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## SABBATH HYMN.

TUNE, LOUVAN.

I.

Lord of the Sabbath, thee we praise  
Whose mercy shines in all our days;  
Whose goodness, deeper than all thought,  
Us to this day hath safely brought.

II.

O holy day! so bright, so fair,  
A sacred hush is in the air,  
And in our midst, as we abide,  
Stands the dear Christ, beatified.

III.

Our Father's Sabbath! sweet with thought  
Of him through whom the worlds were wrought;  
Our Saviour's Sabbath! hallowed when  
He walked the ways of mortal men.

IV.

These courts our fathers' feet have prest,  
This day to them been doubly blest,  
And drawing from it strength divine,  
They saintly mem'ries left their line.

V.

Father protect thy Sabbath's peace!  
Thy kingdom in our hearts increase  
Till on our eyes with glorious ray  
Breaks the last joyous Sabbath-day.

EDWIN H. LEWIS.

## THE JAPANESE SPIRIT AND CHRISTIANITY.\*

BY MASAYOSHI TAKAKI.

818 MADISON ST., SYRACUSE, N. Y., Feb. 10, 1890.

Rev. L. A. Platts, D. D., Alfred Centre, N. Y.

Dear Sir,—Our friend Masayoshi Takaki, author of the following article, on "The Japanese Spirit and Christianity," whose father has become Christian, though his mother is still a Buddhist, was formerly a Confucianist; but now a Christian. He is an eloquent speaker, and a popular lecturer; a young man of great ability, and intrinsic goodness. We take great pleasure in introducing him to your readers.

Very respectfully,

DRS. E. R. and E. S. MAXSON.

If a man asks me, "Are you an American or a Chinaman?" I answer without regard to the praise or the contempt he means, "I am neither an American nor a Chinaman; I am a subject of the Sunrise Empire, Japan." Every nation has her own peculiarities. Japan has her own, different from either America or China. What the primitive nature of the Japanese people is, and how it affects Christianity, it is my purpose to discuss.

Among the nobler manifestations of the primitive nature of the Japanese, three distinct traits may be found: namely, filial purity, loyalty to higher authorities, and love for inferiors. "Filial love," says Confucius, "is the source of all virtues." And it was because the genius of Japan intuitively received this doctrine as fundamental, that Christianity was difficult of acceptance by the people. The greatest stumbling-block to a Japanese accepting the religion of Christ, is that scripture which declares, "A man shall leave father and mother and shall cleave to his wife."

To us, no relation can be greater than that of child to his parent. Infidelity in this, is synonymous with immorality. It is true that this teaching of Confucius is frequently perverted by selfish parents who wish to force their children into wrong-doing, and it often has had a deleterious effect upon them, checking the free

and vigorous growth of their minds. But it has saved the nation from that crime so frequent in all other countries—parricide. This element of filial love has been the bulwark of the nation. The effect of Christianity upon this filial spirit is vividly illustrated by the following incident:—A boy of ten years had found his way into a Sabbath-school, where he heard the story of Jesus for the first time, and where a new idea of duty was presented to him. His parents being idolaters, were enraged when they discovered that their son was eager to hear

about "the religion of barbarians," and every Sabbath morning on his return from the school they would severely punish him. But the little boy, under the heaviest blows, never once murmured at the cruelty of his parents. But one morning, with a serious look upon his face, he came to them, carrying a stout whip and bowing reverently before them, after the fashion of his country, said earnestly: "Father, mother, I am going to Sabbath-school as usual, and I know you will beat me when I return. I am uneasy at school to think that I must be punished afterward, so please whip me now before I go." So saying, with tears in his eyes, he waited to receive on his already lacerated body, the blows which his merciless parents were accustomed to inflict. But they would have been less than human could they have resisted such gentleness of spirit. "Son," sobbed the father, "we can not beat you any more. Is this Christianity? I will go with you and hear the teaching which has made you such a noble boy." The parents accompanied him whom they had persecuted to this service, and ultimately became earnest believers, because the little boy, in exalting Jesus, did not cease to be a true son of Japan. All honor to the brave child who thus kept inviolate the spirit of his nation and yet glorified his new-found faith in one greater and purer than the ancient gods! May infidelity to parents ever remain synonymous with immorality!

The second trait peculiar to the spirit of Japan, is loyalty to authority. Filial love is the foundation of all virtues, but loyalty to a master is the keystone. There were many patriots whom we may characterize in a Japanese proverb as "those whose lives are as light as dust, whose duties are as weighty as a thousand rocks." They were ready at all times to offer their lives in defense of their master's. But if now, in this pagan condition, they look thus lightly upon their lives, how much more would they, if they were controlled by the Christian standard of duty!

To no other Christians does the word master, referring to Christ, come with a deeper meaning than to the Japanese Christians. A man may leave his parents and follow his master, but he can not do the opposite; for he believes Confucius doctrine that "a loyal servant shall not have two masters under heaven." "Go ye and serve our master; let this old and feeble soldier die alone," these are the words uttered by the dying father to his sons, when their service was required by their feudal lord. Watch words like

these cherished in the nation's heart, prepare it for the coming of him who shall rule as the universal master.

Through the change of the order of government and society, and through a misunderstanding of the terms, liberty and independence, the people are losing much of the spirit of loyalty. Yet something of it still remains, and it never appears to greater advantage, than when seen among the native Christians; for in many churches, the relation of the people to their pastor is marked by a sacred feeling of love and reverence.

In considering this element we must mention Buddhism with its modifying influences. For a religion, teaching kindness to the meanest creatures, could not fail to increase tenderness of feeling in all human relations, and to permeate the heart of the people with a deeper sense of brotherhood. Buddhism is Buddha himself—he whose unconquerable sympathy for human suffering compelled him to discard his royal state and seek, in lowly guise, some means for the alleviation of a world's miseries. Controlled by this doctrine, there are many superiors who sacrifice their lives for inferiors. For an inferior to sacrifice his life for one in a higher station, is noble; but when a superior denies himself ease and comfort, and in some instances lays down his life for a dependant, the action holds a deeper meaning. Especially does it appear so to him who has lately learned that God himself has offered a supreme sacrifice, even his Son, and that, not because we loved him, but because he loved us. We, as heathen, welcome with boundless joy the appearance of the Greater light to rule our day, but we are no less grateful to the Father of all mankind, for the less light with which he has ruled our night.

These elements, then, are the keys by which the Christian missionary may unlock the heart of the Japanese. He must cherish and encourage these single traits, and then he will be able to lead these sons of the Orient to the large love and higher duty due to the "unknown God."

## TESTS OF TRUTH.

BY H. B. MAURER.

(Concluded).

### VII. THE LEGISLATIVE TEST.

"My kingdom is not of this world," "Render, therefore, unto Cæsar the things which are Cæsar's and unto God, the things that are God's," and other New Testament texts in the same trend set forth principles, fidelity to which requires the severance of religious from civil matters. Any departure from such principles must therefore be anti-Christian, as is also any religious doctrine or practice that ever has been enforced or maintained by civil law, since whatever is Christian must be supported by Christian means. Ample proofs have been given and volumes more could be added to show that infant baptism, extra-biblical modes of baptism, and Sunday-observance, when tried by this legislative test, are anti-Christian. As baptismal civil legislation has in all probability seen its last days, and Catholics and quasi-Catholics probably cannot

\*An oration delivered at Syracuse University, Jan. 28, 1890.

again, or will not, by man's menaces and laws, force those to discard their scriptural baptism or have their children sprinkled, who have in such matters taken God's law as their guide, no further discussion of that phase of the subject is necessary, save to call attention to the fact that these things bear the stamp of error upon them, because they have been heretofore enforced by civil legislation. But with Sunday observance the case is different. The power of civil law is still invoked in its favor. Papists, by their agencies, and Protestants, through the National Reform Association, the American Sabbath Union, the Third Party, and the Woman's Christian Temperance Union, are all uniting to enforce the observance of Sunday by civil law. The former are repeating their tactics of the anti-Reformation era when they supplanted the Sabbath of Jehovah, honored by Christ and the primitive Christians, by a festival taken from the pagan sun-worshippers. The first Sunday law was that of the pagan Emperor, Constantine, who, to save his tottering empire, introduced Christianity as a State religion. This law given March 7, A. D. 321 began thus: "Let no work be done on the venerable day of the sun," etc. Enforced idleness in those days, as in ours, was no gain to the church, produced more of crime and debauchery on Sunday than on any other day. The next step, therefore, was to compel its religious observance, and a theory was already extant to meet the exigencies, for the great Catholic Father Augustine, wrote: "Many must be brought back to their Lord, like wicked servants, by the rod of temporal suffering." (Schaff's Church History.) Of this theory Neander says: "It was by Augustine, then, that a theory was founded . . . which introduced the germ of that whole system of spiritual despotism, . . . which ended in the . . . Inquisition." The enforcement of Sunday laws by the Church, through the agency of the State, was the beginning of those awful persecutions and atrocious crimes which blackened the historical annals of Europe, while American history is also besmirched by persecutions and hardships arising from Sunday laws, as these have been enforced under the Protestant regime.

The history of the Augustan age is now repeating itself, with this difference; then Pagan and Papist formed an alliance, now it is Protestant and Papist. The results of those alliances then will be the results now, a European Sabbathlessness. To enforce idleness is one thing; to take rest voluntarily and in obedience to God's command is quite another; the former may be secured by law, but the more consistently such law is enforced, the blacker will Sunday become as a day of crime; the latter has even a better chance of succeeding by gospel methods, if evangelical energy will take the place of ecclesiastical inertia, if ministers, with faith in God and in the regenerating power of his gospel, will persuade men instead of trying to coerce them, then Sabbath-observance will stand on its own merits as it did before Constantine's time. It 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 does not compel them by force, therefore to do by law what ought to be done by the gospel is anti-Christian.

One great weakness about this civil Sunday-observance movement is, that to be consistent with American sentiment and to conciliate those from whom opposition will come, attempts are made to remove from the Sabbath all religious features, and to seek its enforcement on utilitarian, sanitarian and civil grounds. This is but an

entering wedge like Constantine's edict, which to conciliate the pagans did not contain a single Christian sentiment; and Sunday-observance which then had its start, to conciliate the Christians afterward was fancifully and gratuitously associated with our Lord's resurrection. In the words of Pres. Lincoln: "You can fool all of the people some of the time, and some of the people all of the time, but you can't fool all of the people all of the time;" so some of the people may believe that no religious legislation is sought, yet there are some who cannot be misled when the meetings of the various societies composing this organized effort are held in churches; its literature is decidedly religious; its personnel consists of ministers and church members and its leading organization has the following in the constitution:

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 or Lord's day by Christ and his apostles; and approved by its beneficial influence upon national life.

Besides it may be a remarkable coincidence that the "civil Sabbath" and the religious Sabbath fall on the same day, and that day the Sunday of Constantine, and to be enforced by his original methods. Surely the Papists will not prosecute the Protestant for infringing on their inventions, but how they can laugh when once their substitution for God's Sabbath has been made more prominent through Protestant zealotry. As for the "civil Sabbath," there can be no such thing. Sabbath-observance is a duty we owe to God and not to man, 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 laws of our land rightly may have to do with stealing, adultery, murder, false witness, etc., as these are civil matters, but they can have nothing 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, civil law cannot 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 because it is good for me. Such instructions I prefer to receive from other sources. Besides, no Sunday laws can be enacted and consistently enforced without a defining of terms. They all must prohibit secular works on Sunday, and that will necessitate the defining of terms so that one is to know what is religious, which may be done on Sunday, and what is secular which may not be done on Sunday. The word secular 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." Consequently, the only kind of works that can properly be done on Sunday 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, how can Congress or the courts find out, so as authoritatively to state, what work, labor, or business it is that properly pertains to another

world? Thus Congress, or the courts, will be called upon to settle religious questions and be turned into bodies for theological debates. When it once found difficulty in deciding whether 150 men were absent or present, although they could be seen and heard, as in a debate concerning the quorum, how is Congress to render decisions concerning the unseen things of the world to come? Theological matters might better be left to the theologians who are so eminently successful in agreeing among themselves.

Thus we see the difficulties attendant upon religious legislation, while history is replete with accounts of suffering and misery which such legislation has caused, and whatever religious practice or doctrine stands in need of it is to be condemned as an error by the principles of justice, liberty, and the word of God.

#### DANGER, OR THE MYSTERIES OF MORMONISM.

BY KOMEA SHEOL, JR.

Mormons, what are they? A Kansas farmer, after hearing several table conversations on the Mormon question, came to the conclusion that they were a species of large, troublesome rats infesting the inter-mountain States and Territories. In Kentucky, when the writer was a boy, we were told that the Mormons were a powerful, left-handed cannibalistic race of giants, wearing enormous horns and large caudal appendages, beautifully illustrated in some of Dante's Inferno pictures. Tennesseans report them as a dusky horde of ignorant sensualists, while Missouri and Illinois regard them as a band of fanatical usurpers, or religious highway robbers. Various other opinions are formed by the citizens of different sections of the country; but it seems that the masses do not fully understand the real danger to the American people by the continued increase of such thoroughly organized foes to civilization and religious and political liberty.

The Mormon Church, or as they style themselves, the Church of Jesus Christ of Latter Day Saints, is a religio-political organization which exercises complete temporal and spiritual control over its entire membership, with no regard to age, sex, or previous condition. It claims to be the only authorized God-given institution upon the face of the earth. The Church, it is claimed, is a divine organization, containing the nucleus of God's chosen people, which in a very short time will overcome the inhabitants of both North and South America, overthrow all the present systems of government, wrest the Constitution—which they claim is an inspired article—from the United States, and set up an independent kingdom, to be known as Zion, with Jackson county, Missouri, as the center stake; and from the church officials shall issue all moral, civil, religious and political laws, decrees, ordinances and commands.

The society was organized in the State of New York sixty years ago, by a man named Joseph Smith, who claimed to have received from the Lord, through the angel Moroni, golden plates, upon which were engraved in the Reformed Egyptian language, the Book of Mormon. This book which Smith, by the aid of the Urim and Thummin, was enabled to translate, contains a history of the ancient Jerudites and Nephites, who it informs us came to the Western continent; from the East, in cigar-shaped ships, several centuries before the days of Christ; and erected those magnificent old temples in South America. These people, the book tells us, were also the famous mound builders of whom Prescott, Baldwin, Winchell, and others have written so many strange and specu-

lative stories. Being driven from their peaceful homes by the Lamanites, or North American Indians, they removed north, and by a combination of wars, pestilence, famine and disease, were finally exterminated in what is now the United States. The numerous mounds, concerning whose builders we have heretofore had no authentic history, mark the last resting places of the descendants of Jerud and Nephi, the original architects of those splendid South American religious structures. With this remarkable book as a foundation, and the additional assurance from his heavenly visitor that the entire list of existing religious denominations was radically wrong, Smith willingly accepted the appointment to the office of president, prophet, seer and revelator. He soon found that "a prophet is not without honor save in his own country." Like Jacob's sons, the New Yorkers were not desirous of entertaining dreamers, and the young prophet who would insist upon conducting his visionary business without leave or license, finally decided that wisdom dictated him to "hide the golden plates in a barrel of beans," have a revelation to quit the country, and remove to Pennsylvania.

