

The Sabbath Recorder.

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HYMN.

*None of us liveth or d'eth to himself. Rom. 14:7.
Tune, Duke Street.*

We cannot live to self alone,
For, be our living good or ill,
Its circling influences go on,
For bane or blessing spreading still.

As from the seamless robe of old,
Healing divine in silence went,
Life-giving impulses untold
By saintly lives to ours are lent.

From Mary's broken vase the oil
Has perfumed all the ages through,
And sweetens for us all our toil,
Remembering, 'tis for Him we do.

We cannot live to self alone;
He only lives who ever strives
To live for God's Anointed One,
And serves the Master of our lives.

EDWIN H. LEWIS.

PLAINFIELD, N. J.

IN MEMORIAM.

Mrs. Mary Gavitt Gillette.

Words are too poor to symbolize the worth
Of one whose life from early maidenhood
Was made, by grace, a bright beatitude;
A fragrant benediction from her birth.

Not from an elevated social plane,
Nor yet from intellectual culture rare,
But through the discipline of faith and prayer,
Nourished beneath an humble Christian fane;*

Her piety was modest and retiring;
Not ritualistic, for the eye and ear,
But introspective, searching and severe;
To higher ideals each day aspiring;
A life so pure and beautiful must be
Pattern and pledge of immortality.

A. G. PALMER.

STONINGTON, Conn., Jan. 17, 1890.

TESTS OF TRUTH.

BY H. B. MAURER.

(Concluded).

Among the stock arguments of Sunday observers will be found these, whose inconsistency need not be demonstrated; that we cannot now, for historical reasons, tell which is the seventh day of the week, although the first day now observed can be ascertained with remarkable accuracy; that there must be uncertainty in observing the seventh day because the world is round and in circumnavigating it a day is lost or gained, which objection, if it have any force, somehow cannot apply to the first day, and which impeaches the wisdom and omniscience of God, who instituted a day that cannot be observed, while man's substitute has no uncertainty about it and is more reliable than Jehovah's institution, since there seems to be no difficulty in identifying Sunday; that the Jewish Sabbath, a term nowhere found in Scripture since the Sabbath was made for man, has been abrogated by Christ's death, when Christ abrogated that which only pertained to sin, the Sabbath having been instituted before sin entered the world, therefore it could not be abolished, since it in no way has anything to do with sin; that the Lord's day, or Christian Sabbath, another expression not found in the Bible, is the first day of the week, when it must be plain to any unbiased mind, if by using the term "Lord's day," the Sabbath is meant, it cannot harmon-

*The old Seventh-day meeting-house of Hopkinton, under the pastoral care of Elder Matthew Stillman.

iously with other texts be applied to the first day, for it was of the seventh day that our Lord said, "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath;" if he was Lord also of the Sabbath, then that Sabbath of which he spoke is the Lord's day. Baptists, using arguments borrowed from Pedobaptists, assert that the observance of Sunday is in commemoration of our Lord's resurrection, when they have the only God-given means of commemorating that event in baptism, while they farther know that no obligation is placed on the Christian to commemorate any event by the observance of a day, save as a memorial of creation. The expression "first day of the week," in the gospels, follows the words, "when the Sabbath was passed." How can the first day be the Sabbath when the Sabbath was passed?

Thus we might go on multiplying these inconsistencies which brand Sunday-observance as an error.

Truth, since it is from God, must be consistent. By their fruits ye shall know them. Believers' baptism, immersion and the Sabbath, stand the tests of truth, while their opposites, infant baptism, sprinkling, and Sunday-observance, in whose interests the policy of silencing and suppressing the advocates of the truth has always been resorted to; to maintain which bitter persecutions have been waged; to give a Scriptural semblance to which the plain meaning of the Bible has been set aside, while a foreign meaning has been placed upon it, and concerning which there are diverse views among their friends, among whom there are many who make vital concessions to their opponents, while shocking superstitions and glaring inconsistencies have resulted from them; these things, on the principle that "a good tree cannot bring forth evil fruit," prove Pedobaptist and Sunday-Sabbath views as errors.

Will anyone answer that all this is contending for mere forms, minutiae, things of no moment? Then to the infernal infamy of the sects and to their lasting shame, let it be said that *small things* have caused the violent suppression of godly men, have deluged many a fair place with blood, and sent toward heaven the smoke of burning martyrs; while for the sake of these small things, still taught by the majority of Christians, the Bible must be wrested, while more infidels are made by the fact that God has spoken in such a manner to his people that he is understood so variously, than by all the attacks of the ungodly on our common faith. These small things have elicited admissions which show that scholars in the same denomination are at variance, while they have developed superstitions incompatible with the genius of Protestantism and given rise to inconsistencies, which to say the least, provoke the smile. If they are small things, it is sad that men should pick them up, hold them so tenaciously, when truth has dashed them to the ground. If they are small things, all the more reason for discarding them, and in the name of Him who prayed for the unity of his

disciples, let the work of unifying them not be retarded by small things and "mere forms," especially as these are proved so palpably erroneous; especially as they still cause the honest inquirer, with perplexity, and the sneerer, with disgust, to ask, "What is truth?"

I plead not for an amalgamation of the denominations, but that each, retaining his individuality and his name, renounce these pernicious errors. To withdraw moral and active support from an error may involve sacrifices of a financial, social and even domestic nature (Matt. 10:34), but that should not deter any truth-loving disciple of him "who, though he was rich, yet for our sakes became poor," since loss, in view of so much which our Saviour had to say on that subject, and as witnessed in the lives of his followers, may often be, as it willingly should be, when necessary, the lot of Christ's disciples, and would be in the interest of truth and hence of Christ and men. Not to be willing to undergo it would be putting less faith in Christ than in the present sources of comfort. Such a disciple might find something more than a theory in our Lord's words:

I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Blest too is he, who can divine
Where real truth doth lie,
And dares to take the side that seems
Wrong, to man's blindfold eye.

THE CREEDS AND THE BIBLE.

BY THE REV. C. A. BURDICK.

II.

Following up the history of creed-development, as illustrating the tendency on the part of theological leaders to try to systematize and scientifically define what they conceive to be the teachings of the Bible, we come now to the history of the Westminster Standards.

In July, 1643, the famous Westminster Assembly was convened by order of the English Parliament, "to confer and treat among themselves of such matters and things touching and concerning the liturgy, discipline and government of the Church of England," etc. It was the design of the movement to unite the different religious parties of England, Ireland and Scotland in one liturgy and form of government, and to make all active doctrinal teaching move in one theological groove. The great object of creeds is to enforce unity of opinion in matters of doctrine and practice. The Westminster Assembly was composed of delegates from all the counties of England and Wales, and of the two Universities of Oxford and Cambridge, and commissioners from the Church of Scotland; in all, a little over 150 members. Three religious parties were represented; Episcopalians, Presbyterians and Independents. As the king did not favor the movement, many of the Episcopalians who had been appointed by Parliament did not attend, and the Presbyterians in the Assembly greatly preponderated in numbers. It held 1,163 sessions, cov-

ering a period of nearly five years. The body first attempted a revision of the thirty-nine articles of the Church of England, mentioned in my previous article.

But in the progress of its work the Episcopal party withdrew, leaving the Assembly in the hands of the Presbyterians. It then abandoned the revision of the thirty-nine articles, and undertook the work of constructing a new creed. The Westminster standards were the result of their work. These consist of the Confession of Faith, the Larger and the Shorter Catechisms, Form of Church Government and Discipline, and Directory of Worship, which became from that time the doctrinal standards of the Presbyterian Church. These standards were adopted by the Synods of the Presbyterian Church in this country; but on the organization of the General Assembly a new Form of Government and Discipline was drawn up, which together with the Westminster Confession, the Larger and the Shorter Catechisms and the Directory for Worship, adopted by Synod in 1788, form the present Constitution of the Presbyterian Church in the United States of America, making quite a volume. The Confession of Faith alone, with its proof texts, covers 143 pages of the book as published by the Publication Committee.

These standards are thoroughly Calvinistic as will be seen further on. They, together with the Saybrook Platform, are also accepted by the Congregational denomination "as general standards or testimonials," while, however, each Congregational Church has the right to form its own creed. The Cumberland Presbyterian Church has softened down some of the more radical Calvinistic points in the Westminster Confession, and as thus modified accepts it.

Having thus traced in outline the creed-constructing tendency observable in the history of the Christian Church, we come now to consider an accompanying tendency on the part of ecclesiastical bodies and of civil governments to claim for creeds and theological systems authority over private judgment and individual opinion, to compel uniformity of doctrine and practice, and to denounce and punish as heretics all who teach doctrines contrary to the creeds. Thus, practically, the Bible is forced into the background as a rule of faith and practice. This tendency was of a more marked character in the earlier history of the church than at present; and yet, the tendency is still observable.

Only a few illustrations of this tendency can be given here. The famous Council of Nice, in the fourth century, authoritatively settled the doctrine of the trinity, and Arius, who denied the deity of Christ and his equality with the Father, and was defeated in the Council, was banished as a heretic. The Synod of Dort, 1618, in its celebrated "Canons," authoritatively settled the doctrine of predestination and irresistible grace, and about two hundred ministers, who were called "Remonstrants," were deposed, and those who would not keep silent were banished from Holland. Calvin, in Geneva, taught that in matters of doctrine the authority of the church is absolute. In harmony with this view, Bolsec, for controverting the doctrine of predestination, was first imprisoned in Geneva, and then banished, in 1551. About two years later Servetus, for controverting the doctrine of the trinity, was prosecuted by Calvin, condemned as a heretic, and burned at the stake. The same intolerant and persecuting spirit prevailed in England in the 16th and 17th centuries. Whichever party had the ascendancy made its power felt by the opposing parties. According to Dr. Schaff, "Episcopalians and Puritans were equally intolerant

and expelled all non-conformists from their livings." According to him, Independents and Baptists were not quite so bad. He says, "It was after a long series of persecutions and failures that the idea of religious freedom took firm root in English soil."

The Puritans, who themselves had to flee from religious persecution, brought to New England with them some of the same spirit of intolerance which prevailed in England. Roger Williams, who had held orders in the Church of England, but fled to America to enjoy the freedom of opinion, was banished from Massachusetts for maintaining independence in religious opinion, and for teaching that the civil magistrate should not inflict punishment for purely religious error. During the present century, Lyman Beecher, Albert Barnes, and others have been tried before Presbyterian courts for interpreting and teaching the Westminster Confession in a different way from what others interpreted it. Albert Barnes was condemned and silenced for a time.

To every candidate for ordination to the ministry, to the eldership, or to the deaconship in the Presbyterian Church, the following question is put: "Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the Holy Scriptures?" Bear in mind this is the Westminster Confession, constructed nearly 250 years ago; and yet, every minister, elder and deacon, must accept it as the high water mark of Scripture interpretation. And it contains the following statements, quoted from chapter 3, sections 3, 4, 6 and 7: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." "As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto." "The rest of mankind, God has pleased according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

And the following from chapter 10, sections 3 and 4: "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved." These, and some other statements in the Westminster Confession are at the present time a heavy yoke upon the consciences of many ministers and officers of the Presbyterian Church, who are required at their ordination to subscribe to that Confession.

Dr. Briggs, of Union Theological Seminary, says that "ministry and people have drifted away from the Westminster Standards;" that ministers "are not able to preach the doctrines of the Standards, because the people will not listen to them;" that ministers find it difficult to explain the "hard doctrines" of the Confession to inquirers; and that ministry, elders, deacons and people are "seeking relief."

This demand for relief found expression in an act of the Presbytery of Nassau, in 1888, asking

the General Assembly to take the proper steps for a revision of the third chapter of the Confession of Faith, with especial reference to sections 3, 4, 6 and 7, sections from which the above quotations are taken. Fifteen Presbyteries joined in the request. The General Assembly, in response, sent down the following questions to all the Presbyteries of the Church: "(1) Do you desire a revision of the Confession of Faith? (2) If so, in what respect, and to what extent?" And so the question of revision is now being earnestly discussed, pro and con, in the Presbyteries and in the papers. It is ardently favored by some, and as ardently opposed by others.

The influence which creeds and traditional teachings and interpretations of Scriptures naturally exert upon Bible reading, will be considered in another article.

CHRISTIAN FORTITUDE.

BY GEO. E. NEWELL.

It is inspiring to read of the firmness and bravery of Christian martyrs, whose souls were wafted to God by the smoke and flame of burning fagots; yet while we rejoice in their mighty faith, our flesh creeps at the recital of their frightful tortures. Christ, in the agony of Calvary, suffered before he asked any of his disciples to suffer; and the incomparable example of sacrifice that he set, will forever be the inspiration of the Christian world. The whole world was to be conquered, and this was the plan. First, a babe was born—the leader, and a diminutive band did him homage. The human career of that Leader was prematurely cut off, but his spiritual generalship has raised from a command of twelve men, an obedient army of more than twelve times twelve million souls. As the primitive Christian army swelled its numerical strength, its adherents passed through the cruellest persecutions which ever assailed a human organization. I called it human, it was divine! No strictly human fortitude could have withstood the horrors of the Inquisition, and the brutal bigotry of the Dark Ages. The spirit of Christ not only survived the ordeal of fire and sword, and atrocious torture, but it emerged from the sea of blood crowned with the garlands of triumph, and in free America laid the cornerstone of the religious liberty which we enjoy to-day. Why, our present existence is a millenium compared with the lives of those early Christians across the sea; and that they carried the ark of the covenant of the gospel safely through vicissitudes worse than death, is conclusive evidence that there is a God beyond the skies; that his Son died to redeem the inhabitants of this world; and that he has power to mold a planet with one hand, and inclination to lift a human sinner from death with the other.

Through God, the Christian martyrs gave us what we enjoy at present, the liberty of worshiping him with a free conscience. We will never have to pass through the fiery furnace of persecution which they endured; but as modern Christians we stand sorely in need of the indomitable fortitude which enabled them to be killed like Christ, for Christ. We want this kind of fortitude to talk to the unsaved; to carry messages of peace to the bedside of the sick; to do acts of kindness to the distressed; to relieve those deeper in worldly poverty than we are; and finally to shine from our faces in such a way that all men may know that we are on the Lord's side. How is such a state of Christian fortitude to be obtained? We answer, By faith! Faith has moved mountains; it has made water gush from the adamant rock, and it has made whole the sick. Let it flow into our hearts

then, in answer to earnest prayer, and as God strengthens our Christian being, we will have fortitude to withstand temptation, be brave under the weight of affliction, be meek and lowly under prosperity, and be radiantly triumphant when the angel of death touches our hand, and says, "Come!"

LIVES OF WORKING-WOMEN.

How few realize, as they meet in the streets or cars girls going and coming from factory or shop, that they are passing heroines—young women who are bravely taking up the burden of self-support, and who, with patient courage are meeting trials, hardships, and temptations, such as can never come to those more favored. Within the last fifty years the working-woman has become a power in the community. The cities could not do without her. Go into any great store and see the fruit of her labor. Every counter shows the work of some group of girls or women: brocades, silks, laces, embroideries, muslins, woolens, notions, fancy articles—all represent the toil of women's fingers. Very few think of the workers and of the lives they lead.

A most valuable report has recently been issued by the Department of Labor at Washington, which gives personal statistics of 17,427 wage-earning girls engaged in 343 distinct industries out of many now open to women, and comprising the result of study in twenty-two different cities. The tables bring out very telling facts. The average age for beginning work appears to be 15 years and 4 months; but 129 out of the number commenced under 9 years of age; and the largest proportion, 3503 began to support themselves at 14. For years they continue the weary round of labor, rising at five or six, and shortly after going to the factory or shop, where they remain, with but little recess, for ten or more hours. Often their work does not end when they leave the place of their day's labor; for out of the whole number questioned by the agent of the Department, 9813 not only work at their regular occupations, but also assist in the housework at home. More than half give their earnings to the head of the family, while very many have to care entirely for several others besides themselves. The average wages of the 17,427 was found to be \$5 24, and yet with this small amount 6,654 do none of their own sewing, and invariably the girls present a respectable appearance.

