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TESTS OF TRUTH.

BY H. B. MAURER.

VI. MISCELLANEOUS TESTS.

Among these might be mentioned several by means of which the erroneous view, on the subjects discussed, can be known from the true one.

1. Superstition, always the offshoot of error, but never of the truth. The three errors herein discussed are the promoters of many superstitions. Too frequently in these enlightened times does it occur that well-meaning, though not so well-informed, mothers, and fathers even, undergo mental torments because their infants have died "unbaptized." A physician, known to the writer, was, in an emergency, asked to "baptize" a dying babe. To ease the patients' minds he did it. When he next met her pastor, since called to become an Episcopal bishop, he informed the clergyman of what he had done, who, on thanking the physician, declared the act valid baptism! Propriety forbids the mentioning of the further lengths to which this horrid superstition has been known to be carried.

If the divinely appointed ordinance had never been supplanted by a human invention such superstitious scenes as the following would be unknown. A woman who had been a member of a Baptist church, while dying, was called upon by an Episcopal clergyman. He insisted upon "baptizing" her before he could bury her. Whether or not she consented I was not informed, quite likely she did not, but he did it. What a sad spectacle that must have been, to see, in these enlightened times, a man, having reached the age of discretion, sprinkling a few drops of water into an unconscious woman's face; making eligibility to "Christian burial" depend upon such a meaningless and silly farce.

The Roman Catholics' "baptism" of bells, and other inanimate objects, are but other manifestations of this same superstition, and are as permissible as Protestant changes of baptism. If the Protestants can adopt four changes in doctrines and ordinances, why cannot Papists make four hundred? Where, in either case, is the line to be drawn, and by what means are the kinds and number of modifications and substitutions to be limited? Immersion and believer's baptism, untampered by men, could never give rise to superstition.

A few only of the innumerable illustrations of superstitious notions resulting from Sunday-observance, must suffice. Hoveden mentions a carpenter, who, while making a wedge on Sunday was paralyzed; a woman, who saw blood run from a loaf of bread she was breaking; a miller, who, instead of grinding out flour from corn, obtained blood, and whose mill, which stood immovable, although torrents of water dashed upon it; a woman at Lincolnshire, who found the dough raw that had been kept in a hot oven, on the Lord's day, but which, when taken out, and kept until Monday, was baked without fire. How nonsensical, impious, and blasphemous such superstitions become, the

following testifies: A woman, despite the warnings of the man of God, one Eustace, washed clothes on the "Sabbath," when she was approached by a man of God, venerable in appearance, who warned her that if she did not desist she would incur the vengeance of heaven. She pleaded poverty and necessity, and after this messenger departed, went on with her work. Soon after a small black pig suddenly attached itself to her and would not be torn away. It drew so much blood that the woman's strength was almost consumed. Unable to wash any more she begged from door to door, terminating her miserable life by death in the sight of many, the object of divine wrath. (Hoveden, Chronicles of the 11th Century, London, 1849). If it seem incredible that such absurdities could be taught and believed, or if it is objected that such notions were possible of acceptance at the beginning of the Middle Ages only, it may be asked whether they are any the less nonsensical and impious than the statement made in the last decade of the 19th century, by the Editor of a New York newspaper, who informed his hearers at a public meeting held in the interest of the "Sabbath Reform movement," of which he was the leader, that the first time the Manhattan Elevated Railway ran trains on Sunday it was at the request of a clergyman who soon afterward died. The silliness of the 11th century traditions is matched by that of the assertions heard in the 19th. When a pleasure party comes to grief on Sunday, when a man, known for his disregard of that day, fails in business, such things are believed to be special judgments for violating God's commandment by desecrating his day, although the "desecrated" day was never made sacred, while the day that was sanctified nearly all Christians now devote to secular pursuits, in violation of God's law and will. Besides, it seems never to occur to these devotees to Sunday that hundreds of pleasure parties do not meet with accidents, and that every day business men fail in business who do respect Sunday.

Such superstitious notions could never arise from the Sabbath as instituted by Jehovah.

2. Error may be known from truth by its inconsistencies. Among many Christians, by means of "baptism," infants are "regenerate and grafted into the body of Christ's church," and when they reach the years of discretion they are required to join the church, either on confession of faith, by probation, or confirmation. If members in infancy, when did such persons cease to be members? If "grafted into the church" once, why the need of joining afterward? At what age did they cease to be members, and was their membership abrogated? Did it simply result from growing up, and is it sinful to advance in age? The Abrahamic covenant argument is inconsistent with New Testament principles, since by the rite in that covenant all children were grafted into a nation, while Christ's kingdom is not of this world. Pedo-baptism unites Church and State, and is responsible for the unregenerate church mem-

bership of many ecclesiastical organizations. It teems with inconsistencies.

How inconsistent it is for those to pray for a baptism of the spirit who believe in and practice sprinkling! They surely cannot want much of the Spirit if the analogy between the baptism of spirit and baptism as they practice it holds. This is the only analogy in the Scriptures they make use of, and how consistently they do it each can judge. They never mention other scriptural analogies, such as the Saviour's metaphorical use of the word in speaking of his sufferings; such as Paul's doctrinal use of the ordinance in Romans and in Colossians in making it set forth Christ's death and resurrection, and also that of the believer; or Paul's illustration in his discourse on the resurrection, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" etc. If such analogies were oftener made, the modern practice of sprinkling and of baby baptism would be soon shown as inconsistent by Pedobaptists themselves as Baptists convict them of by their practice and teachings.

But for the grossness and number of inconsistencies let the Sunday observers bear the palm, for they merit it. Nearly 200 texts, from Genesis to Revelation, call the seventh day the Sabbath, while, notwithstanding that there is not the slightest hint to be found in Scripture for so doing, Sunday observers call the first day of the week the Sabbath. In this they attempt to justify themselves by saying that the apostles observed the Sunday. This is carrying the inspiration idea to an inconsistent extreme, for although the apostles were inspired men they were themselves subject to the law of the Sabbath, and they who are subject to a law cannot alter nor abrogate it, the law-giver only can do that. But for the apostolic example of observing Sunday as the Sabbath, Acts 20: 7ff is cited.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. . . . When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene.

Notice that this was a meeting at night; that after midnight they broke bread, for which purpose they had come together; about day break Paul departed on his journey to Assos, a distance of 20 miles. From the first chapter of Genesis, Lev. 23: 32, Neh. 13: 19, Luke 23: 54, and many other texts we know that each day began with the evening, so that this meeting on the first day of the week occurred in the first, or evening part of the day, and when daylight came Paul started to keep the second portion of this, the only first day mentioned in the Acts, and therefore now called the Sabbath, by trav-

eling twenty miles on foot. If it be wrong to travel on Sunday, Paul was the first to begin the practice. Strange that the divine wrath did not visit him as it did the clergyman who first asked for Sunday trains.

THE CREEDS AND THE BIBLE.

BY THE REV. C. A. BURDICK.

I.

The present agitation in the Presbyterian Church, over the question of a revision of their confession of faith, seems well-calculated to awaken thought, even outside of that denomination, concerning the merits and demerits of creeds, their effect upon freedom of thought, and upon the consciences of those who are required to subscribe to them, and concerning their influence upon the habit of searching the Scriptures for a knowledge of doctrine, and so, upon religious life.

Protestants profess to hold to the principle that the Bible is the one and only sufficient rule of faith and practice, and is its own proper interpreter, in opposition to the principle held by the Church of Rome, that the Bible and tradition furnish the rules of faith and practice. And yet, tradition has had much to do in molding religious opinions, even among Protestant denominations. In the history of Christian doctrine, we may observe the following kindred tendencies: (1) on the part of theologians to try to reduce the doctrines of the Bible to a logical system, and to define them according to a scientific method; (2) on the part of councils, synods, and civil rulers, to invest doctrinal systems with authority; (3) on the part of Bible readers and commentators, to interpret the Scriptures traditionally. On the results of these tendencies I wish to offer a few thoughts.

The results of the first-named tendency are formulated creeds, named confessions of faith, catechisms, articles, etc. Before considering the question of the value and influence of creeds, it may be useful to look briefly at the origin and distinguishing characteristics of a few prominent creeds, which mark the principal stages of creed development, and have given trend to Biblical interpretation, in all denominations.

The earliest of the creeds that have come down to us, and the one that has been the most universally accepted, is the so-called *Apostle's Creed*. The date of its origin is not known, but it is supposed to have been a gradual growth from confessions of faith, which may have come to be generally used, on the occasions of baptism and admission to church fellowship. As it appears to be the germ out of which the subsequent creeds have been developed, and as it is still held by all the prominent creed-holding denominations, including the Greek and the Roman Churches, I will quote in full. It runs thus: "I believe in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the resurrection of the dead; and the life everlasting."

The term "Catholic Church," in this formula is to be understood, probably, in its original and proper sense of General, or Universal Church, a term which was afterward appropriated by the Church of Rome. Though Christians generally held the *Apostle's Creed*, many theological bat-

ties were, in the early centuries, waged over the question of the nature of the person whom the creed affirms to be the Son of God. In 325, a Council was convoked at Nice, in Bythina, by Constantine, to settle the controversy concerning the Trinity, and the Person of Christ. Arius and others denied the trinity of God, and, while holding in some sense to the divinity of Christ, affirmed that he was the greatest of *created* beings, and not Deity. The Council of Nice made a creed which, with a little addition by the Council of Constantinople, in 381, concerning the doctrine of the Holy Ghost, has since been known as the *Nicene Creed*. That creed affirms three distinct persons in one essence, and that the Son is "very God of very God, begotten, not made, being of one substance with the Father." It "had oecumenical authority," says Dr. Shedd, "in both the Greek and Latin Churches, and in modern times is the received creed statement among all trinitarian churches."

Further speculations concerning the Person of Christ occasioned the convening of a Council at Ephesus, in 431, to condemn the Nestorian theory of two distinct persons in Christ; and another Council at Chalcedon in 451, to condemn the Monophysite theory of but one nature in Christ. The creed which these Councils formed, and which is now known as the *Chalcedon Creed*, affirms the theory of two natures in the unity of one person. What is known as the *Athanasian Creed*, is substantially the same as the *Nicene Creed*, with this distinguishing feature; it affirms that the Spirit proceeds from both the Father and the Son. These are the four creeds produced before the Reformation.

The Reformation period was prolific of creeds. Only the most notable of these, as representing the doctrines of the principal branches of the church, will be mentioned here. First of these is the *Augsburg Confession*, made by the Diet at Augsburg in 1530, under the imperial sanction. It enunciates the doctrines taught by Luther and other German reformers, and condemns some errors of the Catholic Church. It is the basis of the present doctrinal system of the Lutheran Church. It does not hold the Calvinistic doctrines of election and predestination, which are taught by the creeds yet to be mentioned.

The first of the principal creeds of the Calvinistic, or so-called "Reformed" Church, is the *Second Helvetic Confession*, constructed in 1564, and adopted by the "Reformed" churches of Switzerland, Poland, Hungary, Scotland and France. "It enunciates the strictly Calvinistic view of the sacraments, in opposition to the Lutheran view, and maintains the Calvinistic theory of predestination."—*Shedd*.

The *Canons of the Synod of Dort*, were drawn up to oppose Arminianism. The Synod met in November, 1618, and continued in session until May, 1819. It drew up "93 *Canons*, which combat the principal tenets of the Arminians, and develop the Calvinistic system." The Arminians have never formulated a creed, though many theological writers have defined the Arminian view.

The *Thirty-nine Articles* of the Church of England, settled by a convocation in 1562, and the Book of Common Prayer, contain the doctrines of the Episcopal Church. They are Calvinistic in some their articles, but anti-Calvinistic in holding the doctrine of a "general," and not a "particular" redemption: *i. e.*, a redemption provided for all, and not for a predestinated elect only.

One important creed—the most important of all, in respect to length, completeness of definitions, and doctrinal character—remains to be

mentioned. It is the *Westminster Confession*, which contains the doctrines of the Presbyterian Church in England and in the United States. As that Confession, and the present discussion upon the questions referred to the Presbyteries by the late General Assembly concerning a revision, involve the whole subject of creed formation, creed subscription, and their influence upon free thought, and independent Bible study, further notice of it is reserved for another number.

YES. BETTER.

BY J. D. SPICER.

Probably, at no time in the world's history, has there been greater or more successful efforts put forth by God's people, to bring men to Christ, and to a true knowledge of the Word, than at the present. If any doubt this—as some undoubtedly do—it is only because they have not read, or will not believe the statements of those writers and teachers who are in positions to know whereof they speak. The improved meth-

ods of teaching, and the results attained, in our Bible-schools, during the last two decades, have never before been nearly approached; not alone in the mere matter of learning to recite by rote a great number of Bible verses, and answering innumerable questions in Bible history, geography, and biography, but in comprehending the true meaning of God's revelation to men, and applying it to the hearts of those who learn. The great advances in missionary enterprises, Y. M. C. A. work, the general work of evangelization, and the higher standard attained in the various lines of reform, all attest the truth of the statement that the world is growing better.

It is said upon undoubted authority that, notwithstanding the rapid influx of a foreign people to this country, while the population of the United States has been doubling, the membership of our evangelical churches has more than trebled. The Rev. Dr. McArthur, in an address published some months ago, said, "The world is not growing worse. The world was never as good as it is now. The church of God was never so intelligent, so benevolent and so consecrated as at this hour. No quarter of a century in all the world's history, has been so marked with great moral and spiritual events as the last. You will look in vain for any quarter of a century in the history of Greece, of Rome, of Great Britain or of America, so fraught with great events, and so fruitful with grand results." Only a few days since, while the Rev. Dr. Talmage, of Brooklyn, was spending the afternoon with Mr. Gladstone, and during a conversation upon religious and political questions, the ex-Premier said, "Talk about questions of the day, there is but one question, and that is the gospel. It can and will correct every thing needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is, in bringing the human mind into contact with Divine revelation."

In these, and many other ways, the human mind is being brought more and more in contact with Divine revelation, and whoever survives the next two or three decades, will undoubtedly witness, to a much greater extent, the prominence and power of the Word of God in all great movements, both religious and educational; and the power of the gospel in bringing the world to a saving knowledge of Jesus Christ, will be revealed.

CHURCH AND STATE.

BY M. E. STEWARD, A. M.

The Church and the State are two distinct spheres. Civil law is not based upon moral law, but the two are parallel. When they agree perfection of civil government is the result. Jesus Christ defined the boundaries of the civil and the ecclesiastical spheres, when he declared, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Matt. 22:21. Paul defines the things belonging to Cæsar in Rom. 13. Summing up man's duties to his fellow-man in the relations of civil government, he quotes the last six commandments of the Decalogue, concluding with, "If there be any other commandment it is, . . . 'Thou shalt love thy neighbor as thyself.'" Paul knew there were other commandments which referred to God, but he would have us understand that they do not in any degree belong to our duty to our neighbor. Civil government is ordained alone in things relating to our neighbor; consequently it has to do with no "other commandment" besides the one specified in Rom. 13:9.

The Bible records some instances supporting this conclusion. God gave Nebuchadnezzar his kingdom. See Jer. 27:1-8. "And now have I given all these lands into the hand of Nebuchadnezzar, king of Babylon; and it shall come to pass that the nation and kingdom which will not serve the same Nebuchadnezzar, . . . that nation will I punish . . . until I have consumed them by the sword." Here was universal dominion. No man ever received greater authority. It was ordained of God; and if God defined its limits we may safely conclude that we have the limits of all civil legislation. There came a time when Nebuchadnezzar, in his pride, set up a great golden image, commanding all his subjects to worship it. Instead of consuming those who disobeyed the king, as the Lord had declared he would do he wrought a glorious miracle for their deliverance. If universal dominion in this case excluded the right to legislate on one duty which belongs to God, is not this right forbidden to every other civil power, regarding every other duty which relates to God?

