

The Sabbath Recorder.

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

Vol. XLVI. No. 5.
Whole Number 2346.

FIFTH-DAY, JANUARY 30, 1890.

Terms:
\$2 00 in Advance.

For the SABBATH RECORDER:

BYE AND BYE.

BY OLLIE GRAY.

All day the rain had been falling
On the grass and the withered leaves,
And the wind had been moaning and sobbing
As a stricken mourner who grieves.
When the gathering shadows told me
That the day was nearly done,
There came a rift in the storm-clouds
And I caught a faint gleam of the sun.
As I watched it, the rays grew brighter,
And the raindrops ceased to fall,
While the glow of the autumn sunset
Cast a halo over all.

There came a heavy sorrow
Into my bright young life:
Banishing joy and gladness
And bringing me care and strife.

Almost fainting 'neath the burden,
The way seemed dark and drear;
When God sent, by one of his servants,
Words of hope and loving cheer.
And I prayed, and trusted, and waited,
Till at length he answered my prayer.
The burden was taken from me;
The way was once more fair.

And thus in his infinite wisdom
God sends the sunshine and rain;
And though into our lives may be falling
The shadows of sorrow and pain,
Bye and bye the storm-clouds will vanish,
And the light of perfect love
Will illumine each step of our pathway
To the heavenly home above;
Where sorrow never can enter,
Where there's never a cause to sigh;
And all will be brightness and beauty
In that home, in the sweet bye and bye.

TESTS OF TRUTH.

BY H. B. MAURER.

V. THE SCHOLARSHIP TEST.

This is another test, determining which view of a controverted matter is the true and acceptable one. Among the adherents to opposing systems respecting such a matter, there will be numerous scholars who, although admission and affiliation seem to militate, will yield much that is vital to their opponents. Such concessions never come from those who hold the truth. No Baptist scholar ever acknowledged the correctness of infant baptism, or sprinkling; nor a Sabbatarian the validity of Sunday observance. Nor can this be attributed to bigotry, since Baptists and Sabbatharians quite generally have become and remain what they are, from conviction resultant from an intelligent and unbiased investigation, and they understand their opponents' position as well as they do their own; neither can intolerance be the cause, since Baptists have ever advocated religious liberty among Pedo-baptists, in a spirit that surely would prompt them to do the lesser kindness of conceding whatever of truth they saw among their opponents; as for the Sabbatharians, they have gone still further by opposing legislation and other methods that might interfere with the rights and conscience of any man. History, scholarship and Scripture will not permit such concessions.

On the other hand, hundreds of Pedo-baptist scholars have conceded the correctness of the Baptist position concerning the ordinances, and numerous Sunday observers acknowledge that the Sabbatharians are right in their views of the Sabbath. Now, while the catholicity of these scholars cannot be questioned, not to this are such concessions due, they are compelled by history, scholarship and Scripture. The first is

from a "Catholic Catechism" approved by the Archbishop of New York.

Q. Can Protestants prove to Baptists that the baptism of infants is good and useful?

A. No, they cannot; because, according to Protestant principles, such baptism is useless.

Q. Why do you say this?

A. One of the Protestant principles is that no human being can be justified except by an act of faith in Jesus Christ; but no infant is capable of making this act of faith; therefore, upon Protestant principles, the baptism of infants is useless.

Q. Can you draw the same consequence from any other principle?

A. Yes; their first principle is, that nothing is to be practiced which is not authorized by Scriptural example; but it does not appear from Scripture, that even one infant was ever baptized; therefore, Protestants should reject, on their own principle, infant baptism as an unscriptural usage.

Q. How do Baptists treat other Protestants?

A. They boast that the Scripture is evidently for Baptist practice—that other Protestants hold traditional doctrines, like the Catholics.

Luther says:

It cannot be proved from sacred Scripture that infant baptism was instituted by Christ, or begun by the first Christians after the apostles.

Neander says:

From household baptizing, infant baptism can by no means be inferred. . . . the whole family of Stephanas consisted purely of adults. Not only its late appearance, but the long continued opposition to it, leads to the conclusion that it is not of apostolic origin. . . . Tertullian, towards the close of the second century, appears as a zealous opposer.

Dean Stanley (in the *Nineteenth Century*) says:

What is the justification of this almost universal departure from the primitive usage? One, no doubt, was the superstitious feeling already mentioned, which regarded baptism as a charm, indispensable to salvation, and which insisted on imparting it to every human being who could be touched with water, however unconscious.

Prof. Lange, of Jena, says:

Would the Protestant church fulfill and attain to its destiny, the baptism of infants must of necessity be abolished. It . . . stands in contradiction to the fundamental doctrine of the reformers. It cannot, from any point of view, be justified by the Scriptures.

To these concessions, from the highest non-Baptist authorities, in favor of the Baptist view concerning the subjects, now add others from the same sources concerning the mode of baptism.

Dr. Dollinger (eminent Catholic theologian), says:

The Baptists are, from the Protestant standpoint, unassailable, since for their demand of baptism by submersion, they have the clear Bible text, and the authority of the church is regarded by neither party.

Prof. Charles Anthon, of Columbia College, says:

The primary meaning of the word is to dip or immerse; and its secondary meanings, if it ever had any, all refer, in some way, to the same leading idea. Sprinkling is entirely out of the question.

Prof. Moses Stuart, the eminent Congregationalist, says:

I cannot see how it is possible for any candid man, who examines the subject, to deny that apostolic baptism was immersion.

Dr. Philip Schaff, in his "Through Bible Lands," says:

At . . . the traditional site of Christ's baptism, the river is 80 feet broad and 9 feet deep.

John Wesley, on Rom. 6: 4, says:

"Buried with him," alluding to the ancient manner of baptizing by immersion.

Quotations similar to these can be taken from the writings of Calvin, Luther, Melancthon, DeWette, Lightfoot, Bloomfield, Geikie, Coney-beare & Howson, Stanley, etc.

Apply, now, the scholarship test to the Sabbath question.

Dr. Howard Osgood, the eminent Baptist scholar, and member of the American Committee on Bible revision, in a letter to the writer says:

I have no sympathy with the assumption that my own denomination has a monopoly of the Bible. I have always considered the argument of our Seventh-day Baptist brethren peculiarly strong, and render the assumptions of certain Baptists, well nigh *unanswerable*.

The *Watchman* (Baptist) says:

The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no Scriptural authority for so doing, nor of course, any Scriptural obligation.

The Protestant Episcopal Church says:

The day is now changed from the seventh to the first day, . . . but as we meet with *no Scriptural direction* for the change, we may conclude it was done by the authority of the church.—*Explanation of Catechism*.

Wm. Smith says, after quoting the First-day passages:

Taken separately, perhaps, even altogether, these passages seem scarcely adequate to prove that the dedication of the week to the purposes above mentioned, was a matter of apostolic institution, or even of apostolic practice.—*Bible Dictionary*.

Lyman Abbott says in *The Christian Union* of Jan., 1882

The current notion that Christ and his apostles, authoritatively substituted the first day for the seventh, is absolutely without authority in the New Testament.

The M. E. Theo. Comp. (1865) says:

It is true, there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week.

Neander says:

The festival of Sunday . . . was always only a human ordinance; . . . far from the early apostolic church; to transfer the law of the Sabbath to Sunday.—*Rose's Neander*, p. 186.

Bishop Jeremy Taylor says:

The primitive Christians did all manner of work upon the Lord's day, even in the times of persecution, when they were the strictest observers of all the divine commandments; but in this they *knew* there were none.

Coleman, another First-day writer and observer, writes:

No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath or the institution of the Lord's day, or the substitution of the first for the seventh day of the week.—*Ancient Christianity*.

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Thus the Sabbatarian and the Baptist might go on taking one big gun after another from the arsenals of the enemy to strengthen their own position.

PARENT AND CHILD.

BY PROF. A. W. SULLIVAN.

Mother, home, and heaven, the sweetest words in the English language, owe their beauty and sweetness to the Christian religion. In heathen countries the wife has always been the slave whom the child was not taught to love or respect. The birth of a girl was a disgrace to her parents; but the advent of a son was heralded with delight. In some languages home simply means a house. "In all the classics," says a divine, "there is no mention of the joys of childhood for the very good reason that in ancient times there was little joy in it." The Roman child was the State's child, and each and every one had the right to correct his neighbor's child as his own. The child was counted among the household goods. Home life was nothing. To the Christian, home is the type of heaven,—the Father's home to which he looks with waiting joy. A good home is the outer court of heaven. There can be no true home without a child, for it is robbed of its fountain head, and priceless jewel—mother. A son, the "little rascal" with his dimples and noise, gives home its grandest prize; so the darling daughter, with her tender ways, adds more of the charm of heaven to the father and mother. That house is empty indeed that has not the joy and glee of youthful life.

Since the parent and child make home what it is, how important that they should understand the relation they bear to each other. It is the duty of parents to teach obedience. God said of Abraham, "I know that he will command his household," so he gave him a son, and through Abraham and his seed has the earth been blessed. The child that obeys and respects the earthly parent, is more apt to honor and reverence the heavenly Father. If we would have our children walk in God's ways we must walk there ourselves. We should so live and command as to win the respect and obedience of our

children. It is the parent's province to teach the child the relation between obedience and reward, and disobedience and punishment. Praise the good. How many children have aching hearts because of neglect to notice their childish efforts to please father and mother, while many times the parent has cruelly chided the childish mistakes. Then notice all that pleases you, and let the children know that you are happy in their devotion. On the other hand, the experience of centuries teaches that we must punish disobedience if we do not desire to raise up candidates for disgrace and the gallows. Solomon's advice may be old styled, but it certainly was inspired, when he said, "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes." Many parents let the children train them in the way they should go, and pet and listen to the whims of the spoiled child, and too late wake up to the awful fact that they have not only lost control but the respect and love of the child. Parents fail oftenest in not studying the natural bent of their children, and thus apply the punishment not suited to obtain the desired results. Often we reward and punish in such a way as to do more harm than good. In rewards show no partiality. Make no pretty coats for Joseph and thus array all the brothers against him. Don't love Esau for his venison, and thus stir up Rebecca and Jacob to get your blessing by chicanery, and bring sorrow to your old age and bitter remorse to themselves. The saddest prayer in the Bible is Esau's, when he prays, "Father, bless even me," for there could be no answer to it; and to-day many parents are storing up just such wails to haunt their old age, by being partial towards certain of their children.

Again, parents can do no better than to heed the injunction, "Provoke not your children to wrath." Anger stirs up anger. He that punishes a child when mad does an irreparable damage to the child, and wrong to himself. Let the child know that you are sorry to punish him, but do it for his good. Parents should never lie to their children, promising and threatening and never fulfilling. At first this only amuses the child, but soon it will lose all respect for such a parent. To attempt to rule children by such systematic lying is worse than foolishness; it is downright criminality.

Again, see that the child has something to do. Idleness and ease make hot-house plants of children; but toil and industry give fiber to muscle and character to soul. The sons and daughters who have blest mankind most were those who had "to toil while others slept." They are the men and women of worth because of those early days of struggle. The parents who pinch themselves that they may have money to educate their children in luxury and ease, are robbing those children of the very thing that made them honored and great.

It is also the parents' duty to teach the child the fear of God and obedience to his superiors. But too many parents give the instruction of their children, both temporal and spiritual, to others who are not, and cannot be so interested in their welfare as the parents ought to be. Religion is as well suited to youth as to old age. "Train up a child in the way he should go," etc., is not true; but "train up a child [Revised Version] in his way, [according to his bent] and when he is old he will not depart from it," is true and divine. If the natural bent is bad it needs to be changed early by God's grace so that the training may be according to the bent of his new nature. Cultivate the good, admonish the bad. Parents make or unmake their

children's love and respect for religious things. Rusk said that his mother made him what he was by teaching him the Bible; and how often does the angel face of a Christian mother follow the wayward son or daughter in the vicissitudes of life till the child in the storm cries out, "O God of my mother, save me." Mothers and fathers should live so that their memory would have a holy influence over their children long years after the grass shall have made their graves green.

Children, respect and bear with the old foginess of father and mother, for the day will come when the stillness from their tombs will be louder than their admonitions in life. Long life is promised to those who honor their parents. Their experience makes them wiser than you, and their love for you ought to be surety enough that their advice will be for your own good. Respect their old-fashioned ways and whims, they will lie down on the bed of death by and by, and as you take them by the hand for the last farewell, you will then wish you had done more for their comfort. Let the parent and child follow each other to heaven. If the child has gone to heaven first, let the parent be led by the little child. Perhaps death came to the cradle and took the darling babe, the jewel of your heart. Its mission, though short, was to draw your attention from earth to heaven where death never comes. With its tiny fingers heaven's gates may be opened. The shepherds often induce their sheep to climb steep places to where the grass is fresh and sweet, by going before them with the lambs in their arms. So Christ often takes our precious babes to his home that we may follow them into the green fields of his love and protection.

BALTIMORE, Jan. 12, 1890.

THE ADVANTAGES OF STEWARDSHIP OVER OWNERSHIP.

BY THE REV. E. M. DUNN.

The Scriptures teach, in various places, that a man should regard himself as a steward of property entrusted to him, rather than as owner, yet few realize the advantages that would accrue to them if they were obedient to the divine injunction. If one can come to feel that his money and his business are not his, but God's, and that he is only the steward or agent of God, then if he does the best he knows how at the time, in case of loss, he can better endure the loss, because he can console himself with the thought that God can afford to lose that much of his own, if indeed the transfer from one to another be a loss to him at all. The bitterness of a pecuniary loss is oftentimes, not that we have not enough left, but that we are worth so much less than we had calculated, whereas upon the basis of stewardship, it is God, if any one, who is impoverished and he has enough left, if through your lack of foresight, some of the investments you have made for him have turned out badly.

And how do losses come? Generally by an anxiety to do more business than there is any need of our doing, and by taking risks that are doubtful. That is not after the pattern God sets us. He moves slowly and surely. Five per cent and safe security would satisfy him, but we want ten and risk the security, and oftentimes an hundred and more when there is not one chance in five of our getting back the principal.

Another advantage in this idea of stewardship is that it is so much easier to be honest if we realize that we are doing business for God. What more natural than for the agent to say: "God does not want me to defraud; he is neither

so poor nor so avaricious that he wants me to add to his store by my little tricks of dishonesty." If I take a counterfeit bill through my ignorance or carelessness, he will not let me have it to pass off upon some one else; he burns it, or locks it up in his safe, telling me "to be more careful in the future." He knows two wrongs cannot make a right. Regard your money as your own and there is a great temptation for you to hide it from the assessor, or to loan it at usurious rates, or to speculate at too great a risk; but just feel that you are God's agent and the temptation to defraud for the purpose of enriching God, or to take dubious risks flees away, and you are saved much anxiety—for it is a very painful thing to be held by the tempter, hovering in suspense over a temptation, even if you do not yield—and in case of a loss, God your employer takes all the responsibility, and the bitter pang thereto is naturally lessened. One reason God does not give some people more property to handle for him than he does is because he knows they do not know how to manage what is entrusted to them. "To him that hath shall be given, and from him that hath not"—the wisdom and carefulness to manage what God has entrusted to him—"he taketh away even that which he hath;" and when men persist in calling what God has entrusted to them their own, God very often in great mercy, takes it from them to drive them into a settled state of mind, that after all, God's children are only stewards of what he is pleased to entrust them with; and if the results of our losses be to bring us into this state of mind, we have great reason to feel grateful that God has thus dealt with us.

