurities, which render the extraction and purification of the metal difficult and costly. Our readers are, of course, aware of the uses of uranium, in giving green and golden colors to glass, in the production of a fine black upon porcelain, and in photography. But if a large and regular supply is available, it may be used in electro-plating and in the formation of gold-colored alloys with platinum and copper, the former of which is said to resist acids. This may open the door at once to honest and dishonest arts. *Chemical News.*

THE TREASURES OF THE DEEP.—During the dredging operations now going on in the port of Santander, Spain, the well-preserved remains of a war-ship were encountered at the entrance to the harbor, partly buried in sand and mud, which must have gone down in that spot four centuries ago. As the dredgers could not remove the old hull, the Spanish government ordered it to be blown up, and to employ divers for saving what could be saved. The work has turned out a very profitable one, and great care is consequently displayed. The vessel dates probably from the end of the fifteenth or the beginning of the sixteenth century. Gun and other equipments raised show the united coat-of-arms of Castile and Arragon, and some bear the scroll of Isabella la Catolica, others the crowned F of Ferdinand the Catholic. As among the numerous arms found on board there are many of Italian or French origin, and the vessel appears to have served as a transport, it is generally supposed that she belonged to the expedition of Gonzalo de Cordoba against Naples, and that she foundered on her return from Italy, laden with trophies and plunder, on entering the port of Santander. This surmise is supported by the fact that, among the coin saved, there are, besides Spanish coinage of the time of the Catholic kings, numerous coins with the head of Charles VIII, of France, and the various Italian states of the time. Since the discovery was made the diving and saving operations are carried on with great energy, as it is hoped to meet with valuable finds from an expedition which was particularly rich in plunder.—*Iron.*

WHEN the queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon keepers asked her for compensation, she replied: "Compensate those you have wronged, and I will pay the difference."

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 IV.—JOY OVER THE CHILD JESUS.

For Sabbath-day, January 25, 1890.

SCRIPTURE LESSON—LUKE 2: 8-20.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, good will toward men.

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found Mary and Joseph and the babe lying in a manger.

17. And when they had seen it, they made known abroad the saying which was told them concerning this child.

18. And all they that heard it, wondered at those things which were told them by the shepherds.

19. But Mary kept all these things, and pondered them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

GOLDEN TEXT.—Glory to God in the highest, and on earth peace, good will toward men. Luke 2: 14.

INTRODUCTION.

Probably the return of Mary to Nazareth was followed by the events recorded in Matt. 1: 18-24. After remaining in Nazareth about six months, in response to a public edict, Joseph and Mary made a journey from Nazareth to Bethlehem to be enrolled. During this sojourn in Bethlehem the child Jesus was born. The date of his birth was probably very near the close of the year of Rome 749, supposed to have been December 25, B. C. 5, so that he was five years old at the close of A. D. 1. As an explanation for this reckoning we may say that no reckonings of chronology from the birth of Christ was attempted until the year 526. The person who made this calculation made an error of four years and one week. This error was not noticed until it had become incorporated in the dates and records of Christendom, and hence it was found less difficult to allow the chronology to remain and make the correction by adding the four years back to the real time of his birth, so we say that Jesus was born the 25th of December, B. C. 5. The place of his birth was in the village of Bethlehem, five or six miles south of Jerusalem. "It was the town of Ruth and Boaz, and was called the city of David because it was his birthplace."

EXPLANATORY NOTES.

Announcement of the birth to the shepherds.

V. 8. *And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.* The narrative here is confined to the incidents connected with the birth of the child Jesus, and is apparently regardless of who was sitting upon the throne of Judea, or upon the throne of Rome. Shepherds in the fields by night were the first to be notified of the event that was to mark the beginning of the highest and most glorious era of the world's history. These shepherds were in the same fields where Abraham, long before their time, had tented with his family, and had fed his flocks and herds, and in the same fields where David had watched over his father's sheep during his boyhood. There was probably a number of those shepherds associated in their care for the large flock. Their minds were often engaged in meditation upon the promises which had been made through the ancient prophets concerning the advent of the world's Redeemer. Hence they were in a state of preparation for such an announcement; they would readily understand and accept it.

V. 9. *And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.* The expression here indi-

cates the suddenness of the angelic appearance. "All at once there was present with them an angel." The visitation was attended with a radiant glow, such as had been allowed to others at times of special visitation of the divine presence. A sudden appearance of light seems to have been a peculiar sign of the presence of a divine messenger with some heavenly communication. Their fear was of the nature of awe, which comes to the mind when it is sensible of the nearness of God, or of anything plainly supernatural.