In the latter State the young man became more visionary, and by what he termed the spirit of revelation, commanded several of his followers to go out into the world and preach that "the kingdom of heaven is at hand," warning all that unless a speedy repentance and acceptance of the new prophet followed this preaching, an unseen power would lay waste the country, eternal condemnation awaiting the disobedient. Smith's wife, Emma, objected to these continuous dreams and imaginary visions on the ground that provisions and clothing were becoming alarmingly scarce, but Joseph immediately fitted a revelation to the occasion, and Emma was informed that her husband would supply the family wants from the church funds and she should become a scribe and psalm writer in the new kingdom. Pennsylvania proved to be a very uncongenial spot for the new church and in a short time the entire brotherhood removed to Ohio. At Kirtland a colony was formed, missionaries were sent out, and the band soon began to increase in numerical and financial strength. A revelation was delivered by the prophet, in which all members were required to lay their moneys and personal effects at his feet for him to collect the tithing therefrom. In accordance with this order one-tenth of the Saints' earthly possessions became the property of the Lord, Smith being steward and custodian on this planet. By other divine communications assessments were levied for the building of a temple and a residence for the leader and his family. The peaceable inhabitants of neighboring settlements soon became very indignant at these peculiar people, who were inclined to appropriate personal property without the owner's consent, and make themselves generally disagreeable to all law-abiding citizens. Smith, however, found it expedient to furnish spiritual dictation that caused a removal to Missouri. There a sudden disposition to "talk in tongues" siezed the more ignorant and fanatical old brethren, and a general Babelistic confusion on a small scale was enacted. One man would approach a Missourian, and repeat his "Shibolo, Shibole, Shibola,—Sibolo, Sibole, Sibola," and while the old settler was debating in his mind whether his new visitor was an escaped lunatic, or a veritable Ou-rang-ou-tang another Saint would come to the rescue and inform the old settler that the language as interpreted by the power of the Spirit was—"This and is the Lord's, and we are the Lord's people;

you are a Gentile and had better leave before the Lord shall shed your blood." But the scheme met with defeat, and the stalwart pioneer held to his cabin home. In this new Zion, Smith, through some secret conniving with the angel Moroni, claims to have discovered the altar upon which Adam offered sacrifices in Eden.

(To be Continued.)

A SINGLE STITCH.

One stitch dropped as the weaver drove  
His nimble shuttle to and fro,  
In and out, beneath, above,  
Till the pattern seemed to bud and grow  
As if the fairies had helping been;  
And the one stitch dropping pulled the next stitch out,  
And a weak place grew in the fabric stout:  
And the perfect pattern was marred for aye,  
By the one small stitch that was dropped that day.

One small life in God's great plan,  
How futile it seems as the ages roll,  
Do what it may, or strive how it can,  
To alter the sweep of the infinite whole!  
A single stitch in an endless w-b;  
A drop in the ocean's flow and ebb;  
But the pattern is rent where the stitch is lost,  
Or marred where the tangled threads have crossed;  
And each life that fails of the true intent,  
Mars the perfect plan that its Master meant.

—Susan Coolidge.

PERSONALITY AS A POWER.

What a man is, rather than what a man says or what a man does, is the true measure of a man's power in the world. It is a man's personality, rather than his performance or his precept, that gives him his place as a moral force among men, and that extends or limits his influence over his fellows. The words and the works of a man, for good or for ill, are not to be compared, in the sum of their potency, with the man's own self—as intensifying or as hindering the efficiency of his direct life-labors.

From the highest to the lowest plane of human character, and in the earlier ages as in the later, this truth stands out with like distinctness. It is the personality of Jesus that gives attractiveness to his teachings, and that justifies his call to men to come to him for life, and to make his example their pattern of living. If Jesus had not been what he was, his words could never have proved the power they are.

"The Christ himself had been no Lawgiver,  
Unless he had given the *life* too, with the law."

"It is the grandeur of his character which constitutes the chief power of his ministry," says Bushnell; "not his miracles or teachings apart from his character. . . Here is the power of Christ—it is what of God's beauty, love, truth, and justice shines through him. It is the influence which flows unconsciously and spontaneously out of Christ, as the friend of man, the light of the world, the glory of the Father, made visible." So it was, in different measure, with Abraham, and David, and Paul. So it was, also, in a degree, with Socrates, and Plato, and Marcus Aurelius. So it must always be, with all. It is the personality that measures the permanent power of the words and deeds of the individual.

It was the personality of the man, rather than the inherent force of his sayings and doings, that, in its time and place, gave such marvelous potency to the labors of Muhammad, of Peter the Hermit, of Martin Luther, of Oliver Cromwell, of John Calvin, of George Whitefield, of John Wesley, and of many another leader of popular opinion and molder of public sentiment, for his own day and for the days that followed after. It was what the man was in himself that made him the efficient instrument for the work he did, whether that work was wholly or partially good. The traditional suggestion, that Whitefield could move an audience to tears by simply uttering the word "Mesopotamia," is but a concrete statement of the truth that a man's personality is the practical measure of his power over his fellows; and now, as always, it is the man back of the message that helps or hinders the progress of the message toward those for whom that message was sent on its way.

Recognizing the pre-eminent power of personality as a means of influence over our fellows, we are forced to a recognition of the duty of having such a personality as shall be a constant influence for good, instead of an influence for evil, in all our life-course. In order to do good, we must be good. In order to use aright our

best faculties and our choicest attainments, we must possess such a character as will render those elements and agencies winsome and impressive in the direction of their noblest employing. Nothing that we can say or do for the truth can have such potency in its behalf as is possible through the illustration and enforcement of the truth in the life that we live and in the personality that we are. If we would work efficiently for Christ, we must first be one with Christ. Thus, and only thus, can the power of Christ be in us, and be exercised through us.

Preparation for the highest service includes the cultivation, in one's self, of the graces of a finished character, instead of being limited to reading and study as a means of filling one's mind with material for use in that service. Whatever other preparedness may be ours, we are lacking in a chief essential, as preachers or teachers, so long as our personality is not in itself a presentation and a witness of the truth we would impress upon others.—What we are, gives added force to, or takes force from, the appeals which we make in behalf of any cause that is worthy of our advocacy and support.

"Thou must do true thyself,  
If thou the truth wouldst teach;  
Thy soul must overflow, if thou  
Another's soul wouldst reach.  
It needs the overflow of heart  
To give the lips full speech."

—S. S. Times.

LED BY THE SPIRIT.

John Fletcher tells this: He went up into the pulpit, intending to preach a sermon which he had prepared; but his mind became so confused that he could remember neither text nor sermon. But having recollected himself, he spoke on the lesson of the day, which was about Shadrach, Meshach and Abednego being cast into the fiery furnace. "I found in doing this," he says, "such extraordinary assistance from God, and such a peculiar enlargement of heart, that I supposed there might be some peculiar cause for it." On the following Wednesday a woman came and gave him the following account: "I have for some time been much concerned about my soul. I have attended the church at all opportunities, and have spent much time in private prayer. At this my husband, who is a butcher, has been exceedingly enraged, and threatened me severely as to what he would do to me if I did not leave off going to John Fletcher's church. When I told him that I could not in conscience refrain from going to the parish church, he became outrageous, and swore dreadfully, and said if I went again he would cut my throat as soon as I came back. This made me cry to God that he would support me; and though I did not feel any great degree of comfort, yet having a sure confidence in God, I determined to do my duty and leave the event with him. Last Sunday, after many struggles with the devil and my own heart, I came down stairs ready for church. My husband said he would not cut my throat as he had intended, but he would heat the oven and throw me in it the moment I returned home. Notwithstanding this threat, which he enforced with many bitter oaths, I went to church, praying all the way that God would strengthen me to suffer whatever might befall me. While you were speaking of the three children whom Nebuchadnezzar cast into the burning, fiery furnace, I found all you said belonged to me. God applied every word to my heart, and when the sermon was ended I thought if I had a thousand lives I could lay them all down for him. I felt so filled with his love that I hastened home fully determined to give myself to whatever God pleased, nothing doubting that he would take me to heaven if he suffered me to be burnt to death, or that he would in some way deliver me as he did his three servants who trusted in him. When I got to my own door I saw flames issuing from the oven. I expected to be thrown into it immediately. I felt my heart rejoice that, if it were so, the will of the Lord be done. I opened the door and to my utter astonishment saw my husband on his knees praying for the forgiveness of his sins. He caught me in his arms, earnestly begged my pardon, and he has continued diligently seeking God ever since." Fletcher cried: "Now I know why my sermon was taken from me; namely, that God might thus magnify his mercy."

## MISSIONS.

MANY will feel grateful for the favoring Providence that attended the passage of Miss Susie Burdick across the seas, and for her safe arrival and cordial reception, in the land of her nobly chosen and noble work.

OF foreign missionaries in China, there are 526 men, 337 wives, and 260 unmarried women. There are 162 native ordained ministers, 1,278 unordained helpers, 34,505 communicants, and 14,817 pupils in schools; and the contributions of native Christians amount to about \$45,000.

BRO. A. B. PRENTICE has gone to Hammond, La., to labor for about three months. The interest there among Baptists in the Sabbath doctrine, is scarcely less than remarkable, and we believe that point to be one of the most interesting and hopeful fields for home mission work in all the South-west. We look for great good to come from the wise and efficient labors of Eld. Prentice.

FROM D. H. DAVIS.

Miss Burdick arrived safely about a week ago. We are happy to receive her. We have been having some Christmas exercises, of which I have not the time to write you now. Those who were present seemed to enjoy them much. The weather is very fine at present, and we of the mission are all usually well. Hoping you may have much pleasure during this season of festivity, and that a year of much prosperity and blessing may open to you, I am sincerely your brother in the work.

SHANGHAI, Dec. 27, 1889.

FROM L. F. SKAGGS.

We have had a revival of religion in this neighborhood, preaching by the writer and two ministers of the First-day Baptist Church. A number of backsliders were restored, and ten persons converted. Seven of them were children of parents that belong to our church. Five are from the family of which I wrote in my last letter, saying that two members united with our church from the Baptists. On last Sabbath, Jan. 11th, the seven above mentioned united with our church, and were to have been baptized the next day, but it was postponed, on account of the continual rain that day, until next Sabbath. I have five children, and they are all members of the church.

Our church now numbers twenty-five members, all in peace. I have preached for it ever since it was organized in 1882, without any remuneration. Notwithstanding this I feel that I have been rewarded a thousand fold in spiritual blessings which are only enjoyed in the faithful discharge of our duty to God and man. I feel confident that God will yet build up a strong church at this place if only the entire membership will faithfully discharge their duty. Pray for the cause that we may preach and practice the whole truth as revealed in God's Word.

BILLINGS, Mo.

FROM MISS BURDICK.

SHANGHAI, China, Dec. 22, 1889.

Although I have been in Shanghai since last Tuesday, Dec. 17th, there has been no mail out since, and there will be none until the last of this week. So while I may seem to have been slow in reporting to the Board, the delay has not been mine.

You will be interested to know that the passage from America to Shanghai has been a remarkably fortunate one for the time of year. The Oceanic was only sixteen days in crossing the Pacific. She arrived in Yokohama four days before she was reported due. Again, in coming from Yokohama to Shanghai, we were especially favored. We had been assured that we would find it much rougher than the Pacific had been. On the contrary, it was, for the greater part, very peaceful.

Our missionaries gave me a right hearty welcome. They are intent upon the work. When I hear them talk in the Chinese tongue I fear that it will be some time before I can help them much. I shall begin regular study as soon as possible. It is not easy to find a suitable teacher. While I wait a little for the teacher, all the Association are pressed into service, even Theodore and John Randolph helping.

The responsibility resting upon me seems very great. I feel assured that the friends in the home land are remembering me, and that the Heavenly Father who hears and answers prayer will help me.

## WOMAN'S WORK.

LET nothing make thee sad or fretful,  
Or too regretful;  
Be still.

What God hath ordered must be right,  
Then find in it thy own delight,  
My will!

Why shouldn't thou fill to-day with sorrow  
About to-morrow,  
My heart?

One watches all with care most true;  
Doubt not that He will give thee, too,  
Thy part.

Only be steadfast, never waver,  
Nor seek earth's favor,  
But rest!

Thou knowest what God's will must be  
For all his creatures, so for thee,  
The best.

—Paul Flemming, 1609-1640.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high. Psalms 92:1.

WELL, fed, comfortably clothed, a warm house, and cozy corner with books and papers, and one's own home friends about you; the cold wind whistles, moans, and sighing finds its way through your chimney, and makes doleful rappings at your ear; but the comfort outweighs the plaint of the wind, and feeling the richness of it, you cry out, it is almost too much to bear when so many are ill at ease in a thousand ways; and you say, "What shall I render unto the Lord for all his benefits unto me? An offering to my thank-offering box?" Yes, surely—but more, service, service. Some specified service for this special hour of comfort and ease.

A LADY from the Woman's Society of the New York City Church, attending the 30th anniversary of the Woman's Union Missionary Society, held at the Plymouth Church in Brooklyn, Jan. 16, 1890, reports to us the programme of the day. The day was stormy, and the audience therefore smaller than otherwise it would doubtless have been. The Board Secretary reports enlargement of the work in all the foreign fields already occupied. These are in Burmah, India, China, Japan, Greece and Cyprus. The Society sustains, besides its missionaries in these fields, Bible readers, Boarding and Day Schools, an Orphanage, Dispensary,

and Hospital work. The Treasurer reported that though there had been many extra expenses during the year, they closed the account out of debt, and with added facilities for the coming year. The report is interesting. The meeting must have been, and we hope that others of our women were also able to attend it.

ITEMS.—Intoxicating liquors in India are called by the natives, *Government-shame-water*.—In Damascus drunkards are called victims of the "*English disease*."—The Woman's Foreign Missionary Societies of the United States, contributed in 1887-8, \$1,038,253.—When Dr. Perkins came to Holyoke to find a missionary teacher for Persia, Fidelia Fiske was ready, and she told Miss Lyon she would go. These two, the great teacher and her scarcely less great pupil, drove thirty miles through snow-drifts to the mother's home, and at 11 o'clock at night awoke a sleeping household to ask whether Fidelia might obey the Lord's call to Persia. There was little more slumber that night, and before the next day's sun had set the devoted mother bade her daughter follow the Lord's voice. "Go, my child, go!" said she.—The Woman's Executive Committee of Home Missions of the Presbyterian Church, announces that its receipts for the last year amount to \$320,000, an advance over last year of \$94,000.—Miss Ferguson, a graduate of Mount Holyoke, went to Wellington, in the western province of Cape Colony, fifteen years ago, to found a school for girls. The result of her work is Huguenot Seminary, with a corps of nineteen teachers, mostly Americans, with 225 pupils in attendance.

FROM THE FIELD.

Dr. Swinney, under date of October 11th, in speaking of the reception of letters in a certain recent mail, said that it came in about twilight, and the second letter she opened was the one giving her the news of the decision of Mrs. Dunn, not to go to the China field, and speaks of it, that it seemed to stun her, that she had a sad night, and in the morning was ill. She had been feeling that the right one had been found, but adds, "Our Heavenly Father knows best, and I pray now that he will give me strength to go right on and wait patiently his pleasure in sending a co-laborer. To see things as we see them here, with thousands of people about us, and to hear many of them say each day they never have heard of Christ, is to feel the force of heathenism and the need they have of gospel light. It is so urgent for them to hear of the Saviour, and that quickly, especially with many of the sick, that I often think of the passage, 'Go out into the highways and hedges and compel them to come in,' and wish that I could talk faster, work harder, and had more lives than one to spend among them." She speaks of the disappointment in not having a helper, as great and distressing in many ways. "I feel that this is the Lord's work, for he is greatly blessing it, therefore believe that he will yet send some one to help carry on what he is already blessing. So while I am working and waiting, I am still looking to the home-land confidently expecting that in God's own good time, news will reach me that some one is to come. When we reach the 'other land' we will see the joyous side of all the questions which we do not now understand."