Again, if a man really felt he was God's agent operating for One whose resources are so ample, he would not pinch himself as he so often does, and when there is no need of his doing so, thus depriving himself of the comforts and luxuries of life; he would say, "I am doing business for the richest house in all the land, and my Employer wants me to have all that is needful of the best things that are to be had, for there is no lack in the treasury of him in whose service I am employed." Rich men would often be a great deal less miserly and better fed, if they felt that in their own right they had nothing, but that all belonged to God.

And so in many another way we could be helped if we could really consider that we are only stewards under God. How many persons, vexed with the burdens of life, and harassed by the remembrance of serious losses where they hoped for at least moderate gains, carry their burdens with them through the Sabbath, and into the very house of God! Consider that the proprietorship of all your business schemes is vested in God, and you will hear him saying in loving tones, as the Sabbath draws on,—“Now lay aside all these anxieties and recollections of losses incurred, and rejoice in restful peace, and I will abide the issues of all your mistakes, and all the transactions you have made in my behalf; I want my establishment closed upon the Sabbath,”—for, remember, your brains and heart are a part of God's establishment for the consummation of his will upon the earth. “Wonderful transformation this!” you say,—“visionary!” A marvelous change, I admit; but what the Bible teaches, and as for its being *visionary*, it is just what is embodied in the Scripture teaching concerning consecration. There is much talk among Christians about *consecration*, and by individuals, who, if they were to lose \$1,000 outright, would lie awake nights refusing to be comforted, and could sit enveloped in a

cloud of gloom and sorrow that months could not dissipate.

Let us bring all that we have, and all that we are, on the beginning of this New Year, and not simply in word, but in fact, lay it upon the altar of God, and be thankful for any bitter experiences that may have enabled us to do this thing.

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Happy Old Men.

I met him one day on his way to the place where prayer was wont to be made. He had just passed that mile-stone of life labelled “Seventy-five years.” His back was bent, his limbs trembled beside his staff; his clothes were old his voice husky, his hair white, his eyes were dim and his face was furrowed. He hummed the lines of a familiar hymn, and his legs and cane carried him along. “Aged friend,” said I, “why should an old man be so merry and cheerful?” “All are not,” said he. “Well then, why should you be merry?” “Because I belong to the Lord.” “Are none others happy at your time of life?” “No, not one; my friendly questioner,” said he; and as he said more, his form straightened out into the stature of his younger days, and something of inspiration set a beautiful glow upon his countenance. “Listen, please, to the truth from one who knows, then wing it round the world, and no man of over three-score and ten shall be found to gainsay my words—the devil has no happy old men.” Psa. 103: 5, Isa. 40: 31.

Adapting Truths to Conditions.

The Rev. John Jasper said to his audience: “You wicked niggers, if you don't repent you will go to a place where you will freeze, freeze, freeze.” Some one said to him afterward, “you are not orthodox.” He replied, “Why, it will do no good to say to them that they will go to the hot place, for they don't fear heat.”

Sin and Peace.

If sin be in the heart,
The fairest sky is foul, and sad the summer weather,
The eye no longer sees the lambs at play together,
The dull ear cannot hear the birds that sing so sweetly,
And all the joy of God's good earth is gone completely,
If sin be in the heart.

If peace be in the heart,
The wildest winter storm is full of solemn beauty,
The midnight lightning flash but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all catch a ray of glory,
If peace be in the heart.

The Support and Hope of Error.

“The time comes at last in the life of the man of commanding intellect, who grows old, with a conscience hardened to the resistance of original right impulses, when the outraged moral nature turns and curses him with intellectual blindness, until he proves falsehood and absurdity as earnestly as if they were truth.” . . . “No fanaticism can approach that of the man who starts out by devotion to what he wants to believe. He ultimately believes it, and all that it involves, with a tenacity that only death can interrupt.” . . . “He knew everything was perfect, sure to be right, and consequently could and would learn nothing.”—*New York Press* on Jefferson Davis. 2 Thess. 2: 11, 2 Tim. 4: 4.

A Cool Retreat.

In the heat of mid-summer, a pastor in the country asked one of his people why he did not come to the prayer-meeting. And when the man gave the heat of the weather as the reason, the minister said to him: “If you have found any colder place than our prayer-meeting, I wish you would tell me where it is.”

Retribution.

“A poor negro woman had a niece, who sorely tried the poor soul. The more she struggled to keep this wilful charge in the right way, the

more she seemed to wander. One day, after hearing a new preacher, the niece came bounding into the room, and said:

“Aunty, I ain't gwine to believe in a hell no more. Ef dar is any hell, I jest wants to know where dey gets all de brimstone for dat place; dat's zactly what I would like to know.”

“The old woman fixed her eyes on her, and with a tear on her cheek said:

“Ah, honey, darlin', you look out you don't go dere, for you'll find dey takes dere own brimstone with them.” Rev. 22: 11.

Profanity over Trifles.

Two gentlemen having called at a coffee-house, drank together; when about to part both insisted on paying. One put a seven shilling piece on the table, and swore dreadfully that his friend should be at no expense; the other jocularly said, “That seven-shilling piece is a bad one;” on which he swore still more. The master of the house, hearing what passed, came forward, and said if they would allow him to examine the money he would tell them whether or not it was good. Returning soon after, he, in the most polite manner, laid the piece before them on a card, printed as follows:

“It chills my blood to hear the blest Supreme
Rudely appeal'd to on each trifling theme.
Maintain your rank, vulgarity despise;
To swear is neither brave, polite, nor wise,
You would not swear upon a bed of death:
Reflect—your Maker now could stop your breath.”
Exod. 20: 7, Matt. 5: 33, 34.

YOUR WORK.

When God has nothing more for a Christian to do on earth, he will call him home. Unless a Christian is glad to serve at any time, and in any way he can, he may well question his adoption. Our blessed Lord “went about doing good.” That is your mission. There is a place for you in the church, where you ought to be a power for good, and work for you to do out in the vineyard. Have you found your place? What is it? Are you doing your work? What is it? Looking at it in one light, a year is short; in another light it is long; opportunities of service always lead one to ask when he can be useful, and how helpful in the line of counsel, comfort and encouragement; to ask whose home can be brightened, whose heart made glad, and whose life inspired with holy purpose. Christian, the church has a claim upon you! You can aid your pastor in his arduous and sometimes thankless toils. You can invite and bring to the house of God. You can look up the neglected. You can welcome the stranger. You can care for uncared-for children. You can tenderly warn the indifferent, encourage the desponding, strengthen the weak, and establish the wavering. Possibly you have been pressed with care all this last year, and thus unable to serve as you could wish. The question is, How much have you gained in the real spirit of service? When you can serve do you find more pleasure in it? Are you growing quick to respond to the divine summons? God counts and measures our purposes rather than our accomplishments. His eye is on the heart. What has been your gain of honest, thorough-going desire to be useful? This is a good time for taking inventory of spiritual trade. The past cannot be changed; but the past inspiration should be gathered for future work. How much gain in knowledge, patience, steadiness, giving and serving, this last year? What about next year?—*J. E. Twitchell, D. D.*

THE one generic temptation of our natures is not to permit God to have his way with us, to do with us what he wills to do, to make us what he wills to make us.

CHRISTIAN songs have often awakened responsive tones in dull souls, and Christian testimony has convinced gainsayers of the reality of personal faith in Christ.

MISSIONS.

BRO. J. T. DAVIS, for some time missionary pastor at Welton, Iowa, and vicinity, enters the theological class at Alfred Centre, and is to preach for the little church at Hornellsville. He goes to his new field and work with the cordial wishes of the Missionary Board for his success and usefulness.

FROM JOSHUA CLARKE.

During the four months just passed I have been able to make full time, filling my appointments in East Valley and Lanphere Valley once in two weeks each, on Seventh-day evening on the Andover field, at Niles Hill, four miles west of Wellsville, I have continued appointments once in two weeks, and some of the time each night after Sabbath, Sunday at 11 A. M., and in the evening. While we have not thought best to hold a series of meetings, we have seen a growing interest from the first, a large number have asked prayers, several have found hope in Jesus, backsliders have been reclaimed, and believers quickened and comforted. Yesterday I baptized three at Wellsville, who united with the church, which, with two that united by experience, makes five that have been added to Wellsville this four months. During the same time eleven have been added to Andover, four by letter, four by restoration, and three by baptism. And for the sixteen months since I commenced work upon this field 26 have been added to Andover and 18 to Wellsville, for which we give the Lord all the praise. There are others who will come to Wellsville from the Niles Hill field in Christian baptism, and some will go elsewhere.

ALFRED CENTRE, N. Y.

FROM E. H. SOCWELL.

There was a while, since I last reported, that our congregations decreased in numbers, but they are increasing at present, and the religious interest seems about as in the past. During the year some of our members have removed from us, some of them permanently, others only temporarily, and since we have not been reinforced by church going people, we cannot expect our congregations to increase rapidly.

I have been hindered some in my pastoral labors by sickness in my family, but am now able to renew it in a great measure. I have not visited Grand Junction during the time embraced in this report, but am arranging to visit there and to hold meetings during the month.

I feel very grateful to the Board for the aid granted this church, and my daily prayer is that I may be a faithful, efficient laborer.

I report 4 months of labor, 20 sermons, 18 prayer-meetings, and promiscuous visits and calls.

GARWIN, Iowa.

FROM MRS. PERIE R. BURDICK.

Our work for the past four months has consisted of three weekly preaching services, till the last three weeks, and the usual pastoral work with the addition of the introduction in both churches of the systematic plan of weekly contributions as arranged by the Tract and Missionary Societies. Like every new plan, it requires much patient, persevering labor to make it a success. While we have not accomplished all that we hoped for, nor all that ought to be, yet we are certain that our labor in this direction has not been in vain, for several weekly pledges

have been made in both churches. I heartily believe that it is just what not only the Lincklaen and Otselic brethren need, but just what all our people need. We have not done all the religious work in the past four months that we hoped to do, because of the terribly muddy, bad roads; no extra meetings have been held. We have been blessed physically, while many have been sick, and have been able to meet every appointment for the past seventeen weeks, which has required the travel by carriage of 624 miles. Because of the earnest entreaties of the brethren here, and our inability to find some one to occupy this field, we have decided to remain here till the forepart of March, when we expect to leave. Can you not help us in finding some one for this field? Praying that God, by his Holy Spirit, will guide you and the Missionary Board, I am your sister in the work.

LINCKLAEN CENTRE, N. Y.

CORRESPONDENCE.

OAK HILL, Bossier Parish, La.

I was called to this parish to do some work, and in a day or so after I arrived I found a sister that was keeping the Sabbath. I called on her last Sabbath and she conversed with me freely on the question. I find her to be very firm as to the Sabbath, also on all other doctrines. I also called on her yesterday, and an appointment was made for me to meet at her house with several other persons to-day (the Sabbath); and we spent the day very pleasantly. I find that most of them are Baptists. One old brother informed me that he was turned out of the Baptist Church about fifteen years ago for being a heretic on the Sabbath question, and he has not connected himself with any other church since, not knowing that there was any people that kept the Sabbath, except the Jews, until lately. I have written Bro. Shaw to come down here, as they are anxious for a church to be organized. They feel confident that there will be eight or ten members. I feel that there is a chance here for some good. I will close by asking the prayers of all that are interested in the cause of truth in the South-West. We that are scattered here and there feel the cross to be very heavy while under so much opposition. Your brother in the Lord.

B. F. GRANBERRY.

"MISSION WORK FOR CHILDREN."

One plan of mission work has interested us very much for the past few weeks. Our attention was first called to it by Mrs. Harold B. Green, formerly Miss Hancy Rogers, who was one of the teachers in the kindergarten department. This year, through the kindness of Mrs. Green's friend, Miss VamVoorhes, we were invited to attend the Christmas entertainment. Dr. Porter says: "There is no use in trying to reform the criminal classes of this city. You only waste your energy and money in such fruitless attempts." He has tried it for seventeen years, and has become thoroughly satisfied. He has great hopes for the children, if properly cared for. Here is the proper place for Christian work. It was this statement of the case which led me to study the mission work being performed for children. The children of poor people, crowded in these beehive tenement houses, suffer for want of proper care, grow up in ignorance, and become the candidates for criminals.

One effectual way of reaching this class is through the day-nursery. To see them here, clean, neat, bright, happy, one could form no conception of the miserable homes from whence these children came. It not only does the child

good, but it is an object lesson for the parent. "A Jewish man, calling for his child at supper time one day, was greatly affected by what he saw, saying that he had no idea that the ladies had provided such a beautiful home for his child, and that if he ever prayed for anybody it would be for those ladies." Three day-nurseries are under one Board of Managers, with Mrs. A. R. Brown, No. 46 Bible House, Chairman. For five cents a day, they take care of these poor children, while the mother is out at some employment. A young widow, entirely dependent on her own exertions for the support of herself and six children, could not do it were there not some place where she could leave her youngest while away from home.

It was a pleasant sight to watch these poor children in their delight and enjoyment over the Christmas tree. After performing some calisthenics, they recited and sang beautifully. Then came the toys and candy. These are scenes long to be remembered by these children. Every donation, however small, is thankfully received.

J. G. B.

WOMAN'S WORK.

"WHEN I stand before the throne,
Dressed in beauty not my own,
When I see thee as thou art,
Love thee with unsinning heart,
Then, Lord, shall I fully know—
Not till then—how much I owe."

MISS SUSIE BURDICK reached Shanghai, Dec. 18th, safe, cheerful and hopeful.

It seems that Dr. Talmage's appeal to the general public for \$100,000 toward the expense of building a new Tabernacle does not meet with general approval, even in his own denomination. The appeal brings to light certain statistical history as touching his church which might well raise a note of warning amongst them, and all such. "The gifts of the Brooklyn Tabernacle to various Boards of the church for the past four years have been as follows: Years ending April, 1886, \$400; 1887, \$137; 1888, \$695; 1889, \$914; total \$2,146. Of this amount to Board of Church Extension, 1886, 000; 1887, 000; 1888, \$134; 1889, \$134; total \$268. During the same years the church has spent for church purposes as follows: 1886, \$26,789; 1887, \$22,947; 1888, \$24,688; 1889, \$28,969; total \$103,393."

THE Methodist women—Foreign Missionary Society—met in twentieth annual session, at Detroit, the meeting beginning October 23d, and holding nine days. "The Finance Committee," so says *The Heathen Woman's Friend*, "appropriated \$20,000 more than at any previous session; yet when they reached over \$247,000, and dared not go further, they stopped with the painful fact pressing on them that \$100,000 more asked for they were compelled to deny." Property to the amount of \$13,130 had been bought in Mexico, Japan, China, and India, while application had been made to the committee for \$30,000. Over 19,000 subscribers to *Heathen Woman's Friend*. A children's paper is to be printed. About 2,250,300 pages of leaflets have been printed during the last year, and distributed gratuitously, and about 212,800 pages printed and sold. If we have made the count correct, as gleaming it from their printed minutes, these women are supporting 109 missionaries upon the foreign field. They report the acceptance of eleven at this meeting. As for the spirit of the meeting one says, "The meeting has been a

revelation and a great blessing to me. I did not know that strength and sweetness could be so blessedly combined, strength of character, of conviction, even of will, with such lovingness of spirit and courtesy of manner."

FROM THE FIELD.