V. 10. *And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.* They were in a state of mind to give strict heed to the announcement. They are first assured that no evil portends, they need not fear any danger; the heavenly messenger brings only good tidings, the news of salvation for sinners. And this salvation is provided for all people who will accept it.

V. 11. *For unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord.* The long looked for event has at last come. The Saviour, which is Christ, the Lord, is now born in the city of David, in exact fulfillment of all the prophecies. This announcement must have brought a thrill of joy to the hearts of those waiting shepherds. When it was told them that the child of promise was this very hour in the city of David, only a mile away from where they stood, their hearts were filled with joy and with expectation such as they had never experienced before.

V. 12. *And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes, and lying in a manger.* They could now be assured that the visitation and announcement was not simply a vision; for if they would leave their fields and go up to Bethlehem they could see the child lying in a manger, and they could see the mother, with the child, and thus prove to themselves that what had been spoken by the angel was a reality.

V. 13, 14. *And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying. Glory to God in the highest, and on earth peace, good will toward men.* While their own hearts were filled with great joy and songs of assurance, and praise, they suddenly heard the voices of a heavenly host praising God. It would seem as if their thoughts were carried forward to the times when great multitudes would sing the song of redemption, and with that conception of the redeeming power of the child Jesus, they were lifted up in their spirits into communion with the holy angels, and their souls were filled with the themes of glory to God in the highest, and of peace on earth and good will toward men. These two thoughts were the grandest conceptions that ever filled the human soul; the looking forward to the time when God should be glorified among men, and when all wars, and cruelty, and sorrow, should be done away by the redeeming and saving power of Christ.

V. 15. *Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.* The announcement of the angels completed, they take their departure, and the shepherds, deeply impressed with the divine revelation, turn their footsteps at once toward Bethlehem, to witness for themselves the wonderful things that had been announced to them. They will not wait an hour, for they must see at once the reality of those things that the angels have told them.

V. 16. *They came with haste and found Mary, and Joseph, and the babe lying in a manger.* They searched diligently and found the child in the manger, and Mary, the mother, and Joseph, every circumstance just as the angels had said.

V. 17. *And when they had seen it, they made known abroad the saying which was told them concerning this child.* When they had found Joseph and Mary, and had seen the child in the manger, just as the angel had described, they were then prepared to publish what had been told them of the character, future power, and grace of this child. Enough of the revelation had already been demonstrated to assure them that all the rest would be fulfilled in due time.

V. 18. This testimony of the shepherds impressed the people that a great event had occurred in their midst. God, in his divine providence, had so directed the order of events that the ancient promises given through the prophets had been fulfilled very minutely in the city of David.

V. 19. *But Mary kept all these things and pondered them in her heart.* The revelation which Gabriel made to Mary at first, together with the testimony which now comes to her through the shepherds from the angels brings wonderful themes for her silent, thoughtful meditation. She is putting all these things together and thus reaching higher and more complete apprehension of the divine mission of the new born child.

V. 20. The shepherds having seen with their own eyes, and then borne testimony to what had been told them by the angels, returned to their fields and flocks, praising God for the wonderful revelation that had been made known to them.

QUESTIONS.

Who was king in Judea when Jesus was born? Who was governor of Syria? For what purpose were the people enrolled? Why did they go to Judea to be enrolled? Is it probable that the angels announced the birth of the child to any but the shepherds? How did the angels appear to the shepherds? How were the shepherds first affected by the announcement? What sign was given to the shepherds? What was the corroborative testimony given to them? After they heard the announcement of the angel and the testimony of the hosts what did the shepherds do? How did the people of Bethlehem receive the statements of the shepherds? How did Mary receive these things? How were the shepherds rewarded for the interest which they had taken in verifying this event?

HOME NEWS.

New York.