THE hopes of the fishermen have at last been raised. It was feared the herring season would be a failure owing to the fact that none had yet arrived, but on Feb. 9th, the schooner E. B. Colwell came into port with 800 barrels, the first catch of the season.

## EXTRACTS FROM A LETTER FROM MRS. FRYER.

Under dates of October 8th and November 30th, Mrs. Fryer writes, expressing a wish that she might write a note of personal thanks to all the ladies who have sent her patterns of knitting and crochet. She speaks of the season as having been very trying because of the unusual amount of rain. She says, "If we feel this bad weather so much, how must the thousands of natives who live all around us suffer from it. The houses of the common people are, for the most part, built low upon the ground, having the bare earth for a floor, with perhaps boards laid down in the bed-rooms, if such rooms there be. This unusual abundance of rain has caused a large part of the rice crop to be ruined before harvesting. The yield of cotton is an almost entire failure from the same cause, so that the outlook is a sad one in many parts of the Province.

Besides this there have been serious floods lately in various parts of China and Japan. Thousands of lives have been lost from them, not to speak of the great devastation of homes and property. Added to all this, report has come that the Yellow River—China's sorrow—has again burst its banks, this time in a new place. No one can compute the misery and loss of life that this must necessarily produce.

Still another sorrow has befallen this just now unhappy nation; a large portion, and that the finest, of the great Temple of Heaven, at Peking, was burned a few days since. The Emperor has proclaimed punishment and the loss of position to those in charge at the time; but it is generally thought that the fire was caused by a stroke of lightning, as it was first discovered in a severe thunder storm.

You have doubtless read and seen pictures of this wonderful temple, where only the Emperor himself goes once a year to worship and make offerings for the whole nation. When Peking was first opened, there was little difficulty in getting into the enclosure to see this interesting place. For several years back, however, its gates have been closed to all foreign visitors. Four years ago when we were in Peking, we were able from the top of the city wall to gain, by the aid of a glass, a view of the azure dome; but this was from a distance of more than two miles. One day, which I shall never forget, we rode for hours in carts, over those terribly rough roads, so as to see the buildings and altar from the temple wall itself. Tired we were when the temple gate was reached, and surrounded by crowds of men and boys, who were as lavish in their ungainly phrases as in the mud which they threw as we alighted from the carts and walked to the gate-keeper's house. A handsome fee was offered to gain permission to go up on the outer city wall, but this was promptly refused, with the reply that no less a sum than sixteen dollars would open the gates. We learned upon good authority that a few days before a foreigner had paid forty dollars for the privilege of visiting the temple. Foreign money has spoiled, in many ways, the Chinese. Twenty-five years ago, when my husband lived in Peking he thought nothing of taking frequent horse-back rides within these very grounds where such exorbitant sums are now asked for admission. On coming away we took a little walk on the embankment of the wall of the temple enclosure, but were soon surrounded by crowds of people, some demanding money because we had looked through a breach in the wall. Mr. Fryer turned upon them and insisted upon his being paid for our having exhibited ourselves to so many people. It was laughable to see them retreat as he went towards them with outstretched hands, begging for their money. But the great Temple of

Heaven, with its vaulted dome of blue porcelain, and its immense pillars of rare scented wood, has fallen a victim to fiery flames, and where China's pride has so long stood, remains now but a heap of ruins.

"I wonder if you have heard of the proposed new railway? Without any doubt the 27th of last August marked the beginning of a new era in this vast Empire. It was on that day that the Emperor signed the decree ordering that the railway should be constructed. It is to extend from Peking to Hankow, and will be over a thousand miles in length. It has already been begun, I believe. The subject was discussed for a long time, and only a few months ago the hope of having the railway was almost despaired of, as the project was strongly opposed by those most influential with the young Emperor. Already it is more than whispered that the burning of the temple of heaven is but a manifestation of the wrath of heaven itself, because of this foreign innovation. It is to be feared that the large party who are opposed to all changes will make a handle of this unfortunate occurrence to stir up a violent opposition."

Under Mrs. Fryer's second date, she says: "We have been looking for the arrival of Miss Burdick for the last two mails, and think she must come on next Monday's steamer. If so, she will doubtless have Mrs. Davis as a traveling companion from Nagasaki, Japan. She went there several weeks since with little Alfred, who had been in very poor health for many months. I am glad to say that Mrs. Davis writes he has been improving almost from the first, since their arrival there.

"I was at the mission this afternoon at the Sabbath-school. All are in usual health there. Susie has grown such a nice, dear girl, almost a young lady. She is a great comfort to her parents.

"Yesterday afternoon I went to call upon Bishop and Mrs. Andrews, of the Northern Methodist Episcopal Mission, as they were stopping in Shanghai for a few days. They have been to Peking and other places in the North, as well as up the Yang-tse River; where they have mission stations. It was delightful to hear them speak of their interest in this wonderful people. Mrs. Andrews said, 'People at home do not know the Chinese, or the country where they live. It is marvelous.'

"I mentioned to you about the rain that came at the time for the rice harvest and threatened to cause a famine in a large section of the Empire. They continued almost incessantly for six weeks. We learn that the suffering from want of food and flooded houses is beyond description in regions not far from here. The winter has scarcely begun here yet, so what it will be before the spring no one can tell.

"I have been much interested in the reports of the Conference, especially the part referring to the new stand taken by the young people of the denomination. This is most cheering. Oh that every young man and woman could realize how much influence he or she could have, if only it were cast upon the right side!

"But the hours grow very late and I must close. I have not told you anything about the people all around and about us, and in whom you would take an interest, but will reserve this until another time. We are always busy, each day being filled with new duties and responsibilities." Mrs. Fryer, in closing her letter, speaks of the sending of a piece of embroidery done by Chung La's Mary. The work, since received, is pronounced by all who see it to be an exquisite piece of needle skill; but there is in it one added touch of value, though of the personal nature, since this Mary is the namesake of the recipient of her work, through Mrs. Fryer's hand.

## HISTORICAL &amp; BIOGRAPHICAL.

## THE SEVENTH-DAY BAPTIST CEMETERY IN PHILADELPHIA.

The State Historical Society of Pennsylvania has recently published, in their *Magazine of History and Biography*, an interesting article on the above subject by Julius F. Sachse, of Berwyn, in that State. In connection with the article appears a superior photo-engraving, showing inside the cemetery a portion of the wall, in which is placed a marble tablet, inscribed with the names of the more prominent Sabbath-keepers buried here. The author manifests the most painstaking effort in securing and verifying his facts, and the Historical Society has duly honored him by reprinting, for circulation, his article in a pamphlet form, beautifully executed. This we insert almost entire, as follows:

Richard Sparks, a prominent member of the community of Seventh-day Baptists, or Sabbath-keepers (formed during the last decade of the seventeenth century, and located on the Pennepack, in the upper part of Philadelphia County), removed to Philadelphia about the time when the differences broke out between their minister, William Davis, and Abel Noble, Thomas Rutter, and other prominent brethren of the faith. Here he prospered and acquired considerable property, among which was the lot on the southeast corner of Fifth and Market streets, having a frontage of twenty-six feet on the latter street, and extending back on Fifth Street a distance of two hundred and sixty feet.

Late in the year 1715, Sparks became seriously ill, and, recognizing the uncertainty of life, also knowing that there was no separate place of burial for the "Sabbath-keepers," and having in mind the trouble concerning the old meeting-house on the Pennepack, incorporated the following clause in his last will and testament:

"I, the said Richard Sparks, have put my hand and seal to this my last will and testament, dated ye 14th day of January, in ye second year of ye reign of our sovereign Lord George by the Grace of God of Great Britain, France and Ireland King, and in ye year 1715-16. . . . The above Richard Sparks do hereby give, devise, and bequeath one hundred feet of the back end of my lot on ye south side of ye High Street Philadelphia for a burial place, for ye use of ye people or society called ye Seventh-day Baptists for ever. In which said piece of ground I desire to be buried, my wife having the use of it during her life, and I will that this clause be considered and taken as part of my will."

The will is dated January 14, 1715-16, and appoints his wife, Joan Sparks, his sole executrix. It was approved April 3, 1716. As may be seen by the above dates, Sparks died soon after making his will, and was the first "Sabbath-keeper" to be interred in the donated ground.

Owing to the death without issue of the widow (who was also buried in the ground), and the decline of the "Sabbath-keepers" within the city, the lot soon became neglected, and for a time was without an enclosure, or even a stone to mark the graves of those who, unknown and forgotten, rested beneath the clay.

For many years, the history of the ground is obscure. After the death of Joan Sparks, the upper end of the original lot, having a frontage of one hundred and sixty feet on Fifth to Market Street, came into the possession of Thomas Cadwalader, "Practitioner in Physic." Dr.

Cadwalader conveyed the property to one John Oldenheimer, butcher, June 26, 1766, the consideration being a ground rent of "forty-four pieces of Gold called Spanish pistoles, and a half of each piece;—each piece weighing at least four pennyweights and six grains, unto the said Thomas Cadwalader his heirs or assigns in two payments, viz: twenty-two on the 26th day of December, and twenty-two and a half on the 26th day of June thereafter forever."

Although the growing city was steadily progressing westward, and the lot was within a stone's throw from the new State House, there seems to be no record of any effort having been made to care for it until about the year 1771, when the Cohansey (Shiloh) Church took charge of the bequest, and remained in undisputed possession until some years after the close of the Revolution. It seems strange that the Pennepack congregation, of which Richard Sparks was a founder, and for whose benefit the bequest was mainly made, should have neglected the property, which was rapidly growing in value. The congregation at the time when the Jersey brethren assumed control consisted of eleven families, who held their meetings at the house of Benjamin Tomlinson, under the ministrations of Rev. Enoch David. Prominent among these, were Samuel Wells, Richard Tomlinson, Job Noble, Elizabeth West, Mary Keen, and Rebecca Dungan.

There were, no doubt, in the intervening years, other interments made in the ground than the two noted above; but in the absence of all records, it is impossible to state who they were, or when made. The first burial of which an actual record can be found, was that of Jane Elizabeth Tomlinson, in 1772, followed by that of Elizabeth West in 1773, as the record states, "an aged widow of William West."\*

How the westward course of the city, after the close of the struggle for Independence, enhanced the value of the bequest is shown by the fact that John Oldenheimer sold his lot, on which he had erected a large, three-story brick house fronting on Market Street, July 1, 1782, to William Sheaff, a well known merchant, for £2,500, subject to the before-mentioned ground-rent. This fact coming to the knowledge of some of the Sabbatarians in Chester County, Penn., they at once made an attempt to possess themselves of the adjoining ground, but were opposed by their brethren of the two New Jersey congregations at Piscataway and Cohansey. This dispute culminated about 1786, and was decided in favor of the Jersey congregations, the ground for the verdict being the fact that the New Jersey Churches were incorporated, while the Chester County congregations had no corporate existence.

To remedy this defect, application was made to the Legislature early in 1787, by the brethren of Newtown and French Creek, Chester County, or Nantmeal, to incorporate the latter congregation, they being the most numerous and having a meeting-house. The petition was granted March 5, 1787, too late, however, to prevent the Jersey brethren from assuming the complete control of the bequest, so far as the income or revenue was concerned, thus ignoring the claim

\*William West, "Innholder," as he styles himself, was a resident of Oxford township, Philadelphia County, where he kept a tavern near the Oxford Church. He died in February of 1765. There is a tradition that he was a near relative of the celebrated painter, Benjamin West; further, that both John and Sarah West, the parents of the painter, belonged to the "Sabbath-keepers," and were buried in the old graveyard of that sect at Newtown, in Chester County.

of the Chester County congregations in everything except their right of burial, which right was never questioned.

At the time of the removal of the seat of government to Philadelphia, in 1790, the two churches in New Jersey leased the unoccupied part of the ground to a Mr. Shoemaker; and in the following year, the Church at Piscataway sent a "letter of agency" to their brethren of Cohansey, as follows:

"We whose names are underwritten and seals affixed being the trustees of the Seventh-day Baptist Church of Christ, in Piscataway, Middlesex County, State of New Jersey, do appoint, constitute and authorize our trusty friend and brother Jacob Martin, who is one of our body, our agent in our behalf, and for the use and benefit of said, in conjunction with any person or persons that may be appointed by the Cohansey church, or otherwise as the case may be, to take charge of a certain lot of ground in the city of Philadelphia, the property of said churches; and left as a burying ground for the Sabbathkeepers, part of which at this time in the tenury of a Mr. Shoemaker and we authorize our said agent to lease out sd. lot for any term of years and for such price as he with the agent from Cohansey Church may think proper, and to collect the rents that may be due to this church and releases and other acquittances to give and generally to do every matter and thing that may appertain to justice in the premises ratting and conforming for effectual whatever our said agent may or shall do in the premises as fully and effectually as if we had done the same in our person in testimony whereof we have hereunto set our hands and fixed our seals this seventh day of October in the year of our Lord one thousand seven hundred and ninety one. 1791.

(signed)

THOMAS FITZRANDOLPH	L. S.
NEHEMIAH FITZRANDOLPH	L. S.
DAVID DUNHAM JUNIOR	L. S.
ABRAHAM DUNHAM	L. S.
JOEL DUNN.	L. S."

The "Sabbath-keepers" of New Jersey continued to use the lot as a place of sepulture for some of their people who died in the city; thus, we find records of the burial of James, John, and Jehu Ayers, and of the wife of Enoch David, one of their most noted preachers of the day.

As the Chester County people never acknowledged the claim of the Jersey churches, nor renounced their own, it was not long before the contest was renewed. At this time there were as yet no streets cut through from Fourth to Fifth Street, and it further appears that, at the commencement of the century, there were several houses on the ground. James Simmonds was one of the lessees, and held his title from the trustees of the Piscataway Church, and seems to have been the builder of one or more of the houses. Early in April, 1803, he paid a year's rent for the ground to David Ayers, the trustee of the Cohansey congregation, and a few days later Hazeal Thomas, as representative of the Chester County churches, demanded the same rental. On objecting to paying the rent over again, Thomas threatened him with a suit of ejectment. Writs of a similar character were also served upon Simmonds at the instance of one John Brown, and the heirs of Colonel Coates; on what grounds the claims of the two latter were founded, were not known at the time.

The Chester County Sabbatarians now rented the ground to one John Denn (who he was does not appear), and suit was at once brought into the court of Nisi Prius, in his name, against

James Simmonds, who employed Mahlon Dickinson as counsel, and appealed to Messrs. Dunn, Dunham and others of the Piscataway Church to protect him in his lease. The trustees of this church at once wrote to Thomas on the subject, making him an offer which it was thought would prove more than acceptable, but the negotiations counted as naught, and the suit went on. Several further attempts were made by the Jersey churches to come to an understanding with Thomas, and compromise the matter without resorting to the law, and a committee was appointed to confer with him on behalf of the Chester County churches, the meeting to be held in Philadelphia, Nov. 21, 1803. The trustees from Piscataway came to the city, but for some unexplained reason, neither Thomas nor the representatives from Shiloh appeared. The committee from Piscataway, accompanied by Mr. Simmonds, at once started for East Nantmeal, to have an interview with Thomas, the understanding of the Jersey congregations being that, "if Thomas wants no more than a proportional privilege in the premises for time to come, we agree to it; but if, as the nature of the proceeding seems to imply, he means to dispossess us, we think it best to support our rights."

The result of this visit is detailed in a letter from the church in Piscataway to their brethren in Cohansey, as follows:

"According to your letter the twenty first November 1803 we did appoint to attend on Mr. Thomas with expectation one of your church at Philadelphia, but disappointment has been felt in this case as well as many others, still we have no disposition to lay any blame on your part but we still went on to Philadelphia and was in hopes of seeing Mr. Thomas there but his non-attendance caused a jurne to his hous with Mr. Simmonds we found him at home seemingly determed to see the ish of the [ ] by law for he had taken it very hard that Isaac Davis had curled up his nose (as he said) when he talked about the property and was not to be put off in this manner.