An instance in point is given in the Christian dispensation. The apostles had been bidden of Christ to preach the gospel to every creature. While obeying this command the Jewish rulers arrested, tried, and would have punished them, had they not feared the people. The apostles gave these rulers to understand that they must and should obey God, and the Lord sent unmistakable evidence of his approval. "The place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness." God thus fitted them more thoroughly for the very work which the rulers had forbidden them to do. How was this when he says, "Let every soul be subject unto the higher powers?" Manifestly the One who ordained these "powers" limited their authority to their own appropriate sphere.

Religious legislation has now appeared in our own beloved country. Senator Blair, of New Hampshire, has introduced into Congress this winter, a new Sunday-rest Bill. Does not Cæsar, the civil power, persist in getting out of his sphere, into the things that belong to God?

NOTHING is so indicative of deepest culture as a tender consideration of the ignorant.—*Emerson*.

OUR GOD'S COLONIAL POLICY.

BY THE REV. J. F. WALLFISCH.

A few years ago Germany laid hold of certain territories in the far Asia. Dr. Nachtigal hoisted there the German flag by order and in the name of the German Empire, completing the seizure. And then began a mutual intercourse, an exchange and re-exchange of commodities. Germany sends her products of different kinds, German culture, civilization, manners, etc., to her distant colonies in Asia; while, on the other hand, these German territories send their products and merchandise to Germany. In this way arises, by-and-by, in Asia a little Germany, the inhabitants of which get an idea of the far away great German Empire. So it is with the human heart. The Lord comes in the almost irresistible power of his blessed Word and Holy Spirit, taking hold of the heart, saying, "Give me, my son, my daughter, thy heart." And then he hoists therein the flag of the heavenly kingdom—the Saviour's cross from Calvary. Now begins the exchange. The man delivers over to God bad and sinful customs; God gives him different graces and blessing; God says, "You are a sinner by nature." "Yes," replies the man. God says, "You need a Saviour." "Yes," says the sinner. "My beloved son, Jesus, is your Christ," says God. "Yes," says the child of God. Formerly the man used always to say, "No." But now he has the yes-position. "Yes, my Lord and God, thou art always right, even when I do not understand thee perfectly." In this way the human heart becomes by-and-by, in a more and more deep sense of the word, a colony of heaven. For, where God governs, there is his kingdom—*within*. And so man gets a very clear idea by a blessed foretaste of the powers of the world to come, how it is yonder in the great Father-house of our God. This is the victory and glory of Jesus Christ's religion, that the Holy Triune God can, and will, literally make his lasting abode in the poor human heart. Yes, it must come to this end, if we want to be saved. Where God is, there is heaven. If heaven does not come into us in time, we shall not come into heaven for eternity; for heaven is not only a place, but also a state. The ticket for admission we ought to bring with us—within the most holy of our being. When Adam was not yet a sinner, his heart was a paradise. But having sinned, paradise was only without, the heart being filled with fear and trembling. The most comfortable room has no great attraction for a man with the tooth-ache. Heaven would be hell for a drunkard and every other fine, cultured, educated, fashionable sinner, if God could and would take him there. He brings hell with him into eternity. For the kingdom of Satan is also within and he has his devilish work "in the children of disobedience." Eph. 2:2. But blessed be the Lord looking down from heaven. Psa. 14:2. He sees here and there, as on a map, a heart marked with the holy red of Christ's blood, declaring this is a celestial colony and belongs to the kingdom of God. Yes, he sees amidst the darkness of this world, like one looking down into a city at evening time, little shining lights, burning by, and for, Christ, the great light of the world.

God dwelling in the heart makes real Christians almighty within the lines of their duties; I should rather say, privileges. Sometimes, indeed, it goes, as with the poor woman who said to her accusers, "Friends, I am a simple, uneducated woman. I cannot tell you much about my religion, but I have power to die for Christ." Christian friends, let us live, suffer, and, if need should be, die for Christ and his cause. We can do it, if our heart is full of heaven.

GOSPEL GIVING.

It is probably true that the poor, as a class, deny themselves more than do the rich that they may give in charity. The smallness of their offerings compared with those of men who have abundance should not blind us to the fact that often they give most generously. We have seen a story recently of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. The good woman thought to herself, "I have long done very well on my porridge, so I will give this sixpence also to God." This fact came to the knowledge of a missionary secretary who, at a missionary breakfast not long after, narrated the incident. The host and his guests were profoundly impressed by it, the host saying that he had never "denied himself a chop for the cause of God." He thereupon instantly subscribed twenty-five hundred dollars additional, and others of the party followed his example till the sum of eleven thousand dollars was raised before they separated. It was a remarkable result of the gift of the sixpence, of which the good woman was duly informed. And notwithstanding this fine sum of eleven thousand dollars from some rich men, it is altogether probable that the old lady's gift, measured by the balances of the sanctuary, was larger than that of any one of them.

By giving, you reduce, perhaps, your earthly store. By withholding, you lessen your heavenly treasure. By helping, your purse may shrink, but your soul expands; your material means are reduced, but your spiritual state is improved. By declining to help, you may, perchance, enlarge your worldly possessions; but you contract your heart. You manage, in that way, so you think, to be richer in dollars; but you become poorer in the golden currency of generosity, benevolence, and goodness, those inestimable virtues which will shine undimmed when all the wealth of this world shall have turned to dust.

Who would not rather be rich in character than possess boundless lucre? Who does not value a big heart far above a big purse? Who does not aspire to the dignity and joy of living for others in preference to the sordid misery inseparable from living for one's self? "Be ye therefore merciful, as your Father also is merciful." Or, as Matthew records the Saviour's language on this point, "Be ye therefore perfect, even as your Father which is in heaven is also perfect." And "remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"—*E. J. Wolf*.

THE PASTOR'S HEART-WORRIES.

The *New York Evangelist* has these seasonable words: "More probably than any dozen of his congregation, the pastor has real heart worries which he feels are crushing his energy and life out of him, but which he cannot tell his people with much hope of sympathy that will lighten his burden; for though they mean to be kind, they have not had the same experience, and so cannot understand what he feels so keenly. Aimless busy-bodies or malicious mischief makers misrepresent his words and acts. His good name is assailed, and his influence is impaired so artfully that he can do nothing to defend the one or regain the other without making things worse. His utterances are perverted and he is made to say things he never said; his sermons are too spiritual or too literary; his congregations may be large, but careless; his prayer meetings may be full, but cold, and he cannot warm them up. These and other real heart worries (a small salary included) press heavily upon the pastor's mind and energies. Is it any wonder that under such circumstances he becomes over-sensitive and nervous, and is perhaps obliged to resign a charge in which a more kindly thoughtfulness on the part of the people might have made him eminently useful?"

FOR the Lord taketh pleasure in his people, and he will beautify the meek with salvation.

MISSIONS.

BRO. M. HARRY, general missionary for Kansas and Nebraska, has moved his family from Arcola, Ill., to Marion, Kansas, thus having his home on his field of labor.

BRO. R. S. WILSON, of Etowahton, Etowah Co., Ala., has been doing such missionary work as he could on the Sabbath and Sunday. The Sabbath question continues to be one of much interest among the people. A colored man, John McMinch, of Etowahton, desires to correspond with some colored Seventh-day Baptist. Referring to a bodily disease Bro. Wilson says—But while I have been troubled so much, God has blessed us with good neighbors, and has many times visited us with the Holy Spirit.

CORRESPONDENCE.

I most heartily thank you for the interest you have manifested so constantly in the work here, and in myself as a worker; and it will surely afford me pleasure to suggest anything that may consistently be done to aid the cause in this State. A box of such articles as are frequently sent to ministers would be of but little real utility to my brother, as he is now situated; but still he is needy, and if he could receive something in the line of wearing apparel, it would help him forward in ministerial work. The people generally were well pleased with Eld. Davis. Yesterday a First-day Baptist said to me, "We need just such a preacher in this community all the time." His son and daughter-in-law are two of the five that joined our church during the meeting. Yours respectfully,

D. N. NEWTON.

FAYETTEVILLE, N. C.

I arrived here November 25, 1889, and up to Jan. 7 had preached thirty-seven sermons. There is much need of good Christian work here, and there is much interest on the Sabbath question. Bro. J. L. Hull has done a great deal to spread Sabbath truth, and, sometimes walked twenty-five miles to fill his appointments. If he had some help from the Board he could accomplish more. May God bless and guide in every duty and work that will be for the advancement of his cause on the earth. Your brother in Christ,

GEO. W. McCARTY.

DEWITT, ARK.

FROM U. M. BABCOCK.

First of all we are in the enjoyment of good health, for which we feel devoutly thankful. The health is also good of the people in general. The religious state of the people here is much the same as at my last report. It is highly gratifying to see the determination of our young people to continue in the good work of the Master. I feel to thank God whenever I think of their faithfulness. They are a source of great help and strength both to the church and its pastor. The parsonage is now thoroughly repaired, both inside and outside. It reflects credit both to the church and to the denomination. The church is only partially repaired, but at the church meeting yesterday steps were taken whereby we hope to have it repaired whenever the weather will admit of it. It has been made quite comfortable by patching the plastering, but does not look quite so well. When spring comes I think it will be fixed. Of course it is for the lack of means that the church has not been repaired. There has been a good crop of corn this year, but the hard times

for three or four years past has kept the farmers in debt. The hog cholera has also hurt them very much in time past, and is doing much to still embarrass them. The Long Branch Church has reason to hope for better days financially as well as spiritually. As a church and people we hope to be remembered. In November I went over into Nodaway Co., Mo., at the request of a Sabbath-keeper by the name of Clarke. He tried to get the M. E. Church, but the pastor would not allow me to preach in his church. He knew Mr. Clarke, and supposed of course, I would preach the commandments. But he succeeded in obtaining the *Christian Church*. I only had the promise of it for two or three sermons, and made good use of the time, and created no little stir. Quite a number of the Methodists came to hear me, and were very favorably impressed, as the sexton of the M. E. Church himself told me. A little Methodist girl said, "Mother, if that man told the truth, you have taught me wrong." All the mother could say was, "I was taught wrong also." Now if I could hire a hall I would go back, for there

was a general wish that I should come back. Bro. Clarke paid my expenses, but he is not a wealthy man and cannot do this all the time. I think there are others who would help, but of course we cannot always tell. I shall, nevertheless, go back in the spring and trust that my expenses shall be paid. The church seems to be very willing and glad that I can do something in this way, and say to me, go. But how can I go without the means? that is, to pay expenses. I would be glad to do quite a good deal of such work if I only could.

HUMBOLDT, Neb.

—In the absence of Bro. Babcock, Mrs. Babcock preaches most acceptably to the people. He also writes that a young man has recently embraced the Sabbath.

FROM S. D. DAVIS.

When I last reported, I was at Hebron, Pa., where I preached ten sermons. Resumed work in Southern Pennsylvania at Rainy Spring, the 12th of Sept., 1889. Thence to Salemville, where I assisted Eld. Kagarise in a quarterly meeting. Thence home on the 19th. Preached at Lost Creek and Jane Lew; conducted religious service on Long Run; went to Buckeye, and visited Sabbath-keeping families in that locality; went to Greenbrier to attend a council; administered the communion; conducted the ordination service, in which Cornelius S. and Cornelius R. Davis were ordained deacons. Elders J. L. Huffman, S. L. Maxson, and O. S. Mills were present, and took part in the exercises. September 30th, spent the day calling, and October 1st, addressed the students of Salem College. Thence to attend to correspondence, and to Copen to conduct a series of meetings, which continued until the 14th. A chain of circumstances, which we could not avoid, militated against the interest of these meetings, yet those concerned felt that the labor was not in vain in the Lord.

Again home to write up my correspondence; thence to West Union, to assist in negotiations for a church lot, on which to build a house of worship. A beautiful lot was selected, just outside of the town, and the owner agreed to take one hundred dollars for it, which we considered reasonable. I conducted the regular quarterly meeting and came home. Next to Conings; conducted the quarterly meeting; preached at Walton, in Gilmore County; visited the Sabbath-keepers of that section, and reached home the 29th, where I entertained friends from various points on my field.

Went to Roanoke to conduct a quarterly meet-

ing; preached at Point Pleasant; visited in Upshire County, and spent November 2d at home with my correspondence. The 12th I started, by private conveyance, for New Milton, via Cherry Camp, where a heavy rain-fall and high waters detained me one day. At the upper school-house, on Buckeye Run, with only six hours notice, I had the pleasure of addressing a congregation of about seventy-five persons. At the Trough School-house, near Black Lick, I addressed the school; made a number of visits, and at night addressed a house full of people. Preached at the Middle Island Church; administered the ordinance of baptism, and received to the membership of the church two persons, both converts to the Sabbath. On Beach Lick I visited two families, and reached home the 21st. I went to Simpson to visit Sabbath-keepers there, and the next day at home, I devoted to my correspondence, sending out twelve communications.

On the 26th I started to Fayetteville, N. C., where I arrived on the 29th. I was detained at Wilson, on Thanksgiving day, eighteen hours; and had the pleasure of joining in the Thanksgiving service in that beautiful town. All the business

places were closed except the saloons. As I was permitted to join with the ministers of the several denominations, in conducting the service, it was to me a very interesting occasion. I found matters in Cumberland County, as they were represented to you by Bro. D. N. Newton, whom I found to be an excellent man. I have no doubt that he has done a good work, and is worthy of the confidence of our people. His health is improved; and he is talking of engaging again in mission work. He has succeeded in getting a house of worship well constructed, on a beautiful site, inclosed, but could not be plastered. I desire to express my thanks for all the help that has been rendered this little church, in this noble enterprise, and bespeak for them farther help, as they are not able to finish it without aid. On the 30th of November we began a series of meetings in this house, without any arrangements for warming or lighting it. At night we held the services in Deacon Sutton's house, until we obtained a stove, which was done with money furnished by your missionary. Then we gathered what lamps and lanterns we could, and moved the night service to the church. A few days later ten dollars was received from the Woman's Aid Society, assisted by the young people's society, of Walworth, Wis., three dollars of which, added to a sum already raised for the purpose, furnished us a lamp which nicely lighted the house. The rest of the money sent will be used for the further work on the house. Our congregations at first were small, but after a few days they increased, until we had a full house; and the Lord graciously blessed our meetings, until all prejudice seemed to be removed. Just how many conversions there were I do not know. The number was not large, but there were many that arose for prayer. There were five additions to the Seventh-day Baptist Church, all of whom are converts to the Sabbath, and four of the number were keeping Sunday when our meetings began. The series of meetings lasted sixteen days, and we had two services nearly every day. I was very favorably impressed with our dear people of Cumberland County, N. C. And my impression was strengthened with every day's association with them. A Presbyterian Elder spoke to me of them in the highest terms. Eld. Reuben Newton is doing missionary work at his own charges; and when he could be with us, he was a faithful and earnest colaborer.

I reached home on the 25th, and the 26th started for Greenbrier, to conduct a quarterly

meeting. On the 31st I took part in the dedication service of the Seventh-day Baptist College building at Salem. This nice building and the Faculty are inspiring much hope in our people of West Virginia. Perhaps it would be interesting to the Board to learn, that in company with brother D. N. Newton, I visited ten schools in Cumberland County, North Carolina, while I was there. A white school of bright pupils, under the instruction of Miss Phebe Newton, who invited me to open the school with prayer; and a colored school of about forty neatly clad pupils, under the instruction of a colored teacher, who seemed to be competent, and is doubtless doing a good work. The colored man who had joined our church, has gone back to keeping Sunday; hence all our members are white. In my financial statement, I have separated between white and colored donors, that the Board may know that these sympathize with and are able to help us, though they are not our members. Seats are arranged for them, and a door for their accommodation in the back part of the building. Sometimes they compose half the audience.