RICHBURG.—The year just closed has been both an eventful and a prosperous one with us. At its beginning a debt of two hundred dollars stared us in the face, which, with our limited means and feeble faith, looked almost insurmountable. This has been reduced to about twenty-five dollars, besides meeting current expenses promptly. This financial prosperity is due, in no small degree, to the work of our Ladies' Society. After being practically inactive for several years, this organization suddenly awoke with renewed vigor. Meetings were held during the summer and autumn, and one day it was announced that a fair would be held, at which the ladies would serve oysters, and offer for sale various articles of their own manufacture. Arriving at the hall, we were surprised at the vast and beautiful array of wearing apparel, bedding, fancy work, etc. Conspicuous in the display was a crazy-work quilt, of which a millionaire might be proud. How so much was accumulated, is still a mystery. The proceeds of the sale were about one hundred and thirty dollars. A noticeable feature of the work is the assistance rendered by those outside our society, no less than ten First-day women having taken an active interest in this project. Their kindness is appreciated.—We were also encouraged by additions to our number. Fourteen adult persons have united with the church during the past eight months, and this without one extra meeting being held. This we accept as evidence that public confidence in the church is increasing.—Quite a number have given their pledges to do, for the Tract and Missionary Societies, according to the plan of weekly offerings.—On the whole, we begin the year with brighter hopes than ever before, since coming to this field.

B. E. F.

JANUARY 8, 1890.

Rhode Island.

FIRST WESTERLY.—The Sabbath-school of the First Westerly Church had its annual election of officers and appointment of teachers on Sabbath-day, Jan. 4th. Deacon G. T. Collins was elected Superintendent; Albert Langworthy, Secretary; Horace Peckham, Treasurer, and Ada Macomber, Organist. A class of young ladies was organized, so the school begins the work of the year with four classes. The interest in the school and its work is constantly increasing. We hope much for the year.

E. A. W.

SECOND HOPKINTON.—Our Sabbath morning services are commendably well attended. Some additions have been made to our number during the year. On Sabbath, Dec. 28, 1889, the anniversary exercises of our Sabbath-school occurred under the leadership of Dea. A. A. Lang-

worthy, who for seven years has been the Superintendent. The exercises consisted of select readings by the Superintendent and assistant Superintendent, Geo. A. Kenyon; paper, Life of David, by B. P. Langworthy, 2d paper, Life of Solomon, by A. F. Randolph; application by Rev. E. P. Mathewson; temperance address by the pastor, recitation, Ethel Kenyon; solo by Louise Austin; a Christmas poem by Mrs. M. A. Slocum, with singing by the school interspersed. A number of presents were made by the Superintendent and some of the teachers and classes, notable among which was a teacher's Bible to C. H. Langworthy, by his class; also a teacher's Bible to Dea. B. P. Langworthy, by his class. The entire exercises were well rendered, giving good satisfaction so far as we have heard.—The Sewing Society meets semi-monthly and is doing well financially and socially.

L. F. R.

JAN. 6, 1890.

North Carolina.

FAYETTEVILLE.—Elder S. D. Davis arrived at this point Sixth-day afternoon, Nov. 28, 1889, and began a series of meetings on the following morning, the Sabbath, which lasted sixteen days. Congregations were quite small for several days, but continued to increase to the close of the meeting. Five persons, formerly belonging to the First-day Baptists, united with the church, and a number of others, with the church, expressed themselves as having been renewed and encouraged, and a few others professed to have been converted. The united opinion of the church is that the sending of Bro. Davis to this field has resulted in much good to the cause here. Many are asking, "When is Mr. Davis coming again?"—We received ten dollars from the L. S. O. C. E., Walworth, Wis., to furnish our meeting house with a stove; but Bro. Davis had already very kindly furnished money for that purpose, and refused to have it refunded. A part of the ten dollars was used for the purchase of a lamp, and the rest will be applied in work yet necessary to render the building comfortable.—We are thankful to God, and to the instruments in his hands, for the many, many favors we have received.

D. N. NEWTON, Sec.

JANUARY 7, 1890.

Wisconsin.

WALWORTH.—Our Sabbath-school held its meeting for the election of officers and reorganization, on the evening of Dec. 29, 1889, choosing for Superintendent, the pastor; for Assistant Superintendent, Dea. E. R. Maxson; for Secretary, Josie Higbee; for Treasurer, Cynthia Maxson; Librarian, Hallie Walters; Chorister, Stella Babcock; Organist, Nellie Crandall.