Mrs. Davis, writing from Shanghai, speaks of the deep regret they feel that Miss Burdick must come alone to the work. The Woman's Union Mission, located one-half mile from our mission station, is sending out about this time, a young lady from Delaware, and others will be coming, as she says, for some time, in every steamer, to settle in some mission. According to previous arrangement, after tiffin, the two school girls who are obliged to remain with us during vacation, their parents being too poor to have them at home, came into the settlement, and I went with them out in the country in another direction, to find their parents. Ten of the pupils are from one locality, within the radius of a mile, so was able to visit all their homes. We called at seven houses before reaching those of the girls accompanying me. Some of them we found had been ill during the vacation; but were all well, and seemed pleased to go with me to visit the others. Out of the number of those living in those seven homes, only two are supported by scholarships, one by the young people of West Edmeston, and the other by the Nile Sabbath-school. One of them has been in the school four years. Her name Doo-Mae—Mary. She is a bright, promising girl, and we trust a Christian. After leaving these homes, we wended our way some little distance farther in the country, sometimes on narrow stone roads, and again on foot-paths scarcely wide enough for one to go in safety, when we reached the home of Ga-Ga, the little eleven year old girl, who has thus far been supported by the daughters of Dr. Curtis Swinney. She was much pleased to see her parents and little sister—if I remember rightly, it is over a year since her last visit to them. They are very poor; her father being advanced in years, and addicted to the use of opium. The poor mother has a hard struggle to procure the necessities of life, still she had not forgotten the absent child, having already prepared a pair of new shoes, and some other little treasures, with one hundred cash—ten cents—which she wrapped carefully in the little girl's handkerchief. I noticed, with pleasure, the happy expression on Ga-Ga's face, as she frequently glanced at the little parcel, while we were on our way home. As we entered the court of Ga-Ga's house, one of the first objects that attracted my attention among the crowd, which had gathered to see us, was the poor deaf and dumb mother of Keung-Keung, with her little boy five years old. She was a pitiable looking object. Her home, or the place where she stays, is close by. Making inquiries regarding how she lives, the neighbors said, some kind-hearted people, who wish "to do good deeds" daily, send her food. Four years ago, soon after Keung-Keung came to us, I invited her home. The father was then living, but was a poor drunkard. He died soon after. How I wish all those, who have given of their substance for the support of the school, could see the marked change in the worse than orphan girl. She is now fourteen, ordinary in her studies, apt in the use of her needle, and quite as interesting in her appearance as any of her school-mates. Superior to all else, we trust she is a Christian. We did not prolong our stay at this place, as we had yet some distance to go, to reach the house of Voong-Tsung—Lucy Carpenter. This dear girl has no father and her mother is poor. The

children usually seem very happy to get back to the school. The organ is a great pleasure to them. For a time after their return to school, it seems as though they could not get satisfied with singing. It furnishes a great trial and test of their faith, for them to go back to their homes for a time, where they are for several weeks entirely under the influence of their heathen homes. When Miss Burdick gets into the work, she will be able to do, in many ways, better for them than it has been possible for me to do.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Jan. 24, 1890. •

At last something tangible is about to be done toward diminishing the number of drinking saloons in the District of Columbia. The city Commissioners are alive to the necessity, and yesterday one of them said: "The saloons must be thinned out, and though it will fall heavily upon some, it cannot be helped." It is estimated that there are six thousand persons in the District who live off the receipts from the sale of liquors, and that there are fifteen hundred saloons. The Commissioners began the work of an investigation on Wednesday last, and since they themselves now admit that the matter must be carefully and conscientiously considered, some good results may be expected.

On Sunday afternoon, the popular hour for temperance gatherings, a lecture was delivered in one of the city churches on the evil effects of alcohol on the human system. The lecturer illustrated practically by making a mouse drunk, and showed by chemical experiments the bad results of intemperance. Illustrations with all sorts of liquors would have consumed too much time, and consequently the experiments were confined to apple jack and cider. The innocent subject was taken from a little box and forced to absorb some of the liquids, and it was not many minutes until he was thoroughly intoxicated. At first his antics were very spirited, and he seemed to be half crazed by an itching sensation of his nasal organs, inasmuch as he plied his feet vigorously in scratching them. But soon the rapidity of his movements lessened, and he began to become stupid, staggering around in the meantime very much as an intoxicated person would. Finally he lay down and sank into a state of insensibility, affording the lecturer an opportunity to draw a comparison between this and the effects of alcohol upon the human system, and to show its evil results. The experiments amused the children present very much, and gave a practical turn to the lecture, which made it doubly interesting as well as novel to their elders.

The subject of Sabbath-observance is agitated by Washington pastors these days. The physical necessity of a day of rest is dwelt upon as the right of every man, as well as the duty of the State to protect him in that right. Upon the ground that Sunday amusements corrupt the morals, it is also claimed that it is the duty of the State to guard the day of leisure from uses dangerous to public morality.

The fact that Hon. Samuel Randall joined the church last Sunday, revived stories to the effect that his health is declining, and that he is preparing for the approach of death. On the contrary the distinguished invalid is apparently more cheerful and hopeful than he has been for a long time. He expresses himself as perfectly confident of recovery and does not seem to join any anxiety that his friends may feel in regard to his condition.

In a recent letter I mentioned that Congress-

man Butterworth was preparing to strike a blow at big speculators through a bill to suppress gambling in farm products. This measure, which has long been demanded by the people of the Western agricultural States, made its appearance in the House of Representatives this week. It proposes to levy a high tax, its author holding that the evil can only be reached through the taxing power of the Federal Government, since the States are unequal to the task. He says of the bill: "It deals with a subject which is of transcendent importance to the whole country. While raising revenue, it will tend to suppress gambling in farm staples, a system of gambling which is more hurtful to the people than a thousand Monte Carlos in the United States would be. The evil can only be reached through the taxing power of the Federal Government. The States are either unequal or indisposed to touch the evil. The bill will not interfere with legitimate dealing which rises above the dignity of common gambling, but it will, if passed, relieve the great agricultural interests of the country from the paralysis which has seized upon them." The tendency of the tax, Mr. Butterworth holds, will be to confine transactions to the actual contents of the market, whereas now there are bought and sold on 'change millions of pounds and bushels more of all staples than there are in existence.

HOME NEWS.

Illinois.

FARINA.—Eld Morton is with us and we are holding meetings day and evening. "Had a cottage" meeting yesterday, Jan. 23d, beside. The interest on the part of the membership is good and increasing. C. A. B.

West Virginia.

BEREA.—Being greatly interested in reading the Home News in the RECORDER, I am reminded that perhaps some of our friends would be pleased to hear from this place.—We have been having spring weather nearly all winter. Many peach trees are now budded, and some are said so be in full bloom. What are our prospects for peaches?—We have a very interesting Bible-school, under the superintendency of Mr. Alva Randolph. At our last session a committee was appointed to arrange for a literary and musical entertainment, to be held in the near future.—In connection with our quarterly meeting in October, a committee of our Association held a Bible-school Institute, which was well attended, despite the heavy rain. Although some who were on the programme failed to be with us, and the vacancies had to be filled by impromptus, yet we had an interesting and profitable session.—On New Year's day the Ladies' Missionary Society gave an entertainment at the church, consisting of orations, essays, music, and recitations. The Society is small, and its members scattered, yet we are trying to do what we can.—As a church we are prospering fairly well. Pastor Mills has been engaged to serve another year. We ask you to pray for us, that we may unitedly labor to advance the cause of our dear, Redeemer. J. L. M.

It is said that a single bad woman in New York was the ancestress of no less than one hundred and twenty criminals, as well as several hundred paupers and law-breakers, who, in all, cost the State nearly a million of dollars. The slums of our great cities swarm with human beings who are hopelessly immoral and wicked, and who are constantly multiplying, in their children, the numbers of the criminal class.

HISTORICAL & BIOGRAPHICAL.

HISTORY OF "OUR SABBATH VISITOR."

At the Annual Meeting of our Tract Society, held in connection with the General Conference at Little Genesee, N. Y., in 1880, it was voted that, in view of the pressing needs of the children of our denomination, and to secure the continuance and permanency of our Sabbath-school paper, we recommend to the Tract Board to assume the responsibility of publishing this paper weekly. The Society pledged itself to sustain the Board in the undertaking. Reference was made, no doubt, to the *Bible Scholar*, a monthly paper, which had, for the three previous years, been issued at Alfred Centre, N. Y., for the benefit of our Sabbath-schools. It had been under the management of an association of persons residing there, with Rev. O. D. Sherman as the editor.

During the year following the Tract Board accordingly took the subject into consideration; and among other suggestions, discussed the feasibility of publishing such a paper only semi-monthly or monthly. This plan was rejected, as the demand for a weekly seemed quite universal. As the work of conducting the paper belongs legitimately to the Sabbath-school Board of the General Conference, the Tract Board endeavored to make arrangements with them to edit and distribute this sheet. The members of the former Board were, at the time, located at Plainfield, N. J., and in the vicinity; and they decided that they could not engage in the enterprise unless the paper was issued, not from Alfred Centre, but from New York City, where they could have immediate and entire supervision of its "character, make-up, and printing." The Tract Board further hesitated to assume the responsibility placed upon them, for the reason that the probable subscriptions of the paper would not liquidate, by several hundred dollars, the expenses which they would incur; and they did not think it best to draw from the receipts for general purposes any funds to meet such a deficit.

So the whole question of starting a weekly Sabbath-school paper was left for the Tract Society or the General Conference, at its next session, to consider again, and determine upon any definite action in the future. At this meeting nothing was done, except to listen to a proposition from Edwin S. Bliss and his wife, of Alfred Centre, for them to give the denomination the royalty on forty acres of oil lands, in Richburg, N. Y., to aid in sustaining such a paper. An agreement was specially made that they should pay from the avails of this royalty, all expenses above the subscriptions received for the publication of the work, for the first two years. This munificent donation which, in 1884, amounted in all to \$11,531 69, and the unexampled interest shown by these persons in supplying our Sabbath-schools with a paper of the highest grade, led the Sabbath-school Board to undertake the editorial charge of the *Visitor*, and the Tract Board to assume the publication of it. An editor, with an assistant was appointed, and the printing of it was done in New York, until such time as the Publishing House of the Tract Society could secure suitable facilities for the press work. Under these arrangements the first number of this choice and beautiful paper appeared under date of March 2, 1882.

Until the close of the second volume, this sheet was printed in New York, and the subscriptions were received at Alfred Centre, where the different numbers of it were mailed each week. The total cost of the undertaking up to

that time was \$5,734 00; and of this \$1,919 were paid from subscriptions; and \$3,814 78 from the income of the oil lands by Mr. Bliss. At the beginning of the third volume, Feb. 28, 1884, the printing of the paper was transferred to Alfred Centre, where it has since been done either in the Publishing House of the Tract Society, or in an office recently established by Mr. Bliss.

In the next year, the General Conference learned that (1) the fund remaining for the support of the paper then amounted to a little over \$8,000, only the income of which could be used; (2) the indebtedness accruing since the publication of the second volume was "something more than \$6,000"; (3) and there is likely to be a yearly deficit of about \$300 in the future, but this proved afterwards to be about \$700. At this time the following most generous proposition was made by Mr. and Mrs. Bliss, and was most thankfully accepted by the Conference, with all the expressed conditions: If the denomination will raise \$600 towards paying the indebtedness against the paper up to the present time, these

donors will publish it under the editorial management of the Sabbath-school Board, paying the entire expense beyond the receipts from subscriptions. And when they shall, for any reason, cease to publish it, they will place, in the hands of the Seventh-day Baptist Memorial Fund Board, a fund which, invested at six per cent interest, will be sufficient to support the paper at the same rate of cost as for the year preceding its transfer to other hands; provided that the amount shall not exceed \$10,000; and provided further that the subscription list shall not be decreased, but be increased, if possible, from the present number of 1,740 to 2,000 names. The Conference recommended that the indebtedness of \$600 should be liquidated by contributions from the churches and Sabbath-schools. This was accomplished to the amount of \$456 27 the same year, and the balance by 1887. It seems that the property on which the royalty existed was conveyed in 1882 by Mr. and Mrs. Bliss to the Memorial Fund Board. In view of this, the Conference at the session of 1885 recommended that this property should be reassigned to them by the Board, and the income from it be devoted, as before, to the purpose mentioned in the foregoing proposition. This action was effected by the Board in 1888. The Tract Society approved, in the main, of the course herein taken.

Our Sabbath Visitor is a four-paged sheet, 10x14 inches in size, issued weekly, printed on superior paper, showing excellent press work and containing usually two well-executed illustrations in each number, besides the headings of the first page, and of one or more columns elsewhere. The terms for a single copy per year, payable in advance, are sixty cents; and for ten copies and upwards, fifty cents. The subscriptions some years have reached, according to the reports of the Sabbath-school Board, over two thousand. We understand that those at present are less than 1,740, and therefore, one of the conditions on which the paper is published under existing arrangements is not fulfilled on the part of the denomination. The question might be asked, how far the neglect to maintain the required subscription list would liberate, in a legal way, the donors of the property set apart to support the paper from adhering to their final proposition. The eighth volume will be completed by the first of March next, and by that time four hundred and sixteen numbers will have been issued.

The same heading for the first page has been used from the beginning. It was designed by a brother of Frank Beard, the celebrated artist. In the center it represents a cherub, a sweet-faced child, with wings and raven locks of hair, and holding out a wide-leaf book, the sacred Scriptures. Around the child are the five rays

of a star, reminding the children of the one which shone so brightly on the night of our Saviour's birth. The name of the paper appears on the parts of a wide ribbon, which is supported on a neatly arranged frame-work; and in it are entwined the vines and the blossoms of the beautiful passion-flower, suggesting the sufferings and death of Christ for the salvation of the world.

Except for the first thirty-six numbers, the same design has stood, almost always, at the top of the first column of the second page. Besides giving the title of the paper and the name of the editor, it presents a lovely girl's face, the portrait of Nanie Hyde, a great favorite of one of its former editors. The heading bearing the words "Sabbath-school Scribbles," stands for the interesting little items of news received from the different schools. Until near the middle of the fourth volume was used a picture entitled, "Thinking Cap," at the head of a series of puzzling questions, acrostics, and designs to be guessed. The boy's face in the picture, indicating that he is in a deep study, was by no means an attractive one. As long as the Excel Bands of our Sabbath-schools were represented by articles, they had a neat heading for their column.

The editor of the first volume was Geo. H. Babcock, of Plainfield, N. J., with Miss E. Lua Clarke, of the same place, as assistant. The latter, under the signature of Elsie, furnished a large number of brief articles, not only for this volume, but also for subsequent ones. These editors enlisted contributions from several writers, who have since also supplied valuable matter. Among these is Ida Fairfield, whose gems of poetry have never failed to interest the readers of the paper. Others may be mentioned, as Mrs. Mary H. Moore, Rev. S. S. Griswold, Perie Fitz Randolph, and some whose identity is hidden behind such names as Alice, Tina, and Grandpa. In number seventeen of the first volume appears the first explanation of the Sabbath-school lessons for the children; a work which has been continued ever since in nearly all the issues.

At the beginning of the second volume, Miss Flora A. Randolph was employed as editor, and she remained in this position until the publication of the thirty-second number of the fourth volume, when she retired to pursue her studies in a college course. Under her direction, the paper was sustained at the high standard which it had previously reached. Articles signed by new names are occasionally found, such as Mrs. M. E. H. Everett, Mary A. Lewis, Mrs. Lilla V. P. Cottrell, Mrs. R. H. Whitford and Miss Belle Oviatt. The paper was improved by brief accounts of famous authors, like some American poets. Descriptions of trips to the Pacific coast by different routes were admitted. The selections, as well as the original matter, exhibited a charming variety. A vigorous effort was made to interest the children in forming mission bands.