These wage-earners are women with ideas, high impulses, ambitions, and desires such as all other women have. One of the ladies who collected the above statistics, and who personally met and learned to know about the lives of over 11,000 of the girls, was asked, "How many of them have ambitions, and an inner life of desire for better things; and how many, if aided in the development, would turn out earnest, true women?" Quickly came the answer: "Every one. I have yet to meet with the working-girl who could not be lifted to a higher level." Instance after instance was given by her of the heroic lives hundreds of them are now leading, and of the pleasant cooperative homes she had found. Many of us who have been honored by becoming the friends of our grandworking sisters could echo her sentiments. Nowhere else can be found in greater degree the noble impulses of heroism, self-sacrifice, patience, cheerfulness, and aspiration. All over the city, after a hard day's work, thousands are gathered in evening schools, working-girl's societies, or other rooms opened to them, where they can study and improve themselves. A lady visiting a down-town evening-school saw a tired, sickly-looking girl busily engaged with a copy-book. The teacher of the class said: "That girl comes regular each night, after eleven hours work, and without any supper." The lady paused by the girl's desk, with the remark, "Why do you come to school; are you not too tired?" She looked up with a smile, saying, "Why, I must work, and I must also be educated, so what else can I do? By-and-by, though, I am going to rest!" How few girls in sheltered homes, would have shown such courage and ambition! Here is another instance: A girl was left as the sole support and care-taker of an infirm father, and she bravely assumed the responsibility. Rising each morning between four and

five, she made the fire, did the household work (including washing), prepared breakfast, and after buying a paper for her father and making him comfortable, began her day's work at the loom before seven o'clock. She worked in a silk-factory, and when the twelve o'clock whistle released her, she hurried home to prepare dinner, stopping at the butcher's and grocer's on the way. The dishes were left to be washed up at night, for one o'clock must find her again at her loom. At night, after preparing supper and clearing up the house, she had to get her father to bed, and it was after eight before she was free. On certain nights of the week, she would be found at a class where she could improve her mind, and on other evenings she was busy caring for sick and tired neighbors. She took out flowers, fruits, etc., for distribution from a club-room, and was one who was always ready to do a kindly act.

One worker in a factory had a legacy of \$3,000 left her by a relative, but while legally it was hers, she felt it did not belong to her, as she was not the nearest of kin, and so she relinquished it and went bravely back to her drudgery. These women and girls, with their heroism and bravery, have hard lives and few opportunities. They crave outside interests, fun, and means for self-improvement. Some years ago one of them came to a friend, saying, "How can working-girls improve themselves and have a good time in the evening?" "By co-operation, self-help, and mutual interest," was the answer. The result has been that all over the city rooms have been opened by the working-girls' societies, where groups of from fifty to three hundred wage-earners find bright companionship, books, music, etc. Classes are also formed in useful studies and industries. "Musical drills," or gymnastics to develop the body, are held weekly, physicians are engaged to treat members, experienced friends are there to give advice in case of perplexities, and even a woman lawyer has been found to give instruction on personal rights.

But this is not all. A fundamental principle at the beginning of the movement was, that through the club girls should become better fitted for the wifehood and motherhood that would probably come to them; and therefore much is done to educate and train them for practical home duties.

The president of one of the societies, herself a working-girl, in a recent speech said: "My idea of club-life is contained in three words—agitation, education, co-operation—rousing ourselves to realize our needs and condition, educate ourselves to the best of our abilities, and helping others by co-operation." Nobly have the girls, with the gentle-women who are their advisers and co-laborers, carried out these ideas; and to-day there is a vast number of them who have risen to a higher plane, and who are going on into earnest helpful womanhood by the force education secured through co-operation.—*Grace H. Dodge, in Harper's Bazar.*

THE BIBLE IN COLLEGES.

It is a notable and highly suggestive fact that only about one classical student in four ever makes any considerable practical use of the results of the last two or three years' labor in college in Latin, Greek and mathematics. A little reflection will not only convince us of the fact, but suggest an explanation. This is a practical age; and what cannot be used must be neglected. Moreover, certain studies are no longer the necessity they once were. For example, Latin is not now as formerly the common language of courts and authors. If Milton were living to-day he would not write in Latin; if he did, he would not be read. So, also, outside the range of biblical studies, Greek is little used. I am not unmindful of the classic treasures stored up in those languages, nor of their value to the study of our own tongue, but the language of this era is the English, and next to it are the German and French. He who would be heard by the living, must speak in a living tongue. Accordingly, the majority of classical students make comparatively little use of their learning. In a few years after they have left college they are surprised to find that they know very little of what they once studied hard to learn. Like a

long-neglected carpenter's tool, it will never be serviceable again.

What is to be done about it? Practical, thoughtful educators are answering the question. Real learning consists of knowing much of what it is most useful to know; and real ignorance consists of not knowing what it is most needful to know. In harmony with this truth, practical institutions of learning, normal institutes, law schools, medical colleges, theological seminaries, academies of science, are springing up all over the land. They require very little classical education for admission, and almost as little for graduation. These institutions deservedly receive a large share of the public patronage because they attain the true ends of education. The sum of life is the sum of duty done. The measure of life is its measure of service. Such institutions prepare men for duty and service in their several stations.

The student does not need to study law; the physician has no need for normal methods; and the teacher can not spend time on the study of medicine. Each student goes to his own department with little interest in any other department. Consequently the course of study in each college is arranged to suit the needs of its own class of students. In all this, nothing is more evident than that the course of college study must be adapted to the practical demands of the times. Thorough study of the classics and the higher branches of mathematics will doubtless continue to be available in a few universities for all time to come; but it is not difficult to foresee the time when, for the masses of students, these studies will give place to the more practical arts.

For certain studies there must ever be a general demand. The elementary branches will evermore be indispensable to students rising to any department. No doubt a certain amount of Latin, mathematics, science, etc., will long be demanded by a great number of students; but few, comparatively, will strive to acquire a really competent knowledge of them. All will wish to know something of physiology and hygiene, but only specialists will study surgery and medicine; so the many will desire a brief comprehensive view of the thinkers and the thought of the Romans and Greeks, but only a few will attempt to master these ancient literatures.

There is, however, one study, a reasonable amount of which it will always be an honor to know, and of which it will be a discredit to be ignorant. It will evermore be deemed both classic and practical. It will be needed by the lawyer, the physician, the naturalist, the historian, the poet, the philosopher, and the theologian alike. Neither the man of affairs nor the man of letters can afford to be without it. For, pray, what knowledge can be more fundamental than the knowledge of duty? What sciences are more important than those of the soul and of God? What law is worthy of life-long study that is disconnected from the government of the universe? What physician does not find frequent occasion to administer to the spirit while prescribing to the body? The philosophers of this and the next age have before them no higher problem than to construct the stairway of reason by which to mount to the heights of divine revelation. Above all else, every soul of man needs the lamp of life to guide him at every step; and no mortal traveler can dispense with those watch-fires that light up before him the hilltops of the land ahead.

Those considerations are rapidly urging the Bible to the front in Christian colleges. What can be more imperative than such a demand, involving, as it does, principles that lie at the basis of society, of morality, and, indeed, of every sphere of duty—I am aware of the fact that some institutions hesitate to introduce Bible studies on account of sectarian prejudices. Such an objection should never be named. The masses of Christian parents plainly see that it is infinitely better that some stumbling sectarian lead their children into the daylight than that those children should themselves stumble on forever in the dark. It is now widely recognized that he who knows the Bible, however imperfectly, is more blessed than he who does not know it at all; for although the errors of the

former may be grievous, he only possesses the means of self-correction.

It is clear that the trend of the age is away from the "classics;" but it is no less clear that it is in the direction of the *classic of classics*. The times are changing. The extensive Sunday-school work of our land is creating a thirst for more Bible knowledge; the multiplication of commentaries and other helps of every kind encourages biblical study; while the sharp contest of the critic excites new interest in themes the importance of which ever grows with increasing information. These influences, supplemented in many ways by the resistless missionary spirit of the age, are working a revolution in the study of the Bible in colleges. Many of the advanced institutions have admitted Bible instruction in some form to a place in their work. It is hoped that the time is at hand for every Christian college to make a prescribed course of Bible study a condition of graduation. How can such a step be ever regretted?—C. Lockhart.

YALE UNIVERSITY.

MISSIONS.

In the Minutes of the Board meeting, published last week, it should have been stated that an appropriation of \$50 was voted to the Rock River Church.

DR. SWINNEY writes from Shanghai, Dec. 24, 1889: "I have been a long time in finishing this; but now have good news to mention, the arrival of Miss Burdick last week, on the 16th. We have looked long and anxiously for her coming, and greatly rejoice that she is now one of our number in this earnest work for the Master."

A FOREIGN missionary writes: "It is a sad thing to hear that the remittances are small, but very much more so to learn of the indifference of some and even the opposition of others, to the spread of the gospel in heathen lands. How any of God's children can be at peace with themselves or at ease in Zion, when souls are perishing without a knowledge of the Saviour, and no one to tell them of his love, I cannot see. Surely, we must pray that the light of the gospel may shine anew into their hearts and warm them up, that they may make earnest efforts for others to come to the enjoyment of its blessings as well they themselves.

FROM R. TREWARTHA.

PLEASANT GROVE SEVENTH-DAY BAPTIST CHURCH,
SMYTH P. O., Moody Co., South Dakota.

In reference to the prospects for the future of this church and mission, allow me to say they are most excellent. It is composed of a noble little band of believers and workers in the vineyard of the Lord, dispensing light and truth where'er they go. Few more active in the work they have to do for God and his church, are to be, methinks, found amongst us as a people who have God for their Lord.

This is a very pleasant, yet difficult, field to work, the members living so far apart from each other that pastoral visiting is rather laborious to one advancing in life as I am, but with all, I have enjoyed myself much since my arrival here, and hope, ere long, to commence special services.

FROM J. W. MORTON.

CHICAGO, 973 W. Van Buren Street.

Since my last, I have made a trip of four weeks to Wisconsin. I first attended the quarterly meeting at Milton Junction, on the last Sabbath of November. A good notice of that meeting has appeared in the RECORDER, from

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THE MISSIONARY SOCIETY.

XVII.

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Postals.....	95
Postage.....	3 70
Leaflets.....	1 00
Envelopes.....	1 45
Incidentals—Mucilage, Note book, Pens....	50—35 65
Balance.....	9 25
Total.....	\$44 90

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CORRESPONDENCE.

NORTONVILLE, Kan., Jan. 1890.

Dear Sisters,—While we have a deep interest in the reports of our sister Societies, in their ways and plans for carrying forward the Master's work, we have withheld any report from our own Society, from the feeling that we have done comparatively little for the cause, especially considering that our Society numbers sixty-seven members. These members, however, are so widely scattered over an area of many miles, as to render it far more difficult to do all kinds of work than if we lived more compactly. We have, therefore, had monthly dime suppers, given sometimes by one, but often by two families joining in preparing the supper. In May we gave an ice-cream festival at the residence of Mr. Muncy in the city. Dec. 10th we gave an oyster supper at the home of Mr. Culver in the city, where a goodly number participated in an excellent supper, and an enjoyable occasion. One noticeable feature of the event was, that for the first time in our history at such public gatherings not one of our Sunday friends or neighbors was in attendance. This to us, seems a conclusive evidence of their anti-Sabbath sentiments, and their uneasiness in regard to their crumbling foundation for Sunday against God's unchanging Sabbath.

The net proceeds of our Society for the year 1889 were \$126 aside from home work for charity. We began the new year with a literary and musical entertainment in our church, January 4, 1890. We had a large and appreciative audience and we closed by taking a collection for missions.

Our prayer calendars have been received and have gone forth in their glorious mission. At our regular monthly meetings our business hour is opened by devotional exercises. We have missionary readings, or missionary correspondence. Our Thank-offering box opening services we have had at our private sessions. These boxes continue to fill our hearts with gratitude and praise to God, for his countless blessings to us; but for which box, many of our mercies might pass unheeded and unappreciated, at least by some of us.

Trusting and praying that we may all do more zealous work for the Master, more for the salvation of souls at home and in heathen lands, we are

Very truly your sisters in the work,
 MRS. SARAH TOMLINSON, *President*,
 MRS. S. E. R. BABCOCK, *Secretary*.

ONE little Society reporting itself lately concerning its Thank-offering boxes, says that it now has thirteen members. This Society was organized last May, and several weeks ago, probably at Thanksgiving time, had its box-opening service, and these boxes revealed a contents of \$34 36. The ladies of this Society have not asked that any report be made of this item, but there are reasons why it becomes a pleasure to so report it. The Secretary in her letter says, "Our ladies feel deeply interested in this work, and I believe their donations and prayers are cheerfully offered for the good work before them." When some months ago a circular blank was sent out to the local societies, in which they were asked concerning the apportionment of the Societies, if Associational apportionment based upon what they had offered or felt that they could give, would satisfy them,—these women replied with the promptness that comes of cheerful service,—"Of course it will, yes, send a nurse." More than this, they had expressed a desire to know what would be their share in the teacher's support, even before Board members were able to tabulate any such matter. Such reports, like the cheerful testimony of a happy Christian, are inspiring and helpful. Because of the influence it is given you here concerning this little band of workers.

My dear Miss Bailey,—Yesterday I gave the two leaflets, "Mrs. Pickett's Missionary Box," and "A Talk on Mite Boxes," to a lady to read, and the result was, a request for a box at once, which, fortunately I could supply. I wish a few copies of these could be furnished to one or two ladies in every one of our churches, who would circulate them thoroughly in her own church and society, taking pains to gather as fast as read and pass on to others. I am sure it would incite many to take the boxes, who would not otherwise. All the little sums would increase the whole, while blessings would be obtained by each. I agree with you that the children should be educated to give. Parents should always, when taking their weekly offerings for the church collection, give the little ones something to put in, or encourage them to give of their own, if they have such money, or else to earn something to give for missions. If this is practiced, the next generation will be more generous than the present one. We seem to be only children, just learning the art of giving, or more properly, how to pay our debts.

L. E. B.

—THE above is sent by an isolated Sabbath-keeper, who has at different times, by her earnest letters, proved her interest in the work of our women, and for our sisters located with the churches. Her interest is helpful, and if only we will come near enough to the spirit of such an one to catch its inspiration, it will be found that the interest is contagious, and will spread beyond and beyond. What would it work for us for those not isolated to become equally interested in those that are?

HISTORICAL & BIOGRAPHICAL.

WILLIAM STILLMAN, OF WESTERLY, R. I.

In 1852 this well-known Sabbath-keeper published a work of 188 pages, entitled, "Miscellaneous Compositions in Poetry and Prose," written by himself. Copies of it are still found in some families belonging to our churches in the East and West. The style is unadorned, exceedingly plain, very direct and sometimes quaint. The sentences are usually packed full of practical and vigorous thought.

The first article discusses the "Genealogy of the Stillman Family" in this country. The great-grandfather of the author, George Stillman, came from England in 1695, where his family name was Pickard or Packard. He settled at Weathersfield, on the Connecticut River, a few miles south of Hartford, and changed his name as above given. His son George moved to Rhode Island and purchased a large tract of land on Pawcatuck River in Crumb's Neck, a short distance above Westerly. He here married Deborah Crandall, and from them have sprung the Seventh-day Baptist Stillmans. The lives of the different families originating in Rhode Island are carefully traced for a hundred and fifty years down to the middle of the present century. On his mother's side, he was the great-grandson of Eld. William Davis, who emigrated from England in 1685, and preached for many years to the Sabbatarians in south-eastern Pennsylvania, New Jersey and Rhode Island. Many of the Davises in our churches, particularly in West Virginia and Ohio, have also descended from him. A sketch of his life appears in the second volume of the "Seventh-day Baptist Memorial."