Our Sabbath-school has an enrollment of 127 members, 10 classes, and an average attendance of about 70 for 1889. Our annual entertainment and distribution of gifts took place on Christmas eve. The exercises, which were appropriate to the occasion, were nicely rendered by the children and young people, while many hearts were made glad by the kindly remembrances, as indicated by the gifts received.—As a church, we have been holding meetings each evening since the opening of the new year, for prayer and conference, and have now entered upon the "week of prayer," with a manifestly increased interest in the work of the Lord, and not a few are earnestly desiring more of a practical missionary spirit, both as to "home" and "foreign" interest. The one feature that gives encouragement and promise for the future, is the enlistment of the young, in the practical duties of church work. The pastor of the Walworth Church has been greatly encouraged, during the past year, by the many willing hearts and ready hands, of both old

and young, that have rallied to the standard and have so cheerfully responded to the call for helpers. But our hearts are deeply moved by the fact that there are still so many that are unsaved, not a few of whom are heads of families; and are likewise pained because we have been compelled to sunder the ties of brotherhood, from some who have gone out from us.—We are having a "soft" winter for this latitude. Mercury has not been lower than 10° above zero as yet, and only once or twice as low as that, even. Most of the time it has been above the freezing point. Until quite recently farmers have been plowing. The month of December and January, thus far, have been especially noted for foggy and drizzly days. Have had but one snow sufficient to bring out sleighs and cutters, which was at Thanksgiving time, and that lasted only a few days.

H.

Nebraska.

NORTH LOUP.—I think the year 1889 has been the most prosperous year of any since I have been pastor here. Every communion service has been of great interest, and at all except the first, there have been additions by baptism, besides we have had occasion to visit the baptismal waters on three other occasions. We have added by baptism, twenty-six; by letter and verbal statement, twelve; making a total gain of thirty-eight, a little over twenty-five per cent. We have lost by death, four; by dismissal by letter, twelve; and by excommunication, one; making our entire loss, seventeen; leaving a net gain of twenty-one, or fourteen per cent. There has been a general growth in religious interest, and firmness in Christian character with the greater part of the membership. The Sabbath-school, under the leadership of Eld. Oscar Babcock, has been a source of strength to the church. We have a membership of about 190, and our average attendance for the year has been 129. At our annual meeting and reorganization, the fact was brought out that there had been two books taken from the library in the last two years, but that the school had read from 1,000 to 2,500 chapters weekly in the Bible during the year. I think this, in a measure, accounts for the prosperity that God has given us. Praise his holy name.

J. G. C.

DECEMBER 31, 1889.

ADVANCE OF CHRISTIANITY.

Most of the idolatrous superstitions of men now lie buried in the past, and Christianity slowly, silently, irresistibly mounts the throne from which it never abdicates.

Years ago it swept across the plains of Asia, up the rugged slopes of the Caucasus, put Pandora's precious box of Hope and Evil among the tabled myths, lifted Prometheus tenderly from his rocky bed and buried him within the silent past. It has traveled the boundless waste of sea from island to island, and put Oceanides and Nereides, the ocean gods, to flight. It has invaded the solitudes of deserts, penetrated the dark interior of continents, and dispelled the barbarism of savage hordes. Moldering and crumbling empires, founded upon the false religion of the gods, have been rebuilt upon its eternal foundation. It has traveled round the globe, lifting men and women out of the dark abyss of ignorance and superstition into the sunlight of God, and laying a quiet finger upon the fabled gods to teach them silence.

The song of Jesus Christ was sung, and the muses ceased their chanting; the love of God was played, and Orpheus' harp was silenced. Hushed is the thundering eloquence of Polyhymnia; the soul of Hercules was long since burned away in Mt. Olympus, and the wild beasts no longer dread the giant. The bewitching love of Venus has fled and left her desolate, and the nymphs no longer seek the forests, the oceans, or the streams. The gospel of truth mounted the thrones of earth, and Atlas was crushed to rise no more. The misty shroud that hung over Olympus, veiling it in strange and

sacred honor, has been thrown aside, causing the gods to flee from their mountain haunt.

The unimpassioned rocks no longer move at the sound of Amphion's golden harp, and Orpheus' melodious strains lull no more the weird streams. Hushed eternally is the song of the nymphs. Stilled forever are the sweet symphonies of muses, and the lovely daughters of Atlas have changed to shining stars. Where once the wine cup of Bacchus was sipped, and the fiery bolts of Mars were hurled; where the giant Ymir, by Odin, Vili and Ve, was slain, and where Jupiter overturned hills and mountains, and caused the earth to quake, the Christian banner waves above them in the breeze. The fabulous traditions and idol superstitions have gradually decayed and wasted away, and in their stead has been planted a knowledge of the true and living God.—*Christian Standard.*

"THERE WAS A CROOKED MAN."