In October, 1885, the editorial supervision of the *Visitor* passed into the hands of Mrs. L. T. Stanton, a sister of the late Rev. Geo. E. Tomlinson, of precious memory. She has continued in this service to the present time. For nearly a year she was assisted by Miss Anna S. Davis, of Shiloh, N. J. More frequently since have been inserted articles on historical subjects, interesting descriptions taken from natural history, narrations of visits to celebrated places, brief biographies of great men and women, and suggestive anecdotes, which are sometimes quite humorous. Mrs. S. S. D. Socwell appears now as an occasional contributor of choice poems. Mrs. A. N. Daland supplies some stories. Sometimes a letter from our workers in China finds its way into the columns. Excellent judgment is displayed by the editor in making cuttings from other journals.

A testimony of the ability with which the *Visitor* has been managed from the start is presented in the numerous selections of material copied from its pages to enrich the columns of similar publications in this country. No one can study the numerous illustrations or pictures adorning all the numbers of the paper, without being surprised at their artistic excellence and pleasing variety, and without feeling greatly instructed by the information which they impart.

SABBATH REFORM.

ROMAN CATHOLICS AND SUNDAY LEGISLATION.

The union of Protestants and Roman Catholics for the advancement of Sunday legislation, is one of the most significant signs of the times. In the field of "Sabbath Reform," certain Protestants have been inviting the help of the Catholics, for several years. True to their faith and polity, the Catholics waited for orders from the "Head of the Church," before accepting the invitation. The order (a little indirect but yet effective), came in 1885, in the Encyclical Letter of Leo XIII. It reads as follows:

"All Catholics must make themselves felt as active elements in daily political life in the countries where they live; they must penetrate wherever possible in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the usage of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the Constitutions of the States and legislation to be modeled to the principles of the true Church."

Here is a definite order to all Roman Catholics to labor earnestly and untiringly, through political and legislative channels, to subordinate the government under which they live to the sway of the Roman (we use the word Roman in contradistinction with the Eastern or Greek Church) Church. It includes all governments, without designating any. Following this instruction, the late Catholic Congress at Baltimore, put the following into its platform:

We are in favor of Catholics taking greater part than they have hitherto taken in general philanthropic and reformatory movements. The obligation to help the needy and to instruct the ignorant is not limited to the needy and ignorant of our own communion; but we are concerned, both as Catholics and as Americans, in the reformation of all the criminals and the support of all the poor in the country. By mingling more in such works of national virtue as our non-Catholic citizens are engaged in, and taking our proper share in the management of prisons and hospitals, we might exert a Catholic influence outside of our own body, make ourselves better known, and infuse into those good works something of supernatural charity at the same time that we are solacing the unfortunate and reforming the erring; and we should be able to insist on Catholic inmates being freely ministered to by their own clergy. We must assert and secure the right of conscience of Catholics in all institutions under public control.

There are many other Christian issues in which Catholics could come together with non-Catholics and shape civil legislation for the public weal. In spite of rebuff and injustice and overlooking zealotry, we should seek alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath we can bring the masses over to the moderation of the Christian Sunday.

To effect this we must set our faces sternly against the sale of intoxicating beverages on Sunday. The corrupting influence of saloons in politics, the crime and pauperism resulting from excessive drinking, require legislative restriction, which we can aid in procuring by joining our influence with that of the other enemies of intemperance.

Let us resolve that drunkenness shall be made odious, and give practical encouragement and support to Catholic temperance societies.

We favor the passage and enforcement of laws rigidly closing saloons on Sunday, and forbidding the sale of liquors to minors and intoxicated persons.

Thus the Pope of Rome spoke through this Congress. Cardinal Gibbons issued a book, "Our Christian Heritage," bearing even date with the Congress, and urging interference, under the name of "co-operation." He devotes several pages to the Sunday question, and his words are almost identical with the words of W. F. Crafts, D. D., Field Secretary of the American Sabbath Union, put forth in public addresses, about the same time.

WHY BEGIN WITH SUNDAY LAWS?

Sunday, and a certain type of Sunday legislation, have always been a prominent feature of the Roman system. The "Puritan Sunday," was opposed to the Roman conception, but it has so nearly lost its Puritanic characteristics,

and drifted back towards its original status, that Rome may well take it up as her own again. But most potent of all reasons is the fact that those who are seeking to enlarge the scope and power of Sunday laws, and other forms of religious legislation in the United States, have been inviting aid from Roman Catholics for several years. Witness the following:

The Rev. S. F. Scovel, in the *Christian Statesman* (organ of the National Reform Association) of August 31, 1884, in referring to the interest shown by religious bodies in upholding Sunday by law says:

This common interest ought both to strengthen our determination to work and our readiness to co-operate with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, for the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances and gladly to accept co-operation in any form in which they may be willing to exhibit it.

The same journal of December 11, 1884, says: Whenever they (Roman Catholics) are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them.

The "atheism" of National Reformers is everything which opposes their ideas of National Reform, their plan of religious legislation, and a religious basis for all civil government.

Dr. A. A. Hodge, in the *Princeton Review* of January, 1887, said:

All we have to do is for Catholics and Protestants—disciples of a common Master—to come to a common understanding with respect to a common basis of what is received as general Christianity, a practical quantity of truth belonging equally to both sides, to be recognized in general legislation.

Prof. Charles A. Briggs, D. D., of Union Theological Seminary, in the *Christian at Work* of April 19, 1888, says:

In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath (Sunday) as a day of worship.

Mr. Crafts of the American Sabbath Union was only too glad to count Cardinal Gibbons' name as representing 7,200,000 Catholics, in their petitions to Congress for a National Sunday law last winter.

The *Christian Intelligencer*, Dutch Reformed, of November 20, 1889, commenting on that part of the platform of the Congress which proposes union along the line of Sunday-observance and temperance, said:

The *Intelligencer* holds up both hands in favor of this co-operation. Where can a meeting of representative men be held in this city or in this State to find a common platform on which we all can unite to attain these exceedingly important aims? We believe we represent the feeling of our branch of the Reformed Church in saying that the common endeavor here indicated will have our earnest and resolute support. Let us have something wholly independent of party action, entirely outside of party and denominational lines, on which we can all agree, and save the Lord's-day and restrict the saloon.

Why should not all Christians heartily welcome these declarations, and unite in common efforts to accomplish the ends they contain?

Meanwhile we have a direct statement from Cardinal Gibbons, as to how he views the Sunday question, and the position of Protestants with reference to it. Mr. E. E. Franke—P O box 2716 Williamsport, Pa.—wrote the Cardinal asking certain questions. The original copy of the Cardinal's letter lies before us, and through Mr. Franke's kindness we are enabled to give it to our readers. It is as follows:

CARDINAL'S RESIDENCE,
408 N. Charles St.,
Baltimore, Md., Oct. 3, 1889.

Dear Mr. Franke: At the request of his eminence the Cardinal, I write to assure you that you are correct in your assertion that Protestants, in observing the Sunday, are following, not the Bible, which they take as their only rule of action, but the tradition of the church. I defy them to point out to me the word *Sunday* in the Bible; if it is not to be found there, and it cannot be, then it is not the Bible which they follow in this particular instance, but tradition, and in this they flatly contradict themselves.

The Catholic Church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. It is needless for me to enter into any elaborate proof of

the matter. They cannot prove their point from Scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition, and are therefore weekly contradicting themselves.

Yours very sincerely,

M. A. REARDON.

From the standpoint of the Catholic, this is logical; starting with his premises, it is invulnerable. From the standpoint of the Puritan Sunday, or even the "Anglo-American Sabbath," of which we so often hear, it is ruinous. It shows clearly what sort of help Rome will give the Sunday. One of the papers read before the Catholic Congress was by Judge Tolle, of Cleveland, Ohio. The *Springfield* (Ohio) *Daily Gazette* of Nov. 13, 1889, said of this paper:

The tone of the paper, which was favorably received by the Congress, was moderate, yet positive and progressive, the point made prominent being a union of effort and counsel with Protestant Christians who desire to "keep the Sabbath holy." Surely, if the latter are sincere, which no doubt they are, they can well afford to meet Catholics half way in the matter, at least to the extent of ascertaining whether a basis can be agreed upon for co-operation and mutual aid, and it would not be the part of wisdom to hold out for extreme views either way. There is no mistaking the fact that if ever the civil, to say nothing of the Christian, Sabbath is to be maintained, the influence of the Catholic Church, as such, cannot be overestimated."

All these things show how hard pressed the Protestant advocates of Sunday are, and how opportune the occasion is for interference on the part of Catholics. Few circumstances could better serve the purposes of the Pope, and the genius of the Roman Church. "The Continental Sunday," so much dreaded by the zealous advocates of the Blair Bill, has been produced by the theories and legislation which Catholics approve; and yet, the children of the Puritans are inviting them to aid in saving the "American Sunday" from becoming like the "Continental"!! And this before the ink has dried which tells how the Catholic Congress declared Protestantism to be a failure, and no longer a foe to be dreaded; which is true, unless Protestants become more loyal to their creed. This, while the fact still lies fresh in mind, that the speech of Daniel Dougherty, which was defiantly offensive in asserting the right of the Roman Church to rule the United States, was the great event of the Congress; a Catholic correspondent of the *Worcester Spy* said of it:

The event of the Congress was the speech of Daniel Dougherty. I never saw a body of men stirred to such enthusiasm as were the delegates when he had finished. Every man of them, priests and all, arose as one man and cheered, and it seemed as if they would follow their hats into the air.

This same Dougherty, on the 29th of Dec. 1889, at a public meeting in Boston, under the head of "Fair Play for Catholics," was still more defiant. The *Freeman's Journal and Catholic Register* of N. Y., of Jan. 11, 1890, reports the closing paragraph of that speech as follows.

He said, in conclusion, that New England is fast becoming, if not New Ireland, at least New Rome. He described a recent visit to Plymouth. He stood near Plymouth Rock and mused on the stern virtues of the Pilgrim Fathers. Noting a cross near by, he learned that it crowned the church once used by Protestants, but now remodelled into a Catholic temple and called St. Peter's. So that not far from the Rock of Plymouth is the Rock of Peter. You might as well try to stop the ebb and flow of the tide as to stop the march of Catholicity. It is here to stay, and let us never cease to pour out our gratitude that God has placed us upon this grandest part of his footstool. Our Holy Church is unfettered here. We Catholics here, living or dying, will be faithful to our republic."

With all these facts before them, and many similar ones for which we have not space, the National Reform Association, the American Sabbath Union, the N. W. C. T. U., and various other Protestant organizations, pretend to see hope for Sunday, when they can get the Roman Catholics to join them in fighting the plain command of God, and the troublesome minority of Seventh-day Baptists, and Seventh-day Adventists, who are so wicked, (the fourth commandment leads in this wickedness) as to oppose the Blair Bill!! Even Paganism knew that "whom the gods would destroy, they first make mad." Is Cardinal Gibbons a stronger recruit than God's law? The trouble is, God's law won't support the Pope's Sunday against his own Holy day, and Cardinal Gibbon's will. Therein lies the difference.

THE SABBATH RECORDER.

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

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GOD bends from out the deep and says,
 "I gave thee of my seed to sow,
 Bringst thou me my hundred fold?"
 Can I look up with face aglow,
 And answer, "Father, here is gold?"

It is reported that an official decree by the government of Brazil, proclaims religious liberty equally to all, and separates the Church from the State. The over-zealous advocates of religious legislation in our country would do well to make a note of this.

THE Washington correspondent of the *Central Baptist*, in a recent issue, says: "Congress is at work. Many bills introduced. Senator Blair, of New Hampshire, has offered this bill: 'To secure to the people the privileges of rest and religious worship, free from disturbance by others, on the first day of the week.' This is a good bill, and if passed will help to Christianize the hordes of Sabbath-breakers who, in every conceivable way, make the *holy day a holiday*. May our country legalize the sacredness of our Sunday." And yet the leaders of the Sunday legislation movement are trying to hoodwink the Christian people of this country into believing that this is not at all a religious movement. Secretary Crafts should give this correspondent and his publishers some private instructions, or they will excite prejudice against the cause. Things are getting badly mixed, and that, too, on a low plane, when a conscientious Christian prays that our country may "legalize the sacredness of our Sunday" as an instrument with which "to Christianize the hordes of Sabbath-breakers who, in every conceivable way, make the holy day a holiday." How different this from the prayer of Christ,—"Sanctify them through thy truth; thy Word is truth."

ANOTHER case of a cruel death, under the treatment of the so-called "Christian Scientists," in Boston, is reported, and seems to be well authenticated. A young girl from Chattanooga, Tenn., suffering with consumption, was persuaded to place herself in the care of an aunt who is a staunch disciple of the "Christian Science" school. She was told that she was not really ill, save in imagination, and that she only needed to believe that she was well and go about her duties accordingly. She helped about the house-work, which required her to go frequently up and down three flights of stairs; she rose at day-break; walked to see her physician; was not permitted to eat between meals, or eat a particle of flesh or fowl, though her system often craved it. She continued these heroic struggles to make herself believe that she was not really ill, until death mercifully relieved the poor suffering body of its racking, gnawing pains. That all this should be done in the name of Him, who, while in the flesh, devoted so much of his time and sympathy in healing the physical ills of mankind, seems a sad travesty upon the religion he gave to men. We believe in the prayer of faith, and in God's power and willingness to hear and answer prayer, in his own good

time and manner; but we also believe, with the apostle James (2: 15-17,) that "faith, if it hath not works, is dead, being alone." It might not have been possible to have saved, for any great length of time, the life of the Tennessee girl by the use of the ordinary means of treatment in such cases, but the poor, weary, wasting, suffering body might have been relieved of much of its actual distress, and so have been handed down in sympathetic tenderness to its final rest. Christian faith would not have been scandalized thereby.

A UNIVERSAL SAVIOUR.

No lapse of time can ever abate, in the least, the interest which men have in the simple story of the birth of Jesus the Christ. Though our poets have styled it "The old, old story," they have also recognized its ever recurring power to interest, inspire and bless. A single clause in the announcement of the angel to the wondering, bewildered shepherds suggests the true cause of this universal, undying interest; "Behold, I bring you good tidings of great joy, which shall be to all people." The message was not only for the men to whom it was spoken, but for *all people*; not only for all men of that generation, but for *all people in all time*. This universality of the gospel message has a doctrinal and a practical side, the first of which we will consider in this article.

The gospel is universal in its provisions. The gospel scheme is God's remedy for sin, and sin is an universal experience of mankind. Any plan of redemption, therefore, which should not amply cover all sin would be an imperfect redemption; and an imperfect redemption would not be God's redemption. Let no one now suppose that we are about to advocate or defend the pernicious doctrine of universal salvation, popularly so-called. What we do affirm from the text already quoted, and many others which might be quoted, is that the gospel *provisions* are universal. Whether men will accept these provisions and live, depends, not upon the provisions, but upon their own deliberate, responsible choice in the matter. A benevolent man in a great city spreads a noble banquet and invites all of a certain class in the city to come and partake of it without money and without price. That some will despise the invitation, refuse, or neglect to come, is no impeachment of the good man's benevolence; and that some will die for lack of that which has been amply provided and freely offered, is no proof that no provision was made for them.