JANE LEW, W. VA.

MISSIONARY SOCIETY.

A. L. CHESTER, Treasurer, in account with the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
For balance account last report, Sept. 18, 1889.....	\$1,183 99
" receipts Sept. 18th to 30th.....	93 52
" " in October.....	845 15
" " in November.....	255 48
" " in December.....	810 01
" " in January to date.....	94 66
" " by loans.....	3,500 00
	\$6,782 81
Cr.	
By paid, as follows:	
For loans, Washington National Bank.....	1,000 00
Rev. A. E. Main, on Salary and expenses.....	150 00
" " to balance, Sept. 1st.....	38 98
Rev. James F. Shaw.....	82 00
" Joseph W. Morton.....	41 54
" S. D. Davis, receipts on field.....	11 56
" " to balance Sept. 1st.....	47 78
" C. W. Threlkeld.....	100 00
First Westerly Church.....	25 00
Second Westerly " ".....	25 00
Oncklaen " ".....	18 75
Otselic " ".....	18 75
New Auburn " ".....	25 00
Berlin, Wis " ".....	37 50
Andover " ".....	25 00
Rev. Madison Harry, order.....	20 00
" " to balance Sept. 1st.....	15 74
Cartwright Church, to balance Sept. 1st.....	25 00
Garwin Church " ".....	37 50
Long Branch Church " ".....	25 00
Ritchie Church " ".....	25 00
Mary F. Bailey, Sec., " ".....	50 00
Alden Church " ".....	25 00
G. Velthuisen, salary July 1 to Dec. 31, 1889.....	200 00
Washington National Bank, interest.....	20 83
" " note.....	500 00
" " interest.....	10 42
Welton Church, 8 months' appropriation to Sept. 1st.....	66 67
Geo. B. Carpenter, for tickets to Shanghai.....	240 00
" " advance to Miss Susie Burdick on salary and expense to Jan. 1st.....	125 00
Rev. Madison Harry, on account.....	100 00
Boericke & Tafel, medicines sent to Dr. Swinney.....	48 86
J. F. Hubbard, subscription for Tract Society.....	5 00
Freight on goods to China.....	88 87
G. B. and J. H. Utter, printing bill.....	122 00
Rev. D. H. Davis, salary from Jan. 1 to July 1, 1890.....	500 00
" " for Shanghai mission school.....	400 00
" " for incidental expenses to July 1, 1890.....	150 00
Rev. G. H. F. Randolph, salary from Jan. 1 to July 1.....	450 00
Dr. Ella F. Swinney.....	300 00
Miss Susie Burdick.....	300 00
Washington National Bank, interest.....	30 75
Rev. Jos. W. Morton, on account.....	80 00
" " receipts on field.....	82 87
	\$5,601 79
Balance cash on hand.....	\$1,181 02
Outstanding notes.....	3,500 00
E. & O. E.	

A. L. CHESTER, Treasurer.

WESTERLY, R. I., Jan. 8, 1890.

WOMAN'S WORK.

FROM SOME ANNUAL REPORTS.

The Thirteenth Annual Report of the Woman's Foreign Missionary Society of the Presbyterian Church of Canada, (Western Division), has been, with some others, lying for some weeks upon our desk and we would like to share them with you. This Society supports three lady missionaries in China, fourteen in Central India, and five, together with the wives of the missionaries and teachers, in the Indian Reserves of the Canadian North-West. The President's address is very kind and tender in its spirit, and peculiarly courteous in its manner of speech. She pleads for the boys to be trained to look

upon the benevolent schemes of the church as a work for their loving Master, in which they have an important part, claiming that thereby, by-and-by, the much deplored deficits will cease to be. The Home Secretary reports that though more than \$2,000 above the sum required by estimate was raised, and the average per-member, including lately formed and juvenile branches is about \$2, yet no one seems to feel any the poorer, and says that sympathy with all efforts for the advancement of Christ's kingdom, and a deepening of religious life in the individual have been the chief features of the home history of the Society during the past year.

The Society has raised in round numbers \$58,000 for foreign mission work. Membership is 14,356. There are 25 Presbyterial Societies. A pleasing feature in connection with the returns is the constant recurrence of the words, "All contributions are voluntary." There are fewer special efforts by means of entertainments or appeals for outside help. The sum thus contributed this year is over \$29,000. The steady advance by natural growth from small things to greater, from uncertainty and timidity to stability and reliance, the ready adaptation of methods to local surroundings and circumstances, while maintaining in essentials a strict uniformity, are characteristic of the system under which great results are already visible, and greater results are to follow in the future.

The Eighteenth Annual Report of the Baptist Women (Board of the East), gives as the receipts for the year \$70,666,83, an advance of more than \$4,000 on last year. Number of foreign schools, 154; of pupils, 5,756; baptisms, 365; Bible women, 56; *Helping Hand* subscription list, 22,529; of the *King's Messenger*, children's paper, 19,377; they have ten new issues of tracts and other helps during the year. They support 80 missionaries upon the field, and at time of annual meeting four were under appointment.

The Eighteenth Annual Report of the Presbyterian Board of the North-West (foreign missionary), puts the receipts of the last year \$80,076 81. The Treasurer urges more systematic organization and a fuller development of the work of the local collector. Seventy-four missionaries are supported by them, ten of whom are now in the home-land for a time.

The Forty-sixth Annual Report of the Ladies' Society of the Free Church of Scotland, for promoting the Evangelization of Women in Heathen Lands, their work being by school and Zenana work, shows labor done in India and South Africa. The sphere of the Society is, as far as practicable, co-extensive with that of the foreign mission of the Church. These women say that as the evangelization of the women, that is, of half of the population of our foreign mission fields, is committed to the care of the Society, it is important that its positions should be made in all respects parallel to that of our other church organizations, and its claim to like sympathy and support recognized throughout the church generally. The Committee are thankful that this recognition has been so cordially given to the general assembly, which last year, even "recommended the society to the hearty support of the church, as an essential part of its missionary operation." The changes in external organization will, along with more important aspects of the Society, conduce to secure for it its due place in the confidence of the Church, and in the prayerful interest and generous support of our Christian people. They have enrolled in school and Zenana work in India, 4,980, and in their schools in Africa, 1,758.

HISTORICAL SKETCH OF THE LADIES' BENEVOLENT SOCIETY OF SHILOH.

We gladly respond to the call made last winter in the SABBATH RECORDER that the Societies of the different churches report the work done for benevolent purposes. The Ladies' Benevolent Society of Shiloh was constituted June, 1860. The membership, at its organization, was twenty-three, fourteen of whom are now living. The membership at the present time is 38. Its officers consist of President, Vice-President, Secretary, Treasurer, and Board of Managers. We have worked for various objects of benevolence; not only for the interests at home, but also abroad. In war times we worked to aid the soldiers. We held fairs and festivals to procure money to help them; we filled boxes with clothing and provisions, and sent to the soldiers and contrabands. At one time we sent to the Christian Commission three hundred and eighty-one dollars as the result of a "Harvest Home." The money was forwarded to the Christian Commission by its Treasurer, our own beloved Eld. W. B. Gillette, who was then our pastor. We did much toward paying the expenses of the Academy Building; also helped repair the parsonage. We cushioned the church seats, paying one hundred and fifty dollars, which we raised by taking our annual dues, giving ten cent suppers, also oyster suppers, charging twenty-five cents. We pieced patchwork, quilted bedquilts, etc. We have filled boxes and sent to the Home for the Friendless in New York, and in Camden, N. J.; also for Five Points' Mission School in New York. Last fall we sent a barrel of valuable articles of clothing to one of our missionaries in Texas. We have also aided the poor in our midst. Our prime motive has been to do good as we had opportunity, and while striving to help others we have been blessed. In looking over the Treasurer's book we find we have given for benevolence \$2,533 72, not including the filled boxes and barrels.

We also have our Ladies' Mite Society. By paying one cent one can become a member, after which fifty-two cents annually is required. This is strictly for the Missionary and Tract Societies, and to help educate poor young men for the ministry. This Society held its seventy-fifth anniversary last August, with appropriate exercises. Much good has been accomplished by giving the mites.

COMMITTEE.

WOMAN'S EXECUTIVE BOARD.

Treasurer's Report for the quarter ending Jan. 15, 1890.

DR.	
Received for Missionary Society.....	\$76 71
" " Tract.....	29 89
" " Teacher Fund.....	36 92
" " Nurse.....	9 75
" " Board expense Fund.....	16 50
" " Thank-offering unappropriated.....	28 13—\$197 90
Balance Teacher Fund, Oct. 15, 1889.....	395 43
" " Nurse.....	55 00
" " Board expense.....	63 60—\$514 03
Total.....	\$711 93
CR.	
To A. L. Chester, Treas. Miss'y Soc'y.....	\$ 76 71
Bal. due on Miss S. M. Burdick's sal. for 6 mo's.....	153 87
To J. F. Hubbard, Treas. Tract Soc'y.....	29 89
" M. F. Bailey, Sec., for Board expense.....	39 25
" Treas. of W. Ex. B. for exchange and postage.....	1 71—\$301 43
Total amount Teacher Fund on hand to date.....	278 48
" " Nurse.....	64 75
" " Board expense.....	30 14
" " unappropriated.....	28 13—\$410 50
Total.....	\$711 93
E. & O. E.	
MILTON, Wis. Jan. 15, 1890.	NELLIE G. INGHAM, Treasurer.

WHEN Christ showed us God, then man had only to stand at his highest and look up to the Infinite above him to see how small he was. And always the true way to be humbled is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that will show you what the real smallness of your greatest greatness is. The first is the unreal humility, that always goes about deprecating human nature; the second is the genuine humility, that always stands in love and adoration, glorifying God.

HISTORICAL & BIOGRAPHICAL.

BIOGRAPHICAL SKETCH OF DEA. JOHN MAXSON.

For many of the items in this article we are indebted to Deacon Jason B. Wells, of DeRuyter, N. Y.

The subject of this sketch was a son of Caleb Maxson, and was born at Newport, R. I., January 25, 1792. His mother was Mary Bliss, a daughter of Eld. William Bliss, who was, for nearly thirty years, the pastor of the Seventh-day Baptist Church of that city. He was the fourth in a family of five children. His eldest sister was Elizabeth Ward, who became the wife of Joseph Stillman, the father of the late Thos. B. Stillman, of Newport City. His brothers were Eld. Wm. Bliss Maxson, and Dea. Joshua Maxson, well known in the history of our churches, particularly the former. His younger sister, Content Maxson, married Abel Stillman, the brother of Joseph. By the second marriage of his father he had two half sisters and a half brother. These are Mary Bliss, who became the wife of Henry Greenman, Esq., of Milton, Wis.; Tacy Wells, the wife of Datus E. Lewis, of Berlin, Wis.; Hon. Charles Henry Maxson, of DeRuyter, N. Y. These three are still living.

Of the early life of Deacon John Maxson we have obtained only a little information. He professed religion in his youth and united with the Newport Church. The record shows that this event occurred April 6, 1806, in the time of a great revival of religion, when he was fourteen years old.

On the 12th of February, 1816, he married Mary Starr, of Stonington, Conn., who bare him five children; viz., Cornelia Peck, Caroline Beal, Mary Starr, William Alburtus, and Helen Lucilla. Cornelia married Deacon Jason B. Wells, of DeRuyter; Caroline was for several years the beloved preceptress of Alfred Academy, and for a brief time the wife of Dr. J. B. Stillman, late of Lugonia, Southern California; and Mary Starr married Rev. Geo. B. Utter, of Westerly, R. I.; these three sisters were married at DeRuyter by one ceremony, May 26, 1847, Rev. James Bailey officiating. William Alburtus died in infancy, and Mary Lucilla became the wife of Rev. Benj. F. Rogers, Dec. 14, 1852, and not long afterward died at Waterford, Conn. The mother of these children, a most estimable wife, passed away July 27, 1859; and the father resided thereafter until his death, with Cornelia, his eldest daughter, who is now the only survivor of the family.

Deacon Maxson, soon after his marriage, located at Schenectady, N. Y., in company with Joseph Stillman, his brother-in-law, engaging in some mechanical business. Here he lived four or five years, and thence removed to Little York, Cortland Co., N. Y., where he was associated with the late Dea. Martin Wilcox in carding wool, making cloth, and manufacturing carding and shearing machines. He was thus employed for eight or nine years, when in 1829 he entered upon the enterprise of publishing our first denominational paper, *The Protestant Sentinel*. During these years he became an active worker in the Seventh-day Baptist Church of Scott, N. Y., in the midst of a great religious awakening. He was chosen and ordained as a deacon, and acted as superintendent of the Sabbath-school. The pastor of the church, most of the time, was the late Rev. Joel Greene; and the other prominent and earnest workers in it were Dea. Martin Wilcox, Dea. Holly Maxson, Deacon Charles Clarke, and Deacon Willard D. Wilcox.

The first four volumes of the *Sentinel*, a weekly,

were issued at Homer, near Scott; the fifth volume at Schenectady; and the remaining three at DeRuyter, terminating in 1839. This paper received the hearty endorsement of the denomination to which the editor belonged. Some one who knew him intimately, and who has carefully read the columns which he published, writes: "Scattered through these eight volumes, extending over ten years of publication, are found many articles from his hand which show that he held a vigorous and a ready pen, especially for a man of his time, and for one of his limited opportunities for mental culture in early life."

His connection with the Seventh-day Baptist Church at DeRuyter covered a period of nearly forty years. During this time he stood always firmly by his convictions, and labored faithfully for the success of the right, and the triumph of truth, though often encountering considerable opposition. He was obliged to struggle with much pecuniary embarrassment during the greater part of his residence at DeRuyter, occasioned by his losses in the publication of the religious journal, and other works for the benefit of our churches. At one time he became the victim of a most petty malice. He had a summons served upon him to attend, on the Sabbath, a justice' court needlessly held, at Cazenovia, thirteen miles from his home; and supposing that the laws of the State of New York then gave him protection from such annoyance on that day he did not respond to the summons. Accordingly a judgment was rendered against him, and for the non-payment at the time of the costs, which were not a large sum, he was incarcerated for a few days in the county jail at Morrisville. His release was effected by Rev. James Bailey, who obtained the funds therefor from some citizens of DeRuyter and vicinity, and which funds were afterward paid back from contributions raised in the denomination at large. He was honored by the town to act as a justice of the peace one or two terms, and filled most acceptably other civil offices in it.

Having, as a Christian soldier and an efficient officer in the church, fought a good fight, kept the faith, and finished his course, he suddenly laid down his armor, and entered into rest, May 19, 1876, in the 85th year of his age, to await the bestowment of the crown of rejoicing by the Righteous Judge in the last day; and not upon him only, but upon all others who also love his appearing.

STENNETT'S DISCOURSES ON THE PARABLE OF THE SOWER.

There lies before us a volume of these discourses, formerly owned by the late Dea. Jonathan Bond, of Milton, Wis., who purchased it in 1829. It was published by Deacons Jedediah Davis and John Bright, of Shiloh, N. J., in 1823. It seems that a printer in Bridgeton, of that State, performed the work for them. The book is 4½ by 7½ inches in size, has 331 pages, and was not copyrighted. In a note to the reader, these brothers say: "The best testimony to following generations of departed worth in the gospel field, is chiefly to be derived by observing the fruits of their labors, either in raising churches, building up the saints in their most holy faith, or leaving something on record from their own pens for our instruction and edification." In this extract is stated the purpose of issuing the work. It constitutes one of those publications, which our people endorsed and eagerly read, before they were ready to sustain any paper, magazine, or series of pamphlets of their own. It was

sold largely on subscription. Names for it were obtained in nearly all of our churches existing at the time; and many of these names appear in the last pages of the book. Of the subscribers, Hopkinton furnished twenty-seven; Rensselaer county, N. Y., eighteen; Brookfield, ten; Scott, six; Alfred, forty-three; Cumberland county, N. J., forty-two; Harrison, West Virginia, thirty-seven; and other societies, smaller numbers.