Some folks 're allers findin' fault 'nd frettin' 'round, y' know.
The older that they git in years, the wus they seem tu grow.
It's kinder second natur' tu some folks that I have found,
'Nd all the fun they seem tu git is jest to fret around.
If it should rain, then it's the mud that sets 'em all awry;
If it don't rain, then it's the dust a-blowin' in their eye;
If clouds arise, of coming storms they are a willin' reader;
'Nd if the day is clear 'nd bright, then it's a weather-breeder,
If it is cold they shiver 'round, 'nd call the weather horrid;
If it is warm, they sweat 'nd fret about the weather torrid;
If it is summer, then they scowl, 'nd long for winter cool,
'Nd if it's winter they will yearn for summer ez a rool.
If they have money ev'ry one is arter it, they think;
'Nd bound somehow to beat 'em 'nd appropriate their chink;
If they are poor, they think they are the wust abused of all
The creatures of God's providence upon this rollin' ball.
'Nd if they have a family, they're always sartin sure
No other man could such a wife or child ez theirs endure;
'Nd if they're single, they bewail their sad 'nd lonely lot,
'Nd say when plums are passed around, they allers are forgot.
'Nd so it goes, the goodness knows if any fun they git
In findin' fault with Providence, they need it every bit;
But how under the canopy they manage to git 'round
On the wust side of everything beats anything I've found.
The sun shines jest ez bright on 'em ez 't does on you 'nd me,
'Nd none of us kin dodge the storms of life ez I can see;
But why some folks 'd rather count the storms than pleasant days,
Is somethin' I don't understand and fills me with amaze.
The birds sing no less sweetly 'cause a sunny day has passed;
The apple-trees don't cease tu bloom when they no shadow cast;
The cattle on a thousand hills don't lose their appetite
'Nd beller 'round because they aint in clover day 'nd night.
If bees can't find a clover patch they put up with buck-wheat;
They're just as happy, 'nd I guess the honey's jest as sweet.
There ain't a creetur livin', cept the human, ez I know,
That loves tu fret and grumble 'round, now, neighbor, ain't it so?

—William Edward Penney.

56 MILDMAY PARK, London, Dec. 25, 1889.

Roman Saturnalia, Norse and old British Yule days, and Roman Catholic Christmas. No business done, the quietest of all the days of the year in England. Everybody is at home, or dining with relatives and friends. Roast turkey, roast beef and plum pudding, the latter boiled from six to eight hours. The poorest must have a good dinner to-day. The betrothed of the dependent class get married to-day. Waits have been giving us music in our street, during very early morning hours for weeks past. Dec. 26th, bank holiday, no business. Christmas boxes begin to be called for. Newspaper boy wants six-pence. Then come turncock, baker, milkman, dustman, window cleaner, postman, railway station servants, firemen, employees at British museum, etc., etc. The inflow of beautiful Christmas cards must be remembered with cards for the new year, 1890. A happy new year to all.

W. M. JONES.

MISCELLANY.

"THE ANGELUS."

A correspondent of the *Standard* says: There is now open in New York, at the rooms of the American Art Association, an exhibition of pictures almost inestimable in value; a collection of master-pieces unique in its homogeneous character and its opportunities for the study of a noted school of art.

The "Barye Exhibition," although a name much criticised, is but its proper title, since it is in aid of the Barye Monument fund, and the first large gallery is crowded with the works of that animal sculptor in bronze. In order, however, to make the exhibition attractive there have been brought together a number of paintings by contemporaries of Antoine Barye, his comrades in the great art revolution of this century. The famous Barbizon school can be nowhere better studied than in this marvelous grouping of 105 master-pieces. Corot, Troyon, Rousseau, Millet, Diaz, Daubigny, Delacroix—that "Phalanx of 1830"—painted these idyllic landscapes, these poems in color, these keen and subtle interpretations of nature, and the art-lover, turn where he may, finds himself attracted and fascinated. But on his first visit to the collection nothing tempts him to linger, until he stands before the "Angelus," that picture by Millet, which all the world knows through descriptions, through reproductions, and yet which none know until they have seen it.

It hangs alone on the end wall of the long upper gallery. Dark red draperies sweep down, and form a back-ground for this one small, simple picture. A handful of white lilies stands on one side and a cord holds back the throng of sight-seers, who, as they come in front of the painting, involuntarily speak with hushed voices, as in the presence of something almost sacred. Yet the silence is not always that of reverence. Many who know the story of its sale in July, 1889, the struggle for it between the French government and the American purchaser, and the high sum paid for it, expect something large and imposing in color. And here is but a little canvas, 21½x25½, sober in hue, the faces so in shadow that their expression lends but little to the effect, the figures uncouth, the landscape monotonous, the accessories simple, nothing indeed, but a spade, a wheel-barrow, on which is piled the meagre results of the day's toil, and a few birds winging their way to the church tower, dimly out-lined on the distant horizon.