But, perhaps the difficulty in most minds in reconciling this doctrine of the universal provisions of the gospel with the fact that many do not accept its offer, thus apparently rendering the provisions, in their case, inadequate, lies in the wrong conceptions held as to the nature of sin. Being thus in error as to the real character of the disease, one's conceptions of the nature and application of the remedy will be alike faulty. Sin is not a thing to be measured by any material standards. It cannot be estimated by pounds or tons; its size cannot be indicated by the square or yard-stick, nor can it be measured in a bushel basket, or transported from New York to Chicago by the car-load. Nor is there any propriety in saying that ten million dollars is any nearer the proper price of redemption from its thralldom than is a common nickle. Such estimates have no relevancy whatever to the case. Sin is perverted character, it is so inwrought into the soul-life of the sinner that it becomes an inseparable part of his very being, and the question of Jesus,

"What shall it profit a man if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" is an effort to make his hearers understand that no material thing, or possible combination of material things can be made to weigh a single grain in the balances of the divine estimates as to the value of the human soul. And this priceless gem—the human soul—is jeopardized, yea, is already lost, by reason of sin, its own sin.

Jesus tried to get men's minds away from these low and inadequate standards when he taught that unholy anger against a fellow being was murder, that secret lust was adultery, and that covetousness was theft. So we must not think of sin by any of our ordinary standards of estimate, if we wish to get right views of God's plan of dealing with it. Sin, being a thing of the heart, the remedy must be such as shall affect the heart. Because of sin, which, as we have seen, is that choice of self as the supreme end which constitutes the opposite of supreme love to God, the heart has become alienated from God, and the redemption must be such as shall turn the heart back to its creator, and bring it again into the union with God, from which sin has severed it.

Such is the work which Christ has accomplished. In himself he found the connecting link between God and man. Being God against whom man had sinned, and at the same time sinless man, suffering all the pains and penalties imposed as the result of sin, he has removed every obstacle between man and God, and through him it is possible for every sinner to unite himself with his Father in heaven. Such was the character of his mission that had there been but one sinner to be redeemed his work must have been as full and complete as when millions are to be affected by it. This may perhaps be very feebly illustrated by the minister who elaborates a discourse for his Sabbath service. The study and preparation requires as much time and thought when he is to address fifty men as they would were he to address ten thousand. It is the same sermon, and contains the same inherent qualities whether heard by one man or one hundred. But, it is limited in its results by the number who will hear and heed its precepts. Thus Christ's character and mission are the same, whether one sinner or all sinners be saved. Salvation in its provisions, is, then, universal and applicable to all men, but in its efficacy it is limited by the acts of those who will or will not submit themselves to its influence, allow themselves to be cleansed from its stains of sin, and presented pure and spotless before the throne of God.

THE WESTMINSTER REVISION.

The discussion now in progress, by the General Assembly of the Presbytery of New York, grows in interest, as the days multiply the length of the time of meeting. The question to be settled concerns the changes to be made in the Westminster Confession. The vote to make the change has been taken; the far more difficult question, what change? is still under discussion. The committee, through Dr. Hastings, read the committee's report. In his preface he said that God was in this movement for revision. The Church of Christ must make progress, or she becomes stagnant in her spiritual life. Shall we tie our progress to a post two hundred years behind, or shall we plant the post in the present light of Biblical criticism and Christian experience, where it can be of use?

The third chapter treats of the sovereignty of God in election; the committee wish to add, the

love of God for *all* mankind, the salvation in Christ Jesus provided for all, to be preached to every creature.

Dr. Patton, of Princeton, was the first speaker in opposition. "Whither does this tend, what is the end?" He said the other day, at a railroad station, a man had a dog; the porter asked where it was going, "I don't know," replied the man, "for the dog has eaten up his tag." "So we don't know where we are going, but I believe it will put us where every man can believe just what he pleases." Dr. Schaff answered Dr. Patton very effectively. True interpretation of Scripture is not found by taking passages out of their connection. He referred to John 17, when Christ prayed for his murderers. Dr. Patton replied, "They were elect." Dr. Schaff promptly answered, "If the murderers of our Lord were among the elect, we have nothing to fear." If applause is any criterion, we should judge that the sentiment of the house was with Dr. Schaff.

What is the meaning of the whole agitation? The young men are for revision with quite a fair proportion of the elderly brethren. On both sides are intellectual giants.

Thus far we have such men as: *For*, Dr. Hastings, Pres. Union Seminary; Dr. Schaff, Dr. Brown, Dr. Briggs, Dr. Booth, Dr. Parkhurst, Dr. Henry M. McCracken, Dr. Kerr, Rev. S. G. Law, Dr. Andrew Shirland, Elder Henry Day. *Against*, Dr. Patton, Dr. John Hall, Dr. McLane, Dr. Robinson, Dr. Ramsey, Dr. N. W. Conkling, Elder Nightingale.

One thing was strongly impressed upon my mind. The early training has much to do with the present position of the different speakers. The dear old Presbyterian Church must be true to its past history. I remember very well, that when taking lectures in Union, many of the young students openly expressed their disapproval of these obnoxious doctrines; the damnation of infants and the destruction of the heathen. Dr. Parkhurst made the most telling speech it has yet been my privilege to listen to.

He spoke without notes and with deep conviction. Among other things he said:

We are learning to understand ourselves better. Reference has been made to the Confession of Faith, and to a statement I made before my congregation. I had not, at that time, read the whole of the Confession. But before I undertook to discharge the duties of a member of that committee I did make a thorough study of the Westminster Confession. The Confession, to subserve its purpose, requires that there should be a just expression of the integral sense of the Christian Scriptures, in its details, and in the inter-relations of the details. While I advocate the report rendered by the committee, I make this point. The impression produced on the mind of the reader of the Confession is not the impression produced by the reading of the New Testament Scriptures.

The centre of gravity in the Confession is the less gracious side of our common bond. The centre of gravity of the Christian Scriptures is the gracious side. The centre of gravity of the Confession does not coincide with the centre of gravity of the Christian Scriptures. That is not saying there is anything in the third chapter which is not true. But while the several elements of the Confession of Faith may be true, the centre of gravity of the Christian Scriptures is not exhibited in its beauty in the Confession of Faith. I do not want to see something eliminated from it, but something put into it to balance it, so that the less gracious side of the Confession should be counter balanced. Then I should feel that the superb centre of gravity of the Christian Scriptures is represented. There God's love is brought out stronger than anything else is, but it is not in the Westminster Confession.

We heard brought out in the address of Dr. Paxton, on Monday, the difference between hyper-Calvinism and Arminianism on the opportunity of grace. But I think we will all stand on this platform. God is not under obligation to us to extend to us the means of salvation, but God is under obligation to himself to give me an opportunity to be saved.

BEYOND REDEMPTION.

There is one side of holiness which it seems to me,

has been done a little overmuch. We must not separate in the divine character, the several elements that combine in its composition. All theology must be brought to the test of a sound psychology. Holiness is always love, and love never forgets to be holy."

Then reverting to the sections dealing with predestination, Dr. Parkhurst said:

You are congenitally damned. You were damned before you were born. God hated us while we were in our mother's womb. That is preterition.

"Oh, no!" cried out a divine emphatically.

"I am explaining preterition," continued the speaker vehemently, "as laid out for us on Monday afternoon. If I felt obliged to preach that doctrine, I would tear my Geneva gown into shreds, and rip my bands into rags, before the coming Sabbath, and my elders and my deacons and all my membership would stand by me.

The meeting of our committee was interesting. As something has already been given to the public, I will state two or three things that transpired. We represented all complexions of the Presbytery. We sat around in a circle, looking at each other, and we felt at each other. (Broad smiles.) The second afternoon things were a little different. We were a little more positive; there was a prospect of our falling apart. The third afternoon we made up our minds that none of us was going to get what he wanted. Each wanted to get as much as he could, and then each made a little surrender. We parted, feeling very good-natured. We came together again, and again each yielded a little, until finally we stood on one platform, and brought in a unanimous report.

Mutual concession was the only way out of our difficulty, whether as regarded the Presbytery or the Church itself. This thing is in the air, and it has come to stay and will grow. You may box up the reservoir, but boxing the reservoir only contains the promise of a great burst, so long as the streams keep trickling down from the heights. I would never have brought in such a report myself, but it is a report of mutual concessions.

The session adjourned from Friday to Monday afternoon. How long the assembly will continue to sit is as yet an unsettled question.

J. G. B.

CHICAGO LETTER.

A stranger stepped into the Pacific Garden Mission last Saturday evening, Jan. 11th, to see what was going on in that strange place of strange phases of city life. True to its reputation, the place furnished some very unusual proceedings, at least as seen by the ordinary observer. He saw a large room well provided with electric lights, illuminated texts and mottoes on the walls, seated with chairs, large platform at one end with speaker's desk, upright piano, church organ, etc. In the room were seated a motley gathering of two or three hundred men, women, and children, of the most variegated appearance of clothing and complexion. Here might be seen a row of men with bleary eyes, unkempt hair, dirty faces, and whose clothing indicated that they had never known the luxury of clean linen. The next row, perhaps, would be filled with men of sober mien, clean clothes, and having the air of business men in prosperous circumstances. Boys who seemed to have slept in an ash-heap were sandwiched in between boys who appeared as men of importance in manner and dress, instead of boys; girls of every age and description, from the angel to the bawd; women, with babies in arms, both poorly clad, and all interspersed with ladies of fashion and standing. The coal-black faces of negroes of all ages and both sexes, were strangely intermingled with the glowing faces or the marble brows of the whites. Various nationalities and religions, Jews and Gentiles, all unaccountably (to a stranger) mingling together, and yet apparently in the most harmonious manner, as they took part in the exercises of the evening. The occasion was called the Holiday Entertainment of the Mission School of the Seventh-day Baptists of Chicago. A little maiden would appear on the platform to recite or sing, having a curly head,

dark, sparkling eyes, and foreign manner of the most decided Jewish type, to be followed, perhaps, by a distinctively American boy or girl, apparently without a thought of the startling difference. A little Jewish girl would go to the piano and in two minutes have the whole variegated audience in open-mouthed astonishment at her fingering, and when she retired would perhaps be followed by a tall, be-whiskered American gentleman with a guitar, who sings and plays something to interest every one, while an American lady, seated at the piano, plays an accompaniment.

A tall, stately woman, whom a stranger might take for a Jewish lady, but who was the wife of the Seventh-day Baptist minister, had charge of the programme, which was made up of recitations, songs, addresses, chalk-talks, etc., closing with presents given to the children. Two or three patriarchal gentlemen made short addresses, one of whom, with Jewish features and nasal twang, announced that the work was not Jewish, although he was not ashamed to be called a "Sheeney," but that it was carried on by the Seventh-day Baptists of Chicago, and the people of the vicinity need not fear to send their children to the school, as they *did not teach them wickedness.*

At the close the Superintendent read off the names of those entitled to presents, when pretty much all of the juvenile portion of the audience went forward. A few scattering lambs remained behind, as exceptions to the rule of rewards for merit. The presents were mostly of books, and judged by one the writer saw (a Child's History of England), they were not trashy. The names of the children sounded as if read from the roster of a Jewish synagogue. Those not entitled to anything finally got a bag of pop-corn and pea-nuts, and so everybody went home happy, and thus ended one of the many strange scenes of Chicago city life.

OSERVER.

CORRESPONDENCE.

Will the Editor kindly allow me to take issue with one or two thoughts contained in "An Example of Systematic Giving," published in RECORDER of Jan. 9th. The committee sent forth were instructed "never to tease"—"scarcely to ask." That might be best in *very few* cases, with people of peculiar temperaments, and always, if every person visited was fully informed as to duties and methods of giving. But how many there are, who, because they have not an abundance of this world's goods, take it for granted that they have no obligations, without ever having had their attention properly called to the subject. True, there has been enough said in the RECORDER during the past few months to sufficiently enlighten all, but how many whole families live from year to year, without this weekly messenger of good, thus doing themselves and the Sabbath cause a great injustice. There are many who, if the privilege of giving is merely offered them, and that in a faint-hearted way, will at once refuse; when, if a little time and pains is given to explain, pleasantly, the pressing needs, and they are gently urged to try the experiment of sparing a small portion each week, even though the consent may be reluctantly obtained, after one trial those same persons may come to give because of the love of it, others to learn the blessedness of giving. We have known of many such instances. Therefore, I believe the committees should be somewhat *persistent*, in addition to all the *pastors* can do, by preaching and teaching and leading in this matter. Neither should their work be termed "begging," as is many times the case. It is only persuading people to pay that which is the Lord's portion, and truly belongs to him.

L. E. B.

OMAHA, Neb., Jan. 18, 1890.

YOUNG PEOPLE'S WORK.

FORGIVENESS.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong:
So, turning gloomily from my fellow men,
One summer Sabbath day I strolled among
The green mounds of the village burial place;
Where, pondering how all human love and hate
Find one sad level; and how, soon or late,
Wronged and wrong-doer, each with meekened face,
And cold hands folded over a still heart,
Pass the green threshold of one common grave.
Whither all footsteps tend, whence none depart,
Awe'd for myself and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling I forgave.
—J. G. Whittier.

How swift we often are to resent an injury, how quick to feel that some one has purposely done us an evil! How much sooner we judge the wrong to be intentional than to seek for some explanation which might show it to be accidental or the result of some misunderstanding!

AND if we find it so, or if such explanation be offered by the one who has injured or offended us, how loth we are to accept it as truth, and how stubbornly our minds refuse entrance to the more favorable view of the case, even though it be natural and logical, while the evidence which drove our minds to the former conclusion was purely circumstantial.

AND then if, after all, the trouble was the result of intended wrong on the part of our friend, and he offered no explanation but confession and a penitent admission of his error, saying that what was done or said was in passion and is now a matter of sincere regret, how grudging and how half-hearted our forgiveness is apt to be! Let us try to cultivate the spirit of readiness to forgive, eagerness to find our friends to be in the right, looking rather for the evidence of their favor toward us than for proofs of their disregard for our feelings. If we all as Christians seek these things, greater peace shall abide as our portion.

ANSWERS TO QUERIES.

Though the Secretary of the Permanent Committee of young people has answered many questions relative to their work, occasionally letters are addressed to the President asking for further information. These relate principally to the matter of raising funds. The following statement may help a little:

1) It is advisable that all our young people co-operate with the regular system now pursued in the churches, *i. e.*, that they take the regular pledge cards and use envelopes, etc., and not be found wanting in this matter.

2) It is advisable that all our young people follow the plan requested by our committee at first, *unless they are already contributing as above.*

3) Some, perhaps many, of our young people may—and we hope they will—in addition to the above, raise funds of their own for such purposes as they may most desire to further. The correspondence of the Permanent Committee has revealed the fact that there is decidedly no general agreement among the young people; therefore each section of our denomination (or each Y. P. S. C. E.) would do well to unite on some common object and raise funds toward it. In this case the following mode of procedure is recommended:

a) If the object be a local one, each Y. P. S. C. E., or each union of Y. P. S. C. E.'s, would

better expend its own funds and do its own work; reporting such expenditure of funds to the Treasurer, Mr. W. C. Whitford, 41 E. 69th St., New York City, and reporting all such work to the Secretary, Miss Agnes Babcock, Leonardsville, N. Y.

b) If the object be not local, funds raised should be sent to the Treasurer with a careful statement of the object and the wishes of the societies, and a report as above to the Secretary.