Next follows a brief account of his recollections of our early ministers, such as William Bliss, John Burdick, Joshua Clarke and William Coon. Eld. Burdick seems to have been his favorite.

He then presents a short autobiography. He was born May 4, 1767, in Westerly, R. I.; four years afterward his father moved to Hopkinton and settled on a farm; here he worked until fifteen years of age, when he began the shoemaker's trade, and this he followed for about two years. When he was nearly fourteen he thought out and constructed a clock before he had ever seen one. It was set up in his father's house and "kept time tolerably well." He continued, with little intermission, making wooden and brass clocks for a livelihood until 1809, either in Hopkinton or at Burlington, Conn. Then he engaged in the business of manufacturing machinery for making cotton goods, cards, and shearing machines, which occupied his mind and his hands for many years. His remarkable genius for invention had here full scope, and his improvements on the cumbersome machinery introduced from England into the cotton mills of Massachusetts, are many and valuable. He lived to see his devices adopted in many places in this country, where cotton and woolen fabrics are manufactured.

He was married three times. His first wife, Welthea Coon, died within the first year after their union; his second, Martha Potter, died after living with him forty-six years, and bearing him ten children, and his third, Charlotte Gere, the daughter of Thomas Clarke, of Newport, R. I., did not long survive the marriage, and bore him no child.

He describes his religious experience, beginning in early life. When but eight or nine years

former may be grievous, he only possesses the means of self-correction.

It is clear that the trend of the age is away from the "classics," but it is no less clear that it is in the direction of the *classic of classics*. The times are changing. The extensive Sunday-school work of our land is creating a thirst for more Bible knowledge; the multiplication of commentaries and other helps of every kind encourages biblical study; while the sharp contest of the critic excites new interest in themes the importance of which ever grows with increasing information. These influences, supplemented in many ways by the resistless missionary spirit of the age, are working a revolution in the study of the Bible in colleges. Many of the advanced institutions have admitted Bible instruction in some form to a place in their work. It is hoped that the time is at hand for every Christian college to make a prescribed course of Bible study a condition of graduation. How can such a step be ever regretted?—C. Lockhart.

YALE UNIVERSITY.

MISSIONS.

In the Minutes of the Board meeting, published last week, it should have been stated that an appropriation of \$50 was voted to the Rock River Church.

DR. SWINNEY writes from Shanghai, Dec. 24, 1889: "I have been a long time in finishing this; but now have good news to mention, the arrival of Miss Burdick last week, on the 16th. We have looked long and anxiously for her coming, and greatly rejoice that she is now one of our number in this earnest work for the Master."

A FOREIGN missionary writes: "It is a sad thing to hear that the remittances are small, but very much more so to learn of the indifference of some and even the opposition of others, to the spread of the gospel in heathen lands. How any of God's children can be at peace with themselves or at ease in Zion, when souls are perishing without a knowledge of the Saviour, and no one to tell them of his love, I cannot see. Surely, we must pray that the light of the gospel may shine anew into their hearts and warm them up, that they may make earnest efforts for others to come to the enjoyment of its blessings as well they themselves.

FROM R. TREWARTHA.

PLEASANT GROVE SEVENTH-DAY BAPTIST CHURCH,
SMYTH P. O., Moody Co., South Dakota.

In reference to the prospects for the future of this church and mission, allow me to say they are most excellent. It is composed of a noble little band of believers and workers in the vineyard of the Lord, dispensing light and truth where'er they go. Few more active in the work they have to do for God and his church, are to be, methinks, found amongst us as a people who have God for their Lord.

This is a very pleasant, yet difficult, field to work, the members living so far apart from each other that pastoral visiting is rather laborious to one advancing in life as I am, but with all, I have enjoyed myself much since my arrival here, and hope, ere long, to commence special services.

FROM J. W. MORTON.

CHICAGO, 973 W. Van Buren Street.

Since my last, I have made a trip of four weeks to Wisconsin. I first attended the quarterly meeting at Milton Junction, on the last Sabbath of November. A good notice of that meeting has appeared in the RECORDER, from

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HISTORICAL & BIOGRAPHICAL.

WILLIAM STILLMAN, OF WESTERLY, R. I.

In 1852 this well-known Sabbath-keeper published a work of 188 pages, entitled, "Miscellaneous Compositions in Poetry and Prose," written by himself. Copies of it are still found in some families belonging to our churches in the East and West. The style is unadorned, exceedingly plain, very direct and sometimes quaint. The sentences are usually packed full of practical and vigorous thought.

The first article discusses the "Genealogy of the Stillman Family" in this country. The great-grandfather of the author, George Stillman, came from England in 1695, where his family name was Pickard or Packard. He settled at Weathersfield, on the Connecticut River, a few miles south of Hartford, and changed his name as above given. His son George moved to Rhode Island and purchased a large tract of land on Pawcatuck River in Crumb's Neck, a short distance above Westerly. He here married Deborah Crandall, and from them have sprung the Seventh-day Baptist Stillmans. The lives of the different families originating in Rhode Island are carefully traced for a hundred and fifty years down to the middle of the present century. On his mother's side, he was the great-grandson of Eld. William Davis, who emigrated from England in 1685, and preached for many years to the Sabbatharians in south-eastern Pennsylvania, New Jersey and Rhode Island. Many of the Davises in our churches, particularly in West Virginia and Ohio, have also descended from him. A sketch of his life appears in the second volume of the "Seventh-day Baptist Memorial."

Next follows a brief account of his recollections of our early ministers, such as William Bliss, John Burdick, Joshua Clarke and William Coon. Eld. Burdick seems to have been his favorite.

He then presents a short autobiography. He was born May 4, 1767, in Westerly, R. I.; four years afterward his father moved to Hopkinton and settled on a farm; here he worked until fifteen years of age, when he began the shoemaker's trade, and this he followed for about two years. When he was nearly fourteen he thought out and constructed a clock before he had ever seen one. It was set up in his father's house and "kept time tolerably well." He continued, with little intermission, making wooden and brass clocks for a livelihood until 1809, either in Hopkinton or at Burlington, Conn. Then he engaged in the business of manufacturing machinery for making cotton goods, cards, and shearing machines, which occupied his mind and his hands for many years. His remarkable genius for invention had here full scope, and his improvements on the cumbersome machinery introduced from England into the cotton mills of Massachusetts, are many and valuable. He lived to see his devices adopted in many places in this country, where cotton and woolen fabrics are manufactured.

He was married three times. His first wife, Welthea Coon, died within the first year after their union; his second, Martha Potter, died after living with him forty-six years, and bearing him ten children, and his third, Charlotte Gere, the daughter of Thomas Clarke, of Newport, R. I., did not long survive the marriage, and bore him no child.

He describes his religious experience, beginning in early life. When but eight or nine years

old he had great uneasiness at "the thought of dying and coming to judgment." About this time, upon being cured of a painful swelling on his neck by divine help, as he believed, he felt ecstatic joy over the conviction that his sins were forgiven. He then resolved to become a Christian, but he delayed making a public profession until he was eighteen years of age. During this period he "wandered in darkness," and was "frequently in great trouble" over his spiritual condition. After performing his long-neglected duty, he "felt great peace of mind." He also gives accounts of his subsequent interviews with some unconverted persons, whom he skillfully aided to put on Christ. He believed in the interposition of God to restore the sick to health, and he narrates several instances in which the recovery of such was wonderful, if not miraculous.

He quite early acquired a fondness for writing, and all through middle life and old age he was accustomed to commit to paper his best thoughts and experiences. He had decided opinions on some religious topics. Occasionally in his poems, almost always in his prose articles, he gives expression to these opinions. He endeavors to correct a false view of a Universalist. He protests against the commonly received doctrine of predestination. He argues in favor of the divinity of Christ, while accepting the latter's humanity. He does not admit the personality of the Holy Spirit, and doubts the doctrine of the Trinity as usually explained. He is always a staunch defender of the Seventh-day Sabbath. He objects to the complete foreknowledge of God as ever taught in the Bible. He accuses Calvinism of embracing fatalism. He advocates the eternal damnation of the finally impenitent. He unswervingly holds that redemption from sin is found in Christ only. He stumbles at the connection between good works and justification. He does not favor the college training of ministers, nor paying them a stated salary for preaching. He has unquestioning trust in the authority of the Old and New Testaments. He teaches the fullest efficacy of prayer.

Several times he states his religious views in verse, presenting them in few words and in lines of good rhythm. Here is an example:

For if the Father was divine, his Son must be the same,
Just as a man's own son is man, and bears that very name.
As soul and body constitute each one of Adam's race,
Just so one soul and body did the Messenger of Grace.

He accommodates many of his younger friends by composing stanzas for their albums. He often consoles, by his brief poems, those who are in deep affliction. His work contains nearly twenty acrostics on the names of his most intimate acquaintances. He closes one as follows:

Grace has subdued her wicked heart, she's now an heir
of heaven.
A circumstance so rich as this perhaps we seldom find,
Virtue and penitence at once with faith and love combined.
Is not this circumstance enough to raise my heart above,
To keep me low at Jesus' feet and fill my soul with love?

CHANGE OF THE TIMES OF HOLDING OUR ASSOCIATIONS.

For several years the opinion among our people has been growing, that the months of May and June do not furnish the best time in the year for holding our Associations. Remarks on this subject have frequently been heard at our public gatherings, even before the time of convening our General Conference was changed in 1887. But no decisive action has been taken until the meeting of the latter body this year, at Alfred, N. Y. The President of the Conference, Mr. Ira J. Ordway, offered at that time in his opening address a brief but earnest argument in favor

of transferring the sessions of the Associations to the winter months. He made three points: (1) "During May and June our farmers, merchants, mechanics, and denominational schools are very busy;" (2) "The evenings of these months are not fitted for meetings;" (3) "January and February are better suited for these, and offer opportunities for revival efforts in connection with the Associations, or following them."

At this Conference a committee was appointed to take into consideration this portion of the President's address, and to report their views upon it and such recommendations as they deemed wise. They discussed the question very carefully at their meeting, and decided to present the following reasons for the change: (1) "The attendance on the meetings of most of our Associations has been decreasing for several years;" (2) "The interval between the sessions of the Associations and our General Anniversaries, is now too brief;" (3) "The month of June is one of the busiest of all the year, especially among farmers;" (4) "In the Western and North-Western Associations, the June meetings conflict, in no small degree, with the Commencement exercises of our schools;" (5) "If these meetings were held in January and February many of the foregoing objections would be removed, and the season would be especially favorable for the revival work, in connection with such meetings."

Particularly in the Associations of the Eastern States, the number of delegates and visitors has diminished, in a marked degree, since ten years ago. Under the present arrangements, only two months elapse between the ending of the Associations and the opening of the Conference. The West and the South furnish no exception to the month of June being a busy time, with not only our farmers, but with our artisans and traffickers. When the Western Association meets, the teachers and students of Alfred University, are under the severe strain of preparing for the closing examinations of the year, and of writing and drilling for the Anniversaries of their Literary Societies, and for the final exercises of the graduating classes. When the North-Western Association meets the teachers and students of Milton College are in the very act of passing the examinations, attending similar Anniversaries, and listening to various sermons and addresses of Commencement week. Occasionally, when the Association has been held in the immediate vicinity of the College, the meetings of both bodies have been held in the same evenings; and neither body could well arrange to suspend its own services or exercises. In some of our Associations, where Quarterly Meetings of the churches are held, it has been found that the religious interest which they awaken reaches a higher stage of development in the winter than in the summer.

In view of these facts and others which were not mentioned, the foregoing Committee offered the following recommendations, which were unanimously adopted by the Conference: (1) "Change the time of holding the Eastern Association from the first week in June to the second week in January; and then hold the sessions of the Central, Western, South-Eastern, North-Western, and South-Western during the following weeks, successively;" (2) "If it is found that this proposition is unfavorable to the interests of the South-Eastern and South-Western Associations, we suggest that the sessions of those bodies be held in October and November of each year."

It is noticeable that the great educational conventions of the States of our country, particularly in the North, have for some years been called in the midst of the summer weather, to accommodate the large body of the teachers who have their vacation at that time. Already many of these meetings have been changed to mid-winter, and those of the warm months entirely abandoned; as the former time gives, all things considered, a more favorable opportunity for longer sessions and thorough work.

SABBATH REFORM.

ROMANISM AND PROTESTANTISM.

THE ROMAN CATHOLIC PRESS.

Mr. Shea says truthfully: "The necessity of diffusing religious intelligence among Catholics, and meeting charges against the church, led to the establishment of Catholic newspapers." The exact number of these I have not at hand, but there are many in English, German, French, Spanish and Portuguese, together with several monthly publications, and an able quarterly, *The American Catholic*. Books are extensively published by Catholic publishers, and the late Congress declared that greater effort should be made to circulate and support Catholic literature. Romanism has learned to utilize that great appliance of civilization, the printing press.

CHARITY.

The Roman Catholics in the United States, represented mainly by women, do much to relieve distress, care for the unfortunate and comfort the sick. Aside from all reasons of humanity, there is great inducement to such work in the creed of the church. A foundling, or an orphan taken under their charge, is likely to become a good Catholic. A sick or dying man, Catholic or non-Catholic, is likely to accept baptism and extreme unction at the last moment, and so swell the number of the redeemed, if tenderly ministered to by the hands of Catholics. Sympathy, humanity and creed are powerful incentives to such work on the part of Roman Catholics.

THE UNITED STATES MISSION FIELD.

Dr. Shea says, "That the United States is regarded as a missionary country, and the affairs of the Catholic Church here are conducted at Rome, through the Congregation, *de propaganda fide*. This is the central missionary society of the Roman Catholic Church, and each priest in the United States is ordained as a missionary. Questions which may arise as to the conduct and the standing of these priests, are treated by a committee in each Diocese. These committees are of late date, organized under instruction from Rome. An ultimate appeal is to Rome. The various councils of Roman Catholics in the United States have settled doctrinal questions in accordance with the creed of the church in Europe. Dr. Shea says: "The decrees of these councils conform in their dogmatic part with the established doctrines of the church, and in matters of discipline are gradually bringing the economy of the church in this country into harmony with the discipline of other and older portions of the church."

These facts show that while the Roman Catholic Church in the United States may be somewhat "Americanized," that is, fitted to its surroundings, the term is deceptive if one means that it is losing its essential character, or its alliance with the traditions of the past, or its loyalty to the Pope. It is adjusting itself to its surroundings in order to increase its strength, and not because it is less the Roman Church. He who thinks that Romanism is losing strength in the United States, because it is fitting itself to the situation, is much deceived, and will yet be sorely disappointed. It is part and parcel of Romanism everywhere. It rests on the same traditions, builds on the same fundamentals, and is animated by the purposes which gave it birth. True, it has lost certain forms of power since the Reformation, and within this century; but it has gained far more than it has lost, and es-

pecially among English-speaking people. The paper of Mr. Bodley, in the *Nineteenth Century* for November of this year, speaks on this point as follows:

When we find that the Roman Catholic Church can claim 10,000,000 United States citizens in a population of 60,000,000, it is difficult to over-estimate the influence which the expansion of the church in America will have on the future of Christendom. Judging from her past progress and considering that the two races to which the majority of American Catholics belong are the two most prolific of the white races in the United States, it seems certain that she will increase her proportion with the growth of the population. But, calculating as if she will remain relatively stationary and reducing by one-third the estimated 600,000,000 which it is predicted that the United States will contain in a hundred years' time, the Roman Catholic Church will then claim nearly 70,000,000 English-speaking people in America alone. By that time Australasia, South Africa, and Canada will be thickly inhabited. Under what flag those vast regions of the earth will be governed, no one can foretell, but two things are certain—that the English language will be spoken throughout them, and that the church of Rome will maintain the progress she has commenced this century among English-speaking people. If every French-speaking person in the world is counted as a devout Catholic, the number of French-speaking Catholics will long before that period be immeasurably below that of the English-speaking Catholics; and the same may be said regarding the Italian and Spanish languages.