"After a conversation of some length he did agree for us to set a time and give you notis and himself to meet at Philadelphia in February next."

(To be continued.)

#### PROGRESS OF EVANGELICAL TRUTH.

Dr. Addison P. Foster, speaking of the state of religion in and near Boston, says in the *Advance*, that what is called "Liberal thought" is no longer in the ascendancy there, that Unitarianism is not growing, and that several of its leading churches have during a few years past felt obliged to disband or to unite. He says: "The great names among its ministry like Dr. James Freeman Clarke, Dr. Ellis, Starr King, and Dr. Bartol, as they are removed are not replaced by others. The noble Dr. Edward Everett Hale still remains among us, universally honored and loved, but he now stands almost the only representative of a former race of giants."

"The bolder infidelity," says another, "has even more lost its power. Parker Memorial Hall has been lost to 'Free Thought.' The Spiritualists, once so rampant, no longer make any stir; and even the Mind Curists have passed by. The religious progress of Boston is in the hands of the Evangelical churches which are active and successful."

And so, as a general rule, it is through every part of the country,—churches and ministers are multiplied; missionary efforts at home and abroad are increased; the proportion of Christians to the population is greater than ever before, and notwithstanding all that is discouraging, Christianity to-day has greater power and is making more steady and sure progress than it has ever hitherto done.—*Christian Secretary*.

## SABBATH REFORM.

### SUNDAY ESTABLISHED BY THE CHURCH.

Among Protestant denominations, the Seventh-day Baptists are logical. They find nothing in Scripture to justify observing Sunday as the Sabbath, and rejecting with other sects the authority of the Catholic Church, and professing to believe nothing not expressly laid down in the Scripture, they reject Sunday.

The first Council of Jerusalem, however, negatively declares the Jewish Sabbath not to be binding on Gentile converts and of course not on their families and descendants. The question before the Council was in regard to the binding force of Jewish regulations on the Gentile converts. Now the keeping of the Sabbath was a point upheld in its utmost strictness by the Jews of that time. Under the Machabees some would not fight on the Sabbath even to repel an attack, but allowed themselves to be slaughtered. Our Lord was criticized for not maintaining the strict rule prevailing, and for allowing his disciples to pluck a few ears of wheat as they passed by a field. The question of the Sabbath must have come up in the first Council. It was a deep question to be settled, whether the Jewish Sabbath was binding on the Gentiles received into the Church. It is hereby possible to conceive that so important a point in the great question of Jewish obligation could have been overlooked or treated as unimportant. Yet with the Pharisaic strictness before them the apostles, in the name of the Holy Ghost, forbore to make the Sabbath obligatory.

The Lord's-day, the first day of the week, was from the first accepted by the Church, as a special day of prayer, not of mere cessation from work as the Jewish Sabbath was. The sanctification of the Sunday was subsequently enforced by regulations and commandments of the Church, and is sustained only by her authority.—*The Catholic News*.

We thank the *News* for its recognition of our logical and consistent position; but venture to add that the "negative" testimony of the Jerusalem Council is not sufficient for a true Protestant, though we know that many of our Protestant contemporaries give this testimony (?) as their reason for keeping Sunday. When testimony is so negative that it does not exist at all, we must be excused from accepting it against the plain commandment of Jehovah. The Holy Spirit guided the Jerusalem Council to do what it was called to do, namely, to decide on certain ceremonial regulations. These the Council did decide in a clear and unequivocal manner. We accept its decision. To suppose that the Sabbath was rejected by a Council at Jerusalem, before the name "Christian" was known, before those who had accepted Christ were even a "sect" among the Jews, is credulity run mad. No exegete of the New Testament, no student of history, would enunciate so wild a theory were it not that he seeks some shadow of Scriptural authority to support "the sanctification of the Sunday [which] was subsequently enforced by regulations and commandments of the Church, and [which] is sustained only by her authority."

Such absence of testimony may do for the *Catholic News*; when we accept it we will hasten to vow allegiance to Leo XIII; but as the original Protestants, Seventh-day Baptists prefer the logical and Scriptural platform which discards Sunday with the rest of Romanism, and cling to the law of Him who made heaven and earth, and gave all men the Sabbath as his (not creations) everlasting memorial.

Special to the New York *Freeman's Journal and Catholic News*.

### OUR ROMAN LETTER.

#### THE DUTY OF CATHOLICS.

ROME, Jan. 16, 1890.

The encyclical letter of the Holy Father just published, is entitled "The Principal Duties of Catholics as Citizens." In this letter the Sovereign Pontiff is at pains to specify the rights of the Church and the rights of the State, and does it very clearly. The Church always enjoins obedience to the just laws of the State, and on the part of the State it recommends reciprocity.

"Catholics ought not obey laws which are unjust or contrary to the teachings of the Church, and in this case the fact of their obeying cannot be construed with rebellion, for the Church teaches that it is better to obey God than man, when man commands things that are contrary to the rights of God."

"The Church cannot submit herself to any Government or any party when she ought only consider the interest of souls, and the rights of God."

In the development of this idea, His Holiness dwelt at length on the war made against the Church by those Governments under the influence of infidels.

"In order to repulse those enemies," he said, "Catholics ought to be united among themselves, for their apathy or their disunion render their adversaries the more audacious."

Still continuing in this line of thought the Holy Father reproached certain Catholics for timidity against those who attack the Church, and the temerity of others which leads them into intemperate zeal. He finally recommended the faithful to act under direction of their Bishops, whose authority ought always to be respected.

We shall look for the complete text of the Encyclical just issued. Whatever may appear upon the face of it, there will be much "between the lines" relating to the Catholic question in the United States. It will be interesting to compare this last Encyclical with one on "Liberty," issued in 1885, and to note how it accords with the utterances of the Baltimore Congress. We hope to keep the readers of this Department fully informed concerning the utterances of the Pope.

### IS ROMANISM GAINING STRENGTH IN THE UNITED STATES?

General statistics, as often used, are uncertain standards; much more uncertain are they when manipulated by incomplete knowledge, or party interests. Whatever may be true of the United States, the growth of Roman Catholicism in New York City is beyond question. Archbishop Corrigan lately set out to visit Rome and report concerning the affairs of the Church in his diocese. On the Sunday before sailing he preached in St. Patrick's Cathedral. His sermon was reported in the *Catholic Review*, of Jan. 25, 1890. The paragraph touching the growth of Catholicism in New York City is as follows:

At the end, in order to give a general idea of the condition of things in this diocese, I shall be asked to tell the Sacred Congregation what has been the degree of progress or retrogression in the last twenty years. In this regard I shall be able to submit a most gratifying summary; while the Catholic population of the diocese during that period has increased only one-half, the efficiency of the Church and its facilities have more than doubled. In 1870 the Catholic population of the diocese was 525,000; to-day it is 800,000. In 1870 the number of churches was 113; in 1890 it is 196. This makes no account of the vast improvement in the size and beauty of our church edifices. No account is made of the substitution of new buildings for old. There were in 1870, 210 priests in the diocese. The present number is 496. On the first day of the year the number was 500, but four have since been lost. [Even as these words were spoken by the Archbishop the number was further reduced to 495 by the death of the Rev. Martin J. Brophy, pastor of the Church of the Sacred Heart.] The number of Sisters in the diocese in 1870 was 800; now it is 2,268. The schools twenty years ago numbered 120; now they are 229. In 1870 many of the schools were in poorly lighted and ventilated basements. There has been a vast improvement in the two decades, and the schools now being built will compare favorably with any in the city. In 1870, 23,000 children attended the parish schools; now the number is 48,000.

The efficiency in every department of church work has more than kept pace with the growth of population. We are now better able than ever before to attend to the spiritual wants of the faithful. The zeal and loyalty to the Holy See of the people is very encouraging, and gives great comfort to the clergy. Much, however, remains to be done, and no efforts must be relaxed.

These figures are more than "food for thought." They show steady gain of Catholic influence, at one great center of thought and political influence. New York City governs the political history of New York State, and the

Empire State does much to control the nation. Boston, though once the Puritan City, par excellence, is another focus of Catholic power. If there be no ground for alarm, concerning the future of Protestantism and Romanism in the United States, there is abundant cause for such careful consideration of the question, as the average man has not given to it hitherto. The supremacy of Romanism means the decay of Protestantism, if not worse.

### SCOTCH SEVENTH-DAY BAPTISTS.

*Information Wanted.* A correspondent from Nortonville, Kansas, writes as follows:

A. H. LEWIS, D. D., Plainfield, N. J.

Dear Brother,—I write you for a little historical information that I do not know how to obtain otherwise.

When and under what circumstances did the Seventh-day Baptist Church at or near Portbonitone, Isle of Bute, Scotland, originate? The pastor about the beginning of the present century was a Mr. McCarty, I do not know his initials. My grandfather and grandmother, Archibald and Jane LaMont, were Sabbatharians at that place, and came from there to America in 1809, and located in the State of New York, Tompkins Co. I have been a Sabbath-keeper about twenty years (S. D. A.) Any information you can give me will be thankfully received.

Your brother in Christ,

JOSEPH LAMONT.

We think that we have heard of this pastor, McCarty, in connection with European Sabbath-keepers, but can give no further information. If any reader of the RECORDER can aid in answering the question of Bro. LaMont, we will be glad to hear from them. Early Scotch Christianity was Sabbath-keeping, this is too well-known to admit of question; but the church referred to was probably connected in some way with the early history of Seventh-day Baptists in England, or possibly by some backward flow of emigration from America. Who can tell?

### THE OLD TESTAMENT TE DEUM.

The tradition about the Te Deum is that it was sung by Ambrose and Augustine through a kind of inspiration in 387. The truth in this is that this hymn, which has been sung in so many countries and through so many centuries, had its commencement in a responsive Christian song which Ambrose introduced from the Eastern into the Western Church. It was a morning psalm of praise, and began, "Every day will I bless thee, and praise thy name for ever and ever." This 145th Psalm may be looked on, therefore, as having in it the germ of the widespread Christian hymn, and as being itself the Te Deum of the Old Testament. The Jews were accustomed to say that he who could pray this Psalm from the heart three times daily was preparing himself best for praise in the world to come.

### THEY PROTECTED HER.

Animals are frequently very fond of children. Perhaps it is their fearless innocence that protects them. A recent issue of *Harper's Young People* tells this story:

The keeper of a certain menagerie was accustomed to take his baby girl every day to the cages of the animals, and they soon grew to be very fond of her, showing signs of pleasure whenever she put her tiny hand through the bars to pat or stroke them. A savage old jaguar, however, refused to be friendly, and one day when his cage door became unfastened accidentally, he crept out, and crouched to make a spring for the child. The father was holding her before a cage of leopards. To remain in that position was certain death for both. Quick as thought, he slipped the bolt of the leopards' cage, and thrust his darling in among them. Then, being an expert gymnast, he seized a rope which was dangling from the ceiling, and lifted himself, hand over hand, out of reach of the jaguar, until the enraged beast could be shot. The leopards welcomed the little girl, and honored the trust by keeping her safely.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

CORRESPONDING EDITORS.

REV. A. E. MAIN, Sisco, Fla., Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

T. B. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.

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

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

So do I gather strength and hope anew;  
For well I know thy patient love perceives  
Not what I did, but what I strove to do.

APPROPOS to our racy paper this week upon the Mormons, comes the intelligence of the Gentile victory in the municipal elections at Salt Lake City. This on both sides was regarded beforehand, as being decisive for or against the continuance of Mormon rule; and stringent measures were taken for the prevention of illegal voting. Everything passed off very quietly until the result of the election was announced, when the intense excitement broke forth in the firing of cannon, brilliant parades, etc. May this be the beginning of the end.

ON our last page will be found an offer made by the *Ladies' Home Journal*, of Philadelphia, to which we wish to call the attention of our young lady readers. Steady, persistent, and systematic effort would be necessary to success on the part of one who should accept the offer; but it would all be made before entering upon the school-life proposed, and in that respect, would possess a very definite and decided advantage over "working one's way" through school, and pursuing, at the same time, the college course. Think it over, girls; who will try it?

TO MANY of our readers, the name and history of Chloe Lankton, of New Hartford, Conn., is familiar. She recently died, at the age of 77, another victim of la grippe. For more than sixty years she has been a bed-ridden invalid, and has been supported by the voluntary contributions of Christians. During all these years of suffering, her patience, cheerfulness, and unfaltering trust in the love and goodness of God, have given her an influence most beneficent and far-reaching. Her life was published not long ago, in a book suitable for Sabbath-school libraries.

WE regret that we are unable to re-produce, for our readers, the beautiful little picture which accompanies the sketch begun this week in the Historical Department of the RECORDER. It shows that part of the wall of the old burying-ground to which is strongly fastened the marble slab described in the article, now gracefully festooned with growing vines. Although erected more than sixty years ago, it is so well preserved, the lettering is so clear, as to be plainly legible in a little picture of 4x6 inches. The picture is a photogravure, most daintily executed, and we are obliged to Bro. Whitford for this glimpse of such an interesting, historic spot.

## A HIVE OF INDUSTRY.

A warm friend of Alfred once said, in speaking of Kenyon Memorial Hall, "It ought to be a veritable *Hive of Industry*." That it has indeed become so was amply proven on Wednesday evening, the 12th. The President of the Y. P. S. C. E., Prof. Wardner Williams, with the social committee, arranged a social for the Society, unique, enjoyable, and instructive, Memo-

rial Hall, where it was held, wore a most attractive appearance. The Library and Reading-Room were in charge of the genial Assistant Librarian, Miss Eva Champlin, who has lately returned from a three month's study with Mr. Dewey, the originator of the Dewey system of classifying and cataloguing libraries, now in use at Columbia and at Albany, and which is being followed here; greatly increasing the efficiency of this valuable adjunct of the school. Prof. Post, in his room, displayed specimens for the study of Natural History, prominent among which were fine collections of classified shells and insects, and a rare amount of microscopic work, exhibited by Mr. D. A. Saunders. Prof. Place was ready to explain the apparatus used in Industrial Mechanics, his Signal Service instruments, and his clever little model of the Bridge lately erected over the Frith of Forth. To those artfully inclined, Miss Stillman's room, with its collection of paintings, many having been brought in for this occasion, was a delight. When the company gathered in from the different parts of the building to the main Lecture Room for the literary and musical programme, the room was filled to its utmost capacity, and the large entrance hall as well—indicating, if numbers may be considered a true index, very thorough appreciation of the occasion. We are confident that this appropriation of all parts of this fine building to the working daily needs of the Institution would fully coincide with the wishes of him in whose honor it was erected.

## REASONS FOR OPPOSING LEGISLATION ON RELIGIOUS MATTERS.

Notwithstanding all that has been said on the subject of the dangers of religious legislation, some are still troubled to know why we should care anything about it. A correspondent sends us a list of condensed reasons for opposing such legislation, which he has adapted from some other publication and which we deem worthy of repetition:

Because religious liberty is endangered. Because religious legislation is opposed to religious liberty. Because the enforcement of religious institutions and rites by law is unconstitutional and unscriptural. Because there is at the present time an organized effort to secure religious legislation. Because the proposed national Sunday law, and the educational amendment which provides for the teaching of the principles of Christianity in the public schools, are steps toward the union of Church and State. Because the present movement towards a union of Church and State will, if successful, open the flood-gates of religious legislation, bigotry, and intolerance. Because religious legislation leaves religious faith to the decision of the majority; but the majority has no right to decide the religious faith, and bind the conscience of the minority. Because freedom is essentially the right to differ, and that right should be sacredly respected. Because such agitation is in harmony with the Constitution, the first amendment of which says, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof. Because it is in harmony with the Declaration of Independence, which declares equal rights and liberties for all men. Because a hundred years of unequal prosperity attest the wisdom of our forefathers in the establishment of a government in which Church and State are entirely separate. Because this "land of the free" should be preserved from the blighting influences of the religious despotism which has cursed the nations of the old world. Because religious legislation is subversive of both civil and religious liberty, and therefore a menace to both the State and the Church. Because patriotism impels opposition to anything which would endanger the prosperity of the Government. Because all men are created equal, and therefore have the right to worship God according to the dictates of conscience. Because, in harmony with the golden rule, each should grant to others the exercise of the same rights which all claim for self.