4) There can be no general plan followed for this Conference year. Full reports should be sent from every society to the Secretary and Treasurer, before Aug. 1st, so that these may form a basis upon which to work next year. Thus we may ascertain clearly the preference of all, and possibly by-and-by we may be able to solve the problem which seemed so clear to every individual at the meeting in Alfred last summer, but which has turned out since to be so obscure.

UNROLLING A MUMMY.

On Wednesday afternoon a large and distinguished company assembled in the botanical theatre of University College to witness the unrolling of a mummy from Upper Egypt. This mummy has for about half a century occupied a place in the college museum, but it is not known how it came into the possession of the authorities. It was at length decided to unroll it, and Mr. E. A. Wallis Budge, M. A., of the British Museum, was requested to undertake the task. The chair was taken by Mr. Erichsen, president of the college, and among those present were Sir John Lubbock, M. P., Sir A. Garrod, Prof. Gladstone, Prof. Ramsey, Prof. Goodwin, Prof. Seeley, Prof. Carey Foster, Prof. Hayter Lewis, Mr. Romanes, Mr. Poynter, Mr. Alma Tadema, Mr. Beerbohm Tree, Mr. Rider Haggard, Mr. Maunde Thompson, Dr. Fitch, and Dr. Quain. The mummy was placed on a table on the floor of the theatre and loosely covered with a cloth of fine linen of a faded purple color, which had formerly constituted its outer wrapping.

Before proceeding to perform the operation of unrolling the mummy Mr. Budge made some prefatory observations on Egyptian mummies generally. He described the principal methods of preserving the human body by mummification as three in number. The first process required that the intestines should be extracted and embalmed in four pots dedicated to four gods. The body was then soaked in natron for 70 days. At the end of that time it was washed, and then carefully bandaged in hundreds of yards of linen. By the second process the intestines were simply dissolved out by means of natron, after which the body was soaked in natron and then mummified. By the third process the body was merely salted and put into a pit. Sometimes bitumen was used with other substances to fill the cavity in the body after the intestines had been removed. At the conclusion of his observations, Mr. Budge proceeded to unroll the mummy, which was closely swathed in scores of yards of thick, yellowish linen of fine texture. The bands of linen varied in width from four or five inches to about a foot. Some of them were laid lengthwise along the body; others were wrapped round and round it.

At the beginning of the process of unrolling there was a very perceptible sickly smell of aromatics, which as the work went on gave place to a more pronounced and decidedly disagreeable odor. When a great part of the linen had been removed black stains, caused by the bitumen, became apparent, and nearer to the body the wrappings had suffered considerably from contact with this substance. Two small pieces of linen with fringes were discovered in the course of the unrolling, and these bore inscriptions more or less impaired by the bitumen. When at last the coverings had been removed, the body was found to be of a very dark brown color—so dark, indeed, as to be almost black. The skin where it remained was hard and shiny, the arms and hands lay lengthwise upon the ab-

domen, while the heart and intestines were placed beneath the knees. The features when disclosed stood out very clearly, and were those of a rather handsome person, but the sex could not be determined. Glass eyes had been placed in the head, and there was a linen plug in the ear.

Mr. Budge, at the conclusion of his task, said that the mummy seemed to belong to a period about 800 years before Christ. It was filled with bitumen, and nearly all the flesh was destroyed in consequence. Parts of the skin remained upon the breast, and the bones were still in fairly good condition. The intestines, instead of being put in pots, as they usually were in the case of persons of high birth, were placed beneath the legs. The person could not have been of very great importance, because there was neither scarabæus nor ring upon the finger. The incision on the left side was still found, and was one of the most interesting features in the mummy. The person appeared to have been called Bek-Ran or Bek-Ranef. The only inscription decipherable was the name of Osiris, folded over the part of the stomach dedicated to that god, and a prayer for the heart of the deceased. There was another piece of linen bearing the date, but the year had been obliterated by the bitumen. From the quality of the linen, its fineness of texture, and the fringes to the inscriptions the mummy must belong to the best period of Theban mummifying, probably the 19th dynasty. The inscriptions were written in the hieratic or current hand of Egyptian hieroglyphics. The mummy was about 5ft. 3in. in height, and was that of an Egyptian, probably one of the class corresponding to the lower middle class of modern times. The body will undergo further examination by scientific experts.—*London Times.*

OUR MIRROR.

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

ASHAWAY, R. I.—On New Year's Eve, Dec. 31, 1889, the Y. P. S. C. E. of the First Hopkinton Church, gave a Star Entertainment, followed by a social in the church parlors, at which refreshments were served. Having enjoyed a solemn New Year's Eve service, a year ago, when 31 of the membership were present, the Society had planned to repeat the watch-meeting, this year, so at 10.45 the young people adjourned to the prayer-meeting room, where 80 united in a prayer and consecration meeting. These last moments of the old year were thus fittingly spent in worship, and a renewal of a determination to work faithfully in the new year. As the midnight bell sadly tolled the death of the old year, we listened silently to the measured tones; but when the new year was ushered in with joyous peals, the meeting broke up, and the first words spoken in 1890 were "A Happy New Year" to all. H.

GOOD LITERATURE.

CRITICS AND CRICICISM.

(Continued.)

We have intimated, that a great productive genius and a critic are seldom found combined in one character. The reasons for this are evident. A great genius is almost necessarily one-sided; it is as needful that a critic be many-sided. When a man is a genius on one point, we do not expect him to be infallible on every other. In fact, an "universal genius" is too apt to be a "jack of all trades and master of none." It is in the nature of things unlikely that a great poet could ever be a true critic. The qualities which lend the charm to his verses all unfit him to be a judge. Some exceptions will suggest themselves. Macaulay is perhaps the most noteworthy. But even here the rule holds good in the main. Ma-

caulay's great work is his History, a form of writing in which criticism holds no small place. But look at the "Lays of Ancient Rome." Though thoroughly graceful and easy, and indeed perfect of their kind, they are not the poems of imagination, but the poems of the historian. Neither do they belong to the highest order of poetry.

The critic, indeed, inevitably brings his judgment into peril, when he undertakes himself to become an original writer. Matthew Arnold infuriated a large number of scholars, when he ridiculed their translations of Homer, and yet, angry as they became, they found his arguments difficult to refute until he essayed to show them, by a few original examples, how Homer *should* be treated. Then he had furnished them with a means of retort, which turned the criticized into the critics.

Now all this may seem a little foreign to the object of these papers, but there are two reasons for entering upon the subject here.

In the first place, the reading of the best reviewers, represented by such men as Hazlitt, Hallam, Lord Jeffrey, Macaulay, E. P. Whipple, and George Ripley, is helpful to the student of literature, provided he have also a mind of his own; and, moreover, the best reviewers come at last to be themselves an integral part of literature. In the second place, next week's paper will be devoted to a few suggestions as to the way in which we may judge of the merits of various books for ourselves, a subject which is necessarily allied to that professional criticism we have been considering.

Young people will sometimes insist that to read various criticisms of a book is only to be more puzzled than before, since the critics so often contradict each other. But this is not nearly so much the case as appears upon the surface. It is necessary to learn to distinguish between a difference of taste and a difference of literary good judgment. One critic may place Wordsworth at the head of modern poets, and another may give Browning that post, and there may be a great deal said on both sides of this question. But neither critic would fight over the merits of Tupper and Robert Montgomery. One reviewer may call Thackeray the greatest novelist that ever lived, and another may declare that Thackeray lacked imagination and tenderness, and that in his opinion George Eliot must hold the first place. But what serious critic would ever review at all the works of E. P. Roe or of Augusta Evans? There are some names, it is true, which form a debatable ground, Walt Whitman's for instance. In such a case as this, there is nothing to do but to wait until two or three generations have passed away, when his works will be weighed and assigned to their proper level. Time is an excellent test where critics are in actual opposition to each other. But the main point is that, in spite of all the various opinions expressed by critics, there are principles at the bottom of sound criticism which can be learned, and which will help anyone wonderfully to enjoy what he reads.

EDUCATION.

—DR. HENRY A. ROWLAND, Professor of Physics and Director of the Physical Laboratory of the Johns Hopkins University, has been elected a member of the Royal Society of London.

—DR. N. E. WOOD, a prominent Baptist clergyman in Brooklyn, is mentioned as the probable successor of the late Dr. Ebenezer Dodge, as President of Madison (N. Y.) University at Hamilton, now Colgate University.

—MISS AMELIA GIVEN, of Carlisle, Penn., has built a handsome library building, furnished it completely, filled the shelves with hundreds of well-selected volumes, and

presented it to the town of Mount Holly for the benefit of the working people and mill hands in the two large paper mills built by her father. That is generously—Given.

—THE Hon. Andrew D. White has declined to be a member of the Board of Regents for the State of New York, owing to the fact that his election thereto would vacate his trusteeship in Cornell University.

—MARSHAL FIELD has donated a \$100,000 site in Chicago for the proposed new Baptist University. This gift fills the last requirement of the originator of the University project of J. D. Rockefeller, the oil king. Mr. Rockefeller gave \$600,000 to found a University, on condition that \$400,000 more should be raised and that none of the total \$1,000,000 should be used for purchasing the site. The value of Mr. Field's land, with money already raised, more than completes a million.

—THE Pan-American Congress brings out the fact that the English language predominates on the Western Hemisphere. It is probably spoken by 70,000,000 people; but the Spanish language is the tongue of at least 45,000,000 people, occupying more than 8,000,000 square miles of land, or over half the surface of the three Americas. Every nation represented in the Conference, except the United States and Hayti, speaks the Spanish tongue. This prevalence of the Spanish language is the principal evidence that now remains of the discoveries and conquests the Spaniards made, and the colonies they planted on these continents.

TEMPERANCE.

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

—OF one hundred and eight foreign papers in Illinois only one declares for temperance.

—IT is estimated that \$10,000 is spent for drink on an average steamship from England to Australia.

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

—THE Cadiz (Ohio) *Flambeau* estimates that the liquor traffic takes one boy from every fifth household.

—IT is estimated that the various religious bodies of this country consume every year, at the communion table, about 60,000 gallons of wine. This is, for the most part, fermented wine, which contains alcohol.

—THE convicts under the Iowa prohibitory law in Polk County jail are kept in one room, and there are about ten of them. They have placarded the wall with a very appropriate motto, "Home of the Iowa Bootlegger."

—A NATIONAL Temperance Congress, under the auspices of the National Temperance League, will be held in Birmingham, England, in October next, commencing with a large number of sermons on Sunday, Oct. 20.

—SECRETARY PROCTOR, of the War Department, has lately abolished a beer-selling restaurant which had been established in the Department building. It was done in response to the request of the local W. C. T. U. of Washington.

—THE *Atlantic Monthly* says of the saloon: "It stifles progress, fosters pauperism, brutalizes husbands and fathers, breaks women's hearts, puts rags on the workingman's back, disease in his body, and shame and despair in his heart."

—IT is said that the use of opium, by fashionable women, in Washington, D. C., is being carried to frightful excess. Seeking relief from the endless strain which the round of dissipation, balls, receptions, etc., imposes, they grow to use this harmful drug. Many of them have, step by step, already arrived at the point where they purchase and eat the crude gum regularly, every day, or drink laudanum, in quarter ounce, half ounce, or even ounce potions.

—AT the recent Alcoholic Congress at Paris, it was elicited that during the last eight years the liquor saloons of Paris have increased from 24,000 to 29,000, that in thirty years the consumption of alcohol has been trebled, in the last ten years doubled, and that no less than 36,000,000 gallons of alcoholic liquor have been manufactured out of potatoes. The seed thus sown has borne its inevitable fruit in a startling increase of crime, disease, insanity, and suicide. Everywhere and always the fruits of the liquor traffic are the same.

—IT is known that Judge Brewer, of Kansas, was recently made one of the judges of the Supreme Court of the United States. His friends in Leavenworth gave him a banquet and placed on the bill of fare milk punch. When this fact was made known the police commissioners notified the proprietors of the hotel at which the banquet was to be held that if they attempted to furnish milk punch they would be arrested and the liquor confiscated. At first the committee on arrangements was defiant, but upon sober second thought they decided to have no milk punch. And this is the way that prohibition prohibits in Kansas.

POPULAR SCIENCE.

A PLANT possessing very singular properties, has been discovered in India. It is said to entirely destroy the taste of sweetness. When its leaves are chewed, their peculiar acid completely neutralizes sugar placed upon the tongue soon after, so that it has no taste beyond that of mere grains of sand.

A WONDERFUL mirage is said to exist in Alaska, which is reflected from the glassy surface of a glacier overhanging an arm of the sea. Just after the change of the moon in June, soon after sunset, a city appears, mirrored in the sky above the glacier. It is so perfect, and so distinct, that a photograph has been made of it this season.

THE ancient copper mines on Lake Superior are stated by Professor Newberry to have been abandoned not less than four hundred years ago, as is proven by the growth of forest trees over the rubbish heaps; and the old mica mines of North Carolina and the serpentine quarries of the Alleghanies show like evidences of antiquity.

WHEN the ground is plowed in the fall or early winter the frost goes down and reaches the insects that have sought refuge therein. The clods and lumps are broken by the action of the frost, and the soil put in condition for being easily plowed in the Spring. Hard, lumpy manure is also pulverized by frost, due to expansion and contraction during alternate thawing and freezing, which renders the manure fine when it is spread over the surface at this season.

AN average of five feet of water is estimated to fall annually over the whole earth, and assuming that condensation takes place at an average height of 3,000 feet, scientists conclude that the force of evaporation to supply such rainfall must equal the lifting of 302,000,000 pounds of water 3,000 feet in every minute, or about 300,000,000 horse-power constantly exerted. Of this prodigious amount of energy thus created, a very small proportion is transferred to the waters that run back through rivers to the sea, and a still smaller fraction is utilized by man; the remainder is dissipated in space.

A WRITER in a medical journal remarks: "The surest, quickest, and most sensible way to cure a cold is to go to bed and stay there." But he adds, with a touch of sarcasm, "Not one American in fifty will apply the remedy. We are too busy. We would rather risk losing our whole life than lose a single day. Therein we are fools." For other things than colds a day in bed is a most excellent specific. For certain forms of nervous impairment nothing will more readily restore the balance than the forced rest and quiet of a few hours in a recumbent position. The exigencies of life often necessitate overwork. The father of a family may be engaged in a business which, at certain seasons of the year is very taxing. The mother has to meet extra burdens of sickness or company. The children are pressed with school work, and show, by their irritability, that the nervous force is being overdrawn. Better even than a holiday, as a restorative in such cases, would be the prescription herein recommended. Nature is elastic, and can stand a great many shocks if only the nervous system is given time to recover between them.

THE DEW RISES.—It is now held by the best physicists that, instead of falling from above, the dew rises from the earth. The generally received opinion that the dew is formed of vapor existing at the time in the atmosphere must be given up for the established fact that the vapor which rises from the heated earth is trapped by the cold surface earth. Besides, when we imagine that on a cool evening after a sultry day in summer our feet are being wet by the dew on the grass, we make a grave mistake. For that moisture on the grass is not dew at all, it is false dew—in reality, the transpired humor of the plants. The drops at the tips, which glisten diamond-like, are not dew; close examination shows that these crystalline spheres are all situated at the points where the veins of the leaves cut the outer edges. These drops only give evidence of the vitality of the plant. The difference between the true dew on the grass and the exuded drops through the veins from within the grass can be easily distinguished, for the former is distributed all over the blade in a moist film, whereas the latter are of some size, and are situated near the tips of the blade. Altered then, is the meaning of the line, "Ilka blade o' grass kept its ain drap o' dew;" for those brilliant globules on the petal, shaking to the same sweet air, and often "gilding at once all fragrant into one," are not dew drops, but are the exudations of the healthy plants. They give evidence of the elixir vitae of vegetation; whereas the true dew is the pearly lustre, varnished in filmy humidity over the blades by that wondrous alchemy which transforms the water vapor rising from the ground into the plant-refreshing dew.—*American Analyst.*

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 VI.—CHILDHOOD AND YOUTH OF JESUS.