All this is right from the Catholic standpoint. If I were a Romanist, I would work for the same ends and in the same ways. There are but two positions to be taken on this Romish question. One is to accept the creed of the Catholic Church, and to hold all Protestants as misguided heretics, to be reclaimed, or condemned to present and future reprobation. The other is to accept the fact that the issue between Protestantism and Romanism is an irreconcilable one, to be fought out until one or the other yields.

There may be, and there are, devout men on each side. It is not a case for wholesale condemnation of men as partisans. But, unless Protestants are ready to return to the "Mother Church" on repentant knees, they must calmly but firmly face the issue. I trust that future battle-fields are not to be fields of physical struggle and of blood. But, if the two parties stand firm on their fundamental differences, the battle will be as fierce as was Waterloo or Gettysburg. The issues have been too nearly lost sight of by many Protestants, and the work which Luther began has been too nearly abandoned or surrendered without struggle.

WEAKNESS OF PROTESTANTISM.

Most Protestants are wont to overestimate their strength, or to be indifferent to the issues involved. Since the strength of Protestantism is likely to be better understood than its weakness, we shall do well to consider some elements which place it at great disadvantage in the impending conflict.

The Reformation was primarily theoretical, as all such movements are.

The Protestant movement began with three fundamental principles: the absolute supremacy of the Bible, the supremacy of the grace of Christ and the general priesthood of all believers. As a matter of fact, Protestants have never fully carried into practice the first proposition, as it was laid down by Chillingworth: "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." Had this been done, the struggle would have been fiercer than it has been, and Protestantism would have been nearer the victory than it now is. So prominent a Protestant as Dr. Schaff says:

Genuine Protestantism, however, by no means despises or rejects church authority as such, but only subordinates it to, and measures its value by, the Bible,

and believes in a progressive interpretation of the Bible through the expanding and deepening consciousness of Christendom. Hence, besides having its own symbols or standards of public doctrine, it retained all the articles of the ancient Catholic creeds and a large amount of disciplinary and ritual tradition, and rejected only those doctrines and ceremonies for which it found no clear warrant in the Bible, and which it thought contradicted its letter or spirit. (Schaff-Herzog, Ency., p. 2,005.)

Thus Dr. Schaff states the fact that Protestantism stands related to Romanism, much as Romanism stands related to Paganism. It sought reform on some points, and retained the original status on many others. It is a well-known fact that the earlier Reformers did not intend or wish to break away from the Romish Church. They only sought at the beginning certain reforms in the Church of Rome. By an inevitable law, those who thus retained partial connection with Romanism have drifted back to it, or have stopped, in no small degree or wholly, the movement away from it. Political influences were among the most powerful agents in many of the radical changes which took place in the earlier years of the Reformatory movement. When these had spent their force the unbroken, subtle ties which held Protestantism to Romanism, like slowly contracting ropes under the influence of moisture, drew men back Romeward.

This movement has been so strongly marked in England for fifty years past that the actual re-establishment of Romish supremacy is by no means impossible.

I have not time to enumerate all the points of agreement, which yet draw Protestantism toward the Romish Church; a few must suffice.

1. All reliance on *tradition*, as against the Bible, or *traditional* interpretations of the Bible, as against new light and knowledge, is Romish. All observance of Sunday instead of the Sabbath, is Romish.

2. All compliance with creeds, customs, forms or ceremonies, because they have the sanction of time and the Church, is Romish.

3. All faith in the doctrine of salvation by works, whether as in baptismal *regeneration*, in any of its forms; or the saving power of the emblems, in the Lord's Supper, as in transubstantiation, real presence, extreme unction, etc., is Romish.

4. The doctrine that "unbaptized infants are lost," is Romish, and was borrowed directly from Paganism.

5. Appeals to the civil law in religious and ecclesiastical matters is Romish, and will be fatal to Protestantism.

6. The extreme ritualism of high Church Episcopalianism is wholly Romish.

Many other points of resemblance or unity might be named. Protestantism is weak to cope with Romanism when it occupies so much common ground.

AGE AND ORGANIZATION.

In point of age and the culminative power of the influence of centuries, Protestantism is a babe compared with Romanism. It is sixteen centuries against three or three and one-half. It is more than this: for Roman Catholicism inherited the spirit and the genius of the Pagan Roman Empire. The fountain head of the Roman Catholic Church on its organic and political side, as well as on much of its religious and ecclesiastical side, *lies centuries back of the birth of Christianity*. The ideas and methods which gave world-empire to Pagan Rome, have throbbed in the blood of Roman Catholicism from the hour of its birth. Such a history gives a mighty impulse and great permanency to any organiza-

This inheritance from Pagan Rome gave to the Catholic Church the strongest and most effective organization now known on earth. That organization and development was of slow growth. It has the strength and the suppleness which come through centuries of struggle, on battle field and in diplomacy with the great kingdoms of earth. It is a vast army, drilled, organized, equipped and *commanded by a single man*, whose staff and subordinates are trained warriors, diplomats and propagandists.

Opposed to this, Protestantism has three centuries of *divided* and *dividing* history. There are forty to fifty Protestant denominations in the United States to-day with a large class of non-Catholics who are irreligious and of no aid, but often the enemies of Protestantism. These denominations have hitherto spent much of their strength in self-development and in opposing each other. In the face of an enemy much larger and closely united, they are thus divided, and, as to opposing Romanism, aimless, ignorant and indifferent. There must be an immense moral power and high spiritual development in such a body, young, unorganized, nay, distracted by disorganization, to enable it to stand against such a force as Romanism. Protestantism has not this moral force and spiritual power now. Whether it will attain these is yet to be seen.

Do you ask what the final result will be? I do not know; I have no prophecy to make. As a Seventh-day Baptist I have a right to speak, for we have never been subject to Rome. Our denominational ancestors rebelled at the first, and refused to yield to the encroachments of Paganism. When Romanism gained power they were suppressed, though not destroyed. When the Reformation in England made reorganization possible, we were reorganized in our present form and under our present name. But though we are, historically, more than Protestants, being the remnant of the original Dissenters, I believe in Protestantism, and I have strong faith that it will succeed in the coming struggle.

But it will not succeed unless it becomes more truly Protestant, more consistent and more biblical. One cannot wonder that the late Catholic congress said that Protestantism had spent its force and was no longer to be feared as an enemy of Romanism. Such statements will be fulfilled unless a great change comes over Protestantism within the next century. Nothing but a fresh baptism of Divine Power coming upon Protestants, making them biblical Christians in fact, as well as in theory; a baptism which will unite their sundered forces into a fighting corps; nothing less than this can give hope of any success. If this be not done Prof. Harnack's words will find sad fulfillment. Protestantism will cease to be a power in history, and "Roman Catholicism will take possession of the world as a new form of Paganism."

This is not a struggle in which any wholesale denunciation of men, as individuals, can justly be made. The Catholic Church has always had earnest, godly men and women, who have been, and are far better than their creed. But there is an irreconcilable difference between the two systems of religion, which forbid that Romanism and Protestantism should ever unite. They need not unkindly quarrel, but in the end one or the other must yield; which, the future must tell.

WHAT a man has learnt is of importance, but what he is, what he can do, what he will become, are more significant things.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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Rest for the weary hands is good,
And love for hearts that pine,
But let the manly habitude
Of upright souls be mine.
Let winds that blow from heaven refresh,
Dear Lord, the languid air,
And let the weakness of the flesh
Thy strength of spirit-share.

In the notice of funeral services of Henry L. Crossley, at Sisco, Fla., published January 30th, it should have been said that such services were held on the 17th, instead of the 16th.

THE discussion of the proposition to revise the Westminster Confessions, still goes on among the Presbyterians. The New York Presbytery has voted for revision by a majority of fifty, ninety-three votes favoring and forty-three opposing. The Chicago Presbytery has voted by a large majority for some kind of revision. It seems pretty clear that some revision will be made; just what it will be is not so clear.

ON Sunday, Feb. 2d, the Rev. Theo. L. Cuyler resigned the pastorate of the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y., which he has so successfully held for thirty years. Under his care this church has grown from a membership of 150 to one of 2,300. It is said now to be the largest Presbyterian Congregation in the United States. Dr. Cuyler is in his 70th year, having been in the ministry nearly 45 years. Besides the preaching and pastoral work which such a charge has demanded of him, he has found time to write newspaper and magazine articles almost innumerable. We remember having seen it stated some years ago that for one New York weekly religious paper alone he had written at least one article a week for twenty years. The increasing physical infirmities of his years, and the desire to continue the quiet work of proclaiming the messages of God's love with his pen, are the motives which prompt him to resign his pastorate.

In another column will be found a letter written by one of our correspondents to his Representative in Congress, setting forth his reasons for wishing him to use his influence and his vote against the passage of the Breckenridge Bill for a Sunday law in the District of Columbia. We suggest that others, ministers and laymen, throughout the denomination generally, address in a similar way their representatives at Washington. We do not share the alarm which some seem to feel regarding this Sunday legislation movement, but the agitation is one which makes it a good time for our people to speak and be heard upon this great question of Sabbath reform. Whatever is done in this direction should be done at once, as the discussion is now going on. A letter to your Representative, whom you may possibly know personally, may have more influence in determining his action in this matter, than a formal petition, addressed to an impersonal House of Representatives, signed by many persons whom they do not know.

ONE of the saddest calamities occurring among our public officials at Washington for many years, was the burning of the elegant home of Secretary Tracy, a few days ago, in which Mrs. Tracy, an unmarried daughter and her maid lost their lives, and other members of the family suffered severe, if not fatal, injuries; the Secretary himself barely escaping, by timely aid of the firemen, with his life. The sad occurrence has its lessons, obvious to all. There is one which is pleasant to contemplate. The strifes of politics are sometimes attended with a bitterness scarcely equalled anywhere else, and the criticisms which public men are compelled to endure are often apparently devoid of the spirit of charity, almost of all sentiment of humanity; but when a great personal sorrow overtakes one of these public men, these things are forgotten in a universal sorrow, and friend and foe join in such expressions of kindly sympathy as must refresh, in some small degree, the heart of the stricken mourner. Such a thing could be only in a Christian land. Down somewhere near the bottom the hearts of men are better than their unbelief would make them. It is the spirit of Christ breathing the song of "peace on earth and good will toward men," which accounts for this. The gospel of Christ is not a failure. True, it is not yet victorious over all sin and selfishness, but it is abroad in the land, silently but potently molding and fashioning the better natures of men. This is not the final triumph of the gospel, but it is one of the steps in its onward march to victory.

A PERSONAL MESSAGE.

The gospel message, though spoken to all who will hear it, is a message to the individual heart. Men come into the love and service of God not as families, or communities, or States, but man by man. If a whole family are Christians, walking joyfully in the ways of the Lord, it is because each individual member of that family has, for himself or for herself, accepted the invitation of the blessed Jesus, and has come to him for light and life. The same is true of the community and the State. These can be truly Christian only as far as the individuals composing them are truly Christian. This being true, several important conclusions follow.

1. The piety of our parents, or brothers or sisters will not save us. That man who has a godly father, a praying mother, or pious companions in his brothers and sisters is, indeed, a most fortunate man; he has much to be thankful for, for these influences are the chosen agencies, under God, for bringing his own heart into sweet submission to the loving and blessed will of God. In this world of evil influences, of hindrances in the way of righteousness, how easy for such an one to give his heart to God, and walk in the way of his truth. But what if a man who has been thus highly favored by God still refuses or even neglects to give him the loyal, loving service of his own heart, can the opportunities which he has enjoyed, the favorable circumstances under which he has been reared, save him? Will not the fact that, while God has made it comparatively easy for him to become a Christian he has chosen to live in selfishness and sin, add to his condemnation? God teaches us that of that servant to whom much is given, will much be required. Let us not then vainly hope that, because we belong to Christian families, we also are Christians, unless we have personally given our own hearts to God, and have engaged in his service with all our hearts, according to the favorable conditions under which he has placed us.

2. In similar manner, and for like reason, there

is no such thing as being born into the church of God by the natural birth. As in the family, so in the Christian community, it may be a very great blessing to a man to have been born and reared under the influences of the house of God, but only so as he has used these superior advantages to help him to a life of personal consecration to God. All advantages which we enjoy, Christian homes, Christian churches, Christian schools, a Christian civilization, or whatever else they may be, are precious gifts from God, and are bestowed upon us for gracious ends; but they can never avail for our personal salvation, unless we use them to lead us to a personal surrender of our own heart and life to God, and to his blessed service, according to his own good will and pleasure. Let us look, then, upon all our opportunities and advantages as given us by God for the purpose of our salvation, not by masses, but by individual, personal use of them in bringing us to God.

3. The end and aim of the gospel in our personal lives, is personal character. In the twenty-first chapter of Luke's gospel, Jesus warns his disciples of some of the trials and afflictions which should come to pass before the coming of the Son of man, and concludes his instruction with this exhortation: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." Luke 21: 36. The strength of that sentence is in the word "worthy." To be accounted *worthy* to escape, and to stand, is vastly more than simply to be *permitted* to escape and to stand; and worthiness is in the character, and character is personal and individual.

Let us thank God, then, that the gospel message has come to us, and is continually coming to us, as a personal matter; let us accept it personally with grateful hearts that it has come to us under so favorable circumstances; and let us give our hearts to God, in personal consecration to his will, hoping, in his grace, to be found worthy to stand before him, cleansed by the blood of his dear Son.

MR. MAURER TO HIS CONGRESSMAN.

WAPPINGERS FALLS, N. Y., Feb., 1890.

The Hon. J. H. Ketcham:

Respected Sir:—As a Baptist, I have additional reasons to those that I am a Republican and one of your constituents for asking you to use your influence to prevent the passage of the Breckenridge Bill, now pending at Washington. By arts unworthy of religious men that bill is made to appear non-religious and therefore constitutional, and before proving that it is neither, pray let me remind you that from religious legislation we Baptists, as history shows, have in times past been the greatest sufferers, that the union of Church and State having proved a curse to Europe, our ancestors wisely formed a National Constitution on the principle of rendering to Cæsar the things that are Cæsar's and to God the things that are God's.

The storm of opposition raised by attempts at Sabbath legislation because such legislation is religious, and its consequent failure at Washington and in the new States has caused its advocates to change their tactics, so that now, not in favor of a religious Sabbath, but rather in favor of a civil Sabbath for sanitary reasons, legislation is sought. Past attempts, the personnel and the character of the literature of the organization back of this movement, show that it is a religious institution in behalf of which such legislation is sought. This appears even more clear from the following constitution of that organization:

ARTICLE II. BASIS.

The basis of this Union is the divine authority and universal and perpetual obligation of the Sabbath—as manifested in the constitution of nature; declared in the revealed will of God; formulated in the fourth commandment of the moral law; interpreted and applied by our Lord and Saviour, Jesus Christ; transferred to the Christian Sabbath on Lord's-day by Christ and his apostles; and approved by its beneficial influence upon National life.

But as a little experience has shown that the American people will have none of it, this organization suddenly changes front, and says, "Oh, no, it is not religious legislation we are after, but a civil and sanitary legislation."