"Render therefore unto Cæsar the things which are

Cæsar's; and unto God the things that are God's." "My kingdom is not of this world,"—*Jesus Christ*.

"Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."—*George Washington*.

"Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."—*James Madison*.

"Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the State and the Church forever separate."—*U. S. Grant*.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—*U. S. Constitution*.

## SPECIAL BOARD MEETING.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society, was held at their usual place of meeting, West-terly, R. I., Feb 2, 1890, at 9.30 A. M.

Wm. L. Clarke in the chair.

Prayer by Jonathan Maxson. Twelve members present and one visitor.

Correspondence was read from D. H. Davis, Dr. E. F. Swinney, G. H. F. Randolph, A. E. Main, Cor. Sec., Miss Susie M. Burdick, Madison Harry, Geo. W. Lewis, Geo. W. Hills, E. D. Davis, L. A. Platts, A. B. Prentice, A. H. Davis, Geo. W. McCarty, J. F. Shaw, S. D. Davis.

## BUSINESS TRANSACTED.

*Voted*, That the Board deem it advisable to adhere to the rules adopted in our last Annual Report, that the annual reports of all Foreign and Home missionaries, and missionary pastors, shall be from July 1st to June 30th.

*Voted*, That it is the understanding of this Board, that Miss Susie M. Burdick is to be at the head of the educational work, and sustain, as soon as practicable, the same relation to the Educational Department of our China Mission, that Dr. Swinney does to the Medical Department, and Brethren Davis and Randolph do to the various forms of evangelistic work.

*Voted*, WHEREAS, Bro. D. H. Davis, in a letter of Dec. 13, 1889, informs us that if the health of his little boy does not improve during the winter, he thinks Mrs. Davis will be obliged to return to America in the spring with him, and hopes the Board will grant her the privilege, in case it seems best at that time; and also that he ought to return for needed rest and change, but is willing to wait until the spring of 1891, if thought best. Therefore,

*Resolved*, That the Board consents to the return of Mrs. D. H. Davis and her children to America next spring, if deemed advisable, and to the return of Mr. Davis in the spring of 1891.

*Resolved*, That the expense of their return to America be borne by the Board.

*Voted*, That in view of the contemplated return of Mr. Davis to America, we deem it inexpedient to take any further action looking toward the establishment of a permanent inland mission for the present, but this action above stated does not intend to interfere with the evangelistic work of our missionaries in China in inland stations; or the employment of native evangelists.

*Voted*, That we authorize Bro. D. H. Davis to purchase the land on which is the Chinese grave, and obtain a deed of the same.

*Voted*, That the Treasurer advance to Madison Harry, on salary for present quarter, \$100.

*Voted*, That the letter from Taney, Idaho, be referred to the Corresponding Secretary for further information.

*Voted*, That the Treasurer be instructed to forward to A. B. Prentice, \$100 on account.

*Voted*, That \$50 be appropriated to the Jackson Centre Church, Ohio, to assist them in securing evangelistic work.

*Voted*, That the Treasurer settle with Bro. G. W. McCarty for his labor in Texas, and that the Board do not deem it wise to employ him further at present, on account of the lack of funds in the Treasury. Adjourned.

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

WM. L. CLARKE, *Chairman*.



WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C. Jan. 12, 1890.

One of the most far-reaching and stringent measures against liquor that ever attempted to be enacted, made its appearance in the United States Senate on Monday last. It was introduced by Mr. Platt, the junior Senator from Connecticut. Indeed this is its second appearance really, for the Senator says it is the very same bill that he introduced last year, only it did not receive the attention it deserved from the committee, and was never reported. This session he says he is confident it will meet with a better reception, and that some action will be taken on it. This measure absolutely prohibits the manufacture, sale, or importation into the district of Columbia of any kind of intoxicating liquor, including wine, beer, ale, porter, and cider when it is to be drunk on the premises where sold. It even provides against treating, making it a penal offense to give it away, and in this respect adds to the prohibitory clauses the germane part of the anti-treating laws which exist in several of the States.

The only use for which liquor can be sold is for medicinal and scientific purposes. To secure it, one must have the prescription of a reputable physician, and the druggist who sells it is obliged to write the name of the purchaser across the prescription, and at the end of each month send them to the District Commissioners for inspection. In this way it is proposed to compass the difficulty which has confronted prohibitory efforts in Kansas, for instance, where the drug store with a liquor prescription counter flourishes to such a distressing extent. Then, when spirits are wanted for mechanical or scientific purposes, the purchaser is required to make an affidavit stating the particular purpose for which it is to be used, before its sale can be legalized. These affidavits, like physicians prescriptions, must be sent to the Commissioners each month. Even the most stringent regulations are thrown around the sale of wine for sacramental purposes. Only the pastor of a church is allowed to purchase it, and then only on a written application. For the violation of any of its provisions, a penalty of from \$100 to \$500 fine, and not more than six months imprisonment is provided.

The number of temperance meetings held in this city under the management of the Order of Good Templars, is constantly increasing. On last Sunday afternoon four different meetings were held at the same hour. The ladies of the W. C. T. U. again want Congress to pass an act providing for a vote on the liquor question in the District of Columbia, and Congressman Cutcheon, of Michigan, has agreed to introduce such a bill. In a recent temperance address here General Cutcheon said that there was but one standard of temperance, and that was total abstinence from everything injurious in its effect. He said each reform must be an individual reform, because it is an individual disease. Education was the thing needed in temperance reform. The best work done was with the children. The habit once formed grows like a spider's web to the cable. General Hamilton once said, "If you would reform a man, first reform his grandmother." The speaker said that prohibition in the District of Columbia must be gained by agitation and the ballot; that a general prohibitory liquor law, if passed by Congress, would not be enforced; that public sentiment is law in this country, and that public sentiment must be created to make and enforce law. He expects good temperance legislation from the present Congress.

The House of Representatives is now engaged in quietly debating its new code of rules, and every citizen interested in what Congress may do this session, is doubtless anxious to see it adopt these rules as soon as possible, and settle down to some real business.

Delegates to the recent colored convention held in this city, hold conflicting opinions as to the outcome of the conference. Mr. Taylor, ex-minister to Liberia, thinks it was a complete failure, and that it demonstrated beyond all question the incompetency of the negro for self-government. On the other hand, Dr. Turner, of Georgia, thinks much good was accomplished, although excitement, confusion and disorder prevailed. He says it was a difficult body to handle, but so is the House of Representatives.

TRACT SOCIETY BOARD MEETING.

The regular Monthly Meeting of the Executive Board of the American Sabbath Tract Society was held in the Seventh-day Baptist church, Plainfield, N. J., on Sunday. Vice President G. H. Babcock, presiding; 15 members present. Prayer by A. H. Lewis. Brethren H. H. Baker, E. B. Titsworth, and Jason B. Wells, were also present, and were extended the courtesy of the meeting. After the minutes of the last meeting had been read, the committee on publication in tract form of Mr. Maurer's "Tests of Truth," reported that they had decided to publish an edition of such size as the Editor of the RECORDER, after consultation with Mr. Maurer, might deem necessary. Report adopted. The Treasurer reported that a deed for the Lime Spring property had been executed and forwarded to our agent there.

Correspondence was presented with Wm. C. Daland, L. A. Platts, J. B. Clarke, H. B. Maurer and Ch. Th. Lucky.

The Treasurer presented his Second Quarterly Report for the year, which was properly audited and adopted.

He gave as present condition of funds: Cash on hand, \$878 55. Bills due and ordered paid amounting to \$596 52.

After approving the Minutes, the Board adjourned. REC. SEC.

MORE WORDS OF CHEER ABOUT GIVING.

One of the small churches reports pledges on the new plans of giving which exceed \$20 per month, and aggregate for the year nearly \$10 per member, to be divided between the two Societies. The report says:

If all the churches shall do as well, the plan will raise \$70,000 to \$80,000. It has worked better than we expected in our case. You have done well in pushing it, and I trust you will continue to advocate the plan until it is adopted by all our churches.

From another church, we learn that their first weekly collection exceeded the amount secured by the old method through the whole preceding year. Another letter says:

Enclosed find \$5, to be divided between the Missionary and Tract Societies. As we do not live in the neighborhood of any church of our faith, I thought best to send it direct to you.

Another says:

I have been watching in the RECORDER for instructions about sending funds, to guide those who are not connected with any church.

In answer to this, and other inquiries of like intent we would say, that such isolated helpers may send their contributions to the Agent, if more convenient for them to do so, but ordinarily remittances should be made directly to the Treasurer of the Societies. A generous sum from lone Sabbath-keepers, a man and his wife, was accompanied by the following:

We are all the Baptists in this place. We are keeping the Sabbath, and trying with all our powers to live for God and his cause. We have many precious seasons at the throne of grace. We hope you will pray for us. We are old people, and will soon be called home to see Christ face to face. O, what a happy time that will be! We worship with the Methodists and are made quite welcome. Now, dear brother, I like the way of giving every week, and we will try to follow it as God gives us the ability. And we will pray the Lord to bless the means used to bring souls into his kingdom, and into the light of his holy Sabbath.

Another writes:

We are pleased to know that you are working so faithfully for the Societies, and that the systematic plan of giving is being so generally adopted. May you have much success in the Master's work.

We trust the reports yet to be made may bring equally cheering results of the canvass, and that the gains for the Lord's cause, through weekly giving, may exceed our most sanguine expectations. J. B. CLARKE, Agent.

RESOLUTIONS.

Resolutions passed by the Young People's Society of Christian Endeavor, Farina, Ill., Jan. 22, 1890.

WHEREAS, In the providence of God, Henry L. Crossley, a member of this Society, has been suddenly taken from this life, while sojourning in a distant part of the country, therefore,

Resolved, That in his death an intelligent and promising young man, an active member and exemplary Christian, has been removed from our number; and our hearts are made sad by the loss which has thus come upon our Society, upon the church and Sabbath-school, upon his family, and the social circle in which he moved.

Resolved, That his sudden and early death teaches us the lesson that we should diligently improve our time and opportunities for Christian labor, for in such an hour as we think not the messenger may come which shall summon us away.

Resolved, That we deeply sympathize with his parents, his brother and sisters, in this, their great affliction.

C. A. BURDICK,  
M. G. BURDICK,  
LURA RANDOLPH,  
LUCY POTTER,  
OSCAR WELLS, } Com.

TRACT SOCIETY.

Second Quarterly Report.

GENERAL FUND.

DR.

Balance from last quarter.....	\$ 60 04
Cash received since as follows:	
Received in November.....	\$ 906 16
December.....	1,644 25
January.....	842 62—3,393 03
	\$3,453 07

CR.

Cash paid out as follows:	
J. P. Mosher, agent, Outlook account, \$230 88,	1,092 75
\$643 50, \$218 37.....	82 23
J. P. Mosher agent E. H. account, \$39 31, \$42 92,	
Light of Home account \$143 50,	353 40
\$162 93, \$46 88.....	147 14
J. P. Mosher, agent, Tract Society account.....	
J. B. Clarke, agent, salary account, \$50 00, \$66 66,	183 32
\$66 66.....	
J. B. Clarke agent, Expense account, \$7 25, \$14 74,	25 29
\$3 30.....	150 00
Rev. G. Velthuysen, Holland, \$50 00, \$50 00,	1 65
exchange.....	100 00
A. H. Lewis, Salary Editor Outlook to Sept. 1, 1889,	16 00
Expense Editor Outlook.....	24 00
" " Stenographer.....	2 16
Tax on House, Lime Spring.....	6 45
Bank Stock.....	18 35
Discount on note for \$1,200.....	221 94
W. N. Jennings, stationery for five-cent plan.....	50 00
Rev. William M. Jones, London, for Sabbath Memorial.....	55
Rev. William M. Jones, exchange.....	20 00
Rev. D. H. Davis, Shanghai, expense printing tract	248 90—2,744 13
Cash loaned Hebrew Paper Fund.....	708 94
Balance, cash on hand.....	\$3,453 07

INDEBTEDNESS.

By loans..... \$ 3,950 00

HEBREW PAPER FUND.

DR.

Cash received during quarter.....	\$ 7 55
Loan from General Fund.....	248 90—256 45

CR.

Deficiency for the First Quarter.....	46 97
W. C. Daland, Editor, expense, \$2 93, \$5 22.....	8 15
J. P. Mosher, Agent, Peculiar People account,	165 79
\$54 71, \$52 44, \$58 64.....	35 54—209 48
J. P. Mosher, Agent, Eduth account.....	\$256 45

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Feb. 2, 1890.

Examined, compared with vouchers and found correct.

F. A. DUNHAM, } Auditors.  
J. A. HUBBARD, }

The projected bridge, spanning the St. Lawrence River at Quebec, will be, with its approaches, nearly six and a half miles in length.

## YOUNG PEOPLE'S WORK.

SOME one suggested to us not long ago that it would have been better for mankind if all truth were essentially self-evident, especially truth in regard to right and wrong. The query was also put to us: Why did not God so arrange it?

WHEN one stops to consider the fallibility of human judgment, the uncertainty of all guides, and the ready failure rightly to interpret those guides we have, it seems surprising that men have arrived so nearly at truth as they have. It is almost a convincing proof of the divine presence in man that he possesses so large a measure of it.

BUT let us see if it would have been better, were moral truth self-evident and were all men infallibly guided to the absolute and certain knowledge of right and wrong. Some would like an infallible church, others would prefer an "inerrant" Bible, still others would like an infallible conscience and an absolutely unerring moral sense—none of which we have in all respects.

WHEN, however, we fancy ourselves thus infallibly guided, and then stop to consider what we would do in the circumstances, the thought appalls us. Down deep in the heart we feel the terrible fact of sin, and we know it is different from fallibility. We feel the assurance, amounting to a certainty, that we would not after all obey and follow an absolutely self-evident truth any more than we now do what we are doubtless right in supposing to be a relative and uncertain judgment as to right or wrong. It is the willingness to follow the path God shows, however dim the light, which we really need, rather than a clearer light and a more perfect knowledge of the way.

### THE SILVER STAR.

BY HARRIETT WELLS CARPENTER.

(Concluded.)

But the years that were passing so lightly over Stella's golden head had not touched so gently the two old ladies whose home she brightened. Miss Margaret had never been very strong, and a severe cold, caught one winter's day, never seemed to leave her, but as the winter advanced the cough became harder to endure; and one day when the snow was just melting in the spring sunshine, Stella and Miss Amelia laid the dear one to rest, and they returned to their saddened home to begin life again together. By her sister's death, Miss Amelia seemed to have lost a part of self, for these two sisters had spent all the days of their long life together, till thought and deed had been as one person.

So the long summer days passed very quietly and sadly in the old house, and the autumn came with its death of leaves and flowers; then the white snow fell and covered all these memories with its gentle mantle. The old year died, the new year brought its hope, and at last the spring days blossomed.