A brief memoir of the author of the work, Rev. Samuel Stennett, D. D., of London, Eng., is inserted. It was written by Rev. Joseph Jenkins, D. D., a fellow-worker in the gospel, for *Rippons' Register* in 1796. Our people were greatly interested in the life and views of Dr. Stennett, because, as a Dissenter and a Baptist minister, he was also a conscientious Sabbath-keeper. Of him it was said, "His judgment, as is well known, being for the observance of the Seventh-day, which he strictly regarded in his own family." For many years he filled the office of pastor for Cripplegate Sabbatarian Church in London. One of his poems, "The Bird of Paradise," occupying six pages, follows the sketch of his life in this work. It represents the fears and agonies of a soul imprisoned by the power of Satan, and the joys and activities of that soul liberated by the grace of Christ. It closes thus:

"Then through the opening skies,
In rapt'rous ecstasy I rise,
Up to the flowing fields of Paradise;
And as I dart along
On full expanded wing,
Amid the angelic throng,
Celestial anthems sing:
Glory to him that left his throne above,
And downward bent his way on wings of love;
That wept, and bled, and died upon the tree,
To conquer death and set the captives free."

The discourses themselves are six in number, and are founded upon the parable of the Sower, as presented in Matt. 13: 3-9. In the first discourse, the utility of parables in general, and the leading ideas of that of the Sower are discussed. In the second, the character of the inattentive hearers is considered, together with the agency of the Evil One in catching away the word, lest they should believe and be saved. In the third, attention is directed to the peculiarities of the enthusiastic hearers, and especially their ready apostasy, and its causes. In the fourth, there are noticed the obstructions in the way of the worldly-minded hearers, accepting and practicing the truth of the gospel, these operating particularly to prevent leisure, composure, and inclination in considering the Word of God. In the fifth, the life and labors of the sincere hearers are passed in review under the points: (1) The necessity of the heart being made honest, and filled with good will; (2) the kind of fruit such a state brings forth; (3) the different degrees of fruitfulness among Christians, and the reason for it. In the sixth, the duty of the consideration of the Holy Word, is explained and enforced.

The style of the discourses and the ideas presented in them, show that the author possessed a highly-cultivated and impassioned mind, and knew the art of writing clearly and forcibly. Unlike most other works of a religious nature issued in his day, the sentences in this are not long and involved. He impresses one that he has earnest convictions and abundant information upon the subjects discussed; and he closely holds the attention and vigorously molds the sentiments of the reader to the last page. To some of the ministers, and other prominent members of our churches sixty odd years ago, this work must have furnished most acceptable materials for reflection, and for shaping their very useful and honored lives.

SABBATH REFORM.

ROMANISM AND PROTESTANTISM.

The full name of the Roman Catholic Church is "The Holy Catholic Apostolic and Roman Church."

The Roman Catholic Church has an unbroken existence from the time of Pagan Rome, and an essential existence for sixteen centuries at least. It has a foothold in all nations and on all continents. It embraces *one-half* of the Christian population of the world.

In 1883 the figures stood: Roman Catholic, 215,938,500; Protestant, 130,329,000; Greek, 84,007,000.

This Church follows every one born in her communion from cradle to grave. She excludes all Protestants, and consigns them to eternal loss. "No other Church of Christ on earth," is her claim. She has outlived every European government which existed at her birth, and will be likely to remain until Macaulay's New Zealander sketches the ruins of St. Paul's from a broken arch of London Bridge.

ITS GOVERNMENT.

In organization and government, the Roman Catholic Church is an absolute monarchy; a spiritual despotism. The Pope, claiming to be successor to St. Peter, is absolute head, spiritual and temporal, of the world. Cardinals, archbishops, bishops and priests are in turn subject to him, while the people have no voice in the temporal affairs of the Church, and own unquestioning obedience to the priest. A solemn oath of allegiance binds every priest, bishop, etc., to the Pope. Temporal and eternal salvation, or damnation, rests with the Church, as represented in its officers.

This vast system is the growth of centuries. It culminated in 1870 with the decree of infallibility, which in theory stops all reform, and binds the future in the chains of the past.

FORMS AND CEREMONIES.

The forms and ceremonies of worship of the Roman Catholic Church are most imposing and gorgeous, unequalled by any, unless we except some High Church, Ritualistic Episcopalians, who are essentially Romanists, and some of the Metropolitan Greek churches. The worship appeals mainly to the sensuous, the eye and ear. Rome cultivates the æsthetic in the closest relation with poverty and ugliness. Churches and Cathedrals, which exhaust the skill of architecture, and the attainments of art; altars and crucifixes, fabulously rich with precious stones; pictures and statues, solemn yet pompous processions, operatic music and dramatic surroundings, gorgeous vestments, vaulted arches, weird lights and shifting shadows, combine to please and bewilder the senses, to interest the cultured, and to entrance the common people. The year is full of festivals, saints' days and fasts. Christmas, Easter, Pentecost, the Immaculate Conception, the Annunciation, the Purification, and the Assumption of the Virgin Mary, are the prominent ones. They stand far above Sunday in sacredness. Ceremonies and forms of worship and church calendar are essentially the same throughout the world. The one central feature of all worship is the Mass; an unbloody sacrifice in which the wafer and wine are supposed to become the veritable body and blood of Christ, at the word of the priest, "This is my body," thus renewing and repeating the death and sacrifice of Christ at each service.

In all this there is not a single prominent

characteristic, which did not spring from heathenism. Catholic writers do not deny this, but rather defend it, as the wisest and best method which could have been adopted. When you know the details on these points you will not wonder that Prof. Harnack of Berlin, said to me last summer that "if Protestantism dies through the lack of spiritual life, Roman Catholicism will take possession of the world as a new form of Paganism."

ROMAN CATHOLIC HISTORY—OUTLINE.

The first stage extended from the second to the eighth century. This was the great formative period, in which both East and West shared, with the gradual ascendancy of Rome and Romanizing influences. It was an age of controversies and councils, contending parties, heretics and orthodox; an age of political factions and intrigues, of growing corruption, and much evil. It was the Paganizing age of New Testament Christianity.

The second stage from the eighth to the sixteenth century is that of Mediæval or Latin Catholicism, free from Greek influences in a great degree. This is the age of darkness and increasing evil; the Church struggling for, and obtaining supremacy over temporal powers. The period when popes made and unmade empires, seated and deposed kings, and ruled with mighty, wondrous and often wicked sway.

The third period, from the Reformation to the present time, is one of especial opposition to Protestantism; at first politically as well as religiously; later and now by indirection and blandishments rather than by open opposition.

During the present century, Romanism has passed through, or rather into some changes, which have an important bearing on its relation to Protestantism, and especially to the United States. It has lost temporal and political power in Italy and Spain, but has gained great strength among Anglo-Saxons. Since 1845, in England, Romanism has taken from Protestantism Cardinal Newman, Cardinal Manning, several hundred Anglican clergymen, and many thousand people of English blood. In the United States, Roman Catholicism has gained much more than the average Protestant knows, but her most important gain here is *the preparation to gain more*; a preparation of which she has given evidence in the late Congress. These gains in England and America are far greater than her loss in the "Old Catholic movement" in Germany and Switzerland, or the opposition of Dr. McGlynn in the United States.

ELEMENTS OF PRESENT STRENGTH.

Let us glance at some elements of strength. I take the following essentially from a paper by John Gilmary Shea in Schaff-Herzog *Cyclopaedia*:

The Catholic Church in the United States is under control of a cardinal, archbishops and bishops, appointed by the Pope. In 1883 there were twelve archbishoprics and one apostolic prefecture. This gives twelve ecclesiastical provinces. When one of these becomes vacant, three names are sent to the Pope, one of which he chooses to fill the vacant place. In 1883 there were 6,546 priests in the United States. There were also 31 seminaries for training priests for service, to extend the work of the Church and to fill the vacancies caused by death. The more important of these seminaries are located at Baltimore and Emmittsburg, Md., Troy, N. Y., Milwaukee, Wis., Cape Girardeau, Mo., Niagara Falls, N. Y. Other schools for the same purpose, connected with the "Regular Orders" of the Church, exist at Woodstock, Me. (Jesuit), at Ilchester, Md. (Redemptorist), Westmoreland, Pa., (Benedictines) Alleghany, N. Y. (Franciscan's), etc. There are American colleges at Rome, Italy, and Louvain, France, where American students go to study for work in America, and a missionary college at Drumcondra,

Ireland, from which many candidates come to the ranks of the priesthood in America. Thus a constant supply of new men to teach and control the people is kept up. All are educated under the direct control of the Pope, and not a few of them under the shadow of the Vatican itself.

CHURCH PROPERTY.

There is no membership in the Roman Catholic Church, as Protestants understand the word. Hence all the Church property is held by the few, usually the bishops, and virtually, through them, by the Pope. For centuries in Europe, and in many ways, this system gave great trouble to the civil authorities. In the United States some modification of methods has been necessary to meet our laws. In the United States a bishop or archbishop usually holds the property as trustee; there may be a board consisting of the bishop, the pastor and two lay trustees. The religious orders, such as the Jesuits, hold their property as incorporate bodies. Thus a vast amount of property is held in such a way as to be controlled by a few men, with the Pope as their head and ruler.

ROMAN CATHOLIC SCHOOLS.

I cannot enter into a discussion of the school question, as such, but it is important that we know that the parish schools are usually taught by the members of the religious orders and communities. Prominent among these societies which furnish teachers for Roman Catholic children, are the Brothers of Christian schools, of the Holy Cross, of Mary, the Xaverian Brothers and the Franciscans. For girls, there are the Ursuline, the Benedictine and the Presentation Nuns; the Sisters of Charity; the Sisters, and the School Sisters of Notre Dame; the Sisters of the Holy Cross, of St. Joseph, St. Frances, of St. Dominic; Sisters of Mercy and of the Immaculate Heart.

These Societies also have academies for higher educations. In 1883 there were 579 of these, and 81 colleges and universities in the United States. These are owned by religious orders. No one of these colleges has a faculty of laymen, and only a few secular priests are allowed as teachers. Thus the whole system of education is held under the eye of the Pope and his representatives.

Do you wonder that the Congress at Baltimore opposes our American system of free schools, "godless schools," as they call them? Do you see what the parochial school system means in the future of the coming struggle for supremacy? The stamp of the Pope is on every brick of the Roman Catholic property in the United States, and his seal is placed on the life of every child educated. Parochial school, academy, college, university, are rapidly furnishing purely Catholic education for Catholic children, an education which is far more religious after the Catholic standard, than it is literary or scientific. All this is right, and as it should be, if Romanism is what it claims to be. But there is in it all such a menace to the future of Protestantism as the rising waters of the Johnstown flood sent down the valley to the careless people before it overwhelmed them.

(To be Continued.)

In "forgetting those things which are behind," we should not forget what we were, nor what grace has done for us. Remembering the deliverances of the past, the path by which God has led us, the provision by the way, our songs in the night, our joyful mornings, will keep our hearts filled with gratitude, and give us needed inspiration for present service.

THE SABBATH RECORDER.

L. A. PLATT'S, D. D.,

EDITOR.

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In the kingdom of nature the weaker succumbs to the stronger, and the weakest of all is the first to fall in the fight for life.

In the kingdom of grace weakness and need are the ground for expecting divine help. Jesus announced this truth in the words, "They that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners to repentance."

THERE is, therefore, no better test of the spirit of men than the treatment they give to the weak and unfortunate. The disposition to take advantage of weakness, to make sport of the unfortunate, or to trample upon the rights of the defenseless is a disposition born of the spirit of this world; while the disposition to lend a helping hand to the needy, to help up a fallen one, or to secure to the weak brother his just and equal rights is a disposition born of the spirit of divine compassion.

THIS law of compassionate helpfulness is at the bottom of all Christian missionary endeavor. The Apostle Paul acknowledged himself "debtor to Greek and to Barbarian, to the wise and to the unwise," not on account of anything any of them had ever done for him, to lay him under obligations to them, but on account of the inestimable gifts of the grace of God which he had received, and for which they stood in perishing need. So, to-day, the nations of the earth lift up their cry to God, and the perishing and the destitute of our Christian land call aloud for the Word and truth of God. It does not matter who they are or what they are, who thus appeal to us, nor does it concern us to ask what they have done in the past to entitle them to our sympathies, or what they may do in the future to show their appreciation and gratitude; their need is their just, and it may be their only plea; and the unspeakable love of God in Jesus Christ and the saving power of his cross in us indicates the nature and extent of the obligations resting on us. "So," the apostle concluded his argument, above referred to, "I am ready to preach the gospel to you who are at Rome also." That man who recognizes in another's need God's call to him to enter upon gospel labor, and who finds in his own sweet Christian experience the incentives to earnestness in that labor, is in harmony with the divine plan of saving men by saved men.

A MISTAKE! PLEASE NOTICE!

The Corresponding Editor of the Young People's page desires to correct a blunder which somehow crept into his "Answers to Queries," in the last issue. The second paragraph should have read: "It is not advisable that all our young people follow the plan requested by our committee at first, unless they are already contributing as above." The plan suggested at first is *ausgespielt*, and cannot be observed by our young people as a whole. It is much

more important that *all our young people* fall in with the regular plan as conducted by the Rev. J. B. Clarke.

THE BRECKENRIDGE BILL.

The knowledge that this Bill was to come up for discussion in Washington this week, led me to undertake a journey thither, to hear and see. Knowing that your readers will be interested to read it, I send you an account of the transactions for and against the movement. Here is a copy of the Breckenridge Sunday Bill for the District of Columbia, which was introduced in the House of Representatives, January 6, 1890:

A BILL

TO PREVENT PERSONS FROM BEING FORCED TO LABOR ON SUNDAY.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person or corporation, or employee of any person or corporation in the District of Columbia, to perform any secular labor or business, or to cause the same to be performed by any person in their employment, on Sunday, except works of necessity or mercy; nor shall it be lawful for any person or corporation to receive pay for labor or services performed or rendered in violation of this act.

Any person or corporation, or employee of any person or corporation in the District of Columbia, who shall violate the provisions of this act, shall, upon conviction thereof, be punished by a fine of not more than one hundred dollars for every such offense. *Provided, however,* That the provisions of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest.

To discuss this bill a mass meeting had been called at which an opportunity was given to the friends and opponents of the bill to speak. This meeting occurred on Tuesday night, in a large skating rink, under the auspices of the National Religious Liberty Association. A number of the leading representatives of this organization are now in the city for the purpose of opposing the bill. The Association, while declaring in its platform its belief in religion and its opposition to the liquor traffic, is opposed to all religious legislation as tending to unite Church and State.

Gen. Wm. Birney, a popular lawyer in Washington, and a son of J. G. Birney, of presidential candidacy fame, was asked to preside, and in his opening address he spoke of the Sunday law of the District, which is in the old Maryland statute, that has been in force for over one hundred and fifty years. He read some of the provisions of this law, such as those which authorized the punishment of the Unitarians by piercing their tongues, the branding of blasphemers, and the penalties imposed on Sabbath-breakers. While this law was still in force, yet it had become obsolete, and the speaker said that this fact proved that the sentiment of the day was against laws of that character. Unlike other laws, the Sunday laws had never been modified. He then gave a general resume of the condition of Sunday legislation in this country, and said that existing laws were based upon sanitary reasons, or were designed to prevent disorder and drunkenness. The courts, he said, had not generally maintained the legality of sanitary Sunday legislation, and the general laws were ample to secure the other objects named.