The mere sight-seers look bewildered; through the hush comes a murmur of protestation, of doubt and trouble. The picture puzzles and disappoints. "What can be its charm, its value?" is the whispered question. Perhaps that evening glow which slants across the plain, making the low herbage cast long shadows, suffusing the air with light, and touching the bowed head of the woman, her sleeve, her apron with the warm sunset red.

An artist is appealed to. "The picture is marvelous," he says. "It is the atmospheric effect which gives it its value. The peasant's figure stands out from its back-ground. You can go behind him. You see miles and miles across the plain. The sky over the church-tower fairly lifts itself. The wheel-barrow does not blot itself into the canvas, it stands out in relief. Atmosphere! That's the charm."

Then the sight-seers look again at their hundred and ten thousand dollars' worth of atmosphere, say "Ah yes—how evident!" and turn away to find much more satisfaction in Corot's silvery tints, Diaz' bejeweled woods and Delacroix' riotous color.

And we who love Jean Francois Millet are left alone with the dying sunset, the two weary peasants, and the bells of the "Angelus" faint across the quiet plain: left to study a picture which in all its simplicity is one of the most difficult to comprehend. The "Angelus" does not fling the secret of its charm to the first comer. Since the claim is made that it is the devotional picture of the nineteenth century,

many art-lovers are interested in it, but end their brief study, by classifying it with the Madonnas of Cimabue and Giotto—typical, but odd and uninteresting. Many of the artists praise its technical qualities, the atmospheric effects and the warmth of the tints, but either fail to see or purposely ignore its sentiment. And to the average picture-lover it will ever seem a dull wonder—"so large a price and so little for it."

Now to understand this master-piece of the greatest artist of modern France requires more than an æsthetic sense. It needs also some knowledge of the life and purpose of Millet himself, some study of the race-characteristics of the peasants he painted, a belief that "Art is more than craftsmanship," and a reverence for the relation of the human soul to its Creator.

The history of the painter's life is well-known. It is the old story of the development of the prophetic and artistic nature in a long struggle with adverse circumstances; in hunger of body and disappointment of soul. A Norman peasant lad, born of a hardy, frugal race, Jean Francois Millet through his youth shared the manual toil of his father, his only education that given him in intervals of his farm labor by the old grandmother and the priestly uncle. His intense love of art and his genius won him, at last, a claim to help. His family relinquished his needed services, and after three years of art-study in Cherbourg, the city council gave him a meager pension and sent him, in 1837, at the age of twenty-three, to the studio of Delarocche, in Paris; still a simple peasant, a "man of the fields," but with a superb talent, and original ideas and impulses which put him sadly out of sympathy with the academical and popular art of the day, and brought upon him contempt and neglect. The next twelve years were full of sorrow and hardship. The beautiful, laughing city of Paris was to Millet his Desert of Temptation, where bread and popularity were to be won by being false to truth. And when, in 1849, he returned to his peasant life, it was to him a return to happiness.

On the borders of the Fontainebleau forest lies the little village of Barbizon. There was the poet-artist's future home and there he began his true art-career, putting his glowing color and strong outlines into pictures of the pastoral life he loved. The peasant's arduous tasks, his "bondage of poverty," his silent despair and serious happiness, mute heroism and unquestioning trust—these were henceforth Millet's subjects—and he painted them not only with a master's technique, and a truth lover's faithful adherence to nature, but with a poet's keen perception of the nobility of work conscientiously performed. "To do his duty in that state of life into which it pleased God to call him," who better than Millet could interpret for us that clause of the great commandment, so faithfully kept by the peasant-toiler? He himself, was no egotist—consciously seeking to raise himself above his class; no socialist desiring to drag all classes to a common level; but a single-minded workman of God, who loved what was familiar to him, and, because it was familiar, knew what it deserved of honor and what of pity, and with a reverent brush told the story to the world. Not alone by right of his rare technical skill, does Millet make his imperious and just claim upon our thoughtful attention—but also because of his prophetic power to discern the nobility of humanity and its relation to its environments and its Maker. If in his works he limits himself to a single class of men, it but gives him the added claim of the specialist. Here is a man with an inextinguishable love of art, a great talent, and an irresistible impulse to use his art on a class of subjects which he is eminently fitted to understand by heritage of thought and relationships, and by manner of life. Such a man is no *dilettante*. He is a thinker, telling on canvas things he knows.