It was in May that Miss Amelia and Star were called by business claims to a little town in Pennsylvania. Here they spent some weeks in transacting the matter which had called them, and were just deciding to return home on the last few days of the month, but storms prevented till that dreadful day, the 31st of May, 1889, came with its heart-rending horrors.

To you who read the accounts of that flood that swept Johnstown from the face of the earth,

any description I could give would be too tame; so I will only try to give you a faint idea of what befell our heroine, and how she proved herself brave and true in that awful time.

The flood came sweeping down unheralded, and the first that Stella and Miss Amelia knew of it their house was rocking on the waves, borne swiftly onward by the current. They, with the other occupants of the house, climbed to the roof, and there awaited—they knew not what. Other buildings came crashing by them, or dashed upon their frail structure; great trees with roots and branches high in air, crushed into them; white, agonized faces floated by and were seen no more. O the horror of that fearful time!

One by one the friends who had clung with them to their support, dropped exhausted and disappeared. Miss Amelia and Stella still hung to the roof of the house, but it could be seen that the elder woman was losing her strength rapidly. Just when hope seemed gone, the girl espied a small raft whirling down the stream, which offered a better chance of safety than the sloping roof. Some one had brought a rope with them to the roof. This Stella secured. Now, all honor to those sturdy little hands! Ah, Stella, that faithful practice that you hated once, how thankful you are that you persisted, and bravely and truly did the unwelcome task!

The little strong hands threw the rope once, twice, and the raft is secured. With what difficulty it is fastened, and how breathlessly the brave girl works to make all ready for the perilous descent. The task is not yet accomplished till, with unspeakable difficulty, the elder woman is helped to descend, and the girl at last follows. Now they are free from the house, and drifting on their horrible journey. With gentle, loving, helpful words, sweet Stella comforts the aged woman, and keeps her own fears out of sight, while she ministers to her friend. So on they float, borne at the mercy of the mad current; now near the shore, now far out on the angry waters. But at last, a bend in the river reveals some men upon the bank; they are beckoning to her, and though the noise of the waters drowns their voices, Star knows they are shouting some message to her; they throw a rope to her, once more the lithe form sways far out over the angry tide, and catches the rope. With firm, sure hands, she fastens it about the form of her companion, and directs her how she may be drawn to the shore. She does not tell her—what her friend has not seen—that only one can be saved, nor does she hesitate, though she well knows that her own young life must pay the forfeit for this other so dear to her. One moment she clasps her in her strong embrace, the next, Miss Amelia is safely drawn to shore, but sweet Star is floating on to her doom.

Watchers on the bank tell how they saw, in the midst of the seething waters, a frail raft with a delicate, girlish form kneeling, her beautiful, upturned face shining with the radiance of heavenly thought. Self was forgotten, and in those last awful moments, the victory of love divine shone forth.

"Brave and true," faithful to the end, she lived the motto of her life.

Days after, a white form was found amidst the terrible debris, and when they lifted the beautiful dead, within the white hands, clasped in prayer, was found a "Silver Star."

THE real saint is a distributing saint. He lives at the base of supplies, and, however little he receives, it is always more than he personally needs, and he commences distributing to the Lord's cause and the needs of others, and keeps at it all his life.

### THE PREACHER'S ARROWS.

He took a shaft both strong and straight,  
A shaft he had polished with labor great.

He winged it with sweet eloquence,  
With learning, and with subtle sense.

Boldly he drew, and he aimed with care,  
But it wounded only the idle air.

A second he took, both straight and strong,  
Winged with a passionate sense of wrong.

He drew it stoutly, and aimed it true;  
The mark he aimed at was plain to view.

Swift it fled, yet it lighted wide;  
For it touched on a rock, and it swerved aside.

He reached his hand and took from above  
A slender arrow barbed with love.

He aimed it with but little art,  
Yet it touched, and wounded, a human heart.

His last, his lightest, was winged with prayer,  
And he shot it forth through the yielding air.

No careful aim the preacher took,  
For he turned to heaven his upward look.

Yet it pierced a heart both hard and proud,  
The hardest heart in all the crowd.

—E. G.

### THE TRUSTFULNESS OF PRAYER.

One of the comforts of prayer is in the fact that we can ask God with confidence to help us, when we are not sure what help we want, or what help is best for us. There are times when we know that we are not in a right frame of mind toward God or toward our duties, and yet when we are unable to see just where our fault is, or just how much we are at fault in this line or in that. If, at such a time, we set ourselves at trying to analyze our purposes, our emotions, and our motives, in order to decide wherein we are right and wherein we are wrong, we are liable to be more and more confused and perplexed over our case, and to entangle ourselves in hopeless self-discussions concerning the perils and proprieties of the different courses of action that open before us. But if, on the other hand, we bow ourselves before God, in such an emergency, and trustfully say to him that he knows our trouble, and that he can see our way out of it, therefore we commit ourselves to him for instruction and guidance, we may be sure that God will hear our prayer, and will make our path plain before us, or will give us such impulses and such new surroundings as enable us to know the right and to do it, as would otherwise be impossible to us. Indeed, there is no time when prayer can be more precious to us, in the certainty of its advantages, than when we know not how to pray as we ought, and the spirit helpeth our infirmity by interceding for us with groanings that cannot be uttered.—*S. S. Times.*

### GOOD LITERATURE.

#### A FEW HINTS ON CRITICISM.

(Concluded.)

There is another class of novels which deserves condemnation of the severest kind. They may be best designated as belonging to that school which is represented in this country by Amelie Rives, and whose exponents abroad are too numerous to mention. These writers depend for the effect they produce, not upon the faithful portrayal of character, but upon the bold representation of certain passions and emotions, and the dissecting in a revoltingly brutal and out-spoken manner of all those morbid and abnormal aspects of the human heart which, when found in ourselves, we are led by every instinct of decency and self-respect to conceal and overcome. It is in harmony with the subjects treated by these writers that they adopt a vocabulary which would have been innocent in Shakespeare's day, but which as used now cannot be too rigidly censured.

The painting of vice and the tracing of the evil passions which lead to wickedness have a legitimate place in literature when rightly used,

and that person would be prudish indeed who would demand their absence from a novel before he would consider it fit reading for the family circle. But there are phases of emotion and feeling which may never lead to action, but which are utterly unsuitable for the garish light of day. As subjects for mere amusement for an idle hour they are of too private a nature. For didactic purposes they are useless, since from their nature the experience of one person can never be of any help to another. Though the talent required for these stories is somewhat in advance of that to be found in the poor novels we have already considered, still it is by no means of so high an order as is often supposed. The phraseology, no less than the sentiment of these works, is almost common, property among a large class of writers, and the startling language employed is often a cover for false constructions and wretched metaphor. "The Quick or the Dead?" which is called "a study" by its author, Amelie Rives, has all the faults of its class: an unworthy motive to begin with, a glorification of essentially undeserving characters, a style of behavior and conversation which, if men and women should attempt it in actual life, would banish them from every decent home in our land, and, to crown all, English which is simply ridiculous.

There are other kinds of novels which are failures in various ways. Captain Marryatt failed through an extravagance which would be pardonable in a humorist like Mark Twain or Artemas Ward, but which in one who aims to be a novelist becomes offensive in the extreme. Others are unsatisfactory through superficiality, and an inadequate treatment of themes above their ability.

It will readily be seen that in these hints we have by no means aimed at an exhaustive statement of the subject. Under every class mentioned many names might be added quite as worthy to receive praise or blame as those which have been selected as specimens. The field is wide; these few suggestions are only made as an aid to those who would glean in it for themselves. We have not touched at all upon the large domain of the acknowledged "sensational novel," such as those by Mrs. Wood, Mrs. Southworth and others. While there may be intrinsic merit enough in some of these works to make them stand the test of time and obtain at last a permanent place in literature, yet this can still be but matter of conjecture, and they are far too numerous and indiscriminate for any classification. Nor have we discussed those works which are preeminently the result of certain conditions in the life of this last half of the nineteenth century. While men's minds are still agitated on the problems of the race question and the social question, it is no time to decide whether there is perpetual life in "A Fool's Errand" or "Looking Backward." This much it is safe to say, that it is quite possible that a future generation may leave "Uncle Tom's Cabin" neglected on the library shelves; but while literature lives at all "Old Town Folks" and the "Minister's Wooing" will be found to proclaim the genius of Harriet Beecher Stowe.

THE fact that the population of New England is changing more rapidly than ever in most of the western states, should reconcile us to such changes in our modes of Christian work and church appliances as seem to be called to reach and evangelize the vast tide of foreign population that is flowing into our cities and villages and taking possession of the farms of good reliable citizens. The churches have need to bestir themselves to retain their rich heritage.

## EDUCATION.

—MISS LATHAM, lately appointed demonstrator to the chair of pathology and bacteriology in the University of Michigan, is one of the three ladies in the United States who have been elected fellows of the Royal Microscopical Society.

—ALEXANDER MONTGOMERY, of California, has given to the Astronomical Society of the Pacific \$2,500 without conditions. It will probably be used for establishing a gold medal to be given annually for the best paper on astronomy to be read before the Society.

—ANDREW CARNEGIE has offered to spend \$1,000,000 for a central free library and branches for Pittsburg, provided the city will maintain them. It is believed the council will accept the offer. The free library for Allegheny City, on which Mr. Carnegie expended over \$300,000, will be opened by President Harrison next week.

PEKING UNIVERSITY.—Peking University is making an earnest appeal for assistance to put up the needed collegiate building. Rev. M. L. Taft, who belongs to the North China Mission, and is now at 480 Clinton Avenue, Brooklyn, N. Y., is acting as agent for the university. Among the reasons why help should be extended for this purpose, he says:

1. Peking University is the only Christian Anglo-Chinese institution of learning in North China from the Gulf of Chili to Hsi, and from the Yang-tse River to the Great Wall.

2. In the imperial schools at Peking and elsewhere, where modern science is taught, the Bible and Christianity are rigorously excluded.

3. Peking is the headquarters of the Mandarin language, spoken by three-fourths of China's millions.

4. Influences issuing from Peking, the imperial capital, affect the entire empire.

5. Immense local influence, where the North China Mission has a special territory more than ten times as large as the State of New York, and a population more than thirty times as large, with 508 walled cities.

6. This institution is already in successful operation, but overcrowded and cramped for want of room. The last mail received from Peking informs us that worthy applicants have to be turned away from our doors for lack of accommodation.—*Gospel in All Lands.*

## TEMPERANCE.

—SIXTY journals in Nebraska advocate the prohibitory constitutional amendment.

—NEWMAN HALL says: "I began to smoke at eight years of age and left off the same day." Of the tobacco habit he says it is "a dirty, costly, tyrannical and unhealthy habit."

—IN England 1,136 persons are known to have died of *delirium tremens* last year. The judicial statistics show for last year 166,366 persons arrested for being drunk and disorderly, though, not one case of drunkenness in a hundred is noticed.

—"LAST year," says a recent English lecturer, "the British nation consumed enough spirituous liquors to form a lake fifteen feet deep, one hundred and twenty feet wide, and ten miles long."

—*Good Health* presents the following result of an analysis of a cigarette, made by a physician: "The tobacco was found to be strongly impregnated with opium, while the wrapper which was warranted to be rice paper, was proved to be the most ordinary quality of paper whitened with arsenic. The two poisons combined were present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, his craving for which can only be satisfied by an incessant consumption of cigarettes. The State should prohibit the making and vending of the poisonous cigarettes, as well as poisonous alcoholic beverages, and from kindred reasons.

—THE following from an exchange, shows what help we have from saloon-keepers in forming the morals and the habits of our boys. Lately, in Chicago, "a school-teacher noticed a knot of boys counting the number of holes in some cards. He called one of them up and insisted on knowing what it meant, and the boy told him that a saloon-keeper who had his saloon near the school, had given them those cards, and every time they took a drink he punched them, one hole for beer, two for straight drinks, and three for mixed drinks; and each month he gave prizes. The boy who had the most holes punched in his card got a revolver, the second a life of Jesse James, and the third a meerschaum pipe."

## POPULAR SCIENCE.

ACCORDING to the eminent physiologist Sappey, the stomach contains 5,000,000 glands by which the gastric juice is secreted, and a few others which secrete only mucus.

AFTER three years of the incandescent light in the house of a gentleman in England, in which was a collection of fine water colors, he finds that some of the more delicate pigments have begun to fade. The arc light has been found far richer in artinic rays than the incandescent. Magnesium light approaches nearest to that of the sun in proportion of colored rays.

THE use of luminous paint is rapidly growing in this country. England has heretofore had the monopoly of a luminous paint which it has sold at \$3 per pound. Other countries, however, have entered into the competition, and Austria is now producing a paint which is placed on the market at fifty cents per pound. It is said to be made from roasted oyster shells and sulphur.

WILLIAM S. BURROUGHS, a young St. Louisan, who ten years ago did not know that he had mechanical genius enough to use a file, has perfected in a strong, durable, compact machine of 2,165 pieces an adjunct to the counting-house that is already in successful operation in fifty banks. It is an adding machine, which is said to work more rapidly and more correctly than the most expert accountant.

THE substitution of mechanism for hand labor in the setting of types, although long delayed, may be now considered as realized, and the day cannot be far distant when the type-setting machine will be the principal reliance in all properly organized printing establishments. The New York *Tribune* is almost wholly set up by the type machine. In Hartford, Conn., another form of machine, which proves very valuable and effective, has for some time been at work.

A MUSICAL gas machine, called the pyrophone, has been brought out in England. Its compass is three octaves and it has a keyboard and is played in the same manner as an organ. It has thirty-seven glass tubes, in which a like number of gas jets burn. These jets placed in a circle, contract and expand. When the small burners separate, the sound is produced; when they close together the sound ceases. The tone depends on the number of burners and the size of the tubes in which they burn, so that by a careful arrangement and selection, all the notes of the musical scale may be produced in several octaves. Some of the glass tubes in which the jets burn are nearly eleven feet long.

A NEW substitute for glass, in the form of varnish covered wire is now being used where glass will not stand the vibration or other conditions. The transparent wirewove roofing which is translucent, pliable as leather, and unbreakable, has for its basis a web of fine iron wire, with warp and weft threads about 1-12 inch apart. This netting is covered on both sides with a thick translucent varnish, containing a large percentage of linseed oil. The process of manufacture is conducted by dipping these sheets into deep tanks containing the composition until the required thickness is obtained; the sheets are then dried in a heating chamber, and after being stored for some time till thoroughly set, are ready for use. The sheets can be made any color from amber to pale brown. The new material adapts itself to curves or angles in roofing, and is unaffected by steam, the heat of the sun, frost, hail, rain or any atmospheric changes. Being a non-conductor, buildings remain cool in summer and warm in winter.—*American Analyst.*

EVERYBODY believes that Franklin was the inventor and constructor of the first lightning-rod. In this one particular everybody is mistaken. The first lightning catcher was not invented by the great philosopher, but by a poor monk of Scuttenberg, Bohemia, who put up the first lightning-rod on the palace of the curator of Preditz, Moravia, June 15, 1754. The name of the inventive monk was Prohop Dilwisch. The apparatus was composed of a pole surmounted by an iron rod, supporting twelve curved branches and terminating in as many metallic boxes filled with iron ore and enclosed by a wooden box-like cover, traversed by twenty-seven iron-pointed rods, the basis of which found a resting place in the ore box. The entire system of wires was united to the earth by a large chain. The enemies of Dilwisch, jealous of his success, excited peasants of the locality against him, and under the pretext that his lightning-rod was the cause of the excessive dry weather, had the rod taken down and the inventor imprisoned. Years afterwards, M. Melson used the multiple pointed rod as an invention of his own.