The first speaker of the evening was Mr. A. T. Jones, editor of the *American Sentinel*, a newspaper published in New York City, as the organ of the Religious Liberty Association. He devoted his time to the analysis of the Breckenridge Bill, and said that the title, "To prevent persons from being forced to labor on Sunday," was misleading, as there was no one who was forced to labor on Sunday in the District. The Constitution, which forbids involuntary servitude, was a protection against any invasion of personal rights of this character. He announced that he was opposed to the bill, not because he was not a

Christian, but because he was. He argued that the prohibition of "any secular labor or business" was equivalent to providing for religious and spiritual exercises, and he claimed that this was beyond the power of Congress. He said that secular work meant worldly work, and the only kind of work except worldly work was spiritual work. In his opinion Congress had no knowledge beyond this world; and it therefore could not prescribe duties for people who were not of this world. He denied that, under the present laws, everybody had the right to rest on Sunday. There were laws to prevent the disturbance of public worship. He referred to the Blair Bill, and said that those who observed Sunday ought to oppose it. This bill provided that nothing should be done at periods of the day, best suited to the general convenience and the due observance of the day. It was left to Congress to determine what the due observance of the day is, and hence, each must worship according to the dictates of Congress and not of their consciences. In the Breckenridge Bill, he thought that the provision exempting those who observe any other day as a day of rest, betrayed its religious character.

The next speaker, a Washington lawyer, R. A. Steele, made an argument against the bill, which was based on the first amendment to the Constitution, which prohibits the passage of any law respecting the establishment of religion or its free exercise. He was of the opinion that such a bill was unconstitutional and that it would be so decided when it came before Congress for discussion.

"A bill to make hypocrites" is what Mr. Lewis Abrahams, an able lawyer of Hebrew connection, of this city, who next took the platform, declared would be a more appropriate title for the Breckenridge Bill than the one it now has. He regarded this bill as an entering wedge for other measures, which would deprive the citizens of this country of their liberties. It was an attempt to unite Church and State. While the bill might not be hurtful in itself, yet the damage lay in what might follow on the same line. He thought this bill was part of a scheme to bind the citizens in the chains of the priesthood. It was a confession on the part of the church that its work is a failure. Their cry is now, "Give us a policeman's club" to enforce what preaching has failed to enforce. The next step, said the speaker, would be to ask for bayonets. He said that such laws would enable policemen to enter the Capitol and arrest members for holding Sunday sessions.

The statement made by a previous speaker, that no one was compelled to work on Sunday in the District, was denied by the next speaker. He said he used to be a street-car driver, and when he refused to work on Sunday, although the rule then was "two Sundays off and two on," his car was taken from him for a few days. He knew of others employed on the railroads, in hotels, restaurants, and in other places, who were compelled to work on Sunday. God's commandment to keep the Sabbath was equally as binding as the commandment prohibiting stealing, murder, etc. He believed in Sunday laws and hoped that the bill would pass. It does not interfere, he thought, with the rights of any man, but provides a day of rest which belongs to all and was intended for all. As Assistant License Agent of the District, his duties had obliged him to go into saloons, brothels and other places of vice. It seemed to him that he had visited a hell on earth. These places were worse on Sunday, and he favored any legislation which limited their power of doing harm.

J. O. Corliss, a member of the Religious Liberty Association, was the next speaker. He denied that all laws were founded on the laws of God. If it was true then it would be necessary to have an inquisition or some method of searching the heart of man in order to properly enforce the laws of God. For these laws designate the thoughts of hatred in the heart as murder, and the looking upon a woman to lust after her as adultery. He was opposed to mixing up civil and religious laws or administration. He thought that any Sunday legislation was injurious that made certain things wrong on the first day of the week that were not wrong on the other days of the week. When those in favor of this law, said the speaker, maintained that they only wanted to enforce the civil day they were misleading us. What they were after was to enforce religious respect for that day. The way to enforce Sabbath-observance was by individual work and not by legislation. If there were slums in the city the ministers ought to go down and establish their work there and not look to Congress to redeem the waste places. It was virtually, he said, asking Congress to earn their salaries for them. The government, he maintained, had charge of civil laws, while God is the author and enforcer of religious laws. When the government steps in to enforce religious laws, then it practically makes itself God's guardian and assumes to do what he is unable to do himself. The speaker said he was a believer in the Christian Sabbath and tried to keep it, but he did not think that the government ought to interfere. The clause in the Breckenridge Bill exempting certain religious bodies, the speaker asserted, was a distinction based on religion, and he thought that it could be called a religious bill.

The following resolutions were adopted with enthusiasm, two voices being heard in dissent, one being that of a woman wearing a white ribbon who sat near the platform:

Resolved, That the bill (H. R. 3854) entitled "An act to prevent persons from being forced to labor on Sunday" does not meet our approbation, but that we do earnestly protest against its passage or the passage of any bill of similar import for the following reasons, to wit:

First. There is no call or occasion for the passage of such a law. No person in the District of Columbia is or has been forced to labor on Sunday against his will at any time since the abolition of slavery therein.

Second. "Works of necessity or mercy" are not defined in the bill and their meaning and application are left to the arbitrary prejudice or caprice of police magistrates. Under such a law street cars, railroad trains, steam boats and private carriages might be stopped and a citizen might be fined for preaching, for shaving himself or having his dinner cooked on Sunday.

Third. Such a law would be a departure from the fundamental principle of the institutions of this country, which recognizes the right of a citizen to do as he pleases, provided he does not encroach upon the rights of others; and it empowers a police judge to inquire into and decide upon the conscientious beliefs of any citizen charged with doing or causing to be done secular work on Sunday.

Fourth. The passage of such a law is designed, and in effect would be, an entering wedge for a system of aggressive laws tending to subvert the secular character of our government in derogation of the Constitution and the religious freedom of the citizens guaranteed thereby.

Fifth. The proposed law partakes of the most offensive features of the early laws of New England, Maryland and other colonies of the olden time, known as "blue laws," and is therefore a long step backward instead of forward in human progress.

It was stated by another speaker that legislation for the civil Sabbath was in favor of a religious institution since both fall on the same day; that neither the state nor any organization had a right to say that a man must rest one day in seven for sumptuary reasons any more than a man should be compelled by law to take a bath, or exercise, or abstain from eating mince pie because good for him; that any movement resorting to tricks and subterfuges was not of God, such as endeavoring to secure the passage of bills under disguised titles, and that often it is as difficult to name such a bill as it is to name a baby.

The addresses bristled with bright and strong points. It now remains to be seen what will be done by Dr. Crafts and his followers who meet in convention to-morrow (Thursday) night, an account of which I will send you next week.

H. B. MAURER.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist Church, Westerly, R. I., on Wednesday, Jan. 8, 1890, commencing at 9.30 A. M. There were two sessions, morning and afternoon. William L. Clarke presided, and J. R. Irish offered prayer in the opening of the morning session, and Henry Clarke in the afternoon session. Members present, 14; visitors, 1.

Minutes of the last regular session read and approved.

Correspondence was read from A. E. Main, Cor. Sec., Stephen Burdick, E. M. Dunn, T. L. Gardiner, T. H. Tucker, C. W. Threlkeld, Asa F. Randolph, O. S. Mills, Geo. W. Hills, S. R. Wheeler, L. C. Sweet, S. W. Rutledge, L. F. Skaggs, Gilbert Hurley, Stephen Babcock, J. G. Burdick, W. W. Ames, E. B. Saunders, L. T. Rogers, W. M. Jones, N. Wardner, W. R. Potter, A. B. Prentice, E. S. Maxson, F. S. Dobbins, S. J. Knapp, Miss Orina M. Bee, Mrs. C. M. Lewis, Mrs. Solomon Carpenter, J. B. Clarke, S. D. Davis.

The Treasurer presented his report which was received and ordered to be put on record.

The Committee on Permanent Fund, Bequests, etc., presented a report in progress on bequests and legacies and invested funds.

The Prudential Committee reported that they had employed W. W. Ames for November and December, 1889, on the Wisconsin field, and had extended a call to A. B. Prentice to spend at least three months, commencing as soon as possible, on the Hammond, La., field.

BUSINESS TRANSACTED.

Voted, That the Board do approve the action of the Prudential Committee in employing W. W. Ames and that the Treasurer be instructed to forward to him the amount of his bill to Jan 1, 1890.

Voted, That the action of the Treasurer and Corresponding Secretary in continuing the appropriations to the Second Westerly and Welton Churches to Jan. 1, 1890 be approved.

Voted, That an appropriation be made for the year 1890 to the Second Westerly and Welton Churches at the rate of \$100 each for the time they employ a pastor.

Voted, That the Board extend a call to Eld. L. F. Skaggs to become a missionary in the Southern Missouri field for 1890, at the rate of \$25 a month and traveling expenses.

Voted, That the matter of employing George W. Hills as missionary on the Southern Minnesota field be continued to the next meeting of the Board.

Voted, That W. W. Ames be employed to do six month's work at Glen Beulah, Marquette and Coloma, during the year 1890, at the rate of \$400 a year and traveling expenses.

Voted, That an appropriation at the rate of \$100 a year be made to the Ritchie Church, W. Va., from Sept. 1, 1889, to Dec. 31, 1890, while they shall employ a pastor.

Voted, That an appropriation be made for the help of the Rock River Church, Wis., in securing preaching supply from Oct. 1, 1889, to Dec. 31, 1890.

Voted, That S. D. Davis, General Missionary for West Virginia and North Carolina be paid for his labor in 1890, at the rate of \$450 a year and traveling expenses.

Voted, That the correspondence relative to the work in Boulder, Col., be referred to the next meeting of the Board.

Voted, That the proposition of Mrs. S. Carpenter, London, Eng., to remit \$6 in payment

for certain books removed by mistake from our mission in Shanghai, China, be accepted.

Voted, That the Board approve the call extended by the Prudential Committee to A. B. Prentice to labor as missionary at Hammond, La., for three months at least, and that the Board assumes his traveling expenses from Adams Centre, N. Y., to Hammond, and that the matter of his salary be referred to the next Board meeting.

Voted, That the Treasurer be authorized to settle all accounts with missionaries and missionary churches to Jan. 1, 1890.

Orders Voted.

A. E. Main, Cor. Sec., to Bal. Dec. 31, 1889.....	\$233 91
Jas. F. Shaw, " " " " " " " " " " " "	133 33
Jas. W. Morton, " " " " " " " " " " " "	309 72
S. D. Davis, " " " " " " " " " " " "	181 98
C. W. Threlkeld, " " " " " " " " " " " "	103 85
F. F. Johnson, " " " " " " " " " " " "	23 07
1st Westerly Church, " " " " " " " " " " " "	33 33
2d " " " " " " " " " " " "	33 33
Lincklaen Church, " " " " " " " " " " " "	25 00
Otselic " " " " " " " " " " " "	25 00
New Auburn Church, " " " " " " " " " " " "	33 33
Andover, " " " " " " " " " " " "	16 67
Long Branch " " " " " " " " " " " "	33 33
Pleasant Grove " " " " " " " " " " " "	33 33
Garwin " " " " " " " " " " " "	50 00
Welton " " " " " " " " " " " "	33 33
Ritchie " " " " " " " " " " " "	33 33
W. W. Ames, " " " " " " " " " " " "	39 80
G. Velthuysen, salary from Jan. 1890 to April...	100 00
Amer. Sab. Tract Soc., Printing Bill.....	25 78
Boericke & Tafel, Bill of Medicines.....	48 86

Voted, That the Treasurer be authorized to hire the money needed to pay the orders voted this day. Adjourned.

W. L. CLARKE, *Chairman*.

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

HALF MEASURES.

A bridge which is a foot too short fails to reach across the chasm. A race may be lost by a length as well as by a mile. One leak will sink a ship; one sin destroy a soul.

The Earl of Bath illustrated his views of a policy which dismissed one minister of state and retained another whom he deemed equally objectionable, by comparing it with the action of the Lord Chamberlain, who, when sent to examine the cellars of the House of Commons, returned with the report that "he found five and twenty barrels of gunpowder, that he had removed ten of them, and that he hoped *the rest would do no harm!*"

"The man who thinks to serve God and mammon, and divides his time and energies between the Lord and the devil, the flesh and the Spirit, will be found to have made a grand mistake. No man can be slave of two masters. He must have one absolute ruler and owner. When a man has given himself to the Lord he has nothing left for anybody else. The world and the flesh and the devil must stand aside, self must be denied, and Christ must have all. "I would that thou wert cold or hot. So then because thou art luke-warm, and neither cold or hot, I will spew thee out of my mouth."—*Christian*.

BOOKS AND MAGAZINES.

THE February *Century* contains the final installment of the life of Lincoln, which has run through forty numbers. Two poems on Lincoln follow, with supplementary papers. The frontispiece is a full-length portrait of Emerson, with the accompaniment "Talks with a College Boy." Prof. Thorpe discusses the constitutions of two of the new States.—Mr. Roosevelt the "Merit System versus the Patronage System."—Prof. Fisher, "Christianity and Judaism," etc. Other papers of interest, poems, fiction, open letters, etc., complete a number full of good things.

In *Harper's Magazine* for February, George Parsons Lathrop contributes "Talks with Edison," affording a vivid perception of "how an inventor invents," and James Hogg gives to the public, for the first time, his reminiscences of his intimate friend De Quincey. Portraiture of another kind will be found in the article on "The Standing Army of Great Britain"—the unconscious self-limning of the author, General Viscount Wolseley. The fearless candor and vigor of his criticisms have the added value of revealing the character of England's leading soldier. "The Lake Dwellers," by S. H. M. Byers, illustrated, will interest antiquarians. Fiction, poetry, departments, etc., complete the number.

YOUNG PEOPLE'S WORK.

A FABLE.

The mountain and the squirrel
Had a quarrel;
And the former called the latter, "Little Prig."
Bun replied,
"You are doubtless very big;
But all sorts of things and weather
Must be taken in together,
To make up a year
And a sphere,
And I think it no disgrace
To occupy my place.
If I'm not so large as you,
You are not so small as I,
And not half so spry.
I'll not deny you make
A very pretty squirrel track;
Talents differ; all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut."

—R. W. Emerson.

WE all have our good qualities; they may not be very good, but they are there. Sometimes we cannot see those of others as well as we can feel our own. But they are there. They may not be just the excellences we can appreciate. Let us admit nevertheless that they are excellences.

WE all have our faults; they may not be very grave faults; they may not be so serious as to cause us much anxiety; but they are there. Sometimes we do not feel our own faults as readily as we perceive those of others, still they are present. Let us confess it and try to remove them.

In this let us also remember that we are all different from one another in some respects. We have a slightly different place to fill, different talents and traits of character, different temptations and trials. So then we ought to judge leniently; to seek to find the good qualities in others, and say and do the things which will draw them out; and to try to learn our own faults and weaknesses and rise above them as conquerors.

BE FRIENDLY.

BY MISS ELLEN W. SOCWELL.

When you go to meeting do try to be friendly; not only with your friends and acquaintances, but with the strangers who may be there.

Don't stand and tip your heads wisely to one side and coolly stare a stranger out of countenance. Don't back up in the corner and whisper audibly, "I do wonder who that is." Don't let your actions be so cool and uninviting that the strangers will feel as if the mercury would stand at zero in your church in July. Don't do any of the thousand-and-one things that will fairly freeze their bones out, and cause them to feel that they will shun that church. I can hardly tell you what to do, for every person has a way of his own. But if you really feel friendly, and try to show it, there will be no trouble in strangers soon finding it out.