For Sabbath-day, February 8, 1890.

SCRIPTURE LESSON—LUKE 2: 40-52.

40. And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.
41. Now his parents went to Jerusalem every year at the feast of the passover.
42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
43. And when they had fulfilled the days, as they returned the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.
44. But they, supposing him to have been in the company, went a days journey; and they sought him among their kinsfolk and acquaintance.
45. And when they found him not, they turned back again to Jerusalem seeking him.
46. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.
47. And all that heard him were astonished at his understanding and answers.
48. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.
49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?
50. And they understood not the saying which he spake unto them.
51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.
52. And Jesus increased in wisdom and stature and in favor with God and man.

GOLDEN TEXT.—Jesus increased in wisdom and stature, and in favor with God and man. Luke 2: 52.

INTRODUCTION.

In the last lesson we studied the account of the presentation of the child Jesus in the temple, and of the exalted salutation of the aged and godly Simeon, who came into the temple at the same hour, and recognized the child as the promised child of Bethlehem. After the salutation of Simeon, and the religious presentation of the child, the aged prophetess Anna came into the temple, and she was also greatly exalted in thanksgiving and praise for the redemption which was now surely at hand. Succeeding the events of this day Joseph and Mary seem to have returned to Bethlehem, where the events recorded in Matt. 2 occurred; the visit of the magi, first to Jerusalem, then to Bethlehem, where they found the child and offered their gifts; their return to their own country without informing Herod; the flight into Egypt of Joseph, Mary, and the child; the subsequent massacre of the children in Bethlehem; the death of Herod; the return to Judea, and the final settlement in Nazareth, the previous home of Joseph and Mary, according to Luke.

EXPLANATORY NOTES.

V. 40. *And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him.* These words simply affirm the healthy growth and rapid mental development of the child. He advanced in knowledge of his Father's works, and will, and ways, and word, and in the right application of all this acquired wisdom. The grace and favor of God attended him in all this normal development of body and mind. Whatever might have been the temptations around him he grew up in innocence and true noble-hearted childhood life.

V. 41. *Now his parents went to Jerusalem every year at the feast of the Passover.* This was required of every male Jew above twelve years of age. Exodus 23: 15, Deuteronomy 16: 1-8, 1st Samuel 1: 3, 21. The Passover feast began on the fourteenth day of the month Nisan, and continued through an entire week; and subsequent to the building of the temple it could be celebrated nowhere else than in Jerusalem. Women were allowed to attend this feast, and it was probably optional with the parents to take with them their children.

V. 42. *And when he was twelve years old, they went up to Jerusalem after the custom of the feast.* They might have taken their child with them before this time, but their taking him with them at this time is

especially noteworthy because at the age of twelve the boy's name is recorded upon the register, and henceforth he is required to attend these national feasts as any other male citizen in his family or tribe. He was now called "a son of the law;" began to practice the fastings and the prescribed prayers, and to wear [the phylactery like adult men.]

V. 43, 44. *And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.* It was customary for the families returning to the same localities to go together, and sometimes these companies would form a large encampment when they halted at night. It was usual for them to make but a short distance in travel on the first day of their departure. Mingling together as they would with kindred and friends it was not a strange occurrence that members of families might be lost sight of in the crowd until they should make their encampment for the night. It was probably in this way that the parents left their child behind, supposing, of course, that he was somewhere in the crowd of travelers, and that they should find him when they came to a halt.

V. 45. *And when they found him not they turned back again to Jerusalem.* It would seem that they had no definite idea as to what had become of the child; he might have stopped somewhere on the way; he might have become lost in the great city, or wandering about in the encampment of the vast multitudes outside of the city walls. It was therefore an anxious and weary search for their lost child which engrossed their whole attention.

V. 46. *And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.* This expression, "after three days," corresponds with our expression on the third day; that is, on the third day counting the day of their first departure from the city. After looking for him everywhere else they came into one of the apartments of the temple where the rabbis were frequently assembled for the purpose of discussing the profound questions of their religion, or expounding the Scriptures to disciples who might be attending upon their instructions. And there, to their happy surprise, they found their child sitting in the midst of these able teachers, and engaged with them in their deep discussions, both asking and answering such questions as engaged the most scholarly and profound thought.

V. 47. *And all that heard him were astonished at his understanding and answers.* These renowned teachers of Israel were men of age and much experience, who had devoted their lives to the study of these profound subjects relating to their government and to their religion; but here is a boy, only twelve years of age, propounding to them the most difficult and fundamental questions, and at the same time in perfect readiness to give a reasonable and true solution to the deep questions which they together may propound to him, yet in all this intensely thoughtful discussion the boy is as modest and careful in his expressions as the aged and thoughtful man. It is not surprising that they should be astonished at his understanding.

V. 48. *And when they saw him they were amazed, and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.* These parents had doubtless come to a state of deep anxiety concerning their lost child; and now, when they find him so apparently forgetful of them, and so deeply absorbed in conversation with these men in the temple, they are not only amazed, but the mother's heart is almost ready to burst with grief; it is a mingled feeling of joy and sudden surprise, and a form of gentle rebuke. She hardly knows what to say, or how to understand this strange transaction of her child. She seems to ask for an explanation, and deeply desires to know what it all means.

V. 49. *And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?* The mother's words had implied that they had been searching for him all over the city, and of course had undergone much of weary toil as well as anxious fearful sorrow. Jesus answers her by a question which conveyed almost a rebuke. It seemed so strange that his parents should not better understand him. Why should they expect to find him anywhere in the city or outside of the city mingling with the listless crowds? Why should they not have looked for him in this very place where he was engaged with those wise men in conversation relating to the highest and most important themes. He has a heavenly Father, and he is engaged in conversation with these men who are supposed to be best able to teach him concerning all the divine will and plan of his Father.

V. 50. *And they understood not the saying which he*

spake unto them. His reference to his Father's house and the business of his Father, was more than they could understand. It seems very clear from the answer which he gave to his mother, that he had come to apprehend something of the divine mission and of his relation to the Father.

V. 51. *And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.* The apparent independence which had been expressed in his words, was at once laid aside, and he immediately exhibited all the filial attachments and obedience that any innocent child could exhibit. But this event, and the conversation had with the child, made a very deep impression upon the mother's heart. She kept them in mind, constantly seeking for a better understanding of them.

V. 52. *And Jesus increased in wisdom and stature, and in favor with God and man.* The words express in a single breath all that is recorded concerning him for the next eighteen years. We may well suppose that he was steadily maturing in wisdom, in real manhood, and in those highest qualities which best fitted him for his divine mission in the sinful world.

QUESTIONS.

What was the theme and outline of the previous lesson? What was the Golden Text? What were the intervening events between that and the present lesson? What is the theme of present lesson? The Golden Text? What is said of Jesus in his childhood till he reached the age of 12 years? On what occasion did he visit Jerusalem? How could he tarry unknown to his parents, when they took their departure for Nazareth? Where did they seek for their lost child? And where and in the midst of what engagement did they find him? What were their feelings when they found him seated with the wise men? What was the mother's first inquiry and what was his reply? What is known of his subsequent years previous to entering upon his ministry? Now give in a brief, rapid outline the substance of this lesson.

PROF. CHARLES A. CLARKE.

The subject of this notice was the son of Albert Clarke and Elvira (Green) Clarke, and was born in Scott, Courtland Co., Oct. 19, 1855. All his early life, with the exception of four years, was spent in the place of his birth. A noticeable characteristic of his boyhood was his devotion to his mother. He took great delight in doing errands and chores for her whenever her wants were known.

At the age of nineteen, during some extra meetings held by the Methodists of his native town, he gave his heart to God, and was baptized by the pastor of the Seventh-day Baptist Church, Rev. D. K. Davis. He was the only one who united with the church at that time. His sister Kate followed in about two years, being the first one who was baptized in the extensive revival conducted by Eld. Huffman. He attended school at Homer for a time, but his education was mainly received in Alfred University. He was about 24 years old when he began his study there, in 1877 or 1878. He remained until 1884, when he graduated in the scientific course, with the title Ph. D. The subject of his oration at his graduation was "The Babylonian Empire." It was a fine description of that truly wonderful country. The same year of his graduation he was called to the Albion Academy as a teacher, where he remained two terms. From here he went to Nortonville, Kansas, and was there most of the time until he was called back again to take charge of the Academy as its principal at the beginning of the present school year. He was engaged in teaching every year for fifteen years, with a good degree of success.

He was married to Miss Evelyn A. Willard, of Nile, N. Y., Feb. 20, 1889. Not even one year after that important and eventful circumstance he was taken away by the inexorable hand of death. He was very retiring in his nature, never making himself conspicuous. This characteristic he seemed to inherit from his mother, whom he so faithfully served in his younger days. In common with

all such natures he was keenly sensitive, and fearful that he might not be making the most of his circumstances, feeling the magnitude of the responsibilities of his position. While this gave him some pain, it fitted him especially for a great work, which he was certainly doing for us here at Albion. Though not every where present, his power was felt in every department of moral and religious work. We realize that our loss is very great. I think as far as I know, or can learn, that Albion has never felt so broken up by the death of one of its citizens as at the present time. We believe him to have been an earnest, consistent, and conscientious Christian worker, and we feel no doubt that he has gone to swell the vast throng of the redeemed in heaven, so that what is our loss is his eternal gain. Though the father and mother feel deeply the loss of their oldest child, yet they should receive much comfort in the thought that their family is nearer the throne of God, because part of the family is in their heavenly home.

His sickness, though short, was very severe. Only ten days were required for the disease to destroy his life. His malady was called meningitis. He breathed his last in the afternoon of Jan. 12, 1890, at the age of 34 years, 2 months and 23 days. A large congregation assembled at the church in Albion, Jan. 15th, to pay their last respects to him. A discourse was preached by the pastor, from the words, "Ye are the light of the world." Revs. W. C. Whitford and F. O. Burdick assisted in the pulpit. In the procession the President of the Academy Board preceded the bier, the Treasurer and Secretary were the first bearers, and the other bearers were members of the graduating class. Then followed the relatives, and after them the members of the Y. P. S. C. E., with appropriate badges. After these followed the students of the school, and others. All this seemed to be very appropriate and fitting.

At a session of the Albion Y. P. S. C. E., Jan. 18th, the following resolutions were unanimously adopted:

WHEREAS, The Lord has laid his hand heavily upon us as a society, and bereft us of one of our most esteemed and efficient workers, in the person of Prof. C. A. Clarke; Therefore,

Resolved, That we realize the great loss we have sustained in the death of our brother, and feel the importance of doubling our diligence that the cause of God may not languish.

Resolved, That though we do not mourn as those who have no hope, yet we feel greatly stricken by this providence of God, and believe that it is a call from God to live nearer to him, and be always ready for his call to come up higher.

Resolved, That we extend our deepest sympathy to his wife especially, who is the President of our Society, and also to all the other bereaved relatives, and pray that the grace of God may heal, comfort, and console the broken hearts and troubled minds.

Resolved, That a copy of these resolutions be sent to Sister Clarke, and also to the SABBATH RECORDER for publication.

W. H. ERNST.

Resolutions adopted by the Executive Committee of the Board of Management of Albion Academy.

WHEREAS, God in his wise providence has removed from this life Prof. Charles A. Clarke, whose labors as principal of and teacher in the Academy were greatly appreciated, and whose death leaves a vacancy which but few can fill fully; therefore,

Resolved, That we hereby express our keen appreciation of the loss which the Academy has sustained in his death. He was a conscientious teacher, and his example of Christian firmness and gentleness of manner will long be remembered by all who enjoyed the blessings of his influence.

Resolved, That we deeply sympathize with Mrs. Evelyn A. Clarke in the great loss she has sustained in

the death of a faithful and helpful counsellor and a true and devoted husband.

Resolved, That a copy of these resolutions be sent to the SABBATH RECORDER and to the Wisconsin Tobacco Reporter for publication, and a copy presented to Mrs. Clarke.

R. ATTLESEY, Pres. } Com.
B. I. JEFFREY, Sec. }

SOME WORDS OF CHEER ABOUT GIVING.

Correspondence with scattered Sabbath-keepers more and more brings to light the cheering fact that many of them take great interest in the work of our Societies. Some have never lived among our people, but having accepted the Sabbath, they are in deep sympathy with the efforts of its friends, in all departments of the Lord's work. There are several hundreds of these isolated ones, scattered over the country from the Atlantic to the Pacific. We give them our most heart-felt regard and earnest prayers, and trust the Lord will graciously keep, and comfort, and prosper them.

Extracts from some of their letters will give interest and encouragement to all to whom they may come. From Colorado one sends a nice sum, and says, "Eld. F. F. Johnson visited near my former home in Missouri, and gave a lecture on the Sabbath at my house, and after he left I studied my Bible for weeks, to find something in favor of the First-day Sabbath, but I found nothing. Since then I have tried to keep the Sabbath of the Bible. I often wish I could have the privilege of attending one Seventh-day Baptist Church. There are none of like faith nearer than Boulder. It would be a great comfort if I had one Sabbath-keeper to associate with. Please pray that some way may open for me to have church privileges. I will send more when I can to help carry on the good work." The writer of this letter has been supplied with tracts, giving assurance that they "would be gladly distributed."

Another sends a liberal offering, saying, "There are no other Seventh-day Baptists in this town. I received a copy of the *Outlook* sometime since, and after reading it I mailed it to a friend, who is a radical thinker. The paper is able, sturdy and fearless, and I warn the sender that if more are sent to me, I will not have them in my sight only long enough to read every line, and then treat them as I did that copy."

This writer, too, has been supplied with publications, including the *Outlook*, and will "place them where they may do the most good." Quite a number are consecrating the "Tenth" to benevolence. One of this class says:

"Having come into possession of some money I hasten to send the 'tenth,' feeling that the Societies need it. I wish it were as many hundreds. I wish, too, that our people might feel the great responsibility that rests upon them as Sabbath-keepers."

Another whose family altogether pledge about \$80 for the work of this year, says, "I hope the new plan of giving will prove not only a great success, but an abundant blessing to us as a people and to God's cause."

Another says, "I will give most cheerfully what I feel to be right. Shall be able to do something next month. I hope the coming year may be a fruitful one for the work of our people."

A most generous sum from another is accompanied with these words: "I am interested in our work, and believe it not only a duty but a blessing to give all one can, and I hope always to have something for the Lord's cause."

A young man in California remits a good sum, and says, "This with what I have already

given makes more than a tenth of my income. Should I continue to be blessed as I have been in the past, I will send more before the meeting of the next Conference."

This brother has made considerable effort to get employment among our people, but could not find it. He does not lose his integrity though his lot is cast so far away. He requests our prayers. Let him be remembered with many others who send the same request.

Another writer, after saying that he was heartily in favor of system in giving, and that he was already giving more than one-tenth, adds "However, to help the cause, and if you will mark it 'Cheerful-giver,' but no name, I will give one dollar per month—wishing you all success."