But you will see, honored sir, that since the so-called "civil Sabbath" and the religious Sabbath, fall on the same day, any legislation in favor of a civil Sabbath will secure, what these religious people desire, legislation in behalf of the religious institution. Right here let me call your attention to the text of the bill, to show you further that this is a religious measure.

(Here follows the text of the bill published last week.)

From the title of this bill it seems that there is enforced labor being carried on in the District of Columbia on Sunday, for which there is already a remedy.

Article XIII of Amendments to the Constitution of the United States declares that "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

The truth is, honored sir, that the title to this bill is a misleading thing, because the body of the bill, which is supposed to express how the object, as defined in the title, shall be carried into effect, not only prohibits everybody from causing work to be performed on Sunday, but it also prohibits everybody from doing *even voluntarily* any work on Sunday.

Those who labor on Sunday do it voluntarily, but should it happen that a man or corporation could be so regardless of the scruples of an employee as to force him to work on Sunday, such an employee could leave his employer and he would be better off financially in so doing, according to the assertions of the chief promoter of the Breckenridge Bill, the Reverend W. F. Crafts, *Doctor of Divinity*, who in his book on "The Sabbath Made for Man," page 428, says:

Among other printed questions to which I have collected numerous answers, was this one: "Do you know of any instance where a Christian's refusing to do Sunday work, or Sunday trading has resulted in his financial ruin? Of the two hundred answers from persons representing all trades and professions, *not one is affirmative*. [And the italics are his own.] A western editor thinks that a Christian whose refusal to do Sunday work has resulted in his ruin would be as great a curiosity as the "missing link." There are instances in which men have lost places by refusing to do Sunday work, but they have usually found other places as good or better. With some there has been "temporary self-sacrifice but ultimate betterment." . . . I never saw a case, nor can I find one in any quarter of the globe, where even beggary, much less starvation, has resulted from courageous and conscientious fidelity to the Sabbath. Even in India, where most of the business community is heathen, missionaries testify that loyalty to the Sabbath in the end brings no worldly loss. On the other hand, incidents have come to me by the score, of those who have gained, even in their worldly prosperity, by daring to do right in the matter of Sunday work.

There are two other features of this bill worthy of notice, the one is the exemptions therein provided for, which alone shows its religious character, and the other is the word "secular." This word according to Webster means "pertaining to this present world, or to things not spiritual or holy; relating to things not immediately or primarily respecting the soul but the body; worldly." Therefore, this

bill proposes to prohibit on Sunday any work, labor or business pertaining to this present world or to things not spiritual or holy. It proposes to prohibit any work, labor, or business relating immediately or primarily to the body, (works of necessity, mercy, and humanity excepted); to prohibit anything worldly, that is pertaining to this world or to this life. Consequently, the only kind of works that can properly be done on Sunday under that bill are works that pertain to another world, works that pertain to things spiritual or holy, works respecting the soul, and the life to come.

Now, sir, how is Congress to find out, so as authoritatively to state, what work, labor, or business it is that properly pertains to another world, on Sunday or at any other time? More than this we should like for them to tell us how Congress is to find out whether there is any other world than this, and especially how it is to find this out and make it to be so clearly discerned that the recognition of it can be enforced by law upon all the people? We should like, also, for some of these to tell how Congress is to discover what work it is that properly pertains to the people's souls on Sunday.

Thus you see Congress, or the courts, will be called upon to settle religious questions and be turned into bodies for theological debates. When it finds difficulty in deciding whether 150 men are absent or present, although they can be seen and heard, as in the recent debate concerning the quorum, how is Congress to render decisions concerning the unseen things of the world to come.

Dr. Crafts attempts to justify this measure in the following words which I clipped from a Washington paper of January 30th:

As to the constitutionality of the law, the Constitution already gives Sunday rest to one person in the District of Columbia, the President, and it is unconstitutional, that is, "special legislation," not to extend that principle to everyone under the jurisdiction of Congress.

Reference is here had to that part of the constitution which says, "If any bill shall not be returned by the President within ten days (Sunday excepted), etc." This, unlike the bill in question, is in favor of religious liberty, and nothing more. It simply provides for the possible scruples of a President. There is nothing in this now to prevent the President from signing all bills on Sunday if he chooses, in the absence of a national Sunday law. His own religious training or respect for the religious sentiment of the land may deter him from signing bills on Sunday, and it is upon these considerations and these alone, that Sabbath-observance should be based.

As for the "civil Sabbath," there can be no such thing. Sabbath-observance is a duty we owe to God and not to man, it is a subjective matter entirely; while things civil have to do only with the State and our relations, man to man. In God's law it finds a place where the duties toward him are defined, and in no other relation can it be placed, while things which we call civil are in that part of the law where man's relations to man, society and the State are defined. The law of our land rightly therefore may have to do with stealing, adultery, murder, false witness, etc., as these are civil matters, but I deny, sir, that they can have anything to do with idolatry, blasphemy, or Sabbath-observance, as these are not civil matters and have to do only with the relations between man and his maker.

As for the sanitary Sabbath, another piece of sophism to secure religious legislation, I deny the right of the law of the land to define how

much or just when a man shall rest. I deny that it should say I shall and must rest one day in seven, because it is good for me, as I would deny its right to say that I must bathe once a day, or once in every seven days, or that I should refrain from eating pork or mixing pickles with my ice-cream, because thus to bathe or thus to refrain is good for me. I prefer to receive such instructions from my physician, and not from Congress nor the American Sabbath Union.

Sabbath-observance can and must be secured through education and persuasion only, and not by coercion. The gospel persuades men to reverence sacred things from motives of love, and not to compel them by force, therefore, to do by law what ought to be done by the gospel, is anti-Christian. Let the church members and ministers refuse to patronize Sunday cars and Sunday newspapers, if they believe that day sacred; let the former, in their homes, and the latter, from their pulpits, educate the people to reverence what they believe sacred, but let these ministers not be allowed to put upon Congress and the courts, the work for which they are paid. Their position is practically saying, "We are a failure,

we cannot do what we are commissioned to do, help us to earn our salaries." Such work belongs to the churches and to them only, and it would be taking a long step backward if more laws were added to the iniquitous laws now found among our State statutes, which have never helped the Sabbath anywhere, for what Sabbath observance there is results not from civil statutes but from religious training.

Now sir, the question may arise why I, a resident of New York, should be so opposed to a proposed law affecting the District of Columbia only. Simply because I see in this another scheme to secure more extended legislation. It is like the camel which got his nose first into the door. Let this bill pass, and Congress will have established a precedent, and as surely as day follows night, a national bill will follow, and it will be the Blair Bill already awaiting its turn.

These are some of the reasons, and I will not weary you with more, why I pray you to oppose the Breckenridge Bill.

I am respectfully yours,

H. B. MAURER,

Pastor of the Baptist Church.

P. S.—In this letter I am expressing my personal sentiments and am representing no one.

THERE may be men, self-contained and selfish-hearted, who can take it easy, but they are not in their right place as Christian ministers. The pain felt by a true-hearted Christian minister is not mortified ambition or vanity, is not the self-torment of a disappointed man who feels himself undervalued or slighted; but pain akin to that which is heard in that out-cry of God's heart: "How shall I give thee up, Ephraim? How shall I deliver thee?"—akin to that of Paul when he said, "I have great heaviness and continual sorrow in my heart . . . for my brethren, my kinsmen according to the flesh,"—akin to that of the Saviour himself, who "beheld the city and wept over it." There is no sorrow so over-powering as that of a noble nature repelled in its efforts to bless—the sorrow of baffled love.

BOOKS AND MAGAZINES.

THE *Home-Maker* for February, in its editorial leader, proposes the raising of funds for the completion of the long-neglected monument to Mary, the mother of Washington. To that end the magazine will give, for the next six months, seventy-five cents out of every annual subscription of two dollars, a generous offer for a cause worthy of the magazine, which, in its subject-matter of this month, well sustains the high reputation it is winning. A most practical discussion of the question, "Should Women Vote," is given by Lucy Stone. Marian Harland's "With the Best Intentions," has another charming installment, making us wish it longer. "Health Hints," choice and tried recipes in the Cooking Department, in short, everything between the covers of the book, is just what the presiding genius of the *Home* will appreciate and enjoy.

YOUNG PEOPLE'S WORK.

HUMAN LIFE.

The stern behests of duty,
The doom books open thrown,
The heaven ye seek, the hell ye fear,
Are with yourselves alone.

—J. G. Whittier.

AS ALL know, who have read the minutes of the Executive Board of the Tract Society, we, the young people, have been requested to canvass the various Societies for subscribers to the *Outlook* in its new form.

It is our wish to be as useful as possible in all our denominational work, and it would seem that in undertaking this at the request of the Tract Society, we shall be able to serve its interests in a more effectual and practical way than has ever before presented itself. On this the committee is a unit.

CIRCULARS are in preparation, and will be sent to the Corresponding Secretary of every Y. P. S. C. E., or to some other young person in every society, and the Permanent Committee of young people earnestly invite the co-operation of all for the furtherance of this object. When these circular letters are received, please write the Secretary, Miss Agnes Babcock, Leonardsville, N. Y., for further information, if it is needed, and be not slow to report to her what you can do. Let every one be on the watch, and let the young people in places where there are no Y. P. S. C. E.'s, who may be willing to undertake the matter, drop a postal card to the Secretary, stating the fact. Next week we hope to give detailed information in these columns.

THE SILVER STAR.

BY HARRIETT WELLS CARPENTER.

She was such a tiny thing; when the two old ladies found her that New Year's morning on the step all bundled up in the long white cloak which shielded the dainty form from the chilly air, and when they had with much wondering and exclaiming unfolded the heavy wrappings, and two starry eyes had opened and looked gravely up into Miss Amelia's face, her heart warmed at that clear glance, and she folded her to her bosom, saying in that tender way which all the neighbors declared to be "Miss Amelia's own,"

"The precious little star. She dropped from the sky to us, Margaret."

There never was any question, after that, about their keeping the little stranger, so oddly thrown upon their care. They found an envelope pinned to her dress, containing this note:

I leave my precious Stella with an unknown friend, trusting that the good God will let the stars watch tenderly over my little one. Her father was killed in a recent battle on a far-off field, and they have sent me the silver star he should have worn, for his great bravery. I am dying friendless and unknown. Will you care for my darling, and bring her up to love her brave father, whose only legacy is this tardy token of his country's appreciation? Let her wear his star and grow as brave and true as he who was worthy to wear it. May he whose tender watch-care is over the fatherless do to you and more also as you treat my child.

A dying mother,

ESTHER KING.

With the note was enclosed a lovely silver star, suspended by a ring to a tiny chain.

Of course, there was a great deal of talk about those two old ladies bringing up a baby girl, but every one said they were sure to be so good to her, and she would be such a pet for them, that finally every body agreed that Miss Mar-

garet and Miss Amelia should keep the little Stella.

Of course that settled the matter, for who could hope that any project should reach success without the consent of the village gossips? As Stella grew in years and beauty, Miss Amelia declared that that name was too stately for such a dainty creature, and one day when the little thing was sitting by her side, and in her quaint way, turned her great clear eyes upon Miss Amelia, the latter dropped her knitting and catching her up in her arms, exclaimed,

"You little Star-eyes! I'll never call you that long name again," and from that day she was always called "Star."

She was a serious maiden; and those eyes,—how I wish I could make you see them—clear, deep, shining, *golden*, sometimes sparkling when a dainty-fancy-pleased her; but oftenest they thrilled you with their steady, lovely shining.

One day she was playing with the silver star that she wore about her neck, when it suddenly occurred to her to ask about it, so Miss Margaret told her all she knew of it, and read to her the inscription:

"All honor to the brave and true."

She told her all her mother had said about the brave father who had died for his country, and how she had desired that her little daughter should be taught to love and reverence her father's memory, and strive to be worthy to wear the silver star with its motto of courage and truth. Lovingly, Stella turned the silver trinket in her hand, while the thought of her father and the motto grew ever dearer to her. Indeed, this thoughtful maiden dwelt upon the wish of her mother that she should strive to be worthy to wear it, till the silver star at last became the talisman of her life. Always when temptation came to her, as indeed it comes to all, the flash of the silver star would remind her of the motto to be "brave and true," till the temptation would vanish and all was well. For do you not know, that whatever evil spirit may meet you will take alarm when the angel of good intentions looks out of the windows of the soul? Never fear, if you only have this gentle companion with you.

Stella often wished that an opportunity might be given her to prove herself "brave and true," for she longed to do brave deeds to show herself worthy of her talisman. Sometimes, when she would speak of this desire to Miss Amelia, as they cozily rocked and sewed, her aged friend would answer.

"Wait, dear Star, a little girl like you cannot expect to do great things, but I can tell you what you can do to be faithful to your motto."

"O tell me."

"He that is faithful in that which is least, you know, receives the promise that greater opportunities will be granted him to prove his fidelity. So you can be training yourself to be 'brave and true' in the small duties that come to you, so that you will be ready for the great deeds when the time comes."

At this reply Star's bright face fell, for she had thought Miss Amelia would set her some really difficult task that should test her courage. She sat thinking silently a moment, then her face brightened and a smile began to shine in her eyes, as it occurred to her that here was the very chance she was looking for.

"I will not mind it, since what Miss Amelia says must be true, so I will bravely forget the disappointment, and try all the time to do truly and well all my tasks," then with a long breath she added softly to herself,

"I guess I will go now and practice with those dreadful dumb-bells." Now these dumb-

bells were a source of much annoyance to Star. You see she dearly loved to read and study, and would bend over her book to catch the last glimmer of light, till Miss Amelia was afraid she would become round-shouldered. So she had procured a pair of dumb-bells and desired Star to use them daily.

This she very much disliked to do, and it was often necessary to remind her of them, but after this, Miss Amelia often noticed with an amused but tender smile how bravely Stella was trying to overcome her dislike for this duty. Star was now growing into a tall, erect girl, with a queenly carriage, a light graceful step, and, thanks to the constant practice with the dumb-bells, an uncommon degree of muscular-power in the small hands and the pretty wrists.

(To be Continued.)

HOW TO DO IT.

The *Book Buyer* publishes a charming letter, which we give below. Many of us have often wished to do it, but didn't know exactly how without exhibiting too much bad temper. This is one way:

My Dear Mr. Morse,—It was very pleasant to me to get a letter from you the other day. Perhaps I should have found it pleasanter if I had been able to decipher it. I don't think that I mastered anything beyond the date (which I knew), and the signature (which I guessed at). There's a singular and perpetual charm in a letter of yours; it never grows old, it never loses its novelty. One can say to one's self every morning, "There's that letter of Morse's. I haven't read it yet. I think I'll take another shy at it to-day, and may be I shall be able in the course of a few years to make out what he means by those t's that look like w's, and those i's that haven't any eyebrows." Other letters are read, and thrown away, and forgotten; but yours are kept forever—unread. One of them will last a reasonable man a lifetime.

Admirably yours,

T. B. ALDRICH.

GOOD LITERATURE.

A FEW HINTS ON CRITICISM.

(Continued.)

To learn to recognize a work of marked merit becomes an easy task after a little experience. To know when to pronounce a book bad, and to be able to give intelligent reasons for the verdict, is a more difficult matter. It is indeed a simple enough thing to point out defects in any author. The greatest genius has made innumerable mistakes, if it be proposed to judge him, with grammar and dictionary in hand. Shakespeare would have to take his place at the foot of the class if the inch rule were used to measure writers. But anyone who would apply this sort of fault-finding to literary works would be like that purist who could not enjoy the oratory of Beecher because he could count a dozen grammatical errors in the great preacher's discourse.

There are, however, certain restrictions in every style of literature, the violation of which is impossible, if the writer desire his work to have permanent value. And, still taking the novel as an example, we will indicate some of the faults which must render a book a bad one from a literary point of view.