The people he painted are not easily comprehended by Americans to whom poverty, need and submission seem synonymous with indolence and want of thrift. We do not understand a race of laborers who, generation after generation after generation, are patient under the same burden of poverty, and the same heritage of the manual toil. The life of the peasant-classes of

Europe, however serious, sorrowful and monotonous, is not an existence of degradation. They have an inherited dignity of character which comes from devotion to duty, modesty of desire, frugality and endurance. These qualities do not make slaves, but the stuff for heroes. The consistent devotion and trust in a higher power of these toilers and bearers of burdens, is unaffected and sincere. Their religion, however faulty, is that of a people sturdy, and self-respecting, and appeals to more than our æsthetic—to our moral sense. Remembering these things let us turn again to the "Angelus." The sun goes down, and the shadows of the night already lie aslant the fields, but the vesper bells are calling to worship, and the sky above is still rose-tinted. Weary with their scant-rewarded toil, alone on the wide and darkening plain, this man and woman stand, types of humanity; teachers to their fellow-mortals of submission and trust. It is a lesson we all need to learn. How often the human heart rebelliously demands the meaning of the night and its darkness, labor and its weariness, life and its burdens; and God's only answer is the sky above us and the sweet call to trust our lives to him.

To many the "Angelus" in its simplicity will ever be but as the flower in the "crannied wall." Yet—"Little Flower—but if I could understand what you are, root in all, and all in all, I should know what God and man is."

SPECIAL NOTICES.

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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.

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CONDENSED NEWS.

Domestic.

The debt of New York City is now \$98,663,072.

The Jersey Central Railroad directors have declared the regular quarterly dividend of one and one-half per cent.

Mercurial thermometers at Wells, Nev., indicated 22° below zero Tuesday night, Jan. 7th. Spirit thermometers at Elko indicated 50° below.

Within a month North Carolina has lost 10,000 colored people by emigration. Many of them went to Mississippi and several thousand went to Oklohama.

In the list of defalcations in this country during the past year, the heaviest amount is credited to State Treasurer Burke, of Louisiana—\$1,000,000.

A proposition is made for the issue of silver certificates for fractions of a dollar, to meet the demand for easy means of mail transmission of small sums.

Boston is going to make another grand stand against fire in the construction of the best kind of buildings and in spending a half-million dollars on her fire department.

John Romain, dealer in butter, cheese and canned goods, of New York, assigned last week. He is one of the best known men in New York. Liabilities, \$75,000; assets not known.

The Spectator, good authority on such matters, says the reports of the recent Boston fire were grossly exaggerated. It says only three large buildings and ten small ones were burned and that the entire loss did not exceed \$3,000,000.

Otis H. Brown, aged seventy-eight years, who lived like a hermit in a cattle hut in the village of Osseo, Minnesota, committed suicide Tuesday, Jan. 7th. He prepared a funeral sermon which he desired to have read over his remains, and also made his own coffin.

Foreign.

A gifted grand-daughter of Charles Dickens is out with a novel.

The next African exploring expedition is going out under German auspices, and will be led by Explorer Baumann.

The Erste Fabriken in Pretoria, the largest structure in the Transvaal, has been burned. Loss £100,000.

Private letters from Rio Janerio say, intensely hot weather prevails there, and yellow fever of the most malignant type has appeared.

A Brazilian paper reports that the government at Rio Janerio intends to expel the Russian envoy, in consequence of Russia's refusal to recognize the Republic.

Official returns show 500,000 persons in Vienna and suburbs, amounting to forty-two per cent of the population, has suffered from influenza.

Stringent precautions are being taken on the Franco-Spanish frontier, for the prevention of the return to Spain of political exiles domiciled in France.

More fighting is reported in Crete. It is said a Turkish force was recently routed by insurgents, that a large quantity of ammunition was seized by the latter, and that many Turks were killed.

The Marquis of Conyngham has reduced, by twenty per cent, the rents on his property in county Donegal, without being asked to do so. Mr. Bustard, another land owner in Donegal, has reduced his rents to a figure below that fixed by Griffiths.

MARRIED.

PALMITER—GOODWIN.—At his residence, in Alfred Centre, N. Y., Jan. 8, 1890, by Rev. L. A. Platts, Mr. Silas F. Palmiter, and Miss Jennie R. Goodwin, both of Alfred.