## 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 IX.—JESUS AT NAZARETH.

For Sabbath-day, March 1, 1890.

## SCRIPTURE LESSON—LUKE 4: 16-32.

16. And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written.

18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him.

21. And he began to say unto them, This day is this scripture fulfilled in your ears.

22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23. And he said unto them, Ye will surely say unto me this proverb, Physicians heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24. And he said, Verily I say unto you, No prophet is accepted in his own country.

25. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28. And all they in the synagogue when they heard these things were filled with wrath.

29. And rose up, and thrust him out of the city, and led him unto the brow of the hill, (whereon their city was built,) that they might cast him down headlong.

30. But he, passing through the midst of them, went his way.

31. And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32. And they were astonished at his doctrine: for his word was with power.

GOLDEN TEXT.—He came unto his own and his own received him not. John 1: 11.

## INTRODUCTION.

"After his period of temptation, Jesus returned to the Jordan, at Bethabara, where John was baptizing." Here he met his first disciples. See John 1: 38-51. "Going thence to Galilee he worked his first miracle, at Cana" (John 2: 1), changing water into wine at a marriage feast. Thence he goes down with his mother, brethren and disciples to Capernaum, but remains there only a few days as the passover was at hand. From Capernaum he goes up to Jerusalem to attend this feast. John 2: 1-13. At this feast Jesus, with a scourge, drives out of the temple the sellers of animals for sacrifice and the money changers. To the Jews, demanding his authority to do such things, he replies in a parable. John 2: 14-25. He is visited at night by Nicodemus, to whom he explains the nature of the new birth. Afterward he departs from Jerusalem into the land of Judea where he tarries with his disciples, and they baptize. John 3: 1-22; 4: 2. Finally, driven thence he returned to Gallilee through Samaria, where he held his famous discourse at Jacob's well. John 4: 4-42. Soon after reaching his home in Gallilee he healed the nobleman's son. John 4: 46-54. "After a few weeks of unrecorded labors he again went to Jerusalem to attend his second passover," and while at this feast he healed the man at the pool of Bethesda (John 5: 1-47), and then returned to Gallilee (Luke 4: 14), where we find him in our present lesson. He had now been engaged in preaching more than a year, the larger portion of the time in Judea. He now enters upon his labors in Gallilee where he devotes something more than a year of his public ministry. During the early part of this Gallilean ministry he goes to Nazareth, his old home, and here we find him in our present lesson.

## EXPLANATORY NOTES.

V. 16. *And he came to Nazareth, where he had been brought up.* We can well understand how he should be impelled to come back again to the home of his childhood and youth and proclaim to his relatives and former friends the glad tidings of redemption, concerning which the prophets had clearly spoken long before. He had now been preaching and unfolding the way of this redemption for more than a year, and the

multitudes who had heard his wonderful teachings had been deeply moved and interested. He would now proclaim the same news in Nazareth. *And as his custom was he went into the synagogue on the sabbath day, and stood up for to read.* He united with the people in their Sabbath service and as soon as the opportunity was granted, he took the Scriptures in his hand and read an appropriate passage before the people. The standing posture was common in reading the Scriptures, as expressive of respect. The president of the synagogue would ordinarily select the reader from among the young men, but when Jesus rose, signifying a desire to perform that service, it was readily granted to him. He probably stepped to the platform on one side of the room where he could be seen and heard by the entire assembly.

V. 17. *And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written.* The book was in the form of a roll, like a wall map with us, made of prepared leather, in form like a narrow breadth of cloth, but sufficient in length to contain the whole book or writing. Small rollers were attached to the ends of this parchment. The columns were written cross-wise, side by side from right to left and as one column was read after another the parchment would be rolled on the one side and unrolled on the other, and thus the reader could easily hold the book and roll and unroll as he should proceed in his reading.

V. 18. *The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.* This language in the mouth of the prophet was intended directly to comfort the people of Israel in their long captivity in Babylon. But the prophecy had waited long centuries for its fulfillment and Christ takes up the language anew as having really referred to himself, whatever primary and lower application had been intended by Isaiah. He gives the reason why the spirit of the Lord is upon him because he hath anointed me to preach the gospel to the poor. He probably refers to the descent upon him of the Spirit at his baptism. Acts 10: 38. He applies this passage to himself as the Anointed One, and thus claims in the most positive manner to be the promised Messiah. He has come to preach the gospel to the poor. The gospel means the news that the kingdom of heaven is come, into which all may enter who are prepared for it. This kingdom of heaven offers deliverance to captives, recovery of sight to the blind, comfort and peace to the broken-hearted, liberty of spirit to those that are bruised, grieved and oppressed. These are beautiful and significant similes of the various sad conditions into which man is brought by sin.

V. 19. *To preach the acceptable year of the Lord.* The blessings promised under the ministry of the Messiah are all summed up under the figure of the year of Jubilee. To the Israelite the year of jubilee was the most blessed year of a life time; for in that year liberty was proclaimed to all slaves, release to all debtors from their penalties, and the restoration of their family estates to dispossessed owners. In Christ's application the year of jubilee typifies the Messianic era, the period of the bestowment of a finished and free salvation.

V. 20. *And he closed (rolled up) the book, and he gave it again to the minister (attendant), and sat down.* The minister was a kind of clerk of the meeting, who had charge of the sacred books, brought them forth at the order of the presiding officer and again returned them to their ark-like case. "See the Saviour deliberately, thoughtfully rolling up the long sheet before he handed it back." *And the eyes of all them that were in the synagogue were fastened upon him.* He had now taken the posture of the speaker and they were deeply impressed that he had something of importance to teach them. "What they had seen and heard, what they had learned from other places, and, most of all the passage which he had just read and the manner of his doing it, would all combine to awaken earnest curiosity as to what might now follow."

V. 21. *And he began to say unto them, This day is this Scripture fulfilled in your ears.* That prophecy had been read, re-read, and repeated by the Israelites for hundreds of years but its higher fulfillment had never yet come. What a thrill of interest must have moved the hearts of this assembly when Jesus declared to them that this ancient and wonderful prophecy was now, this very day, beginning to be fulfilled in their sight.

V. 22. *And all bare him witness and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?* These words indicate that the people were at once engaged in mutual

testimony, as to the gracious words spoken in their hearing. They also indicate that his discourse was continued to some length, by way of illustrating and proving what he had affirmed. They were evidently astonished at the marvelous breadth and depth of his teaching as he expounded the prophecy of Isaiah. The question arose as to who this speaker really was. They thought they knew the man to be the son of Joseph, their neighbor; but they could not understand how he could be invested with such wonderful wisdom and spiritual power.

V. 23. *And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.* He anticipated the objection which would arise in their minds, because he knew their moral blindness, and blindness is always accompanied by pride and self-conceit. They were not ready in their hearts to receive important instruction from one who had lived many years in their own community. They would demand at once that he should perform some startling miracles and thus show that he was worthy to be heard.

V. 24. *And he said, Verily I say unto you, No prophet is accepted in his own country.* He meets their questionings by showing them that they are this very moment fulfilling the old adage.

V. 25, 26. *But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.* They had seemed to find fault with him because he did not perform such great miracles in their midst as he had wrought in Capernaum. He refers them to this ancient fact, showing that he is not the only prophet who wrought great works in one place, and did not work miracles in another.

V. 27. *And many lepers were in Israel in the time of Eliseus the prophet; and none of them were cleansed, saving Naaman the Syrian.* This is another example where an ancient prophet passed by many needy and helpless ones, cleansing but one. This seeming partiality rests entirely upon the fitness or preparation of the needy and helpless to be cleansed.

V. 28. *And all they in the synagogue, when they heard these things, were filled with wrath.* "Little are the Sidonian widow's trustful poverty or the Syrian leper's desire for cure, in their breasts. They were enraged because their townsman judged for himself where and when his miracles should be performed, claiming thus an equality with the ancient prophets." This description of the disposition of the people at Nazareth must be taken as the general description. There might have been exceptions to this spirit of hating.

V. 29, 30. *And rose up and thrust him out of the city, and led him to the brow of the hill whereupon their city was built, that they might cast him down headlong.* Their attempt at the destruction was not after any form of penalty prescribed in their law, even if any crime had been personally charged; but it was the result of a reckless outbreak of popular wrath. There was a cliff near the town and the crowd proceeded with him toward that cliff with the purpose of hurling him or crowding him over the precipice. But before they reached the point *he passing through the midst of them went his way.* This indicates that the mob was in a state of great disorder, so that he could easily escape from their midst.

V. 31. *And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.* This city was on the north-western border of the sea of Galilee, and at this time was a town of considerable importance. More than any other place in Galilee this city became the residence of Jesus during his Galilean ministry. Here he was accustomed to teach in the synagogue on the Sabbath day, so that the people were greatly favored with his continuous ministry in that city most of the time for several months. He frequently made journeys to different parts of the country, most always attended by some if not all of his disciples. It was during this ministry that he was especially training his chosen disciples for their future work.

V. 32. *And they were astonished at his doctrine: for his word was with power.* They had been accustomed to hear religious truth given out with a careful and ever-repeated reference to some rabbinic authority, but Jesus taught them as one having authority in himself and his words were accompanied by impressive power, and carried to their hearts irresistible conviction.

## QUESTIONS.

What is the Golden Text of the last lesson? What was the subject of that lesson? How long since the events of the last lesson to the time of the present lesson? (Probably more than a year.) Where had Jesus spent most of his time in preaching? Where and under what circumstances did Jesus meet his first disciples? Where did he perform his first miracle? What was the occasion of it? What demonstration did he make in the temple at this time? What distinguished man came to him by night to enquire? Where is the record of these events? How long did our Lord remain in Judea at this time? What occurred in his journey from Judea to Galilee? What miracle was performed after reaching Galilee? What miracle did our Lord perform at Jerusalem at the second passover of his public ministry? Give an account of our Lord's visit at Nazareth, and of his discourse in the Synagogue on the Sabbath. What was his text? Where was it found? What was the manner of the discussion of the text? How did the Lord answer the criticism of the people? How did his answer affect them? What attempt did they make upon his life? Where did he go from Nazareth? How was his teaching received by the people? What was the general tenor of his preaching at this time?

## HOME NEWS.

## New York.

ALFRED CENTRE.—At the recent Annual Meeting of the Ladies' Aid Society, the reports were most gratifying; showing additions to the membership, a large amount of benevolent work, and more than the ordinary interest and zeal in the general work of the Society as a very efficient aid in the church. The Society begins its new year under the leadership of Mrs. L. C. Rogers as President, and a corps of officers whose names are a sufficient guarantee that the next year will be as successful as the last. The Allegany County Teachers' Association held its Annual Session here on Thursday and Friday last. A large number of teachers were in attendance, and the discussions upon practical questions,—model classes, papers, addresses, etc.,—gave evidence that the teachers in this part of the State are alive to the best methods, whether new or old, that can be found for their work.

INDEPENDENCE.—We make the same report as others of an "open winter," mud, sunshine, dandelions, and even maple sugar making by a few. Nor are we spared the sickness so prevalent. Death is making our church membership less and less, two constituent members departing within a few days. Our brother, F. M. Bassett, who for years had been Church Clerk, and is now our town Supervisor, has been near death's door, none expecting his recovery, but is now better with some prospect of recovery. Bro. J. Kenyon has been under the doctor's care, and has been greatly missed in our meetings. We report him better, with prospect of assisting us once more in our pulpit ministrations.—Our Sabbath-school was reorganized with the writer as Superintendent, D. E. Livermore, Assistant and Treasurer, and Benjamin Crandall, Secretary. Teachers the same as last year, with the exception of one change, resulting from the going away of one long faithful in the work. The school has just been furnished with a good supply of new singing books. The choir also is the recipient of new books, the gift of the Christian Endeavor Society. This Society will hold one more public session this winter, on the evening of Feb. 22d. A speaker is expected "from abroad."—Our church is working quite harmoniously in line with the systematic weekly giving for Tract and Missions.—There are two or three farms for sale here which ought to be purchased by Seventh-day Baptists, thus securing homes near the church. Do not emigrate to Florida, when dandelions bloom here in January.

H. D. C.

NILE.—A donation visit for the benefit of Rev. H. B. Lewis was held at the church last Thursday afternoon and evening, Feb. 6, which resulted in an addition to his pocket and store of substantial amounting to \$50. Considering the roads and the number of cases of sickness we think this a liberal contribution, and an evidence of appreciation of the earnest labors of our pastor.—A series of Demorest Medal Contests have been held under the auspices of the W. C. T. U. of this place, at the church for several months past, the sixth of which was held last Wednesday evening, Freddie Whitford receiving the medal. This would have been a sufficient number to authorize a trial for the gold medal, but owing to the removal to Michigan of Mrs. Lizzie Lobdell, one of the winners of former medals, another contest will be necessary. These contests are having a good effect in developing the dormant energies of the young in this direction.—The Y. P. S. C. E. connected with the church is also doing a good work among the young, and bringing into exercise faculties which have remained untrained and undeveloped.—The Sabbath-school is a most important factor in developing both mental and spiritual growth. Nearly all of our recent converts are connected with the Sabbath-school, and we doubt not owe much of their religious impressions to the instructions received in this branch of church work.

## CONDENSED NEWS.

## Domestic.

Engineers are surveying the route for a proposed ship canal between the Chenango valley and Lake Erie.

The corner stone of Dr. Talmage's new tabernacle in Brooklyn was laid Feb. 10th, in the presence of a large congregation. The ceremonies were conducted by Dr. Talmage and his trustees.

The Florida sponge fleet has done exceedingly well this winter. The weather has been favorable and the supply is inexhaustible, as they grow as fast as they are gathered. Some of the sponges are as large as a nail keg. One boat gathered \$3,000 worth in a few days.

Daniel Webster, speaking of the region then known as Oregon, said it was "so far off that it could never be governed by the United States, and a delegate from it to Congress would not reach Washington till a year after the expiration of his term."—Fifty years later Nellie Bly made a trip around the world in seventy-three days.

A tunnel is to be constructed from Broome street, New York, to Brooklyn; it will be 3,000 feet long, will have a double track railway, and the trip is to be made in one minute. The cost will be \$3,000,000. There are a score of wonderful schemes for rapid transit in that city, some of which sound as though they had been evolved by Jules Verne; but none of them are beyond the possibilities of engineering science.

President Gilbert, of the Gilbert starch factory, and Secretary Wood, of the Sleeper starch factory, of Des Moines, Ia., have just returned from Buffalo, N. Y. They say these factories have been sold to a syndicate said to be backed by English capital. The price paid for the Gilbert factory was \$500,000, and for the Sleeper factory \$120,000. It is said this sale places the syndicate in control of all the large starch factories in the United States with one exception.

## Foreign.

Emperor William is about to send Captain Plueskaw to Constantinople with a present of twenty-four drums to the Sultan. Hitherto drums have not been used in the Ottoman army.

Captain Hews, of the steamer Portuense, reported all was quiet in Brazil when he left there recently. He learned the government intended to increase the army by 10,000 men before the election in September next.

The Queen's pavilion, which formed an ornamental feature of the Windsor show, is to be erected in the grounds at Osborne. An article in the *London Standard* explains that the Queen has been suffering from rheumatism of late, and her summer practice of breakfasting in a tent upon the lawn may have done much to encourage this painful malady. The pavilion is to be placed upon a basis of hard concrete, so that her Majesty may be able to enjoy her meal almost in the open air without risk of damp. The success of the pavilion has given an impetus to the trade in iron houses.

Canada proposes a seventeen-mile ship-railway across Chignerto neck, between the bay of Fundy and the headwaters of the St. Lawrence. This will save a sail of 700 miles around the stormy coast of Nova Scotia. It is to cost about \$5,500,000, and will be completed in 1892. It will carry ships of 1,000 tons burden at the rate of ten miles an hour.