Such letters, and many more not quoted, have been recently received from those who are scattered abroad. And to know that they are so much devoted, and clinging so firmly to the truth, is a matter of great joy and thankfulness. May the Lord bless most bountifully all who are thus loyal to his cause amid the trials of isolation.

J. B. C.

REPORTS OF THE CANVASS.

The canvass that is being made in our churches, and preparing the way for the system of weekly offerings, is progressing well, generally. Reports are coming in daily, showing the canvass completed, or well under way, with results that are highly encouraging. We ought, perhaps, to give honor where it is due, by stating that the first report of the canvass finished, came from the First Brookfield Church, and showed the amount of the pledges aggregating \$468. Next came the church of Plainfield, reporting nearly \$1,000, to be given during the year in the weekly offerings, which does not include some large special gifts from some of their members. Milton Church reports about \$425, and \$50 or more to be added on special donations. One pastor writes that the canvass in his church is not quite completed, but enough has been pledged to warrant nearly three times as much as they have hitherto raised by the old way. And the results in several other churches show considerable gain over former methods. If reports yet to be made prove as satisfactory as those received, the outlook for the future support of our benevolent societies will be made much brighter.

Let all who have not reported send a statement as early as practicable, showing the progress of the canvass which they are conducting. It should be borne in mind that so much of the fiscal year of the Societies is past, that in many cases those who give should plan to have their weekly offerings cover the entire year. Some persons have done this, figuring the amount they should pay to the present time, and then starting out in their weekly giving with no obligation of the past unprovided for. If all would do this they would find much blessing in the discharge of such a duty. Of course we do not refer to those who have been giving regularly all the while, but that class who have been deferring their aid to the latter part of the year. Conscientious, cheerful givers, can be trusted to arrange this matter so that it will not be far out of the way. May the Lord help us all to be consecrated and more benevolent for the sake of his truth and his glory.

J. B. CLARKE, *Agt.*

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

MISCELLANY.

For the SABBATH RECORDER.

UP.

BY ANNIE L. HOLBERTON.

Is trouble gathering round you,
Bitter the draught that you sup?
Do foes arise to confound you?
Fear not, but bravely bear up.

If the sweet joys you have tasted,
Mingle with tears in your cup,
Count not your treasures as wasted,
Take heart again and cheer up.

Though the fierce roar of the tempest
Thrill you with gloom and dismay,
Look up and watch for the rainbow,
Wait till the clouds pass away.

Up from the cares that are pressing,
Out of temptation's dark night,
Look, with a hope and a blessing,
Up to the Father of light.

THE PILLOW PARTY.

Perhaps I should not call it a party, for there were only two persons at it, one the hostess, the other, of course, the guest. The name of the former was Sadie Howell, that of the latter Laura Dodd. The party was held in the garret, a long, low room with a window at each end. One window faced the west and very close to it the two girls sat upon two old boxes tearing paper into bits. "What for?" do you ask? To make pillows.

Sadie and Laura had recently called upon a sick child whose mother had once been employed in both of their families as washerwoman. The sick child, Mamie Snow, they had found bolstered up in bed with one small pillow and a bundle of old clothes.

"It seems to me," Sadie had remarked, "that you don't lie comfortably. Wouldn't pillows be easier for you than those clothes?"

"I'm sure they would," Mamie had replied with a faint smile that had no joy in it, "but I have to put up with the clothes because this is the only pillow mamma owns."

"The only pillow!" exclaimed Sadie.

"The only pillow!" echoed Laura.

A flush came into Mamie's face. "We had more pillows," she said, "but they're all gone."

"Where do you suppose Mrs. Snow's pillows went to?" asked Sadie of her mother that evening.

"Perhaps she has pawned them," said Mrs. Howell, "or sold them to get money for food. Poor soul, I suppose she has a hard time. I ought to look after her."

She really intended "looking after the poor woman," but like a great many others she put off her aid until a more convenient season. Meanwhile Sadie, wondering how she could get a pillow for Mamie Snow, saw an item in the paper concerning pillows made of bits of paper. She clapped her hands in joy and then ran over to tell her intimate friend, Laura Dodd, all about her plan.

"We have a great big box full of old letters in our garret," she said, "and mamma doesn't want them. She said she was going to make a bon-fire of them when she cleaned house. Oh, Laura, won't it be fun to make the pillows?"

Laura thought it would, and so, right after dinner, she went over to Mrs. Howell's to begin work. She found Sadie at the sewing-machine.

"Why Sadie Howell!" she exclaimed, "does your mother let you fuss over her machine? Mine doesn't."

"I'm not 'fussing,'" answered Sadie, laughing. "I know how to sew a straight seam, and see, I managed to turn those corners," and she held up to view something that she had just finished.

"For the pillows?"

"Yes, the ticks. Now for the garret!" and the girls ran a race to see who would get there first.

"Do you dare read them?" asked Laura, as they began tearing the letters into bits.

"Perhaps mamma would be willing that we should read some of them, but I haven't asked her, and so we'd better not read any of them. Besides we can work faster if we don't read."

The little hands were very busy and so were the little tongues for a long time, but at last hands and tongues both grew weary. Thoughts

of "Araminta," and "Victoria," the beloved dolls waiting for them down stairs, made them long to stop work for awhile and have a play.

"My hands are getting stiff," said Laura, "aren't yours?"

"Yes, mine *are* stiff. They've been so some time."

"We haven't got to finish these pillows to-day," ventured Laura.

"No, we haven't got to," assented Sadie, wondering if any one had disturbed "Araminta" since she left her sleeping on the couch. But just then a face that was not "Araminta's" obtruded itself on her mind,—a pale, sweet human face with gentle, pleading eyes. That face decided her.

"But we *will* finish them," was the way she finished her sentence, "for Mamie needs them *to-night*."

And they were finished. The children carried them down stairs to show to Mrs. Howell.

"Look, mamma," Sadie said. "What do you think of our pillows?"

Mrs. Howell took them and examined them critically. "Where did you get them?" she asked.

"We made them," and they told her of the process, "and we are going to give them to Mamie Snow."

"What made you think of such a thing?" Mrs. Howell asked in surprise.

"Why, she *needed* them, mamma, so we thought of it," Sadie said innocently, and then she wondered what made her mother's eyes so misty. "I wish we had some pretty pillow cases for our pillows."

"Perhaps I can find some," said Mrs. Howell, her voice a little husky. "Come to supper first—it is all ready—and then I will see."

How good the supper tasted! much better than any supper had tasted for a long time.

"I wish I could take Mamie a biscuit and a piece of cold ham and a cream cake. Could I, mamma?"

"Yes, my dear," and again came that strange "mist," and a "quiver" in the voice.

After supper the children hugged "Araminta" and "Victoria," while Mrs. Howell went up stairs to see if she could find pillow cases. She succeeded in her attempt, and brought down not only these, but a large bundle beside.

"I think I will go with you, children," she said, "if you are willing."

"Oh, mamma, we will be so glad," assented Sadie.

And pretty soon in Mrs. Snow's cottage there was a scene such as not only the angels must smile upon, but also he who has asked us to minister unto the "least of these."—*Christian Intelligencer*.

SUN-DIALS.—Charles Lamb was possibly not far wrong says *The Horological Journal*, when he conjectured that Adam had a sun-dial in Paradise. Dials are probably older even than alchemy. The Babylonians had them; though the Egyptians, that wondrous people who knew most of the things the moderns have rediscovered, seemed not to have used them. The Babylonians gave them to the Greeks; the Greeks, to the Romans; and the Emperor Trajan is credited with an epigram upon the art of dialing. Naturally dials are most frequent in lands where the sun shines, as a matter of course, and not as a rare complacence. French and Italian gardens are full of them. To the walls of sunny chateaux they are fixed in hundreds. In the old days, when there was time for sentiment, and room for it, sun-dials were favorite gifts from great personages to one another,—from people to princes and from princes to people. Cosmo de' Medici, whose fitful humors so angered Benvenuto Cellini, gave one to the Florentine students of astronomy; and on the wall of Sta. Maria Novella it still marks the time of day. But even in our own cold land of fibre and complexion there are dials not a few. In Mrs. Gatty's book some eight hundred inscriptions are set down; and as some favorite legends are common to many dials, the recorded number is probably close upon a thousand.

BOOKS AND MAGAZINES.

Now is the time to buy your garden seeds—the winter days are passing and the busy, happy spring time will soon be upon us. One of the reminders of this fact is the appearance of the annual seed catalogues. First in order comes to our table the famous Floral Guide from James Vick, of Rochester, N. Y. As a work of art, Vick's catalogue for 1890 is unsurpassed by anything of its class that we have ever seen. His seeds are also of the first quality, as we know from several years' experience. From

the same city, Rochester, N. Y., comes the catalogue of the Moreton Farm, Joseph Harris, proprietor. If you don't find what you want at Vick's, step over to Harris's, and if you don't find it there, write to James J. H. Gregory, Marblehead, Mass. If he can't supply you, you will have to let your garden grow up to grass and weeds. Either of the gentlemen named will send you an elegant catalogue on application, from which to make selections, which you can do around your fireside these fine winter evenings better than you can do it in a crowded store in the midst of a busy season. Wherever you order, you will get reliable seeds, for they all keep the best.

SPECIAL NOTICES.

☞ THE next session of the Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin will be held with the church of Milton, Wis., on Sixth-day, Feb. 21, 1890, beginning at 10.30 A. M., with the following programme:

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

2. Was the satisfying of divine justice the chief object in the atonement of Christ? T. J. VanHorn.

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

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

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

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

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

W. H. ERNST, Sec.

☞ THE members at Cuyler Hill desire, if the weather is any way favorable, to hold the regular Quarterly Meeting at the Cuyler Church, Jan. 25th, 26th. The meetings will be only in the morning and afternoon on Sabbath and First-day, and lunch will be served both days at the church. L. R. S.

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

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

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

☞ THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor, Rev. J. G. Burdick, 1289 10th Avenue.

☞ PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

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THE NEW REFORMATION.

In brief, woman has now the opportunity to do for journalism, what she long ago accomplished for literature—to drive out the Fieldings and the Smolletts from its temple; to replace sentimentality by sentiment; to frown upon coarse jests, debasing innuendoes, and irreverent witticisms; to come into its realm as

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The difference between the smoking and drawing-room cars, on a railway train, illustrates that between average journalism as it is, and as it will be, when men and women sit at their desks in the same editorial and reportorial sanctums. One is full of fumes, the other of perfumes.—Miss Frances E. Willard.

CONDENSED NEWS.

Domestic.

James Madison is to have a \$40,000 monument in Washington.

Maine is now gathering and storing large quantities of ice.

The Hudson River is closed with ice at all points above Castleton.

In Boston there were 2,500 applications for liquor licenses. Only 780 received them.

Contrary to the usual reports from Delaware there comes now the story that several peach orchards near Dover are in full bloom and looking well.

A contract for furnishing six million sheets of schedule paper for the census enumerators has been awarded to the Holyoke paper company, Holyoke, Mass., at nine cents per pound.

Frank Fox, aged twenty, who was last week convicted of sending obscene letters through the mail, has been sentenced in New York, to fifty days' imprisonment in Dutchess county jail, at Poughkeepsie.

Terrible suffering and destitution is reported from some portions of South Dakota. The failure of four years' crops has reduced those formerly well-to-do, to direct distress. Many thousand families lack the means to buy their daily bread.

MARRIED.

ROSE—SAUNDERS.—At Alfred Centre, N. Y., Jan. 27, 1890, by Rev. J. Allen, Mr. Thomas Rose and Miss Lorinda Saunders, both of Alfred.

LOHDELL—BURDICK.—At the home of the bride's father, Willett F. Burdick, in Wirt, Allegany Co., N. Y., Jan. 23, 1890, by Rev. H. B. Lewis, Mr. Frank E. Lohdell, of Mich., and Miss Lizzie F. Burdick, of the former place. Many were the congratulations and nice presents from the large company present.

DIED.

COON.—At the home of her sister, Mrs. J. C. Eaton, in Alfred Centre, N. Y., Jan. 24, 1890, of hemorrhage of the lungs, Mary A. Coon, in the 70th year of her age.

She had been a consistent member of the First Alfred Church from early life and died in the blest assurance and hope of eternal life.

DARLING.—In Allentown, N. Y., Jan. 17, 1890, of pneumonia, after a sickness of 5 days, Elmer G. Darling, in the 37th year of his age.

He was cut down in the midst of financial prosperity. He was brought to Hallsport on Sunday for his funeral burial, a very large congregation being present. He has left a wife, one child, and a very large circle of other relatives. J. K.

LYMAN.—At the home of her daughter, Mrs. J. A. Samson, in Port Allegany, Pa., Jan. 6, 1890, Mrs. Thankful Lyman, widow of the late LeRoy Lyman, in the 66th year of her age.

Mrs. Lyman had been for many years a follower of Jesus, and he did not leave her in the time of need. Her last hours were peaceful, because she trusted in the everlasting Saviour. In social relations she was a model of fidelity to all that such relations could require of her. She leaves three daughters and one son, who mourn her departure with deep sorrow. Funeral at Roulette, Jan. 8th, the Rev. M. H. Abbey officiating. "To live is Christ, to die is gain."

PERRY.—At his home near Stacy's Basin, N. Y., Jan. 15, 1890, Mr. Joseph L. Perry, aged 80 years, 2 months, and 22 days.

He was an influential and respected citizen, and a life-long resident of the town of Verona. Converted at the age of 18 years, he had for more than sixty years been an active and useful member of the First Verona Church, which he joined at its organization. He was for many years the leader of our social meetings. His Christian life was earnest and devoted. Religion was his theme, and the cross of Christ his glory. His "lamp was trimmed and burning." He was all ready and patiently waited for the summons to "come up higher." Calling his son Welford to his bedside he gave him his parting blessing, urging him to faithfulness in the Christian life, and to meet him in the land of light above. He leaves a wife, two sons, an adopted daughter, two half-brothers, and many other relatives. Funeral services were conducted by the pastor at the church on Sabbath-day, the attendance being very large. J. B.

CLARKE.—At his residence in Albion Academy, Wis., Jan. 12, 1890, Prof. C. A. Clarke, of meningitis, in the 35th year of his age.

CROSSLEY.—At Sisco, Fla., Jan. 16, 1890, by accidental drowning while in bathing, Henry Lincoln Crossley.

He was born in Dunnellen, N. J., June 10, 1870, the son of B. D. and Emma Crossley, and grandson of Deacon Henry W. Glaspey, all now of Farina, Ill. Harry came to Florida about two months ago to work for the writer, and had a home with his uncle and aunt, the Rev. and Mrs. W. C. Titsworth. The entire community is moved with sorrow and sympathy, in view of the strangely sudden and sad departure of our young friend, of genial spirit and pleasant ways. He joined the Farina Church several years ago, and was a member of our recently organized Bible-school at Sisco. The burial services, Jan. 18th, were attended by many sympathizing neighbors, at whose hands there had been much tender care and needed help. Sabbath-day the Bible School expressed a sense of our loss, our sorrow, and our sympathy with the deeply afflicted family in the distant home. A. E. M.

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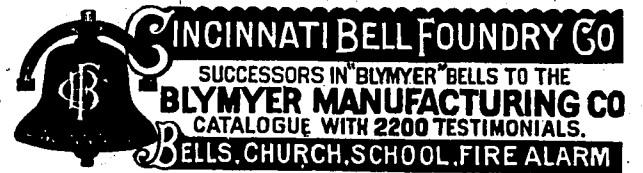
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