The greatest sin which a novelist can commit is to give false views of life. No number of original ideas, no beauty of language will redeem a book which represents people as talking or acting as people so circumstanced would not think of talking or acting in real life, or actuated by feelings or motives not found in real life. This rule by no means necessitates that literalness which would produce a chronicle instead of a novel. The novelist, of course, idealizes his characters, but there is an ideality which is as much truth as is the bare realism we see around us every day. The novelist is not obliged to make his hero do only

what some man has really done. He has unbounded liberty to represent him as acting in any way in which a man could act under the various circumstances. If he is really a genius he will paint a man who may often say and do things not usually said and done in the world around us, because he has represented the hero as showing to the reader those hidden parts of himself which all men possess, but which in the real world no man is in the habit of exhibiting even to his most familiar friends. Yet are not those feelings as real as his prosaic outward manifestations? The old illustration of painted trees will serve here as nothing else could. We have all seen pictures of trees so perfect that the leaves almost seemed to quiver as we gazed, and yet we know that not one leaf is really painted there, and that if the painter had made the leaves correct, with just the right shape and exact number of veins, the picture would not have looked like a tree at all. This is a trite illustration, but it applies well to the novel. Truth is essential to a good novel, but it must be remembered that the necessary impression of truth can often be more truly produced in some other way than by putting into the mouths of the characters the exact words which may have been heard in our parlor the other day.

This is how we may justify such a writer as Bulwer, whose greatness we feel though we know that we are not apt to meet just such people as he describes. Perhaps no such man as Kenelm Chillingly ever did walk this earth. Yet his character is not improbable, and if he appears in the story in a different light from that in which we have ever seen any one whom we know, still the thoughts and feelings which impel his actions are such as we have realized in our own experience. Even those novelists, such as Dickens, who have the reputation of copying human nature most exactly, are more in the habit of idealizing their characters than appears on the surface. This extended explanation is necessary, in order that the strictures which we may make upon this phase of certain books, may be clearly understood. To cite particular instances:

We know of no writer who more persistently comes short of all the qualifications of a novelist, than E. P. Roe. His works, indeed, are so thoroughly mediocre in tone, that there would be no occasion to mention them, any more than the hundreds of others of the same calibre, which have no place in literature, were it not that for some inscrutable reason the American public has decided that Mr. Roe is a novelist, and has brought his books to a position where they cannot be ignored by one who is considering the factors in the literary education of the young people of today. His shallow psychological and philosophical truisms, his inane dialogues, his clap-trap sensational episodes, his impossible men, and his absurd maidens who apostrophize the heathen deities whenever a little out of sorts, who think nothing more of taking an opiate to drown grief than they do of taking down their hair at night, and who get themselves into melo-dramatic costumes and poses on the slightest temptation, all this is so palpably the regular stock in trade of the third-rate novelist that it seems almost foolish to comment upon it. And yet, there should be some explanation of the extraordinary popularity of these books among intelligent and thoughtful readers, for it is by this class, strange to say, that Mr. Roe is most admired. The only explanation which seems possible is that the essentially sensational character of his works makes them acceptable to those who would not for the world read the ordinary sensational novel. In E. P. Roe they have an author who can introduce plenty

of earthy spice, but who flavors it with enough religion to make it respectable. The religious element in his books has far too much the effect of being plastered upon the outside of the works instead of forming an integral part of them. It is often said that Roe's works "have done a great deal of good." It is hard to see how any one could be made better or worse by reading such stale platitudes as the sober parts of his books contain, but whether this be true or not, it furnishes no excuse for the literary sins which the author has committed. We do not mean to insinuate that Mr. Roe has no merit. There are sometimes a number of pages together in one of his books which show real talent. Had he been content to write quiet stories concerning matters which he understood, he would have produced something which would, indeed, not have taken a high place in literature, but which would at least have had a real worth of its kind. As it is, he has attempted subjects which would tax the powers of a Thackeray or a George Eliot, and it is little wonder that he has miserably failed. We would not consider Mr. Roe's works worth so much attention as we have given them in this paper were it not that we see, with indignant pain, that not only in our own country, but also abroad, he is considered to be a faithful delineator of American character and manners. It is because his pictures are such travesties of what we are, that we as Americans cannot tamely submit to the acceptance of him as our portrait painter.

(To be continued.)

TEMPERANCE.

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

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

—A SPECIAL home for the reclamation of inebriated and opium-eating women, has been established at Lakeview, Ill. There have been ten acres of land purchased and commodious buildings erected.

—STATISTICS tell us that during the last twenty-five years, the sale of beer in the United States has increased from two million barrels to over twenty-four million.

—THERE are said to be 3,696 women saloon-keepers in the city of Philadelphia. For the honor of our nation we would add that they are, without a single exception, foreigners.

—THE death rate in the London Temperance Hospital during 1888 was the lowest of any of the London hospitals, being 7.5 per cent.

—A COFFEE palace that will accommodate 2,000 people a day is to be built in Minneapolis by the Woman's Christian Temperance Union.

—THE friends of prohibition in Atlanta contemplate making another fight in that city and county for prohibition under the county option law.

—THE Toledo Blade says: "Every beer saloon is a primary school in intemperance. Every gilded drinking hell is an academy whence men graduate in the vice."

—A TEST case at Topeka, involving the legality of the sale of liquor in the original package, has recently been appealed to the Kansas Supreme Court under the Kansas prohibitory law.

—THEY (liquor dealers) have one interest and one only. That interest is the saloon, with all its power to curse and blight society. They are men of one idea. Their religion and their politics are centered in the saloon. We shall favor the high license movement just as long as the liquor dealers continue to denounce it.—*New York Observer*.

—THERE is a wealthy brewer in Montreal who built a church and inscribed on it: "This church was erected by Thomas Molson at his sole expense. Hebrews, 11 chapter." Some of the McGill College wags got a ladder one night and altered the inscription so as to read: "This church was erected by Thomas Molson at his sole expense. He brews (double) XX."

—JUST now, writes Burdette, all the enemies of Prohibition are crying out, "Prohibition is a failure." But

you never heard a Prohibitionist say that. It is the fellows who want it to fail who raise that cry. Go slow about joining that cry, my boy. Not one of the States that adopted prohibition has repealed the prohibition amendment—not one. Don't be in a hurry to declare any movement, any cause, that aims to make bad times good and good times better, that aims to help men, a failure.

EDUCATION.

—THE Public School Board of St. Louis, Mo., has voted for free books. They will not be introduced until September of this year.

—THE Methodist Episcopal Church of America has decided to build a college in Kansas City, Kan. A million dollars' worth of property has been acquired there, and the educational committee met last week to make arrangements for the construction of the buildings.

—FOURTEEN of Iowa's county school superintendents are now women. All these are elected for a term which does not expire until 1892. Four of them are hold-overs from former terms.

—THE Florida Chautauqua will hold its sixth annual session at De Funiak Springs, from Feb. 20 to March 27. The programme includes the following: Art Department, Department of Oratory, Department of Astronomy and Microscopy, Kindergarten, School of Music, School of Stenography and Type Writing, Ministers' Institute, Boys' and Girls' Class, and Inter-State Teachers' Congress.

—THE late Maria Mitchell, the astronomer, received LL. D. from Dartmouth in 1852, and Mrs. Caroline Wells Dall, the educator and authoress, LL. D. from Alfred University in 1877. As Miss Amelia B. Edwards received LL. D. from Smith College in 1886, this would make her third instead of first on the list of women doctors of law, as has been stated by the press in its sketches of the eminent Egyptologist now in the United States.—*Morning Star*.

—LAST month the faculty of the State University at Madison, Wisconsin, banished five students who had been witnesses in the prosecution of a hazing case. The secret societies were concerned in the affair, and it was difficult to secure any evidence. These five young men refused to testify on the ground of self-extermination. The faculty took them at their word and shipped them.

POPULAR SCIENCE.

A VAST railway scheme which is occupying the attention of some eminent English engineers and capitalists, is the making of a direct route to India. This railway would extend from London direct to Gibraltar, using existing lines as far as possible. At Gibraltar, a broad-beamed boat would receive the train, and deliver it on the rails at Tangiers. From here, its course would be along the coast north of Africa, touching at Egypt, and proceeding by the Persian Gulf to Kurrachee, its eastern terminus, where it would join the Indian system.

MR. ROMYN HITCHCOCK described recently to the Washington Chemical Society the manner in which Japanese lacquer and the beautiful Wakasa ware are prepared. Lacquer is obtained from a tree, *Rhus Vernicifera*, which grows throughout the main island of Japan, but is best around Kioto. The juice, from which lacquer is obtained, exudes from horizontal cuts in the bark, and is collected from May to October. It exudes slowly, and is collected with a pointed instrument like a spoon, and transferred to a wooden receptacle. A dozen trees are cut in several places in rapid succession, and the juice collected from time to time. During the season each tree is visited about twenty times. As the sap first exudes it is a grayish white, thick or viscous fluid, which quickly turns to yellow, and afterward to black, when it is in contact with the air. It is strained through a cotton cloth to free it from wood and dirt, being first thoroughly stirred to make it of uniform consistency. A portion of the raw lacquer, usually about sixteen pounds, is then poured into a large circular vessel and vigorously stirred with a long-handled implement for five or six hours, while the heat of a small charcoal furnace is ingeniously thrown on the surface to evaporate the water. During stirring certain ingredients may be added. Thus, iron is added to produce the fine black lacquer. In Tokio, a soluble salt of iron is used for this purpose; in Osaka, a fine iron dust. The lacquer is then poured into a vessel to settle, and is afterward drawn off from the sediment.

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 VIII.—THE TEMPTATION OF JESUS.

For Sabbath-day, February 22, 1890.

SCRIPTURE LESSON—LUKE 4: 1-13.

1. And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness.
2. Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended he afterward hungered.
3. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
4. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
5. And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.
6. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it.
7. If thou therefore wilt worship me all shall be thine.
8. And Jesus answered and said unto him, Get thee behind me Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
9. And he brought him to Jerusalem and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence.
10. For it is written, He shall give his angels charge over thee to keep thee:
11. And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
12. And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.
13. And when the devil had ended all the temptation, he departed from him for a season.

GOLDEN TEXT.—In that he himself hath suffered, being tempted, he is able to succor them that are tempted. Heb. 2: 18.

INTRODUCTION.

The long silent preparation and private life of Jesus in his home at Nazareth, has now ended; he has come from his home in Galilee to where John was preaching and baptizing, has himself been baptized, and has received the divine approval and the special endowment of the Holy Spirit. His divine work as the world's Redeemer, is now immediately before him. He is first to understand himself in relation to the trials and sufferings that await him, and especially to realize his resources of authority and power. The Holy Spirit now leads, instructs, and sustains him. He enters into a new experience or trial, which continued forty days. It seems from the account that he spent this time in seclusion, being ministered unto by the Holy Spirit. He was so filled with the spiritual ministry, and so elevated by its indwelling power, that he was, for the time being, insensible of any physical appetite and desires; in short, he really fasted for forty days. There is no doubt that these days were filled with up with a very important preparation on his part for the great work upon which he was now entering, viz., the atonement for the sins of the world.

EXPLANATORY NOTES.

V. 1. *And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into (in) the wilderness.* Most naturally Jesus would return directly after his baptism, to his home in Galilee, but the narrative indicates that he was led aside into retirement in the wilderness. The Spirit now leads him and sanctifies him and prepares him for the impending temptation of the adversary. This is implied by the expression, and "was led by the Spirit in the wilderness" during forty days.

V. 2. *Being forty days tempted of the devil.* Here is represented a period of personal conflict with the adversary; and in this conflict he is led by the Spirit, sustained, strengthened, and enabled to achieve a perfect victory. *And when they were ended he afterward hungered.* It seems from the narrative that during these forty days of special ministry he was above the sense of hunger, but when this period of special ministry of the Holy Ghost was completed he then hungered, was fully sensible of his physical dependencies and need of food. Now was the time when temptation could have its full force, and be met by the inherent strength.

V. 3. *And the devil said unto him, If thou be the Son of God command this stone that it be made bread.* If there be any one moment when Jesus is least able to resist temptation, that is the moment seized upon by the adversary. Forty days of fasting reduced the human body into a state of extreme prostration and hun-

ger. It was just in this condition of physical weakness and craving hunger that the voice of merciless temptation comes to Jesus there alone, out of sight of any earthly companion, witness or helper. Now is an opportunity to prove for himself, if need be, that he is the Son of God, invested with supernatural power to provide for his craving appetite by converting the stone that lay on the ground at his feet into a loaf of nutritive bread. The temptation comes in the form of a challenge of his ability as the Son of God, and at the same time, as a promise of immediate satisfaction of his craving hunger. It was a temptation of double force, or a temptation of his divine Sonship by appealing to his appetite through hunger.

V. 4. *And Jesus answered him, saying, It is written that man shall not live by bread alone, but by every word of God.* Jesus answers this temptation by instantly affirming that there is a life that is not lived by bread alone, a life that is infinitely higher than this physical life, a life not of this world. If Jesus had yielded to this expedient to preserve his life he would have had occasion to repeat the same thing continually during his earthly ministry, which would have been a constant denial of willing humiliation to human conditions of life, and of trusting dependence on his Father to provide for him as for other dependent beings. It was a part of his humiliation as the world's Redeemer to place himself in the same condition of dependence for food and raiment as other men.

V. 5. *And the devil taking him up into a high mountain, shewed unto him all the kingdoms of the world, in a moment of time.* The Revised Version reads (and he led him up and showed him, etc.). This revised statement is doubtless the true rendering of the passage. The adversary now brings before his thought in a single moment all the inhabitable portions of the earth. He has come into this world to bring redemption and deliverance for all these peoples, and to establish a kingdom of righteousness and holiness in the world. He beholds these kingdoms of the sinful, lost humanity, and he contemplates the kingdom he has come to establish.

V. 6. *And the devil said unto him, All this power will I give to thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.* Here is a stupendous proposition. The adversary of Christ and of his kingdom who claims to have undisputed dominion and authority over all the kingdoms of the earth, offers to yield this entire authority without another struggle for supremacy, and he makes the offer on what would seem to be the easiest possible terms. Now in the face of the relentless conflict between the powers of light and of darkness, between Christ and the adversary of all righteousness, what possible proposition could bring a sharper temptation to the world's Redeemer than this? If he is to redeem the world it must be through such suffering and sacrifice, such agonies for sin, such sorrow for sinners as the world never saw, as no finite words can ever describe. Jesus was now coming to realize in its deepest sense that he, himself, must bear this mighty curse of sin with all its woes before the victory over the kingdoms of this sinful world could ever be achieved.

V. 7. *If thou therefore wilt worship me all shall be thine.* The proposition is very simple. It is a bargain to be made between themselves privately; it does not require some great public humiliation that will provoke the ridicule of intelligent beings. He is to worship and to be subject to the suggestions and quiet directions which the devil may suggest, just as men worship money or worship worldly success, making it superior in their affections to God and to their duty to God. Satan is too shrewd to insist upon any particular form of worship distinguished from all others, but he is perfectly satisfied if he can have the silent worship of the heart, though it be expressed in actual life by any one of ten thousand forms.

V. 8. *And Jesus answering said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* His answer to the tempter is immediate and positive. He commands him to stand out of his way, begone. Jesus does not dally with temptation at all. This is very worthy of notice. If he had stopped to hear the proposition repeated the tempter would have been gaining courage, and of course would have been more persistent. We have in this a very valuable example as to the manner of treating tempters and temptation. The tempter here had presented the most plausible proposition possible, and yet our Lord does not give one moment for its consideration, but recalls in an instant the ancient precept, "Thou shalt worship the Lord thy God." Here is authority infinitely higher than that of Satan; and Jesus accepts this authority for commanding Satan to stand behind him.