The Queen of Greece had a narrow escape from death at Athens recently. While driving through the streets in an open carriage an electric light wire broke and a portion of it fell upon the Queen and tightly enwrapped her. Within a minute after the wires were removed, from her the current was turned on and her escape is regarded as almost miraculous.

January 27th, was the thirty-first birthday of Emperor William. It was observed in a quiet manner. The emperor received a number of princes, generals and other high officials, who came to congratulate his Majesty. He also gave a reception to 2,000 army officers. In consequence of the recent death of the Dowager Empress Augusta there was no national celebration of the event.

The young duc d'Orleans, son of the comte de Paris, and pretender to the French throne, returned to France in spite of the decree of banishment and was arrested. He claimed to have come as a Frenchman to offer his services to France, but his enemies say a *coup d'etat* was intended.

## DR. TALMAGE.

This eminent divine possesses to a more than ordinary degree the power of arresting the attention and gaining the hearts of his hearers; the multitudes who flock to hear him preach, go in the confidence that they will be edified and instructed. The public regard with the same degree of confidence the announcements and most liberal offers of the prominent Soap M'fg firm of J.

D. Larkin & Co., Buffalo, N. Y., and the quotation made by them in another column is most *appropos* as you will see by carefully reading the advertisement.

Why not make every one happy now as well as at "Christmas time" by sending for this "Mammoth Christmas Box," the price of which is only six dollars. You will be ready for your spring campaign of house-cleaning by having a supply of Boraxine and first class soap on hand and the useful and beautiful gifts will keep the tempers of all sweet during the ordeal.

## MARRIED.

CHAMPLIN—MONROE.—In Alfred, Allegany Co., N. Y., Feb. 1, 1890, by Rev. Jas. Summerbell, Mr. Lewis Champlin, of Coudersport, Pa., and Miss Sarah Monroe, of Alfred, N. Y.

SAUNDERS—KENYON.—At the home of the bride's parents, near Nortonville, Kan., Feb. 5, 1890, by Rev. G. M. Cottrell, Mr. Ira A. Saunders, of Pardee, and Miss Ellen Kenyon, of Nortonville.

## DIED.

NILES.—In Alfred, N. Y., Feb. 10, 1890, of cancer, Elijah W. Niles, aged 87 years, 4 months and 27 days.

Mr. Niles was an early settler on what is well known as Niles Hill, south of Wellsville, N. Y. There he raised a family of seven sons and two daughters, all of whom survive him except one son, who died in the army. His wife and one son are in the west. Funeral services were conducted in the Seventh-day Adventist Church at Niles Hill, by Eld. H. D. Clarke, of Independence. Text, 2 Tim. 1: 12.

CHAMPLIN.—At Leonardsville, N. Y., Feb. 9, 1890, of pneumonia, Mrs. Fidelia Brown (Champlin), widow of the late Frank Champlin, of Greenmanville, Conn., in the 52d year of her age.

Mrs. Champlin was born Aug. 26, 1838, near Leonardsville, which has been her place of residence, except from the time of her marriage in 1862 till 1879. Her married life lasted for the brief period of ten years, during which time she bore her husband two children, one of whom, a son, survives her. In 1879 she returned to Leonardsville where she resided till the time of her death. In 1857 she gave her heart to her Saviour and was baptized in December of that year, uniting with the First Brookfield Church. She always held her membership with this church except during her residence at Greenmanville. Knowing much of sorrow, her life has been one of heroic fortitude, and in her character all the more self-sacrificing, Christian virtues have been clearly exemplified. She has always felt more keenly others' troubles than her own, and her best energies have ever been spent in behalf of others. Many loving and grateful hearts mourn her loss, none more than her son and a foster-daughter to whom she has been all that a mother could be. She leaves also a surviving brother and sister. Funeral services were held from her late residence, Leonardsville, N. Y., Feb. 12, 1890, conducted by her pastor. Interment at Leonardsville. "Blessed are the dead which die in the Lord."

W. C. D.

PALMER.—In Ashaway, R. I., January 31, 1890, Bro. Nathan Barber Palmer, of Woodville.

Brother Palmer had not been in good health for some time, but feeling worse than usual he came to Ashaway to consult a physician, was unable to return, went to Mr. Moses Main's and at once took to his bed. He continued to fail for six days, when his spirit took its flight. Brother Palmer was a member of the Woodville Church, where he had done much for the prosperity of the Master's cause. He was energetic and frugal, firm and faithful to his own convictions of duty. He was calm and composed on his death bed, bearing his sufferings without a murmur and trusting in God for deliverance.

H. S.

SAUNDERS.—Near Ashaway, R. I., Feb. 8, 1890, Mrs. Lydia (Sisson) Saunders, aged 76 years.

For a long time she has had a home with her son-in-law, Mr. John Bellamy, and since the death of her daughter, Mrs. Bellamy, nearly three years ago, she has been as a mother to her grandchildren of this family. She was a quiet, kind-hearted woman. She leaves three sisters, two sons, living in Nebraska, grandchildren and many other relatives.

I. L. C.

WELLS.—At Poquetanuck, Conn., Feb. 4, 1890, Mrs. Imogene Hill Wells, wife of Charles T. Wells, and daughter of William and Lucy Hill.

Mrs. Wells was a member of a Baptist Church in North Stonington, Conn. Her sudden and early death leaves a husband, two little sons, a father, mother, sister, brother, and many other relatives and friends to mourn their loss. The remains were brought to Ashaway, R. I., their former home, for interment.

I. L. C.

CLARKE.—At his residence, 920 Warren Ave., Chicago, Ill., James N. Clarke, Feb. 2, 1890, very suddenly.

He was born in Brookfield, N. Y., Nov. 12, 1830, and was the son of the late Esdrus Clarke, of Walworth, Wis., and brother of Mrs. Eliza E. Ordway, of Chicago. He came to Chicago in 1846, and his career in this city was attended with the success which ability, integrity, and industry brings. He was for many years assessor, and held many other public trusts. He leaves a widow and one son, Frank E. Clarke, who will continue the business established by his father.

BENTLEY.—January 30, 1890, in Edgerton, Wis., Mrs. Louisa Bentley, aged 71 years.

She had suffered for months from a cancer, which ended her life. She was the daughter of Adin Burdick, a pioneer settler in Albion, Wis. She was born in 1819, in Brookfield, N. Y., where her father lived in early life. Upon his removal to Wisconsin, she came with him, in 1843, a widow with one child. Four years afterwards she married Wm. P. Bentley, who survives her. They lived until 1872 on a farm two miles south of Edgerton, to which city they then changed their residence. Five children were born to them, all now living in or near Edgerton, and in Wichita, Kan. She joined the Albion Seventh-day Baptist Church soon after it was formed, and occasionally, during later years, she attended services with the Milton Church. She was an affectionate wife, a fond mother, a kindly sister, and a beloved neighbor. Her funeral was held at her home the Sunday following, and was largely attended. The services were conducted by Rev. J. L. Keller, pastor of the Congregational Church at Edgerton, who was assisted by Pres. Whitford, of Milton College. By request, the text was used, "I shall be satisfied, when I awake, with thy likeness."

AYERS.—At Long Branch, Neb., Feb. 3, 1890, Luther D. Ayers, son of A. D. S. and Lydia Ayers, of a complication of diseases, terminating in consumption.

He was married in Aug., 1887, to Rowena, youngest daughter of Joshua and Charlotte Babcock, since which time death has taken the wife and two infant children, and now the husband and father has followed them. On account of the illness of the pastor, the funeral sermon was postponed.

U. M. B.

## MISCELLANY.

### WHERE ARE OUR BIRDS IN WINTER?

BY MRS. ANNIE A. PRESTON.

"What has become of the birds?" we ask when the cold winds sweep our New England hilltops, and for days we do not hear so much as a chirp or a rustle of wings in the shrubbery. Then come cloudless days of warmth and sunshine. The sleighs skim merrily by, and everybody is out, and my neighbor of eighty years comes in saying:

"I am like the birds; I had to come out before hiving up for the storm, for this is a regular weather-breeder, of course. Have you noticed the chippies? See how busy they are."

We look out. The birds that we supposed had gone southward days ago are balancing on the telegraph wires, on the clothes-lines, skurrying through the rose-bush, picking up the crumbs thrown out for the hens, and—yes—they are flying in and out of the bird-cot on the east side of the house just under the second-story windows.

"Do you think they have been there all through the cold snap?"

"Why, of course they have. Keep an eye on them, and see if they do not settle down there for the night, as soon as the sun goes away."

"I have watched them a great many times, but the first I know they are gone—I could never satisfy myself where."

"Watch them now, then. You will never have a better chance."

So I sat down resolutely by the window. Up and down they went to the bird-cot, out and in the door and the windows, and they perched on the tiny chimney. At length they all flew down and stood in a row on the picket fence, chatting and nodding saucily at each other. "There," said I, "they are getting ready now to fly. It is always so; I can never find out where they go to."

"Do not take your eyes off them," laughed the old gentleman, my neighbor, and in a half-minute I was rewarded for my vigilance, for the bird in the center of the line flew straight up, and darted into the bird-cot; and each bird in turn followed in rapid succession.

After that, I sprinkled crumbs from the chamber windows down upon the rests in front of the little doorway, and sometimes, during the freezing weather, I was delighted to see a downy brown head thrust out to peck at my bounty. So the winter habitat of that family was located to my satisfaction.

"Where do you think the quails are that all summer long cry, 'More wet! more wet!' from the pasture hillside and the adjoining strip of sprout land?"

One mild, sunny December day, armed with basket and spade, we set out to go for sweet-flag. Down the hills we tramped, down and down until we reached the "cat-tail meadow," through which drawled a clear, sparkling brook, the bed of which for several rods is laced and interlaced with the delicately tinted pink and green, long-jointed roots of which we were in quest. While a stout pair of rubber boots splashed through the swamp from bog to bog, and strong, willing hands wielded the spade, and brought up the pungent roots that were to be cut up into thin slices and candied, a favorite confection of our grandmothers, I walked up and down the upland near by from one gray ledge to another, admiring and collecting mosses, and geologizing a little. All at once our dog, Sancho, ran across the sheltered hillside at the west of the swamp, and straight up from a sunny bank beneath an ancient fence, rose a covey of quails a few feet from the ground, and then dropped instantly back again among the brown leaves.

"Oh, did you see them? How many were there?" I called, for it was such a transitory glimpse I almost felt that it was an optical delusion.

"See them? To be sure I did. Why, there were thirty of them, at least."

I kept my eye on the spot as I ran across the nearest way to the hillside, but not a leaf moved in the still, warm mid-day sun. As I stood on the edge of the brook and looked wistfully across, I only saw, or fancied I saw, one bright head drawn a little closer under its brown leaf canopy. So another bird family was located for the winter.

"Oh, yes," said my octogenarian neighbor, when told of this incident, "that strip of meadow, all through, is a favorite wintering place for the birds. Once when I was a little chap I snared a partridge, down a little farther in the woodland. I never shall forget when I found it one sharp winter morning quite limp, its pretty neck ruffled, and its eyes dim. It had not been dead long, and I took it off the snare and blew my warm breath into its mouth, but I could not bring it back to life."

"How ashamed and sorry I felt! I laid the poor thing down at the foot of a big pine tree, and I told the Lord that if he would forgive me I never would hurt another of his little harmless, helpless birds or animals; and although I am nearly eighty-one years old, I never have. All these years I have known where their favorite places are, but I never told their secrets to gunner or snarer."

"I don't mind telling you, however. Almost any sunny winter's day, if you follow that brook down, about a quarter of a mile below your sweet-flag bed, to the old orchard at the very bottom of the hill, near the big rock where the stream curves, you will find robins, bluebirds, and all the different kinds of woodpeckers flitting about in the sun as sociable as you please."

"To be sure, very many birds go southward for the winter, but still I am convinced by long and close observation that large numbers stay around in sheltered spots, quite in the vicinity of their summer nesting places. 'The first bluebird' and 'the first robin,' mind you, instead of returning on a long voyage hither to try our weather, had simply spread their wings for a morning's flight to see if their old nests would do to make over, or if altogether new ones must be built."

"Well then, that accounts for the late stayers and the early comers among our summer favorites" and this theory was still farther confirmed by an elderly farmer whom I was questioning one day about the habits of our birds. Said he:

"I was sent one frosty January day, when I was a boy, to fell and cut into fire-wood an ancient, hollow oak that stood in a little sheltered nook, with a southern exposure, on the edge of a large tract of woodland. From beneath a rock near by, a never-failing spring of water flowed. I used to hear people say that they had seen robins bathing in midwinter in this spring that had never been known to freeze over in the coldest weather."

"I thought of it as I trudged along through the deep snow that had fallen only the day before. But not a bird note did I hear—not so much as a crow was to be seen or heard. 'Just as I supposed,' I said to myself, 'old folks will tell such yarns! I wonder shall I relate such remarkable experiences when I am old,' and away I went to chopping."

"The wood was frozen just enough to cut easily, and the chips flew in regular rhythm to my rapid blows. The tree was more decayed than I thought, and it fell unexpectedly, the huge trunk uplifting as it struck the earth. In the mass of chips, rotten wood, moss, frozen earth and snow, a flock of birds gathered themselves up and flew merrily about the sunny dell. This was their winter quarters, for all my doubts, and the hollow tree was their secure shelter from the storms and cold. There were robins, woodpeckers, bluebirds, blue jays, and a squirrel or two."

"I did not wait to grow old to have a story to tell, but went home that night very wise and experienced. The kind-hearted old man who owned the wood lot, said he would not have had the old tree cut down for one hundred dollars, had he known it was the birds' winter hotel."—*Morning Star.*

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CONTENTS.

Sabbath Hymn—Poetry; The Japanese Spirit and Christianity; Tests of Truth..... 118
Danger, or the Mysteries of Mormonism..... 114
A Single Stitch—Poetry; Personality as a Power: Led by the Spirit..... 115
MISSIONS:—Paragraphs; From D. H. Davis; From L. F. Skaggs; From Miss Burdick..... 116
WOMAN'S WORK:—Paragraphs; From the Field; Extracts From a Letter From Mrs. Fryer..... 116
HISTORICAL AND BIOGRAPHICAL:—The Seventh-day Baptist Cemetery in Philadelphia..... 117
Progress of Evangelical Truth..... 118
SABBATH REFORM:—Sunday Established by the Church; Our Roman Letter; Is Romanism Gaining strength in the United States; Scotch Seventh-day Baptists..... 119
EDITORIALS:—Paragraphs; A Hive of Industry; Reasons for Opposing Legislation on Religious Matters..... 120
Special Board Meeting..... 120
Washington Letter; Tract Society Board Meeting; More Words of Cheer About Giving; Resolutions; Tract Society—Receipts..... 121
YOUNG PEOPLE'S WORK:—Paragraphs; The Silver Star; The Preacher's Arrows—Poetry; The Trustfulness of Prayer; Good Literature—A Few Hints on Criticism..... 122
EDUCATION..... 123
TEMPERANCE..... 123
POPULAR SCIENCE..... 123
SABBATH-SCHOOL:—Lesson..... 124
HOME NEWS:—Alfred Centre, N. Y.; Independence, N. Y.; Nile, N. Y..... 125
CONDENSED NEWS..... 125
MARRIAGES AND DEATHS..... 125
MISCELLANY:—Where are our Birds in Winter?..... 126
SPECIAL NOTICES..... 126
BUSINESS DIRECTORY..... 127
CATALOGUE OF PUBLICATIONS..... 127

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