SAUNDERS—SAUNDERS.—In Westerly, R. I., Jan. 1, 1890, at the residence of the bride's parents on Granite St., by Rev. O. U. Whitford, Mr. Linn C. Saunders, of Hornellsville, N. Y., and Miss Edna M. Saunders, of Westerly.

EDWARDS—SHAW.—In Hopkinton City, R. I., Dec. 25, 1889, by Rev. L. F. Randolph, Mr. Omas Edwards, and Miss Lillie Shaw, both of Canochet, R. I.

MCCOLL—CRUMB.—At the home of the bride's parents, in Niantic, R. I., on the morning of Dec. 24, 1889, by Rev. E. A. Witter, Mr. James McColl, and Miss Eugenia A. Crumb, both of Niantic.

GILFILLAN—CLAWSON.—At West Hallock, Ill., Dec. 31, 1889, by Rev. S. Burdick, Mr. Charles Gilfillan, and Miss Martha E. Clawson, both of Hallock, Ill.

SMITH—MANDERS.—At West Hallock, Ill., Dec. 31, 1889, by Rev. S. Burdick, Mr. Jasper C. Smith, and Miss Carrie H. Manders, all of West Hallock.

CARVEY—CLARKE.—At the Seventh-day Baptist parsonage in Walworth, Wis., and by the pastor, Rev. S. H. Babcock, Jan. 1, 1890, Mr. George Carvey, of Walworth, and Miss Neva Clarke, of Fontana, Wis.

DIED.

GREENE.—In Berlin, N. Y., Dec. 31, 1889, of pneumonia, Ray Greene, in the 88th year of his age.

The deceased had never made a public profession of religion, but in early life thought to have experienced a change of heart, but could not be induced to put on Christ by open profession. He was a kind neighbor, and much respected, and was a supporter of the church. He leaves behind him, to mourn his loss, the companion of his youth, with whom he had passed the sixty-sixth anniversary of their married life. This aged couple were the parents of thirteen children, seven of whom are still living. Thus the old land-marks of the Berlin Church and society are nearly all removed, reminding us that what we do in the Lord's vineyard must be done speedily. B. F. R.

WEBB.—Near Adams Centre, N. Y., Dec. 20, 1889, Josiah S. Webb, in the 38th year of his age.

He was a worthy young man whom all respected. He was formerly a member of the Baptist Church, but died in the fellowship of the Adams Seventh-day Baptist Church. He departed this life happy in the Lord and in the prospect of a blessed future. He leaves a wife and two little children, but the dear Saviour in whom he trusted will care for them in this great sorrow. A. B. P.

STANBRO.—At the home of her daughter, in Tallette, N. Y., Dec. 24, 1889, Mrs. Sarah D. Stanbro, aged 69 years and 11 days.

Mrs. Stanbro had been ill for the past ten months. She said she was not afraid to die. She leaves a daughter above referred to, Mrs. Samuel Crandall. The funeral services were held in the Columbus Quarter church and conducted by the writer. Her body was brought to Brookfield for burial. C. A. B.

MAXSON.—Joel Coon Maxson was born in Brookfield, Madison Co., N. Y., in 1816, and died at his residence in Little Genesee, N. Y., Dec. 31, 1889. G. W. B.

WILCOX.—In North Stonington, Conn., Mr. Nelson Wilcox, aged 87 years. Funeral at the house. "We all do fade as a leaf." Isa. 64: 6. L. F. R.

HOARD.—In Dakota, Wis., at the home of Sister E. L. Crandall, Dec. 26, 1889, Sister Cynthia Hoard, aged about 40 years.

For many years this sister was a poor feeble consumptive, and being the only survivor of her fam-

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ily, had been a public charge, but gave evidence of being "rich in faith and an heir of the kingdom." By her own special request, she was baptized in September last by the writer, along with Lizzie and Arthur Crandall and one other, since which time she was very happy to think she had embraced the Sabbath and had been baptized and received to the church. She died with scarcely a moment's warning, and rests with Christ, and was laid to rest in hope of the resurrection of the just.

The writer very providentially being present, preached on the words, "Blessed are the dead who die in the Lord from hence forth." W. W. A.

MURRAY.—J. J. Murray born at Winchester, Va., March 10, 1816, died at Edelstein, Ill., Jan. 4, 1890.

He was a worthy citizen, a loving and devoted parent. He will be sincerely mourned and his memory fondly cherished by surviving kindred and friends. S. B.

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