No doubt you have seen some shy, backward young people come into the vestibule, and stand there not knowing just what to do; or where to go. There are plenty of you sitting or standing, but you keep quiet, except for the ill-mannered whisperings. No one makes a move or says a word to relieve the awkwardness of the situation for the stranger. She stands looking helplessly at the floor, the door knob, the hats hung on the hooks, or at her feet, all the time twirling her fan, or her gloves, and feeling as if she could crawl through a very small crack. Yet there you stand and see her embarrassment and make no move to relieve it. Put yourself in

her place. How do you like it? Pleasant, isn't it? It's so nice to be stared at.

One evening this fall I went to the young people's meeting at a church down town. They had plenty of extra singing books, but no one offered me one until the meeting was far advanced. The meeting was in the nicely furnished and well heated parlor of the church. But every thing seemed like clods to me. Perhaps I was at fault, but I could get no good from the remarks or prayers, as I generally do in such places. When the meeting closed I thought I saw a partial reason for this. Each one seemed intent on being the first to get wrapped up and be out of the room with the greatest dispatch. No one took the least notice of me, except to whisper among themselves. I was left stranded until the pastor saw me and came over to me. He leveled his Presbyterian gun and fired the following questions at me: "Are you from the Blind College?" "Where is your home?" "Are you on the Lord's side?" "What is your denomination?" I did not relish being the target for such a load as that. His cool, calculating voice nettled me and I retired into my shell, and answered as politely and briefly as possible. When I said I was a Seventh-day Baptist he stared at me a little hard, as if he expected to have me come out of my shell and snap at him. He said very little more, and went away. I stayed to hear the sermon, and saw a good many people I knew. But I was treated to such freezingly polite, stiff, little bows, that I almost doubted my knowing them. I felt out of place, and as if I wanted to be some where else just then. But they treated me the same as they did each other. So I tried to swallow my chagrin, or whatever it was. I haven't gone to that church very much since then. I shall never forget that day. Neither shall I forget another day I must tell you of. It will always be among my pleasant memories. When I went to Milton as a student all were strangers. But my first Sabbath there was one I shall never forget. Friendly faces beamed all around me. Pleasant smiles greeted me on every side, and kindly words came from many a person I never heard of until that day. Kind hands grasped mine wherever I turned; I felt as if I had dropped into a big family, each one trying his best to welcome a stranger. No particular one said or did very much, but they were all at it. The friendliness they felt toward me shone in their eyes, was heard in their voice, felt in their hands. They made me feel as if I had reached home.

So I say, try to make people feel welcome when they attend your church. Pay some little attention to them. Make them feel at home, and perfectly free to come again. Follow the example of friendliness that was set by him who said, "Inasmuch as ye have done it unto the least of these ye have done it unto me."

GOOD LITERATURE.

NOTE.—Since the conclusion of "How to Read" appeared in the RECORDER of Jan. 16th, it has been suggested to the writer that the books of the time of Elizabeth, which were recommended as helps to understanding the literature of that epoch, are such as could not readily be obtained except at great expense. This charge, if true would so seriously nullify the practicalness of the advice given that we feel constrained to say that almost all publishers now put forth editions of such writers as Bacon, Izaak Walton, Dr. Johnson, Herrick, etc.; at very low prices. The "Lives of the Poets," and Bacon's Essays can be had for about forty cents bound in cloth, in the "Chandos Classics." (Frederick Warne & Co, London.) Herrick's and Herbert's poems can be bought for about the same in an edition by Routledge. Of those poets who have written only one or two things worth

preserving, specimens are always to be found in a good handbook of literature, like Underwood's for instance, (Boston, Lee and Shepard.) Such a work as Raleigh's History of the World probably could not readily be found anywhere except in a large reference library, but we purposely advised the reader to "glance at" that work, and a few minutes spent in looking over such works in a library would hurt no one. We think that it would be a good plan for every young person to spend about five dollars a year on some of the cheap classics mentioned above, thus forming the nucleus of what might in time grow to be a really good library.

A FEW HINTS ON CRITICISM.

How can we judge of the differing merits of books for ourselves? Obviously the ability to form such a judgment must come from long practice and careful observation; but some of the principles of criticism may be indicated as a guide to those who would be their own critics for their own private satisfaction. And as a critical review of all English literature, through history, biography, travels, essays, poetry, etc., would be a theme too elaborate for such brief papers as these, we will select one style of literature as a specimen, and will let our remarks upon that serve as an example of the method of applying the laws of criticism to other sorts of writing. For this purpose we will choose the novel (and romance,) not as constituting the highest department of literature, although its place is a more important one than many people would have us believe, but because it is so much more read than any other kind that comments upon it will be more readily appreciated and understood.

The novel, as we understand it now, the analytical portrayal of men and events, cannot be found much before the nineteenth century. Fiction, before that, consists mainly of solitary specimens of different kinds of writing, generally forming pioneers in fields which have since been cultivated more extensively. Such often now belong to a class which did not exist when they were produced. For instance the "Vicar of Wakefield" would now not be called a novel at all. It is in the nature of a pastoral idyl, a style which has many graceful examples in Washington Irving, and other writers.

The novel grew gradually, changing in character through the works of Richardson, Miss Burney, Sterne, Fielding, Smollett, and Miss Austen, until it culminated in Thackeray, Dickens, and Bulwer, and gained its present character. Jane Austen marks the transition between the old school and the new. "Pride and Prejudice," "Emma," etc., have almost the quiet formality of Richardson's novels, but are not nearly so long or tedious, and by reaching into the nineteenth century bring us to people more interesting to us because more like those of our own time. Fiction now has two main divisions, the novel and the romance; the first dealing with people and circumstances as they are, and requiring faithfulness to nature if it is to be well-written; the other giving more license to the writer, but at the same time asking from him not only a greater degree of imagination, but also good judgment with which to temper its flights. The romance will be considered later on. The novel, however, has gradually come to have many subdivisions; as novelettes, if we may so call them, long stories, and short stories have all grown out of this one form of writing.

The congenial home of the novel is in England. Not only are there a larger number of novelists of the first class in England than anywhere else, but there are a great many others who would not belong in the second class anywhere else, but are there obliged to stand com-

parison with the giants of the art. The perfect novel requires a well developed plot, originality of ideas and treatment, true views of life, faithful delineations of character, fidelity to local customs and manners, a correct presentation of nature, easy and natural dialogue, pathos which shall not be maudlin, and humor which must not descend to buffoonery. Moreover, it must be written in graceful English, and must be animated with a worthy purpose which shall be consistently carried out. While probably no writer ever succeeded in uniting all these qualities, still it is plain that a book which failed of a good proportion of them could not be called a good novel.

For instance, Wilkie Collins has scarcely an attempt at delineating character in his books. With few exceptions the characters out of one of his novels could just as well be joined with the set of circumstances in one of his other books. Any description or even incidental mention of nature is conspicuous by its absence throughout his stories. He never moves us to tears, and very seldom to laughter; but his plots are simply perfect. No other writer has ever approached within a long distance of him in that respect. His novels have all a purpose which is so skillfully treated that the reader is held in rapt fascination to the very last page; his language is all that could be wished, vigorous, fluent and easy; his events, while always of a startling and unusual nature, are very seldom extravagantly unlike what might really take place; and the presentation of the particular kind of English life which he made his specialty is thoroughly correct. On the other hand Dickens is not always happy in the plots of his novels; the aspects of nature are about as much neglected by him as by Wilkie Collins; his drawing of the picture of an English gentleman is miserably insufficient; and his heroines have been aptly enough denominated "pretty dummies." But his originality is incontestable, his treatment of local coloring is such that we can actually see a room which he describes, and the people in it. His characters are ordinary enough, but they are so natural, despite a certain exaggeration which in some instances amounts to caricature, that we feel that they are like real living friends to us. There is not a dull page in anything he ever wrote, and his novels seem better every time they are read. He, too, has a quality in which he far excels every other novelist; no such power to draw both tears and laughter has ever been possessed by another than Dickens.

Judged by the above tests, George Eliot must stand in the front rank of novelists. Her works do not yield their full beauty to a careless and fitful reader, but will always repay a faithful study. Charlotte Bronte must also take her place here. There is a still more modern writer whom it is hard to praise too highly. William Black's novels are animated by the loftiest and purest sentiment, and they produce an effect on the reader not always caused even by undoubted genius; the effect of having benefited us even more than they have amused us. These qualities are as noticeable in Black's novels as their artistic treatment, but the latter is of the highest order, while his interpretations of nature are as exquisite as poems. Black's genius, however, is quite unequal in his various works. He is pre-eminently a master of tragedy and he is not so successful in those quiet stories which have a commonplace happy ending.

Those writers are all English. In America we have but few novelists of the first rank, probably none that could rank with those just men-

tioned. It is a fact that the conditions of our country render us more successful in every other class of literature than this. Our greatest name, that which will suggest itself to everyone, is Hawthorne. But Hawthorne is generally more of a romancer than a novelist, and where he is most successful as a novelist it is by discarding in America what is essentially American. Nothing could well be imagined more unlikely to take place in America than the events narrated in the "House of the Seven Gables." Mrs. Deland in "John Ward, Preacher," has produced a real novel of the highest order, far excelling in all artistic qualities the much better known "Robert Elsmere" of English origin. But though American in name, Mrs. Deland's book is English to the core. The manners and customs of the village where Dr. Howe lived are essentially un-American. John Ward is far more like a dissenting minister in England than like an American clergyman, and the Rector is the typical English clergyman of the established church, exceedingly like those drawn by George Eliot's pen. Did Mrs. Deland make a mistake in filling her book with these foreign aspects? Perhaps so, but they are what entitle her "John Ward" to be called a real novel. Mrs. Stowe in "The Minister's Wooing" painted New England as it really was at the time of the story. But America then was after all only a little piece cut off of England, and was of pretty much the same pattern. (This subject, however, must be considered at greater length, hereafter.) The best short stories in the world have been written by Americans, such as Bret Harte, Harriet Prescott Spofford, and many others too numerous to mention. We have also a rich share in that episodic literature exemplified by so much of the work of Washington Irving, Donald G. Mitchell, Charles Dudley Warner, and others. We have romances, of which Cooper's are chief, and graceful long stories by such writers as Marian Harland, Miss Warner, Mrs. Whitney, and the author of "Aunt Serena." We have even a few remarkable psychological tales, like Dr. Holmes' "Elsie Venner," but of the novel *par excellence* we have scarcely an example in our literature. And of the writers mentioned above scarcely one will rank so high and none certainly higher than those of the second class in England, such as Miss Mulock, George McDonald, and Miss Braddon. There may be some surprise at the mention of the latter name, but while Miss Braddon has written too much not to have written some trash, still in such works as "Vixen," and "Pilgrims and Strangers," she has approached very near indeed to the true ideal of the novelist.

It is true that in America we have a new class of novelists arising, like Miss Woolson, for instance, which gives promise of something for the future; but it is too early to decide upon their work, and it is hardly probable that it will ever reach the first class.

(To be continued.)

TEMPERANCE.

—A BOY five years old was treated in a private hospital in Berlin for delirium tremens.

—FINE drinking fountains are being erected in the streets of Astoria, Oregon, the work of the local W. C. T. U.

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

—A WORLD'S TEMPERANCE CONGRESS is in contemplation by the representative friends of the temperance reform, to be held during the progress of the World's Fair and Exposition, in 1892.

—IN Atlanta, Ga., the municipal authorities prohibit

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

—SAN FRANCISCO spends \$40,000 a day in her dram-shops. Probably \$10,000 of this is thus wasted by her working men, who talk about being "enslaved by capital, monopoly and Chinamen." One-half of this money would build them 5,500 houses at \$1,000 each every year. No act of Congress could ever improve the condition of working men who drink, except an act of total, eternal prohibition.

AGAIN has the curse of drink brought disrepute upon our 19th century Christianity. A Japanese commissioner who was sent to England to report upon the influence of the Christian religion on those islands, has returned to his home with the recommendation that the Japanese do not adopt the religion of Great Britain, as the prevalence of drunkenness is so common in that country.

"WHAT GOES WHEN THE SALOON GOES?" inquires the Seattle Leader. "The brothel, the gambling hell, the tramp, the criminal, the drunkard, political corruption, pauperism, ignorance, bad debts and hard times, while the saloon keeper goes—to work."

POPULAR SCIENCE.

THERE is a great increase in the consumption of African teakwood, on account of its property of preserving from rust iron or steel that is in contact with it.

A DRESDEN watch-maker has succeeded in manufacturing a watch entirely of paper. It is said to keep good time, and is very serviceable.

DR. NOETLING, of the Indian Geological Survey, has discovered, in a mountain range of Upper Burmah, a mountain 200 feet in height, and a square mile in circumference, which is composed wholly of iron ore.

IF it is true that the leaves of bananas can be converted into paper, as is reported to be the case, quite an industry can be inaugurated, especially in Natal, South Africa, where the banana grows luxuriantly. In that colony the plant often grows to the height of twenty feet, and is as large around as the calf of a man's leg. The wild banana also grows to a great size, especially on the sea-coast, but it has no fruit.

ONE of the difficulties of cotton spinning, an exchange says, is a lack of moisture in the atmosphere; but that has now been overcome, in some measure, by the invention of a "fog-machine," which generates what at first glance appears to be steam, but which is really a spray of water separated into so fine a mist that it has the appearance of one of nature's fogs. By the use of this spray the temperature of a spinning-room can be lowered to the right degree, and the humidity which is the more important consideration, regulated to a nicety.

AN exceedingly small and curious post-office is that which has for years been in operation at the extreme point of the cape which projects into the Straits of Magellan. It consists of a cask carefully protected, and securely chained to the rocks. Passing vessels stop and take out their own letters, and deposit others. But small as it is, it belongs to the whole world, and so is under the protection of the entire naval service of the globe.

RIFLE bullets are now photographed in their course by means of the electric spark. The camera is taken into a dark room, which the bullet is caused to traverse. As it passes the camera it is made to interrupt an electric circuit and produce a spark, which illuminates it for an instant, and enables the impression to be taken. The wave of condensation in the air before the bullet, and the rarefaction behind it, are visible in the photograph, and can be studied by experts, thus enabling the form of ball or rifle which minimizes the resistance of the air to be selected.

THE VIRTUE OF HOT MILK.

IT is worthy of reiteration that milk heated to as high a temperature as it can be drunk, or sipped, above 100 degrees, but not to the boiling point, is of great value as a refreshing stimulant in cases of over-exertion, bodily or mental. To most people who like milk it does not taste so good hot, but that is a small matter compared with the benefit to be got from it. Its action is exceedingly prompt and grateful, and the effects much more satisfactory and far more lasting than those of any alcoholic drink whatever. It supplies real strength as well as exhilaration, which alcohol never does.—*Good Housekeeping.*

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 VII.—THE MINISTRY OF JOHN.

For Sabbath-day, February 15, 1890.

SCRIPTURE LESSON—LUKE 3: 7-22.

7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?
8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham.
9. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.
10. And the people asked him, saying, What shall we do then?
11. He answered and said unto them, He that hath two coats let him impart to him that hath none; and he that hath meat, let him do likewise.
12. Then came also publicans to be baptized, and said unto him, Master, what shall we do?
13. And he said unto them, Exact no more than that which is appointed you.
14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.
15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;
16. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire:
17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.
18. And many other things in his exhortation preached he unto the people.
19. But Herod the tetrarch, being reproved by him for Herodias his brother Phillip's wife, and for all the evils which Herod had done.
20. Added yet this above all that he shut up John in prison.
21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.
22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

GOLDEN TEXT.—Repent ye; for the kingdom of heaven is at hand. Matt. 3: 2.