V. 10. *And he brought him to Jerusalem and set him*

on a pinnacle of the temple, and said unto him, If thou be the Son of God cast thyself down from hence. Temptations have been presented in a private manner thus far, now it is proposed to tempt him in Jerusalem on the pinnacle of a temple. Surely if Jesus had any ambition, as the world counts ambition, to vindicate his divine nature and power, Jerusalem would be the most favorable place in the world to do it. Jesus is represented as on a pinnacle of the temple beholding the magnificence of the city and the glory of the temple itself. Here the tempter challenges him to make proof of his confidence in the promises of God. Great promises have been made to him of a Kingdom and of Kingship, and that he himself should rule with a scepter of everlasting power. If those promises are to be relied upon and he is to be sustained in the mighty struggle with the powers of darkness, surely this promise will be fulfilled, viz., "He shall give his angels charge over thee to keep thee," for this is comparatively a small promise.

V. 11. *And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.* Here the adversary quotes a promise referring especially to the divine guardianship which would apparently apply to this particular case. The adversary shows his great shrewdness in his manner of quoting the divine promises and of applying them in special cases. And he puts the whole form of temptation into such plausible light that it becomes a direct challenge to the faith and loyalty of the tempted.

V. 12. *And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.* The reply here made to the adversary is immediate, unequivocal and from divine authority. The tempter seemed to think that he had divine authority for his proposition. But Jesus immediately brings a counter statement which shows that the tempter has misinterpreted and hence fulfilled the words of holy scripture by this quotation. The Lord also charges his adversary with directly and purposely tempting the Lord God. The tempter has no right to appeal to the word of God for authority for his temptations. He also gives a reason why he himself should not yield to the command of the tempter for it would be presumption on his part to expose himself needlessly to danger, even though the promise of protection was valid and true. Such promises were never made for presumptuous and needless cases. Presuming upon them would be acts of tempting the Lord thy God.

V. 13. *And when the devil had ended all the temptation, he departed from him for a season.* He did not depart until he had completed the full round of temptation. He at first tried to tempt Jesus through his physical appetites and necessities, then he tried to tempt him by an appeal to his ambition as a man desiring to establish a kingdom. Lastly he tried to tempt him by an appeal to his faith in the promises of God. This temptation was directed to his spiritual trust and loyalty to the promises of God. Having thus completed his utmost effort to tempt, he departed from him and allowed him to rest for a season.

QUESTIONS.

What is the Golden Text of the last lesson? What was the subject? What was the closing scene recorded in the last lesson? Give the Golden Text of the present lesson. How did Luke obtain his knowledge of the incidents recorded in this lesson? Where did Jesus spend the forty days mentioned? How did he spend that time? What was the nature and form of the first temptation? How did he meet it? What was the nature of the second temptation? How did it differ from the first? How did Jesus meet this temptation? What was the nature of the third temptation? How was this met? Did the three temptations cover the whole possible field of human life as exposed to the adversary?

93 TO 43.

This is the vote by which the Presbytery of New York adopted the report of the Committee on revision of the creeds. There was much confusion, and many warm speeches. Some were almost crushed because the old Standards were to be changed; others were pleased; they did not get all they wished for, but it is a good beginning.

We have to confess that our sympathies were with the revisionists. The doctrines of reprobation or predestination, and infant damnation are rejected by the church at large. They are terrible doctrines and are unscriptural. One Scotch elder, when asked about the Confession, said, "I don't bother about it much, but I sair think it might be improved on this side of the

water." Dr. Schaff made a very clear and telling speech in favor, having this for his keynote, and repeating it over and over again: "Does the Confession, taken as a whole, and placed along with the Bible, agree with that authority as nearly as we can make it?" He found only ten words in the Confession which speak of the love of God, while in the Bible this theme of the love of God, was predominant.

Dr. John Hall, in making the closing argument for the anti-revisionists, eschewed rhetoric and illustration. It had been stated that the times had changed. It was a confession of faith they were talking about, and not about a confession of duty. If it were the latter then they might add a section dealing with prohibition, or the Evangelical-Alliance, or anything else. With regard to the doctrine of the non-elect being a stumbling block, he questioned the facts. But suppose it were so, there was nothing in the Bible in the way of a direction to take away the stumbling block. He quoted Rom. 14: 13, 1 Cor. 8: 9, where the injunction to not put a stumbling block in the way of one's brother occurs, and explained that they had reference to idols. "We believe the freedom of the will as a formal deduction," said Dr. Hall, and he remarked that if they were satisfied with deductions in one sense why not in another? It was said that they were keeping people out of the church by the retention of the passages objected to. Then he recited statistics of the Cumberland Presbyterians—out of 2,689 churches only 215 had services every Sunday; 564 churches had no regular preaching; out of 1,595 ministers 720 (less than one-half) gave their time to the preaching of the word, and not one of them did anything in the way of missionary work.

Then he referred to Dr. Hamilton's declaration that they should not accept anything that was contrary to "God-given consciousness." Where was the Christian consciousness that was God-given? he asked. Man's mind was blind spiritually before his conversion. Was it infallible after his conversion? No. The rule was not Christian consciousness, but what was found in the Old and New Testaments. Dr. Hall was quoting from what he considered a careful report of Dr. McIlvaine's speech, when the latter divine arose and said it was incorrect. Dr. Hall felt glad that he disclaimed it.

Dr. Hall and Dr. Hastings were the two giants who closed the debate with much fire and gladiatorial skill. The closing hours were full of intense excitement, and reminded me of scenes in old "Oro" days, when confusion reigned supreme and every one was trying to make a speech without any attempt at Parliamentary decency. The sentence objected to was finally made a part of the following paragraph, which, with an amendment adding the words "to wit," then read as follows:—

First—We desire that the third chapter, after the first section, be so recast as to include these things only—the sovereignty of God in election, the general love of God for all mankind, the salvation in Christ Jesus provided for all, and to be preached to every creature.

Second—We desire that the tenth chapter be so revised as not to appear to discriminate concerning "infants dying in infancy," or so as to omit all reference to them (section 3), and so as to preclude that explanation of section 4 which makes it teach the damnation of all the heathen, or makes it deny that there are any elect heathen who are regenerated and saved by Christ through the Spirit, and who endeavor to walk in penitence and humility, according to the measure of light which God has been pleased to grant them.

The last session was devoted entirely to the question of a "Short and Simple Creed." There was much discussion, many amendments, and some protests, but this was the final action, the

rest of the report being adopted, with slight changes, as follows:—

Furthermore, as germane to the object which the Assembly had in mind in referring these questions to the Presbytery, your committee recommends that this Presbytery send to the General Assembly the following overture, namely:

The Presbytery of New York respectfully overtures the General Assembly to invite the co-operation of the Presbyterian and Reformed Churches of America and of Great Britain and Ireland, to formulate a short and simple creed, couched, so far as may be, in Scripture language, and containing all the essential and necessary articles of the Westminster Confession, which creed shall be submitted for approval and adoption as the common creed of the Presbyterian and the Reformed Churches of the world.

We believe that there is a demand for such a creed, not as a substitute for our Confession, but only to summarize and supplement it for the work of the church. We would, and we must, retain our standards, which we have as our family inheritance, and as the safeguard of our ministry and our institutions. But a brief and comprehensive creed, at once interpreting and representing those standards, would be welcomed by our churches as most helpful and beneficent for the exposition of what we have meant through all these years by the system of doctrine taught in the Holy Scriptures. We want no new doctrines, but only a statement of the old doctrines made in the light and in the spirit of our present Christian activities, of our high privileges, and of our large obligations—a statement in which the love of God, which is in Christ Jesus our Lord, shall be central and dominant.

"Taken as a whole we consider it a very good and fair convention. Their old doctrines although outlived and out of use were difficult and hard to be removed because of the sacred and reverential awe inspired by the document 250 years old. It must not be touched.

A creed is not religion. Veneration for ancient creeds is often put above, and in place of, the Bible. We may substitute the keeping of God's Sabbath for the means of grace. Articles of faith will not heal the sick or clothe the poor. Opposing the onward progress of Christ's truth, opens not the eyes of the spiritually blind, nor quickens the morally dead. Do we teach the value of ancient authorities rather than present living truth? Do we put ceremonies as an offset for divine charity?

J. G. B.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Feb. 5, 1890.

It has been a long time since the Capital was awakened to the news of such a horrible tragedy as that which desolated forever on Monday morning last the elegant home of the Secretary of the Navy. The news of the catastrophe spread with the rapidity of lightning. Newspaper extras were cried about the streets in a couple of hours after the fire had done its ghastly work, and the entire city seemed unnerved by the shock, and overwhelmed with horror and sympathy.

To-day Secretary Tracy is lying ill and grief-stricken in one of the second story bed chambers of the White House, to which he was removed at the solicitation of the President. His married daughter and granddaughter, in a still more seriously injured condition, caused by jumping from the windows of the burning house, are being cared for at the house of some friends. The lifeless forms of the Secretary's wife and youngest daughter, a young lady of 20 years, lie side by side in the centre of the East Room of the White House. They were placed beneath the great crystal chandeliers, whose light, less than a week ago, shone radiantly upon them as they greeted their friends at the last Presidential reception. The blinds are closely drawn, and the great historical chamber,

only dimly lighted, is quiet, with no one within it save the dead and a doorkeeper who keeps watch over the remains. The caskets are covered with black velvet and upon them rest palm branches and lilies.

From cornerstone to capstone, the conflagration left the Secretary's house a complete ruin. Its elegant carpets are soaked with water and covered with ashes and cinders, and every room is blackened and charred as if in sympathy with the horrors its silent walls witnessed on Monday morning. During ex-President Cleveland's administration this same house was occupied by Postmaster General Dickinson, but a few months ago it was purchased by Secretary Tracy, who paid \$75,000 for it. Then after extending the mansion by an addition which cost \$20,000, he furnished it at a cost of about \$8,000.

For several hours after the Secretary was carried, by some brave firemen, insensible and asphyxiated, from his burning residence, he hovered between life and death. Gradually recovering consciousness he opened his eyes, and recognized the President and Vice-President, who with the physicians were standing beside him. He first asked if he were going to die, and was told that he would not, that he would be all right as soon as the smoke was gotten out of him. Then he asked "How is my wife?" to which the physician replied that he had not seen her yet, being unwilling to break to the enfeebled man the news of his terrible loss. "For God's sake let me alone and go to her," pleaded Mr. Tracy. He improved rapidly, and became so anxious to learn of his family, that it was no longer possible to keep him in ignorance of the facts. He said to the President "They are dead. I know they are, are they not? Is my wife dead?" The President, who had been bending over the patient holding his hand, averted his face and covering his streaming eyes with his handkerchief, bowed with a sob, "She is." The shock overcame the suffering Secretary, and he sank back upon the pillow in a swoon. When he recovered he asked to be told all, and was informed of his daughter's death also. He seemed to bear up under it strongly for some hours, but toward nightfall began to despair and lament, and pitiful hours followed. Later an anodyne was given him, and he fell asleep.

TRACT SOCIETY.

Receipts in January, 1890.

GENERAL FUND.

Church, Little Genesee, N. Y.	\$ 11 94
West Edmeston, N. Y.	7 00
Plainfield, N. J.	46 67
Nortonville, Kan.	7 20
O. D. Green, Syracuse, N. Y.	5 00
Mrs. C. B. Stanton, Seneca Falls, N. Y.	1 00
Mrs. Sue Saunders, Glenwood Springs, Colo.	2 00
Mrs. H. A. Barney, Belmont, N. Y.	5 00
Mrs. H. Alice Fisher, Brookfield, N. Y., Hol. M.	20 00
O. E. Larkin, Albany, Wis.	1 27
Church, Daytona, Fla.	20 00
J. B. Clarke, Alfred Centre, N. Y.	10 00
E. S. Maxson, Syracuse, N. Y.	4 20
Ladies' Aid Society, New Market, N. J.	10 50
A. S. Babcock, Rockville, R. I., completing L. M. for self.	10 00
George H. Babcock, Plainfield, N. J.	500 00
Church, New Auburn, Minn.	3 27
Brookfield, N. Y.	14 85
Leonardsville, N. Y.	16 45
Rockville, R. I.	11 50
Prof. A. E. Crandall, Lexington, Ky.	25 00
Mr. and Mrs. C. Benedict Rogers, Jacksonville, Fla.	9 17
E. J. Potter, Oakland, Cal., on L. M.	10 00
Sabbath-school, Farina, Ill.	3 26
Walworth, Wis.	4 22
George Greenman, Greenmanville, Conn.	50 00
Woman's Ex. Board.	22 98
Second Verona Church, N. Y.	3 00
Church, Little Genesee, N. Y.	5 00
New York City.	9 46
Shiloh, N. J.	10 88
Book Sales 1 Sunday Laws	1 25
1 Crit. History	60
1 Hand Book	25
	\$842 62

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., Feb. 1, 1890.

Not to give thanks that we are better off than others, but to make some others better off than they were,—that is the impulse of a grateful soul.

MISCELLANY.

JESSIE'S MINISTERING.

"I have heard," said Miss Vale, as she talked to her Sabbath-school class, "of a number of children who have formed themselves into a little society, called the 'Ministering Children's Band.'"

"I like that," said one of the class. "Ministering, you know," she went on, "means anything in the way of kindly help to others. Of course little children cannot do great things, but none of you are too small to do something to make some one happy."

"Couldn't our class be a band?"

"That is what I was thinking of. One of the rules of this band is, that each one of its members should allow no day to pass without doing a kind action for some one. No matter how simple and trifling it may be, if done in the spirit of love for the dear Lord, who made it the business of his life to go about doing good. It is not too early for you to begin trying to follow in his blessed footsteps."

"I don't believe I have much time out of school," said Jessie, a small girl who had listened soberly to Miss Vale's talk. "And I don't know how to begin."

"I remember, when I was a little girl," went on Miss Vale, "my mother used to put some things in a basket, and let me carry them to some poor people she knew; and it made me very proud to think I was helping. But you must bear in mind, dears, that—"

Tinkle, tinkle, tinkle, the bell sounded for the closing exercise, and Miss Vale had no time for saying more.

"Oh, mamma," said Jessie, when she came from school the next afternoon, "can't I have some things in a basket, and take them down to the tenement house where you go to see poor people?"

"I don't care about your going down there by yourself, dear," said mamma. "Some of the people are sick, and it might not be good for you."

Jessie looked sadly disappointed.

"When Miss Vale was a little girl, her mamma used to send her to see poor people," she said, mournfully; "and she thinks little girls ought to do such things."

"If you are so anxious about it, dear," said her mother, with a smile, "I will give you a bundle of yarn to take old Mrs. Gray. But there is no hurry about it, for she has plenty of work just now. You might read her a chapter in the Bible, too, if you like. I am going out now, and have no time to give you anything else."

Jessie felt that this would do for a beginning. As she was passing through the garden, she met Milly, the little nurse-maid of her baby brother. Milly's face wore a woe-begone look, very different from her usual cheery expression.

"What's the matter, Milly?" asked Jessie.

"I've got such a dreadful headache," said Milly.

Even Jessie could see that she looked very pale, and that she must be suffering.

"Dear me," she thought to herself, "here's a chance of ministering, if I only knew what to minister. Milly," aloud, "couldn't you take something? Some lemonade or some little white pills? I know how to make lemonade. Or couldn't you bathe your feet?"

"No, thank you," said Milly. "Nothing ever does my headaches any good but a sleep. I thought I could get a little nap while Harry took his, but he's so restless with his teeth he woke right up, and I can't get him to sleep again, so he's up for the afternoon."