INTRODUCTION.

About seventeen years elapsed between the events brought before us in the last lesson and the beginning of the events recorded in the present lesson. The religious condition of the Jews at this time had become very formal and sterile in a spiritual point of view, if we may credit all the contemporaneous accounts. The Bible record is entirely silent as to this period. The first verses of this chapter third specify the time when the word of God came unto John, and called him out of his seclusion in his wilderness life to preach the gospel of repentance for the remission of sins. While yet a boy John had taken up his abode in that part of Judea called "the deserts," or "the wilderness of Judea," and so far as the record shows, he had remained in that retired mode of life until the time that he was called out to this great work. He came at once into the country round about Jordan, which was probably the lower part of the valley of the Jordan bordering very closely upon the so-called wilderness on the west of the Dead Sea, extending nearly as far north as the northern extremity of that Sea. John's missionary field probably extended over a stretch of country reaching two-thirds of the distance from the Dead Sea to the Sea of Galilee. In view of the routes of travel from the north to the south most frequented by the Jews, this section of the valley of the Jordan was most favorable for John's preaching to the largest number and to the greatest variety of hearers. His preaching was a constant enforcement of the doctrine of repentance and of baptism for the remission of sins, hence he had constant occasion to baptize repentant hearers, and no locality in Palestine was so favorable for this peculiar and important ceremony as the valley along the lower Jordan. This beautiful river, ever flowing a stream of pure water from the snow-capped mountains of the north, is the most memorable stream of water on all the continents of the globe, and memorable because it was the place of baptism for vast multitudes under the preaching of John, but especially as the place where the world's Redeemer was baptized. John had been described by Isaiah long before he was born, as "the voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be

brought low; and the crooked places shall become strait, and the rough ways smooth; and all flesh shall see the salvation of God." John's ministry was very remarkable, breaking in, as it did, upon the hard conservatism of the Jewish nation. But John came before the people with the most uncompromising declarations of truth in all its condemning force. Thousands came out from all the surrounding country to hear, and great numbers of these hearers accepted the convicting truths concerning themselves and their godless lives, repented of their sins, and were baptized as an open profession of their repentance.

EXPLANATORY NOTES.

V. 7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? John uses no flattery, he does not call them the children of Abraham, as they would call themselves, but they are more truthfully characterized as a generation of vipers, for they are a people of selfish disposition, entirely adverse in their heart life to the spirit of Christ, who has been promised in their sacred prophets; they have lost all the spirit of the ancient prophets, and are utterly unprepared to receive Christ, who is now about to appear in their midst. John asks them who or what has warned them, for they evidently are stirred by convictions of their corruption and the great danger that is impending.

V. 8. Bring forth therefore fruits worthy of repentance. It is not enough that they should come, eager to hear his words, but they must repent in their very hearts, and thus bring forth fruits in their lives, which fruits will show themselves in hungering after true righteousness, compassion for the poor and dependent, mercy toward the erring and unfortunate, purity of heart, a humble purpose to wait only on Jehovah in all his requirements and ordinances, and outward conduct consistent with such state of mind. It was a habit of life with the Jews to justify themselves and their hopes of salvation by the simple fact that they were the children of Abraham; however corrupt they might be in their lives they were constantly resting their hopes of God's favor in this fact. John assures them that such hopes are entirely worthless, unless their hearts are inspired with the very life and spirit of Abraham.

V. 9. And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire. Every fruit tree in that country was subject to taxation, and the taxes were often exorbitant and cruel. The man who owned the tree and paid the taxes was often compelled by his poverty, to cut the tree down at once if it ceased to bear fruit, for he was unable to pay the tax upon a fruitless tree. Now John represents by this figure of a tree, a fruitless tree, the proud, self-righteous, arrogant, hard-hearted members of the Jewish nation. The axe represents the instrument of God's divine judgment which is soon to be executed upon the Jewish people for their godless and fruitless life. John, by this figure and language, very forcibly announced that the Jewish nation has reached the crisis in their forgetfulness of the spirit of God's law. In short, they must repent and do the works of righteousness at once, or be cast out as unworthy of the coming manifestation and glory of God.

V. 10. And the people asked him, saying, What shall we do then? They were ready now to know what were the conditions of escape from the terrible punishment which they richly deserved.

V. 11. He answered and said unto them, He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise. They are to do something, but that doing which John prescribes involves the suppression of all forms of selfishness, and calls for self-denying sympathy, and for practical love of one's neighbor.

V. 12. Then came also publicans to be baptized, and said unto him, Master, what shall we do? In these words are brought before us special classes of inquirers, and the special answers which John gave to them. These publicans were the first inquirers, and they were the most prepared to welcome the coming of the Lord. These publicans constituted a class of officials who might be perfectly upright in their lives, but still they were subject to peculiar temptations. It was their business to collect the revenues for the Roman government. It was possible for them to add to the revenues demanded an exorbitant percentage for their personal services, and thus make very unjust demands of the Jews. For this reason the publicans as a class were despised and hated by the Jews. But notwithstanding all this they were in greater readiness of heart and disposition to hear the preaching of John, and to accept the reign of the coming Messiah than the boastful children of Abraham themselves.

V. 13. And he said unto them, Exact no more than that which is appointed you. The rule laid down for them is by no means ambiguous or obscure, but it is definite and applies strictly to every transaction in their business life; their temptation to self-serving, is to be absolutely suppressed and they are to hold themselves to strict justice.

V. 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. The class of men referred to here were not regular soldiers, but they were men in the military service doing service in an irregular way. They were noted for their cruel and harassing manner of treating the people, acting rather as spies and subjecting individuals through fear to cruel extortions, thus constantly transcending their legitimate authority, and by blackmailing or otherwise compelling the people to pay them large sums of money for the sake of peace. John uses very few words to answer their inquiry. They are to do no violence, neither to accuse any person falsely for the purpose of extorting from them him his property. Nor does John's command end with simple prohibition; they are to be content with their wages, to suppress the avarice of their hearts, to banish all desire for that which does not justly belong to them. This would require a complete revolution not only in their manner of life, but in the very disposition of their hearts toward their fellowmen.

V. 15. And as the people were in expectation and all men mused in their hearts of John whether he was the Christ or not. Up to this point in Luke's report of John's ministry, nothing had been said to the people by John concerning the Messiah; still the people, the most thoughtful, were in expectancy of the Messiah. John's wonderful manner and authoritative teaching demanding of every man purity of life, had aroused in their thoughts the question whether he himself might not be the promised Messiah. John was fully aware of these thoughts and inquires among the people.

V. 16. John answered saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire. He calls their attention sharply to his own peculiar work and the solid demands he is making upon them for righteousness of life and purity of disposition, and then assures them that he is not the Messiah, he is simply the forerunner seeking to prepare their minds to receive the Messiah who is very soon to appear in the midst. They can appreciate somewhat clearly his standard of righteousness and holiness from his teachings, but he that is to come is so much above him in purity and worthiness, that he himself is not fit to serve in the lowly capacity of removing his sandals from his feet, when he shall come into their midst. The coming one will be invested with mighty power and before him shall no unrighteousness be tolerated. He will baptize with the Holy Ghost and with fire. His baptism shall be a baptism of the souls of men into the spirit that shall be as a fire purging from every corrupt desire and purpose.

V. 17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. By the figure representing the process of separating the grain from the chaff, John represents the supreme work of the coming Messiah. He is to separate the righteous, the pure and the godly from everything that is unrighteous and unholy; he will make no compromises between right and wrong, between the true and the false; that which is false and corrupt shall be driven away into confusion never to be gathered in, as the wind driveth away the chaff; but that which is found worthy, shall be saved as the husbandman saves the wheat. In short, Christ is coming to set up a judgment in which every man is to stand or fall according to the real character of his heart life and life works.

V. 18. And many other things in his exhortation, preached he unto the people. Having given briefly the above examples of his plain and faithful treatment of specific forms of injustice and sinful courses of life, the writer passes by this general statement to give us a record of another important event in John's ministry.

V. 19. But Herod the tetrarch, being reproved by him for Herodias, his brother Phillip's wife, and for all the evils which Herod had done. V. 20. Added yet this above all, that he shut up John in prison. These words bring before us an incident of John's faithful dealing with those in high places. The king was deeply convicted and sought to relieve his burning guilt by added injustice to John, silencing his voice by imprisonment.

V. 21. Now when all the people were baptized, it came to pass, that Jesus also being baptized and praying, the heaven was opened. V. 22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a

voice came from heaven, which said, *Thou art my beloved Son: in thee I am well pleased.* Having in the previous statements carried the narrative concerning John to a natural resting place, Luke comes back in the order of the events to the baptism of Jesus. It will be observed that he does not here describe the baptism itself or the request that Jesus made for baptism, but as if that was all distinctly before the reader's mind, he proceeds to relate a wonderful fact that occurred while Jesus was being baptized, or at least while he was praying after being baptized. Comparing this statement with that of Mark, it seems probable that at the moment of his coming up out of the water, at the same time engaged in prayer, this heavenly token was manifest and the divine recognition was revealed. It is not stated who were the witnesses and heard the voice from heaven, but it is positively affirmed that the Holy Ghost descended and rested upon Jesus as a divine power to remain with him permanently. The descent, as it were, from the open window of heaven, was clearly visible to the spiritual vision of John as was also the divine words audible to the spiritual hearing. John was with Jesus for that moment, standing, as it were, in the outer vestibule of heaven; and Jesus was receiving his final endowment for his great work of redeeming the world. It was his ordination to the office of the Christ of Israel and Saviour of the world.

QUESTIONS.

What was the subject of the last lesson? What was the Golden Text? How long since the events of the last lesson? Who were the rulers at the time of the beginning of John's ministry? What was John's manner of life? What were some of his strong characteristics as a prophet? Where did he preach? In what respects was it a favorable place? What was the theme of his preaching? What was prophesied concerning John? By whom was the prophecy made? Why did John call the people a generation of vipers? What did he require of them as evidence of their sincerity? What is meant by "the axe is laid unto the root of the trees"? Why did the people ask, "What shall we do then"? What was his general answer? What two classes came to him with this question, "What shall we do?" What were his respective answers? What was the silent inquiry in the minds of the people respecting John? How did he answer it? How did John treat sin in high places? At what time in John's ministry did Jesus come to be baptized? What were the supernatural manifestations at the time of Jesus' baptism? What was the significance of the descent of the Holy Spirit upon Jesus? What is the supreme thought of this lesson?

HOME NEWS.

New York.

CUYLER HILL.—Cuyler Hill has been the home of many active and influential Seventh-day Baptists and the acceptable field of many of our efficient ministers, but death and removals have depleted the church till there are but few left. Some have gone West, others have moved to the adjacent villages, but far more of those who loved to worship God in the dear old church have found a resting place in the quiet grave yard. The causes that have produced this change are many and have had their influence upon the country churches of all denominations throughout this section. Families have moved to the villages for the sake of schools, young men have gone to the shops and manufacturers, and the farms have been let to tenants or taken up by wealthy men and form large tracts as in Italy in the later days of the Roman Empire, and the villages have grown at the expense of the country. In this way the district schools have become small, and most of the country churches have been neglected or have gone down. Within a radius of seven miles of DeRuyter village, no less than seven churches of six different denominations have been thus left with only an occasional funeral held in them. This is, perhaps, an extreme case, but the same influences have been operating through Central New York. But the faithful few at Cuyler Hill do not mean that their church shall go down.

Last Sabbath we had an interesting and profitable Quarterly Meeting there. A large company of young people from Liacklaen with those from DeRuyter, helped make the meeting encouraging and precious. They have decided to renew their meetings, and have taken the pledges for the Mission and Tract Societies. May God bless them in the good work.

L. R. S.

FIRST VERONA.—"La grippe" has its grip upon us. Many are sick, but few are really well. Our regular services and Bible-school were broken up for two weeks. Quarterly meeting was to have been held on the second Sabbath in January, but the illness of our pastor and the terrible storm which prevailed prevented the people from assembling, and no meeting was held. The remains of Eld. J. L. Kenyon, who was the first pastor of this church, have recently been removed from the William's farm, where they have lain for half a century; and placed near the graves of Eld. C. M. Lewis and wife in our beautiful cemetery. Our hearts are greatly saddened on account of the death of our dearly beloved brother, Joseph L. Perry, who was one of the constituent members of our church. We certainly feel that something more than a passing notice should be made of his death, for although he held no official relation to the church, he had for more than sixty years been one of our most devoted and useful members. He was a zealous and untiring worker, and for many years led the social meetings. For two or three years past he has been afflicted with deafness, so that it has been difficult to converse with him. Notwithstanding this embarrassment, during his last sickness he gave repeated and unmistakable evidence to his pastor, and to his dear wife who ministered continually at his bedside, that all was well with him. He was born in this town, Oct. 22, 1809, and has always resided here. He was twice married. His son Theodore, (by the first marriage) is a merchant, doing business at Edgerton, Wisconsin. His second marriage was 36 years ago, to Miss Martha C. Chester who survives him. His life was a marked example of industry and Christian integrity worthy of imitation by all. Commencing the voyage of life, he sailed out without a dollar he could call his own, and by dint of honest perseverance, hard toil and commendable economy, he secured a comfortable home and accumulated a sufficiency of this world's goods for all needful purposes. He bestowed liberally of his means for the preaching of the gospel and all Christian enterprises. Keeping abreast with the times, he desired, prayed and voted for the destruction of the abominable liquor-traffic. At his funeral the church was filled with his fellow-citizens, many of whom came from the city of Rome and adjacent towns to pay their tribute of respect to departed worth. As a church we greatly feel the loss of so many of our aged members who have recently passed on from labor to reward, and the question comes with emphasis to us, Who shall arise and fill their places?

J. B.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Jan. 29, 1890.

The most prominent recent acquisitions to the Capital's circle of temperance workers are Congressman Pickler and his wife from the new State of South Dakota. Both of them work and talk for the cause, Mrs. Pickler often following her eloquent husband in a temperance address, and showing as much enthusiasm and interest in the matter as he. They frequent the temper-

ance meetings that are held here and there in the city, and have added interest to these gatherings by describing the successive steps that led to the adoption of the present constitution by their young State, and by relating thrilling incidents of the battle for prohibition in Dakota.

Senator Blair has just introduced a petition of the W. C. T. U. in favor of his Educational bill, saying it was a renewal of their petitions of last Congress with 4,000,000 names attached. He also presented a similar petition from the Afro-American League.

Since my last communication the Washington City Commissioners have been examining the retail liquor applications for license, and have rejected more than they have approved. They have determined to enforce the so-called 1,000 foot rule. There is a clause among the regulations for licensing the sale of liquors in the District of Columbia, which says that outside the city a license shall not be granted to any person whose place of business is within 1,000 feet of another place licensed for the same business, except in cases where four-fifths of the heads of families residing in such portion of the District within one mile of the premises for which such license is asked, shall petition for it. Now this seems like a very slight concession to the cause of temperance, and yet the thinning out process must have a beginning. It is ever so much better to suppress two hundred rum shops than to license that many more.

The "Lucy Hayes Memorial" project does not move so smoothly as its promoters could wish. Shortly after the death of Mrs. Hayes, the Woman's National Press Association decided to erect a statue to the memory of this good woman. They took official action in the matter, and proceeded to business. They proposed to erect a convention hall for women, to be called the Lucy Hayes Temple, with a statue of Mrs. Hayes in front. To this end 600 personal letters, enclosing five dollar membership cards in blank, were sent to as many prominent women in the Union. As the replies, only partially cashed, were received, it was discovered that while the convention hall was popular enough, there was considerable objection to giving Mrs. Hayes the chief glory, the objectors claiming that she had not by any particular work or act or sacrifice earned precedence of women whose entire lives have been given to the welfare and improvement of their sex. Consequently the Press Association is in a quandry. It admits that there are many other women whose life work better entitles them to stand as types of womanhood than does that of Mrs. Hayes, but these leaders whom the sisterhood would delight to honor are still living, and it is held to be in bad taste to erect monuments to or write the lives of living people who hope to have many years yet upon the earth. So it does not yet appear what will be done in the matter. Before acting further, the Press Association will have to get a concensus of female opinion.