"That's too bad. Now, Harry," she said, kissing him, "You must go to sleep again, and let Milly take a rest."

But Harry looked bright enough to stay awake for a week, or longer, if it suited him so to do.

"Well, I hope you'll be better soon, Milly," said Jessie, taking up her bundle. "Good-bye."

But as she passed down the walk, she could not help thinking of Milly.

"I'm glad I don't have to take care of a baby this fine afternoon," she said.

The buds on the branches above her head, bright with the tender green of Spring, the

tulips and hyacinths just peeping up in the borders, the beaming sunshine and the soft wind, all helped her to rejoice in being free to do as she pleased. And she was going on the work Miss Vale had spoken of,—going to carry some work to a poor old woman, and to read the Bible to her. Exactly the kind of work for ministering children.

But she peeped back, and caught a glimpse of Milly, holding her hand to her head as she sat on the piazza, while fretful little Harry pulled at her dress, clamoring for her to walk about with him.

"If I could fix anything for Milly to take, I'd be real glad to," said Jessie. "And when I come back, I'll take Harry, and let her have a rest."

She walked on slowly for a little way, trying to persuade herself that it was necessary that Mrs. Gray should have the yarn, but could not help remembering that there was no hurry about it. At length, with a quick step, she turned and went back to Milly.

"Milly," she said, "you go and take a sleep. I'll take care of Harry."

Milly needed a little coaxing, but was really feeling so ill that she was glad to yield.

Harry was no light care. He was just able to run about, and Jessie soon made up her mind that if there was a bit of mischief to be done anywhere, those toddling little feet were sure to find their way to it. She tried to read her Sabbath-school book, and watch him too, but found that her hands were full without it. If she dropped her eyes upon it for a moment, Harry ran over the freshly made flower beds, pulling up the sprouting plants, or crushing the opening buds in his naughty little fingers. She found him at length preparing to fill his mouth with some leaves which she knew to be poisonous, and in her fright laid aside her book, and gave him her whole attention.

"Jessie! Jessie!" she heard voices call from the street, and, leading Harry towards the gate, saw a number of her school friends.

"Come, Jessie, we're going to the woods for wild flowers."

"Quick, Jessie. My brother Tom's been out there this morning, and he says they're beautiful. Anemones and violets and spring beauties—millions of them!"

"And bluebells."

"Hurry, Jessie."

"Oh," said Jessie, drawing a long breath. "I'm afraid I can't. I'm taking care of Harry. But wait till I see if Milly's awake."

She ran upstairs, but Milly was sleeping soundly.

"I must wake her," said Jessie.

But a second glance at Milly's flushed face stopped her.

"I can't go," she said returning to her friends.

It was hard to see them go without her. She took Harry into the back yard, and gave herself up to his amusement. She let him feed the chickens, and she made dandelion chains for him.

She played horse, following his uncertain little steps until he was so tired that he was willing to go into his buggy, where at length, the blue eyes, which had so obstinately remained open, gradually closed, as his pretty head sank back among the cushions.

Jessie did not take up her book, but sat beside him, thinking. And it was a sober, tired little face which looked up at the sound of mamma's voice.

"Where's Milly?"

"Oh, is that you, mamma? Milly's lying down. She had a headache, and I told her to."

"And you have been taking care of baby to let Milly rest? Why, you are a real little ministering angel."

A glow of pleasure came to Jessie's face.

"Why, mamma, I thought ministering meant going about with baskets to be kind to poor people. Miss Vale said that was the way she did it." And then Jessie told more about the band of ministering children.

"If Miss Vale had more time to talk with you, I am sure she would have told you that little ones can find plenty of chances for ministering in their own homes, in school, or wherever they may chance to be. A pleasant word, a little kindly

help to a playmate, a ready hand for any little duties which may come before your eyes, even a bright smile,—all have their full share of ministering."

"Such little things!" said Jessie, thoughtfully.

"Yes, indeed. While I shall be glad, my darling, that you should do your share for poor people, you may be sure that there is always a chance for a little girl to find blessed ministry in her own home, to those she loves best. And our Lord accepts still more gladly such services as come through self-denial,—the giving up of one's own will to do an act of kindness. I don't think you could have brought a sweeter offering than this, of caring for your troublesome little brother, that Milly might take rest when she needed it."—*Sydney Dayre, in Morning Star.*

PEOPLE who are in search of happiness might well ponder these words of Vinet: "The brightness of our life consists in believing, hoping, loving. In believing—that is, in feeling assured of the Father, amid the manifestations of his anger. In hoping—that is, in laying hold, amid the ruins which gather round us, of the kingdom which cannot be moved. In loving—that is, in substituting for the care for our own happiness a care for the happiness of others; or more generally, to place the center of our life without us, for, properly speaking, it is only in this that love consists." We need not wonder that Paul made so much account of "faith, hope and love."

SPECIAL NOTICES.

THE next session of the Quarterly Meeting of the Rhode Island and Connecticut Churches, and the Conference of Christian Workers, will be held with the Pawcatuck Church, beginning Sabbath morning, Feb. 15, 1890, with the following programme:

Sabbath morning, 10.30, sermon by A. McLearn. Sabbath-school immediately after the sermon, conducted by Geo. H. Uiter.

Afternoon, 3.30, young people's meeting.

Evening, praise and prayer service, 7.15, conducted by E. A. Witter; sermon at 8 o'clock by O. D. Sherman.

Sunday, Conference of Christian Workers. Morning session, 10 o'clock. 1, address, by the President, Wm. L. Clark; 2, sermon by I. L. Cottrell.

Afternoon session. 2 o'clock, 1, devotional service, 15 minutes; 2, "Reminiscences of a Journey in the Holy Land," William L. Greene; 3, "Relation of the home to the church," Miss Amelia Potter.

Evening session, 7.30 o'clock; 1, Praise and prayer service, conducted by L. F. Randolph; 2, Paper, by Oscar L. Burdick; 3, Paper, "The Relation of the Young People to the Church," by Miss Hattie Carpenter.

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.

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CONTENTS.

Hymn—Poetry; In Memoriam—Poetry; Tests of Truth; The Creeds and the Bible... Christian Fortitude... Lives of Working-Women; The Bible in Colleges... MISSIONS:—Paragraphs; From R. Trewartha; From J. W. Morton; The Missionary Society—XVII... WOMAN'S WORK:—Paragraphs; Correspondence... HISTORICAL AND BIOGRAPHICAL:—William Stillman, of Westerly, R. I... Change of the times of Holding our Associations... SABBATH REFORM:—Romanism and Protestantism... EDITORIALS:—Paragraphs; A Personal Message. Mr. Maurer to his Congressman... BOOKS AND MAGAZINES... YOUNG PEOPLE'S WORK:—Human Life—Poetry; Paragraphs; The Silver Star; How to do It; Good Literature—A Few Hints on Criticism... TEMPERANCE... POPULAR SCIENCE... SABBATH-SCHOOL:—Lesson... 93 to 43... Washington Letter; Tract Society—Receipts... MISCELLANY:—Jessie's Ministering... SPECIAL NOTICES... BUSINESS DIRECTORY... CATALOGUE OF PUBLICATIONS... The Rulers of Europe... MARRIAGES AND DEATHS...

THE RULERS OF EUROPE.

The present Emperor of Germany is William II. He is thirty years of age.

The Emperor of Austria, Francis Joseph, is fifty-nine years of age, and has worn the imperial crown for forty-one years.

The reigning prince of Montenegro is Nicholas I., who is forty-eight years old, and has reigned twenty-nine years.

The King of Portugal is Carolus I., successor of his father, Louis I., who died October 19, 1889, aged fifty-one years. Carolus was crowned December 28, 1889.

The Emperor of Russia, Alexander III., is forty-four years of age, and ascended the throne after the murder of his father, some years ago.

The President of the French Republic, M. Carnot, is fifty-two years of age, and was elected to office in December, 1888, as successor of M. Grevy.

The Sovereign or Sultan of Turkey, Abdul Hamid II., is forty-seven years old, and ascended to the throne thirteen years ago, when the Sultan who preceded him was deposed.

The King of Servia is Alexander, who a year or so ago succeeded Milan I.

The King of Sweden and Norway, Oscar II., is in his sixty-first year, and has reigned for seventeen years. He is a fairly liberal monarch, and has favored some reforms during his reign.

The King of Roumania, Carol I., is fifty years of age, and was proclaimed king only eight years ago, but for fourteen years before that time he had been chief of the Roumanians.

The power and authority of the King of Spain, Alphonso XIII., who is now three and one-half years old, is limited by the regency of his mother and government of his nurse. He never saw his royal sire.

The King of Greece, or King of the Hellenese, Georgios I., is forty-four years of age, and has been king for a quarter of a century, or since he was eighteen, at which age he was elected to the Hellenic throne.

The King of the Netherlands, William III., a scion of the royal house of Orange, is the oldest monarch in Europe, being seventy-two years of age, and entered upon the forty-first year of his reign on the 17th of March last.

The King of the Belgians, Leopold II., is fifty-one years old, and if he should reign until he reaches the

age at which his father died, he will be king up to the year 1910. He has been on the throne twenty-four years.

The King of Italy, Humbert I., is forty-five years of age, and has worn the crown since the death of his father, eleven years since. He is but the second of the kings of United Italy, and his throne is in the eternal city of Rome.

The king of Denmark, Christian IX., is seventy-one years of age, a year older than Queen Victoria, and is the second oldest monarch in Europe. He has wielded the scepter for a quarter of a century, or just half as long as the British queen.

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.

BURDICK.—In Alfred, N. Y., Dec. 19, 1889, Mrs. Myrta C. Burdick, wife of W. F. Burdick, and daughter of S. E. and A. W. Wescott, aged 25 years, 2 months and 17 days.

This young wife and mother was held in high esteem by all who knew her. While visiting at the home of her husband's parents, she was called away, leaving a home stricken with an inexpressible sadness. Her funeral at the Second Alfred Church was attended by many friends, whence her remains were borne to their resting place in the beautiful cemetery, whither so many have gone before. Sermon from Isa. 40: 6-8 by the writer, assisted by Dr. T. R. Williams, of Alfred Centre.

J. S.

CLARKE.—At the home of her sister, Mrs. Wm. B. Green, in Independence, N. Y., Feb. 1, 1890, Eliza Clarke, aged 76 years, 4 months and 15 days.

Born in Brookfield, N. Y., she came in childhood to Allegany county, with her parents, Samuel B. and Tacy Maxson Clarke. When about 14 years of age her mother died, leaving her to be as a mother to the five younger children. She was the third of a family of five daughters and three sons. Two brothers and two sisters now remain of this family of early settlers. In early life she made a profession of religion and was baptized by Eld. Walter B. Gillett, becoming one of the constituent members of the Independence Seventh-Day Baptist Church. She was never married, but gave her life to care for the motherless children of others, a number of whom now mourn the loss of an affectionate friend, beloved for good deeds and self-sacrifice. In her death the church loses another esteemed and faithful member. She died rejoicing in blessed hope. Funeral sermon by pastor from 1 Cor. 13: 9.

H. D. O.

CRANDALL.—At Leonardsville, N. Y., Jan. 29, 1890, after a long illness of progressive paralysis, Mrs. Frances A. Crandall, wife of Dr. H. S. Crandall, in the 71st year of her age.

Mrs. Crandall was the daughter of Joshua and Catharine Sisson, and was a native of Plainfield, N. Y. In years past she was a member of the First Brookfield Seventh-day Baptist Church, and died beloved of many friends. In later years her health was very feeble, the power of locomotion failing gradually for two years past, and since last April she was practically helpless. Funeral services were held from her late residence, Sabbath-day, Feb. 1, 1890, conducted by the pastor of the First Brookfield Church. Interment at Leonardsville, N. Y.

W. C. D.

LARKIN.—In Rockville, R. I., Feb. 3, 1890, Mrs. Ruth Larkin, aged 68 years.

Deceased was a member of the Six Principle Baptist Church in Hopkinton, R. I. She has been a widow for twenty-seven years, and for the last five years an invalid, but through all her sufferings was patient and resigned. She had the confidence of the community, and leaves the record of a godly life as her only legacy to her children.

A. M. L.

HUNT.—At Potter Hill, R. I., Jan. 23, 1890, Wm. Morris Hunt, aged 75 years.

In early manhood he united with the Free Will Baptist Church, but moving to Woodville, R. I., about fifty years ago, he became convinced that the seventh day was the Sabbath, and united with the Seventh-day Baptist Church of that place of which he continued a member until his death. He has been a resident of Potter Hill for nearly forty-five years, and lived thirty-six years in the house in which he died. He now goes, as we trust, to occupy his "house not made with hands eternal in the heavens." He leaves a sister, a grandson and daughter-in-law, Mrs. Harriet (Hunt) Yorston, who has kindly watched over him in his declining years.

I. L. O.

BURDICK.—In Lowell, Mass., Jan. 29, 1890, Horatio Nelson Burdick, the eldest son of the late Horatio Nelson and Thankful Lucinda Burdick, aged 60 years, 7 months and 7 days.

His father being a manufacturer his early inclinations were in that direction, and from boyhood to the time of his death he was nearly all of the time engaged in some manufacturing enterprise. He went to Lowell on business, was taken sick, where, after months of suffering, he died. His family and friends have been comforted by the evidence that

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last November he returned to his Father's house where he found forgiveness and peace, and died trusting in the unlimited grace of God for salvation. His remains were brought to Ashaway, R. I., where, after services at his mother's home, Sabbath afternoon, Feb. 1, interment was made. I. L. C.

WELLS.—Dr. Fred. J. Wells, son of Dea. J. B. and Cornelia Maxson Wells, entered this life at De Ruyter, N. Y., Feb. 7th, 1850, and passed to the blessed life beyond, Feb. 2, 1890.

He was educated at DeRuyter and at Alfred University. After learning the printer's art at Westerly, he commenced the study of dentistry with his brother, Dea. F. S. Wells, at Plainfield, N. J., in 1877, where he successfully continued that profession until laid aside by ill health in October, 1888. His marriage with Hattie Lanphere took place at Westerly, R. I., in 1882. She remains to care for their daughter and to mourn his loss, but not as one who has no hope, and knows not the presence of the Comforter who bringeth the balm of Gilead to sorrowing hearts. He was baptized into the fellowship of the church at DeRuyter about 1868; his membership was removed to Plainfield, where it remained worthily until he was transferred to the Church Triumphant. He was comparatively an invalid for fifteen months, while pulmonary consumption slowly took down the earthly tabernacle. Through all this ordeal he was "sustained and soothed by an unflinching trust," and went to his rest "like one who wraps the drapery of his couch about him and lies down to pleasant dreams." Abundant evidence of respect and sympathy, from a large circle of friends, filled the months of illness and crowned the farewell service. A. H. I.

BOND.—On Hacker's Creek, West Virginia, Jan. 27, 1890, Brumfield Bond, aged 80 years, 1 month and 12 days.

Brother Bond was a Seventh-day Baptist, member of the Lost Creek Church and a devout Christian. He was noted wherever known for his piety and uprightness of life. His every day life was that of a Christian. It could truthfully be said of him that "he was just and devout." He leaves a companion, with whom he had lived nearly sixty years, three children, eleven grandchildren, not to mourn, though they deeply feel their loss, but to rejoice that their loved one has, after such a long, true and faithful life, gone to his eternal reward. The practical benefits of religion were clearly manifest in the life and death of Brother Bond, and also in the happy submission of the aged widow and loved ones to the divine will. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." J. L. H.

BABCOCK.—Near Jackson Centre, O., Jan. 7, 1890, Ulysses Virgil Babcock, oldest son of S. B. and Lucy Babcock, aged 7 years, 3 months and twenty-five days. L. D. S.

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