The bill entitled "An act to prevent persons from being forced to labor on Sunday" was the subject of discussion at a mass meeting held here last evening to oppose its passage by Congress. Various speeches were made against the measure on the ground that it was unconstitutional to legislate on religious questions. It was also held that no one in this country had ever been forced to work on Sunday against his will. Resolutions were passed protesting against the passage of the bill. To-morrow the Sabbath Union opens a convention in one of the city churches for the purpose of urging upon Congress the passage of this same bill. Congress has already been asked to pass a Sunday-rest law by the City Commissioners.

MISCELLANY.

AUNT MOLL'S MAGNIFICAT.

She sat alone in her room,—an old, wrinkled, white-haired woman. It was a little room, plain but comfortable in its furnishings, and neat and orderly to the last degree; for that single room in the great tenement-house was all she could call home, and to keep it in careful order was the only work left her to do.

As she sat there with folded hands in the early twilight, and thought of her life, it seemed like a pyramid, broad at its base but ever growing narrower until now it had contracted to the scantiest dimensions. She remembered the time when she was a happy wife with two boys and two girls to call her mother. That was half a century ago; and her home then was a quaint, red cottage in a quiet New England village. But a terrible epidemic had overclouded the community, and when it was lifted she was a widow, with only little Nellie left of the flock. Life never was the same again. But Nellie thrived, and work was abundant; and she felt that she was not living in vain. Then Nellie became a young lady and married and went to the city to live. For a while she kept the country home; but Nellie urged, and the claims of a little grandchild were added to the plea, so she sold her house and took up her abode with her daughter.

That was twenty years ago, yet it seemed but yesterday; and the vision of the village and the old red house was wonderfully distinct to-night. She never had gone back again, much as she would have liked to go; for the convenient time did not come until it was too late. At first life went very pleasantly in the new home, and her usefulness seemed to be doubled. But the little grandchild, who was never very strong, sickened and died; and then Nellie herself sank away, and she was left alone with her son-in-law. By and by even he left her. A change in business compelled him to be out of the city most of the time; so the home was broken up, and he hired for her the room in which she now lived. She had nothing to complain of; he always came to see her when in the city, and he provided for all her wants. But her life was lonely beyond expression. All whom she had loved and for whom she had labored were gone, and she was too old to form new friendships.

What had it all amounted to? That was the thought which was running in her mind to-night, and made her feel dispirited. She had done what she could; but was it not all a failure? She had tried to aid others in her feeble way. The children especially had ever been fond of her. When Nellie was little they used to come swarming to her house; and it was they who gave her the name of "Aunt,"—"Aunt Moll,"—a name which everybody had adopted, and which was dear to her now because it reminded her of the past. But that was long ago. Those children were men, and had forgotten all about her. They could not know her, nor she them, if they should meet. No; the work of her life had disappeared and left no trace. It might be laid up in heaven; though it seemed too scanty to support such a hope; but on earth it had passed away.

The sound of the church bell roused her from this sad meditation. Here it was Wednesday night, and she had almost forgotten the prayer-meeting! What would the pastor say if she were not there! He told her once—and the recollection of this made her face light up—that he always relied on her presence, whoever else might stay away. She must not fail him now; she could fill a corner if nothing more.

There was a stranger sitting on the platform, a middle-aged man with bronzed face and flowing beard. The pastor introduced him as his former classmate in college and seminary, and now a famous missionary in India.

"I wish you to listen to him with special attention for my sake," said he. "But for him I should not now be your pastor, for it was his influence in college which won me to Christ, and his example and counsel which made me enter the ministry."

Aunt Moll turned her dim eyes eagerly to the stranger; for she loved her pastor, and felt drawn toward any one who had thus aided him.

The missionary rose to address them, and said: The kind words of your pastor are far more than I deserve. The glory of whatever the Lord did for him through me belongs all to my Master, for from him was all the grace. As he was speaking of his conversion, I thought of my own. I owe it under God to a saintly woman whom I knew when I was a boy. She lived in a little cottage close by my father's house, she and her daughter alone. She was poor, and had to practice the closest economy. She was neither very beautiful nor very learned, but she was wise in heavenly wisdom, for she had been a pupil in the great school of sorrow, and she was so full of heavenly grace that I thought her face the sweetest I ever saw. We children all loved her, and she was 'Aunt Moll' to the whole neighborhood. We went to her for sympathy and counsel and love, and we never failed to receive it. And her words and life made religion so simple and pleasant to us that we learned to love her Saviour through her. The lessons which she poured into my heart were never forgotten, and they shaped my whole life. I suppose she never knew it, for she moved away from our town before I confessed Christ, and I never saw her again. But if she is in heaven to-night, she knows it all. And I speak of her because my thoughts have been peculiarly drawn to her, and because I wish you to realize that your own lives may be as full of unconscious good as hers. Doubtless, one of the things which will be a sad revelation to us, when we look back from the other world, is the evil which we have carelessly or ignorantly done here; but, on the other hand, one of the joys of heaven may be the good which we have done almost unconsciously. The bitterness of the cry, 'Lord, when saw we thee . . . and did not minister unto thee?' is offset by the joy of the opposite cry, 'When saw we thee . . . and came unto thee?'

Then he passed on to speak of other things, of his work in India and its urgent needs. But Aunt Moll was hardly conscious of what he said. Her heart beat so rapidly that she could not hear him. Was this really one of her boys? And had he been speaking thus of her? It seemed impossible, and yet it could not but be true. But if true, how wonderful! how glorious! And her eyes overflowed with tears of mingled joy and shame,—joy that her life had borne such rich fruits, shame that she had so recently been despising it.

Need I tell you of the scene which followed after the meeting,—the words of recognition and astonishment and greeting, and how the missionary walked home with her, and stayed to talk over all the old times and old friends, and how, before he said good-by, they had a prayer of thanksgiving together? No, you can imagine it all without my telling.

But when he was gone, Aunt Moll, too happy to rest as yet, was left to think it all over once more, and she opened the old Bible and turned to the Magnificat of Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his hand-maiden; for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things, and holy is his name." And as she read, each word seemed the utterance of her own heart.—*Golden Rule.*

MRS. CRAIK AS A HOME-MAKER.

Few writers have depicted home-life more tenderly and beautifully than has Dinah Mulock Craik, the beloved author of "John Halifax." It is a pleasure to her admirers to know that her own home life was as ideally perfect as any which she has described in her books. In 1865 she was married to George Lillie Craik, the younger, a member of the publishing house of Mac Millan & Co. The home they built for themselves is said to have been one of the most charming about London, across "the lovely Kentish meadows" at Shortlands, ten miles southeast of London. Outside the house toward the garden was a little recess called "Dorothy's Parlor," where Mrs. Craik was fond of taking her work or her writing on a summer's day. It was named for the little daughter they had adopted years before, and who was the sunshine

of the house up to the time of her foster mother's death. Within the recess was the Latin motto "*Deus haec otia fecit*" (God made this rest), which Mrs. Craik once said she selected as the motto she would wish to build into a home of her own, should it ever be given to her to make one. In the house there was one charming room that served for library, music room and parlor, filled with books and choice pictures, but chiefly beautiful because of the presence of its mistress, as she brought her work basket out for a quiet talk with her friends. Over the mantel of the dining-room was the motto, "East or West, Home is Best," which pleasantly gave the spirit in which Mrs. Craik lived in her home, for she used to say that home-keeping was more to her than story-writing, and she often got only one hour a week for her pen.—*Christian Standard.*

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.

☞ 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.

☞ 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.

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HE CARES.

If I could only surely know
That all these things that fire me so
Were noticed by my Lord!
The pang that cuts me like a knife,
The lesser pains of daily life,
The noise, the weariness, the strife,
What peace it would afford!

I wonder if he really shares
In all my little human cares,
This mighty King of kings!
If he who guides each blazing star,
Thro' realms of boundless space afar,
Without confusion, sound, or jar,
Stoops to these petty things!

It seems to me if sure of this—
Blent with each ill would come some bliss—
That I might covet pain,
And deem whatever brought to me
The loving thought of Deity,
And sense of Jesus' sympathy,
No loss but richest gain.

Dear Lord, my heart hath not a doubt
But thou dost compass me about
With sympathy divine.
The love for me once crucified
Is not a love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

BILL NYE'S STUDY OF THE BEE.

I love to study bees, and once kept bees myself. I often think of what a late writer has said "that within so small a body should be contained an apparatus for converting the various sweets which it collects into one kind of nourishment for itself, another for the common brood, glue for its carpentry, wax for its cells, poison for its enemies, honey for its master, with a proboscis as long as its body itself, microscopic in several parts, telescopic in its mode of action, with a sting so exceedingly sharp that were it magnified by the same glass which makes a needle's point seem a quarter of an inch across, it would yet itself be invisible, and this, too, a hollow tube—that all these varied operations and contrivances should be included within half an inch of length and two grains of matter is surely enough to crush all thoughts of atheism and materialism." The queen, during the propagating season, lays as high as two thousand eggs in a day, and I have given much thought to the grafting of the queen bee upon the Plymouth Rock hen, with a view to better egg facilities, but so far meet with but little success. My experiments have been somewhat delayed by the loss of time in taking the swelling out of myself after each perusal of the bee character in his or her home life. A writer says the best way to ascertain the location of the queen is to divide the swarm, after which it will be noticed that the one having the

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queen will quietly settle down again, while the other portion will become very restless indeed. I tried this myself, and noticed that they were restless. They also communicated their restlessness to me. All of us got restless. The drones are the male bees of the hive. They do no work, except to act in a parental capacity and vote. They have no stinger, but in its place they have a good appetite and a baritone voice. They are destroyed by the workers soon after the honey season, and the widows have it all their own way. About nine-tenths of the hive are workers, or females, say twelve to fifteen thousand. These are the busy bees referred to in books. They get up early in the morning, eat a hasty meal, and go out looking for honey. They fly with great force, and as straight as a bullet. Sometimes they try to go through a man on their way to the hive, but only get part way.—Nashville Advocate.

MARRIED.

REMINGTON—GREEN.—In Independence, N. Y., Jan. 24, 1890, by Elder H. D. Clarke, Mr. Jerome P. Remington, of Portville, N. Y., and Mrs. L. Selina Green, of Independence.
BLACKFORD—PIERCE.—At the home of the bride's parents in Walworth, Wis., Jan. 15, 1890, by Eld. S. H. Babcock, Mr. John M. Blackford, of Lincoln, Neb., and Miss Hannie A. Pierce.
CRANDALL—GIFFORD.—At Congregational parsonage, Yankton, South Dakota, Dec. 25, 1889, by Rev. D. F. Radley, Will W. Crandall, of Creighton, Neb., and Dora E. Gifford, of Herrick, Neb.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

TEFFT.—In Almond, N. Y., Jan. 23, 1890, Dency Bliven, widow of Jesse Tefft, in the 86th year of her age.

She was born and married in Westerly, R. I., and with her husband settled in the Allegany country nearly sixty years ago. Some ten years later she, with her husband and oldest daughter, was baptized by Eld. N. V. Hull, and became a member of the First Alfred Church. When the Second Church moved its house of worship to the village of Alfred Mr. and Mrs. Tefft changed their membership to that body, where they remained faithfully until called home,—he in Jan. 1861, and she as above noted. She never moved from the old home in which they first settled, being tenderly cared for in her declining years in the family of her granddaughter, Mrs. Lorenzo Barber. Four sons and three daughters survive her, who sincerely mourn her loss of a noble Christian mother. Funeral services were conducted by President Allen, sermon from Rev. 14:13, and the body was laid to rest in the little cemetery near by.

CRANDALL.—At her home near Independence, N. Y., Jan. 25, 1890, of heart disease, Mrs. Laura Crandall, aged 77 years, and 3 months.

She was converted in early life and became a constituent member of the Independence Seventh-day Baptist Church. It was remarked of her that she was never known to be lukewarm in the Master's service. A strong pillar in the church, always at her post of duty, giving prayers and testimonies of remarkable power and earnestness, generous in giving for the Redeemer's cause, a strong sympathizer and supporter of missions, she will be greatly missed by the church, and all who knew her only to love her. She was deeply interested in young people, laboring for their conversion and spiritual growth. Her husband, Nelson R. Crandall, died one year ago. She leaves three sons and two daughters, five sisters and one brother, and a large circle of grandchildren and other relatives. Funeral services were conducted by the pastor, preaching from Daniel 12:3. Truly a mother in Israel has gone to her blessed reward. H. D. O.

HOYER.—In Cuyler, N. Y., Jan. 29, 1890, of paralysis, Pamela Merrils, widow of the late Jacob Hoyer, aged 77 years. L. R. S.

MATHEWSON.—In DeRuyter, N. Y., Jan. 22, 1890, of pneumonia, Cora Jane Irish, wife of Cashus Mathewson, aged 29 years, 11 months, and 2 days. L. R. S.

CLARKE.—Entered into rest, the beloved mother, Jan. 23, 1890, at the residence of her daughter, Mrs. E. J. Whittaker, Brooklyn, N. Y., Mrs. Lodemaria Clarke, widow of the late W. Morris Clarke, of Sackett's Harbor, N. Y., aged 80 years, 9 months and 19 days.

CHAMPLIN.—In Westerly, R. I., Jan. 25, 1890, Samuel Anthony Champlin, aged 67 years, 5 months and 28 days.

He was a life-long resident of the town of Westerly and for twenty-five years a merchant. He was highly esteemed as a neighbor, a citizen, and as a business man. He was from early life a Christian and maintained a consistent Christian life, and for about a quarter of a century was a worthy and beloved member of the Pawcatuck Seventh-day Baptist Church. His death followed a brief and violent illness. He was prostrated with a bowel trouble on Sixth-day evening, Jan. 24th, about 9 o'clock, and died the following evening at 10 o'clock, it is supposed from a rupture of a blood vessel. His sudden and unexpected death brought consternation and sorrow to his family and many friends. His funeral services were held Tuesday afternoon, Jan. 28th, conducted by his pastor, and were largely attended. He leaves a wife and three sons, three brothers and one sister, and a large number of relatives to mourn his departure. O. U. W.

STILLMAN.—At South Lancaster, Mass., Jan. 25, 1890, of consumption, Welcome E. Stillman, aged about 46 years.

Deceased was the oldest son of Barton G. and Sophronia H. Stillman, of DeRuyter, N. Y. He leaves a wife and one son, besides other relatives, to mourn their loss.

WILBY.—In Albion, Wis., of old age, Mrs. Phoebe Wilby, aged 95 years.

She was born in New York in the Black River country. She came to Wisconsin about 50 years ago, and has lived in several localities, and about 12 years here. She has been scrupulous in her idea of uprightness, and fond of attending religious service. She has lived a long life and gone to her reward. W. F. E.

MAXSON.—Clarke P. Maxson died at his residence in Walworth, Wis., Jan. 18, 1890, after a lingering illness of several months.

Deceased was born in Plainfield, Otsego Co., N. Y., Oct. 17, 1818, was married March 3, 1839, to Lucy Ann Kinney, and came to Wisconsin in the autumn of 1844, where he has since resided. For a number of years he has been a member of the Walworth Seventh-day Baptist Church, and died trusting in Jesus. He leaves two brothers, a daughter, and two grandchildren to mourn their loss. H.

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